

# Thomas More Studies

Volume 8

2013

## A Concordance of Major Terms in Thomas More's *Dialogue of Comfort*

### Alphabetical Index

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Visit: <http://thomasmorestudies.org/DialogueComfortConcordance/framconc.htm>

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Page and line numbers refer to volume 12, *Dialogue of Comfort against Tribulation*, of *The Complete Works of St. Thomas More*, ed. R. S. Sylvester (Yale UP, 1963)

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## The Concordance

(Excluded: articles, auxiliary verbs, conjunctions, prepositions, pronouns)

<u>Context</u>	<u>Word</u>	<u>Context</u>	<u>Volume, Page/Line</u>
yet some that lie	<b>a-dying</b>	say full devoutly the	12, 65/ 27
therewith myself suddenly somewhat	<b>a-flight</b>	. And therefore I well	12, 9/ 9
feel sharp knives cut	<b>a-two</b>	their heartstrings. Some cry	12, 302/ 15
he for Moses and	<b>Aaron</b>	, and confessed himself a	12, 18/ 3
fashion requireth, determined to	<b>abandon</b>	his pleasure; well, what	12, 185/ 19
shall not so sore	<b>abash</b>	them, as sinfully to	12, 288/ 15
fleshly affections be more	<b>abated</b>	and refrained by the	12, 306/ 3
acquainted knight, lay her	<b>abed</b>	with a new acquainted	12, 29/ 11
time, but lie still	<b>abed</b>	and slug, and when	12, 45/ 31
the man should not	<b>abhor</b>	to hear it. For	12, 131/ 29
he would help, should	<b>abhor</b>	him and be loath	12, 135/ 13
it, but even still	<b>abhor</b>	it, and strive still	12, 150/ 27
pains, we so especially	<b>abhor</b>	the state and condition	12, 256/ 8
selfsame points that we	<b>abhor</b>	imprisonment for. Let us	12, 256/ 14
cause as sore to	<b>abhor</b>	this hard handling that	12, 263/ 24
fashion as we most	<b>abhor</b>	imprisonment for. But marry	12, 272/ 10
at liberty, and we	<b>abhor</b>	the state of those	12, 273/ 15
which our hearts most	<b>abhor</b>	) he had as much	12, 280/ 4
him, that it shall	<b>abhor</b>	his heart once to	12, 307/ 23
And therefore every man	<b>abhorreth</b>	the one, and would	12, 262/ 9
it: and no man	<b>abhorreth</b>	the other, for they	12, 262/ 10
horror, and so sore	<b>abhorreth</b>	. VINCENT The remnant will	12, 274/ 4
proud king Pharaoh did	<b>abide</b>	and endure two or	12, 17/ 29
hands, and there did	<b>abide</b>	by the truth of	12, 32/ 6
that ye will rather	<b>abide</b>	tribulation by the malice	12, 34/ 17
a man bold to	<b>abide</b>	in his sin, even	12, 91/ 6
they could endure and	<b>abide</b>	after many things more	12, 94/ 26
yet will he rather	<b>abide</b>	it and suffer, than	12, 100/ 10
highest God, he shall	<b>abide</b>	in the protection or	12, 103/ 1
Prophet, ever dwell and	<b>abide</b>	in God's defense and	12, 103/ 10
long as he will	<b>abide</b>	faithfully in adiutorio Altissimi	12, 108/ 18
fled not, but durst	<b>abide</b>	thereby) give over and	12, 111/ 18
prayer for grace, and	<b>abide</b>	and dwell faithfully in	12, 121/ 22
own temporal death than	<b>abide</b>	the defiling and violation	12, 142/ 2
doubt, Cousin, if he	<b>abide</b>	at that point, and	12, 143/ 21
good virtuous company, and	<b>abide</b>	in the faithful hope	12, 156/ 29
God's help, he shall	<b>abide</b>	in the protection and	12, 166/ 14
in which there would	<b>abide</b>	any man rich without	12, 179/ 28

that still persevere and	<b>abide</b>	by the faith; they	12, 191/ 18
think that rather than	<b>abide</b>	the pain, he would	12, 196/ 15
must of fine force	<b>abide</b>	and endure the pain	12, 201/ 16
would I no more	<b>abide</b>	it to be outrun	12, 214/ 18
all such adventures, and	<b>abide</b>	in great authority till	12, 222/ 17
how little while they	<b>abide</b>	with whomsoever they abide	12, 244/ 3
abide with whomsoever they	<b>abide</b>	longest, what pain their	12, 244/ 3
our hearts, and will	<b>abide</b>	and dwell still in	12, 244/ 13
fast, and finally better	<b>abide</b>	the brunt, when God	12, 246/ 9
servants not forbidden to	<b>abide</b>	about him; and add	12, 264/ 17
for a while, and	<b>abide</b>	in the mean season	12, 265/ 15
other shall no man	<b>abide</b>	but a while. In	12, 279/ 11
it become incurable, than	<b>abide</b>	the pain of the	12, 293/ 17
without cause no more	<b>abide</b>	the pain willingly, than	12, 293/ 20
us for Christ's sake	<b>abide</b>	and endure any painful	12, 305/ 2
the stomach can scant	<b>abide</b>	to look upon any	12, 307/ 26
our cure) bound to	<b>abide</b>	. Let us fall to	12, 316/ 27
right is called wrong,	<b>abideth</b>	by the truth, and	12, 33/ 26
for all his alms,	<b>abideth</b>	rich still and for	12, 72/ 21
all his good labor	<b>abideth</b>	still in his authority	12, 72/ 22
through a good faith	<b>abideth</b>	in the trust and	12, 103/ 3
shall you see that	<b>abideth</b>	deadly torment, and such	12, 281/ 16
was fain to let	<b>Abimelech</b>	, the king, have his	12, 54/ 20
he is not an	<b>abject</b>	cast out of God's	12, 16/ 23
all Christendom was not	<b>able</b>	to defend that strong	12, 8/ 7
those natural reasons were	<b>able</b>	to give sufficient comfort	12, 10/ 17
we shall be well	<b>able</b>	to command a great	12, 13/ 20
we shall be scant	<b>able</b>	to remove a little	12, 13/ 22
she should not be	<b>able</b>	to refrain it from	12, 29/ 19
can do, be not	<b>able</b>	to satisfy of themselves	12, 36/ 21
his wealth maketh him	<b>able</b>	, yet in the doing	12, 72/ 15
whelps shall not be	<b>able</b>	to hurt it. For	12, 108/ 19
slain the body, is	<b>able</b>	then beside to cast	12, 109/ 6
help) he were well	<b>able</b>	to do: but the	12, 111/ 26
but the truth being	<b>able</b>	to be proved, no	12, 126/ 11
himself, but also better	<b>able</b>	to give good advice	12, 147/ 7
indeed, which were else	<b>able</b>	enough to pass over	12, 154/ 16
yet were he well	<b>able</b>	to yield every man	12, 178/ 13
too, would and were	<b>able</b>	to do the thing	12, 178/ 18
and no man left	<b>able</b>	to relieve another. For	12, 180/ 2
if no man were	<b>able</b>	to put a gown	12, 180/ 19
if no man were	<b>able</b>	to build neither church	12, 180/ 21
while they be not	<b>able</b>	to labor and help	12, 182/ 24

conclusion, if he be	<b>able</b>	to get it for	12, 189/ 23
he should be peradventure	<b>able</b>	to make good, if	12, 196/ 29
make, shall never be	<b>able</b>	to wrest it out	12, 198/ 31
folk, and not so	<b>able</b>	to do hurt, as	12, 225/ 5
he hath, is not	<b>able</b>	to keep you them	12, 235/ 16
thousand year, as were	<b>able</b>	to recompense that intolerable	12, 237/ 4
them here, shall be	<b>able</b>	to let us from	12, 242/ 7
one point alone, were	<b>able</b>	to make any kind	12, 243/ 25
grace will make us	<b>able</b>	to bear, but will	12, 247/ 16
For neither am I	<b>able</b>	any good thing to	12, 250/ 2
holy mouth, can be	<b>able</b>	to profit the man	12, 250/ 5
we shall be well	<b>able</b>	to bear. For he	12, 278/ 25
that it were well	<b>able</b>	to purchase as full	12, 284/ 4
grace, be much more	<b>able</b>	first to engender in	12, 294/ 7
that is done, are	<b>able</b>	to do no more	12, 303/ 12
I doubt not, be	<b>able</b>	enough, to make us	12, 303/ 25
as all they were	<b>able</b>	to make us dwell	12, 303/ 28
this midday devil were	<b>able</b>	to make them do	12, 304/ 18
faith) should never be	<b>able</b>	to turn us. VINCENT	12, 304/ 19
one point alone were	<b>able</b>	enough to make, I	12, 304/ 25
worldly wits so little	<b>able</b>	to conceive so much	12, 308/ 15
should dilate and were	<b>able</b>	to declare these special	12, 310/ 12
them all was never	<b>able</b>	of themselves, and with	12, 316/ 17
of the world were	<b>able</b>	to teach in men's	12, 320/ 26
that in her widowhood	<b>abode</b>	so many years with	12, 95/ 30
to the devil the	<b>abominable</b>	fornicator that forbear not	12, 57/ 24
as use the false	<b>abominable</b>	superstition of this ungracious	12, 62/ 9
them self with that	<b>abominable</b>	thought, to be fallen	12, 150/ 23
horrible and never so	<b>abominable</b>	) is yet unto them	12, 150/ 26
shall not suffer that	<b>abominable</b>	sect of his mortal	12, 193/ 14
fall into Mahomet's false	<b>abominable</b>	sect. VINCENT Verily, mine	12, 194/ 27
other side, toward the	<b>abominable</b>	sin of blasphemy against	12, 299/ 21
only had a great	<b>abomination</b>	thereat (which abomination they	12, 150/ 18
great abomination thereat (which	<b>abomination</b>	they well and virtuously	12, 150/ 19
have in so great	<b>abomination</b>	, as every true minded	12, 192/ 18
life, feel that horrible	<b>abomination</b>	in their heart at	12, 307/ 28
voluptuous pleasures (of which	<b>abomination</b>	sickness hath here a	12, 308/ 1
his fleshly pleasures in	<b>abomination</b>	, and shall of those	12, 308/ 4
he daily seeth most	<b>abound</b>	in the hands of	12, 206/ 16
take his pleasure long.	<b>Abraham</b>	was eke, ye wot	12, 47/ 16
of Solomon, Job, and	<b>Abraham</b>	. And, fourthly, in the	12, 50/ 5
tribulation too. But in	<b>Abraham</b>	, Cousin, I suppose is	12, 54/ 1
comfort and rest in	<b>Abraham</b>	, the wealthy, rich man's	12, 54/ 6

must you consider, that	<b>Abraham</b>	had not such continual	12, 54/ 7
willingly. And therefore, though	<b>Abraham</b>	had not (as he	12, 55/ 8
no man less than	<b>Abraham</b>	. But now, good Cousin	12, 55/ 13
here upon the rich	<b>Abraham</b>	and Lazarus the poor	12, 55/ 15
somewhat under the rich	<b>Abraham</b>	, so shall we see	12, 55/ 16
Consider well now what	<b>Abraham</b>	answered to the rich	12, 55/ 20
of tribulation between. And	<b>Abraham</b>	telleth him the same	12, 55/ 29
laid neither Christ nor	<b>Abraham</b>	to his charge. And	12, 56/ 6
which by occasion of	<b>Abraham</b>	and Lazarus you put	12, 56/ 7
example of the rich	<b>Abraham</b>	and poor Lazarus hath	12, 56/ 11
contrary, as he commanded	<b>Abraham</b>	to kill his own	12, 140/ 12
people commended. First in	<b>Abraham</b>	, as touching the death	12, 141/ 5
God's favor therewith as	<b>Abraham</b>	did, and many another	12, 172/ 24
clear in Lazarus and	<b>Abraham</b>	. Nor I say not	12, 175/ 26
is the son of	<b>Abraham</b>	). But now forget I	12, 179/ 10
patiently borne, so was	<b>Abraham's</b>	taken not only patiently	12, 55/ 7
fall and perish too,	<b>abridge</b>	those days and accelerate	12, 194/ 5
shall provide you teachers	<b>abroad</b>	convenient in every time	12, 5/ 27
by scattering our minds	<b>abroad</b>	about so many trifling	12, 13/ 9
hap on such harm	<b>abroad</b>	as the prison should	12, 22/ 8
and have spread them	<b>abroad</b>	. And albeit that it	12, 37/ 24
did spread his arms	<b>abroad</b>	upon the cross, lovingly	12, 90/ 21
his that willfully walketh	<b>abroad</b>	in the kite's danger	12, 104/ 18
their tribulation nothing known	<b>abroad</b>	, and therefore nothing talked	12, 123/ 2
Though I go little	<b>abroad</b>	, Cousin, yet hear I	12, 195/ 13
as for walking out	<b>abroad</b>	upon other men's, that	12, 260/ 8
was while he was	<b>abroad</b>	, and to have the	12, 264/ 14
heard of other world	<b>abroad</b>	, but saw some, for	12, 275/ 16
quid feceris, et ne	<b>abscondas</b>	" (Mine own son, give	12, 26/ 18
also, "Vincenti dabo manna	<b>absconditum</b>	, et dabo illi calculum	12, 309/ 19
non a magnitudine doloris	<b>absorbeatur</b>	" (that the greatness of	12, 57/ 28
keepeth himself in like	<b>abstinence</b>	and penance privily, as	12, 184/ 23
by patience, as in	<b>abundance</b>	of worldly wealth the	12, 65/ 1
physician shall consider what	<b>abundance</b>	the man hath of	12, 151/ 23
since; yet in such	<b>abundance</b>	of poor men as	12, 172/ 25
laboribus pluribus, in carceribus	<b>abundantius</b>	, in plagis supra modum	12, 310/ 19
but having it fall	<b>abundantly</b>	unto him, taketh to	12, 184/ 21
is not content, which	<b>abuse</b>	this great high goodness	12, 59/ 9
that in such wise	<b>abuse</b>	the great goodness of	12, 91/ 10
harm, and made him	<b>abuse</b>	many great gifts that	12, 213/ 12
occupy them well, but	<b>abuse</b>	their authority, and do	12, 225/ 2
one preacher much more	<b>abuseth</b>	the name of Christ	12, 95/ 4
malicious humors the devil	<b>abuseth</b>	toward the casting of	12, 151/ 10

the cursed devil that	<b>abuseth</b>	them to his pernicious	12, 151/ 20
see them after, and	<b>abuseth</b>	them as he list	12, 191/ 8
abridge those days and	<b>accelerate</b>	his coming. But, as	12, 194/ 6
sunt infirmitates eorum, postea	<b>acceleraverunt</b>	" (Their infirmities were multiplied	12, 48/ 20
his mere liberality, and	<b>accept</b>	all the pain of	12, 33/ 4
business is much more	<b>acceptable</b>	to God than sleeping	12, 57/ 18
at all, is more	<b>acceptable</b>	to him of one	12, 66/ 4
nor no prayer more	<b>acceptable</b>	unto God, nor more	12, 156/ 23
come, and even there	<b>accepted</b>	the thief at his	12, 90/ 22
with imprisonment, are but	<b>accidents</b>	thereunto, and yet neither	12, 256/ 17
neither such kinds of	<b>accidents</b>	as either be proper	12, 256/ 18
nor are not such	<b>accidents</b>	thereunto, as are inseparable	12, 256/ 20
terror of those painful	<b>accidents</b>	. VINCENT I am sorry	12, 256/ 26
As for those other	<b>accidents</b>	of hard handling therein	12, 277/ 30
peccavi, et nihil mihi	<b>accidit</b>	triste; patiens enim redditor	12, 236/ 14
semet ipsum, formam servi	<b>accipiens</b>	" (Humbled himself, and took	12, 254/ 22
promised himself, "Petite, et	<b>accipietis</b>	" (Ask, and you shall	12, 15/ 29
nemo scit nisi qui	<b>accipit</b>	" (To him that overcometh	12, 309/ 20
to grow in one	<b>accord</b>	of our faith. The	12, 38/ 5
his bounty in man's	<b>account</b>	toward him alloweth it	12, 25/ 24
man that hath faith,	<b>account</b>	himself shamed here by	12, 290/ 2
death after the worldly	<b>account</b>	that then was used	12, 291/ 23
those things that are	<b>accounted</b>	for wealth, and called	12, 71/ 22
his wise wily confessor	<b>accounted</b>	them for trifles, as	12, 115/ 16
rich, whereby the people	<b>accounted</b>	him in their own	12, 176/ 18
of the people that	<b>accounted</b>	him for so evil	12, 178/ 8
that servant every man	<b>accounteth</b>	for a proud unthrift	12, 291/ 18
the world under us,	<b>accounting</b>	in the regard of	12, 158/ 11
he had been awhile	<b>accursed</b>	and punished for his	12, 57/ 26
their very childhood to	<b>accustom</b>	them dulcely and pleasantly	12, 198/ 26
had been so well	<b>accustomed</b>	in court with the	12, 214/ 10
well the story of	<b>Achan</b>	, that committed sacrilege at	12, 26/ 9
his finger do but	<b>ache</b>	of an hot blain	12, 219/ 5
man know it, and	<b>acknowledge</b>	it, and mislike it	12, 186/ 1
instead of her old	<b>acquainted</b>	knight, lay her abed	12, 29/ 11
abed with a new	<b>acquainted</b>	knave. But God loving	12, 29/ 11
deluded, whoso be well	<b>acquainted</b>	with them shall well	12, 135/ 25
set the devil's well	<b>acquainted</b>	prick, and his very	12, 159/ 22
wax not over well	<b>acquainted</b>	by dwelling over long	12, 189/ 1
prisoner am I none	<b>acquainted</b>	with, that I remember	12, 258/ 19
as you say) better	<b>acquainted</b>	with, men, I mean	12, 259/ 11
horrible deed is no	<b>act</b>	of strength, but an	12, 130/ 23
of strength, but an	<b>act</b>	of the mind either	12, 130/ 23

a sicut erat; any	<b>act</b>	that ever I did	12, 218/ 20
motion unto the carnal	<b>act</b>	of generation, and that	12, 307/ 18
reason of their laudable	<b>acts</b>	. Now all this gear	12, 211/ 15
and as for the	<b>acts</b>	of the other foul	12, 307/ 26
diligence, that through such	<b>actual</b>	meditation, he shall conserve	12, 198/ 29
have evermore that mind,	<b>actually</b>	sometimes, and evermore habitually	12, 198/ 9
est camelum per foramen	<b>acus</b>	transire, quam divitem intrare	12, 170/ 32
stock of our forefather	<b>Adam</b>	. Is this, Cousin, think	12, 266/ 14
with the apostles, "Domine,	<b>adauge</b>	nobis fidem" (Lord, increase	12, 13/ 5
abide about him; and	<b>add</b>	yet thereunto, that the	12, 264/ 17
great circuit about; yea	<b>add</b>	yet and ye will	12, 264/ 19
without any other condition	<b>added</b>	or implied, were inordinate	12, 52/ 3
more pleasant unto God	<b>added</b>	further unto the forsaking	12, 185/ 9
die. And therefore he	<b>addeth</b>	and repeateth in the	12, 303/ 20
of like manner comfort,	<b>adding</b>	more sticks to that	12, 4/ 20
saith: "Qui habitat in	<b>adiutorio</b>	Altissimi, in protectione Dei	12, 102/ 26
will abide faithfully in	<b>adiutorio</b>	Altissimi (in the hope	12, 108/ 18
psalm, "Qui habitat in	<b>adiutorio</b>	Altissimi, in protectione Dei	12, 166/ 11
psalm, "Qui habitat in	<b>adiutorio</b>	Altissimi" etc. is plain	12, 200/ 6
sore griefs knit and	<b>adjoined</b>	thereto. ANTHONY That is	12, 255/ 20
the Gospel, "Credo Domine,	<b>adjuva</b>	incredulitatem meam" (I believe	12, 13/ 3
illa enim finis cunctorum	<b>admonetur</b>	homo, et vivens cogitat	12, 69/ 12
hath afterward had much	<b>ado</b>	to keep himself from	12, 185/ 28
Christ's too, as manslaughter,	<b>adultery</b>	, or such other thing	12, 32/ 23
pashas in all these	<b>advancements</b>	of fortune, surmount very	12, 206/ 17
it for their further	<b>advantage</b>	after. So help me	12, 169/ 16
for his far greater	<b>advantage</b>	and commodity, content and	12, 293/ 9
advise every man at	<b>adventure</b>	to be bold upon	12, 31/ 20
stand at his own	<b>adventure</b>	. And in such wise	12, 45/ 29
give no man, to	<b>adventure</b>	that way with them	12, 99/ 14
none other way, but	<b>adventure</b>	after the plain fashion	12, 135/ 1
every fool should at	<b>adventure</b>	fall in hand with	12, 147/ 17
have the question by	<b>adventure</b>	so proposed and put	12, 198/ 1
man escape all such	<b>adventures</b>	, and abide in great	12, 222/ 17
servants, but rather his	<b>adversaries</b>	and his enemies, and	12, 243/ 19
as Saint Peter saith: "	<b>Adversarius</b>	vester diabolus quasi leo	12, 149/ 22
then may devour him. "	<b>Adversarius</b>	vester diabolus" (saith St	12, 318/ 5
his part give his	<b>adversary</b>	the fall) hath prepared	12, 101/ 23
quarens quem devoret" (Your	<b>adversary</b>	, the devil, as a	12, 149/ 23
querens quem devoret" (Your	<b>adversary</b>	the devil like a	12, 318/ 6
losing, be matter of	<b>adversity</b>	and tribulation. For tribulation	12, 10/ 5
was with so great	<b>adversity</b>	so sore interrupted, can	12, 53/ 27
God by patience in	<b>adversity</b>	, so may he please	12, 64/ 16

God in tribulation and	<b>adversity</b>	, and therefore was he	12, 74/ 21
short time of his	<b>adversity</b>	got him much more	12, 74/ 25
our night's fear of	<b>adversity</b>	maketh us very sore	12, 109/ 10
wit, in tribulation and	<b>adversity</b>	(for that time is	12, 157/ 21
kinds of tribulation and	<b>adversity</b>	he useth only grief	12, 201/ 6
Non est nobis colluctatio	<b>adversus</b>	carnem et sanguinem sed	12, 101/ 18
carnem et sanguinem sed	<b>adversus</b>	principes et potestates, tenebrarum	12, 101/ 19
et potestates, tenebrarum harum,	<b>adversus</b>	spiritualia nequitiae in celestibus	12, 101/ 19
Non est nobis colluctatio	<b>adversus</b>	carnem et sanguinem, sed	12, 317/ 23
pretexts, and of everything	<b>advertise</b>	the great Turk full	12, 195/ 23
purpose to follow good	<b>advertisement</b>	, and take any fruit	12, 240/ 22
them with the wise	<b>advertisement</b>	of godly counsel and	12, 282/ 15
let us by mine	<b>advice</b>	at the leastwise make	12, 84/ 24
scruples, may temper his	<b>advice</b>	.Yea, although a man	12, 120/ 22
with some substantial good	<b>advice</b>	, wherewith you may turn	12, 134/ 20
but also to ask	<b>advice</b>	and counsel of him	12, 147/ 3
able to give good	<b>advice</b>	and counsel unto other	12, 147/ 8
pray you, Uncle, what	<b>advice</b>	were to be given	12, 151/ 13
be before with substantial	<b>advice</b>	and good counsel well	12, 202/ 2
clear. Howbeit I will	<b>advice</b>	no man to be	12, 30/ 6
before, I will not	<b>advice</b>	every man at adventure	12, 31/ 19
therefore, would I further	<b>advice</b>	one in that case	12, 98/ 15
strange that I would	<b>advice</b>	a man to take	12, 151/ 28
like as I would	<b>advice</b>	every man in every	12, 152/ 6
so would I sometimes	<b>advice</b>	some men in some	12, 152/ 14
would I in anywise	<b>advice</b>	him, to leave off	12, 161/ 25
Cousin, albeit I would	<b>advice</b>	every man, pray still	12, 195/ 24
yet would I further	<b>advice</b>	every good Christian body	12, 195/ 27
in your answer, but	<b>advice</b>	it well, that you	12, 264/ 29
Whereunto the other hart	<b>advised</b>	him to flee no	12, 294/ 25
deep consideration and earnest	<b>advisement</b>	of this one point	12, 243/ 24
Church, ye wot well,	<b>adviseth</b>	every man to fast	12, 52/ 9
Then, since the Church	<b>adviseth</b>	every man to take	12, 52/ 20
in locum destinatum: divisus	<b>aer</b>	continuo in se reclusus	12, 158/ 27
God save us!) as	<b>Aesop</b>	telleth, that the sheep	12, 189/ 13
folk fare, Cousin, as	<b>Aesop</b>	telleth a fable that	12, 285/ 19
tale is true. ANTHONY	<b>Aesop</b>	meant by that feigned	12, 286/ 8
remember the fable that	<b>Aesop</b>	telleth of a great	12, 294/ 18
in those days that	<b>Aesop</b>	speaketh of, though those	12, 296/ 4
woman in one of	<b>Aesop's</b>	fables, which had an	12, 180/ 29
defeceritis, recipiant vos in	<b>aeterna</b>	tabernacula" (Make you friends	12, 175/ 18
quae autem non videntur,	<b>aeterna</b>	sunt" (This same short	12, 311/ 9
thou shalt not be	<b>afeard</b>	of the night's fear	12, 105/ 20

Thou shalt not be	<b>afeard</b>	of the fear of	12, 107/ 3
no need to be	<b>afeard</b>	of such tribulation that	12, 107/ 16
things may make him	<b>afeard</b>	, of which in the	12, 109/ 26
he would not be	<b>afeard</b>	a whit, for in	12, 109/ 27
him that waxeth once	<b>afeard</b>	, seemeth a thief. I	12, 109/ 28
for faint heart is	<b>afeard</b>	where he needeth not	12, 111/ 14
in that he was	<b>afeard</b>	to put it forth	12, 112/ 9
I that were marvelously	<b>afeard</b>	that they should kill	12, 149/ 8
high bridge, waxeth so	<b>afeard</b>	through his own fantasy	12, 154/ 15
his own fond fantasy	<b>afeard</b>	, and then crieth he	12, 154/ 23
maketh the fond man	<b>afeard</b>	, that he should at	12, 154/ 24
thou shalt not be	<b>afeard</b>	) of the business walking	12, 166/ 17
am not all thing	<b>afeard</b>	in this case only	12, 202/ 18
you have to be	<b>afeard</b>	of the losing; then	12, 209/ 9
not need to be	<b>afeard</b>	"Ab incursu et demonio	12, 244/ 15
quid faciant" (Be not	<b>afeard</b>	of them that kill	12, 298/ 11
my friends, be not	<b>afeard</b>	of them that kill	12, 303/ 11
say to you, be	<b>afeard</b>	of him.) God meaneth	12, 303/ 15
furtherance of some such	<b>affairs</b>	, as they then have	12, 188/ 21
it and fulfill their	<b>affection</b>	. Who dare, good Cousin	12, 52/ 6
a foolish tale. Our	<b>affection</b>	toward heavenly joys waxeth	12, 83/ 23
a man, while that	<b>affection</b>	lasteth, not to be	12, 98/ 5
old sin is an	<b>affection</b>	not very pure and	12, 98/ 13
see, with how tender	<b>affection</b>	God of his great	12, 104/ 15
impatience into a contrary	<b>affection</b>	, making him frowardly stubborn	12, 111/ 21
man toward that fearful	<b>affection</b>	, and as well by	12, 151/ 25
us up in our	<b>affection</b>	aloft into the clouds	12, 158/ 10
and threatened, but the	<b>affection</b>	the haver unlawfully beareth	12, 171/ 9
and the desire and	<b>affection</b>	to have and the	12, 171/ 12
forbidden, but the inordinate	<b>affection</b>	of the mind sore	12, 171/ 16
he hath an inordinate	<b>affection</b>	thereunto, while he giveth	12, 172/ 27
his own heart and	<b>affection</b>	, that he will rather	12, 174/ 32
some inordinate love and	<b>affection</b>	that the soul bear	12, 203/ 13
lukewarm, by the fiery	<b>affection</b>	that we bear to	12, 205/ 4
not a sudden slight	<b>affection</b>	of sufferance for God's	12, 205/ 13
as our own fond	<b>affection</b>	and fantasy maketh us	12, 210/ 6
not well their own	<b>affection</b>	themselves, but there lieth	12, 226/ 17
imperfection secret in their	<b>affection</b>	than themselves are well	12, 226/ 18
we felt in our	<b>affection</b>	those words to have	12, 240/ 27
oppressed with the troublous	<b>affection</b>	of heavy sorrowful fear	12, 250/ 15
the one kind of	<b>affection</b>	or the other beareth	12, 282/ 17
reason to master that	<b>affection</b>	fearful and sensual and	12, 282/ 21
it is. For that	<b>affection</b>	happeth in very few	12, 283/ 13

as by their foolish	<b>affection</b>	, which they have set	12, 286/ 14
in us such an	<b>affection</b>	, and after by long	12, 294/ 7
so to continue that	<b>affection</b>	, that it shall turn	12, 294/ 8
for fear, or other	<b>affection</b>	unadvisedly falleth and after	12, 299/ 6
shame of our cold	<b>affection</b>	again toward God, for	12, 313/ 8
but consider what hot	<b>affection</b>	many of these fleshly	12, 313/ 10
piteous, and not sine	<b>affectione</b>	, for which the Apostle	12, 58/ 5
beasts, follow their foul	<b>affections</b>	, many of these temptations	12, 51/ 13
that lack their tender	<b>affections</b>	: so that of charity	12, 58/ 6
departed from all worldly	<b>affections</b>	, as himself would very	12, 185/ 24
them know their own	<b>affections</b>	, whether they have a	12, 238/ 8
braids of our blind	<b>affections</b>	which we be for	12, 253/ 21
the difference of the	<b>affections</b>	that are before fixed	12, 281/ 13
may see, that the	<b>affections</b>	of men's minds toward	12, 281/ 23
matter. Now are the	<b>affections</b>	of men's minds imprinted	12, 281/ 25
receiving the impression of	<b>affections</b>	is common unto men	12, 282/ 2
Another manner of receiving	<b>affections</b>	, is by the means	12, 282/ 3
both ordinally tempereth those	<b>affections</b>	, that the bodily five	12, 282/ 4
very contrary to those	<b>affections</b>	that are fleshly and	12, 282/ 6
reasonable dispositions been the	<b>affections</b>	spiritual and proper to	12, 282/ 7
lean unto the sensual	<b>affections</b>	and beastly; so doth	12, 282/ 10
grace, toward the other	<b>affections</b>	spiritual, and by sundry	12, 282/ 12
marvel that our fleshly	<b>affections</b>	be more abated and	12, 306/ 3
terror of hell, than	<b>affections</b>	spiritual imprinted in us	12, 306/ 4
their pain. Of these	<b>affections</b>	with the wonderful dolorous	12, 313/ 19
utterly deny that, and	<b>affirm</b>	for a sure truth	12, 37/ 12
to bid or forbid,	<b>affirm</b>	or deny, reprove or	12, 173/ 5
and pray, and take	<b>affliction</b>	in his own body	12, 45/ 2
for their sin) put	<b>affliction</b>	unto their flesh. And	12, 52/ 13
good man, or voluntary	<b>affliction</b>	, either of body by	12, 52/ 28
the last day, such	<b>affliction</b>	of the flesh, or	12, 87/ 20
for fasting or other	<b>affliction</b>	of the body, they	12, 93/ 4
and all other bodily	<b>affliction</b>	save only where need	12, 93/ 14
again fasting and all	<b>affliction</b>	for any penance, which	12, 94/ 4
whole man, the less	<b>affliction</b>	that he feeleth in	12, 98/ 17
the spirit by the	<b>affliction</b>	of the flesh. And	12, 98/ 19
are in distress and	<b>affliction</b>	: I mean not, to	12, 162/ 19
Prophet saith: "Divitie si	<b>affluent</b>	, nolite cor apponere" (If	12, 171/ 17
may somewhat better cheap	<b>afford</b>	them, you wot well	12, 116/ 28
husbandman his folk come	<b>afield</b>	(for the persecutors be	12, 241/ 5
kindred, and keep it	<b>afloat</b>	from peril of spiritual	12, 6/ 13
many time and often	<b>aforehand</b>	, ere any such peril	12, 205/ 9
the other side the	<b>aforenamed</b>	things that are the	12, 73/ 4

objection against the things	<b>aforesaid</b>	. The Twelfth Chapter VINCENT	12, 37/ 5
do, and be neither	<b>afraid</b>	, nor ashamed, nor weep	12, 93/ 22
they not first been	<b>afraid</b>	of hell, would toward	12, 305/ 15
shrewdness and begin even	<b>afresh</b>	. " VINCENT Ah, well, Uncle	12, 118/ 5
would begin it all	<b>afresh</b>	, her husband found that	12, 118/ 12
he should begin all	<b>afresh</b>	. But yet the prick	12, 118/ 20
after that imprisoned again	<b>afresh</b>	; and being from thence	12, 300/ 8
Cato Uticensis, which in	<b>Africa</b>	killed himself after the	12, 130/ 15
of the midday), till	<b>afternoon</b>	, and then shall we	12, 165/ 29
am not wont at	<b>afternoon</b>	to sleep long but	12, 187/ 10
yourself thought sufficient this	<b>afternoon</b>	here before. VINCENT Verily	12, 287/ 17
he to such folly	<b>afterward</b>	himself, that ere he	12, 62/ 11
we sometimes find well	<b>afterward</b>	in the day, that	12, 111/ 2
heart first impatient, and	<b>afterward</b>	oftentimes driveth him by	12, 111/ 20
body. At the leastwise	<b>afterward</b>	unto the king thus	12, 125/ 28
that I have been	<b>afterward</b>	at dinner, and there	12, 138/ 14
were beggars both, and	<b>afterward</b>	a great rich man	12, 163/ 4
right worshipful rooms, hath	<b>afterward</b>	had much ado to	12, 185/ 27
very fool." The other	<b>afterward</b>	told me, that he	12, 218/ 3
and sustain it, and	<b>afterward</b>	yet fare full well	12, 278/ 18
at large, and yet	<b>afterward</b>	were his brethren fain	12, 279/ 12
if that men will	<b>afterward</b>	willingly cast it away	12, 296/ 13
beginning, lest he might	<b>afterward</b>	through the bitterness of	12, 297/ 28
showed them before (and	<b>afterward</b>	, you wot well, they	12, 313/ 14
wealthy man hath not	<b>againward</b>	, in the fore-rehearsed virtues	12, 71/ 11
the countenance of King	<b>Agamemnon</b>	, her father, which he	12, 215/ 12
a man of mine	<b>age</b>	. For, as we well	12, 4/ 15
were in this great	<b>age</b>	of yours no little	12, 78/ 19
uncertain life in extreme	<b>age</b>	or sickness. The Second	12, 85/ 9
But see now, what	<b>age</b>	is, lo, I have	12, 90/ 8
ween, in her old	<b>age</b>	so sore disposed to	12, 96/ 1
too old at this	<b>age</b>	to begin to study	12, 99/ 2
a man of your	<b>age</b>	, aggrieved with such sundry	12, 187/ 19
I am of such	<b>age</b>	as you see, and	12, 192/ 21
were in me, mine	<b>age</b>	considered, and the sorrow	12, 202/ 11
not all of one	<b>age</b>	. ANTHONY All that you	12, 202/ 21
are passed of his	<b>age</b>	, ere ever he can	12, 222/ 20
you list, increase and	<b>aggrieve</b>	the cause of your	12, 256/ 25
man of your age,	<b>aggrieved</b>	with such sundry sicknesses	12, 187/ 19
body, as beauty, strength,	<b>agility</b>	, quickness, and health. These	12, 10/ 3
more than fifteen years	<b>ago</b>	) I lay in a	12, 88/ 10
you, that no longer	<b>ago</b>	than even yesterday, one	12, 127/ 13
a fast point long	<b>ago</b>	, than to begin to	12, 199/ 14

Cousin, three thousand years	<b>ago</b>	? VINCENT Three thousand, Uncle	12, 208/ 11
and not very long	<b>ago</b>	, where I saw so	12, 213/ 1
here fifteen hundred year	<b>ago</b>	, he foresaw this mind	12, 230/ 32
plain fifteen hundred year	<b>ago</b>	his own mouth, that	12, 231/ 4
The martyrs in their	<b>agony</b>	made no long prayers	12, 66/ 6
made in his great	<b>agony</b>	and pain of his	12, 67/ 3
fell prostrate in his	<b>agony</b>	, when the heaviness of	12, 67/ 4
of his great grievous	<b>agony</b>	move you, and himself	12, 245/ 25
angel that after his	<b>agony</b>	came and comforted him	12, 246/ 1
us remember Christ's painful	<b>agony</b>	, that himself would (for	12, 318/ 27
opinions, yet as they	<b>agree</b>	together in profession of	12, 38/ 11
of Christ's name, so	<b>agree</b>	they now together in	12, 38/ 11
hath caused them to	<b>agree</b>	together in the defense	12, 38/ 15
graciously bring them to	<b>agree</b>	together in the truth	12, 38/ 16
that all holy men	<b>agree</b>	, and all the scripture	12, 41/ 4
now that you will	<b>agree</b>	that tribulation is every	12, 50/ 18
wot well ye would	<b>agree</b>	that it were, if	12, 52/ 15
their servants could not	<b>agree</b>	together? Though he recovered	12, 54/ 13
that you will well	<b>agree</b>	, that a man may	12, 64/ 13
I ween ye will	<b>agree</b>	they be. Now whosoever	12, 72/ 12
Uncle, I can well	<b>agree</b>	to this: and I	12, 85/ 4
so must be needs	<b>agree</b>	, that since it is	12, 145/ 17
thing as yourself here	<b>agree</b>	it is, that is	12, 258/ 14
no better, they will	<b>agree</b>	to be (as soon	12, 285/ 13
and in our minds	<b>agree</b>	that we should do	12, 295/ 16
that deny it full	<b>agreed</b>	among themselves, nor any	12, 39/ 1
part are thus far	<b>agreed</b>	with us, that like	12, 39/ 3
some honest mirth: first,	<b>agreed</b>	that our chief comfort	12, 83/ 9
between us both twain	<b>agreed</b>	, that you have yet	12, 231/ 12
Whereunto the other hart	<b>agreed</b>	, and so they both	12, 295/ 9
likelihood of some good	<b>agreement</b>	to grow in one	12, 38/ 4
you get thereto none	<b>agreement</b>	of him. And this	12, 230/ 19
thinking thereon, their hearts	<b>arise</b>	, and shrink in the	12, 198/ 14
his patient in an	<b>ague</b>	, to the cure whereof	12, 147/ 23
call you hence. ANTHONY	<b>Ah</b>	! my good Cousin, this	12, 7/ 25
the wretch no fable.	<b>Ah</b>	! woe worth the while	12, 61/ 13
begin even afresh." VINCENT	<b>Ah</b>	, well, Uncle, can you	12, 118/ 7
now so foolish. King	<b>Ahab</b>	was not disposed to	12, 95/ 24
shrift, when he waxed	<b>ahungered</b>	, saw a sow lie	12, 117/ 17
the gracious help and	<b>aid</b>	of God to move	12, 10/ 27
but pray for his	<b>aid</b>	and comfort by which	12, 23/ 2
well, and mistrusting the	<b>aid</b>	and help of God	12, 161/ 12
God of his gracious	<b>aid</b>	and help, to strengthen	12, 165/ 7

under the color of	<b>aid</b>	for the one against	12, 189/ 22
looketh for the Turk's	<b>aid</b>	, either will not, or	12, 195/ 20
us good motions, with	<b>aid</b>	and help of his	12, 282/ 11
helped also forward with	<b>aid</b>	of God's grace (as	12, 294/ 1
sometimes say, "Eh! what	<b>aieth</b>	this girl? The elvish	12, 113/ 5
wicked ghosts of the	<b>air</b>	). But as God (unto	12, 101/ 22
kite of this dark	<b>air</b>	, will the God of	12, 104/ 1
shot up into the	<b>air</b>	: and yet when we	12, 158/ 1
the place appointed: the	<b>air</b>	that was divided, is	12, 159/ 3
quietly and merrily, with	<b>alacrity</b>	and great quietness of	12, 65/ 4
deal further: "sub umbra	<b>alarum</b>	tuarum exultabo" that is	12, 105/ 3
fools than so! But,	<b>alas</b>	! their folly as far	12, 41/ 26
nor envy them neither.	<b>Alas</b>	! silly souls what cause	12, 42/ 24
then are these folk (	<b>alas</b>	!) woefully bewrapped. For God	12, 60/ 18
once by death. But	<b>alas</b>	! when death cometh, then	12, 61/ 5
congregat pullos suos sub	<b>alas</b>	suas et noluisti?" That	12, 104/ 9
wealth, and so little,	<b>alas</b>	! and so seldom we	12, 108/ 28
and said unto himself: "	<b>Alas</b>	! wicked wretch that I	12, 119/ 7
holy martyrs did. But	<b>alas</b>	! our faint and feeble	12, 205/ 3
to speak after. ANTHONY	<b>Alas</b>	! good man, among so	12, 214/ 30
his own not all	<b>alike</b>	, but some one far	12, 66/ 31
rest the reason goeth	<b>alike</b>	: which who can so	12, 72/ 29
out unto every man	<b>alike</b>	, it would be on	12, 180/ 6
unto all men bound	<b>alike</b>	, nor unto any man	12, 182/ 9
man in every case	<b>alike</b>	. But, as I began	12, 182/ 9
be not ours all	<b>alike</b>	, yet would I think	12, 182/ 16
which go almost all	<b>alike</b>	) he may fall in	12, 199/ 10
sua sunt sed quae	<b>aliorum</b>	" (Seek not for your	12, 34/ 13
the Apocalypse, "Diabolus mittet	<b>aliquos</b>	vestrum in carcerem, ut	12, 317/ 18
he useth either pleasant	<b>allectives</b>	unto sin, or either	12, 200/ 10
he useth only delectable	<b>allectives</b>	to move a man	12, 201/ 4
to wit, both his	<b>allectives</b>	of quiet and rest	12, 201/ 9
content) have for to	<b>allege</b>	in reason for the	12, 237/ 22
all your kinsfolk and	<b>allies</b>	within a little be	12, 202/ 24
And therefore I well	<b>allow</b>	your request in this	12, 9/ 10
unto tribulation, but rather	<b>allow</b>	prosperity for the thing	12, 67/ 31
Verily, Uncle, I well	<b>allow</b>	this, that a man	12, 135/ 9
or deny, reprove or	<b>allow</b>	, a matter nakedly proposed	12, 173/ 6
all the world would	<b>allow</b>	them. Whereupon longing sore	12, 217/ 23
flattery. I can well	<b>allow</b>	, that men should commend	12, 218/ 25
may be before God	<b>allowable</b>	. Some are there also	12, 284/ 7
have in some case	<b>allowed</b>	it, especially for the	12, 83/ 13
worldly wretches, it is	<b>allowed</b>	and approved for very	12, 290/ 5

man's account toward him	<b>alloweth</b>	it far otherwise. For	12, 25/ 24
St. Augustine very well	<b>alloweth</b>	, for that though the	12, 173/ 16
besides, our Lord well	<b>allowing</b>	his good purpose, and	12, 179/ 6
wise and worshipful folk,	<b>allowing</b>	and commending you, more	12, 289/ 18
some grace in the	<b>Almain</b>	tongue, wherein, letting my	12, 214/ 4
only, but in the	<b>Almain</b>	tongue too. And thus	12, 320/ 15
I was first in	<b>Almaine</b>	, Uncle, it happed me	12, 213/ 6
Portugal, Italy, Spain, France,	<b>Almaine</b>	, and England, and as	12, 259/ 28
a weak worker with	<b>Almighty</b>	God therein; yet is	12, 12/ 28
long to be of	<b>Almighty</b>	God comforted. This mind	12, 15/ 24
can, for he is	<b>almighty</b>	he will, for he	12, 15/ 28
the great goodness of	<b>Almighty</b>	God, that he punisheth	12, 25/ 17
at the feet of	<b>Almighty</b>	God, verily believing him	12, 164/ 23
the great grace and	<b>almighty</b>	mercy of God, get	12, 186/ 25
very holy word of	<b>Almighty</b>	God himself, we would	12, 240/ 25
that he being very	<b>Almighty</b>	God, "Humiliavit semet ipsum	12, 254/ 21
and beastly; so doth	<b>Almighty</b>	God of his goodness	12, 282/ 10
in Hungary only, but	<b>almost</b>	also in all places	12, 4/ 8
parts here, we can	<b>almost</b>	neither talk, nor think	12, 6/ 20
dullness, regarding nothing, thinking	<b>almost</b>	on nothing, no more	12, 14/ 19
any man is there	<b>almost</b>	of them all that	12, 39/ 1
the mind, as far	<b>almost</b>	passeth in pain the	12, 50/ 22
to pray nor think	<b>almost</b>	upon nothing, but upon	12, 65/ 6
while thereof, men wax	<b>almost</b>	wearry, and as though	12, 83/ 20
tale, that I have	<b>almost</b>	forgotten for what purpose	12, 90/ 9
this they reckon shame	<b>almost</b>	and womanish peevishness. Howbeit	12, 93/ 19
of malice first, but	<b>almost</b>	of devotion, lest they	12, 94/ 24
think I there is	<b>almost</b>	no tale so foolish	12, 114/ 23
of beads upon him	<b>almost</b>	as big as bowls	12, 115/ 28
his wife and children	<b>almost</b>	all the week; then	12, 116/ 21
I am, I had	<b>almost</b>	broken my penance ere	12, 119/ 8
ween, tell a tale	<b>almost</b>	as wise as this	12, 119/ 29
from which we see	<b>almost</b>	every man shrink and	12, 123/ 14
then was it farther	<b>almost</b>	at another point, that	12, 126/ 9
little better then than	<b>almost</b>	a beggar is now	12, 180/ 8
else no Christian man	<b>almost</b>	, but those that resort	12, 190/ 18
open ready way into	<b>almost</b>	the remnant of all	12, 193/ 9
when I say little,	<b>almost</b>	as much as that	12, 195/ 14
For I can show	<b>almost</b>	as much as that	12, 196/ 22
of justice (which go	<b>almost</b>	all alike) he may	12, 199/ 9
and yet beside him	<b>almost</b>	everyone is under more	12, 220/ 20
that a man were	<b>almost</b>	as good lack both	12, 221/ 16
while each of them	<b>almost</b>	would, if he might	12, 221/ 30

all together, and either	<b>almost</b>	half thereof, or more	12, 236/ 4
lukewarm, and from lukewarm	<b>almost</b>	to key-cold, that men	12, 242/ 24
a fire that is	<b>almost</b>	out, to lay many	12, 242/ 25
untouched the bondage, that	<b>almost</b>	every man is in	12, 253/ 9
but that they may (	<b>almost</b>	all) fall unto a	12, 256/ 19
Uncle? Marry I know	<b>almost</b>	none other. For surely	12, 258/ 18
that in a matter	<b>almost</b>	of three chips (but	12, 277/ 28
forth, that it is	<b>almost</b>	in every country become	12, 292/ 19
thereof, that we can	<b>almost</b>	have no manner savor	12, 306/ 1
died? Yea, I ween,	<b>almost</b>	every good Christian man	12, 319/ 12
as by riches, give	<b>alms</b>	; by authority, labor in	12, 71/ 7
as not do great	<b>alms</b>	without great riches, nor	12, 71/ 23
as in giving great	<b>alms</b>	he departeth with so	12, 72/ 8
man for all his	<b>alms</b>	, abideth rich still and	12, 72/ 21
poor folk for his	<b>alms</b>	, and other good folk	12, 155/ 17
do (you wot well)	<b>alms</b>	, either little or none	12, 173/ 31
speak of giving his	<b>alms</b>	after. For restitution is	12, 177/ 5
first, and doing their	<b>alms</b>	after, Zacchaeus should have	12, 177/ 9
then give half in	<b>alms</b>	of that that remained	12, 177/ 11
bound to leave his	<b>alms</b>	ungiven to the poor	12, 177/ 15
I mean) half in	<b>alms</b>	, and not so much	12, 177/ 24
he would give great	<b>alms</b>	for God's sake. But	12, 197/ 10
send them sometimes mine	<b>alms</b>	, but, by my troth	12, 258/ 24
of her charity for	<b>alms</b>	; but he could not	12, 277/ 20
any other good work,	<b>almsdeed</b>	or other, toward satisfaction	12, 93/ 8
in respect of restitution,	<b>almsdeed</b>	is but voluntary. Therefore	12, 177/ 7
fasting, to prayer, to	<b>almsdeed</b>	in time, and give	12, 316/ 28
of penance, prayer, and	<b>almsdeeds</b>	done in true faith	12, 300/ 18
we be upward and	<b>aloft</b>	: Lord! how lusty and	12, 158/ 4
up in our affection	<b>aloft</b>	into the clouds, where	12, 158/ 10
he can get up	<b>aloft</b>	; and let him when	12, 222/ 21
even in that point	<b>alone</b>	, that they consider themselves	12, 15/ 23
it, yet itself sometimes	<b>alone</b>	bringeth not a man	12, 18/ 22
giveth all for faith	<b>alone</b>	, and that it were	12, 37/ 16
him for his faith	<b>alone</b>	, and nothing for his	12, 39/ 18
all whole to faith	<b>alone</b>	, give the reward to	12, 39/ 31
world, and walk hence	<b>alone</b>	, he wotteth not whether	12, 59/ 24
up of the heart	<b>alone</b>	, without any word at	12, 66/ 3
but in his soul	<b>alone</b>	. First, as for your	12, 68/ 4
still a long tale	<b>alone</b>	, but that we had	12, 79/ 22
and lean to Christ	<b>alone</b>	, good Christian people, for	12, 94/ 16
is not our flesh	<b>alone</b>	that we must wrestle	12, 101/ 17
him sometimes secretly resort	<b>alone</b>	, imagining himself as one	12, 164/ 17

even for his riches	<b>alone</b>	, though he demeaned it	12, 179/ 29
committed unto his charge	<b>alone</b>	, that because our Savior	12, 181/ 11
so to my charge	<b>alone</b>	, that none other man	12, 183/ 28
in talking of him	<b>alone</b>	, and whoso commend him	12, 212/ 11
there sat but himself	<b>alone</b>	), how well we liked	12, 213/ 22
wherein, letting my Latin	<b>alone</b>	, me listed to show	12, 214/ 5
over him, commandeth him	<b>alone</b>	. VINCENT Yet it doth	12, 220/ 24
faithful man one thing	<b>alone</b>	, whereof we spoke yet	12, 243/ 1
of this one point	<b>alone</b>	, were able to make	12, 243/ 25
of his own nature	<b>alone</b>	. And then in the	12, 256/ 24
his own very nature	<b>alone</b>	, nothing else but the	12, 257/ 20
us and letteth us	<b>alone</b>	, we ween ourselves at	12, 273/ 15
death, considered by itself	<b>alone</b>	, as a bare leaving	12, 283/ 1
if he should come	<b>alone</b>	without either shame or	12, 283/ 6
bare respect of death	<b>alone</b>	, let to depart hence	12, 284/ 23
And this doth reason	<b>alone</b>	in many cases, where	12, 293/ 10
Now then, if reason	<b>alone</b>	be sufficient to move	12, 293/ 24
thought: this one point	<b>alone</b>	were able enough to	12, 304/ 25
it were of itself	<b>alone</b>	sufficient to encourage every	12, 312/ 9
for me and you	<b>alone</b>	, to suffer as much	12, 319/ 26
in, hath ever hoved	<b>aloof</b>	, and looked toward him	12, 268/ 9
made no long prayers	<b>aloud</b>	, but one inch of	12, 66/ 6
time as Christ called	<b>aloud</b>	unto him, and said	12, 176/ 8
he durst not laugh	<b>aloud</b>	, nor say nothing to	12, 277/ 18
for his sins laid	<b>alow</b>	under foot, (shall thou	12, 96/ 18
him there before an	<b>altar</b>	, or some pitiful image	12, 164/ 20
worthy to have it	<b>although</b>	it were yet much	12, 32/ 11
the child of promise,	<b>although</b>	God kept his life	12, 55/ 1
temper his advice. Yea,	<b>although</b>	a man be very	12, 120/ 22
everlasting tabernacles). But now	<b>although</b>	this be thus, in	12, 175/ 21
deal the less. But	<b>although</b>	that nature put not	12, 183/ 12
never be too precise,	<b>although</b>	the thing be lawful	12, 193/ 23
writing. But yet, Cousin,	<b>although</b>	I should hap to	12, 196/ 23
winneth by the loss,	<b>although</b>	he lost them but	12, 227/ 16
hear? Not very much,	<b>although</b>	they were told him	12, 232/ 6
a narrow chamber, but	<b>although</b>	his walk were right	12, 257/ 14
I said myself before,	<b>although</b>	the one lay fast	12, 258/ 10
you wot well, true,	<b>although</b>	a man should be	12, 267/ 24
to men's minds, that	<b>although</b>	the respect of God	12, 281/ 1
Qui habitat in adiutorio	<b>Altissimi</b>	, in protectione Dei caeli	12, 102/ 26
abide faithfully in adiutorio	<b>Altissimi</b>	(in the hope of	12, 108/ 18
Qui habitat in adiutorio	<b>Altissimi</b>	, in protectione Dei celi	12, 166/ 11
Qui habitat in adiutorio	<b>Altissimi</b>	" etc. is plain open	12, 200/ 6

aquilonis, et ero similis	<b>Altissimo</b>	" (I will sty up	12, 159/ 29
necessitatem enim ordinavit eum	<b>Altissimus</b>	" (Honor thou the physician	12, 11/ 22
for out it goeth	<b>altogether</b>	: so have I, Cousin	12, 85/ 25
make you deny Christ	<b>altogether</b>	, and take Mahomet in	12, 230/ 25
my feet and forget	<b>altogether</b>	. But yet and you	12, 295/ 7
had been divers times	<b>ambassador</b>	for that country, and	12, 217/ 26
that the temptations of	<b>ambition</b>	and pride may peradventure	12, 162/ 1
the deadly desire of	<b>ambitious</b>	glory. Whereupon there followeth	12, 160/ 27
country, especially such soft	<b>amblers</b>	; for I see by	12, 119/ 15
forth that holy St.	<b>Ambrose</b>	saith, that whoso that	12, 172/ 18
ille ambulavit, et ipse	<b>ambulare</b>	" (The same way that	12, 311/ 19
in the Gospel, "Qui	<b>ambulat</b>	in tenebris, nescit quo	12, 167/ 11
after, "Debet sicut ille	<b>ambulavit</b>	, et ipse ambulare" (The	12, 311/ 19
here, or in heaven!	<b>Amen</b>	! FINIS.	12, 320/ 28
give him grace to	<b>amend</b>	, and fast, and watch	12, 45/ 1
thought, and then they	<b>amend</b>	their pillow, and lay	12, 60/ 22
and purpose them to	<b>amend</b>	, and seek nothing to	12, 94/ 6
down. ANTHONY Cousin, God	<b>amend</b>	that man, whatsoever he	12, 95/ 2
only that we should	<b>amend</b>	and be better in	12, 96/ 25
might, to refrain and	<b>amend</b>	that malicious devilish mind	12, 127/ 4
in my mind, well	<b>amend</b>	and lift up his	12, 147/ 9
and little labor to	<b>amend</b>	it, than to reject	12, 186/ 2
their sorrow could not	<b>amend</b>	their chance) might unto	12, 228/ 10
condition if you would	<b>amend</b>	, then should you have	12, 259/ 4
I never so well	<b>amended</b>	, nevertheless reckon every day	12, 86/ 5
their devices commended, then	<b>amended</b>	; and require they their	12, 217/ 7
lighteth his mind, and	<b>amendeth</b>	his courage and his	12, 82/ 15
for a means of	<b>amendment</b>	. Saint Paul was himself	12, 17/ 21
that they despair any	<b>amendment</b>	of him whatsoever they	12, 45/ 12
this find we no	<b>amendment</b>	or repentance, as we	12, 53/ 17
he went about none	<b>amendment</b>	, but waxed worse and	12, 62/ 15
himself toward his own	<b>amendment</b>	, since he shall of	12, 134/ 26
to courage him to	<b>amendment</b>	, and that is, pardie	12, 148/ 16
and that to the	<b>amendment</b>	thereof he leaveth his	12, 161/ 24
tokens and likelihood of	<b>amendment</b>	, there, in all that	12, 162/ 23
men's good prayers and	<b>amendment</b>	of our evil lives	12, 249/ 8
that they have many	<b>amends</b>	to make, that must	12, 60/ 16
require and exact their	<b>amends</b>	to the uttermost. But	12, 178/ 25
rehearseth: "Dico autem vobis	<b>amicis</b>	meis, ne terreamini ab	12, 303/ 7
rich man, "Facite vobis	<b>amicos</b>	de Mammona iniquitatis, ut	12, 175/ 17
them the lesson, "Nihil	<b>amplius</b>	, quam constitutum est vobis	12, 178/ 30
post hac non habent	<b>amplius</b>	quid faciant" (Be not	12, 298/ 11
post hac non habent	<b>amplius</b>	quid faciant. Ostendam autem	12, 303/ 8

soul by his minister	<b>Ananias</b>	, and made him his	12, 17/ 26
And yet anchorites and	<b> anchoresses</b>	most especially, all whose	12, 276/ 26
other virtuous monks and	<b> anchorites</b>	that lived there in	12, 129/ 16
religious houses. And yet	<b> anchorites</b>	and anchoresses most especially	12, 276/ 26
us there this good	<b> ancient</b>	honorable flatterer. For when	12, 215/ 25
priest at their own	<b> aneling</b>	but those that for	12, 65/ 29
means of our good	<b> angel</b>	, or other gracious occasion	12, 16/ 27
And when his good	<b> angel</b>	coming from God shall	12, 45/ 19
heard say) his good	<b> angel</b>	at his, and gave	12, 125/ 21
in angelum lucis" (The	<b> angel</b>	of Satan transfigureth himself	12, 132/ 28
transfigureth himself into the	<b> angel</b>	of light). You shall	12, 133/ 1
himself saith) by an	<b> angel</b>	, as you fear, by	12, 134/ 13
weeneth God by his	<b> angel</b>	biddeth, God hath his	12, 136/ 10
also his own good	<b> angel</b>	, and other holy saints	12, 155/ 19
from a bright glorious	<b> angel</b>	into a dark deformed	12, 160/ 2
personal presence of that	<b> angel</b>	that after his agony	12, 246/ 1
et Patris, et sanctorum	<b> Angelorum</b>	" (He that is ashamed	12, 290/ 19
to wit, the holy	<b> angels</b>	of heaven, shall breed	12, 13/ 17
be carried up with	<b> angels</b>	into heaven. For which	12, 134/ 17
should make suit to	<b> angels</b>	and saints, to pray	12, 156/ 2
though he hath both	<b> angels</b>	and devils that are	12, 271/ 21
and our under jailers,	<b> angels</b>	and devils both, and	12, 273/ 22
and all his holy	<b> angels</b>	, saying in the ninth	12, 290/ 17
and of his holy	<b> angels</b>	.) And what manner a	12, 290/ 22
there live together as	<b> angels</b>	, without any manner mind	12, 307/ 17
Father, and before his	<b> angels</b>	. And also he saith	12, 309/ 15
Sathane transfiguratur se in	<b> angelum</b>	lucis" (The angel of	12, 132/ 28
words of Saint Paul: "	<b> Angelus</b>	Sathane transfiguratur se in	12, 132/ 27
master a cause of	<b> anger</b>	, in that that with	12, 115/ 8
by the means of	<b> anger</b>	, without any dread at	12, 124/ 1
for pride or for	<b> anger</b>	no tribulation, nor that	12, 124/ 9
mind that she should	<b> anger</b>	her husband so sore	12, 124/ 17
him in very fierce	<b> anger</b>	: "By the Mass, whoreson	12, 125/ 17
wrath and fierce furious	<b> anger</b>	; so where he findeth	12, 150/ 13
if we fear his	<b> anger</b>	: for with every good	12, 153/ 6
he swore in great	<b> anger</b>	, "By the Mass! thou	12, 218/ 2
once in a great	<b> anger</b>	taught it him. For	12, 219/ 22
shamefully forsaketh him, full	<b> angrily</b>	looketh on. The third	12, 298/ 27
sweet, and courteous, wax	<b> angry</b>	, rough, froward, and sour	12, 45/ 25
him frowardly stubborn and	<b> angry</b>	against God, and thereby	12, 111/ 22
her mistress be always	<b> angry</b>	with her, and that	12, 112/ 25
deed will he wax	<b> angry</b>	. Then is it in	12, 153/ 7
but would be right	<b> angry</b>	, not only if a	12, 212/ 27

lords to be right	<b>angry</b>	with them. VINCENT God	12, 216/ 26
they would after wax	<b>angry</b>	with them therefor, they	12, 217/ 3
answer Jupiter waxed so	<b>angry</b>	, that he said, since	12, 285/ 28
his temptation, is an	<b>anguish</b>	and a grief every	12, 51/ 28
as Saint Paul saith, "	<b>Animalis</b>	homo non percipit ea	12, 307/ 21
nocte tollent a te	<b>animam</b>	tuam: quae autem parasti	12, 168/ 21
sorores, adhuc autem et	<b>animam</b>	suam, non potest meus	12, 174/ 23
the whole world were	<b>animated</b>	with a reasonable soul	12, 207/ 26
si universum mundum lucretur,	<b>anime</b>	vero suae detrimentum patiatur	12, 237/ 14
and withdraw his indignation.	<b>Anna</b>	that in her widowhood	12, 95/ 29
he brought forth before	<b>Annas</b>	. And prisoner from Annas	12, 279/ 28
Annas. And prisoner from	<b>Annas</b>	carried unto Caiaphas. Then	12, 279/ 29
impium, morte morieris, non	<b>annunciaveris</b>	ei, etc." ( If when	12, 174/ 6
of the straw. But	<b>anon</b>	his scrupulous conscience began	12, 117/ 19
we shall speak after	<b>anon</b>	. The great thing that	12, 219/ 16
more? He might well	<b>answer</b>	me and such other	12, 32/ 12
certain objection, and the	<b>answer</b>	thereto. The Fourteenth Chapter	12, 44/ 6
of eternal damnation. The	<b>answer</b>	to the objections. The	12, 48/ 1
man else. And thus	<b>answer</b>	I your first objection	12, 53/ 2
this. For upon this	<b>answer</b>	will the solution of	12, 53/ 5
little hindered you. An	<b>answer</b>	to the second objection	12, 56/ 13
Uncle, with this good	<b>answer</b>	am I well content	12, 59/ 6
the prophets to have	<b>answer</b>	of God, there came	12, 62/ 17
God, there came none	<b>answer</b>	to him, which thing	12, 62/ 17
matters. For an evil	<b>answer</b>	had he, and an	12, 62/ 22
which riseth upon this	<b>answer</b>	that you make, and	12, 64/ 5
I found upon your	<b>answer</b>	(might better have been	12, 82/ 1
that she had to	<b>answer</b>	for when she died	12, 126/ 22
it thee not." This	<b>answer</b>	St. Augustine very well	12, 173/ 15
after. And this I	<b>answer</b>	, if the man had	12, 177/ 23
he be likely to	<b>answer</b>	himself to that case	12, 196/ 11
Cousin, if his mind	<b>answer</b>	him, as St. Peter	12, 196/ 27
peril, if the man	<b>answer</b>	himself, that he would	12, 197/ 11
will make himself that	<b>answer</b>	, hath the habit of	12, 197/ 18
To whom Martial made	<b>answer</b>	in this wise: "The	12, 217/ 13
and in this case	<b>answer</b>	for him; what letteth	12, 229/ 3
can conjecture, I shall	<b>answer</b>	in his person what	12, 229/ 15
to your question I	<b>answer</b>	, that there letteth me	12, 229/ 17
the point of your	<b>answer</b>	, wherein you tell me	12, 231/ 16
every part of this	<b>answer</b>	. For letting pass by	12, 261/ 6
be hasty in your	<b>answer</b>	, but advise it well	12, 264/ 29
own house. With which	<b>answer</b>	Jupiter waxed so angry	12, 285/ 28
I say, a man	<b>answer</b>	it thus. He said	12, 297/ 12

away from him, was	<b>answered</b>	again by God in	12, 22/ 17
other comforters, as Job	<b>answered</b>	his, "Onerosi consolatores estis	12, 32/ 12
well now what Abraham	<b>answered</b>	to the rich wretch	12, 55/ 20
soon. The poor beast	<b>answered</b>	him again; for fear	12, 115/ 3
concerning his worldly behavior,	<b>answered</b>	and said, "Hodie salus	12, 179/ 8
him, as St. Peter	<b>answered</b>	Christ, that he would	12, 196/ 27
till it was full	<b>answered</b>	, no man I ween	12, 213/ 24
hand. Whereunto the sultan	<b>answered</b>	him with a grim	12, 232/ 17
many goodly pleasures: she	<b>answered</b>	him, that she loved	12, 285/ 27
some do thus, this	<b>answereth</b>	not full the matter	12, 46/ 15
Another objection, with the	<b>answers</b>	thereunto. The Nineteenth Chapter	12, 64/ 1
good Uncle, all your	<b>answers</b>	herein; but one doubt	12, 64/ 4
perceive well by your	<b>answers</b>	gathered and considered together	12, 64/ 12
though I cannot find	<b>answers</b>	convenient, wherewith to avoid	12, 262/ 12
of French into English.	<b>ANTHONY</b>	AND VINCENT. VINCENT Who	12, 3/ 7
been a natural father.	<b>ANTHONY</b>	Mine own good Cousin	12, 4/ 6
of this tempestuous sea.	<b>ANTHONY</b>	Good Cousin, trust well	12, 5/ 26
shall call you hence.	<b>ANTHONY</b>	Ah! my good Cousin	12, 7/ 24
spiritual comfort against tribulation.	<b>ANTHONY</b>	That shall I, Cousin	12, 14/ 3
and comfort anywhere else.	<b>ANTHONY</b>	That is, good Cousin	12, 17/ 12
that is in tribulation?	<b>ANTHONY</b>	No, Cousin, that is	12, 19/ 21
spiritual comfort in tribulation.	<b>ANTHONY</b>	This may be, thinketh	12, 23/ 20
may well perceive it.	<b>ANTHONY</b>	These three things that	12, 24/ 1
somewhat obscure and dark.	<b>ANTHONY</b>	We shall therefore, to	12, 24/ 23
now to the second.	<b>ANTHONY</b>	The second kind was	12, 27/ 15
man to think otherwise.	<b>ANTHONY</b>	This that ye say	12, 31/ 4
good Uncle, be those?	<b>ANTHONY</b>	Marry, Cousin, wheresoever a	12, 32/ 1
this country of ours.	<b>ANTHONY</b>	Cousin, as for the	12, 33/ 14
give me thanks therefor.	<b>ANTHONY</b>	Nay, nay, Cousin, nay	12, 34/ 3
a special prerogative therein.	<b>ANTHONY</b>	That is undoubtedly true	12, 35/ 15
our farther comfort too.	<b>ANTHONY</b>	Cousin, if some things	12, 37/ 20
tribulation. The Thirteenth Chapter	<b>ANTHONY</b>	Cousin, it were too	12, 40/ 21
tell them so myself.	<b>ANTHONY</b>	I suppose, good Cousin	12, 44/ 18
objections. The Sixteenth Chapter	<b>ANTHONY</b>	Either I said not	12, 48/ 3
somewhat mistake the mark.	<b>ANTHONY</b>	Those that make toward	12, 49/ 23
with good will, Uncle.	<b>ANTHONY</b>	Well, do so then	12, 50/ 12
any friend of his.	<b>ANTHONY</b>	I think in very	12, 56/ 25
am I well content.	<b>ANTHONY</b>	Yea, Cousin, but many	12, 59/ 7
but upon his pain.	<b>ANTHONY</b>	To begin, Cousin, where	12, 65/ 7
of last of all.	<b>ANTHONY</b>	Let that be hardily	12, 77/ 12
knoweth to be best.	<b>ANTHONY</b>	That is well said	12, 77/ 18
keeping I commit you.	<b>ANTHONY</b>	And I you also	12, 77/ 25
little danger and peril.	<b>ANTHONY</b>	Nay, nay, good Cousin	12, 78/ 21

seek some other time.	<b>ANTHONY</b>	Forsooth, Cousin, many words	12, 79/ 17
he get the half."	<b>ANTHONY</b>	Forsooth, Cousin, I can	12, 81/ 19
it dull and deadly.	<b>ANTHONY</b>	Cousin, I forgot not	12, 82/ 22
sickness. The Second Chapter	<b>ANTHONY</b>	Cousin, I have bethought	12, 85/ 12
case was that, Uncle?	<b>ANTHONY</b>	Forsooth, Cousin, even in	12, 88/ 8
could have believed it.	<b>ANTHONY</b>	Courtesy, Cousin, peradventure, letteth	12, 88/ 23
what was that, Uncle?	<b>ANTHONY</b>	Forsooth, Cousin, this I	12, 89/ 3
tale the more boldly.	<b>ANTHONY</b>	No, Cousin, that is	12, 89/ 10
take her for cunning. %	<b>ANTHONY</b>	Yea, but yet happed	12, 89/ 20
in many points more.	<b>ANTHONY</b>	In faith so ween	12, 90/ 6
as that thief was.	<b>ANTHONY</b>	Very sooth you say	12, 91/ 8
have pulled him down.	<b>ANTHONY</b>	Cousin, God amend that	12, 95/ 1
a very perilous case.	<b>ANTHONY</b>	Many so should indeed	12, 97/ 15
always to treat last.	<b>ANTHONY</b>	That shall I, Cousin	12, 100/ 1
Yea, yea, very much.	<b>ANTHONY</b>	She was wont, when	12, 114/ 19
make her husband laugh.	<b>ANTHONY</b>	Indeed it seemed she	12, 118/ 9
say, I warrant you.	<b>ANTHONY</b>	Then will you make	12, 118/ 16
of the night's fear.	<b>ANTHONY</b>	Surely, Cousin, but yet	12, 122/ 9
full cast it off.	<b>ANTHONY</b>	Yes, yes, Cousin, many	12, 122/ 19
and excellent hardy courage.	<b>ANTHONY</b>	I said, Cousin Vincent	12, 123/ 17
of good ghostly comfort.	<b>ANTHONY</b>	Let us therefore, Cousin	12, 124/ 12
be the better then?	<b>ANTHONY</b>	Nothing, but that it	12, 124/ 23
have I heard of.	<b>ANTHONY</b>	This mind of his	12, 125/ 5
Uncle, of the man?	<b>ANTHONY</b>	The king gave him	12, 126/ 4
conscience do no less.	<b>ANTHONY</b>	But then was it	12, 126/ 8
law was left unmade?	<b>ANTHONY</b>	How happed it? As	12, 126/ 16
nobody for very shame.	<b>ANTHONY</b>	Some will not indeed	12, 127/ 9
never heard the like.	<b>ANTHONY</b>	Forsooth, the party that	12, 128/ 18
man give him then?	<b>ANTHONY</b>	That were somewhat out	12, 131/ 20
my counsel convert him?	<b>ANTHONY</b>	All those, by which	12, 135/ 18
not a true revelation?	<b>ANTHONY</b>	Nay, Cousin Vincent, ye	12, 136/ 27
in his own mind?	<b>ANTHONY</b>	Yea, Cousin, God may	12, 137/ 15
great difference between them.	<b>ANTHONY</b>	Not so easy, Cousin	12, 138/ 1
here in the floor?	<b>ANTHONY</b>	Have you never dreamed	12, 138/ 7
verily thought myself waking.	<b>ANTHONY</b>	And will you not	12, 138/ 19
ween I were asleep.	<b>ANTHONY</b>	It may be that	12, 139/ 3
example of my dream.	<b>ANTHONY</b>	This is, Cousin, as	12, 139/ 17
I would bring him.	<b>ANTHONY</b>	This is well said	12, 140/ 25
talketh with me waking.	<b>ANTHONY</b>	Without doubt, Cousin, if	12, 143/ 20
help him, I trow.	<b>ANTHONY</b>	And yet, Cousin, the	12, 144/ 26
used with him then?	<b>ANTHONY</b>	Then were his temptation	12, 145/ 25
him into this despair.	<b>ANTHONY</b>	I do not mean	12, 147/ 16
more ways than one.	<b>ANTHONY</b>	That is, Cousin, very	12, 148/ 21

a marvelous strange manner.	<b>ANTHONY</b>	Forsooth, Cousin, I suppose	12, 149/ 19
him in such case? %	<b>ANTHONY</b>	Surely methinketh his help	12, 151/ 15
than it was before.	<b>ANTHONY</b>	That think I very	12, 153/ 1
your dinner over long.	<b>ANTHONY</b>	Nay, nay, Cousin, for	12, 157/ 11
no lust to let.	<b>ANTHONY</b>	But now must you	12, 160/ 14
rigged in his rags.	<b>ANTHONY</b>	If here were, Cousin	12, 163/ 3
state were none other.	<b>ANTHONY</b>	Surely, Cousin, methinketh that	12, 163/ 16
folk about, much good.	<b>ANTHONY</b>	I beseech our Lord	12, 165/ 22
your dinner over long.	<b>ANTHONY</b>	Fear not that, Cousin	12, 166/ 5
such danger and peril.	<b>ANTHONY</b>	That were it, Cousin	12, 172/ 5
can very scantly serve.	<b>ANTHONY</b>	Hard it is, Cousin	12, 173/ 4
call clearly his own.	<b>ANTHONY</b>	This is true, Cousin	12, 177/ 13
give nothing at all.	<b>ANTHONY</b>	That is, Cousin, very	12, 184/ 7
at the close together.	<b>ANTHONY</b>	Well, Cousin, now will	12, 187/ 4
return to you again.	<b>ANTHONY</b>	Tarry while you will	12, 187/ 24
Naples, or into Sicily.	<b>ANTHONY</b>	It may fortune, Cousin	12, 188/ 15
here the other day.	<b>ANTHONY</b>	Very truth it is	12, 189/ 19
to forsake his faith.	<b>ANTHONY</b>	Not any man, Cousin	12, 190/ 1
and temporal, and all.	<b>ANTHONY</b>	In good faith, Cousin	12, 192/ 10
against his Christian country.	<b>ANTHONY</b>	That is very well	12, 193/ 16
of all their goods.	<b>ANTHONY</b>	Though I go little	12, 195/ 12
any such manner case.	<b>ANTHONY</b>	I believe well, Cousin	12, 196/ 20
you say very well.	<b>ANTHONY</b>	I say surely, Cousin	12, 199/ 3
your good counsel therein.	<b>ANTHONY</b>	Very gladly, Cousin, shall	12, 199/ 21
better withstand the temptation.	<b>ANTHONY</b>	You say, Cousin Vincent	12, 202/ 6
all of one age.	<b>ANTHONY</b>	All that you have	12, 202/ 22
painful and shameful death.	<b>ANTHONY</b>	There needeth not much	12, 204/ 11
came from the crown.	<b>ANTHONY</b>	We find, Cousin Vincent	12, 208/ 21
be to forgo it.	<b>ANTHONY</b>	That reason shall I	12, 209/ 5
pleasures. The Ninth Chapter	<b>ANTHONY</b>	Let us now consider	12, 211/ 6
I tell you mine.	<b>ANTHONY</b>	I pray you, Cousin	12, 213/ 3
word to speak after.	<b>ANTHONY</b>	Alas! good man, among	12, 214/ 29
us all the many.	<b>ANTHONY</b>	Why, what said he	12, 215/ 4
the welkin, and wept.	<b>ANTHONY</b>	Forsooth, Cousin, he played	12, 216/ 4
give his good grace.	<b>ANTHONY</b>	Surely, Cousin, as Terence	12, 216/ 24
tell him truth again.	<b>ANTHONY</b>	Without question, Cousin, I	12, 218/ 5
and offices of authority.	<b>ANTHONY</b>	By my troth and	12, 220/ 13
them kneel peradventure too.	<b>ANTHONY</b>	Well, Cousin, in some	12, 221/ 1
doing some good therewith.	<b>ANTHONY</b>	This is, Cousin, very	12, 226/ 8
their worldly wealth dependeth.	<b>ANTHONY</b>	That fear I much	12, 228/ 21
and serve him too.	<b>ANTHONY</b>	Nay, nay, my lord	12, 230/ 1
become him to break?	<b>ANTHONY</b>	I have known him	12, 232/ 1
there none be had.	<b>ANTHONY</b>	An unwise jeoparding, to	12, 233/ 1

still? VINCENT	Yea, then.	ANTHONY	What if a man	12, 233/ 10
	long as I live.	ANTHONY	Well, let it be	12, 233/ 14
	lack while he liveth.	ANTHONY	Well then, if the	12, 233/ 24
	Verily, I suppose, no.	ANTHONY	May he not lose	12, 234/ 3
	again in our days.	ANTHONY	Yes, by God's grace	12, 234/ 10
	in good faith, none.	ANTHONY	No? None at all	12, 234/ 17
	who doubteth of that?	ANTHONY	Who? Marry, he that	12, 234/ 21
	in prosperity long after.	ANTHONY	Long after? Nay by	12, 236/ 1
before. The Fifteenth Chapter		ANTHONY	Methinketh, Cousin, that this	12, 238/ 5
	away to their hands.	ANTHONY	Nay, from their hands	12, 238/ 21
	to have it sure?	ANTHONY	Yea, by Saint Mary	12, 239/ 4
	out in any place.	ANTHONY	Forsooth he counseled them	12, 239/ 12
	to lack a living.	ANTHONY	There doth indeed, in	12, 240/ 17
substance. The Sixteenth Chapter		ANTHONY	Much less than this	12, 242/ 19
	may that be, Uncle?	ANTHONY	In good faith, Cousin	12, 243/ 6
	mine heart to tremble.	ANTHONY	Neither have I cause	12, 245/ 16
marvelously comforted mine heart.		ANTHONY	I am glad, Cousin	12, 249/ 28
	a strange uncouth land.	ANTHONY	I cannot say nay	12, 251/ 1
	is hard to do.	ANTHONY	Our froward mind maketh	12, 254/ 12
thereagainst. The Nineteenth Chapter		ANTHONY	That shall I, Cousin	12, 255/ 11
	knit and adjoined thereto.	ANTHONY	That is, Cousin, very	12, 255/ 21
	be where him list.	ANTHONY	This is, Cousin, well	12, 257/ 18
	well said, as methinketh.	ANTHONY	Yet forgot I, Cousin	12, 257/ 26
	What is that, Uncle?	ANTHONY	This, lo: if there	12, 258/ 3
	castle to walk in?	ANTHONY	Methinketh verily, Cousin, that	12, 258/ 12
	with, that I remember.	ANTHONY	Then I see well	12, 258/ 20
	should see such misery.	ANTHONY	In good faith, Cousin	12, 259/ 1
	men give him leave.	ANTHONY	Well, Cousin, whether every	12, 259/ 20
	man say them nay.	ANTHONY	So may, Cousin, that	12, 260/ 23
	go where they will.	ANTHONY	Me needeth not, Cousin	12, 261/ 4
	in prison at all.	ANTHONY	Well fare thine heart	12, 262/ 19
repeated and debated again.		ANTHONY	That guise, Cousin, hold	12, 263/ 14
	I fain see well-proved.	ANTHONY	Tell me then, Cousin	12, 264/ 1
	ever any man were.	ANTHONY	But now, what if	12, 264/ 11
	very plain prisoner still.	ANTHONY	In good faith, Cousin	12, 265/ 9
	walketh about the park.	ANTHONY	Consider then, Cousin, whether	12, 265/ 24
	is very substantial truth.	ANTHONY	Now take I this	12, 266/ 8
Uncle, very true indeed.		ANTHONY	Then seemeth this true	12, 266/ 18
	mad, to say nay.	ANTHONY	Then need I no	12, 267/ 4
	this to be so.	ANTHONY	This were, you wot	12, 267/ 23
	shall die too, pardie.	ANTHONY	That is very truth	12, 269/ 4
such hard handling used.		ANTHONY	I said, I trow	12, 271/ 5
said you would prove.		ANTHONY	Nay, so much said	12, 271/ 16

I not, Uncle, deny.	<b>ANTHONY</b>	If a man be	12, 272/ 1
in a chamber either.	<b>ANTHONY</b>	Is he no minstrel	12, 274/ 12
hearts grudge much thereagainst.	<b>ANTHONY</b>	Surely, Cousin, in this	12, 276/ 5
even therefrom for fear.	<b>ANTHONY</b>	To this I say	12, 281/ 9
very loath to die.	<b>ANTHONY</b>	That I believe well	12, 283/ 12
a very strange case.	<b>ANTHONY</b>	The case, I fear	12, 284/ 12
your tale is true.	<b>ANTHONY</b>	Aesop meant by that	12, 286/ 7
ween themselves right wise.	<b>ANTHONY</b>	That ween themselves wise	12, 287/ 5
anything stick at all.	<b>ANTHONY</b>	Yes (peradventure) suddenly before	12, 288/ 9
of all those ribalds.	<b>ANTHONY</b>	Then, Cousin, can there	12, 290/ 1
wit in this world.	<b>ANTHONY</b>	Truth it is, Cousin	12, 292/ 23
matter of a fart.)	<b>ANTHONY</b>	Cousin, in those days	12, 296/ 3
to come at it.	<b>ANTHONY</b>	That is very truth	12, 297/ 4
as St. Peter was.	<b>ANTHONY</b>	That man's reason, Cousin	12, 297/ 22
wise forgiveness well enough.	<b>ANTHONY</b>	All his forgiveness goeth	12, 300/ 20
violent death is painful.	<b>ANTHONY</b>	Peradventure he shall not	12, 301/ 3
painful, as the violent.	<b>ANTHONY</b>	By my troth, Cousin	12, 301/ 21
death. The Twenty-sixth Chapter	<b>ANTHONY</b>	Forsooth, Cousin, if we	12, 305/ 4
commit you to God.	<b>ANTHONY</b>	Since you be minded	12, 320/ 19
Cousin Vincent, in full	<b>antique</b>	stories, many strange chances	12, 208/ 22
of many by right	<b>antique</b>	stories, that (some for	12, 281/ 19
Church of marvelous old	<b>antiquity</b>	, not made first, as	12, 155/ 22
silly poor pismires and	<b>ants</b>	. % But this arrow of	12, 158/ 13
chief ease and comfort	<b>anywhere</b>	else. ANTHONY That is	12, 17/ 11
world was never such	<b>anywhere</b>	in which any man	12, 179/ 19
to be gadding out	<b>anywhere</b>	else, is by the	12, 261/ 21
not longing to be	<b>anywhere</b>	else, he is, I	12, 261/ 22
not longing to be	<b>anywhere</b>	else, yet because that	12, 261/ 25
then would I in	<b>anywise</b>	advise him, to leave	12, 161/ 25
they run toward him	<b>apace</b>	. "Multiplicatae sunt infirmitates eorum	12, 48/ 19
pattereth upon our prayers	<b>apace</b>	; good God, how many	12, 65/ 23
to go both twain	<b>apace</b>	. And in good faith	12, 295/ 13
I reserve, to treat	<b>apart</b>	effectually that matter in	12, 20/ 13
as appeareth in the	<b>Apocalypse</b>	and other places of	12, 194/ 3
third chapter of the	<b>Apocalypse</b>	; there would it appear	12, 310/ 14
Lord saith in the	<b>Apocalypse</b>	, "Diabolus mittet aliquos vestrum	12, 317/ 18
made him his blessed	<b>apostle</b>	. Some are in the	12, 17/ 26
us when the blessed	<b>Apostle</b>	himself in his sore	12, 22/ 16
showed you) the blessed	<b>Apostle</b>	himself confess, that the	12, 29/ 21
soul also? Wherefore the	<b>Apostle</b>	, after that he had	12, 57/ 23
for his sin, the	<b>Apostle</b>	commanded them charitably to	12, 57/ 26
affectione, for which the	<b>Apostle</b>	rebuketh them that lack	12, 58/ 5
proved in the blessed	<b>apostle</b>	Saint Paul, which of	12, 91/ 18

a persecutor became an	<b>apostle</b>	, and last of all	12, 91/ 19
which cause the blessed	<b>apostle</b>	Saint James exhorteth men	12, 152/ 12
God is), saith the	<b>Apostle</b>	, (faithful, which suffereth you	12, 247/ 19
mouth of his blessed	<b>Apostle</b>	also, God hath made	12, 248/ 12
upon earth. The blessed	<b>apostle</b>	St. Paul, that suffered	12, 310/ 17
let pass. This blessed	<b>apostle</b>	, I say, for all	12, 311/ 2
heaven, of which the	<b>Apostle</b>	saith, "Non sunt condigne	12, 319/ 20
us pray with the	<b>apostles</b>	, "Domine, adauge nobis fidem	12, 13/ 5
with which all his	<b>apostles</b>	followed him thither, the	12, 75/ 22
which began, and the	<b>apostles</b>	followed, and all Christendom	12, 95/ 23
and shame, the blessed	<b>apostles</b>	reckoned for great glory	12, 290/ 27
of scripture, from the	<b>apostles'</b>	days down to our	12, 38/ 24
to dwell among our	<b>apothecaries</b>	, if their medicines be	12, 11/ 4
as many bold blind	<b>apothecaries</b>	do, which either for	12, 11/ 8
go to physicians and	<b>apothecaries</b>	, and inquire what things	12, 152/ 18
prosperity, gay and soft	<b>apparel</b>	, with royal delicate fare	12, 55/ 25
he beholdeth himself richly	<b>appareled</b>	, and the beggar rigged	12, 163/ 1
of such austerity and	<b>apparent</b>	ghostly living, that he	12, 131/ 2
mind by a certain	<b>apparition</b>	showed unto him (as	12, 134/ 12
hath by his fantastical	<b>apparitions</b>	puffed him up in	12, 131/ 13
tell him that such	<b>apparitions</b>	may be illusions, and	12, 140/ 17
is written, "Satiabor quum	<b>apparuerit</b>	gloria tua" (I shall	12, 306/ 14
and so great perils	<b>appear</b>	here to fall at	12, 3/ 17
and reward, shall well	<b>appear</b>	upon certain considerations well	12, 71/ 2
of tribulation above wealth	<b>appear</b>	. Now if it hap	12, 72/ 19
hardiness, it shall well	<b>appear</b>	to them that well	12, 130/ 12
proud, which will somewhat	<b>appear</b>	by his delight in	12, 133/ 12
as it may well	<b>appear</b>	the saying of the	12, 178/ 2
the thing shall not	<b>appear</b>	so terrible unto them	12, 205/ 11
pondered, they shall well	<b>appear</b>	in conclusion things nothing	12, 205/ 24
well, as I said,	<b>appear</b>	, that seemed they never	12, 228/ 22
glory, good Lord, shall	<b>appear</b>	), that is to wit	12, 306/ 15
Apocalypse; there would it	<b>appear</b>	how far these heavenly	12, 310/ 14
if there might then	<b>appear</b>	the glory of God	12, 315/ 22
of late together, hath	<b>appeared</b>	good likelihood of some	12, 38/ 4
their merit; as it	<b>appeareth</b>	, not only by Saint	12, 31/ 14
joyful also in tribulation,	<b>appeareth</b>	well by this, that	12, 40/ 16
pain, and this thing	<b>appeareth</b>	by many a place	12, 68/ 19
by which it plainly	<b>appeareth</b>	, that God looketh of	12, 96/ 24
sometimes understood tribulation, as	<b>appeareth</b>	in the thirty-fourth chapter	12, 107/ 5
places in his books	<b>appeareth</b>	) taketh not fully for	12, 132/ 20
yet therein some matter	<b>appeareth</b>	. For the Philistines being	12, 141/ 8
unto God. And that	<b>appeareth</b>	meetly clear by this	12, 141/ 12

it him. Which thing	<b>appeareth</b>	by these words that	12, 141/ 16
Gregory's days, as well	<b>appeareth</b>	by the books of	12, 155/ 26
him, as the proof	<b>appeareth</b>	clear in Lazarus and	12, 175/ 25
by which letter it	<b>appeareth</b>	, that the great Turk	12, 188/ 9
a little, For as	<b>appeareth</b>	in the Apocalypse and	12, 194/ 3
I have all done,	<b>appeareth</b>	to your mind but	12, 262/ 29
for all this there	<b>appeareth</b>	no more, but that	12, 275/ 25
had many strange visions	<b>appearing</b>	unto him: if it	12, 131/ 4
without example, no cause	<b>appearing</b>	, or well imaginable; but	12, 142/ 10
that to his part	<b>appertaineth</b>	, but seeth the things	12, 161/ 22
a virtuous well ordered	<b>appetite</b>	in his mind. For	12, 16/ 25
by the filthy voluptuous	<b>appetites</b>	of the flesh, and	12, 306/ 8
confesseth his fault, and	<b>applieth</b>	his will to be	12, 25/ 27
that if we will	<b>apply</b>	our minds to the	12, 296/ 20
than we will ourselves	<b>appoint</b>	him; or else do	12, 21/ 22
the devil intend and	<b>appoint</b>	a certain prick surely	12, 159/ 19
and every woman both	<b>appoint</b>	with God's help in	12, 195/ 29
in his mind and	<b>appoint</b>	in his heart before	12, 196/ 2
as yourself list to	<b>appoint</b>	him: if you make	12, 230/ 18
axe herself, and he	<b>appointed</b>	with her the morning	12, 128/ 2
fantasy, in such place	<b>appointed</b>	as they might well	12, 128/ 5
out into the place	<b>appointed</b>	: the air that was	12, 159/ 2
shot into his place	<b>appointed</b>	or intended; in shooting	12, 159/ 12
no more than is	<b>appointed</b>	unto you); yet forasmuch	12, 179/ 1
and so they both	<b>appointed</b>	them thereon. But even	12, 295/ 10
be divers purposings and	<b>appointings</b>	. For the proud man	12, 159/ 14
no certain purpose or	<b>appointment</b>	at any mark, butt	12, 159/ 15
and by that bold	<b>appointment</b>	, should he fall in	12, 196/ 13
peril of breaking that	<b>appointment</b>	, since of some ten	12, 197/ 5
would make such an	<b>appointment</b>	with you as you	12, 230/ 21
si affluent, nolite cor	<b>apponere</b>	" (If riches flow unto	12, 171/ 17
by the laud and	<b>approbation</b>	of that other honorable	12, 289/ 23
it is allowed and	<b>approved</b>	for very precious and	12, 290/ 5
that wore white signified	<b>approving</b>	, as the black signified	12, 310/ 2
ad probaticam piscinam, expectantes	<b>aquae</b>	motum" at the pool	12, 45/ 16
solium meum ad latera	<b>aquilonis</b>	, et ero similis Altissimo	12, 159/ 29
wherewith to avoid your	<b>arguments</b>	, yet to be plain	12, 262/ 12
wherein if any doubt	<b>arise</b>	, counsel needeth, and not	12, 87/ 26
fear doth there oftentimes	<b>arise</b>	thereof in the hearts	12, 170/ 26
fire, while they must	<b>arise</b>	and walk. And sometimes	12, 222/ 6
other kind of living,	<b>arise</b>	and come forward in	12, 291/ 13
what great worldly wealth	<b>ariseth</b>	unto men by great	12, 219/ 13
host was warned to	<b>arm</b>	them in haste, and	12, 110/ 4

but taken by the	<b>arm</b>	, and in fair manner	12, 267/ 25
and good counsel well	<b>armed</b>	against it, that we	12, 202/ 3
and did spread his	<b>arms</b>	abroad upon the cross	12, 90/ 21
so many men of	<b>arms</b>	in his retinue at	12, 188/ 23
bolteth them by the	<b>arms</b>	with a palsy, that	12, 274/ 23
the way that his	<b>army</b>	cometh. Then killing or	12, 6/ 26
evil speed thereafter, his	<b>army</b>	discomfited and himself slain	12, 62/ 23
that the Turk's whole	<b>army</b>	was secretly stealing upon	12, 110/ 3
that the great fearful	<b>army</b>	of the Turks so	12, 110/ 25
prepareth a marvelous mighty	<b>army</b>	, and yet whether he	12, 188/ 10
great part of his	<b>army</b>	shall be shipped and	12, 188/ 13
that all the Turk's	<b>army</b>	shall never find it	12, 238/ 13
never so strong an	<b>army</b>	for his defense, yet	12, 268/ 1
with all his whole	<b>army</b>	about him, and everyone	12, 315/ 7
roaring before his master	<b>arose</b>	, he had awaked him	12, 115/ 9
and set themselves in	<b>array</b>	to fight. And then	12, 110/ 5
his house, and thereupon	<b>arrayed</b>	him in silk, and	12, 163/ 7
of all unhappy mischief,	<b>arrogant</b>	manner, high sullen solemn	12, 160/ 29
fear, nor of the	<b>arrow</b>	, flying in the day	12, 105/ 21
a pavise, from the	<b>arrow</b>	flying in the day	12, 157/ 19
day), I understand the	<b>arrow</b>	of pride, with which	12, 157/ 20
we fly like an	<b>arrow</b>	that were shot up	12, 157/ 27
and prosperity, this flying	<b>arrow</b>	of the devil, this	12, 158/ 8
and ants. % But this	<b>arrow</b>	of pride, fly it	12, 158/ 15
remember, that be this	<b>arrow</b>	never so light, it	12, 158/ 17
glory gone. Of this	<b>arrow</b>	speaketh the wise man	12, 158/ 22
etc., or like an	<b>arrow</b>	shot out into the	12, 159/ 2
perceived in which the	<b>arrow</b>	went: and in like	12, 159/ 5
here speaketh of the	<b>arrow</b>	shot into his place	12, 159/ 12
in shooting of this	<b>arrow</b>	of pride there be	12, 159/ 13
see how high their	<b>arrow</b>	can fly up. But	12, 159/ 18
he purposeth (fly this	<b>arrow</b>	never so high, and	12, 159/ 20
we speak of this	<b>arrow</b>	of pride flying forth	12, 160/ 7
verily think that the	<b>arrow</b>	of pride flying forth	12, 164/ 8
that of the devil's	<b>arrow</b>	flying in the day	12, 165/ 16
thereby fear the devil's	<b>arrow</b>	of pride: so say	12, 170/ 9
passeth by like an	<b>arrow</b>	, so shaping himself sometimes	12, 200/ 13
how far off; your	<b>arrows</b>	are from the prick	12, 49/ 16
shot moved me these	<b>arrows</b>	, methinketh, further from the	12, 56/ 17
thee that such one	<b>art</b>	, will the truth of	12, 106/ 7
heaven; and thou that	<b>art</b>	such one, shall the	12, 166/ 15
half a god, and	<b>art</b>	amid thy glory but	12, 208/ 4
here, over whom thou	<b>art</b>	so proud, have had	12, 208/ 5

By the Mass! thou	<b>art</b>	a very fool." The	12, 218/ 2
Paul saith) "deprehendere omnes	<b>artes</b>	" (That you may spy	12, 102/ 14
he had devised his	<b>articles</b>	so wisely, and indited	12, 217/ 22
iustitiam, tanquam scintille in	<b>arundineto</b>	discurrent" (Righteous men shall	12, 307/ 7
flight of pride, saying: "	<b>Ascendam</b>	super astra, et ponam	12, 159/ 28
whereas he through shame	<b>ascended</b>	into glory, we would	12, 292/ 6
nec in cor hominis	<b>ascendit</b>	, que preparavit Deus diligentibus	12, 309/ 3
day or two before	<b>Ash</b>	Wednesday; but the wolf	12, 114/ 28
was in good faith	<b>ashamed</b>	, that I spoke so	12, 81/ 25
be neither afraid, nor	<b>ashamed</b>	, nor weep for their	12, 93/ 22
might, be full sore	<b>ashamed</b>	in ourselves, and full	12, 240/ 26
be so, and was	<b>ashamed</b>	to say it short	12, 263/ 4
we might be sore	<b>ashamed</b>	so much as once	12, 276/ 18
beasts, he would be	<b>ashamed</b>	to confess the faith	12, 290/ 12
he will show himself	<b>ashamed</b>	of that man before	12, 290/ 16
Angelorum" (He that is	<b>ashamed</b>	of me and of	12, 290/ 19
Son of Man be	<b>ashamed</b>	, when he shall come	12, 290/ 20
Christ shall show himself	<b>ashamed</b>	of them there. To	12, 290/ 24
then are we utterly	<b>ashamed</b>	, ye wot well. And	12, 295/ 23
and all besprent with	<b>ashes</b>	. Nor no more was	12, 95/ 26
make goslings in the	<b>ashes</b>	with a stick, as	12, 219/ 28
But as he looked	<b>aside</b>	, he spied a fair	12, 119/ 4
quite, and draw himself	<b>aside</b>	and serve God, than	12, 161/ 28
all other things set	<b>aside</b>	) to have devised upon	12, 199/ 13
himself, "Petite, et accipietis" (	<b>Ask</b>	, and you shall have	12, 15/ 29
point, let us never	<b>ask</b>	of God precisely our	12, 22/ 31
truth; and when they	<b>ask</b>	them whether (while they	12, 44/ 15
no more shamefast, but	<b>ask</b>	you what me list	12, 82/ 3
their life turn and	<b>ask</b>	his mercy and trust	12, 91/ 25
sapientiam et dabit tibi" (	<b>Ask</b>	wisdom of God, and	12, 102/ 13
yet of God they	<b>ask</b>	it, and of him	12, 108/ 11
but I forgot to	<b>ask</b>	him where it happed	12, 127/ 15
for his sake to	<b>ask</b>	this good father's counsel	12, 132/ 23
to work, if you	<b>ask</b>	this question of him	12, 137/ 3
counsel, but also to	<b>ask</b>	advice and counsel of	12, 147/ 3
every beggar that will	<b>ask</b>	him, as long as	12, 181/ 13
all that they will	<b>ask</b>	thee. But surely all	12, 181/ 18
every beggar that will	<b>ask</b>	, nor to believe every	12, 183/ 26
this would I fain	<b>ask</b>	one of them, and	12, 229/ 1
letteth you, would I	<b>ask</b>	(for we will take	12, 229/ 3
thus to doubt, I	<b>ask</b>	you first, whereby you	12, 231/ 23
my list myself, and	<b>ask</b>	them both no leave	12, 232/ 21
if a man should	<b>ask</b>	you, how long? VINCENT	12, 233/ 11

forgot I, Cousin, to	<b>ask</b>	you one question. VINCENT	12, 257/ 27
the Turk shall once	<b>ask</b>	us the question. And	12, 279/ 8
painful death, and after	<b>ask</b>	mercy, and have it	12, 297/ 20
Forsooth, Cousin, this I	<b>asked</b>	a physician or twain	12, 89/ 4
Good Friday. The fox	<b>asked</b>	the ass before he	12, 115/ 2
big as bowls, and	<b>asked</b>	him wherefore he came	12, 115/ 28
unto the physician, and	<b>asked</b>	him whereof that harm	12, 173/ 13
even bluntly forth, and	<b>asked</b>	us all that sat	12, 213/ 21
had read it, he	<b>asked</b>	him how he liked	12, 217/ 28
to rated him, and	<b>asked</b>	him; "What will you	12, 219/ 26
thereat. And when Jupiter	<b>asked</b>	her after, wherefore she	12, 285/ 24
God to be comforted,	<b>asketh</b>	a thing so lawful	12, 16/ 18
of our own right	<b>asketh</b>	no reward. Say, you	12, 34/ 10
Give every man that	<b>asketh</b>	thee), therefore he be	12, 181/ 12
Give every man that	<b>asketh</b>	thee," he saith not	12, 181/ 17
give every man that	<b>asketh</b>	, meaning, that in the	12, 182/ 1
give every man that	<b>asketh</b>	him neither (let every	12, 186/ 16
but a fool in	<b>asking</b>	that request, but that	12, 22/ 18
knowledge of his fault,	<b>asking</b>	forgiveness of God, and	12, 26/ 28
be precise in our	<b>askings</b>	, but refer the choice	12, 22/ 23
the world, and fall	<b>asleep</b>	. Which, when the father	12, 84/ 8
were rocked and sung	<b>asleep</b>	by the devil's craft	12, 132/ 2
doubted whether I were	<b>asleep</b>	or awake, and have	12, 138/ 11
that I was not	<b>asleep</b>	. And yet have I	12, 138/ 13
that (while I was	<b>asleep</b>	) I had by such	12, 138/ 17
in your warm bed	<b>asleep</b>	again and dream all	12, 138/ 22
me ween I were	<b>asleep</b>	. ANTHONY It may be	12, 139/ 2
be all the while	<b>asleep</b>	, and nothing do but	12, 139/ 9
while I was indeed	<b>asleep</b>	: yet for all that	12, 139/ 13
and not to be	<b>asleep</b>	and dream so, since	12, 140/ 21
that himself is not	<b>asleep</b>	, than you in such	12, 143/ 3
that you be not	<b>asleep</b>	. Besides this himself, to	12, 143/ 6
diminish the vigor and	<b>asperity</b>	of the pains; but	12, 204/ 25
not fail so to	<b>aspire</b>	the grace of his	12, 198/ 27
great Turk, and yet	<b>aspireth</b>	to more? And those	12, 224/ 29
a silly rude roaring	<b>ass</b>	: and the thing that	12, 111/ 3
that be it an	<b>ass</b>	, colt, or a lion's	12, 111/ 7
us once, that the	<b>ass</b>	and the wolf came	12, 114/ 26
the fox. The poor	<b>ass</b>	came to shrift in	12, 114/ 27
The fox asked the	<b>ass</b>	before he began Benedicite	12, 115/ 2
their penance. The poor	<b>ass</b>	after his shrift, when	12, 117/ 17
was a right honest	<b>ass</b>	many a fair day	12, 117/ 33
like as this poor	<b>ass</b>	had here, is less	12, 120/ 1

be outrun of an	<b>ass</b>	. But, Uncle, here began	12, 214/ 18
you all the poor	<b>ass's</b>	confession, it were a	12, 115/ 14
with open fight and	<b>assault</b>	for a good known	12, 107/ 21
strong to invade and	<b>assault</b>	him as God is	12, 153/ 15
by his fierce, furious	<b>assault</b>	and incursion. For therefore	12, 200/ 25
runneth on roaring with	<b>assault</b>	like a ramping lion	12, 201/ 1
devil with trains and	<b>assaults</b>	, by four kinds of	12, 106/ 21
fear, good experience and	<b>assay</b>	in yourself; as he	12, 3/ 24
their head softer, and	<b>assay</b>	to sleep; and when	12, 60/ 22
his bed, or else	<b>assay</b>	whether that might hap	12, 143/ 26
we leave talking, and	<b>assay</b>	how our dinner shall	12, 187/ 6
be brought to the	<b>assay</b>	, where pain or fear	12, 204/ 19
therefore will we, Cousin,	<b>assay</b>	to consider, what things	12, 282/ 20
many more to be	<b>assayed</b>	. For as the devil	12, 145/ 3
by him, after certain	<b>assays</b>	, made in such times	12, 155/ 10
of that great council	<b>assembled</b>	, they ceased not every	12, 291/ 5
yearly to make some	<b>assemblies</b>	and some changing of	12, 188/ 26
had (by his own	<b>assent</b>	) bound him fast to	12, 144/ 14
rooms, and every man's	<b>assent</b>	was called his suffrages	12, 309/ 25
For if you had	<b>assented</b>	in words, and in	12, 262/ 22
in my poor mind	<b>assign</b>	for the first comfort	12, 14/ 9
in heaven, and shall	<b>assign</b>	no part thereof to	12, 33/ 5
many considerations, whereof they	<b>assign</b>	the causes, and one	12, 120/ 27
him therein), God will	<b>assist</b>	him with his grace	12, 162/ 12
favor, and that God	<b>assisteth</b>	him and helpeth him	12, 153/ 23
present with his grace,	<b>assisting</b>	his holy sacrament), and	12, 121/ 18
then my master (God	<b>assoil</b>	his soul!) and we	12, 109/ 30
King Ladislaus, our Lord	<b>assoil</b>	his soul, used much	12, 218/ 13
can give them, anything	<b>assuage</b>	their sorrow. And now	12, 6/ 18
therefor) shall mitigate, diminish,	<b>assuage</b>	, and in manner quench	12, 241/ 24
in their fantasy, not	<b>assuaged</b>	only, but counterpoised also	12, 313/ 18
or four. For I	<b>assure</b>	you, it is hard	12, 259/ 6
pride, saying: "Ascendam super	<b>astra</b>	, et ponam solium meum	12, 159/ 28
the couples and kindred	<b>asunder</b>	, everyone far from the	12, 6/ 27
wronged, so far peradventure	<b>asunder</b>	, that leaving the one	12, 177/ 18
and part some sort	<b>asunder</b>	, that they wax not	12, 189/ 1
be an hungered, nor	<b>athirst</b>	, and shall thereby forbear	12, 307/ 14
their tribulation they shall	<b>attain</b>	his favor, and for	12, 10/ 23
which we can never	<b>attain</b>	to this comfort; that	12, 10/ 27
harm. How many men	<b>attain</b>	health of body, that	12, 22/ 6
more speedily get and	<b>attain</b>	the state of spiritual	12, 174/ 15
kind of tribulation may	<b>attain</b>	thereto: but if that	12, 203/ 12
are of them that	<b>attain</b>	any great commodity therein	12, 220/ 15

and due charity, and presume or look to man) cannot, I ween, were mean between his Savior once, and after him, must unto the counsel only to the that we may for there were a man those lie not there ground quake and rive to man's ears not that much of his should never have good had in a great non vidit, nec auris minds when we require no good work is little space to say to him; and for not one penny, for in good faith for ere ever it was Julius Caesar had. St. So that (as Saint withal, which kind St. of himself, as St. into him therefor. St. the circumstances. Holy St. not." This answer St. interpretation. For as Saint strike). But, as Saint oculus non vidit, nec his own living somewhat that were of such learned men upon such have the rule and in these words the riches, give alms; by by his labor, without abideth still in his things, lands, possessions, goods, Cousin, coming into great	<b>attain</b> <b>attain</b> <b>attain</b> <b>attainder</b> <b>attaineth</b> <b>attaining</b> <b>attaining</b> <b>attaining</b> <b>attainted</b> <b>attainted</b> <b>atwain</b> <b>audible</b> <b>audience</b> <b>audience</b> <b>audience</b> <b>audivit</b> <b>aught</b> <b>aught</b> <b>aught</b> <b>aught</b> <b>aught</b> <b>aught</b> <b>Augustine</b> <b>Augustine</b> <b>Augustine</b> <b>Augustine</b> <b>Augustine</b> <b>Augustine</b> <b>Augustine</b> <b>Augustine</b> <b>Augustine</b> <b>Augustine</b> <b>auris</b> <b>austere</b> <b>austerity</b> <b>authorities</b> <b>authority</b> <b>authority</b> <b>authority</b> <b>authority</b> <b>authority</b> <b>authority</b> <b>authority</b> <b>authority</b> <b>authority</b>	in such wise forgiveness it in this life the right imagination thereof and his execution, he remission) escape through that thereof help to pray of faith, which faith to them, utterly set of treason or felony , nor condemned to death , and the devils rise , to men's hearts uncogitable with the sweet sound for him, that would , made an oration in , nec in cor hominis of God, nor to worth to heavenward without between. But now, will that I care for that I perceive. The that I can see worth unto him the well declareth in his well proveth) that horrible , though he take always saith, and all the also rehearseth that certain tellet of a physician very well alloweth, for saith: Though Christ saith, the longer that audivit, nec in cor and sharp, but his and apparent ghostly living of holy scripture say of this world in of Saint Paul: "Cristus , labor in doing many : yet may he do ; let him consider, that , fame, favor, or hatred , casting in his mind	12, 300/ 19 12, 308/ 22 12, 308/ 28 12, 264/ 13 12, 300/ 13 12, 19/ 4 12, 287/ 24 12, 307/ 1 12, 264/ 3 12, 268/ 28 12, 315/ 14 12, 309/ 6 12, 84/ 7 12, 132/ 4 12, 213/ 14 12, 309/ 3 12, 22/ 23 12, 39/ 4 12, 80/ 24 12, 81/ 16 12, 211/ 2 12, 220/ 10 12, 232/ 13 12, 130/ 16 12, 130/ 22 12, 132/ 19 12, 136/ 14 12, 141/ 23 12, 173/ 9 12, 173/ 15 12, 181/ 15 12, 236/ 16 12, 309/ 3 12, 94/ 1 12, 131/ 1 12, 66/ 23 12, 44/ 12 12, 66/ 12 12, 71/ 7 12, 71/ 24 12, 72/ 22 12, 150/ 1 12, 161/ 3
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that in wealth and	<b>authority</b>	he doth his own	12, 161/ 21
or temporal room and	<b>authority</b>	, and rather give it	12, 161/ 27
of great power and	<b>authority</b>	, and thereby fear the	12, 170/ 8
leastwise some rule and	<b>authority</b>	, though it were but	12, 185/ 29
taketh upon him his	<b>authority</b>	, that he shall, in	12, 190/ 4
movable substance; then offices,	<b>authority</b>	, and finally all the	12, 203/ 24
substance, offices, honor, and	<b>authority</b>	, what great good is	12, 206/ 7
estimation, honorable fame and	<b>authority</b>	: in all these things	12, 209/ 19
of rooms, offices, and	<b>authority</b>	, if they desire them	12, 219/ 10
great offices, rooms, and	<b>authority</b>	: to those worldly-disposed people	12, 219/ 14
labor for office of	<b>authority</b>	, and over that forsook	12, 219/ 24
rooms and offices of	<b>authority</b>	. ANTHONY By my troth	12, 220/ 12
an office of such	<b>authority</b>	, that no man may	12, 220/ 16
king, the greatest in	<b>authority</b>	under him, receiveth not	12, 221/ 4
they that are in	<b>authority</b>	be not all evermore	12, 221/ 21
to men of mean	<b>authority</b>	, but unto the very	12, 221/ 28
under their princes in	<b>authority</b>	are in that case	12, 221/ 31
walk. And sometimes their	<b>authority</b>	falleth by change of	12, 222/ 6
and grow up in	<b>authority</b>	, by the favor of	12, 222/ 15
and abide in great	<b>authority</b>	till he die, yet	12, 222/ 18
that their honor and	<b>authority</b>	by nature shall endure	12, 222/ 24
offices and rooms of	<b>authority</b>	, if men desire them	12, 224/ 31
well, but abuse their	<b>authority</b>	, and do thereby great	12, 225/ 2
offices and rooms of	<b>authority</b>	, for his own worldly	12, 226/ 3
with great rule and	<b>authority</b>	here in my country	12, 229/ 20
and neither would have	<b>authority</b>	, nor keep neither lands	12, 243/ 23
other men, that have	<b>authority</b>	over us command us	12, 252/ 29
there in divers other	<b>authors</b>	, and whole together diverse	12, 133/ 6
speak of can never	<b>avail</b>	a fly. For likewise	12, 12/ 14
not see what can	<b>avail</b>	to give him any	12, 19/ 15
right for your temporal	<b>avail</b>	. And since Saint Paul	12, 34/ 5
suae detrimentum patiatu?" (What	<b>availeth</b>	it a man, if	12, 237/ 15
and counsel, I fear,	<b>availeth</b>	him little, if grace	12, 278/ 10
heart, without whom, little	<b>availeth</b>	all that all the	12, 320/ 25
and bidding the devil	<b>avaunt</b>	, and sometimes laugh him	12, 155/ 7
as he would fain	<b>avoid</b>	it, and falleth in	12, 25/ 20
and can in nowise	<b>avoid</b>	, these things and such	12, 87/ 1
would be glad to	<b>avoid</b>	it. And therefore may	12, 134/ 19
rather that they should	<b>avoid</b>	it with their own	12, 142/ 2
pain, yet could he	<b>avoid</b>	none so great thereby	12, 154/ 8
and worldly substance, so	<b>avoid</b>	his trains and his	12, 186/ 23
answers convenient, wherewith to	<b>avoid</b>	your arguments, yet to	12, 262/ 12
though we cannot clean	<b>avoid</b>	it and put it	12, 282/ 22

Peradventure he shall not	<b>avoid</b>	a violent death thereby	12, 301/ 4
feeble-faithed folk, that to	<b>avoid</b>	the pain so far	12, 304/ 11
driven to it in	<b>avoiding</b>	of any other pain	12, 154/ 5
if it were in	<b>avoiding</b>	of other great pain	12, 154/ 7
us, and with the	<b>avoiding</b>	of an easier prison	12, 280/ 11
of great profit, or	<b>avoiding</b>	of some great loss	12, 293/ 6
pleasure, and for the	<b>avoiding</b>	of another pain, though	12, 293/ 26
life in heaven, and	<b>avoiding</b>	of everlasting painful death	12, 294/ 11
and ever lain in	<b>await</b>	on him, shall amid	12, 268/ 10
with some pleasant speech	<b>awake</b>	him, so that he	12, 132/ 6
me that you be	<b>awake</b>	?VINCENT Marry lo: do	12, 138/ 3
I were asleep or	<b>awake</b>	, and have in good	12, 138/ 11
ere this thought myself	<b>awake</b>	, while I was indeed	12, 139/ 12
enough that I am	<b>awake</b>	now, and so do	12, 139/ 14
prove myself to be	<b>awake</b>	and talk with him	12, 140/ 21
master arose, he had	<b>awaked</b>	him out of his	12, 115/ 9
other men are not	<b>aware</b>	. For trow you, Cousin	12, 51/ 8
we should be well	<b>aware</b>	of the sickness of	12, 70/ 5
he should be well	<b>aware</b>	in his living, and	12, 80/ 13
though they be not	<b>aware</b>	thereof, yet of God	12, 108/ 10
penance ere I was	<b>aware</b>	. For yonder dead horse	12, 119/ 8
let them be well	<b>aware</b>	, as I said, that	12, 120/ 10
peril than he was	<b>aware</b>	of, while he took	12, 146/ 15
about in summer, never	<b>aware</b>	that she shall die	12, 158/ 6
suddenly sometime conveyed, nothing	<b>aware</b>	whither they be going	12, 168/ 1
in ere they be	<b>aware</b>	. The covetous rich man	12, 168/ 15
that I never was	<b>aware</b>	it was so great	12, 219/ 20
than themselves are well	<b>aware</b>	of, which only God	12, 226/ 19
nor yet is not	<b>aware</b>	thereof, till his mind	12, 314/ 26
indeed he stood in	<b>awe</b>	of her, and had	12, 277/ 19
that he had been	<b>awhile</b>	accursed and punished for	12, 57/ 26
they find a talk	<b>awhile</b>	with them that lie	12, 60/ 23
cured: he would for	<b>awhile</b>	have his most care	12, 147/ 27
in the darkneses) setteth	<b>awork</b>	with such business, our	12, 167/ 10
in setting other folk	<b>awork</b>	with such things as	12, 185/ 5
the helm of his	<b>axe</b>	about her back, and	12, 125/ 13
house, and with an	<b>axe</b>	unknown privily to strike	12, 127/ 22
then convey the bloody	<b>axe</b>	into the house of	12, 127/ 23
it, she provided the	<b>axe</b>	herself, and he appointed	12, 128/ 2
and took up the	<b>axe</b>	in his one hand	12, 128/ 8
sin even with that	<b>axe-head</b>	to chop off that	12, 125/ 14
they heard her tongue	<b>babble</b>	in her head, and	12, 125/ 26
regnum Dei introire!" (My	<b>babes</b>	, how hard is it	12, 171/ 27

of tribulation upon his	<b>back</b>	and follow me). He	12, 43/ 12
they wood, and draw	<b>back</b>	all that ever they	12, 59/ 13
else a little casting	<b>back</b>	were in this great	12, 78/ 19
their crosses on their	<b>back</b>	as he did, and	12, 95/ 16
and came so fast	<b>back</b>	to tell it them	12, 110/ 14
withdrew and held him	<b>back</b>	, because he would not	12, 118/ 21
his axe about her	<b>back</b>	, and said also, that	12, 125/ 13
his presence, behind his	<b>back</b>	mock him as fast	12, 212/ 16
and passion upon your	<b>back</b>	, and die for the	12, 246/ 4
to tread on his	<b>back</b>	always while he leapt	12, 257/ 10
the crick in the	<b>back</b>	, and layeth one there	12, 275/ 1
her house upon her	<b>back</b>	, wheresoever she went. And	12, 285/ 30
and you will go	<b>back</b>	with me, then methink	12, 295/ 8
bound fast upon their	<b>backs</b>	forever, and not walk	12, 286/ 21
they be busking them	<b>backward</b>	and flockmeal fall away	12, 83/ 29
the good and the	<b>bad</b>	, and his rain to	12, 48/ 10
good man, nor every	<b>bad</b>	man neither, from every	12, 52/ 23
seem neither good nor	<b>bad</b>	of their own nature	12, 64/ 20
the man be right	<b>bad</b>	, where the pleasure pulleth	12, 65/ 13
no book lightly so	<b>bad</b>	, but that some good	12, 114/ 22
sickness, good humors or	<b>bad</b>	, by which they be	12, 150/ 3
nor yet being as	<b>bad</b>	as we be, I	12, 193/ 26
things neither good nor	<b>bad</b>	, but are matter that	12, 223/ 15
either be good or	<b>bad</b>	. And therefore he that	12, 223/ 22
them the cause, and	<b>bade</b>	them go seek the	12, 26/ 11
that he is there	<b>bade</b>	, and think for a	12, 121/ 20
wrath at last, and	<b>bade</b>	her get in or	12, 125/ 12
him ghostly courage, and	<b>bade</b>	him be bold and	12, 125/ 22
then do, as you	<b>bade</b>	me right now, tell	12, 140/ 16
heard that ever he	<b>bade</b>	any man else before	12, 142/ 14
swore after unto the	<b>badger</b>	, that he was so	12, 115/ 17
gave him a great	<b>bag</b>	by his side filled	12, 163/ 7
go search a beggar's	<b>bag</b>	for money? If we	12, 240/ 10
that beggar with his	<b>bag</b>	and his staff would	12, 260/ 10
from his childhood a	<b>bag</b>	full of cherrystones, and	12, 285/ 16
it, for a bigger	<b>bag</b>	filled full of gold	12, 285/ 17
as St. John the	<b>Baptist</b>	had taught them the	12, 178/ 30
die. St. John the	<b>Baptist</b>	was, you wot well	12, 279/ 18
would forsake him. The	<b>bare</b>	patient taking of his	12, 32/ 29
and doth but his	<b>bare</b>	duty; as we, I	12, 39/ 13
think only upon his	<b>bare</b>	coming hither, and his	12, 163/ 29
coming hither, and his	<b>bare</b>	going hence again, but	12, 163/ 29
and tollages unto the	<b>bare</b>	bones, their children he	12, 191/ 5

many a year together	<b>bare</b>	as great a part	12, 206/ 20
faith, Cousin, even the	<b>bare</b>	remembrance of the poverty	12, 243/ 7
that beside the very	<b>bare</b>	imprisonment, there shall hap	12, 278/ 19
itself alone, as a	<b>bare</b>	leaving of this life	12, 283/ 2
would else for the	<b>bare</b>	respect of death alone	12, 284/ 22
with reverence, and stand	<b>barehead</b>	before them, or unto	12, 220/ 27
that twenty men standing	<b>barehead</b>	before him, kept not	12, 221/ 9
ease with their being	<b>barehead</b>	before him, as he	12, 221/ 11
upon him, by standing	<b>barehead</b>	long before the king	12, 221/ 13
for favor that he	<b>bareth</b>	him, hath suffered him	12, 146/ 16
unto them, bawl, and	<b>bark</b>	, and bite upon them	12, 222/ 1
once that urchin bitch	<b>bark</b>	, I shall fall to	12, 295/ 6
low house. Beware of	<b>barking</b>	, for there lacketh another	12, 295/ 26
of corn that his	<b>barns</b>	would not receive it	12, 168/ 17
intended to make his	<b>barns</b>	larger, and said unto	12, 168/ 18
it seem the most	<b>base</b>	and the least comfortable	12, 26/ 32
comfort yet in the	<b>base</b>	kind of tribulation sent	12, 35/ 7
good Cousin, the most	<b>base</b>	kind of them all	12, 35/ 17
tribulation and the most	<b>base</b>	, though not fully so	12, 37/ 1
look on the most	<b>base</b>	, and consider how poor	12, 163/ 19
that in conclusion, how	<b>base</b>	soever Christendom be brought	12, 193/ 27
they were about to	<b>bask</b>	them forward to it	12, 295/ 11
ere he went to	<b>battle</b>	he sought unto a	12, 62/ 11
there hath fallen very	<b>battle</b>	and deadly war indeed	12, 192/ 30
it were, parties and	<b>battles</b>	, and after their battles	12, 192/ 29
battles, and after their	<b>battles</b>	in sport, wherein some	12, 192/ 29
the earth. This maketh	<b>battles</b>	between these great princes	12, 224/ 26
great fall unto them,	<b>bawl</b>	, and bark, and bite	12, 222/ 1
Turks come yelping and	<b>bawling</b>	upon us, our hearts	12, 295/ 19
me to the same	<b>bay</b>	, to which I would	12, 140/ 23
lewd and unlearned blind	<b>bayards'</b>	hands. We shall, therefore	12, 11/ 11
his great pair of	<b>beads</b>	upon him almost as	12, 115/ 27
this world shall never	<b>bear</b>	us up, but all	12, 15/ 19
the least way to	<b>bear</b>	it patiently. For if	12, 21/ 18
wealth the man may	<b>bear</b>	, and how much will	12, 29/ 1
of his heart, and	<b>bear</b>	a low sail thereon	12, 29/ 6
tale, and help to	<b>bear</b>	him and plunge him	12, 45/ 22
he will we shall	<b>bear</b>	it patiently; but yet	12, 57/ 9
other trifles, I neither	<b>bear</b>	in mind, nor shall	12, 84/ 15
in good worth and	<b>bear</b>	it patiently, and rather	12, 87/ 9
forth he may conveniently	<b>bear</b>	, and of reason and	12, 87/ 25
deceived themselves, as they	<b>bear</b>	us in hand, that	12, 99/ 6
which the devil to	<b>bear</b>	down and overwhelm with	12, 110/ 28

was too feeble to	<b>bear</b>	the beholding of another	12, 130/ 20
old rags again, and	<b>bear</b>	never a penny with	12, 163/ 9
that ever it shall	<b>bear</b>	him up one foot	12, 164/ 9
cellarer or sexton, to	<b>bear</b>	yet at the leastwise	12, 185/ 29
as his frailty can	<b>bear</b>	and suffer, hath a	12, 186/ 3
or honest room they	<b>bear</b>	none: with occasions of	12, 191/ 4
consolation thereof the better	<b>bear</b>	that tribulation when it	12, 202/ 4
affection that the soul	<b>bear</b>	to the body, she	12, 203/ 13
fiery affection that we	<b>bear</b>	to our own filthy	12, 205/ 5
so much as to	<b>bear</b>	the name, by which	12, 206/ 8
is that they may	<b>bear</b>	a rule, command and	12, 219/ 18
malice and envy many	<b>bear</b>	them in heart, falsely	12, 221/ 32
matters of their friends,	<b>bear</b>	up their servants and	12, 225/ 4
make us able to	<b>bear</b>	, but will also with	12, 247/ 16
above that you may	<b>bear</b>	, but giveth also with	12, 247/ 20
liberty, and think we	<b>bear</b>	an heavy burden of	12, 252/ 13
our Savior himself to	<b>bear</b>	me good record. For	12, 253/ 11
be well able to	<b>bear</b>	. For he will give	12, 278/ 25
above that you may	<b>bear</b>	, but giveth also with	12, 279/ 1
home, but should always	<b>bear</b>	her house upon her	12, 285/ 30
the love that they	<b>bear</b>	to their worldly fantasies	12, 287/ 11
piercing through our heart,	<b>beareth</b>	us up in our	12, 158/ 9
affection the haver unlawfully	<b>beareth</b>	thereto. For where Saint	12, 171/ 9
that imprisonment which only	<b>beareth</b>	among the people that	12, 270/ 24
affection or the other	<b>beareth</b>	the strength in our	12, 282/ 18
example of sufferance, in	<b>bearing</b>	my folly so long	12, 77/ 7
say, that any man	<b>bearing</b>	them better, will therefore	12, 211/ 24
depend upon them, with	<b>bearing</b>	down of other innocent	12, 225/ 5
I said before, in	<b>bearing</b>	the loss of worldly	12, 312/ 5
of all his body,	<b>bearing</b>	down upon the painful	12, 312/ 24
is not a dull	<b>beast</b>	, or a desperate wretch	12, 65/ 19
the wood besides, the	<b>beast</b>	that we hear roaring	12, 111/ 1
so soon. The poor	<b>beast</b>	answered him again; for	12, 115/ 3
meat do any other	<b>beast</b>	any harm or hindrance	12, 115/ 23
meat hinder any other	<b>beast</b>	. For he thought, that	12, 117/ 28
that meat, some other	<b>beast</b>	might hap to have	12, 117/ 29
above the nature of	<b>beast</b>	. Now as our ghostly	12, 282/ 8
fall into such shameful	<b>beastly</b>	sin, sendeth her in	12, 29/ 13
but matter of their	<b>beastly</b>	pleasure. But unto him	12, 51/ 14
the sensual affections and	<b>beastly</b>	; so doth Almighty God	12, 282/ 10
was he compared with	<b>beasts</b>	, and made like unto	12, 49/ 3
conscience, but like unreasonable	<b>beasts</b>	, follow their foul affections	12, 51/ 13
night walk all the	<b>beasts</b>	of the wood. The	12, 108/ 5

bestie silvarum" (all the	<b>beasts</b>	of the wood). Now	12, 109/ 24
over that, all the	<b>beasts</b>	of the wood besides	12, 110/ 31
of conscience. If such	<b>beasts</b>	could speak now, as	12, 119/ 27
be worse than wretched	<b>beasts</b>	) never so shamefully play	12, 280/ 8
common unto men and	<b>beasts</b>	. Another manner of receiving	12, 282/ 2
have of such rebukeful	<b>beasts</b>	, he would be ashamed	12, 290/ 12
painful shame, very proud	<b>beasts</b>	may we well think	12, 292/ 5
harts and other brute	<b>beasts</b>	more, had (if he	12, 296/ 5
such brutish and unreasonable	<b>beasts</b>	, as were those harts	12, 296/ 16
king in scorn, and	<b>beat</b>	then the reed upon	12, 292/ 1
all mine are sore	<b>beaten</b>	already, and now, upon	12, 6/ 10
long, fearing to be	<b>beaten</b>	at school for his	12, 46/ 1
thou shalt not be	<b>beaten</b>	at all. And (so	12, 46/ 5
be taken tardy, and	<b>beaten</b>	when he cometh to	12, 46/ 8
to a pillar and	<b>beaten</b>	first, and after crowned	12, 144/ 13
thrice have I been	<b>beaten</b>	with rods, once was	12, 310/ 22
crown of sharp thorns	<b>beaten</b>	down upon his holy	12, 312/ 16
his forbeaten and sore	<b>beaten</b>	veins and sinews, new	12, 312/ 19
receiveth). And yet he	<b>beateth</b>	not only good folk	12, 48/ 12
him for his comfort, "	<b>Beati</b>	misericordes, quia misericordiam	12, 34/ 22
have mercy given them); "	<b>Beati</b>	qui persecutionem patiuntur propter	12, 34/ 24
on the other side: "	<b>Beati</b>	qui lugent, quoniam illi	12, 70/ 24
he hanged in of	<b>beating</b>	, nailing, and stretching out	12, 67/ 10
post, she left not	<b>beating</b>	, with holy exhortation to	12, 144/ 15
whereof the scripture saith: "	<b>Beatus</b>	homo, qui semper est	12, 162/ 4
her wanton flesh, and	<b>beautifieth</b>	her fair fell with	12, 29/ 15
of the body, as	<b>beauty</b>	, strength, agility, quickness, and	12, 10/ 2
hath humbled himself, and	<b>became</b>	obedient unto the death	12, 66/ 17
which of a persecutor	<b>became</b>	an apostle, and last	12, 91/ 19
a wonderful work. What	<b>became</b>	, Uncle, of the man	12, 126/ 2
take it; or may	<b>become</b>	medicinable, if men will	12, 23/ 23
for a tapster's pleasure	<b>become</b>	an hostler by the	12, 41/ 23
and thereby sinfully, herself	<b>become</b>	an homicide of herself	12, 141/ 30
away all, nor to	<b>become</b>	a beggar neither, no	12, 178/ 27
own honor it cannot	<b>become</b>	him to break? ANTHONY	12, 231/ 30
wealth and royalty, and	<b>become</b>	poor and needy for	12, 243/ 11
and so strange, to	<b>become</b>	through chance of war	12, 253/ 16
is already through sin	<b>become</b>	willingly thrall and bound	12, 253/ 17
almost in every country	<b>become</b>	a common proverb, that	12, 292/ 19
more grief till it	<b>become</b>	incurable, than abide the	12, 293/ 17
kill me in my	<b>bed</b>	come to my chamber	12, 9/ 4
that forbear not the	<b>bed</b>	of his own father's	12, 57/ 25
then will no soft	<b>bed</b>	serve, nor no company	12, 61/ 6

lie panting in his	<b>bed</b>	as it were on	12, 61/ 8
even in this same	<b>bed</b>	(it is now more	12, 88/ 9
rest go supperless to	<b>bed</b>	. They tell of one	12, 92/ 8
every night wash my	<b>bed</b>	with my tears, my	12, 96/ 21
now in your warm	<b>bed</b>	asleep again and dream	12, 138/ 22
him fast in his	<b>bed</b>	, or else assay whether	12, 143/ 26
him fast in his	<b>bed</b>	. And so must he	12, 145/ 13
so full fed to	<b>bed</b>	, yet evermore on the	12, 167/ 19
ease in a warm	<b>bed</b>	, as the other jailer	12, 274/ 21
getteth him fair to	<b>bed</b>	, so if a fool	12, 287/ 9
lie pining in their	<b>bed</b>	, were gathered together into	12, 301/ 30
bindeth them to the	<b>bed-board</b>	with the crick in	12, 275/ 1
like as a bumble	<b>bee</b>	flieth about in summer	12, 158/ 5
but the great humble	<b>bees</b>	break them and fly	12, 225/ 9
or mine that may	<b>befall</b>	in this persecution, but	12, 203/ 3
have store of comfort	<b>beforehand</b>	ready by you to	12, 9/ 11
in their own mind	<b>beforehand</b>	, what thing they intend	12, 195/ 30
still, and rather to	<b>beg</b>	about for his relief	12, 182/ 27
your manifold fears, myself	<b>began</b>	to feel, that there	12, 8/ 19
all that, since he	<b>began</b>	to write, hath not	12, 39/ 2
the grate) and forthwith	<b>began</b>	my lady to give	12, 80/ 10
at an end, she	<b>began</b>	to find a little	12, 80/ 15
the sweet sound thereof	<b>began</b>	to forget all the	12, 84/ 8
And surely, as you	<b>began</b>	the other day, by	12, 85/ 5
And thus, as I	<b>began</b>	to say, of comfort	12, 90/ 16
our Savior himself which	<b>began</b>	, and the apostles followed	12, 95/ 22
the ass before he	<b>began</b>	Benedicite, wherefore he came	12, 115/ 2
to confession before Lent	<b>began</b>	so soon. The poor	12, 115/ 3
anon his scrupulous conscience	<b>began</b>	therein to grudge him	12, 117/ 20
saw them his conscience	<b>began</b>	to grudge him against	12, 119/ 6
piece of timber, she	<b>began</b>	after her old guise	12, 125/ 11
like since the world	<b>began</b>	until now, that ever	12, 141/ 3
him that the people	<b>began</b>	to take him for	12, 149/ 6
was in heaven, and	<b>began</b>	to fly up a	12, 159/ 27
alike. But, as I	<b>began</b>	to tell you, the	12, 182/ 9
ass. But, Uncle, here	<b>began</b>	now the game: he	12, 214/ 18
horseback); but, as I	<b>began</b>	to say by the	12, 257/ 10
did yet since we	<b>began</b>	. And that may you	12, 263/ 11
daughter that the devil	<b>begetteth</b>	upon pusillanimity, was for	12, 123/ 23
Job was also no	<b>beggar</b>	, pardie, nor no wretch	12, 47/ 10
own heart every poor	<b>beggar</b>	his fellow. VINCENT That	12, 162/ 27
richly appareled, and the	<b>beggar</b>	rigged in his rags	12, 163/ 1
with him. If this	<b>beggar</b>	met his fellow now	12, 163/ 10

as poor as that	<b>beggar</b>	shall; and then, by	12, 163/ 22
that peradventure when this	<b>beggar</b>	and he be both	12, 164/ 4
both departed hence, the	<b>beggar</b>	may be suddenly set	12, 164/ 4
yet leave himself no	<b>beggar</b>	neither: for he said	12, 178/ 14
nor to become a	<b>beggar</b>	neither, no nor yet	12, 178/ 27
then than almost a	<b>beggar</b>	is now: and yet	12, 180/ 8
he that was a	<b>beggar</b>	before, all that he	12, 180/ 9
him much above a	<b>beggar</b>	still, but many one	12, 180/ 11
out still to every	<b>beggar</b>	that will ask him	12, 181/ 13
bound to give every	<b>beggar</b>	that will ask, nor	12, 183/ 25
while, than a poor	<b>beggar</b>	that hath never a	12, 197/ 8
he be the poorest	<b>beggar</b>	in the town. And	12, 259/ 15
of itself), the poor	<b>beggar</b>	that is at his	12, 259/ 17
Cousin, whether every way-walking	<b>beggar</b>	be by this reason	12, 259/ 21
Khan's too. Now the	<b>beggar</b>	that you speak of	12, 260/ 1
leave: then is that	<b>beggar</b>	in better case not	12, 260/ 4
there is many a	<b>beggar</b>	that may without let	12, 260/ 6
held fast, where that	<b>beggar</b>	with his bag and	12, 260/ 10
Cousin, as neither the	<b>beggar</b>	nor the prince is	12, 260/ 11
as I say, the	<b>beggar</b>	and the prince, whom	12, 260/ 16
it were to this	<b>beggar</b>	need, and to this	12, 261/ 10
so since your free	<b>beggar</b>	that you speak of	12, 261/ 28
any better than the	<b>beggar's</b>	fellow. And less than	12, 163/ 25
would go search a	<b>beggar's</b>	bag for money? If	12, 240/ 10
two men that were	<b>beggars</b>	both, and afterward a	12, 163/ 4
be; for else more	<b>beggars</b>	shall you have, pardie	12, 180/ 1
a rabble of ragged	<b>beggars</b>	and madmen that would	12, 289/ 13
that rabble of ragged	<b>beggars</b>	and railing madmen are	12, 289/ 19
lacking, the shame of	<b>begging</b>	: of which twain I	12, 204/ 2
foundation men must needs	<b>begin</b>	with faith. Since all	12, 12/ 7
comfort, one ground to	<b>begin</b>	withal, whereupon all that	12, 12/ 10
from God shall once	<b>begin</b>	to stir the water	12, 45/ 19
his pain. ANTHONY To	<b>begin</b>	, Cousin, where you leave	12, 65/ 8
Saint James biddeth, and	<b>begin</b>	first with confession, and	12, 76/ 12
with him we must	<b>begin</b>	, and with him continue	12, 83/ 11
it wax wanton and	<b>begin</b>	to rebel. For fasting	12, 93/ 6
at this age to	<b>begin</b>	to study it now	12, 99/ 2
mine old shrewdness and	<b>begin</b>	even afresh." VINCENT Ah	12, 118/ 5
she said she would	<b>begin</b>	it all afresh, her	12, 118/ 12
wife said) he should	<b>begin</b>	all afresh. But yet	12, 118/ 20
his own and shall	<b>begin</b>	to preach upon it	12, 132/ 16
danger, then will he	<b>begin</b>	to take good heed	12, 148/ 7
winter day. For we	<b>begin</b>	many full poor and	12, 157/ 27

so troubled therewith, and	<b>begin</b>	to fear thereby, that	12, 170/ 3
name of the devil,	<b>begin</b>	now to find little	12, 192/ 5
good faith, Cousin, so	<b>begin</b>	we to fare here	12, 192/ 11
long ago, than to	<b>begin</b>	to commune and counsel	12, 199/ 14
Chapter For first to	<b>begin</b>	at these outward goods	12, 206/ 3
And therefore, Cousin, to	<b>begin</b>	with, let us be	12, 248/ 8
us, as reason is,	<b>begin</b>	with the thralldom, for	12, 250/ 19
as I thought to	<b>begin</b>	, because those other kinds	12, 256/ 16
will, I say, therefore	<b>begin</b>	with the considering what	12, 256/ 22
whereof let us first	<b>begin</b>	at the consideration of	12, 288/ 17
if the knife might	<b>begin</b>	on the inside, and	12, 302/ 12
you farewell. For now	<b>begin</b>	I to feel myself	12, 320/ 3
sure that as he	<b>beginneth</b>	to work with us	12, 23/ 5
and bethink him. Then	<b>beginneth</b>	he to remember his	12, 59/ 22
meet there. And then	<b>beginneth</b>	he to think that	12, 59/ 26
out of the soul	<b>beginneth</b>	to walk fast away	12, 167/ 1
great storm the sea	<b>beginneth</b>	sometimes to work and	12, 192/ 1
Some are in the	<b>beginning</b>	of tribulation very stubborn	12, 17/ 27
wot well, in the	<b>beginning</b>	of his reign; but	12, 53/ 8
willingly taketh in the	<b>beginning</b>	, nor can, though he	12, 87/ 3
sickness than in the	<b>beginning</b>	men would ween were	12, 152/ 9
be but at the	<b>beginning</b>	again. For is not	12, 167/ 16
end cometh to the	<b>beginning</b>	again? Go they never	12, 167/ 18
far walked from the	<b>beginning</b>	, and that they had	12, 168/ 2
help of God's grace	<b>beginning</b>	to shine upon them	12, 169/ 29
reward you!) and the	<b>beginning</b>	here of your good	12, 187/ 1
spoke of in the	<b>beginning</b>	of our first communication	12, 189/ 17
and their children, even	<b>beginning</b>	in their tender youth	12, 198/ 24
doth he in the	<b>beginning</b>	, when he will not	12, 230/ 26
other that in the	<b>beginning</b>	feeleth no fear at	12, 246/ 11
you showed in the	<b>beginning</b>	of our communication the	12, 287/ 25
you protested in the	<b>beginning</b>	for a ground), words	12, 294/ 16
the faith in the	<b>beginning</b>	betimes, and for the	12, 297/ 17
the faith at the	<b>beginning</b>	, lest he might afterward	12, 297/ 28
his faith in the	<b>beginning</b>	, and did set so	12, 298/ 5
me betimes in the	<b>beginning</b>	and so save thy	12, 298/ 15
the one is the	<b>beginning</b>	of the other that	12, 303/ 4
of his own body	<b>begotten</b>	: he that doubteth thereof	12, 54/ 24
sin in us, we	<b>beguile</b>	ourselves, and truth is	12, 28/ 11
such tales as perilously	<b>beguile</b>	them, rather than the	12, 45/ 8
wrong imagination, whereby I	<b>beguile</b>	myself with an untrue	12, 251/ 14
those whom he had	<b>beguiled</b>	, and speak of giving	12, 177/ 5
thereby so blinded and	<b>beguiled</b>	, that he may not	12, 200/ 15

of us both is	<b>beguiled</b>	. For it seemeth to	12, 266/ 2
kinsman of hers had	<b>begun</b>	to teach physic, told	12, 89/ 12
with which had he	<b>begun</b>	, they would have pulled	12, 94/ 27
a man hath first	<b>begun</b>	with his praise (for	12, 132/ 9
your request in this	<b>behalf</b>	that would have store	12, 9/ 10
God's will in that	<b>behalf</b>	, and giveth God thanks	12, 73/ 22
help us in this	<b>behalf</b>	. And the other while	12, 195/ 19
she was on his	<b>behalf</b>	glad and very well	12, 277/ 11
custom of such fashioned	<b>behavior</b>	, fall in thereto full	12, 15/ 2
contentions, dispicions, with uncharitable	<b>behavior</b>	is prohibited and forbidden	12, 38/ 7
in the manner and	<b>behavior</b>	of another honest man	12, 81/ 3
God with his froward	<b>behavior</b>	. And yet, albeit that	12, 87/ 12
countenance, displeasnt and disdainous	<b>behavior</b>	, ravine, extortion, oppression, hatred	12, 161/ 2
him concerning his worldly	<b>behavior</b>	, answered and said, "Hodie	12, 179/ 8
should both in reverent	<b>behavior</b>	honor their father and	12, 183/ 15
of some countenance and	<b>behavior</b>	, and among his neighbors	12, 211/ 13
a man of some	<b>behavior</b>	and substance standeth in	12, 211/ 22
and went about to	<b>behead</b>	him, and offer him	12, 55/ 3
that should have been	<b>beheaded</b>	as Eusebius telleth. "Blonidina	12, 246/ 31
cruel as he well	<b>beheld</b>	it, made such a	12, 67/ 6
Which, when the father	<b>beheld</b>	, he dissembled their sleeping	12, 84/ 9
when he divers times	<b>beheld</b>	his wife, what pain	12, 169/ 1
noblemen of Greece that	<b>beheld</b>	it, spent out so	12, 215/ 10
imperfection have thine eyes	<b>beheld</b>	). For which the Prophet	12, 226/ 21
into the land of	<b>behest</b>	that floweth with milk	12, 60/ 8
that he had to	<b>behold</b>	our Savior, at such	12, 176/ 8
as perfectly stand and	<b>behold</b>	it, as those peevish	12, 290/ 7
no man here living,	<b>behold</b>	me). And therefore we	12, 308/ 24
to do, when he	<b>beholdeth</b>	himself richly appareled, and	12, 163/ 1
of, which only God	<b>beholdeth</b>	. And therefore saith the	12, 226/ 19
with his heavenly company	<b>beholdeth</b>	his whole passion, and	12, 289/ 8
feeble to bear the	<b>beholding</b>	of another man's glory	12, 130/ 20
Christ's bitter Passion (the	<b>beholding</b>	whereof may put him	12, 164/ 21
heart and heaviness in	<b>beholding</b>	good men and faithful	12, 204/ 4
joy standeth in blessed	<b>beholding</b>	of the glorious Godhead	12, 308/ 21
sublimate on high, we	<b>beholding</b>	not those things that	12, 311/ 12
we pray that were	<b>behovable</b>	for us; cannot ourselves	12, 22/ 28
Then hath he taken	<b>Belgrade</b>	, the fortress of this	12, 8/ 1
many a mile beyond	<b>Belgrade</b>	, which would God were	12, 110/ 1
ad tenebras? Christi ad	<b>Belial</b>	?" (What fellowship is there	12, 230/ 7
darkness, between Christ and	<b>Belial</b>	?) And he hath also	12, 230/ 8
the lack of my	<b>belief</b>	). And after, let us	12, 13/ 5
that through the true	<b>belief</b>	of God's word we	12, 13/ 19

such variances in our	<b>belief</b>	rise and grow among	12, 37/ 25
of full and fast	<b>belief</b>	of God's word, that	12, 109/ 8
of his flock, and	<b>believe</b>	his promise, how can	12, 5/ 9
except a man first	<b>believe</b>	that holy scripture is	12, 12/ 17
scripture, if he either	<b>believe</b>	not that it were	12, 12/ 21
adjuva incredulitatem meam" (I	<b>believe</b>	, good Lord, but help	12, 13/ 4
I dare not now	<b>believe</b>	these men against all	12, 38/ 26
fast faith, whereby we	<b>believe</b>	to be true all	12, 75/ 8
to say, that you	<b>believe</b>	it not yet of	12, 88/ 24
as I durst well	<b>believe</b>	her, it might hap	12, 89/ 17
surely if we well	<b>believe</b>	in God, and therewith	12, 98/ 8
since I can scant	<b>believe</b>	, but since so little	12, 98/ 12
he faileth not to	<b>believe</b>	well and hope well	12, 103/ 11
that he made him	<b>believe</b>	, that it was God's	12, 129/ 24
marvelous vision induced to	<b>believe</b>	that God so biddeth	12, 136/ 22
he would make you	<b>believe</b>	(the truth of his	12, 143/ 9
And therefore ere you	<b>believe</b>	it against the scripture	12, 143/ 11
again, that whether I	<b>believe</b>	him, or not, maketh	12, 143/ 16
will ask, nor to	<b>believe</b>	every faitour that I	12, 183/ 26
manner case. ANTHONY I	<b>believe</b>	well, Cousin, that you	12, 196/ 21
He will have you	<b>believe</b>	all that he telleth	12, 230/ 10
will not have you	<b>believe</b>	him to be God	12, 230/ 26
my lord, since you	<b>believe</b>	and confess (like as	12, 235/ 11
Besides this, since you	<b>believe</b>	there is a God	12, 235/ 20
God, you cannot but	<b>believe</b>	therewith, that the great	12, 235/ 20
die. ANTHONY That I	<b>believe</b>	well, Cousin, and the	12, 283/ 13
of wit. They that	<b>believe</b>	not the life to	12, 283/ 15
same sort. Some that	<b>believe</b>	well enough, yet through	12, 283/ 23
which albeit that they	<b>believe</b>	the world that is	12, 285/ 8
Cousin, lacketh, as I	<b>believe</b>	, but either full faith	12, 304/ 15
the grace verily to	<b>believe</b>	it, and often to	12, 304/ 17
many hundred years have	<b>believed</b>	the contrary; and among	12, 38/ 23
this thousand year have	<b>believed</b>	, to be damned for	12, 39/ 26
mouths I could have	<b>believed</b>	it. ANTHONY Courtesy, Cousin	12, 88/ 22
their own days clearly	<b>believed</b>	against them, and all	12, 98/ 30
and would it were	<b>believed</b>	too, that he desireth	12, 226/ 5
God secretly that he	<b>believeth</b>	him, trusteth him, and	12, 298/ 19
of Almighty God, verily	<b>believing</b>	him to be there	12, 164/ 23
were but among the	<b>bells</b>	. But God is more	12, 185/ 30
fareth it by the	<b>belly</b>	; thus fareth it by	12, 167/ 21
that are beneath the	<b>belly</b>	. And as for covetousness	12, 167/ 22
or twain in her	<b>belly</b>	, so that for a	12, 181/ 3
now low in my	<b>belly</b>	, and my side lieth	12, 208/ 8

of wise more properly	<b>belongeth</b>	unto them, and is	12, 175/ 14
linguam" (To God it	<b>belongeth</b>	govern the tongue). For	12, 178/ 4
taking of the people	<b>belongeth</b>	not unto any man	12, 211/ 11
are ours that are	<b>belonging</b>	to our charge, either	12, 182/ 13
and much was he	<b>beloved</b>	with God, I wot	12, 53/ 7
things set by and	<b>beloved</b>	for the pleasure and	12, 209/ 25
put them under my	<b>belt</b>	again. For some of	12, 49/ 20
ass before he began	<b>Benedicite</b>	, wherefore he came to	12, 115/ 2
vobiscum, quibus quum vultis,	<b>benefacere</b>	potestis" (Poor men shall	12, 179/ 23
worse. "Confitebimur tibi, cum	<b>benefeceris</b>	ei." Now if the	12, 74/ 4
thing, be it spiritual	<b>benefice</b>	that he have, parsonage	12, 161/ 26
last, was a great	<b>beneficed</b>	man, and not a	12, 214/ 19
rejoice and enjoy any	<b>benefit</b>	in? VINCENT God is	12, 235/ 27
call to remembrance the	<b>benefits</b>	that God hath given	12, 164/ 26
a little comfort is	<b>bent</b>	enough thereto for them	12, 175/ 28
him by force to	<b>bereave</b>	him of his virginity	12, 142/ 6
of his sleep, and	<b>bereaved</b>	him of his rest	12, 115/ 9
than they would be	<b>bereaved</b>	of their virginity. And	12, 141/ 26
can take by the	<b>bereaving</b>	from us of our	12, 244/ 18
substance, movable and unmovable,	<b>bereft</b>	and lost already, their	12, 228/ 8
I learned of Saint	<b>Bernard</b>	; he that in tribulation	12, 15/ 9
then, as holy Saint	<b>Bernard</b>	saith: How couldst thou	12, 101/ 27
made, as holy Saint	<b>Bernard</b>	saith, broad above with	12, 106/ 10
born. And holy Saint	<b>Bernard</b>	giveth counsel, that every	12, 156/ 1
the counsel of Saint	<b>Bernard</b>	, and reckon him for	12, 156/ 9
the soul of Saint	<b>Bernard</b>	than with his that	12, 156/ 11
little for our fault,	<b>beseech</b>	him yet, nevertheless, that	12, 36/ 2
fear excused. And I	<b>beseech</b>	our Lord heartily for	12, 38/ 27
thing, good Uncle, I	<b>beseech</b>	you heartily, that if	12, 79/ 12
Leave, therefore, leave, I	<b>beseech</b>	you, these inventions of	12, 94/ 12
thereunto. There let him	<b>beseech</b>	God of his gracious	12, 165/ 7
much good. ANTHONY I	<b>beseech</b>	our Lord, Cousin, put	12, 165/ 23
very fast. And I	<b>beseech</b>	our Lord, that all	12, 204/ 16
have devised, so I	<b>beseech</b>	you proceed. For though	12, 256/ 30
in the meantime, I	<b>beseech</b>	our Lord to breathe	12, 320/ 23
such order as shall	<b>beseem</b>	them, the principal and	12, 11/ 15
hell, whereof he should	<b>beset</b>	much part of his	12, 4/ 13
it not off, I	<b>beshrew</b>	thy whoreson heart." With	12, 125/ 20
unto a witch, and	<b>besought</b>	her to raise up	12, 62/ 12
in sackcloth and all	<b>besprent</b>	with ashes. Nor no	12, 95/ 26
whole life in his	<b>best</b>	health; yet is that	12, 4/ 13
that what thing is	<b>best</b>	for us, ourselves can	12, 21/ 22
better seeth what is	<b>best</b>	for us than we	12, 21/ 27

that shall indeed be	<b>best</b>	. For else if we	12, 21/ 29
which ways himself shall	<b>best</b>	like; and then may	12, 23/ 2
you, Cousin, though the	<b>best</b>	man must confess himself	12, 31/ 9
tribulation and poverty, the	<b>best</b>	place that he came	12, 47/ 19
tackling, and do the	<b>best</b>	they can for themselves	12, 57/ 31
them, and doth them	<b>best</b>	indeed, to whom the	12, 72/ 1
he knoweth to be	<b>best</b>	. ANTHONY That is well	12, 77/ 17
buy and choose the	<b>best</b>	, but out of the	12, 116/ 27
that faculty, and the	<b>best</b>	expert, and therewith the	12, 121/ 5
divided among all, the	<b>best</b>	should be left little	12, 180/ 8
go forward with the	<b>best</b>	. For, as my mother	12, 220/ 2
a prince at his	<b>best</b>	liberty may walk upon	12, 260/ 7
with him, what were	<b>best</b>	for him to do	12, 294/ 23
also that the very	<b>best</b>	man living here upon	12, 308/ 26
here upon earth (the	<b>best</b>	man, I mean, being	12, 308/ 27
in illa pertransibunt omnes	<b>bestie</b>	silvarum, catuli leonum rugientes	12, 108/ 2
whelps, but also, "omnes	<b>bestie</b>	silvarum" (all the beasts	12, 109/ 24
the meditation whereof we	<b>bestow</b>	, God wot, little time	12, 108/ 30
him the mind to	<b>bestow</b>	his own life upon	12, 141/ 10
you think) bound to	<b>bestow</b>	their good, they can	12, 179/ 16
upon whom he may	<b>bestow</b>	it; verily that might	12, 181/ 7
do, if he must	<b>bestow</b>	it upon as many	12, 181/ 8
as he doth openly	<b>bestow</b>	somewhat more liberally upon	12, 184/ 25
whereon they will well	<b>bestow</b>	it once, or else	12, 227/ 4
good purpose, intending to	<b>bestow</b>	them for the pleasure	12, 227/ 19
no way could he	<b>bestow</b>	them unto his high	12, 227/ 23
persecution, that he cannot	<b>bestow</b>	them in that other	12, 227/ 28
left them longer to	<b>bestow</b>	somewhat better, may peradventure	12, 284/ 1
be minded, Cousin, to	<b>bestow</b>	so much labor thereon	12, 320/ 20
peradventure better to have	<b>bestowed</b>	them well before, yet	12, 227/ 25
your time so well	<b>bestowed</b>	, and for the comfort	12, 320/ 9
taketh himself, or willingly	<b>bestoweth</b>	in punishment of his	12, 87/ 21
parting from them, he	<b>bestoweth</b>	them in such wise	12, 227/ 21
penance for his sins,	<b>bestowing</b>	his time upon better	12, 60/ 11
of his own, are	<b>betaken</b>	to such Turks or	12, 191/ 13
a little while and	<b>bethink</b>	him. Then beginneth he	12, 59/ 21
still that they will	<b>bethink</b>	themselves upon some good	12, 227/ 3
good Uncle, when I	<b>bethink</b>	me further on the	12, 245/ 13
his heart, and often	<b>bethink</b>	himself thereon, it would	12, 303/ 25
And he that well	<b>bethinketh</b>	him, Cousin, upon these	12, 164/ 7
should find in the	<b>bethinking</b>	us of heaven in	12, 85/ 2
out of dread, I	<b>bethought</b>	me also upon the	12, 8/ 26
hell. And after, I	<b>bethought</b>	me then upon the	12, 8/ 27

ANTHONY Cousin, I have	<b>bethought</b>	me somewhat of this	12, 85/ 13
very glad, yet she	<b>bethought</b>	her, that Christ was	12, 144/ 12
and sendeth him tribulation	<b>betimes</b>	while he is yet	12, 29/ 4
he call upon God	<b>betimes</b>	, his fall shall be	12, 102/ 21
unto them, either inwardly	<b>betimes</b>	, by his merciful grace	12, 235/ 9
faith in the beginning	<b>betimes</b>	, and for the time	12, 297/ 18
if thou forsake me	<b>betimes</b>	in the beginning and	12, 298/ 15
as very few be	<b>better</b>	in this country here	12, 3/ 23
pulled out for the	<b>better</b>	feeding of our faith	12, 13/ 15
mindeth to be the	<b>better</b>	; and may miss also	12, 16/ 13
men space to be	<b>better</b>	, the punishment by tribulation	12, 17/ 19
God see the contrary	<b>better</b>	for us, we refer	12, 21/ 15
will he shall no	<b>better</b>	turn do us, though	12, 21/ 21
for us, ourselves can	<b>better</b>	tell than he. And	12, 21/ 23
as his high wisdom	<b>better</b>	seeth what is best	12, 21/ 27
of body, that were	<b>better</b>	for their souls' health	12, 22/ 6
strengthen him was far	<b>better</b>	for him than to	12, 22/ 20
of it; or is	<b>better</b>	than medicinable, but if	12, 23/ 24
all, it is yet	<b>better</b>	than medicinable. The declaration	12, 24/ 13
of that I call	<b>better</b>	than medicinable. But as	12, 28/ 20
his merit, which is	<b>better</b>	than medicinable. The Tenth	12, 30/ 14
our merit, and therefore	<b>better</b>	than medicinable: though it	12, 30/ 21
as indeed it is,	<b>better</b>	for the man than	12, 30/ 22
be those that are	<b>better</b>	than only medicinable, and	12, 34/ 19
meseemeth we cannot lightly	<b>better</b>	perceive what profit and	12, 40/ 26
would wax never the	<b>better</b>	he would wax much	12, 45/ 24
many places. Fasting is	<b>better</b>	than eating, and more	12, 57/ 15
shall eat. Praying is	<b>better</b>	than drinking, and much	12, 57/ 16
bestowing his time upon	<b>better</b>	business. But some men	12, 60/ 12
cogitat quid futurum sit." (	<b>Better</b>	it is to go	12, 69/ 13
as for the far	<b>better</b>	thing in this world	12, 70/ 9
now: that it is	<b>better</b>	to be in the	12, 70/ 15
upon your answer (might	<b>better</b>	have been spared) they	12, 82/ 1
steadeth them than a	<b>better</b>	. Some man, if he	12, 83/ 32
it will be no	<b>better</b>	, we must let him	12, 84/ 4
let him have it.	<b>Better</b>	would I wish it	12, 84/ 22
of God, that the	<b>better</b>	that he is, the	12, 91/ 10
if he had lived	<b>better</b>	before, except it so	12, 91/ 15
and purpose to do	<b>better</b>	, and for all that	12, 93/ 2
should amend and be	<b>better</b>	in the time to	12, 96/ 26
that he is no	<b>better</b>	. And as Saint Jerome	12, 97/ 27
did me ten times	<b>better</b>	service than she doth	12, 113/ 6
and strait before. For	<b>better</b>	is yet of truth	12, 114/ 12

hand, which may somewhat	<b>better</b>	cheap afford them, you	12, 116/ 28
came and informed him	<b>better</b>	, and then he cast	12, 117/ 32
thereby shall we the	<b>better</b>	perceive it. There was	12, 124/ 14
should she be the	<b>better</b>	then? ANTHONY Nothing, but	12, 124/ 22
proud, ye shall much	<b>better</b>	please him with a	12, 132/ 10
shall take occasion the	<b>better</b>	, if they hap to	12, 133/ 1
he shall of likelihood	<b>better</b>	like them, than shall	12, 134/ 26
he took himself for	<b>better</b>	than he was, and	12, 146/ 16
now by his fall	<b>better</b>	expert of the devil's	12, 147/ 6
and thereby not only	<b>better</b>	instructed himself, but also	12, 147/ 7
instructed himself, but also	<b>better</b>	able to give good	12, 147/ 7
say the contrary: and	<b>better</b>	dare I jeopard my	12, 156/ 10
ween himself far his	<b>better</b>	?VINCENT Yes, Uncle, if	12, 163/ 13
himself in earnest any	<b>better</b>	than the beggar's fellow	12, 163/ 25
on such things the	<b>better</b>	, let him use often	12, 164/ 11
Cousin, put this and	<b>better</b>	in the mind of	12, 165/ 23
God, while he is	<b>better</b>	content to lose God	12, 175/ 5
thereon: grace shall the	<b>better</b>	stand with us, and	12, 177/ 22
should be left little	<b>better</b>	then than almost a	12, 180/ 8
in his house, were	<b>better</b>	forbear them both and	12, 180/ 24
me. I may think	<b>better</b>	by my neighbors, and	12, 183/ 33
liketh himself therefor the	<b>better</b>	, taking the poorer for	12, 184/ 17
as good will or	<b>better</b>	, forbear the possession of	12, 185/ 2
gain their living the	<b>better</b>	by his means, this	12, 185/ 6
Mary Magdalene's part the	<b>better</b>	. For else would Christ	12, 185/ 12
hope for, or a	<b>better</b>	thing in the stead	12, 193/ 19
cold, that to the	<b>better</b>	knowledge of himself and	12, 197/ 19
in my mind; but	<b>better</b>	is it yet late	12, 199/ 18
and consolation thereof the	<b>better</b>	bear that tribulation when	12, 202/ 4
it cometh, and the	<b>better</b>	withstand the temptation. ANTHONY	12, 202/ 5
unto them, reason shall	<b>better</b>	enter, and through grace	12, 205/ 11
the worse as the	<b>better</b>	, and (as experience proveth	12, 206/ 14
the worse than the	<b>better</b>	?When should a good	12, 206/ 15
what are we the	<b>better</b>	, that our land cannot	12, 207/ 10
any man bearing them	<b>better</b>	, will therefore do them	12, 211/ 24
for lack of a	<b>better</b>	(lest he should have	12, 213/ 19
I liked myself the	<b>better</b>	, because methought my words	12, 214/ 3
to be liked the	<b>better</b>	, because I saw that	12, 214/ 6
to study out a	<b>better</b>	to pass it. The	12, 214/ 24
men) can be much	<b>better</b>	content to have their	12, 217/ 6
truth, yet shall they	<b>better</b>	please them if he	12, 217/ 9
prick them forth; but	<b>better</b>	it were to do	12, 219/ 1
desire them for no	<b>better</b>	purpose. For of them	12, 219/ 15



these folk (alas!) woefully	<b>bewrapped</b>	. For God pricketh upon	12, 60/ 18
and his dear friends,	<b>bewrapped</b>	in like misery, and	12, 204/ 5
would not fail to	<b>bid</b>	him boldly, while I	12, 32/ 14
devising wherefore he would	<b>bid</b>	us do both, the	12, 57/ 6
call it an illusion),	<b>bid</b>	me with reason go	12, 140/ 8
illusion; then shall he	<b>bid</b>	me again tell him	12, 140/ 20
you should after this	<b>bid</b>	him tell you by	12, 142/ 15
false illusion, he would	<b>bid</b>	you then again tell	12, 142/ 17
thing that he would	<b>bid</b>	you prove, but the	12, 143/ 8
his revelation which you	<b>bid</b>	him prove) you see	12, 143/ 9
many manner things, to	<b>bid</b>	or forbid, affirm or	12, 173/ 5
piece thus ended, to	<b>bid</b>	them bring in our	12, 186/ 26
guise is unmannerly) to	<b>bid</b>	you not farewell, but	12, 187/ 8
save escape? And I	<b>bid</b>	you not here be	12, 264/ 29
mine whole tale, and	<b>bid</b>	you farewell. For now	12, 320/ 3
that may be sooner	<b>bidden</b>	than obeyed. I ween	12, 197/ 28
himself to us, and	<b>biddeth</b>	us of all our	12, 11/ 20
do as Saint Paul	<b>biddeth</b>	, "Querentes non quae sua	12, 34/ 12
come time enough, and	<b>biddeth</b>	him go, good son	12, 46/ 3
other. And as he	<b>biddeth</b>	us take our pain	12, 57/ 2
also the same: so	<b>biddeth</b>	he us also not	12, 57/ 3
tribulation calleth him, and	<b>biddeth</b>	him come home out	12, 60/ 6
priests, as Saint James	<b>biddeth</b>	, and begin first with	12, 76/ 12
remember holy Saint Jerome	<b>biddeth</b>	: "Et doleas, et de	12, 90/ 14
him, and therefore he	<b>biddeth</b>	all that will be	12, 95/ 16
And as Saint Jerome	<b>biddeth</b>	him that for his	12, 97/ 27
And where our Savior	<b>biddeth</b>	us, that we should	12, 109/ 3
do us harm, but	<b>biddeth</b>	us stand in dread	12, 109/ 5
God by his angel	<b>biddeth</b>	, God hath his own	12, 136/ 10
believe that God so	<b>biddeth</b>	him and therefore thinketh	12, 136/ 22
enemies. For there he	<b>biddeth</b>	us love our enemies	12, 181/ 24
among these things, he	<b>biddeth</b>	us give every man	12, 181/ 28
do all that he	<b>biddeth</b>	you, and forbear all	12, 230/ 11
increase it. And therefore	<b>biddeth</b>	us our Lord by	12, 296/ 14
truth, nor no man	<b>biddeth</b>	any man to go	12, 297/ 5
upon their hearts and	<b>bidding</b>	the devil avaunt, and	12, 155/ 7
them an whole tale,	<b>bidding</b>	them, that they should	12, 239/ 6
upon him almost as	<b>big</b>	as bowls, and asked	12, 115/ 28
from it, for a	<b>bigger</b>	bag filled full of	12, 285/ 17
brains, but after the	<b>bills</b>	made by the great	12, 11/ 5
his right thumb, not	<b>bind</b>	fast to, but let	12, 63/ 13
way see, but either	<b>bind</b>	him fast in his	12, 143/ 26
ever in sight, or	<b>bind</b>	him fast in his	12, 145/ 13

desired his friends to	<b>bind</b>	him. VINCENT This is	12, 149/ 16
if he meant to	<b>bind</b>	me by commandment, to	12, 181/ 18
master over me, to	<b>bind</b>	all my body at	12, 232/ 19
that God of duty	<b>bindeth</b>	me to sue to	12, 6/ 7
the duty of charity	<b>bindeth</b>	and straineth him to	12, 172/ 28
God and nature both	<b>bindeth</b>	us to the sustenance	12, 183/ 17
in their shins, he	<b>bindeth</b>	them to the bed-board	12, 274/ 26
she took in straight	<b>binding</b>	up her hair to	12, 169/ 1
in height, that the	<b>birds</b>	, that is, to wit	12, 13/ 16
to him at his	<b>birth</b>	; and was it no	12, 54/ 27
the Temple till the	<b>birth</b>	of Christ, was not	12, 96/ 1
he have, parsonage or	<b>bishopric</b>	, or temporal room and	12, 161/ 26
fled from a little	<b>bitch</b>	, which had made sure	12, 294/ 19
no further lest the	<b>bitch</b>	might happen to find	12, 294/ 25
hear once that urchin	<b>bitch</b>	bark, I shall fall	12, 295/ 6
enough against that one	<b>bitch</b>	, between us both. Whereunto	12, 295/ 9
forward to it, the	<b>bitch</b>	had found the foot	12, 295/ 11
whether among them a	<b>bitch</b>	be a bitch or	12, 295/ 24
a bitch be a	<b>bitch</b>	or no, but as	12, 295/ 24
remember, she is no	<b>bitch</b>	, but a brach. This	12, 295/ 25
bawl, and bark, and	<b>bite</b>	upon them like dogs	12, 222/ 1
vouchsafe to regard the	<b>biting</b>	of a little foisting	12, 318/ 12
the merit of Christ's	<b>bitter</b>	Passion, without which all	12, 36/ 23
and pain of his	<b>bitter</b>	Passion. The first when	12, 67/ 3
our Savior at his	<b>bitter</b>	Passion, and of his	12, 67/ 20
people, for Christ's dear	<b>bitter</b>	Passion." Now so loud	12, 94/ 17
came forth with Christ's	<b>bitter</b>	Passion, and that so	12, 94/ 19
the thanks of his	<b>bitter</b>	Passion. But when they	12, 94/ 25
Christ and of his	<b>bitter</b>	Passion, than five hundred	12, 95/ 4
themselves by his holy	<b>bitter</b>	Passion at dice. They	12, 95/ 6
pitiful image of Christ's	<b>bitter</b>	Passion (the beholding whereof	12, 164/ 20
most perilous, the most	<b>bitter</b>	, sharp, and the most	12, 200/ 9
the greater, the more	<b>bitter</b>	that the passion were	12, 204/ 26
a sour and a	<b>bitter</b>	potion is great grief	12, 293/ 12
death joined therewith, though	<b>bitter</b>	and sharp, yet short	12, 296/ 28
and remembrance of Christ's	<b>bitter</b>	painful Passion, of the	12, 312/ 13
Passion, and that so	<b>bitterly</b>	spoken, with the sweat	12, 94/ 19
by and by full	<b>bitterly</b>	, he came forth at	12, 300/ 5
for the sharpness and	<b>bitterness</b>	of the pain, to	12, 297/ 15
might afterward through the	<b>bitterness</b>	of pain fall to	12, 297/ 29
where white is called	<b>black</b>	, and right is called	12, 33/ 25
hap to be such	<b>black</b>	bugs indeed as folk	12, 60/ 1
devil is not so	<b>black</b>	as he is painted	12, 283/ 20

let him be as	<b>black</b>	as he will, he	12, 283/ 21
signified approving, as the	<b>black</b>	signified reprovng. And in	12, 310/ 2
will, he is no	<b>blacker</b>	than a crow, with	12, 283/ 21
ache of an hot	<b>blain</b>	, a great many men's	12, 219/ 6
Cousin, I cannot greatly	<b>blame</b>	him: and thus themselves	12, 218/ 6
murmur and grudge and	<b>blaspheme</b>	; and every kind of	12, 103/ 20
the displeasure that those	<b>blasphemous</b>	Philistines did unto God	12, 141/ 11
thereby to fall into	<b>blasphemy</b>	, as do the damned	12, 111/ 22
into murmur, impatience, and	<b>blasphemy</b>	: in this kind of	12, 201/ 7
the abominable sin of	<b>blasphemy</b>	against the Holy Ghost	12, 299/ 21
where he saith, that	<b>blasphemy</b>	against the Holy Ghost	12, 299/ 25
thereon, that the boisterous	<b>blast</b>	of pride blow him	12, 29/ 7
that will with a	<b>blast</b>	or two be blown	12, 205/ 16
is it but a	<b>blast</b>	of another man's mouth	12, 212/ 5
devil's provocation unto evil,	<b>bless</b>	himself, and call unto	12, 162/ 16
the high physician, our	<b>blessed</b>	Savior Christ, whose holy	12, 11/ 24
blood of his own	<b>blessed</b>	body: that likewise as	12, 11/ 27
and made him his	<b>blessed</b>	apostle. Some are in	12, 17/ 26
serve us when the	<b>blessed</b>	Apostle himself in his	12, 22/ 16
before showed you) the	<b>blessed</b>	Apostle himself confess, that	12, 29/ 21
quia misericordiam consequuntur" (	<b>Blessed</b>	be the merciful men	12, 34/ 23
ipsorum est regnum celorum" (	<b>Blessed</b>	be they that suffer	12, 34/ 25
be in his most	<b>blessed</b>	person but excellent and	12, 66/ 30
fervent commotion in his	<b>blessed</b>	body, that the bloody	12, 67/ 6
the head, that his	<b>blessed</b>	blood streamed down all	12, 67/ 13
lugent, quoniam illi consolabuntur" (	<b>Blessed</b>	be they that weep	12, 70/ 24
it proved in the	<b>blessed</b>	apostle Saint Paul, which	12, 91/ 18
she was a full	<b>blessed</b>	woman. But letting now	12, 126/ 23
for which cause the	<b>blessed</b>	apostle Saint James exhorteth	12, 152/ 12
qui semper est pavidus" (	<b>Blessed</b>	is the man that	12, 162/ 4
the mouth of his	<b>blessed</b>	Apostle also, God hath	12, 248/ 12
he suffered in his	<b>blessed</b>	body so great pains	12, 278/ 6
villainy and shame, the	<b>blessed</b>	apostles reckoned for great	12, 290/ 27
celestial joy standeth in	<b>blessed</b>	beholding of the glorious	12, 308/ 21
here upon earth. The	<b>blessed</b>	apostle St. Paul, that	12, 310/ 17
I let pass. This	<b>blessed</b>	apostle, I say, for	12, 311/ 2
on every part his	<b>blessed</b>	blood issued out and	12, 312/ 17
every part of his	<b>blessed</b>	body at once: then	12, 312/ 21
do, as many bold	<b>blind</b>	apothecaries do, which either	12, 11/ 8
such lewd and unlearned	<b>blind</b>	bayards' hands. We shall	12, 11/ 11
and struck him stark	<b>blind</b>	: and with that tribulation	12, 17/ 23
lost their life! So	<b>blind</b>	is our mortality, and	12, 22/ 11
for us, whereof our	<b>blind</b>	mortality cannot here imagine	12, 36/ 31

then would a very	<b>blind</b>	man see it. For	12, 72/ 27
the bold courage of	<b>blind</b>	youth, there is a	12, 86/ 7
fire; we be so	<b>blind</b>	in the dark night	12, 109/ 7
such temerarious bold and	<b>blind</b>	judgment given upon a	12, 176/ 20
Juvenal merrily describeth the	<b>blind</b>	senator, one of the	12, 216/ 8
show them, which this	<b>blind</b>	senator (Montanus, I trow	12, 216/ 11
rash braids of our	<b>blind</b>	affections which we be	12, 253/ 20
therefrom, as the born	<b>blind</b>	man from the right	12, 308/ 29
the devil suddenly so	<b>blind</b>	, that he cannot see	12, 318/ 23
man is thereby so	<b>blinded</b>	and beguiled, that he	12, 200/ 15
was in eternal equal	<b>bliss</b>	with his Father, yet	12, 66/ 10
of God in joyful	<b>bliss</b>	and glory. Of bodily	12, 244/ 21
the while his inestimable	<b>bliss</b>	in heaven. "Cupio dissolui	12, 284/ 18
the fruition of the	<b>bliss</b>	of heaven, but also	12, 308/ 26
wretched world into eternal	<b>bliss</b>	. From which whosoever shrink	12, 319/ 7
beheaded as Eusebius telleth. "	<b>Blonidina</b>	et apud Divius Ciprianus	12, 246/ 32
of the most wholesome	<b>blood</b>	of his own blessed	12, 11/ 26
that we let us	<b>blood</b>	, and lay plasters to	12, 57/ 12
head, that his blessed	<b>blood</b>	streamed down all his	12, 67/ 13
with his dear precious	<b>blood</b>	. Leave, therefore, leave, I	12, 94/ 11
Paul, (against flesh and	<b>blood</b>	, but against the princes	12, 101/ 20
of young warm, lusty	<b>blood</b>	and other humors, exciting	12, 150/ 8
folk full of hot	<b>blood</b>	and choler, he maketh	12, 150/ 12
the devil useth the	<b>blood</b>	of a man's own	12, 151/ 8
his wickedness, and his	<b>blood</b>	shall I verily require	12, 174/ 10
that he and his	<b>blood</b>	are forever the very	12, 208/ 1
be sib to thy	<b>blood</b>	, nor any word hear	12, 208/ 10
that a poor ploughman's	<b>blood</b>	may come up to	12, 208/ 16
and great effusion of	<b>blood</b>	, one king to look	12, 224/ 27
sharp thorn that the	<b>blood</b>	ran down about his	12, 291/ 26
every part his blessed	<b>blood</b>	issued out and streamed	12, 312/ 17
issued out the holy	<b>blood</b>	and water whereof his	12, 312/ 31
not against flesh and	<b>blood</b>	, etc.). Thus may we	12, 317/ 24
blessed body, that the	<b>bloody</b>	sweat of his holy	12, 67/ 7
done, then convey the	<b>bloody</b>	axe into the house	12, 127/ 23
of the many sore	<b>bloody</b>	strokes that the cruel	12, 312/ 13
boisterous blast of pride	<b>blow</b>	him not under the	12, 29/ 7
his warm den, and	<b>blow</b>	out never an hot	12, 133/ 20
exploit. Which tidings they	<b>blow</b>	about for the furtherance	12, 188/ 20
to have one boy	<b>blow</b>	upon his finger. The	12, 219/ 8
great many men's mouths	<b>blowing</b>	out his praise, will	12, 219/ 6
thereto, and use much	<b>blowing</b>	thereat. But else would	12, 242/ 26
blast or two be	<b>blown</b>	down. The Fourth Chapter	12, 205/ 16

tabrets, and timbrels all	<b>blown</b>	up at once, and	12, 315/ 11
he brought it even	<b>bluntly</b>	forth, and asked us	12, 213/ 20
with him at his	<b>board</b>	, would commend it. And	12, 213/ 17
matched together at that	<b>board</b>	again, when we should	12, 214/ 15
say grace at my	<b>board</b>	, never bring in Gloria	12, 218/ 19
in heaven at God's	<b>board</b>	, while Herod and Herodias	12, 279/ 22
that sat at his	<b>board's</b>	end (for at his	12, 213/ 21
possession, and heard him	<b>boast</b>	himself that he and	12, 207/ 30
it, Uncle, for no	<b>boast</b>	), methought, by our Lady	12, 214/ 2
may make so much	<b>boast</b>	of his liberty, that	12, 253/ 15
man is in that	<b>boasteth</b>	himself for free; the	12, 253/ 9
given them and our	<b>bodies</b>	both; but if we	12, 7/ 7
pain put unto our	<b>bodies</b>	; some by the dread	12, 20/ 2
their souls' health their	<b>bodies</b>	were sick still! How	12, 22/ 7
judgment come to their	<b>bodies</b>	again, with everlasting plenty	12, 42/ 15
hath given us our	<b>bodies</b>	here to keep, and	12, 57/ 20
can but kill our	<b>bodies</b>	, and when that is	12, 109/ 4
of loss of our	<b>bodies</b>	. And whereas Saint Paul	12, 109/ 11
of true Christian men's	<b>bodies</b>	, and owners of all	12, 195/ 11
power to touch our	<b>bodies</b>	at all, or else	12, 248/ 6
shall put unto our	<b>bodies</b>	, shall turn us to	12, 248/ 7
souls and in our	<b>bodies</b>	too. And therefore, Cousin	12, 248/ 8
some pain in our	<b>bodies</b>	(since he suffered in	12, 278/ 5
of sickness, and all	<b>bodily</b>	grief, painful death and	12, 10/ 15
sickness, imprisonment, or other	<b>bodily</b>	pain we may be	12, 20/ 7
against hunger, sickness, and	<b>bodily</b>	hurt, and against the	12, 20/ 18
which can by no	<b>bodily</b>	profit be sufficiently recompensed	12, 47/ 5
is, or other grievous	<b>bodily</b>	pain, that hard it	12, 65/ 26
the sensual feeling of	<b>bodily</b>	pleasure you list for	12, 68/ 9
of friends, or such	<b>bodily</b>	harm as a man	12, 86/ 27
off, and all other	<b>bodily</b>	affliction save only where	12, 93/ 14
against fasting and other	<b>bodily</b>	penance, and yet much	12, 96/ 11
for fear of horrible	<b>bodily</b>	harm, and some, as	12, 148/ 25
for the soul. The	<b>bodily</b>	physician shall consider what	12, 151/ 22
they shall in their	<b>bodily</b>	sickness induce the priests	12, 152/ 13
sudden dread of every	<b>bodily</b>	pain woundeth us to	12, 205/ 6
the keeping of your	<b>bodily</b>	pleasures, and yet without	12, 233/ 3
bliss and glory. Of	<b>bodily</b>	pain, and that a	12, 244/ 22
at the thinking upon	<b>bodily</b>	pain. The Seventeenth Chapter	12, 244/ 24
of worldly loss, or	<b>bodily</b>	pain, framed in our	12, 249/ 15
of the fear of	<b>bodily</b>	pain in this persecution	12, 249/ 26
will. Of comfort against	<b>bodily</b>	pain, and first against	12, 250/ 9
the substance of those	<b>bodily</b>	pains, as the sorest	12, 250/ 16

about to prove that	<b>bodily</b>	pain were no pain	12, 256/ 7
the means of the	<b>bodily</b>	senses moved by such	12, 281/ 26
those affections, that the	<b>bodily</b>	five wits imprint, and	12, 282/ 4
all earthly losses, all	<b>bodily</b>	torments and pain. Howbeit	12, 307/ 3
things; or of the	<b>body</b>	, as beauty, strength, agility	12, 10/ 2
either pain of the	<b>body</b>	or heaviness of the	12, 10/ 7
the mind. Now the	<b>body</b>	not to feel that	12, 10/ 8
the pain that the	<b>body</b>	feeleth nor with occasions	12, 10/ 10
of his own blessed	<b>body</b>	: that likewise as he	12, 11/ 27
soon after both in	<b>body</b>	and soul by his	12, 17/ 25
the loss of either	<b>body</b>	or soul, men may	12, 20/ 19
men attain health of	<b>body</b>	, that were better for	12, 22/ 6
torments taken upon his	<b>body</b>	, still did teach and	12, 32/ 7
affliction in his own	<b>body</b>	for the bettering of	12, 45/ 2
the man, either in	<b>body</b>	or in mind, and	12, 50/ 19
grief that paineth the	<b>body</b>	, as doth a thorn	12, 50/ 23
pains as pain the	<b>body</b>	, but every trouble also	12, 51/ 5
have his ease of	<b>body</b>	or of mind unquieted	12, 52/ 26
voluntary affliction, either of	<b>body</b>	by penance, or of	12, 52/ 28
child of his own	<b>body</b>	begotten: he that doubteth	12, 54/ 24
have none of his	<b>body</b>	, let him be sure	12, 58/ 9
while festered in his	<b>body</b>	, and that is the	12, 63/ 8
commotion in his blessed	<b>body</b>	, that the bloody sweat	12, 67/ 7
soul comfort, and the	<b>body</b>	both: the soul by	12, 68/ 1
gift; and then the	<b>body</b>	, by being well at	12, 68/ 2
pleasure, with which the	<b>body</b>	is delighted and tickled	12, 68/ 15
and master well his	<b>body</b>	for saving of his	12, 80/ 14
it is in the	<b>body</b>	. Some are there of	12, 83/ 30
the pain of his	<b>body</b>	: yea, and while he	12, 88/ 2
strange case, which my	<b>body</b>	felt once in a	12, 88/ 5
cold throughout all my	<b>body</b>	, not in some part	12, 88/ 14
as myself felt my	<b>body</b>	then both hot and	12, 90/ 11
other affliction of the	<b>body</b>	, they say we should	12, 93/ 4
serveth to keep the	<b>body</b>	in temperance. But for	12, 93/ 6
requireth to bring the	<b>body</b>	to temperance. For other	12, 93/ 15
man, that since the	<b>body</b>	and the soul together	12, 98/ 17
him put upon his	<b>body</b>	, and purge the spirit	12, 98/ 19
covereth all along the	<b>body</b>	, made, as holy Saint	12, 106/ 9
not pass beyond the	<b>body</b>	, which is but as	12, 108/ 15
so much by our	<b>body</b>	which we see and	12, 108/ 26
the loss of our	<b>body</b>	we take for a	12, 109/ 1
he hath slain the	<b>body</b>	, is able then beside	12, 109/ 6
showeth us, that our	<b>body</b>	is but as the	12, 109/ 12

the loss of our	<b>body</b>	than of our soul	12, 109/ 15
the clothing of the	<b>body</b>	. And much more foolish	12, 109/ 18
the saving of his	<b>body</b>	for fear of losing	12, 109/ 19
should do none other	<b>body</b>	none harm; he thought	12, 117/ 21
and peril both of	<b>body</b>	and soul to be	12, 124/ 11
never heard no furious	<b>body</b>	plainly say, that to	12, 124/ 27
head was from the	<b>body</b>	. At the leastwise afterward	12, 125/ 27
God's true revelation) in	<b>body</b>	and soul destroyed by	12, 134/ 22
the parts of my	<b>body</b>	, and considering thereof, so	12, 138/ 17
likely to kill the	<b>body</b>	before the fever could	12, 147/ 26
shame; the one in	<b>body</b>	very well liking and	12, 149/ 12
of a man's own	<b>body</b>	toward his purpose in	12, 151/ 8
humors of his own	<b>body</b>	, and the cursed devil	12, 151/ 19
wit, physicians for the	<b>body</b>	and physicians for the	12, 151/ 22
purgations to disburden the	<b>body</b>	of them. Nor let	12, 151/ 27
a physician for the	<b>body</b>	in such a spiritual	12, 152/ 1
the soul and the	<b>body</b>	be so knit and	12, 152/ 2
every sickness of the	<b>body</b>	, be shriven and seek	12, 152/ 7
shall also do the	<b>body</b>	good (for which cause	12, 152/ 11
them good both in	<b>body</b>	and soul), so would	12, 152/ 14
the physician for the	<b>body</b>	. Some that are wretchedly	12, 152/ 16
straight bracing in her	<b>body</b>	to make her middle	12, 169/ 3
harm done unto our	<b>body</b>	, but also be ready	12, 181/ 26
whole members by the	<b>body</b>	: how few escape and	12, 191/ 11
advise every good Christian	<b>body</b>	to remember and consider	12, 195/ 27
is made of the	<b>body</b>	and the soul, all	12, 203/ 7
soul bear to the	<b>body</b>	, she consent to slide	12, 203/ 13
Now remain there the	<b>body</b>	, and these outward things	12, 203/ 15
the maintenance of the	<b>body</b>	, and minister matter of	12, 203/ 16
she hath in the	<b>body</b>	, for the while that	12, 203/ 18
weight, than is the	<b>body</b>	itself. In them what	12, 203/ 20
lost. Now for the	<b>body</b>	very few words shall	12, 204/ 8
soul, nor of the	<b>body</b>	, but are called the	12, 206/ 4
little good for the	<b>body</b>	, but are also much	12, 223/ 4
great commodity to the	<b>body</b>	, and yet are they	12, 225/ 16
by them to the	<b>body</b>	, and great harm unto	12, 227/ 14
of them unto your	<b>body</b>	, and of the great	12, 231/ 20
the pleasure of your	<b>body</b>	? VINCENT What surety can	12, 231/ 27
to bind all my	<b>body</b>	at their pleasure, but	12, 232/ 19
place, and that your	<b>body</b>	shall be put in	12, 236/ 27
the final judgment) your	<b>body</b>	too, be driven down	12, 236/ 30
to cast yourself both	<b>body</b>	and soul into the	12, 237/ 8
and then cause his	<b>body</b>	to be cast into	12, 268/ 15

suffered in his blessed	<b>body</b>	so great pains for	12, 278/ 6
painful death of this	<b>body</b>	here in earth, for	12, 294/ 10
is but a little	<b>body</b>	scant half so much	12, 295/ 2
them that kill the	<b>body</b>	, and after that have	12, 298/ 12
that may slay the	<b>body</b>	; for they may by	12, 298/ 14
them that kill the	<b>body</b>	, and which when that	12, 303/ 11
can but kill the	<b>body</b>	, but he meaneth that	12, 303/ 17
can everlastingly kill both	<b>body</b>	and soul with a	12, 303/ 19
Tell him, that his	<b>body</b>	shall be impassible, and	12, 307/ 12
of his holy tender	<b>body</b>	, the scornful crown of	12, 312/ 15
part of his blessed	<b>body</b>	at once: then the	12, 312/ 21
peise of all his	<b>body</b>	, bearing down upon the	12, 312/ 24
sail thereon, that the	<b>boisterous</b>	blast of pride blow	12, 29/ 6
ever the wind waxeth	<b>boisterous</b>	; so methink I hear	12, 192/ 3
that would rudely and	<b>boisterously</b>	shog him and wake	12, 132/ 4
to do, as many	<b>bold</b>	blind apothecaries do, which	12, 11/ 8
warning not to be	<b>bold</b>	of our own minds	12, 22/ 22
man to be so	<b>bold</b>	as to think that	12, 30/ 6
at adventure to be	<b>bold</b>	upon this manner of	12, 31/ 20
comfort, might I be	<b>bold</b>	to tell him no	12, 32/ 9
they fall may be	<b>bold</b>	so to reckon them	12, 34/ 20
And I dare be	<b>bold</b>	to warrant him that	12, 51/ 26
shall I be so	<b>bold</b>	upon you further as	12, 77/ 8
further, I will be	<b>bold</b>	to move you one	12, 82/ 8
the repressing of the	<b>bold</b>	courage of blind youth	12, 86/ 6
make many a man	<b>bold</b>	to abide in his	12, 91/ 6
of this parable be	<b>bold</b>	all his life to	12, 92/ 4
not to be too	<b>bold</b>	of courage, but live	12, 98/ 6
fleeing make his enemy	<b>bold</b>	on him which would	12, 111/ 17
and bade him be	<b>bold</b>	and do it. And	12, 125/ 22
St. Peter, whose high	<b>bold</b>	courage took a foul	12, 146/ 25
and feeble of spirit,	<b>bold</b>	and hardy, or timorous	12, 150/ 4
of all such temerarious	<b>bold</b>	and blind judgment given	12, 176/ 20
faith, and by that	<b>bold</b>	appointment, should he fall	12, 196/ 13
of, I dare be	<b>bold</b>	to swear it (I	12, 217/ 19
tell, that without any	<b>bold</b>	warrantise of ourselves, or	12, 247/ 5
we feel us too	<b>bold</b>	, remember our own feebleness	12, 318/ 25
yet to be the	<b>bolder</b>	in offending for the	12, 299/ 3
our soul may we	<b>boldly</b>	pray; for grace may	12, 21/ 9
for grace may we	<b>boldly</b>	pray; for faith, for	12, 21/ 10
fail to bid him	<b>boldly</b>	, while I should see	12, 32/ 14
do, this dare I	<b>boldly</b>	say, we shall never	12, 76/ 14
I shall not forbear	<b>boldly</b>	to show my folly	12, 82/ 2

the tale the more	<b>boldly</b>	. ANTHONY No, Cousin, that	12, 89/ 9
large open words, so	<b>boldly</b>	spoken in the favor	12, 193/ 5
whom he had so	<b>boldly</b>	fought within so few	12, 245/ 4
a great courage and	<b>boldness</b>	, when they dare their	12, 123/ 13
toward the taking of	<b>boldness</b>	and courage in sin	12, 236/ 10
him not upon the	<b>boldness</b>	of any such sinful	12, 299/ 30
very naught. That last	<b>bolt</b>	since I lie the	12, 50/ 8
the jailer's displeasure were	<b>bolted</b>	and fettered, and laid	12, 265/ 13
with a quinsy, he	<b>bolteth</b>	them by the arms	12, 274/ 23
that strait keeping, collaring,	<b>bolting</b>	, and stocking, with lying	12, 270/ 20
VINCENT Some of my	<b>bolts</b>	, Uncle, will I now	12, 49/ 19
fili, recordare quia recipisti	<b>bona</b>	in vita tua, et	12, 55/ 21
our natural freedom our	<b>bond</b>	service such, that never	12, 253/ 23
in captivity, thralldom, and	<b>bondage</b>	; I cannot deny but	12, 252/ 2
the matter thus. Captivity,	<b>bondage</b>	, or thralldom, what is	12, 252/ 7
I left untouched the	<b>bondage</b>	, that almost every man	12, 253/ 9
himself for free; the	<b>bondage</b>	, I mean, of sin	12, 253/ 10
to be a very	<b>bondage</b>	, I shall have our	12, 253/ 11
grief that is in	<b>bondage</b>	or captivity is this	12, 254/ 4
to endure this worldly	<b>bondage</b>	for a while, we	12, 254/ 25
us out of everlasting	<b>bondage</b>	of the devil, and	12, 254/ 27
will for our short	<b>bondage</b>	give us everlasting liberty	12, 254/ 27
well said. Albeit that	<b>bondage</b>	is a condition that	12, 255/ 2
can lightly command his	<b>bondman</b>	worse, nor seldom doth	12, 253/ 4
the form of a	<b>bondman</b>	or a slave), rather	12, 254/ 23
is the thrall, or	<b>bondsman</b>	of sin). And then	12, 253/ 13
carry not away the	<b>bone</b>	from them both! What	12, 8/ 4
fever, that maketh her	<b>bones</b>	to rattle, and wasteth	12, 29/ 14
his teeth on their	<b>bones</b>	. But as he looked	12, 119/ 4
tollages unto the bare	<b>bones</b>	, their children he chooseth	12, 191/ 5
and make all his	<b>bones</b>	rattle, and so by	12, 268/ 14
Job saith) "ducunt in	<b>bonis</b>	dies suos, et in	12, 42/ 26
the end: "Ducunt in	<b>bonis</b>	dies suos, et in	12, 168/ 5
then saith holy scripture: "	<b>Bonis</b>	omnia cooperantur in bonum	12, 248/ 27
solem suum oriri super	<b>bonos</b>	et malos, et pluit	12, 48/ 8
Bonis omnia cooperantur in	<b>bonum</b>	" (Unto good folk all	12, 248/ 27
et esse com Christo:	<b>bonum</b>	autem mihi manere propter	12, 284/ 18
chapter of the first	<b>book</b>	, one cause of his	12, 62/ 24
good Cousin. The Second	<b>Book</b>	VINCENT It is to	12, 78/ 1
that there is no	<b>book</b>	lightly so bad, but	12, 114/ 22
new sight of the	<b>book</b>	, he brought him to	12, 129/ 23
our matter. The third	<b>book</b>	and the last of	12, 188/ 1
divers places in his	<b>books</b>	appeareth) taketh not fully	12, 132/ 20

well appeareth by the	<b>books</b>	of other holy doctors	12, 155/ 26
be sold in the	<b>booksellers'</b>	shops. In which work	12, 89/ 22
bounty grant us our	<b>boon</b>	. For likewise as in	12, 36/ 8
granteth him gladly his	<b>boon</b>	: and so dwelling in	12, 165/ 13
all patience, that it	<b>booteth</b>	no man to speak	12, 14/ 26
than as though they	<b>bore</b>	the key of another	12, 210/ 19
for there is no	<b>born</b>	Turk so cruel to	12, 7/ 8
when that I was	<b>born</b>	, and within a while	12, 7/ 29
long since ye were	<b>born</b>	, hath he that empire	12, 8/ 1
before St. Gregory was	<b>born</b>	. And holy Saint Bernard	12, 156/ 1
soon as we were	<b>born</b>	, be by and by	12, 159/ 5
that ever was he	<b>born</b>	, if he might be	12, 164/ 6
see, that shall be	<b>born</b>	after that we be	12, 194/ 14
first, since myself was	<b>born</b>	, and after, Syria, since	12, 207/ 24
Syria, since you were	<b>born</b>	too, the land was	12, 207/ 24
there were some folk	<b>born</b>	and brought up in	12, 275/ 14
far therefrom, as the	<b>born</b>	blind man from the	12, 308/ 29
remember that we be	<b>born</b>	in the broad world	12, 317/ 3
Lazarus's pain was patiently	<b>borne</b>	, so was Abraham's taken	12, 55/ 6
could no more have	<b>borne</b>	the name of a	12, 192/ 5
these fleshly lovers have	<b>borne</b>	, and daily do to	12, 313/ 11
was that rich man's	<b>bosom</b>	. Finally, good Uncle, this	12, 47/ 20
the wealthy, rich man's	<b>bosom</b>	. But here must you	12, 54/ 6
a serpent in thy	<b>bosom</b>	, and yet be safe	12, 160/ 22
into the poor men's	<b>bosoms</b>	, there shall it lie	12, 240/ 9
unto him the very	<b>bottom</b>	of her stomach, that	12, 29/ 19
an oh! from the	<b>bottom</b>	of his breast, and	12, 216/ 2
that he might have	<b>bought</b>	heaven with less than	12, 169/ 19
what labor they be	<b>bought</b>	, how little while they	12, 244/ 2
again, that men are	<b>bound</b>	to work good works	12, 39/ 15
as meseemeth) every man	<b>bound</b>	of charity, not only	12, 46/ 24
while the loving father	<b>bound</b>	him, and went about	12, 55/ 2
prosperity, though he be	<b>bound</b>	to thank God of	12, 68/ 6
and he standeth not	<b>bound</b>	unto common rule. "Et	12, 97/ 19
to use, or were	<b>bound</b>	to be occupied in	12, 133/ 26
her, that Christ was	<b>bound</b>	to a pillar and	12, 144/ 13
by his own assent)	<b>bound</b>	him fast to a	12, 144/ 14
by his secret commandment	<b>bound</b>	to follow it, so	12, 145/ 17
the plain open precept	<b>bound</b>	to keep him from	12, 145/ 19
hath therewith) he is	<b>bound</b>	in such case of	12, 172/ 17
then are the curates	<b>bound</b>	plainly to tell them	12, 174/ 4
that hath, is not	<b>bound</b>	to leave his alms	12, 177/ 15
they be (you think)	<b>bound</b>	to bestow their good	12, 179/ 16

thee), therefore he be	<b>bound</b>	to give out still	12, 181/ 12
now, though I be	<b>bound</b>	to give every manner	12, 182/ 6
not unto all men	<b>bound</b>	alike, nor unto any	12, 182/ 9
or lack, we be	<b>bound</b>	to look to them	12, 182/ 18
gone, I reckon myself	<b>bound</b>	to keep him still	12, 182/ 27
myself, I am not	<b>bound</b>	to give every beggar	12, 183/ 25
mine, nor am not	<b>bound</b>	neither to have so	12, 183/ 30
therein, that we be	<b>bound</b>	conditionally to have evermore	12, 198/ 9
own strength, we be	<b>bound</b>	upon pain of damnation	12, 247/ 6
through chance of war	<b>bound</b>	unto a man, while	12, 253/ 16
become willingly thrall and	<b>bound</b>	unto the devil? Let	12, 253/ 18
house here (the earth),	<b>bound</b>	fast upon their backs	12, 286/ 21
hers, but lie fast	<b>bound</b>	in the midst with	12, 286/ 23
remission promised to penitents)	<b>bound</b>	himself to grant it	12, 299/ 18
comfort of our cure)	<b>bound</b>	to abide. Let us	12, 316/ 27
keeping them within the	<b>bounds</b>	of truth) such things	12, 218/ 26
within certain limits and	<b>bounds</b>	, and lose the liberty	12, 257/ 16
God yet of his	<b>bounty</b>	in man's account toward	12, 25/ 24
shall of his high	<b>bounty</b>	grant us our boon	12, 36/ 8
out of the devil's	<b>bow</b>	and piercing through our	12, 158/ 9
Jesus every knee be	<b>bowed</b>	, both of the celestial	12, 66/ 20
almost as big as	<b>bowls</b>	, and asked him wherefore	12, 115/ 28
which, when the little	<b>boy</b>	would not rise for	12, 45/ 31
I was a little	<b>boy</b>	, a good old woman	12, 114/ 14
as to have one	<b>boy</b>	blow upon his finger	12, 219/ 8
no bitch, but a	<b>brach</b>	. This is an high	12, 295/ 25
forehead, and with straight	<b>bracing</b>	in her body to	12, 169/ 3
that in a sudden	<b>braid</b>	for fear, or other	12, 299/ 6
daily through the rash	<b>braids</b>	of our blind affections	12, 253/ 20
need to break our	<b>brain</b>	in devising wherefore he	12, 57/ 6
they feel within the	<b>brainpan</b>	, their head pricked even	12, 302/ 16
made of their own	<b>brains</b>	, but after the bills	12, 11/ 4
of a thorn, a	<b>bramble</b>	, or a brier thrust	12, 50/ 20
the briers, and the	<b>brambles</b>	of our worldly substance	12, 241/ 1
even a mischievous high	<b>branch</b>	of the mortal sin	12, 15/ 3
forth virtues in the	<b>branches</b>	of our faith. And	12, 13/ 18
in this prison they	<b>brawl</b>	and chide, in this	12, 273/ 10
master myself, take thy	<b>bread</b>	and butter with thee	12, 46/ 4
seek upon him for	<b>bread</b>	. In prison was Daniel	12, 279/ 13
be never one finger	<b>breadth</b>	of space, nor one	12, 5/ 12
a thread, and in	<b>breadth</b>	further than he could	12, 110/ 11
now stretching it in	<b>breadth</b>	, after the manner of	12, 120/ 4
so sore long to	<b>break</b>	unto him the very	12, 29/ 18

shall not need to	<b>break</b>	our brain in devising	12, 57/ 5
that some fell to	<b>break</b>	their fasts on the	12, 94/ 23
make us tremble and	<b>break</b>	our stony heart, or	12, 98/ 10
that he should yet	<b>break</b>	his penance, if he	12, 117/ 26
this one meal, and	<b>break</b>	not my penance at	12, 119/ 26
the great humble bees	<b>break</b>	them and fly quite	12, 225/ 9
without any manner exception.	<b>Break</b>	one of his commandments	12, 230/ 12
of his commandments, and	<b>break</b>	all. Forsake one point	12, 230/ 13
cannot become him to	<b>break</b>	? ANTHONY I have known	12, 231/ 30
father before him too,	<b>break</b>	more promises than five	12, 232/ 2
that the Turk would	<b>break</b>	no promise with you	12, 233/ 6
all the while at	<b>breakfast</b>	with a good fat	12, 115/ 19
of his sinews, and	<b>breaking</b>	of his tender veins	12, 67/ 12
he would not for	<b>breaking</b>	of his penance, take	12, 118/ 22
in the peril of	<b>breaking</b>	that appointment, since of	12, 197/ 5
one that had his	<b>breast</b>	farced full of tediousness	12, 131/ 11
devil lie in his	<b>breast</b>	. Or if the devil	12, 133/ 18
and charity in his	<b>breast</b>	, but that in a	12, 202/ 29
the bottom of his	<b>breast</b>	, and held up both	12, 216/ 2
him by the very	<b>breast</b>	, and make all his	12, 268/ 14
a place in our	<b>breast</b>	, as reason would they	12, 314/ 21
Spirit into the reader's	<b>breast</b>	, which inwardly may teach	12, 320/ 24
of ours, in whose	<b>breasts</b>	the great good counsel	12, 240/ 30
would stop up my	<b>breath</b>	. At that word of	12, 277/ 16
the stopping of the	<b>breath</b>	, whether they were shut	12, 277/ 24
be fallen out of	<b>breath</b>	and thereby all out	12, 294/ 27
beseech our Lord to	<b>breathe</b>	of his Holy Spirit	12, 320/ 24
sin that he was	<b>bred</b>	and brought up so	12, 60/ 7
angels of heaven, shall	<b>breed</b>	in our soul and	12, 13/ 17
it), saith he, (my	<b>brethren</b>	, for a thing of	12, 101/ 11
of all such foolish	<b>brethren</b>	as for their weak	12, 116/ 11
me, but such sure	<b>brethren</b>	as are of mine	12, 116/ 15
his children, and his	<b>brethren</b>	and his sisters, yea	12, 174/ 25
was Joseph, while his	<b>brethren</b>	were at large, and	12, 279/ 12
yet afterward were his	<b>brethren</b>	fain to seek upon	12, 279/ 13
in perils by false	<b>brethren</b>	, in labor and misery	12, 310/ 27
of raven, extortion, and	<b>bribery</b>	, and then Zacchaeus, not	12, 176/ 16
refusing all extortion and	<b>bribery</b>	besides, our Lord well	12, 179/ 6
stumbled upon a broken	<b>bridge</b>	, and as he labored	12, 92/ 12
going over an high	<b>bridge</b>	, waxeth so afear'd through	12, 154/ 15
shall upon such a	<b>bridge</b>	, if folk call upon	12, 154/ 18
he taketh thereof, which	<b>bridge</b>	, if folk looked merrily	12, 154/ 19
cells again; and Saint	<b>Bridget's</b>	order; and St. Clare's	12, 276/ 25



yet itself sometimes alone	<b>bringeth</b>	not a man to	12, 18/ 22
Fourteenth Chapter This pusillanimity	<b>bringeth</b>	forth by the night's	12, 112/ 17
to such as he	<b>bringeth</b>	, and part to such	12, 190/ 15
some young men he	<b>bringeth</b>	up in war, and	12, 191/ 9
that the commodity thereof	<b>bringeth</b>	a man little surety	12, 209/ 10
as the drunken man	<b>bringeth</b>	himself into drunkenness, whereby	12, 286/ 26
own known deserving deed	<b>bringing</b>	us thereunto, as the	12, 24/ 4
devil had either by	<b>bringing</b>	him into some great	12, 146/ 3
yet far from the	<b>brink</b>	. The center or middle	12, 167/ 26
pride, and make a	<b>brittle</b>	man lately made of	12, 224/ 22
holy shoulders, which are	<b>broad</b>	and large, sufficient to	12, 103/ 24
holy Saint Bernard saith,	<b>broad</b>	above with the Godhead	12, 106/ 10
a prisoner of the	<b>broad</b>	world, and all the	12, 269/ 17
wide world. In which	<b>broad</b>	prison, out of those	12, 271/ 2
jailer over this whole	<b>broad</b>	prison the world, is	12, 271/ 22
I say, of this	<b>broad</b>	prison the world, is	12, 272/ 18
be brought through the	<b>broad</b>	high street of a	12, 289/ 10
be born in the	<b>broad</b>	world (and not like	12, 317/ 3
With him secretly she	<b>broke</b>	, and offered him ten	12, 127/ 20
nay, Cousin, for both	<b>broke</b>	I my fast even	12, 157/ 12
after the sleep therewith	<b>broken</b>	, heard him tell on	12, 84/ 12
once stumbled upon a	<b>broken</b>	bridge, and as he	12, 92/ 12
to say, an heart	<b>broken</b>	, torn, and with tribulation	12, 96/ 17
am, I had almost	<b>broken</b>	my penance ere I	12, 119/ 8
wrenched and wronged and	<b>broken</b>	in such painful wise	12, 271/ 9
a nun and her	<b>brother</b>	. Very virtuous was this	12, 79/ 29
had never seen her	<b>brother</b>	, which was in like	12, 80/ 3
lady to give her	<b>brother</b>	a sermon of the	12, 80/ 11
said: "In good faith,	<b>brother</b>	, I do somewhat marvel	12, 80/ 16
good sister," quoth her	<b>brother</b>	, "I cannot for you	12, 80/ 22
vehemence of your objection	<b>brought</b>	it in my way	12, 33/ 17
of these things now	<b>brought</b>	in question. For as	12, 37/ 9
men of late have	<b>brought</b>	up some such opinions	12, 37/ 23
he was bred and	<b>brought</b>	up so long in	12, 60/ 7
lex" (The Old Law	<b>brought</b>	nothing to perfection). And	12, 70/ 2
his sweet side, and	<b>brought</b>	us out of the	12, 94/ 10
were the people so	<b>brought</b>	in, that some fell	12, 94/ 23
do: for you have	<b>brought</b>	it unto very good	12, 99/ 25
scurriers of ours that	<b>brought</b>	these sudden tidings, examined	12, 110/ 6
his hunger, till one	<b>brought</b>	him meat. But when	12, 117/ 24
the devil's subtle suggestions	<b>brought</b>	into such an high	12, 129/ 20
in conclusion the devil	<b>brought</b>	him to that horrible	12, 129/ 21
of the book, he	<b>brought</b>	him to it by	12, 129/ 23

for then was he	<b>brought</b>	into right sure tribulation	12, 130/ 7
him for counsel, is	<b>brought</b>	in that mind by	12, 134/ 11
be by no reason	<b>brought</b>	to do so much	12, 143/ 22
wreathed for him and	<b>brought</b>	him: he said, he	12, 144/ 18
into some great sin,	<b>brought</b>	him into despair, or	12, 146/ 3
country, were tomorrow next	<b>brought</b>	together out of every	12, 180/ 4
base soever Christendom be	<b>brought</b>	, it shall spring up	12, 193/ 27
be straited sore, and	<b>brought</b>	into so narrow a	12, 193/ 31
yet, when they were	<b>brought</b>	unto the point, swerve	12, 204/ 17
and not to be	<b>brought</b>	to the assay, where	12, 204/ 19
be there some men	<b>brought</b>	sometimes by such as	12, 212/ 25
matter too long) he	<b>brought</b>	it even bluntly forth	12, 213/ 20
he that should have	<b>brought</b>	out but a vulgar	12, 213/ 27
when he had once	<b>brought</b>	you so far forth	12, 230/ 23
Peter, if they were	<b>brought</b>	to the point, and	12, 246/ 16
he suffereth to be	<b>brought</b>	into the torments, and	12, 246/ 29
were with his keeper	<b>brought</b>	into every place where	12, 261/ 7
be kept, to be	<b>brought</b>	forth when he would	12, 267/ 19
world, till we be	<b>brought</b>	unto the execution of	12, 273/ 20
some folk born and	<b>brought</b>	up in a prison	12, 275/ 14
kept him harmless, and	<b>brought</b>	him safe out again	12, 279/ 15
and prisoner was he	<b>brought</b>	forth before Annas. And	12, 279/ 28
that ye should be	<b>brought</b>	through the broad high	12, 289/ 10
under whom they are	<b>brought</b>	up and grow. But	12, 291/ 15
not desiring to be	<b>brought</b>	unto the peril of	12, 316/ 22
being sought, found, and	<b>brought</b>	out against our wills	12, 316/ 25
than if he had	<b>brought</b>	him to the door	12, 319/ 3
wringeth them by the	<b>brows</b>	with a megrim, he	12, 274/ 22
fall, shall not be	<b>bruised</b>	for our Lord holdeth	12, 102/ 23
shall be no sore	<b>bruising</b>	to him, but as	12, 102/ 21
finally better abide the	<b>brunt</b>	, when God is so	12, 246/ 9
those harts and other	<b>brute</b>	beasts more, had (if	12, 296/ 5
not be like such	<b>brutish</b>	and unreasonable beasts, as	12, 296/ 16
with a little round	<b>buckler</b>	that scant can cover	12, 106/ 8
are made as a	<b>buckler</b>	in the defense of	12, 225/ 10
There was here in	<b>Buda</b>	, in King Ladislaus' days	12, 124/ 15
when children have in	<b>Buda</b>	fallen in a fantasy	12, 192/ 23
to be such black	<b>bugs</b>	indeed as folk call	12, 60/ 1
all that we shall	<b>build</b>	must be supported and	12, 12/ 11
man were able to	<b>build</b>	neither church, nor house	12, 180/ 21
Upon our prison we	<b>build</b>	our prison; we garnish	12, 273/ 8
on which a prince	<b>buildeth</b>	his palace, would loud	12, 207/ 29
sure and so subtly	<b>built</b>	, that albeit that it	12, 272/ 19

busily like as a	<b>bumble</b>	bee flieth about in	12, 158/ 5
work with many manner	<b>bumbling</b>	business. He setteth, I	12, 167/ 5
heaven were an heavy	<b>burden</b>	, they must refresh themselves	12, 83/ 21
we bear an heavy	<b>burden</b>	of our servile condition	12, 252/ 13
his dispicions with his	<b>burdenous</b>	comforters letted not to	12, 31/ 16
Onerosi consolatores estis vos" (	<b>Burdenous</b>	and heavy comforters be	12, 32/ 13
graves), and be painfully	<b>buried</b>	in hell. Saint Paul	12, 42/ 28
therefore, though he were	<b>buried</b>	where his father was	12, 53/ 18
after that we be	<b>buried</b>	(I fear me) both	12, 194/ 14
shall in a manner	<b>burn</b>	up quite the pleasant	12, 4/ 21
already before? Can you	<b>burn</b>	out half a short	12, 236/ 6
of a candle that	<b>burneth</b>	within the candlestick's nose	12, 85/ 20
For as that snuff	<b>burneth</b>	down so low, that	12, 85/ 21
cruelty, with robbing, spoiling,	<b>burning</b>	, and laying waste all	12, 6/ 25
the tip of his	<b>burning</b>	tongue. Consider well now	12, 55/ 19
yet keep them from	<b>burning</b>	, to keep a serpent	12, 160/ 22
heavily sit in hell	<b>burning</b>	both twain, and to	12, 279/ 23
in the night every	<b>bush</b>	to him that waxeth	12, 109/ 27
these wicked weeds and	<b>bushes</b>	of our earthly substance	12, 241/ 7
whole life studieth and	<b>busieth</b>	his wit about no	12, 214/ 13
we be, buzzing above	<b>busily</b>	like as a bumble	12, 158/ 5
that is called business,	<b>busily</b>	walketh about, and such	12, 167/ 3
the devil tempteth them	<b>busily</b>	to such fleshly delight	12, 169/ 31
devil in like wise	<b>busily</b>	tempt them to set	12, 170/ 2
drink. Waking in good	<b>business</b>	is much more acceptable	12, 57/ 18
his time upon better	<b>business</b>	. But some men now	12, 60/ 12
all, that in their	<b>business</b>	meddle with such matters	12, 62/ 21
let unto your other	<b>business</b>	, if we lay first	12, 75/ 7
that in their idle	<b>business</b>	swear and forswear themselves	12, 95/ 5
day, nor of the	<b>business</b>	walking about in darkneses	12, 105/ 21
such other good, virtuous	<b>business</b>	, as by the common	12, 133/ 25
himself in good virtuous	<b>business</b>	and good virtuous company	12, 156/ 29
they leave off good	<b>business</b>	wherein they were well	12, 161/ 14
continue in his good	<b>business</b>	, and against the devil's	12, 162/ 15
in his good profitable	<b>business</b>	, and shall have therein	12, 165/ 15
in tenebris" (From the	<b>business</b>	walking in the darkness	12, 165/ 26
that is to wit,	<b>business</b>	walking in the darkness	12, 166/ 9
be afeard) of the	<b>business</b>	walking about in the	12, 166/ 17
is ever full of	<b>business</b>	, in tempting folk to	12, 166/ 18
folk to much evil	<b>business</b>	. His time of tempting	12, 166/ 19
devil, that is called	<b>business</b>	, busily walketh about, and	12, 167/ 3
with many manner bumbling	<b>business</b>	. He setteth, I say	12, 167/ 5
whom this devil, called	<b>business</b>	(walking about in the	12, 167/ 9

setteth awork with such	<b>business</b>	, our Savior saith in	12, 167/ 10
an end of their	<b>business</b>	, they be but at	12, 167/ 15
of the flesh a	<b>business</b>	that hath no end	12, 167/ 17
with this devil of	<b>business</b>	walk about in this	12, 167/ 28
maze take not their	<b>business</b>	for any tribulation, and	12, 168/ 28
devil that is called	<b>business</b>	that walketh about in	12, 169/ 21
that is to say,	<b>business</b>	, walking about in the	12, 170/ 5
of this devil of	<b>business</b>	a very busy piece	12, 173/ 23
the solicitude of worldly	<b>business</b>	, and far from the	12, 174/ 14
solicitude of all worldly	<b>business</b>	left off, which was	12, 185/ 11
that the Prophet calleth	<b>business</b>	walking in the darkness	12, 186/ 7
that the Prophet calleth	<b>business</b>	, walking about in the	12, 186/ 22
command us never no	<b>business</b>	which we dare not	12, 253/ 1
us to do this	<b>business</b>	than that. Now shall	12, 253/ 30
But in these worldly	<b>businesses</b>	pertaining unto covetousness, therein	12, 170/ 23
of heaven, they be	<b>busking</b>	them backward and flockmeal	12, 83/ 29
is himself so graciously	<b>busy</b>	about us. That tribulation	12, 16/ 31
but ever occupied and	<b>busy</b>	: but albeit she have	12, 112/ 20
goods: and of such	<b>busy</b>	folk, whom this devil	12, 167/ 9
that place be there	<b>busy</b>	folk that with this	12, 167/ 28
walk about in this	<b>busy</b>	maze in the darkneses	12, 167/ 29
folk walking in this	<b>busy</b>	pleasant maze, the scripture	12, 168/ 4
middle place of this	<b>busy</b>	maze, the grin of	12, 168/ 13
deep center of this	<b>busy</b>	maze, so that he	12, 168/ 24
walking about in this	<b>busy</b>	maze take not their	12, 168/ 28
these fleshly and worldly	<b>busy</b>	folk are walking about	12, 169/ 20
about in this round	<b>busy</b>	maze of the devil	12, 169/ 21
of business a very	<b>busy</b>	piece of work and	12, 173/ 23
go about and be	<b>busy</b>	in helping her sister	12, 185/ 13
appointment at any mark,	<b>butt</b>	, or prick upon earth	12, 159/ 15
take thy bread and	<b>butter</b>	with thee, thou shalt	12, 46/ 4
give them cakebread and	<b>butter</b>	. For, as the scripture	12, 69/ 27
and yet for sixpence	<b>buy</b>	and choose the best	12, 116/ 27
very right: for you	<b>buy</b>	it very dear, and	12, 169/ 6
the rich folk to	<b>buy</b>	in a manner heaven	12, 175/ 16
In this prison they	<b>buy</b>	and sell, in this	12, 273/ 9
that many a man	<b>buyeth</b>	hell here with so	12, 169/ 18
how proud we be,	<b>buzzing</b>	above busily like as	12, 158/ 5
tongue) for a great	<b>cable-rope</b>	, (to go through a	12, 171/ 2
of the camel, or	<b>cable-rope</b>	, to come through the	12, 171/ 19
Qui stat, videat ne	<b>cadat</b>	" (He that standeth, let	12, 162/ 5
Altissimi, in protectione Dei	<b>caeli</b>	comorabitur" (Whoso dwelleth in	12, 102/ 27
Thesaurizate vobis thesauros in	<b>caelo</b>	, ubi neque erugo, neque	12, 239/ 20

great victory that Julius	<b>Caesar</b>	had. St. Augustine well	12, 130/ 16
Reddite quae sunt Caesaris,	<b>Caesari</b>	" (Give the emperor those	12, 179/ 5
commandment, "Reddite quae sunt	<b>Caesaris</b>	, Caesari" (Give the emperor	12, 179/ 5
from Annas carried unto	<b>Caiaphas</b>	. Then prisoner was he	12, 279/ 29
was he carried from	<b>Caiaphas</b>	unto Pilate, and prisoner	12, 279/ 30
think ourselves very unkind	<b>caitiffs</b>	, and very frantic fools	12, 254/ 24
children learn give them	<b>cakebread</b>	and butter. For, as	12, 69/ 27
suffering of other worldly	<b>calamities</b>	, that he feared should	12, 130/ 21
none of all those	<b>calamities</b>	for his sake. So	12, 312/ 10
are in Latin called	<b>calculi</b>	, because that in some	12, 309/ 28
calculus candidum. Et in	<b>calculo</b>	nomen novum scriptum, quod	12, 309/ 19
absconditum, et dabo illi	<b>calculus</b>	candidum. Et in calculo	12, 309/ 19
walking with her young	<b>calf</b>	by her side. And	12, 119/ 5
then, as for her	<b>calf</b>	, is not so much	12, 119/ 22
soul to praise her	<b>calf</b>	above twopence, and so	12, 119/ 24
friars be wont to	<b>call</b>	upon sick men to	12, 3/ 13
us when God shall	<b>call</b>	you hence. ANTHONY Ah	12, 7/ 23
will serve me, to	<b>call</b>	to mind with you	12, 9/ 14
us never cease to	<b>call</b>	upon God therefore. VINCENT	12, 13/ 26
not without some reason	<b>call</b>	I this the first	12, 14/ 10
his tribulation made him	<b>call</b>	to God, and his	12, 18/ 8
goodly to God and	<b>call</b>	for mercy, and by	12, 26/ 6
speak of that I	<b>call</b>	better than medicinal. But	12, 28/ 19
he was fain to	<b>call</b>	thrice to God to	12, 29/ 26
sheep, then if he	<b>call</b>	them to him they	12, 45/ 21
this world, both to	<b>call</b>	them by kindness, and	12, 48/ 15
be this that I	<b>call</b>	it, then shall you	12, 50/ 25
and compelleth us to	<b>call</b>	upon him and pray	12, 58/ 27
of his goodness to	<b>call</b>	the man to grace	12, 59/ 20
bugs indeed as folk	<b>call</b>	devils whose torments he	12, 60/ 1
that in their tribulation	<b>call</b>	not upon God, but	12, 63/ 18
stirreth him sometimes to	<b>call</b>	upon God in his	12, 65/ 13
you list for to	<b>call</b>	by the name of	12, 68/ 10
children; or (as they	<b>call</b>	such a one in	12, 69/ 31
thing that worldly folk	<b>call</b>	wealth, is yet for	12, 72/ 2
the grate that they	<b>call</b>	, I trow, the locutory	12, 80/ 7
sin; this thing they	<b>call</b>	plain injury to the	12, 93/ 9
fast, that these folk	<b>call</b>	now so foolish. King	12, 95/ 24
The first might we	<b>call</b>	temptation: the second, persecution	12, 100/ 7
therefore, will I now	<b>call</b>	all this kind of	12, 100/ 20
The first shall I	<b>call</b>	the devil's trains; the	12, 100/ 22
trust in him and	<b>call</b>	upon him, that he	12, 102/ 18
fall, yet if he	<b>call</b>	upon God betimes, his	12, 102/ 20

up their hearts and	<b>call</b>	upon God, and by	12, 112/ 3
For first, where you	<b>call</b>	this kind of temptation	12, 123/ 10
in her head, and	<b>call</b>	whoreson, whoreson, twice after	12, 125/ 27
his revelation (and therefore	<b>call</b>	it an illusion), bid	12, 140/ 7
a bridge, if folk	<b>call</b>	upon him, "You fall	12, 154/ 18
evil, bless himself, and	<b>call</b>	unto God and pray	12, 162/ 17
these things he will	<b>call</b>	to remembrance, that peradventure	12, 164/ 3
such as he can	<b>call</b>	to mind, and pray	12, 164/ 25
of forgiveness. Let him	<b>call</b>	to remembrance the benefits	12, 164/ 26
and then will we	<b>call</b>	for our dinner, leaving	12, 165/ 27
much that Christ would	<b>call</b>	him and be so	12, 176/ 12
only that might he	<b>call</b>	clearly his own. ANTHONY	12, 177/ 12
manner I may not	<b>call</b>	it, because the guise	12, 187/ 8
for manner may you	<b>call</b>	it well enough. For	12, 187/ 17
win it. For now	<b>call</b>	we him in ourselves	12, 189/ 13
man, pray still and	<b>call</b>	unto God to hold	12, 195/ 25
mind, then must they	<b>call</b>	to mind and remember	12, 198/ 16
wit and learning can	<b>call</b>	unto my mind. VINCENT	12, 202/ 16
near as we can	<b>call</b>	to mind, that may	12, 203/ 4
as thou dost now,	<b>call</b>	himself mine owner after	12, 208/ 9
and that which we	<b>call</b>	at last, hath no	12, 222/ 19
outward goods, which men	<b>call</b>	the goods of fortune	12, 225/ 14
outward things that men	<b>call</b>	the gifts of fortune	12, 227/ 10
Christ also, and to	<b>call</b>	him a good man	12, 229/ 29
will unto his, and	<b>call</b>	and pray for his	12, 247/ 14
to drive us to	<b>call</b>	for grace), or else	12, 247/ 25
him, nor cease to	<b>call</b>	for his help, his	12, 248/ 1
fantasy, if we would	<b>call</b>	to mind and consider	12, 256/ 10
the prince that you	<b>call</b>	out of prison too	12, 261/ 28
Vincent, what would you	<b>call</b>	this man? A prisoner	12, 264/ 26
whom the common people	<b>call</b>	prisoners, there is else	12, 267/ 10
the large walk) men	<b>call</b>	it liberty, and which	12, 269/ 21
name of prison, and	<b>call</b>	it our own land	12, 273/ 6
of those whom we	<b>call</b>	prisoners, taking ourselves for	12, 273/ 16
names that they could	<b>call</b>	you, and all the	12, 289/ 14
wot not what they	<b>call</b>	it at an hart	12, 296/ 1
the death which men	<b>call</b>	commonly natural is a	12, 301/ 22
ab eis" (They shall	<b>call</b>	and cry for death	12, 304/ 5
us despair. And ever	<b>call</b>	for his help, such	12, 318/ 29
that where white is	<b>called</b>	black, and right is	12, 33/ 25
black, and right is	<b>called</b>	wrong, abideth by the	12, 33/ 25
a wise woman, otherwise	<b>called</b>	a witch. Then sendeth	12, 63/ 4
was their master Moses	<b>called</b>	"paedagogus," that is, a	12, 69/ 30

accounted for wealth, and	<b>called</b>	by that name, as	12, 71/ 22
pleasant talking, which is	<b>called</b>	eutrapelia, is a good	12, 82/ 19
but he that is	<b>called</b>	thither. Now, he that	12, 92/ 5
in hope to be	<b>called</b>	toward night, will sleep	12, 92/ 6
any penance, which he	<b>called</b>	men's inventions, he cried	12, 94/ 4
tribulation that is here	<b>called</b>	the night's fear. And	12, 107/ 17
may be also conveniently	<b>called</b>	the night's fear for	12, 107/ 17
for, which it is	<b>called</b>	the night's fear, may	12, 107/ 24
ever puling, that is	<b>called</b>	scrupulosity, or a scrupulous	12, 112/ 18
to her children, they	<b>called</b>	her Mother Maud: I	12, 114/ 15
hath need to be	<b>called</b>	home with good counsel	12, 130/ 25
mercy, but wept and	<b>called</b>	upon it, how highly	12, 146/ 26
this devil, that is	<b>called</b>	business, busily walketh about	12, 167/ 3
folk, whom this devil,	<b>called</b>	business (walking about in	12, 167/ 9
the devil that is	<b>called</b>	business that walketh about	12, 169/ 21
such time as Christ	<b>called</b>	aloud unto him, and	12, 176/ 8
the body, but are	<b>called</b>	the goods of fortune	12, 206/ 4
Montanus, I trow, they	<b>called</b>	him), marveled of as	12, 216/ 11
to be praised, he	<b>called</b>	unto him a friend	12, 217/ 24
outward goods that are	<b>called</b>	the gifts of fortune	12, 223/ 8
manner is only commonly	<b>called</b>	imprisonment, is a thing	12, 262/ 4
those that are commonly	<b>called</b>	prisoners) other men are	12, 262/ 18
that when he were	<b>called</b>	for, to death and	12, 264/ 25
imprisonment that is commonly	<b>called</b>	imprisonment, but by that	12, 269/ 20
prisons, which only be	<b>called</b>	prisons, and which only	12, 270/ 4
imprisonments that only be	<b>called</b>	commonly by that name	12, 270/ 23
and heard them only	<b>called</b>	prisoners that were so	12, 275/ 17
served, and themselves ever	<b>called</b>	free folk at large	12, 275/ 18
a fox it is	<b>called</b>	crying. I wot not	12, 296/ 1
every man's assent was	<b>called</b>	his suffrages, which in	12, 309/ 25
that are in Latin	<b>called</b>	calculi, because that in	12, 309/ 28
of me as thou	<b>callest</b>	thyself, more than ever	12, 208/ 6
God by this tribulation	<b>calleth</b>	him, and biddeth him	12, 60/ 6
or a desperate wretch,	<b>calleth</b>	upon God, not hourly	12, 65/ 19
devil that the Prophet	<b>calleth</b>	negotium, that is to	12, 170/ 5
his hand, and peradventure	<b>calleth</b>	upon him, till he	12, 177/ 16
mean, that the Prophet	<b>calleth</b>	business walking in the	12, 186/ 7
devil that the Prophet	<b>calleth</b>	business, walking about in	12, 186/ 22
and each of them	<b>calleth</b>	himself king, and both	12, 195/ 17
a worldly favor customably	<b>calleth</b>	them? For if the	12, 206/ 9
fetcheth forth, when God	<b>calleth</b>	for him, and that	12, 267/ 16
his goodness so gently	<b>calleth</b>	them to, be like	12, 286/ 18
so many years, and	<b>calleth</b>	yet all the tribulations	12, 311/ 4

beneath Lazarus, crying and	<b>calling</b>	out of his fiery	12, 55/ 17
pain and sickness by	<b>calling</b>	upon God is marvelously	12, 58/ 24
if he follow this	<b>calling</b>	(as many one full	12, 60/ 9
men now, when this	<b>calling</b>	of God causeth them	12, 60/ 12
the lions roaring and	<b>calling</b>	unto God for their	12, 108/ 5
drawn by any special	<b>calling</b>	thereunto. Zacchaeus, lo, that	12, 176/ 6
may serve, Cousin, with	<b>calling</b>	and trusting upon God's	12, 242/ 20
all that glorious company	<b>calling</b>	us there unto them	12, 315/ 25
best place that he	<b>came</b>	to, was that rich	12, 47/ 19
And what game they	<b>came</b>	then to, that God	12, 62/ 5
answer of God, there	<b>came</b>	none answer to him	12, 62/ 17
comfort, that as I	<b>came</b>	in here I heard	12, 78/ 3
in her virtue. So	<b>came</b>	she to the grate	12, 80/ 6
ere her own tale	<b>came</b>	all at an end	12, 80/ 15
and last of all	<b>came</b>	in into that office	12, 91/ 19
and so thick he	<b>came</b>	forth with Christ's bitter	12, 94/ 19
forth before them, and	<b>came</b>	so fast back to	12, 110/ 14
them. And when they	<b>came</b>	thither they found that	12, 110/ 24
ass and the wolf	<b>came</b>	upon a time to	12, 114/ 26
fox. The poor ass	<b>came</b>	to shrift in the	12, 114/ 27
began Benedicite, wherefore he	<b>came</b>	to confession before Lent	12, 115/ 3
goose. But when it	<b>came</b>	to the penance giving	12, 115/ 20
us, when the wolf	<b>came</b>	to Father Reynard (for	12, 115/ 25
asked him wherefore he	<b>came</b>	so late? "Forsooth, Father	12, 115/ 28
scruple; for then it	<b>came</b>	in his mind that	12, 117/ 25
cause, his ghostly father	<b>came</b>	and informed him better	12, 117/ 32
would do, when she	<b>came</b>	from shrift. "Be merry	12, 118/ 3
his gear about, he	<b>came</b>	where a man had	12, 118/ 25
one, when the wolf	<b>came</b>	by, could scant stand	12, 119/ 1
pass the charitable purpose	<b>came</b>	: as her husband (the	12, 125/ 9
even yesterday, one that	<b>came</b>	out of Vienna showed	12, 127/ 13
into her house he	<b>came</b>	. But then set he	12, 128/ 4
well, that her temptation	<b>came</b>	not of fear, but	12, 128/ 25
again. But when it	<b>came</b>	again the next year	12, 144/ 20
fast even as you	<b>came</b>	in, and also you	12, 157/ 12
thereof: howbeit, if he	<b>came</b>	thereto by simony or	12, 162/ 13
consider how poor they	<b>came</b>	both into this world	12, 163/ 19
he made haste and	<b>came</b>	down, and gladly received	12, 176/ 26
make good, if it	<b>came</b>	to the point, yet	12, 196/ 29
know that ever he	<b>came</b>	from the cart, nor	12, 208/ 19
know that ever he	<b>came</b>	from the crown. ANTHONY	12, 208/ 20
solemn council. When it	<b>came</b>	to my part (I	12, 214/ 1
all. But when he	<b>came</b>	forth for his part	12, 214/ 8

in conclusion, when it	<b>came</b>	to his course, we	12, 214/ 26
cunning, that when he	<b>came</b>	to make the countenance	12, 215/ 11
his painting, when he	<b>came</b>	, I say, to the	12, 215/ 18
with a cough that	<b>came</b>	upon him, by standing	12, 221/ 12
our Hungarian out. Then	<b>came</b>	he to him, and	12, 232/ 15
it yet when they	<b>came</b>	again, and have found	12, 238/ 19
courage, that if himself	<b>came</b>	after to some substance	12, 243/ 13
that after his agony	<b>came</b>	and comforted him, that	12, 246/ 1
country from which I	<b>came</b>	. That country that shall	12, 251/ 22
native country when I	<b>came</b>	first into it. And	12, 251/ 25
a prison, that never	<b>came</b>	on the wall, nor	12, 275/ 14
a woman once, that	<b>came</b>	into a prison to	12, 277/ 6
her after, wherefore she	<b>came</b>	not at his feast	12, 285/ 24
by full bitterly, he	<b>came</b>	forth at the Whitsuntide	12, 300/ 5
very high, and he	<b>came</b>	never on the sea	12, 301/ 11
the comfort that ever	<b>came</b>	in the mind of	12, 310/ 15
more easy for a	<b>camel</b>	), or, as some say	12, 171/ 1
said example of the	<b>camel</b>	, or cable-rope, to come	12, 171/ 18
saith himself: "Facilius est	<b>camelum</b>	per foramen acus transire	12, 170/ 31
as some say (for	<b>camelus</b>	so signifieth in the	12, 171/ 1
it, that in our	<b>camp</b>	about midnight, there suddenly	12, 110/ 2
give warning to the	<b>camp</b>	, than to go nearer	12, 110/ 15
soul!) and we were	<b>camped</b>	within the Turk's ground	12, 109/ 31
doth Chios, Cyprus, or	<b>Candia</b>	, but reckoneth for clear	12, 190/ 21
et dabo illi calculum	<b>candidum</b>	. Et in calculo nomen	12, 309/ 19
the snuff of a	<b>candle</b>	that burneth within the	12, 85/ 20
out half a short	<b>candle</b>	, and then have a	12, 236/ 6
that burneth within the	<b>candlestick's</b>	nose. For as that	12, 85/ 21
else would Christ have	<b>canned</b>	her much more thanks	12, 185/ 12
that should procure her	<b>canonization</b>	. And here, I wot	12, 128/ 24
in all haste be	<b>canonized</b>	. This poor man promised	12, 127/ 29
and yet thereof we	<b>cant</b>	us out (part by	12, 273/ 3
man, but send his	<b>cap</b>	or his hose to	12, 63/ 3
keep on his own	<b>cap</b>	. Nor he took never	12, 221/ 11
tell him that our	<b>captain</b>	Christ is with us	12, 318/ 16
and some of our	<b>captains</b>	with him, to show	12, 110/ 22
pain, and first against	<b>captivity</b>	. The Eighteenth Chapter And	12, 250/ 10
For methinketh, Uncle, that	<b>captivity</b>	is a marvelous heavy	12, 250/ 23
pains that are in	<b>captivity</b>	, thralldom, and bondage; I	12, 252/ 1
consider the matter thus.	<b>Captivity</b>	, bondage, or thralldom, what	12, 252/ 7
is in bondage or	<b>captivity</b>	is this, as I	12, 254/ 4
goods, in suffering of	<b>captivity</b>	, thralldom, and imprisonment, and	12, 312/ 6
he threaten us with	<b>captivity</b>	, let us tell him	12, 317/ 6

mittet aliquos vestrum in	<b>carcerem</b>	, ut tentemini" (The devil	12, 317/ 18
In laboribus pluribus, in	<b>carceribus</b>	abundantius, in plagis supra	12, 310/ 19
cast it out with	<b>card</b>	play as long as	12, 62/ 1
dice, in this they	<b>card</b>	, in this they pipe	12, 273/ 11
and comfort themselves with	<b>cards</b>	, and this (they said	12, 61/ 26
To such wretches as	<b>care</b>	not for their conscience	12, 51/ 12
for aught that I	<b>care</b>	for them, so shall	12, 81/ 16
careless, or with a	<b>care</b>	fruitless, fall into despair	12, 92/ 20
me with reason go	<b>care</b>	for myself. For he	12, 140/ 8
awhile have his most	<b>care</b>	to the cure of	12, 147/ 27
that peril well past,	<b>care</b>	for the cure of	12, 148/ 11
I have cause to	<b>care</b>	also for many more	12, 202/ 19
lost, he must needs	<b>care</b>	and take thought, not	12, 203/ 1
cause have we to	<b>care</b>	therefor, or fear the	12, 209/ 13
truth, and withdraw their	<b>care</b>	from them that falsely	12, 218/ 10
labor, I mean my	<b>care</b>	and solicitude about all	12, 310/ 30
they fall into a	<b>careless</b>	deadly dullness, regarding nothing	12, 14/ 19
graceless go linger on	<b>careless</b>	, or with a care	12, 92/ 20
partly that no man	<b>careth</b>	what harm other folk	12, 8/ 12
Now, if he that	<b>careth</b>	not for God think	12, 51/ 19
promise? And then what	<b>careth</b>	he for those words	12, 232/ 5
and think that God	<b>careth</b>	not nor regardeth not	12, 236/ 11
therein, and say he	<b>careth</b>	not to have his	12, 307/ 10
scripture too: "Fides, spes,	<b>caritas</b>	: tria haec, maior autem	12, 40/ 1
haec, maior autem horum	<b>caritas</b>	" (Of the three virtues	12, 40/ 2
reeds). Now tell some	<b>carnal</b>	minded man of this	12, 307/ 9
or motion unto the	<b>carnal</b>	act of generation, and	12, 307/ 18
are, of which our	<b>carnal</b>	hearts hath so feeble	12, 308/ 14
cannot only no fleshly	<b>carnal</b>	fantasy conceive, but over	12, 308/ 18
est nobis colluctatio adversus	<b>carnem</b>	et sanguinem sed adversus	12, 101/ 18
est nobis colluctatio adversus	<b>carnem</b>	et sanguinem, sed, etc	12, 317/ 23
the man was a	<b>carpenter</b>	) stood hewing with his	12, 125/ 10
the example of the	<b>carpenter</b>	, and do the same	12, 126/ 13
who could live a	<b>carpenter</b>	, if no man were	12, 180/ 20
death was unto this	<b>carpenter's</b>	wife no tribulation at	12, 126/ 25
were taken hence and	<b>carried</b>	into Turkey. These fearful	12, 7/ 12
skin ripped off and	<b>carried</b>	away. And as he	12, 119/ 2
head of hers that	<b>carried</b>	such an ungracious tongue	12, 125/ 14
he shall forthwith be	<b>carried</b>	up with angels into	12, 134/ 16
they cannot well be	<b>carried</b>	and conveyed thence, he	12, 190/ 14
as it were corpses	<b>carried</b>	to church, and sing	12, 192/ 24
it dug out, and	<b>carried</b>	away to their hands	12, 238/ 19
when we shall be	<b>carried</b>	away with a Turk	12, 252/ 11

and prisoner was he	<b>carried</b>	, and prisoner was he	12, 279/ 27
And prisoner from Annas	<b>carried</b>	unto Caiaphas. Then prisoner	12, 279/ 29
Then prisoner was he	<b>carried</b>	from Caiaphas unto Pilate	12, 279/ 30
the man that it	<b>carrieth</b>	up so high, never	12, 158/ 16
will follow him he	<b>carrieth</b>	about with him, and	12, 167/ 4
that the third dog	<b>carry</b>	not away the bone	12, 8/ 4
Passion at dice. They	<b>carry</b>	the minds of the	12, 95/ 7
were too many to	<b>carry</b>	all away, and too	12, 190/ 25
may make shift to	<b>carry</b>	some of our money	12, 207/ 17
our land we cannot	<b>carry</b>	one inch. If our	12, 207/ 18
our earthly substance, and	<b>carry</b>	them quite away from	12, 241/ 8
they most commonly do,	<b>carry</b>	us far from home	12, 250/ 24
be, if they could	<b>carry</b>	me out into any	12, 251/ 3
my mind, whether they	<b>carry</b>	me hence or leave	12, 251/ 11
of our teeth it	<b>carry</b>	us out unto the	12, 282/ 24
cometh. Then killing or	<b>carrying</b>	away the people far	12, 6/ 26
to the plough and	<b>cart</b>	: and neither that king	12, 208/ 18
he came from the	<b>cart</b>	, nor the carter know	12, 208/ 19
the cart, nor the	<b>carter</b>	know that ever he	12, 208/ 19
to nail a new	<b>carved</b>	crucifix upon. Whereof when	12, 144/ 11
tale goeth, that a	<b>carver's</b>	wife in such a	12, 143/ 27
leaveth his servants in	<b>case</b>	of comfortless orphans, not	12, 5/ 4
desire that in every	<b>case</b>	, nor yet very well	12, 19/ 28
very well in no	<b>case</b>	(except very few), but	12, 19/ 28
medicinal: in this latter	<b>case</b>	of all, it is	12, 24/ 12
that are in the	<b>case</b>	. And in this case	12, 34/ 27
case. And in this	<b>case</b>	their own conscience can	12, 34/ 27
put them in the	<b>case</b>	they could not reckon	12, 62/ 3
of one in such	<b>case</b>	, than long service so	12, 66/ 4
man in a like	<b>case</b>	with the will of	12, 71/ 15
forbid it, where the	<b>case</b>	might hap to fall	12, 82/ 24
other side if the	<b>case</b>	so should fall, methought	12, 82/ 26
well-learned have in some	<b>case</b>	allowed it, especially for	12, 83/ 13
feel then that strange	<b>case</b>	, which my body felt	12, 88/ 5
fever. VINCENT What strange	<b>case</b>	was that, Uncle? ANTHONY	12, 88/ 7
in a very perilous	<b>case</b>	. ANTHONY Many so should	12, 97/ 14
findeth himself in that	<b>case</b>	, in that he is	12, 97/ 24
advise one in that	<b>case</b>	, the counsel which M	12, 98/ 15
let him in this	<b>case</b>	learn the custom used	12, 120/ 23
made, that in such	<b>case</b>	there should never after	12, 126/ 10
said) out of our	<b>case</b>	, and needed not comfort	12, 129/ 28
therein in another man's	<b>case</b>	than his own and	12, 132/ 15
to be in such	<b>case</b>	, and that yourself somewhat	12, 132/ 22

wot well, in the	<b>case</b>	that we speak of	12, 136/ 12
thinketh himself in that	<b>case</b>	of that prohibition discharged	12, 136/ 23
ye shall in this	<b>case</b>	not need to require	12, 136/ 28
himself. Therefore is his	<b>case</b>	both plain against God's	12, 142/ 8
therefore, Cousin, in such	<b>case</b>	as this is, the	12, 146/ 8
them are in this	<b>case</b>	. The devil as I	12, 149/ 20
given him in such	<b>case</b>	? % ANTHONY Surely methinketh his	12, 151/ 13
And surely in such	<b>case</b>	are they: for they	12, 167/ 12
in a very hard	<b>case</b>	, if every rich man	12, 172/ 3
is bound in such	<b>case</b>	of duty to relieve	12, 172/ 17
Cousin, not in what	<b>case</b>	the rich man standeth	12, 173/ 32
any man in every	<b>case</b>	alike. But, as I	12, 182/ 9
him out in that	<b>case</b>	to the peril of	12, 182/ 28
Cousin, out of the	<b>case</b>	of such extreme needs	12, 183/ 24
he would do in	<b>case</b>	he had it not	12, 184/ 24
every whit away, in	<b>case</b>	that God should so	12, 186/ 10
it standeth in this	<b>case</b>	, that men's minds hearken	12, 192/ 15
answer himself to that	<b>case</b>	put by himself, that	12, 196/ 11
upon any such manner	<b>case</b>	. ANTHONY I believe well	12, 196/ 19
he would in such	<b>case</b>	rather forsake the faith	12, 197/ 12
never cometh in the	<b>case</b>	indeed, if he never	12, 197/ 15
had put himself the	<b>case</b>	, he never had fallen	12, 197/ 16
he which upon that	<b>case</b>	put unto himself by	12, 197/ 17
to think on that	<b>case</b>	, is in my mind	12, 197/ 22
habitually, that if the	<b>case</b>	so should fall, then	12, 198/ 10
grace that if the	<b>case</b>	should so fall, God	12, 198/ 17
to fall in the	<b>case</b>	that either for the	12, 199/ 8
may fall in the	<b>case</b>	. But now be you	12, 199/ 10
wealth also: in this	<b>case</b>	, I say, this thing	12, 201/ 25
thing afeard in this	<b>case</b>	only for myself, but	12, 202/ 18
hath cause in this	<b>case</b>	to fear, both for	12, 202/ 26
they be in the	<b>case</b>	that Martial speaketh of	12, 217/ 10
there stand in that	<b>case</b>	, but the king himself	12, 220/ 18
authority are in that	<b>case</b>	, that privy malice and	12, 221/ 32
they all in such	<b>case</b>	(besides that) very deadly	12, 225/ 17
necessity. But in the	<b>case</b>	, Uncle, that we now	12, 228/ 12
you, and in this	<b>case</b>	answer for him; what	12, 229/ 2
harm. But in this	<b>case</b>	, if we will be	12, 254/ 14
which use in such	<b>case</b>	(for the consideration of	12, 257/ 4
were, Uncle, a strange	<b>case</b>	. For every man is	12, 259/ 14
as meseemeth in better	<b>case</b>	, than is a king	12, 259/ 18
will, in much better	<b>case</b>	than a king kept	12, 260/ 2
that beggar in better	<b>case</b>	not only than a	12, 260/ 4

as yourself put the	<b>case</b>	, all the whole castle	12, 260/ 24
he is in worse	<b>case</b>	prisoner by this general	12, 263/ 19
prisoners stood in worse	<b>case</b>	, he that hath all	12, 265/ 17
prison, in much worse	<b>case</b>	, in all his wealth	12, 268/ 26
yet, Uncle, in that	<b>case</b>	, is the other prisoner	12, 269/ 2
in the most odious	<b>case</b>	, that is, to wit	12, 270/ 6
Uncle, a very strange	<b>case</b>	. ANTHONY The case, I	12, 284/ 11
strange case. ANTHONY The	<b>case</b>	, I fear me, Cousin	12, 284/ 13
good will in this	<b>case</b>	of the faith, well	12, 284/ 23
suffer death in this	<b>case</b>	with good will, since	12, 285/ 2
them in such a	<b>case</b>	as this is wherein	12, 288/ 5
causes, that in these	<b>cases</b>	I would never let	12, 31/ 25
of him in some	<b>cases</b>	of their own conscience	12, 147/ 4
well content in such	<b>cases</b>	, to think his neighbors	12, 184/ 5
reason alone in many	<b>cases</b>	, where it hath much	12, 293/ 10
him have it so.	<b>Cassian</b>	, that very good virtuous	12, 84/ 5
in the Collations of	<b>Cassian</b>	. And if you have	12, 129/ 11
was that father which	<b>Cassian</b>	writeth of, that were	12, 131/ 1
as though ye would	<b>cast</b>	away a strong staff	12, 5/ 2
is not an abject	<b>cast</b>	out of God's gracious	12, 16/ 23
him in his passion,	<b>cast</b>	sin, and hell, and	12, 32/ 15
not interrupted; let him	<b>cast</b>	in his mind, if	12, 51/ 20
then, when he was	<b>cast</b>	out -- the mother	12, 54/ 27
think of, and therefore	<b>cast</b>	it out with card	12, 62/ 1
me, I will not	<b>cast</b>	him out. And therefore	12, 76/ 27
come at the last	<b>cast</b>	. The Fifth Chapter VINCENT	12, 91/ 2
reasons in Saxony, many	<b>cast</b>	fasting off, and all	12, 93/ 13
be by one man	<b>cast</b>	out of another, "Nisi	12, 96/ 9
able then beside to	<b>cast</b>	the soul into everlasting	12, 109/ 7
other good ghostly folk	<b>cast</b>	away the cowardice of	12, 112/ 4
better, and then he	<b>cast</b>	off that scruple, and	12, 117/ 32
she said she would	<b>cast</b>	away all her shrewdness	12, 118/ 11
this wolf, which had	<b>cast</b>	out in confession all	12, 118/ 19
in few days before	<b>cast</b>	off two old, lean	12, 118/ 25
can never after full	<b>cast</b>	it off. ANTHONY Yes	12, 122/ 18
woman peradventure did not	<b>cast</b>	so far peril therein	12, 125/ 8
Yea, Cousin, God may	<b>cast</b>	into the mind of	12, 137/ 16
his deprehended and divulged,	<b>cast</b>	him both in despair	12, 146/ 5
his fall, and, thereby	<b>cast</b>	him into his first	12, 147/ 13
God they can never	<b>cast</b>	it out of their	12, 150/ 16
them have not after	<b>cast</b>	it off without great	12, 151/ 5
saw that Christ would	<b>cast</b>	him out. We must	12, 153/ 5
at right naught, and	<b>cast</b>	it off when it	12, 155/ 4

out of doors, and	<b>cast</b>	them up comfortless while	12, 182/ 23
for his relief than	<b>cast</b>	him out in that	12, 182/ 28
than to reject and	<b>cast</b>	to the devil him	12, 186/ 2
make his reckoning: and	<b>cast</b>	his pennyworths before, and	12, 195/ 28
Whether a man should	<b>cast</b>	in his mind and	12, 196/ 1
up his head, and	<b>cast</b>	up his eyes into	12, 216/ 3
with which men do	<b>cast</b>	a count. For like	12, 222/ 10
all frame, that would	<b>cast</b>	away God for a	12, 229/ 5
Who shall come and	<b>cast</b>	it in his teeth	12, 232/ 4
so few years, to	<b>cast</b>	yourself both body and	12, 237/ 7
his body to be	<b>cast</b>	into the ground in	12, 268/ 16
the state to be	<b>cast</b>	into the prison of	12, 279/ 5
full of cherrystones, and	<b>cast</b>	such a fantasy thereto	12, 285/ 16
men will afterward willingly	<b>cast</b>	it away, he is	12, 296/ 13
into our heart, and	<b>cast</b>	it not out again	12, 296/ 22
his power further to	<b>cast</b>	him, whom he killeth	12, 303/ 14
yet but short) to	<b>cast</b>	ourselves into the pain	12, 304/ 1
the man to grace,	<b>casteth</b>	a remorse into his	12, 59/ 20
this manner God utterly	<b>casteth</b>	them off. And then	12, 60/ 28
courage, and naturally so	<b>casteth</b>	folk in fear, that	12, 107/ 25
should have in God,	<b>casteth</b>	in our imagination much	12, 110/ 29
do: but the devil	<b>casteth</b>	him in a cowardice	12, 111/ 26
disposed to fear, he	<b>casteth</b>	sometimes such a fearful	12, 150/ 15
of hell. And therein	<b>casting</b>	in my mind those	12, 8/ 30
for else a little	<b>casting</b>	back were in this	12, 78/ 19
devil abuseth toward the	<b>casting</b>	of such a desperate	12, 151/ 11
coming into great authority,	<b>casting</b>	in his mind the	12, 161/ 3
were going into the	<b>castle</b>	of Emmaus, "An nesciebatis	12, 43/ 3
name. Who ought your	<b>castle</b>	, Cousin, three thousand years	12, 208/ 11
chambers of one great	<b>castle</b>	, of which two chambers	12, 258/ 5
had all the whole	<b>castle</b>	to walk in? ANTHONY	12, 258/ 11
case, all the whole	<b>castle</b>	to walk in; and	12, 260/ 25
prisoners, enclosed within a	<b>castle</b>	, and we shall find	12, 261/ 18
place were a great	<b>castle</b>	royal, with parks and	12, 264/ 18
disciples, going toward the	<b>castle</b>	of Emmaus, "Nesciebatis quia	12, 311/ 23
lands seem not so	<b>casual</b>	as money is or	12, 207/ 7
faith in derision, and	<b>catch</b>	hope to overwhelm us	12, 38/ 1
two things may you	<b>catch</b>	the most color to	12, 73/ 27
in peril of drowning	<b>catcheth</b>	whatsoever cometh next to	12, 15/ 11
of God instructeth his	<b>Catholic</b>	Church; then shall we	12, 75/ 10
common faith of Christ's	<b>Catholic</b>	Church. Many other tokens	12, 133/ 28
hatred of Christ's true	<b>Catholic</b>	faith, that no man	12, 200/ 21
Christ shall see his	<b>Catholics</b>	forsake his faith, rather	12, 314/ 15



a man hath great	<b>cause</b>	of fear and heaviness	12, 40/ 17
Alas! silly souls what	<b>cause</b>	is there to envy	12, 42/ 24
prosperity, have a great	<b>cause</b>	of fear and discomfort	12, 43/ 29
other side a great	<b>cause</b>	to take in their	12, 44/ 4
too, upon whom (for	<b>cause</b>	necessary) we be driven	12, 58/ 7
nor hard handling, can	<b>cause</b>	to remember their Maker	12, 59/ 10
the first book, one	<b>cause</b>	of his fall was	12, 62/ 24
I can perceive no	<b>cause</b>	why you should give	12, 64/ 23
you should reckon more	<b>cause</b>	of comfort therein than	12, 64/ 24
cannot see for what	<b>cause</b>	I should give any	12, 67/ 30
here hath he little	<b>cause</b>	of comfort, except that	12, 68/ 9
that tribulation is one	<b>cause</b>	of comfort unto a	12, 69/ 5
worldly wealth to be	<b>cause</b>	of those good deeds	12, 71/ 30
and thereby trusted to	<b>cause</b>	him murmur and grudge	12, 74/ 23
virtues (the merit and	<b>cause</b>	of good hope and	12, 75/ 2
his sin, shall have	<b>cause</b>	to be, and shall	12, 90/ 12
that there is good	<b>cause</b>	and great, wherefore a	12, 97/ 6
see nor perceive no	<b>cause</b>	, wherefore I should, think	12, 99/ 4
the gladder have we	<b>cause</b>	to be. For St	12, 101/ 10
that many times the	<b>cause</b>	of his tribulation is	12, 107/ 18
of such persecution. Another	<b>cause</b>	, for, which it is	12, 107/ 24
much more fear than	<b>cause</b>	; for while there walk	12, 110/ 30
fear that he hath	<b>cause</b>	, and many times a	12, 113/ 10
where there is no	<b>cause</b>	at all and of	12, 113/ 11
given his master a	<b>cause</b>	of anger, in that	12, 115/ 8
when he told the	<b>cause</b>	, his ghostly father came	12, 117/ 31
the sickness gave him	<b>cause</b>	. And therefore, as I	12, 121/ 13
sundry ways. But the	<b>cause</b>	wherefore I spoke of	12, 123/ 21
you shall have good	<b>cause</b>	, I say, to demand	12, 137/ 8
and without example, no	<b>cause</b>	appearing, or well imaginable	12, 142/ 10
by which without other	<b>cause</b>	we never heard that	12, 142/ 13
have in conclusion great	<b>cause</b>	to be glad of	12, 146/ 14
could tell me no	<b>cause</b>	wherefore they so feared	12, 149/ 9
body good (for which	<b>cause</b>	the blessed apostle Saint	12, 152/ 11
harm) he hath more	<b>cause</b>	to be glad. First	12, 153/ 11
First, if he have	<b>cause</b>	to fear, yet feareth	12, 153/ 12
rich man hath great	<b>cause</b>	to stand in great	12, 172/ 20
I think, very good	<b>cause</b>	to be very feared	12, 173/ 28
or instinct, whereof the	<b>cause</b>	is unknown. But by	12, 193/ 2
you wot I have	<b>cause</b>	to care also for	12, 202/ 19
All that you have	<b>cause</b>	to fear for, Cousin	12, 202/ 23
all them have I	<b>cause</b>	to fear with you	12, 202/ 23
truth, every man hath	<b>cause</b>	in this case to	12, 202/ 25

thereupon, before they see	<b>cause</b>	to fear it, while	12, 205/ 10
the keeping, the more	<b>cause</b>	you have to be	12, 209/ 8
the less have we	<b>cause</b>	to love. And then	12, 209/ 12
And then the less	<b>cause</b>	that we have to	12, 209/ 12
a thing, the less	<b>cause</b>	have we to care	12, 209/ 13
stark mad, and much	<b>cause</b>	have their lords to	12, 216/ 26
part shall have little	<b>cause</b>	to rejoice, they shall	12, 222/ 23
ever they had reasonable	<b>cause</b>	: what sorrow they take	12, 222/ 28
see no very great	<b>cause</b>	, for which, as an	12, 223/ 1
them to God. Another	<b>cause</b>	, for which any man	12, 228/ 1
occasion of comfort, and	<b>cause</b>	them, as you said	12, 228/ 11
and not without great	<b>cause</b>	) that your soul shall	12, 236/ 29
soul?) This were, methinketh,	<b>cause</b>	and occasion enough to	12, 237/ 16
showed them a good	<b>cause</b>	: for there thieves use	12, 239/ 8
a man hath no	<b>cause</b>	to take discomfort in	12, 244/ 22
ANTHONY Neither have I	<b>cause</b>	thereof to marvel thereof	12, 245/ 17
thereof, nor you, Cousin,	<b>cause</b>	to be dismayed therefor	12, 245/ 17
we shall have no	<b>cause</b>	to fear this midday	12, 248/ 16
must consider that the	<b>cause</b>	of my grief is	12, 251/ 13
we shall have great	<b>cause</b>	gladly to be content	12, 254/ 15
increase and aggrieve the	<b>cause</b>	of your horror with	12, 256/ 25
which without any great	<b>cause</b>	, save for the further	12, 263/ 12
have with reason great	<b>cause</b>	as sore to abhor	12, 263/ 24
this prison, and then	<b>cause</b>	his body to be	12, 268/ 15
reason good and great	<b>cause</b>	to grudge against; and	12, 271/ 11
to prison, for no	<b>cause</b>	but to be kept	12, 272/ 2
he see some other	<b>cause</b>	than our only keeping	12, 272/ 23
in so great a	<b>cause</b>	as to suffer for	12, 276/ 17
weight, that in Christ's	<b>cause</b>	ought to move a	12, 277/ 26
that (some for one	<b>cause</b>	, some for other) have	12, 281/ 20
of death in this	<b>cause</b>	. And therefore will we	12, 282/ 19
for which we have	<b>cause</b>	in reason to master	12, 282/ 21
but that either the	<b>cause</b>	is lack of faith	12, 283/ 14
the faith for any	<b>cause</b>	in this world (were	12, 285/ 3
this world (were the	<b>cause</b>	never so good in	12, 285/ 3
that would for that	<b>cause</b>	rather forsake the faith	12, 287/ 13
that is the natural	<b>cause</b>	, Cousin, for which a	12, 293/ 2
though he would without	<b>cause</b>	no more abide the	12, 293/ 19
it not without great	<b>cause</b>	, that Christ gave us	12, 303/ 5
pleasure spiritual, have no	<b>cause</b>	to marvel that our	12, 306/ 3
that as God hath	<b>caused</b>	them to agree together	12, 38/ 15
for his instrument, hath	<b>caused</b>	them to conceive therewith	12, 150/ 21
pestilence in Rome, he	<b>caused</b>	the whole city go	12, 155/ 24

be so foolish as	<b>causeless</b>	to fall therein) yet	12, 293/ 5
frustrate to lay spiritual	<b>causes</b>	of comfort to him	12, 12/ 16
is one of the	<b>causes</b>	for which God sendeth	12, 17/ 15
In all the former	<b>causes</b>	, tribulation is (if we	12, 24/ 11
that grow upon such	<b>causes</b>	, that in these cases	12, 31/ 25
any man. VINCENT What	<b>causes</b>	, good Uncle, be those	12, 31/ 29
that yet hath more	<b>causes</b>	of comfort than I	12, 35/ 17
will I show you	<b>causes</b>	two or three. For	12, 69/ 2
night's fear for two	<b>causes</b>	. The one, for that	12, 107/ 18
whereof they assign the	<b>causes</b>	, and one of the	12, 120/ 27
and one of the	<b>causes</b>	is fear, whereof upon	12, 120/ 28
of God, that (for	<b>causes</b>	seen unto himself) would	12, 142/ 1
once, but for good	<b>causes</b>	to keep some substance	12, 176/ 3
now consider, Cousin, these	<b>causes</b>	of terror and dread	12, 205/ 19
them very great substantial	<b>causes</b>	, for which the dread	12, 288/ 13
therein) yet upon good	<b>causes</b>	, either of gaining some	12, 293/ 5
this calling of God	<b>causeth</b>	them to be sad	12, 60/ 13
come, a thing that	<b>causeth</b>	us to set less	12, 75/ 17
hap, hold I, little	<b>causeth</b>	you to tell the	12, 89/ 9
some young children he	<b>causeth</b>	to be gelded, not	12, 191/ 10
unto us, when he	<b>causeth</b>	like a good husbandman	12, 241/ 5
God, let us never	<b>cease</b>	to call upon God	12, 13/ 26
this peevish girl never	<b>cease</b>	whining and puling for	12, 112/ 25
so will God never	<b>cease</b>	to do, but if	12, 153/ 24
trust of him, nor	<b>cease</b>	to call for his	12, 248/ 1
their prayer he shortly	<b>ceased</b>	the tempest. And now	12, 58/ 21
your tongue hath never	<b>ceased</b>	, but said enough for	12, 80/ 22
great council assembled, they	<b>ceased</b>	not every day to	12, 291/ 5
imprisoned therefore and not	<b>ceasing</b>	so, was thereupon scourged	12, 300/ 7
scripture saith: "Iustus si	<b>ceciderit</b>	, non collidetur quia Dominus	12, 102/ 22
bowed, both of the	<b>celestial</b>	creatures, and the terrestrial	12, 66/ 20
desire and longing for	<b>celestial</b>	things; yet doth he	12, 174/ 16
essential of all the	<b>celestial</b>	joy standeth in blessed	12, 308/ 20
of heavenly things so	<b>celestially</b>	, that much of his	12, 84/ 7
adversus spiritualia nequitiae in	<b>celestibus</b>	" (Our wrestling is not	12, 101/ 19
Jesu omne genu flectatur,	<b>celestium</b>	, terrestrium et infernorum, et	12, 66/ 15
Altissimi, in protectione Dei	<b>celi</b>	commorabitur. Scuto circumdabit te	12, 166/ 12
of the office of	<b>cellarer</b>	or sexton, to bear	12, 185/ 28
as never pass their	<b>cells</b>	, but only to the	12, 276/ 24
set fast by their	<b>cells</b>	, and thence to their	12, 276/ 24
and thence to their	<b>cells</b>	again; and Saint Bridget's	12, 276/ 25
quoniam ipsorum est regnum	<b>celorum</b>	" (Blessed be they that	12, 34/ 25
hath this maze a	<b>center</b>	or middle place, into	12, 167/ 24

from the brink. The	<b>center</b>	or middle place of	12, 167/ 27
suddenly into the deep	<b>center</b>	of this busy maze	12, 168/ 24
down deep toward the	<b>center</b>	of the earth into	12, 237/ 1
solemn oath among the	<b>ceremonies</b>	of the feast, in	12, 190/ 3
Christendom, priests, princes, rites,	<b>ceremonies</b>	, sacraments, laws, and customs	12, 192/ 8
few), but under a	<b>certain</b>	condition, either expressed or	12, 19/ 29
by God without any	<b>certain</b>	deserving cause open and	12, 24/ 7
tribulation through their own	<b>certain</b>	well deserving deed open	12, 24/ 27
God, without any open	<b>certain</b>	deserving cause known unto	12, 27/ 6
that we know no	<b>certain</b>	cause deserving that present	12, 27/ 17
that for such a	<b>certain</b>	theft he is fallen	12, 27/ 19
fallen into such a	<b>certain</b>	punishment. But yet since	12, 27/ 20
to them not so	<b>certain</b>	, as it is to	12, 28/ 12
that it is also	<b>certain</b>	, that God sometimes sendeth	12, 28/ 13
spoke of before. A	<b>certain</b>	objection against the things	12, 37/ 4
and spiritual consolation. % A	<b>certain</b>	objection, and the answer	12, 44/ 6
his pleasure of some	<b>certain</b>	good woman that will	12, 51/ 23
shall well appear upon	<b>certain</b>	considerations well marked in	12, 71/ 2
man, rehearseth in a	<b>certain</b>	collection of his, that	12, 84/ 5
of his, that a	<b>certain</b>	holy father, in making	12, 84/ 6
that mind by a	<b>certain</b>	apparition showed unto him	12, 134/ 12
Augustine also rehearseth that	<b>certain</b>	holy, virtuous virgins, in	12, 141/ 23
and how long, some	<b>certain</b>	medicine is necessary, which	12, 147/ 20
little by him, after	<b>certain</b>	assays, made in such	12, 155/ 9
man himself hath no	<b>certain</b>	purpose or appointment at	12, 159/ 14
intend and appoint a	<b>certain</b>	prick surely set in	12, 159/ 19
a medicine in a	<b>certain</b>	disease that helped him	12, 173/ 10
an oration in a	<b>certain</b>	manner, wherein he liked	12, 213/ 15
his own drawing a	<b>certain</b>	treaty, that should serve	12, 217/ 20
Syria, to whom (being	<b>certain</b>	years about his merchandise	12, 232/ 10
of money for a	<b>certain</b>	office meet for him	12, 232/ 11
by another man within	<b>certain</b>	limits and bounds, and	12, 257/ 16
the circuit of a	<b>certain</b>	space, narrower or larger	12, 257/ 22
he thereupon delivered to	<b>certain</b>	keepers, and put up	12, 264/ 6
man hath among a	<b>certain</b>	shadow of experience in	12, 307/ 24
those suffrages was by	<b>certain</b>	things that are in	12, 309/ 27
some sins past (we	<b>certainly</b>	know not for which	12, 24/ 8
present trouble, as we	<b>certainly</b>	know that upon such	12, 27/ 18
sendeth it, though we	<b>certainly</b>	know not ourselves for	12, 27/ 24
man in some thing	<b>certainly</b>	send some such. VINCENT	12, 140/ 4
coronabitur, nisi qui legitime	<b>certaverit</b>	" (There shall no man	12, 101/ 25
man that seeth himself	<b>challenged</b>	and provoked by temptation	12, 101/ 31
if there were no	<b>challenger</b>	against thee that would	12, 101/ 29

bed come to my	<b>chamber</b>	door, in respect of	12, 9/ 4
it secretly in my	<b>chamber</b>	, out of sight of	12, 116/ 10
and walk about their	<b>chamber</b>	in their sleep, will	12, 143/ 24
not in a narrow	<b>chamber</b>	, but although his walk	12, 257/ 13
him up in a	<b>chamber</b>	either. ANTHONY Is he	12, 274/ 10
than a meetly large	<b>chamber</b>	; and yet are they	12, 276/ 28
she found in a	<b>chamber</b>	(to say the truth	12, 277/ 8
he should have the	<b>chamber</b>	door upon him by	12, 277/ 14
full surely her own	<b>chamber</b>	to her, both door	12, 277/ 22
kept in two several	<b>chambers</b>	of one great castle	12, 258/ 4
castle, of which two	<b>chambers</b>	the one is much	12, 258/ 5
that may fall by	<b>chance</b>	, or that needs must	12, 61/ 4
they looked for this	<b>chance</b>	, till it was done	12, 125/ 25
God hath by such	<b>chance</b>	sent him to me	12, 182/ 30
fortune by some one	<b>chance</b>	or other, to fall	12, 199/ 8
it may be by	<b>chance</b>	some occasion of commodity	12, 211/ 20
but by some common	<b>chance</b>	; and much more happy	12, 227/ 16
he had foreknown the	<b>chance</b>	. But being now prevented	12, 227/ 27
could not amend their	<b>chance</b>	) might unto them be	12, 228/ 10
strange, to become through	<b>chance</b>	of war bound unto	12, 253/ 16
seem to come by	<b>chance</b>	of war) cometh yet	12, 254/ 1
estate, and the mutable	<b>chance</b>	of the war) to	12, 257/ 5
if it were in	<b>chance</b>	of fire) never should	12, 277/ 28
antique stories, many strange	<b>chances</b>	as marvelous as that	12, 208/ 23
endure, besides the manifold	<b>chances</b>	whereby they may lose	12, 222/ 25
losing so many sundry	<b>chances</b>	, and that by no	12, 222/ 31
manner of discontinuance or	<b>change</b>	in this world. For	12, 52/ 2
shall he be to	<b>change</b>	his life, leave his	12, 60/ 10
shall never need to	<b>change</b>	it, look it fall	12, 63/ 14
at all, but only	<b>change</b>	our intent and purpose	12, 93/ 1
inward mind and sudden	<b>change</b>	they cannot see, shortly	12, 176/ 21
before they come together,	<b>change</b>	that good mind again	12, 177/ 19
the circumstances make great	<b>change</b>	in the matter. Saint	12, 182/ 10
hearts hanging upon a	<b>change</b>	. And much the worse	12, 192/ 16
their authority falleth by	<b>change</b>	of their master's mind	12, 222/ 7
diversely to ourselves, and	<b>change</b>	the name thereof from	12, 273/ 5
griefs going before the	<b>change</b>	, there would no man	12, 288/ 7
hath, in such wise	<b>change</b>	the nature of pain	12, 292/ 25
here be loath to	<b>change</b>	with the joys of	12, 308/ 2
write, hath not somewhat	<b>changed</b>	and varied from himself	12, 39/ 2
that they had now	<b>changed</b>	each to the clean	12, 55/ 31
some assemblies and some	<b>changing</b>	of them from one	12, 188/ 26
many friars and states'	<b>chaplains</b>	too, in comfort giving	12, 46/ 9

this purpose. The First	<b>Chapter</b>	That the comforts devised	12, 9/ 17
infernall damnation. The Second	<b>Chapter</b>	That for a foundation	12, 12/ 5
by God. The Third	<b>Chapter</b>	I will in my	12, 14/ 8
of God. The Fourth	<b>Chapter</b>	VINCENT Forsooth, good Uncle	12, 17/ 4
in tribulation. The Fifth	<b>Chapter</b>	Howbeit, though the tribulation	12, 18/ 20
the tribulation. The Sixth	<b>Chapter</b>	VINCENT Verily methinketh, good	12, 19/ 11
than medicinable. The Seventh	<b>Chapter</b>	VINCENT You have, good	12, 23/ 14
is medicinable. The Eighth	<b>Chapter</b>	VINCENT This seemeth me	12, 24/ 18
of comfort. The Ninth	<b>Chapter</b>	VINCENT Verily, mine Uncle	12, 27/ 10
than medicinable. The Tenth	<b>Chapter</b>	VINCENT The third kind	12, 30/ 15
our sin. The Eleventh	<b>Chapter</b>	VINCENT Of truth, good	12, 35/ 9
things aforesaid. The Twelfth	<b>Chapter</b>	VINCENT Verily, good Uncle	12, 37/ 6
no tribulation. The Thirteenth	<b>Chapter</b>	ANTHONY Cousin, it were	12, 40/ 20
answer thereto. The Fourteenth	<b>Chapter</b>	VINCENT Verily, good Uncle	12, 44/ 7
Other objections. The Fifteenth	<b>Chapter</b>	VINCENT But yet, good	12, 46/ 13
the objections. The Sixteenth	<b>Chapter</b>	ANTHONY Either I said	12, 48/ 2
second objection. The Seventeenth	<b>Chapter</b>	VINCENT Surely, Uncle, you	12, 56/ 14
devil himself. The Eighteenth	<b>Chapter</b>	VINCENT Verily, good Uncle	12, 59/ 4
in Paralipomenon, the tenth	<b>chapter</b>	of the first book	12, 62/ 24
answers thereunto. The Nineteenth	<b>Chapter</b>	VINCENT I like well	12, 64/ 2
of tribulation. The Twentieth	<b>Chapter</b>	And therefore, good Cousin	12, 75/ 5
his comfort. The First	<b>Chapter</b>	And first, good Uncle	12, 82/ 7
or sickness. The Second	<b>Chapter</b>	ANTHONY Cousin, I have	12, 85/ 11
passeth over. The Third	<b>Chapter</b>	All manner of tribulation	12, 86/ 17
kind too. The Fourth	<b>Chapter</b>	The first kind also	12, 87/ 16
showed me then the	<b>chapter</b>	where Galen saith the	12, 89/ 23
last cast. The Fifth	<b>Chapter</b>	VINCENT Forsooth, Uncle, this	12, 91/ 3
superstitious folly. The Sixth	<b>Chapter</b>	VINCENT Forsooth, Uncle, in	12, 92/ 23
his sins. The Seventh	<b>Chapter</b>	VINCENT Forsooth, Uncle, yet	12, 97/ 3
willingly suffer. The Eighth	<b>Chapter</b>	VINCENT Verily, good Uncle	12, 99/ 23
to both. The Ninth	<b>Chapter</b>	To speak of every	12, 100/ 25
all temptation. The Tenth	<b>Chapter</b>	But now must this	12, 102/ 5
made in the -----	<b>chapter</b>	of Saint Matthew), to	12, 104/ 6
the psalter. The Eleventh	<b>Chapter</b>	Now in the two	12, 105/ 10
four temptations. The Twelfth	<b>Chapter</b>	First he saith: "Non	12, 107/ 2
appeareth in the thirty-fourth	<b>chapter</b>	of Job: "Novit enim	12, 107/ 5
Of pusillanimity. The Thirteenth	<b>Chapter</b>	Therefore find I, that	12, 111/ 11
scrupulous conscience. The Fourteenth	<b>Chapter</b>	This pusillanimity bringeth forth	12, 112/ 16
destroy themselves. The Fifteenth	<b>Chapter</b>	VINCENT Verily, good Uncle	12, 122/ 5
a revelation. The Sixteenth	<b>Chapter</b>	But lest you might	12, 129/ 8
man in the fifth	<b>chapter</b>	of Sapience, where he	12, 158/ 22
the darkness. The Seventeenth	<b>Chapter</b>	The Prophet saith in	12, 166/ 10
place of the sixth	<b>chapter</b>	of St. Luke, speaketh	12, 181/ 21

the faith. The First	<b>Chapter</b>	VINCENT Well fare your	12, 196/ 4
demonio meridiano." The Second	<b>Chapter</b>	The fourth temptation, Cousin	12, 200/ 4
any man. The Third	<b>Chapter</b>	Since a man is	12, 203/ 6
blown down. The Fourth	<b>Chapter</b>	For if we now	12, 205/ 18
of fortune The Fifth	<b>Chapter</b>	For first to begin	12, 206/ 2
and possessions. The Sixth	<b>Chapter</b>	Lands and possessions many	12, 207/ 5
be considered. The Seventh	<b>Chapter</b>	We shall yet, Cousin	12, 209/ 17
present life. The Eighth	<b>Chapter</b>	Now riches loved and	12, 210/ 3
worldly pleasures. The Ninth	<b>Chapter</b>	ANTHONY Let us now	12, 211/ 5
Of flattery. The Tenth	<b>Chapter</b>	And into this pleasant	12, 212/ 23
worldly commodity. The Eleventh	<b>Chapter</b>	Let us now consider	12, 219/ 12
the soul. The Twelfth	<b>Chapter</b>	And thus far have	12, 223/ 6
also in the twentieth	<b>chapter</b>	of the Proverbs: "Qui	12, 224/ 5
them thus. The Thirteenth	<b>Chapter</b>	VINCENT Verily, good Uncle	12, 225/ 23
said persecution. The Fourteenth	<b>Chapter</b>	VINCENT I cannot in	12, 228/ 3
safe before. The Fifteenth	<b>Chapter</b>	ANTHONY Methinketh, Cousin, that	12, 238/ 4
which in the sixth	<b>chapter</b>	of St. Matthew saith	12, 239/ 17
worldly substance. The Sixteenth	<b>Chapter</b>	ANTHONY Much less than	12, 242/ 18
bodily pain. The Seventeenth	<b>Chapter</b>	VINCENT Forsooth, Uncle, as	12, 244/ 25
against captivity. The Eighteenth	<b>Chapter</b>	And therefore now being	12, 250/ 11
comfort thereagainst. The Nineteenth	<b>Chapter</b>	ANTHONY That shall I	12, 255/ 10
very deed. The Twentieth	<b>Chapter</b>	VINCENT In good faith	12, 270/ 13
painful death. The Twenty-first	<b>Chapter</b>	VINCENT Forsooth, Uncle (our	12, 280/ 16
life only. The Twenty-second	<b>Chapter</b>	And first, I perceive	12, 283/ 3
the faith. The Twenty-third	<b>Chapter</b>	How can any faithful	12, 288/ 20
saying in the ninth	<b>chapter</b>	of St. Luke: "Qui	12, 290/ 17
the faith. The Twenty-fourth	<b>Chapter</b>	VINCENT In good faith	12, 292/ 12
himself in the twelfth	<b>chapter</b>	of Saint Matthew, and	12, 299/ 24
and in the third	<b>chapter</b>	of St. Mark, where	12, 299/ 25
right naught. The Twenty-fifth	<b>Chapter</b>	Howbeit, what should we	12, 302/ 22
Luke in the twelfth	<b>chapter</b>	rehearseth: "Dico autem vobis	12, 303/ 7
painful death. The Twenty-sixth	<b>Chapter</b>	ANTHONY Forsooth, Cousin, if	12, 305/ 3
second and the third	<b>chapter</b>	of the Apocalypse; there	12, 310/ 13
his sake. The Twenty-seventh	<b>Chapter</b>	Surely, Cousin, as I	12, 312/ 4
nor Abraham to his	<b>charge</b>	. And therefore, Cousin, this	12, 56/ 6
commandment committed unto his	<b>charge</b>	alone, that because our	12, 181/ 11
are belonging to our	<b>charge</b>	, either by nature, or	12, 182/ 13
commandment are in our	<b>charge</b>	, our parents. For by	12, 183/ 4
the parents in the	<b>charge</b>	of the children; yet	12, 183/ 13
only so to my	<b>charge</b>	alone, that none other	12, 183/ 28
retinue at his continual	<b>charge</b>	, that lest they should	12, 188/ 24
every man cure and	<b>charge</b>	of his neighbor), there	12, 202/ 28
Finally, the cost and	<b>charge</b>	, the danger and peril	12, 222/ 3

lie never so great	<b>charge</b>	upon him, yet his	12, 272/ 3
a good discreet confessor,	<b>charged</b>	him to do so	12, 115/ 11
that prohibition discharged, and	<b>charged</b>	with the contrary commandment	12, 136/ 24
I reckon myself surely	<b>charged</b>	with him, till I	12, 183/ 1
counseleth, "Non vosmet defendentes	<b>charissimi</b>	" (Defend not yourselves, most	12, 34/ 6
what good pass the	<b>charitable</b>	purpose came: as her	12, 125/ 9
think his neighbors very	<b>charitable</b>	, to the intent that	12, 184/ 5
the Apostle commanded them	<b>charitably</b>	to receive him again	12, 57/ 27
now shall it be	<b>charitably</b>	done, if some good	12, 146/ 30
for hope, and for	<b>charity</b>	, and for every such	12, 21/ 10
faith, rather than to	<b>charity</b>	. For this grant they	12, 39/ 32
compained with her sister	<b>charity</b>	. And then saith the	12, 39/ 33
virtues, faith, hope, and	<b>charity</b>	, of all these three	12, 40/ 3
three the greatest is	<b>charity</b>	), and therefore as worthy	12, 40/ 3
every man bound of	<b>charity</b>	, not only to pray	12, 46/ 24
affections: so that of	<b>charity</b>	sorry should we be	12, 58/ 6
were well purged. For	<b>charity</b>	covereth a multitude of	12, 76/ 25
soul, give of your	<b>charity</b>	some fruitful exhortation. And	12, 80/ 20
and have made of	<b>charity</b>	this voyage for his	12, 132/ 23
good folk for their	<b>charity</b>	, especially good priests in	12, 155/ 17
that the duty of	<b>charity</b>	bindeth and straineth him	12, 172/ 28
they very far from	<b>charity</b>	, and do (you wot	12, 173/ 30
of Christian love and	<b>charity</b>	in his breast, but	12, 202/ 29
to visit of her	<b>charity</b>	a poor prisoner there	12, 277/ 7
much part of her	<b>charity</b>	for alms; but he	12, 277/ 19
fain would be. And	<b>charity</b>	can it not be	12, 285/ 5
joined with hope and	<b>charity</b>	), while the scripture so	12, 288/ 26
true faith, and due	<b>charity</b>	, and attain in such	12, 300/ 19
with a firebrand of	<b>charity</b>	. For surely if we	12, 318/ 19
themselves; that fire of	<b>charity</b>	thrown in his face	12, 318/ 22
she enchanted with a	<b>charm</b>	, and gathered with her	12, 63/ 11
I mean, of the	<b>Charterhouse</b>	order, such as never	12, 276/ 23
Scylla, drive him into	<b>Charybdis</b>	. He must do as	12, 120/ 12
fear of falling into	<b>Charybdis</b>	on the other side	12, 148/ 4
him from Scylla toward	<b>Charybdis</b>	first in all that	12, 148/ 5
sure after him, and	<b>chased</b>	him so long that	12, 294/ 20
that he loveth, he	<b>chastiseth</b>	. "Et flagellat omnem filium	12, 42/ 29
Paul saith, that God	<b>chastiseth</b>	all them that he	12, 43/ 17
thither whom he never	<b>chastiseth</b>	, nor never do vouchsafe	12, 43/ 20
and violation of their	<b>chastity</b>	. But now this good	12, 142/ 3
which may somewhat better	<b>cheap</b>	afford them, you wot	12, 116/ 28
all this yet better	<b>cheap</b>	, that is to wit	12, 229/ 24
God a very good,	<b>cheap</b>	thanks. And on the	12, 249/ 12

one penny the better	<b>cheap</b>	, but that he shall	12, 300/ 14
sweat dropping down his	<b>cheeks</b>	, that I marveled not	12, 94/ 20
then? If a man's	<b>cheeks</b>	glow sometimes for shame	12, 290/ 23
her husband so good	<b>cheer</b>	out of doors, that	12, 81/ 7
manner of new heavy	<b>cheer</b>	or countenance for her	12, 215/ 20
way with a good	<b>cheer</b>	and a glad heart	12, 289/ 22
a bag full of	<b>cherrystones</b>	, and cast such a	12, 285/ 16
the manner of a	<b>cheverel</b>	point, to serve on	12, 120/ 5
come to an evil	<b>cheving</b>	. For beside many other	12, 191/ 16
to keep her young	<b>chickens</b>	from the kite, nestleth	12, 103/ 32
the hen gathereth her	<b>chickens</b>	under her wings, and	12, 104/ 12
unto him even those	<b>chickens</b>	of his that willfully	12, 104/ 18
sport to hear her	<b>chide</b>	, but little they looked	12, 125/ 25
prison they brawl and	<b>chide</b>	, in this they run	12, 273/ 10
comfortless, as though your	<b>chief</b>	comfort stood in me	12, 4/ 29
is not only the	<b>chief</b>	comfort of all, but	12, 10/ 20
folly seek for their	<b>chief</b>	ease and comfort anywhere	12, 17/ 11
thereof before, yet the	<b>chief</b>	part and the principal	12, 20/ 13
suppose is all your	<b>chief</b>	hold, because that you	12, 54/ 1
his holy prayers, the	<b>chief</b>	seemeth me those that	12, 67/ 2
reckon I for the	<b>chief</b>	. And these prayers of	12, 67/ 19
first, agreed that our	<b>chief</b>	comfort must be of	12, 83/ 10
knew him for the	<b>chief</b>	of the publicans, that	12, 176/ 14
Zacchaeus, not only the	<b>chief</b>	of that fellowship, but	12, 176/ 17
great thing that they	<b>chief</b>	like all therein, is	12, 219/ 17
under him, yet) the	<b>chief</b>	jailer over this whole	12, 271/ 21
Cousin, that God, the	<b>chief</b>	jailer, as I say	12, 272/ 17
the king, and our	<b>chief</b>	jailer too, suffereth us	12, 273/ 14
devils both, and our	<b>chief</b>	jailer God too, God	12, 273/ 22
But that God, our	<b>chief</b>	jailer in this world	12, 274/ 7
seen before. God our	<b>chief</b>	jailer, as himself is	12, 274/ 17
the thing that we	<b>chiefly</b>	thought upon, not the	12, 79/ 2
or a poor fatherless	<b>child</b>	, and rather suffer sorrow	12, 34/ 15
loveth, and scourgeth every	<b>child</b>	that he receiveth, and	12, 43/ 17
doth sometimes with her	<b>child</b>	, which, when the little	12, 45/ 30
that he had no	<b>child</b>	of his own body	12, 54/ 24
the mother and the	<b>child</b>	both? Isaac, that was	12, 54/ 28
Isaac, that was the	<b>child</b>	of promise, although God	12, 55/ 1
like a woman with	<b>child</b>	for her lusts) to	12, 261/ 21
neither man, woman, nor	<b>child</b>	, would they never so	12, 266/ 22
be ministered unto a	<b>child</b>	, or to some childish	12, 293/ 15
little from their very	<b>childhood</b>	to accustom them dulcely	12, 198/ 26
had kept from his	<b>childhood</b>	a bag full of	12, 285/ 16

inordinate, and were very	<b>childish</b>	. For it were to	12, 52/ 4
that were children many	<b>childish</b>	tales. But as Pliny	12, 114/ 21
and sing after their	<b>childish</b>	fashion the tune of	12, 192/ 25
is so very a	<b>childish</b>	fantasy, that in a	12, 277/ 27
child, or to some	<b>childish</b>	man either, they will	12, 293/ 15
great vengeance upon the	<b>children</b>	of Israel, and after	12, 26/ 11
prosperity was to the	<b>children</b>	of Israel promised in	12, 69/ 24
as men to make	<b>children</b>	learn give them cakebread	12, 69/ 27
after the manner of	<b>children</b>	in lack of wit	12, 69/ 29
is, a teacher of	<b>children</b>	; or (as they call	12, 69/ 30
took heed to her	<b>children</b>	, they called her Mother	12, 114/ 15
tell us that were	<b>children</b>	many childish tales. But	12, 114/ 21
with his wife and	<b>children</b>	almost all the week	12, 116/ 21
wax not wayward, as	<b>children</b>	do that are waked	12, 132/ 7
ever he shooteth as	<b>children</b>	do that love to	12, 159/ 17
his wife and his	<b>children</b>	, and his brethren and	12, 174/ 25
By nature, as our	<b>children</b>	; by law, as our	12, 182/ 15
to provide for the	<b>children</b>	: provide, I mean, conveniently	12, 183/ 7
the charge of the	<b>children</b>	; yet not only God	12, 183/ 13
also compelleth, that the	<b>children</b>	should both in reverent	12, 183/ 14
the bare bones, their	<b>children</b>	he chooseth where he	12, 191/ 5
war, and some young	<b>children</b>	he causeth to be	12, 191/ 10
proved true, that when	<b>children</b>	have in Buda fallen	12, 192/ 23
in my days, when	<b>children</b>	in divers parts of	12, 192/ 27
in sport, wherein some	<b>children</b>	have yet taken great	12, 192/ 30
their servants and their	<b>children</b>	, even beginning in their	12, 198/ 24
point one condition of	<b>children</b>	, that praise must prick	12, 218/ 29
with a stick, as	<b>children</b>	do? Would God I	12, 219/ 28
his wife and his	<b>children</b>	license to be with	12, 264/ 15
also weak women and	<b>children</b>	. And since the strength	12, 316/ 15
it is not the	<b>children's</b>	part to provide for	12, 183/ 5
I say, not of	<b>children's</b>	plays, nor of children's	12, 193/ 4
children's plays, nor of	<b>children's</b>	songs, but old shrews'	12, 193/ 4
days, there goeth your	<b>children's</b>	inheritance away again. But	12, 234/ 12
tributaries, as he doth	<b>Chios</b>	, Cyprus, or Candia, but	12, 190/ 21
stood hewing with his	<b>chip-axe</b>	upon a piece of	12, 125/ 10
man up with his	<b>chip-axe</b>	, and at a chop	12, 125/ 23
matter almost of three	<b>chips</b>	(but if it were	12, 277/ 28
stand unto our own	<b>choice</b>	, except it so be	12, 21/ 29
God offer us the	<b>choice</b>	himself (as he did	12, 21/ 30
to David in the	<b>choice</b>	of his own punishment	12, 21/ 31
askings, but refer the	<b>choice</b>	to God at his	12, 22/ 24
own election and free	<b>choice</b>	, but so by force	12, 25/ 19

that of their own	<b>choice</b>	they took it not	12, 100/ 5
willingly of his own	<b>choice</b>	, with much other hardness	12, 276/ 22
now put in the	<b>choice</b>	of the both, they	12, 304/ 7
up, nor even there	<b>choke</b>	it up and stifle	12, 296/ 22
of hot blood and	<b>cholera</b>	, he maketh those humors	12, 150/ 12
people), we may foolishly	<b>choose</b>	the worse; and by	12, 22/ 1
justice, and that rather	<b>choose</b>	to take harm than	12, 33/ 19
for sixpence buy and	<b>choose</b>	the best, but out	12, 116/ 27
plucked, and stand and	<b>choose</b>	them by day, but	12, 116/ 30
remembrance. Let him also	<b>choose</b>	himself some secret solitary	12, 164/ 15
if they should needs	<b>choose</b>	, had lever be such	12, 265/ 21
love live so to	<b>choose</b>	, is but an horror	12, 277/ 4
write) to elect and	<b>choose</b>	men unto honorable rooms	12, 309/ 25
bones, their children he	<b>chooseth</b>	where he list in	12, 191/ 6
with that axe-head to	<b>chop</b>	off that unhappy head	12, 125/ 14
chip-axe, and at a	<b>chop</b>	chopped off her head	12, 125/ 23
and at a chop	<b>chopped</b>	off her head indeed	12, 125/ 23
in any tribulation, when	<b>Christ</b>	and his Holy Spirit	12, 5/ 10
faith of our Savior	<b>Christ</b>	, and fall to the	12, 6/ 32
physician, our blessed Savior	<b>Christ</b>	, whose holy manhood God	12, 11/ 25
was himself sore against	<b>Christ</b>	, till Christ gave him	12, 17/ 22
sore against Christ, till	<b>Christ</b>	gave him a great	12, 17/ 22
forsake the faith of	<b>Christ</b>	; if this man would	12, 32/ 25
satisfactory. But now shall	<b>Christ</b>	for his forsaking of	12, 33/ 2
himself the words that	<b>Christ</b>	hath taught him for	12, 34/ 21
merit and satisfaction that	<b>Christ</b>	hath merited and satisfied	12, 36/ 26
that narrow point, while	<b>Christ</b>	saith in the scripture	12, 39/ 22
Know you not, that	<b>Christ</b>	must suffer, and so	12, 43/ 5
sorrow, pain, and torment).	<b>Christ</b>	describeth his wealth and	12, 55/ 25
door, that laid neither	<b>Christ</b>	nor Abraham to his	12, 56/ 6
drowning, they prayed unto	<b>Christ</b>	and said, "Salva nos	12, 58/ 20
learned men say, that	<b>Christ</b>	, albeit that he was	12, 66/ 9
gloria est Dei patris" (	<b>Christ</b>	hath humbled himself, and	12, 66/ 16
that our Lord Jesus	<b>Christ</b>	is in the glory	12, 66/ 22
cannot be confounded. And	<b>Christ</b>	saith, he that cometh	12, 76/ 27
to the Passion of	<b>Christ</b>	, by which only are	12, 93/ 9
well the laws of	<b>Christ</b>	. Let go their peevish	12, 94/ 6
but the death of	<b>Christ</b>	. "For he is our	12, 94/ 7
therefore, and lean to	<b>Christ</b>	alone, good Christian people	12, 94/ 16
so shrill he cried	<b>Christ</b>	in their ears, and	12, 94/ 18
they should take from	<b>Christ</b>	the thanks of his	12, 94/ 25
abuseth the name of	<b>Christ</b>	and of his bitter	12, 95/ 4
of the name of	<b>Christ</b>	: and crying his Passion	12, 95/ 8

till the birth of	<b>Christ</b>	, was not, I ween	12, 96/ 1
pavise is our Savior	<b>Christ</b>	himself. And yet is	12, 106/ 11
the devil's wonders. For	<b>Christ</b>	and his saints have	12, 136/ 4
for Christ's sake, as	<b>Christ</b>	was killed for him	12, 144/ 2
he would die for	<b>Christ</b>	as Christ died for	12, 144/ 4
die for Christ as	<b>Christ</b>	died for him, it	12, 144/ 4
of some other: for	<b>Christ</b>	, pardie, killed not himself	12, 144/ 6
she bethought her, that	<b>Christ</b>	was bound to a	12, 144/ 12
he longed to follow	<b>Christ</b>	no further. VINCENT Indeed	12, 144/ 21
when he saw that	<b>Christ</b>	would cast him out	12, 153/ 5
Here meaneth our Savior	<b>Christ</b>	, that none can be	12, 174/ 27
be Christ's disciple; since	<b>Christ</b>	teacheth us to love	12, 175/ 2
at such time as	<b>Christ</b>	called aloud unto him	12, 176/ 8
people murmured much that	<b>Christ</b>	would call him and	12, 176/ 12
down, and gladly received	<b>Christ</b>	, and said: "Lo, Lord	12, 176/ 26
Augustine saith: Though	<b>Christ</b>	saith, "Give every man	12, 181/ 16
better. For else would	<b>Christ</b>	have canned her much	12, 185/ 12
diminish the faith of	<b>Christ</b>	, and dilate the faith	12, 190/ 5
from the faith of	<b>Christ</b>	every one, or else	12, 191/ 15
forsake the faith of	<b>Christ</b>	, and turn to the	12, 191/ 22
evermore I trust in	<b>Christ</b>	, good Uncle, that he	12, 193/ 13
the true faith of	<b>Christ</b>	to fall into Mahomet's	12, 194/ 27
as St. Peter answered	<b>Christ</b>	, that he would rather	12, 196/ 27
forsake the faith of	<b>Christ</b>	with his mouth, and	12, 197/ 12
other therein. Finally, when	<b>Christ</b>	spoke so often and	12, 198/ 5
pain and torment that	<b>Christ</b>	suffered for them, and	12, 198/ 16
for the faith of	<b>Christ</b>	he useth both twain	12, 201/ 8
forsake the faith of	<b>Christ</b>	. Yea, I may say	12, 229/ 23
compelled utterly to forsake	<b>Christ</b>	, nor all the whole	12, 229/ 25
be letted to praise	<b>Christ</b>	also, and to call	12, 229/ 29
Nay, nay, my lord,	<b>Christ</b>	hath not so great	12, 230/ 2
light and darkness, between	<b>Christ</b>	and Belial?) And he	12, 230/ 8
you, make you deny	<b>Christ</b>	altogether, and take Mahomet	12, 230/ 25
forth with you, yet	<b>Christ</b>	will (as I said	12, 230/ 29
have you do against	<b>Christ</b>	to the harm of	12, 231/ 24
words of our Savior	<b>Christ</b>	, we should, as methink	12, 240/ 3
we deliver it unto	<b>Christ</b>	himself. And then what	12, 240/ 11
saying of our Savior	<b>Christ</b>	is not a poet's	12, 240/ 24
the gracious counsel of	<b>Christ</b>	, that the comfort of	12, 241/ 23
sake, than unfaithfully forsake	<b>Christ</b>	for them, which, while	12, 244/ 9
meekness of our Savior	<b>Christ</b>	himself, that he being	12, 254/ 21
for the faith of	<b>Christ</b>	(if we die both	12, 288/ 25
for the faith of	<b>Christ</b>	, while how vile and	12, 290/ 4

confess the faith of	<b>Christ</b>	: then with fleeing from	12, 290/ 13
fire for shame when	<b>Christ</b>	shall show himself ashamed	12, 290/ 24
of the name of	<b>Christ</b>	, went their way from	12, 290/ 29
therewithal, that our master	<b>Christ</b>	, not the master only	12, 291/ 21
forsaketh the faith of	<b>Christ</b>	, putteth himself in the	12, 302/ 26
without great cause, that	<b>Christ</b>	gave us so good	12, 303/ 5
headless. Our head is	<b>Christ</b>	, and therefore to him	12, 311/ 16
The same way that	<b>Christ</b>	walked, the same way	12, 311/ 20
Knew you not that,	<b>Christ</b>	must suffer passion, and	12, 311/ 25
into the kingdom of	<b>Christ</b>	with ease, when himself	12, 311/ 27
the painful death of	<b>Christ</b>	is sufficient to make	12, 312/ 1
more than shame, that	<b>Christ</b>	shall see his Catholics	12, 314/ 14
of the love to	<b>Christ</b>	, that he both had	12, 315/ 1
him that our captain	<b>Christ</b>	is with us, and	12, 318/ 16
let us consider by	<b>Christ's</b>	saying unto them, that	12, 13/ 7
by the means of	<b>Christ's</b>	Passion (if the man	12, 25/ 13
thief that hung on	<b>Christ's</b>	right hand. Did not	12, 26/ 27
their laws, but by	<b>Christ's</b>	too, as manslaughter, adultery	12, 32/ 22
sin, dieth now for	<b>Christ's</b>	sake, while he might	12, 32/ 28
through the merit of	<b>Christ's</b>	Passion, I mean, without	12, 32/ 30
through the merit of	<b>Christ's</b>	Passion as a means	12, 35/ 21
through the merit of	<b>Christ's</b>	bitter Passion, without which	12, 36/ 23
together in profession of	<b>Christ's</b>	name, so agree they	12, 38/ 11
price God setteth through	<b>Christ's</b>	Passion, and for that	12, 39/ 8
heaven serve but for	<b>Christ's</b>	disciples, and they be	12, 43/ 14
sowing the seed of	<b>Christ's</b>	faith, outran all the	12, 91/ 20
peevish penance, diminish never	<b>Christ's</b>	thanks, nor look to	12, 94/ 13
save yourself. It is	<b>Christ's</b>	death, I tell you	12, 94/ 14
must save us all:	<b>Christ's</b>	death, I tell you	12, 94/ 15
good Christian people, for	<b>Christ's</b>	dear bitter Passion." Now	12, 94/ 17
he came forth with	<b>Christ's</b>	bitter Passion, and that	12, 94/ 19
all our penance without	<b>Christ's</b>	Passion were not worth	12, 95/ 11
our own deeds without	<b>Christ's</b>	death: where we confess	12, 95/ 13
once, and then let	<b>Christ's</b>	Passion pay for all	12, 99/ 12
the common faith of	<b>Christ's</b>	Catholic Church. Many other	12, 133/ 28
so especially participant of	<b>Christ's</b>	Passion, that he shall	12, 134/ 16
have killed himself for	<b>Christ's</b>	sake, as Christ was	12, 144/ 1
have special remembrance of	<b>Christ's</b>	Passion, and pray him	12, 156/ 15
some pitiful image of	<b>Christ's</b>	bitter Passion (the beholding	12, 164/ 20
thereof, he cannot be	<b>Christ's</b>	disciple; since Christ teacheth	12, 175/ 2
prince's duty according to	<b>Christ's</b>	express commandment, "Reddite quae	12, 179/ 4
damnation. As for since	<b>Christ's</b>	days to the world's	12, 179/ 20
in no time since	<b>Christ's</b>	days hitherto, nor (as	12, 179/ 26

compass, that according to	<b>Christ's</b>	words, "Filius hominis quum	12, 193/ 31
Christians, for hatred of	<b>Christ's</b>	true Catholic faith, that	12, 200/ 21
to the poor for	<b>Christ's</b>	sake, we deliver it	12, 240/ 11
is in the keeping (	<b>Christ's</b>	faith refused for them	12, 244/ 5
rather forsake them for	<b>Christ's</b>	sake, than unfaithfully forsake	12, 244/ 9
every whit than of	<b>Christ's</b>	holy faith to forsake	12, 245/ 12
great weight, that in	<b>Christ's</b>	cause ought to move	12, 277/ 26
suffer the thing for	<b>Christ's</b>	faith, that we worldly	12, 290/ 26
should make us for	<b>Christ's</b>	sake abide and endure	12, 305/ 2
to the keeping of	<b>Christ's</b>	faith) speak of the	12, 305/ 6
to the suffering for	<b>Christ's</b>	sake in this world	12, 305/ 22
prophet Isaiah prophesying of	<b>Christ's</b>	incarnation, may properly be	12, 309/ 2
imagination and remembrance of	<b>Christ's</b>	bitter painful Passion, of	12, 312/ 13
that the remembrance of	<b>Christ's</b>	kindness in suffering his	12, 314/ 18
of those other things,	<b>Christ's</b>	death, hell and heaven	12, 314/ 29
us too faint, remember	<b>Christ's</b>	strength. In our fear	12, 318/ 26
fear, let us remember	<b>Christ's</b>	painful agony, that himself	12, 318/ 27
had been killed for	<b>Christ's</b>	sake before. What folly	12, 319/ 10
he had been for	<b>Christ's</b>	faith cruelly killed yesterday	12, 319/ 14
in all places of	<b>Christendom</b>	, a customable manner of	12, 4/ 9
the whole corps of	<b>Christendom</b>	, since all Christendom was	12, 8/ 7
of Christendom, since all	<b>Christendom</b>	was not able to	12, 8/ 7
if the princes of	<b>Christendom</b>	everywhere about would, whereas	12, 8/ 8
years wonderfully increased, and	<b>Christendom</b>	on the other side	12, 8/ 14
power in defense of	<b>Christendom</b>	against our common enemy	12, 38/ 13
all the corps of	<b>Christendom</b>	by so many hundred	12, 38/ 22
apostles followed, and all	<b>Christendom</b>	have kept the Lenten	12, 95/ 23
the whole corps of	<b>Christendom</b>	in every Christian region	12, 98/ 28
the common rules of	<b>Christendom</b>	, or any rules of	12, 133/ 25
testified, and well through	<b>Christendom</b>	known. And now shall	12, 146/ 28
there any country through	<b>Christendom</b>	, that lieth for him	12, 189/ 10
at every state of	<b>Christendom</b>	, priests, princes, rites, ceremonies	12, 192/ 7
very sure key of	<b>Christendom</b>	. And out of doubt	12, 193/ 7
the remnant of all	<b>Christendom</b>	: though he win it	12, 193/ 9
conclusion, how base soever	<b>Christendom</b>	be brought, it shall	12, 193/ 27
before that time shall	<b>Christendom</b>	be straited sore, and	12, 193/ 30
and the dilating of	<b>Christendom</b>	again before the world	12, 194/ 10
have a foul fall,	<b>Christendom</b>	spring and spread, flower	12, 194/ 12
in any country of	<b>Christendom</b>	. But glorious was he	12, 213/ 10
societas lucis ad tenebras?	<b>Christi</b>	ad Belial?" (What fellowship	12, 230/ 7
Turk so cruel to	<b>Christian</b>	folk as is the	12, 7/ 8
as is the false	<b>Christian</b>	that falleth from the	12, 7/ 9
if there were a	<b>Christian</b>	man that had among	12, 32/ 20

and this man among	<b>Christian</b>	men, all had he	12, 33/ 7
before, and as all	<b>Christian</b>	people this thousand year	12, 39/ 26
to Christ alone, good	<b>Christian</b>	people, for Christ's dear	12, 94/ 16
of Christendom in every	<b>Christian</b>	region, and the very	12, 98/ 28
little comfort unto every	<b>Christian</b>	man: by which we	12, 104/ 15
it. But now a	<b>Christian</b>	man, Cousin, that hath	12, 163/ 27
Cousin, that every rich	<b>Christian</b>	man that is reputed	12, 178/ 16
the Old Law, whereas	<b>Christian</b>	men must be full	12, 178/ 24
friend, or my foe,	<b>Christian</b>	man, or heathen; yet	12, 182/ 8
good household in good	<b>Christian</b>	order and fashion, and	12, 185/ 4
fully as a pure	<b>Christian</b>	fashion requireth, determined to	12, 185/ 18
he suffereth else no	<b>Christian</b>	man almost, but those	12, 190/ 18
But as for those	<b>Christian</b>	countries, that he useth	12, 190/ 20
all those useth he	<b>Christian</b>	people after sundry fashions	12, 190/ 24
times do to good	<b>Christian</b>	people that still persevere	12, 191/ 18
they heard such a	<b>Christian</b>	man speak opprobrious words	12, 191/ 20
as every true minded	<b>Christian</b>	man, and Christian woman	12, 192/ 19
minded Christian man, and	<b>Christian</b>	woman too, must have	12, 192/ 19
to prevail against his	<b>Christian</b>	country. ANTHONY That is	12, 193/ 15
we people of the	<b>Christian</b>	nations were such, as	12, 193/ 24
of correction over evil	<b>Christian</b>	people, that should be	12, 194/ 18
masters here of true	<b>Christian</b>	men's bodies, and owners	12, 195/ 11
further advise every good	<b>Christian</b>	body to remember and	12, 195/ 27
the mind, that every	<b>Christian</b>	man and woman must	12, 198/ 22
hath any spark of	<b>Christian</b>	love and charity in	12, 202/ 29
very far above any	<b>Christian</b>	estate, and any lords	12, 206/ 18
grace be lost into	<b>Christian</b>	men's hands likewise, when	12, 206/ 23
men's hands likewise, when	<b>Christian</b>	people shall be mended	12, 206/ 24
nay, in any king	<b>Christian</b>	, or heathen, you may	12, 208/ 13
the renouncing of the	<b>Christian</b>	faith: here, Uncle, I	12, 228/ 16
nor all the whole	<b>Christian</b>	faith, but only some	12, 229/ 26
his wars against all	<b>Christian</b>	kings, I shall not	12, 229/ 29
this country again unto	<b>Christian</b>	men, and you with	12, 234/ 4
the fervor of the	<b>Christian</b>	faith so sore fainteth	12, 242/ 22
to make any kind	<b>Christian</b>	man or woman well	12, 243/ 25
the confessing of his	<b>Christian</b>	faith. And therefore to	12, 243/ 29
if we be true	<b>Christian</b>	men, this can we	12, 247/ 4
we will be good	<b>Christian</b>	men, we shall have	12, 254/ 14
the hand of a	<b>Christian</b>	king, which use in	12, 257/ 4
ought to move a	<b>Christian</b>	man, and the one	12, 277/ 26
harm. And surely such	<b>Christian</b>	folk as by their	12, 286/ 14
to encourage every kind	<b>Christian</b>	man and woman, to	12, 312/ 9
think in every country	<b>Christian</b>	and heathen both, experience	12, 313/ 21

ween, almost every good	<b>Christian</b>	man would very fain	12, 319/ 13
and the false renegade	<b>Christians</b>	many times do to	12, 191/ 17
persecution against the faithful	<b>Christians</b>	, for hatred of Christ's	12, 200/ 21
dissolui et esse com	<b>Christo</b>	: bonum autem mihi manere	12, 284/ 18
to be their own	<b>Christs</b>	, and pay their own	12, 93/ 12
An nesciebatis, quia oportebat	<b>Christum</b>	pati, et sic introire	12, 43/ 4
Emmaus, "Nesciebatis quia oportebat	<b>Christum</b>	pati, et sic introire	12, 311/ 24
of our Mother Holy	<b>Church</b>	. And toward our help	12, 20/ 22
see that the whole	<b>Church</b>	in the common service	12, 46/ 16
common prayers of the	<b>Church</b>	too. Then say you	12, 49/ 28
Besides this, Cousin, the	<b>Church</b>	, ye wot well, adviseth	12, 52/ 9
himself. Then, since the	<b>Church</b>	adviseth every man to	12, 52/ 20
showeth that the whole	<b>Church</b>	without intermission prayed incessantly	12, 58/ 16
God instructeth his Catholic	<b>Church</b>	; then shall we consider	12, 75/ 10
they forget that the	<b>Church</b>	hath ever taught them	12, 95/ 10
faith of Christ's Catholic	<b>Church</b>	. Many other tokens are	12, 133/ 29
common faith of the	<b>Church</b>	; then have you an	12, 134/ 7
saith, and all the	<b>Church</b>	teacheth, except himself be	12, 136/ 15
a prayer in the	<b>Church</b>	of marvelous old antiquity	12, 155/ 21
in use in the	<b>Church</b>	many years before St	12, 155/ 25
able to build neither	<b>church</b>	, nor house? Who should	12, 180/ 21
were corpses carried to	<b>church</b>	, and sing after their	12, 192/ 25
great man of the	<b>church</b>	, and a great state	12, 213/ 7
the laws of the	<b>Church</b>	. A world it was	12, 214/ 21
but only to the	<b>church</b>	set fast by their	12, 276/ 24
solicitude about all the	<b>churches</b>	.) And yet saith he	12, 311/ 1
go thrice about a	<b>churchyard</b>	, and never think on	12, 197/ 24
inimicus tuus, da illi	<b>cibum</b>	" (If thine enemy be	12, 182/ 5
Blonidina et apud Divius	<b>Ciprianus</b>	quidam et relictus pro	12, 246/ 32
diabolus quasi leo rugiens	<b>circuit</b>	, quarens quem devoret" (Your	12, 149/ 22
man's person within the	<b>circuit</b>	of a certain space	12, 257/ 21
therein a very great	<b>circuit</b>	about; yea add yet	12, 264/ 19
Peter) "sicut leo rugiens	<b>circuit</b>	querens quem devoret" (Your	12, 318/ 6
lion, runneth about in	<b>circuit</b>	, seeking whom he may	12, 318/ 7
in the psalm: "Scuto	<b>circumdabit</b>	te veritas eius, non	12, 105/ 17
For, "scuto," saith he, "	<b>circumdabit</b>	te veritas eius" (with	12, 106/ 17
of the Prophet: "Scuto	<b>circumdabit</b>	te veritas eius, a	12, 157/ 18
Dei celi commorabitur. Scuto	<b>circumdabit</b>	te veritas eius, non	12, 166/ 12
before. To peruse every	<b>circumstance</b>	that might, Cousin, in	12, 173/ 21
without consideration of the	<b>circumstances</b>	. Holy St. Augustine telleth	12, 173/ 8
the differences of the	<b>circumstances</b>	make great change in	12, 182/ 10
there were none other	<b>circumstances</b>	more pleasant unto God	12, 185/ 8
destruction of the five	<b>cities</b>	no heaviness to his	12, 54/ 16

of the noble strong	<b>city</b>	of the Rhodes, the	12, 8/ 5
sacrilege at the great	<b>city</b>	of Jericho, whereupon God	12, 26/ 10
Paul saith) our dwelling	<b>city</b>	here, but we be	12, 41/ 7
be seeking for the	<b>city</b>	that is to come	12, 41/ 7
they did at the	<b>city</b>	of Nineveh, and as	12, 52/ 12
king and all the	<b>city</b>	, but they wailed, and	12, 95/ 27
he caused the whole	<b>city</b>	go in solemn procession	12, 155/ 24
We have here no	<b>city</b>	nor dwelling country at	12, 251/ 18
of a great long	<b>city</b>	, and that all along	12, 289/ 11
the name of the	<b>city</b>	of my God, the	12, 310/ 9
in perils in the	<b>city</b>	, in perils in desert	12, 310/ 26
in his work De	<b>Civitate</b>	Dei, that there was	12, 130/ 17
saith, "Non habemus hic	<b>civitatem</b>	manentem, sed futuram inquerimus	12, 251/ 17
Bridget's order; and St.	<b>Clare's</b>	much like, and, in	12, 276/ 25
color of the kite's	<b>claw</b>	, and maketh her look	12, 29/ 16
so from the devil's	<b>claws</b>	, the ravenous kite of	12, 104/ 1
they fall into the	<b>claws</b>	or the teeth of	12, 108/ 13
on him with his	<b>claws</b>	, till he see him	12, 317/ 30
that without revelation may	<b>clean</b>	stand out of dread	12, 8/ 26
changed each to the	<b>clean</b>	contrary: poor Lazarus from	12, 55/ 31
confession, and make us	<b>clean</b>	to God and ready	12, 76/ 13
and is not all	<b>clean</b>	excusable that we be	12, 83/ 16
washed us there all	<b>clean</b>	with the water of	12, 94/ 10
not very pure and	<b>clean</b>	, and none unclean thing	12, 98/ 13
now coming from shrift	<b>clean</b>	soiled from his sins	12, 118/ 1
and though we cannot	<b>clean</b>	avoid it and put	12, 282/ 22
faith should cleanse him	<b>clean</b>	of all his sins	12, 284/ 25
should soon fall as	<b>clean</b>	from us, as those	12, 295/ 19
not in a very	<b>cleanly</b>	place: but the pride	12, 158/ 20
From mine hid sins	<b>cleanse</b>	thou me, good Lord	12, 226/ 22
for the faith should	<b>cleanse</b>	him clean of all	12, 284/ 25
shall enter into heaven;	<b>cleansed</b>	shall it be and	12, 98/ 14
pain) the purgation and	<b>cleansing</b>	of his soul, with	12, 25/ 33
so desire), beside the	<b>cleansing</b>	and purging of our	12, 36/ 15
the priest in the	<b>cleansing</b>	days pray for them	12, 115/ 5
thereby of the more	<b>clear</b>	conscience, somewhat a little	12, 28/ 4
with sin cumbered or	<b>clear</b>	. Howbeit I will advise	12, 30/ 5
And that appeareth meetly	<b>clear</b>	by this, that though	12, 141/ 12
but sometimes set it	<b>clear</b>	at right naught, and	12, 155/ 3
as the proof appeareth	<b>clear</b>	in Lazarus and Abraham	12, 175/ 26
not yet always so	<b>clear</b>	departed from all worldly	12, 185/ 24
Candia, but reckoneth for	<b>clear</b>	conquest, and utterly taketh	12, 190/ 21
these folk of the	<b>clearer</b>	conscience in the fervor	12, 28/ 17

to cure him and	<b>clearly</b>	discharge him of all	12, 25/ 15
unto their own days	<b>clearly</b>	believed against them, and	12, 98/ 29
and been in conclusion	<b>clearly</b>	delivered of it, and	12, 123/ 1
Some folk have been	<b>clearly</b>	rid of such pestilent	12, 155/ 5
that might he call	<b>clearly</b>	his own. ANTHONY This	12, 177/ 12
but a thing so	<b>clearly</b>	proved true, that no	12, 267/ 2
but also see very	<b>clearly</b>	proved, that it can	12, 270/ 16
death their lover should	<b>clearly</b>	see how faithfully they	12, 313/ 16
living, and thereby the	<b>clearness</b>	of their conscience, may	12, 31/ 11
to say, that the	<b>clearness</b>	of his own conscience	12, 31/ 17
great comfort in the	<b>clearness</b>	of his conscience, that	12, 33/ 21
thereunto. Zacchaeus, lo, that	<b>climbed</b>	up into the tree	12, 176/ 7
help, shall so be	<b>clipped</b>	in on every side	12, 107/ 15
of his old rain-beaten	<b>cloak</b>	, that is but the	12, 109/ 20
very virtuous place, a	<b>close</b>	religion, and therein had	12, 80/ 1
fair cow in a	<b>close</b>	walking with her young	12, 119/ 5
that he keep himself	<b>close</b>	in his warm den	12, 133/ 19
meet even at the	<b>close</b>	together. ANTHONY Well, Cousin	12, 187/ 3
in a manner all	<b>close</b>	religious houses. And yet	12, 276/ 26
and in such wise	<b>closed</b>	together again, that the	12, 159/ 4
makers of any manner	<b>cloth</b>	, if there lacked men	12, 180/ 22
garnished in silk, but	<b>cloth</b>	is within a little	12, 210/ 8
he fasted and went	<b>clothed</b>	in sackcloth and all	12, 95/ 25
the substance that is	<b>clothed</b>	therewith: but also of	12, 109/ 16
that overcometh shall be	<b>clothed</b>	in white clothes, and	12, 309/ 14
saith, (and not your	<b>clothes</b>	). And the prophet David	12, 96/ 15
be clothed in white	<b>clothes</b>	, and I shall confess	12, 309/ 14
to wit, of the	<b>clothing</b>	, than of the substance	12, 109/ 16
that serve for the	<b>clothing</b>	of the body. And	12, 109/ 17
affection aloft into the	<b>clouds</b>	, where we ween we	12, 158/ 10
so high in the	<b>clouds</b>	, and be the man	12, 158/ 15
a loving hen he	<b>clucketh</b>	home unto him even	12, 104/ 17
ever the more he	<b>clucketh</b>	for them, the further	12, 104/ 20
not come at his	<b>clucking</b>	, but ever the more	12, 104/ 19
and take away thy	<b>coat</b>	, leave him thy gown	12, 34/ 9
his gown or his	<b>coat</b>	. Now consider further yet	12, 109/ 21
be much like unto	<b>cobwebs</b>	, in which the little	12, 225/ 8
our Savior's sake, sit	<b>cock-a-hoop</b>	and fill in all	12, 99/ 11
key of another man's	<b>coffer</b>	, and rather are content	12, 210/ 20
admonetur homo, et vivens	<b>cogitat</b>	quid futurum sit." (Better	12, 69/ 12
common rule. "Et ipse	<b>cognovit</b>	figmentum suum, et propiciatur	12, 97/ 19
be in such wise	<b>coincident</b>	, that every tribulation the	12, 103/ 18
heavenly joys waxeth wonderful	<b>cold</b>	. If dread of hell	12, 83/ 23

verily both hot and	<b>cold</b>	throughout all my body	12, 88/ 13
while the hands were	<b>cold</b>	; but the selfsame parts	12, 88/ 16
instant both hot and	<b>cold</b>	at once. VINCENT By	12, 88/ 18
then both hot and	<b>cold</b>	at once; so he	12, 90/ 11
hap to die for	<b>cold</b>	. So held he still	12, 117/ 23
medicines (in their working)	<b>cold</b>	: yet if he hap	12, 147/ 24
many full poor and	<b>cold</b>	, and up we fly	12, 157/ 27
we come unto the	<b>cold</b>	ground again, and then	12, 158/ 3
so faint and so	<b>cold</b>	, that to the better	12, 197/ 18
else of nature very	<b>cold</b>	and dull. But out	12, 219/ 3
straw or on the	<b>cold</b>	ground (which manner of	12, 270/ 21
layeth, his on the	<b>cold</b>	ground. He wringeth them	12, 274/ 21
our faith wax so	<b>cold</b>	, and our hearts so	12, 281/ 6
in many fastings, in	<b>cold</b>	and nakedness, besides those	12, 310/ 29
the shame of our	<b>cold</b>	affection again toward God	12, 313/ 8
her twice. And how	<b>cold</b>	lovers be we then	12, 314/ 1
he needeth not to	<b>collar</b>	us, nor to stock	12, 272/ 22
in the stocks, nor	<b>collared</b>	fast by the neck	12, 256/ 1
with a megrim, he	<b>collareth</b>	them by the neck	12, 274/ 22
Uncle, that strait keeping,	<b>collaring</b>	, bolting, and stocking, with	12, 270/ 20
have read in the	<b>Collations</b>	of Cassian. And if	12, 129/ 11
rehearseth in a certain	<b>collection</b>	of his, that a	12, 84/ 5
common service useth diverse	<b>Collects</b>	, in which all men	12, 46/ 17
Iustus si ceciderit, non	<b>collidetur</b>	quia Dominus supponit manum	12, 102/ 22
too. "Non est nobis	<b>colluctatio</b>	adversus carnem et sanguinem	12, 101/ 18
Paul, "Non est nobis	<b>colluctatio</b>	adversus carnem et sanguinem	12, 317/ 23
fair fell with the	<b>color</b>	of the kite's claw	12, 29/ 15
wholesome tribulation. The next	<b>color</b>	of comparison is in	12, 73/ 19
you catch the most	<b>color</b>	to compare the wealthy	12, 73/ 28
own friends, and, under	<b>color</b>	of kindred, he maketh	12, 101/ 5
he cometh under the	<b>color</b>	of aid for the	12, 189/ 22
the right imagination of	<b>colors</b>	. The words that St	12, 308/ 30
be it an ass,	<b>colt</b>	, or a lion's whelp	12, 111/ 7
Cupio dissolui et esse	<b>com</b>	Christo: bonum autem mihi	12, 284/ 18
disease and sickness, should	<b>come</b>	, as I do now	12, 3/ 11
since these tidings have	<b>come</b>	hither so brim of	12, 6/ 19
already before the peril	<b>come</b>	, that the mountains would	12, 7/ 16
me in my bed	<b>come</b>	to my chamber door	12, 9/ 4
our principal comfort must	<b>come</b>	of God, we must	12, 12/ 8
none other good comfort	<b>come</b>	forth we must labor	12, 18/ 24
this first comfort may	<b>come</b>	. And thereunto seemeth me	12, 18/ 25
are his friends that	<b>come</b>	to visit and comfort	12, 18/ 28
if he had never	<b>come</b>	in tribulation, had been	12, 26/ 22

the other world to	<b>come</b>	for our sins in	12, 28/ 1
well the time was	<b>come</b>	in which he might	12, 29/ 29
sin that is to	<b>come</b>	. And therefore in this	12, 30/ 2
nor which would else	<b>come</b>	, and therefore is not	12, 30/ 19
and reward after to	<b>come</b>	; namely, since every man	12, 30/ 28
that since we shall	<b>come</b>	hence so void of	12, 36/ 3
meanwhile till this may	<b>come</b>	to pass, contentions, dispicions	12, 38/ 6
that we be not	<b>come</b>	into this wretched world	12, 41/ 5
city that is to	<b>come</b>	; and therefore Saint Paul	12, 41/ 7
folk, and fain would	<b>come</b>	thither, do. For surely	12, 41/ 10
me, long ere he	<b>come</b>	thereat, and marvelous great	12, 41/ 12
grace if he ever	<b>come</b>	thither. "Sic currite," saith	12, 41/ 13
running, when shall he	<b>come</b>	at it that list	12, 41/ 15
a stable, and never	<b>come</b>	at home. And would	12, 41/ 24
the laughing time shall	<b>come</b>	after in heaven. There	12, 42/ 3
manipulos suos" (They shall	<b>come</b>	again more than laughing	12, 42/ 11
the day of judgment	<b>come</b>	to their bodies again	12, 42/ 15
when shall these folk	<b>come</b>	there, that never have	12, 43/ 15
to heaven shall none	<b>come</b>	but such as he	12, 43/ 18
when shall they then	<b>come</b>	thither whom he never	12, 43/ 19
Paul saith we cannot)	<b>come</b>	to heaven but by	12, 43/ 22
tribulations, how shall they	<b>come</b>	thither then, that never	12, 43/ 23
days, and he shall	<b>come</b>	time enough, and biddeth	12, 46/ 3
health, but when they	<b>come</b>	to comfort them they	12, 46/ 27
and if they thereby	<b>come</b>	not, the more is	12, 48/ 16
him, and biddeth him	<b>come</b>	home out of the	12, 60/ 6
so long in, and	<b>come</b>	into the land of	12, 60/ 8
Samuel, that he should	<b>come</b>	to naught, and he	12, 62/ 14
as in tribulation. Now	<b>come</b>	I to the touching	12, 67/ 23
he thinketh what shall	<b>come</b>	after.) And yet he	12, 69/ 16
in the world to	<b>come</b>	: the scripture undoubtedly so	12, 70/ 11
he were from riches	<b>come</b>	to poverty, so were	12, 72/ 28
sins that else would	<b>come</b>	, a thing that causeth	12, 75/ 17
so, that he should	<b>come</b>	ere he were well	12, 76/ 25
your stomach somewhat more	<b>come</b>	to you. For verily	12, 78/ 5
glad that you be	<b>come</b>	to finish up the	12, 79/ 4
comfortable counsel. And now	<b>come</b>	I for the remnant	12, 79/ 10
divinity. When he was	<b>come</b>	home he went to	12, 80/ 5
or of evil custom,	<b>come</b>	to that point, that	12, 83/ 31
purchase the grace to	<b>come</b>	to that point we	12, 84/ 30
by faith must we	<b>come</b>	to it, and to	12, 85/ 6
depart, my mending days	<b>come</b>	very seldom and are	12, 85/ 18
the joy that shall	<b>come</b>	of it, his soul	12, 88/ 4

all them that will	<b>come</b>	, and even there accepted	12, 90/ 22
to God, till they	<b>come</b>	at the last cast	12, 91/ 2
in the time to	<b>come</b>	, but also be sorry	12, 96/ 26
purified, before that we	<b>come</b>	thither. And, therefore, would	12, 98/ 15
I require you to	<b>come</b>	to the other kind	12, 99/ 26
the people of God	<b>come</b>	in on the one	12, 101/ 14
on the other side	<b>come</b>	mighty strong wrestlers and	12, 101/ 15
danger, and will not	<b>come</b>	at his clucking, but	12, 104/ 19
and with faithful hope	<b>come</b>	run to him, but	12, 104/ 21
we should hear them	<b>come</b>	, with "Hush, stand still	12, 110/ 19
the wolf would not	<b>come</b>	to confession till he	12, 114/ 28
you the truth: I	<b>come</b>	(you wot well) therefor	12, 115/ 29
well) therefor, I durst	<b>come</b>	no sooner, for fear	12, 116/ 1
venture, and when I	<b>come</b>	home, am fain to	12, 117/ 1
a ship that should	<b>come</b>	into an haven, in	12, 120/ 13
a morning early to	<b>come</b>	to her house, and	12, 127/ 21
morning when he should	<b>come</b>	and do it and	12, 128/ 3
whoso should hap to	<b>come</b>	to the knowledge thereof	12, 131/ 6
if they hap to	<b>come</b>	in on his own	12, 133/ 2
lack of his offer)	<b>come</b>	in upon your own	12, 133/ 3
for whose sake you	<b>come</b>	to him for counsel	12, 134/ 11
now, Uncle, if it	<b>come</b>	by the one way	12, 135/ 14
but command him to	<b>come</b>	by a forbidden way	12, 142/ 12
remnant, till Good Friday	<b>come</b>	again. But when it	12, 144/ 20
be past it, and	<b>come</b>	once unto the day	12, 157/ 3
warm there, down we	<b>come</b>	unto the cold ground	12, 158/ 2
down must it needs	<b>come</b>	and on the ground	12, 158/ 18
consumed, and wasted, and	<b>come</b>	to naught in our	12, 159/ 7
about before they should	<b>come</b>	to the end. But	12, 168/ 3
weened he should have	<b>come</b>	near thereto. Now this	12, 168/ 25
camel, or cable-rope, to	<b>come</b>	through the needle's eye	12, 171/ 19
Zacchaeus, make haste and	<b>come</b>	down, for this day	12, 176/ 9
his own offer to	<b>come</b>	unto his house, considering	12, 176/ 13
he may before they	<b>come</b>	together, change that good	12, 177/ 19
This day is health	<b>come</b>	to this house, for	12, 179/ 9
But now, Cousin, to	<b>come</b>	to your doubt, how	12, 181/ 5
than so, and yet	<b>come</b>	to heaven by God's	12, 184/ 1
lo; for here they	<b>come</b>	with it already. VINCENT	12, 186/ 27
wake I will again	<b>come</b>	to you, and then	12, 187/ 11
I was loath to	<b>come</b>	over soon, lest my	12, 188/ 6
at Venice. From thence	<b>come</b>	there some among, and	12, 188/ 17
will not fail to	<b>come</b>	. For, neither is there	12, 189/ 9
for this world they	<b>come</b>	to an evil cheving	12, 191/ 16

if they hap to	<b>come</b>	hither, methink I see	12, 191/ 27
of the Crown hath	<b>come</b>	in question, the good	12, 192/ 12
till the time be	<b>come</b>	very near to the	12, 193/ 28
as methinketh are not	<b>come</b>	yet. But somewhat before	12, 193/ 29
Son of Man shall	<b>come</b>	again, that is to	12, 194/ 1
shall by the scripture	<b>come</b>	a good while before	12, 194/ 8
again before the world	<b>come</b>	to that strait. So	12, 194/ 10
hither in shall he	<b>come</b>	, but also that they	12, 194/ 25
is very likely to	<b>come</b>	, and therefore make his	12, 195/ 28
that shall peradventure never	<b>come</b>	in the peril to	12, 196/ 18
they shall hap to	<b>come</b>	in company, they shall	12, 197/ 31
in their lives to	<b>come</b>	in the danger to	12, 199/ 6
would God it had	<b>come</b>	sooner in my mind	12, 199/ 18
this day, before he	<b>come</b>	to the proof, weeneth	12, 204/ 15
and not suffered to	<b>come</b>	near it? What great	12, 207/ 12
poor ploughman's blood may	<b>come</b>	up to a kingdom	12, 208/ 16
as marvelous as that,	<b>come</b>	about in the compass	12, 208/ 23
the life after to	<b>come</b>	. Let us then first	12, 209/ 24
right mean wit may	<b>come</b>	to in one craft	12, 214/ 12
with you. Who shall	<b>come</b>	and cast it in	12, 232/ 4
to. If you might	<b>come</b>	after and complain your	12, 232/ 7
well enough what would	<b>come</b>	thereon. VINCENT Then were	12, 238/ 26
there can no thief	<b>come</b>	, till he have left	12, 239/ 15
safe, before the persecution	<b>come</b>	. If we put it	12, 240/ 8
good husbandman his folk	<b>come</b>	afield (for the persecutors	12, 241/ 5
sun of grace to	<b>come</b>	to it and make	12, 241/ 10
himself when he shall	<b>come</b>	to the point, and	12, 245/ 2
and be loath to	<b>come</b>	thereto; yet may the	12, 245/ 24
for them, before they	<b>come</b>	thereat, and either findeth	12, 246/ 18
suffereth them not to	<b>come</b>	to their torment at	12, 246/ 27
Howbeit, if this persecution	<b>come</b>	, we be by this	12, 249/ 5
then whether the Turks	<b>come</b>	, or come not, we	12, 249/ 18
the Turks come, or	<b>come</b>	not, we be gone	12, 249/ 18
And then if they	<b>come</b>	not indeed, or come	12, 249/ 19
come not indeed, or	<b>come</b>	and be driven to	12, 249/ 19
find the means to	<b>come</b>	at me. But in	12, 251/ 5
one that we shall	<b>come</b>	to). And in what	12, 251/ 19
country to which I	<b>come</b>	, and not the country	12, 251/ 21
world it seem to	<b>come</b>	by chance of war	12, 253/ 32
kinds of griefs that	<b>come</b>	with imprisonment, are but	12, 256/ 17
I love not to	<b>come</b>	myself where I should	12, 258/ 24
of them both may	<b>come</b>	; and letting pass also	12, 261/ 12
would be loath to	<b>come</b>	into it: and no	12, 262/ 9

out again he should	<b>come</b>	well enough: whether of	12, 265/ 16
that ere ever they	<b>come</b>	quick into the world	12, 266/ 11
manner desire him to	<b>come</b>	forth; but rigorously and	12, 268/ 13
this, that when we	<b>come</b>	to those prisons, we	12, 275/ 28
the leastwise, if there	<b>come</b>	no worse; and then	12, 276/ 2
and then may there	<b>come</b>	worse, you wot well	12, 276/ 2
faith already, before we	<b>come</b>	to forsake it for	12, 279/ 3
which we can never	<b>come</b>	, where the short imprisonment	12, 280/ 13
But now are we	<b>come</b>	, Uncle, with much work	12, 280/ 23
less, if he should	<b>come</b>	alone without either shame	12, 283/ 6
yet though he should	<b>come</b>	without them both by	12, 283/ 10
not the life to	<b>come</b>	after this, and ween	12, 283/ 16
world that is to	<b>come</b>	, and hope also to	12, 285/ 8
and hope also to	<b>come</b>	thither, yet they love	12, 285/ 8
home and would not	<b>come</b>	thereat. And when Jupiter	12, 285/ 23
they see well would	<b>come</b>	therewith. And therefore, Uncle	12, 288/ 3
faith, if death should	<b>come</b>	without them in such	12, 288/ 4
that they see shall	<b>come</b>	with death (shame, I	12, 288/ 14
street where you should	<b>come</b>	by a goodly company	12, 289/ 16
ashamed, when he shall	<b>come</b>	in the majesty of	12, 290/ 21
of living, arise and	<b>come</b>	forward in the world	12, 291/ 13
unthrift, never like to	<b>come</b>	to good proof. Let	12, 291/ 18
again, and on she	<b>come</b>	yearning toward the place	12, 295/ 12
hell hounds, these Turks	<b>come</b>	yelping and bawling upon	12, 295/ 18
is very loath to	<b>come</b>	at it. ANTHONY That	12, 297/ 2
in the world to	<b>come</b>	. And where the man	12, 299/ 27
he shall, ere he	<b>come</b>	in heaven, full surely	12, 300/ 15
whereof there shall never	<b>come</b>	an end. A woeful	12, 304/ 3
when the time shall	<b>come</b>	, that these foul filthy	12, 307/ 22
can there no man	<b>come</b>	headless. Our head is	12, 311/ 15
him, if we will	<b>come</b>	thither. He is our	12, 311/ 17
death be sure to	<b>come</b>	to her, and ever	12, 313/ 29
death, before we could	<b>come</b>	at them, upon the	12, 315/ 26
he suffer us to	<b>come</b>	to the stress, either	12, 316/ 25
glory that is to	<b>come</b>	, which shall be showed	12, 319/ 22
way that his army	<b>cometh</b>	. Then killing or carrying	12, 6/ 26
of drowning catcheth whatsoever	<b>cometh</b>	next to hand, and	12, 15/ 12
as every evil mind	<b>cometh</b>	of the world, and	12, 16/ 26
sure that this mind	<b>cometh</b>	of God, and also	12, 23/ 4
that we fall in,	<b>cometh</b>	either by our own	12, 24/ 3
and beaten when he	<b>cometh</b>	to school. Surely thus	12, 46/ 8
and contrariwise what comfort	<b>cometh</b>	of tribulation. And thus	12, 56/ 9
contempnit" (When the sinner	<b>cometh</b>	into the depth, then	12, 61/ 2

But alas! when death	<b>cometh</b>	, then cometh again his	12, 61/ 5
when death cometh, then	<b>cometh</b>	again his sorrow; then	12, 61/ 5
on a pin-bank; then	<b>cometh</b>	his fear of his	12, 61/ 8
his dreadful death. Then	<b>cometh</b>	the torment of his	12, 61/ 9
For in tribulation, which	<b>cometh</b>	, you wot well, in	12, 65/ 18
heaven: and such comfort	<b>cometh</b>	of tribulation, and for	12, 68/ 27
hope and comfort) that	<b>cometh</b>	of wealth and prosperity	12, 75/ 3
to be welcome that	<b>cometh</b>	against his will, that	12, 76/ 21
unto God when he	<b>cometh</b>	to fetch him, "Welcome	12, 76/ 22
Christ saith, he that	<b>cometh</b>	to me, I will	12, 76/ 27
as soon as he	<b>cometh</b>	to the joys of	12, 83/ 28
proverb, that as soon	<b>cometh</b>	a young sheep's skin	12, 86/ 8
as for this time	<b>cometh</b>	to my mind, falleth	12, 86/ 19
the point of perdition	<b>cometh</b>	to salvation, for pity	12, 91/ 12
well for heaven, that	<b>cometh</b>	to work in his	12, 91/ 27
he hireth him that	<b>cometh</b>	in the morning: yet	12, 92/ 2
of grace: for grace	<b>cometh</b>	but at God's will	12, 92/ 17
perceiveth he, that it	<b>cometh</b>	to his course to	12, 102/ 1
And all this fear	<b>cometh</b>	by the devil's drift	12, 112/ 10
find: howbeit, one yet	<b>cometh</b>	to my mind, of	12, 122/ 11
rather a thing that	<b>cometh</b>	of a great courage	12, 123/ 12
Vincent, that of pusillanimity	<b>cometh</b>	this temptation, and very	12, 123/ 18
heart and fear it	<b>cometh</b>	and groweth always. For	12, 123/ 20
kind of sure knowledge	<b>cometh</b>	in every kind of	12, 140/ 1
it off when it	<b>cometh</b>	, and not once regard	12, 155/ 4
evermore from the end	<b>cometh</b>	to the beginning again	12, 167/ 18
the more wood that	<b>cometh</b>	thereto, the more fervent	12, 167/ 23
esse discipulus" (He that	<b>cometh</b>	to me, and hateth	12, 174/ 24
first. For while he	<b>cometh</b>	under the color of	12, 189/ 21
sin, while he never	<b>cometh</b>	in the case indeed	12, 197/ 15
sleights and trains, and	<b>cometh</b>	in the night and	12, 200/ 11
for the faith, he	<b>cometh</b>	even in the very	12, 200/ 17
that tribulation when it	<b>cometh</b>	, and the better withstand	12, 202/ 4
men's hearts when it	<b>cometh</b>	, and make them know	12, 238/ 7
by chance of war)	<b>cometh</b>	yet in very deed	12, 254/ 1
created by God, so	<b>cometh</b>	he hither by the	12, 266/ 4
my mind, that there	<b>cometh</b>	no man nor woman	12, 266/ 9
pleasure. And hereof it	<b>cometh</b>	, lo, that by reason	12, 272/ 28
you wot well, it	<b>cometh</b>	there so commonly: wherefore	12, 276/ 3
at all. He that	<b>cometh</b>	in his mind unto	12, 278/ 8
lose all. And thereof	<b>cometh</b>	the manifold foolish unfaithful	12, 283/ 17
A Dialogue of	<b>Comfort</b>	against Tribulation, made by	12, 1 1
English. % A Dialogue of	<b>Comfort</b>	against Tribulation, made by	12, 3/ 1

to seek and fetch	<b>comfort</b>	of them; or, in	12, 3/ 11
them; or, in giving	<b>comfort</b>	to them, use the	12, 3/ 12
that methinketh the greatest	<b>comfort</b>	that a man can	12, 3/ 18
may be your great	<b>comfort</b>	, good Uncle, since you	12, 4/ 1
your good help and	<b>comfort</b>	and counsel hath long	12, 4/ 3
where such kind of	<b>comfort</b>	is used to a	12, 4/ 15
to think thereon, and	<b>comfort</b>	himself therewith; other men's	12, 4/ 19
words of like manner	<b>comfort</b>	, adding more sticks to	12, 4/ 20
here before help and	<b>comfort</b>	; would God I had	12, 4/ 26
as though your chief	<b>comfort</b>	stood in me therein	12, 4/ 29
and must be your	<b>comfort</b>	, and not I. And	12, 5/ 3
a miss of much	<b>comfort</b>	we shall have when	12, 5/ 18
of good counsel and	<b>comfort</b>	, that I may with	12, 6/ 12
scantily can any such	<b>comfort</b>	, as my poor wit	12, 6/ 17
put in remembrance, and	<b>comfort</b>	therewith your company; verily	12, 8/ 17
would have store of	<b>comfort</b>	beforehand ready by you	12, 9/ 11
toward the strength and	<b>comfort</b>	against tribulation, exciting men	12, 10/ 13
able to give sufficient	<b>comfort</b>	of themselves. For they	12, 10/ 17
not only the chief	<b>comfort</b>	of all, but, without	12, 10/ 20
final end of their	<b>comfort</b>	unto God, and to	12, 10/ 21
the special cause of	<b>comfort</b>	, that by the patient	12, 10/ 22
never attain to this	<b>comfort</b>	; that is, to wit	12, 10/ 27
referring all our ghostly	<b>comfort</b>	, yea, and our worldly	12, 10/ 29
yea, and our worldly	<b>comfort</b>	too, all unto that	12, 10/ 29
and tribulations may so	<b>comfort</b>	and strengthen us in	12, 11/ 30
Since all our principal	<b>comfort</b>	must come of God	12, 12/ 8
counsel give any effectual	<b>comfort</b>	, one ground to begin	12, 12/ 10
before, all the spiritual	<b>comfort</b>	that any man may	12, 12/ 13
lay natural reasons of	<b>comfort</b>	to him that hath	12, 12/ 15
lay spiritual causes of	<b>comfort</b>	to him that hath	12, 12/ 16
a man take any	<b>comfort</b>	of that that the	12, 12/ 19
necessity before any spiritual	<b>comfort</b>	presuppose the foundation of	12, 13/ 24
without it all spiritual	<b>comfort</b>	were utterly given in	12, 13/ 30
your matter of spiritual	<b>comfort</b>	against tribulation. ANTHONY That	12, 14/ 2
good will. The first	<b>comfort</b>	in tribulation may a	12, 14/ 5
assign for the first	<b>comfort</b>	the desire and longing	12, 14/ 9
the first cause of	<b>comfort</b>	. For like as the	12, 14/ 11
desireth not his own	<b>comfort</b>	. And here shall I	12, 14/ 14
will seek for no	<b>comfort</b>	; another sort, that will	12, 14/ 16
will seek for no	<b>comfort</b>	, nor yet none receive	12, 14/ 24
sorrow seek for worldly	<b>comfort</b>	; and of them shall	12, 15/ 6
to get help and	<b>comfort</b>	by them, fareth like	12, 15/ 10
put our trust of	<b>comfort</b>	in the delight of	12, 15/ 16

undoubted great cause of	<b>comfort</b>	, even in that point	12, 15/ 23
be cause of great	<b>comfort</b>	unto them for two	12, 15/ 25
themselves seek for their	<b>comfort</b>	where they cannot fail	12, 15/ 27
both can give them	<b>comfort</b>	, and will. He can	12, 15/ 28
have that shall take	<b>comfort</b>	) cannot doubt, but that	12, 16/ 1
to be of good	<b>comfort</b>	, as I say, in	12, 16/ 2
will not fail to	<b>comfort</b>	him. But here consider	12, 16/ 4
cause of so great	<b>comfort</b>	. For both may he	12, 16/ 12
the manner of his	<b>comfort</b>	unto God desireth of	12, 16/ 17
great cause to take	<b>comfort</b>	in the very desire	12, 16/ 20
very great occasion of	<b>comfort</b>	. For since his desire	12, 16/ 21
himself. And what a	<b>comfort</b>	then may this be	12, 16/ 29
and long for the	<b>comfort</b>	of God. The Fourth	12, 17/ 3
of longing for God's	<b>comfort</b>	is a good cause	12, 17/ 6
good cause of great	<b>comfort</b>	indeed: our Lord in	12, 17/ 7
their chief ease and	<b>comfort</b>	anywhere else. ANTHONY That	12, 17/ 11
taking of the fore-remembered	<b>comfort</b>	therein: that is, to	12, 18/ 15
to the desire of	<b>comfort</b>	given by God, which	12, 18/ 15
which desire of God's	<b>comfort</b>	is, as I have	12, 18/ 16
you, great cause of	<b>comfort</b>	itself. The special means	12, 18/ 17
to get this first	<b>comfort</b>	in tribulation. The Fifth	12, 18/ 18
get man this first	<b>comfort</b>	in it, yet itself	12, 18/ 22
therefore since without this	<b>comfort</b>	first had, there can	12, 18/ 23
tribulation none other good	<b>comfort</b>	come forth we must	12, 18/ 24
means that this first	<b>comfort</b>	may come. And thereunto	12, 18/ 25
or hope of worldly	<b>comfort</b>	, have no mind to	12, 18/ 27
desire and seek for	<b>comfort</b>	of God; those that	12, 18/ 27
come to visit and	<b>comfort</b>	him must before all	12, 18/ 28
then hath the first	<b>comfort</b>	, and without doubt (if	12, 19/ 2
be well considered), a	<b>comfort</b>	marvelous great. His friends	12, 19/ 3
counsel of any spiritual	<b>comfort</b>	. Howbeit, what if the	12, 19/ 16
this desire of God's	<b>comfort</b>	, that is to wit	12, 19/ 17
may please God to	<b>comfort</b>	him in his tribulation	12, 19/ 17
good desire of God's	<b>comfort</b>	, and a desire sufficient	12, 19/ 19
him, and take some	<b>comfort</b>	in the trust that	12, 20/ 17
send us either spiritual	<b>comfort</b>	to take it gladly	12, 21/ 17
we will take no	<b>comfort</b>	in nothing, but in	12, 21/ 19
desire this help and	<b>comfort</b>	, and let us remit	12, 21/ 24
the manner of that	<b>comfort</b>	unto his own high	12, 21/ 25
for his aid and	<b>comfort</b>	by which ways himself	12, 23/ 2
then may we take	<b>comfort</b>	, even of our such	12, 23/ 3
against us?" % A great	<b>comfort</b>	it may be in	12, 23/ 10
to wit, what manner	<b>comfort</b>	a man might pray	12, 23/ 17

farther some other spiritual	<b>comfort</b>	in tribulation. ANTHONY This	12, 23/ 19
me, good Cousin, great	<b>comfort</b>	in tribulation, that every	12, 23/ 21
he good cause of	<b>comfort</b>	in them, if he	12, 25/ 6
not, both strength and	<b>comfort</b>	in his pain, and	12, 26/ 21
a great cause of	<b>comfort</b>	and spiritual consolation. The	12, 27/ 3
therefore great occasion of	<b>comfort</b>	. The Ninth Chapter VINCENT	12, 27/ 9
somewhat in effect in	<b>comfort</b>	to be taken like	12, 27/ 26
cause of right great	<b>comfort</b>	. But yet may then	12, 28/ 2
cause of increase in	<b>comfort</b>	have these folk of	12, 28/ 16
they may take the	<b>comfort</b>	of a double medicine	12, 28/ 18
occasion of a double	<b>comfort</b>	; but that is (I	12, 30/ 3
leave that kind of	<b>comfort</b>	hardly to Saint Paul	12, 30/ 8
men well take great	<b>comfort</b>	and good beside. Of	12, 30/ 9
suffered, take any more	<b>comfort</b>	therein than in any	12, 30/ 25
upon this manner of	<b>comfort</b>	. But yet some men	12, 31/ 20
their more ease and	<b>comfort</b>	in their great and	12, 31/ 21
give that counsel and	<b>comfort</b>	to any man. VINCENT	12, 31/ 27
passion give him spiritual	<b>comfort</b>	, might I be bold	12, 32/ 8
so do, should I	<b>comfort</b>	him in his pain	12, 32/ 26
he may) have great	<b>comfort</b>	in the clearness of	12, 33/ 21
an hundred times more	<b>comfort</b>	may he have in	12, 33/ 24
right, it is a	<b>comfort</b>	yet to defend it	12, 34/ 1
taught him for his	<b>comfort</b>	, "Beati misericordes, quia misericordiam	12, 34/ 22
Here is an high	<b>comfort</b>	, lo, for them that	12, 34/ 26
yet a far passing	<b>comfort</b>	, and by many degrees	12, 35/ 3
sufficeth, concerning the special	<b>comfort</b>	that men may take	12, 35/ 5
tribulation. Another kind of	<b>comfort</b>	yet in the base	12, 35/ 7
tribulation have cause of	<b>comfort</b>	in them as ye	12, 35/ 12
hath more causes of	<b>comfort</b>	than I have spoken	12, 35/ 17
spoken of no other	<b>comfort</b>	yet but twain: that	12, 35/ 19
far greater cause of	<b>comfort</b>	yet, than I spoke	12, 37/ 3
the cause of that	<b>comfort</b>	gone, if the comfort	12, 37/ 13
comfort gone, if the	<b>comfort</b>	that we shall take	12, 37/ 14
cause of our farther	<b>comfort</b>	too. ANTHONY Cousin, if	12, 37/ 19
things not a little	<b>comfort</b>	my mind. The first	12, 38/ 2
cause of the high	<b>comfort</b>	in the third kind	12, 40/ 9
work to peruse every	<b>comfort</b>	that a man may	12, 40/ 22
commodity, and thereby what	<b>comfort</b>	they may take of	12, 41/ 1
their grief great inward	<b>comfort</b>	and spiritual consolation. % A	12, 44/ 4
put him in good	<b>comfort</b>	, and let him for	12, 45/ 28
states' chaplains too, in	<b>comfort</b>	giving to great men	12, 46/ 9
when they come to	<b>comfort</b>	them they should say	12, 46/ 27
his death his place	<b>comfort</b>	and rest in Abraham	12, 54/ 5

but Ishmael was great	<b>comfort</b>	to him at his	12, 54/ 26
but now receiveth he	<b>comfort</b>	, and thou sorrow, pain	12, 55/ 24
wealth, and contrariwise what	<b>comfort</b>	cometh of tribulation. And	12, 56/ 9
at his. Some for	<b>comfort</b>	seek to the flesh	12, 59/ 15
his outward worship and	<b>comfort</b>	of his glory, and	12, 61/ 7
playfellows to them, and	<b>comfort</b>	themselves with cards, and	12, 61/ 25
unto God therein, both	<b>comfort</b>	and profit they greatly	12, 63/ 22
reckon more cause of	<b>comfort</b>	therein than you should	12, 64/ 24
yet lacketh he much	<b>comfort</b>	that the wealthy man	12, 65/ 2
give any preeminence in	<b>comfort</b>	unto tribulation, but rather	12, 67/ 30
therein hath the soul	<b>comfort</b>	, and the body both	12, 68/ 1
in tribulation, taketh no	<b>comfort</b>	but in his soul	12, 68/ 3
as for your double	<b>comfort</b>	, Cousin, you may cut	12, 68/ 5
he little cause of	<b>comfort</b>	, except that the sensual	12, 68/ 9
by the name of	<b>comfort</b>	. Nor I say not	12, 68/ 10
well my heart. But	<b>comfort</b>	, Cousin, is properly taken	12, 68/ 12
speak but of such	<b>comfort</b>	as is very comfort	12, 68/ 24
comfort as is very	<b>comfort</b>	indeed, by which a	12, 68/ 25
in heaven: and such	<b>comfort</b>	cometh of tribulation, and	12, 68/ 27
taken; therefore of your	<b>comfort</b>	that you double by	12, 68/ 29
I give prerogative in	<b>comfort</b>	unto tribulation far above	12, 68/ 31
is one cause of	<b>comfort</b>	unto a man's heart	12, 69/ 5
wretched wealth and discomfortable	<b>comfort</b>	utterly. For to what	12, 70/ 13
in matter of very	<b>comfort</b>	, tribulation is as far	12, 70/ 30
no little preeminence of	<b>comfort</b>	in hope of heavenly	12, 75/ 1
of good hope and	<b>comfort</b>	) that cometh of wealth	12, 75/ 3
and prosperity. A summary	<b>comfort</b>	of tribulation. The Twentieth	12, 75/ 4
shall give him such	<b>comfort</b>	, by considering that God	12, 76/ 4
not seek for vain	<b>comfort</b>	elsewhere, but especially trust	12, 76/ 9
but shall with this	<b>comfort</b>	find our hearts lighted	12, 76/ 16
shall hope of heaven	<b>comfort</b>	our heaviness, and out	12, 76/ 31
Lord send you such	<b>comfort</b>	as he knoweth to	12, 77/ 16
that have need of	<b>comfort</b>	, for whom, I think	12, 77/ 20
you, do them some	<b>comfort</b>	, I trust in God	12, 77/ 24
good Uncle, no little	<b>comfort</b>	, that as I came	12, 78/ 3
was to me great	<b>comfort</b>	, and nothing displeasent at	12, 78/ 27
tribulation itself, but the	<b>comfort</b>	that may grow thereon	12, 79/ 3
worldly recreation for his	<b>comfort</b>	. The First Chapter And	12, 82/ 6
men should seek for	<b>comfort</b>	either in worldly thing	12, 82/ 12
lawfully seek recreation, and	<b>comfort</b>	themselves with some honest	12, 83/ 9
agreed that our chief	<b>comfort</b>	must be of God	12, 83/ 10
worldly recreation so much	<b>comfort</b>	in a year, as	12, 85/ 1
wit and faith, no	<b>comfort</b>	can serve, whatsoever counsel	12, 87/ 5

the man none to	<b>comfort</b>	him. For while no	12, 87/ 23
counsel needeth, and not	<b>comfort</b>	; the courage that for	12, 87/ 26
mind, give him such	<b>comfort</b>	and joy therein that	12, 88/ 1
began to say, of	<b>comfort</b>	to be given unto	12, 90/ 16
is unto that kind	<b>comfort</b>	very great, and so	12, 91/ 5
tribulation of penance, what	<b>comfort</b>	they do take and	12, 99/ 16
of no such manner	<b>comfort</b>	. And therefore of this	12, 99/ 19
divers temptations, one marvelous	<b>comfort</b>	is this, that with	12, 101/ 8
it be a great	<b>comfort</b>	, as St. James saith	12, 101/ 30
eternal reward. A special	<b>comfort</b>	in all temptation. The	12, 102/ 4
to man an inestimable	<b>comfort</b>	in all temptation, if	12, 102/ 6
the crafts). A great	<b>comfort</b>	may this be in	12, 102/ 16
words of no little	<b>comfort</b>	unto every Christian man	12, 104/ 14
the Prophet for the	<b>comfort</b>	of every good man	12, 105/ 25
And this may be	<b>comfort</b>	to all good men	12, 108/ 12
doubt and dullness, without	<b>comfort</b>	or spiritual consolation. With	12, 113/ 22
out of tribulation, and	<b>comfort</b>	need they none, and	12, 120/ 7
need counsel, and not	<b>comfort</b>	or consolation, for that	12, 123/ 26
manner of good ghostly	<b>comfort</b>	. ANTHONY Let us therefore	12, 124/ 11
had no occasion to	<b>comfort</b>	her as one that	12, 127/ 2
is to treat of	<b>comfort</b>	in tribulation. Of him	12, 129/ 5
he took very great	<b>comfort</b>	in his own mind	12, 129/ 27
case, and needed not	<b>comfort</b>	, but counsel against giving	12, 129/ 28
with good consolation and	<b>comfort</b>	. And therefore, if we	12, 130/ 27
in good courage and	<b>comfort</b>	in all that men	12, 146/ 10
that, and by good	<b>comfort</b>	lift up his courage	12, 148/ 11
the giving of his	<b>comfort</b>	, he may find ways	12, 148/ 13
were likely: but the	<b>comfort</b>	thereof and God's favor	12, 152/ 10
need hath of good	<b>comfort</b>	and good counsel both	12, 160/ 18
that they need no	<b>comfort</b>	. And therefore it is	12, 169/ 26
this day, meseemeth your	<b>comfort</b>	unto good men that	12, 173/ 2
to the intent to	<b>comfort</b>	rich men in heaping	12, 175/ 27
riches, for a little	<b>comfort</b>	is bent enough thereto	12, 175/ 28
last of consolation and	<b>comfort</b>	in tribulation. VINCENT Somewhat	12, 188/ 2
the pleasure and the	<b>comfort</b>	shall they see, that	12, 194/ 14
we may with the	<b>comfort</b>	and consolation thereof the	12, 202/ 3
you such occasion of	<b>comfort</b>	and consolation as my	12, 202/ 15
giving men counsel of	<b>comfort</b>	? If the faith were	12, 204/ 22
little counsel and little	<b>comfort</b>	would suffice. We should	12, 204/ 24
will declare, and the	<b>comfort</b>	that both twain may	12, 225/ 21
be good occasion of	<b>comfort</b>	, and cause them, as	12, 228/ 11
your loss, and the	<b>comfort</b>	of the keeping letteth	12, 231/ 17
to delight and take	<b>comfort</b>	in any commodity that	12, 236/ 8

all, nor no more	<b>comfort</b>	neither, concerning the loss	12, 240/ 4
And surely the greatest	<b>comfort</b>	that any may have	12, 241/ 15
of Christ, that the	<b>comfort</b>	of his Holy Spirit	12, 241/ 23
desire no more. Another	<b>comfort</b>	and courage against the	12, 242/ 16
yet no word, were	<b>comfort</b>	enough in this kind	12, 243/ 2
make you take that	<b>comfort</b>	too, that for no	12, 245/ 20
our own mind, some	<b>comfort</b>	in hope of his	12, 247/ 24
us be of good	<b>comfort</b>	. For since we be	12, 248/ 9
your heart have taken	<b>comfort</b>	thereby. But and if	12, 249/ 29
own froward will. Of	<b>comfort</b>	against bodily pain, and	12, 250/ 9
now being somewhat in	<b>comfort</b>	and courage before, whereby	12, 250/ 12
have great occasion of	<b>comfort</b>	, if we consider, that	12, 253/ 31
content for the great	<b>comfort</b>	that we may take	12, 254/ 16
imprisonment. Of imprisonment, and	<b>comfort</b>	thereagainst. The Nineteenth Chapter	12, 255/ 9
say, Cousin, for our	<b>comfort</b>	therein is, that our	12, 276/ 9
God keep every man!)	<b>comfort</b>	he none needeth, for	12, 278/ 9
that should be our	<b>comfort</b>	, that we feel (all	12, 281/ 5
of infidelity, whom no	<b>comfort</b>	can help, but counsel	12, 287/ 23
to the receiving of	<b>comfort</b>	presupposed and had ready	12, 287/ 24
you give us some	<b>comfort</b>	against those twain. For	12, 288/ 3
to the gathering of	<b>comfort</b>	and courage against such	12, 296/ 20
surmount above all the	<b>comfort</b>	that ever came in	12, 310/ 15
his commandment (for the	<b>comfort</b>	of our cure) bound	12, 316/ 27
us with faith, and	<b>comfort</b>	us with hope, and	12, 318/ 18
himself would (for our	<b>comfort</b>	) suffer before his Passion	12, 318/ 27
that saving for the	<b>comfort</b>	that yourself may take	12, 320/ 8
bestowed, and for the	<b>comfort</b>	that I have myself	12, 320/ 9
have need of some	<b>comfortable</b>	counsel against tribulation, to	12, 3/ 20
such plenty of your	<b>comfortable</b>	counsel as I may	12, 7/ 22
me some plenty of	<b>comfortable</b>	things which ye may	12, 8/ 16
so many troubles many	<b>comfortable</b>	counsels. For surely, Cousin	12, 8/ 20
these things, all their	<b>comfortable</b>	counsels are very far	12, 10/ 30
strong, so shall the	<b>comfortable</b>	words of holy scripture	12, 12/ 23
Surely, this is very	<b>comfortable</b>	, if we may well	12, 23/ 27
base and the least	<b>comfortable</b>	, is yet (if the	12, 27/ 1
somewhat a little more	<b>comfortable</b>	. For though they may	12, 28/ 5
man ought to be	<b>comfortable</b>	to himself, and have	12, 40/ 14
and shall be full	<b>comfortable</b>	, to remember that God	12, 60/ 5
for the thing more	<b>comfortable</b>	: and that not a	12, 67/ 31
good Uncle, it was	<b>comfortable</b>	to me, and hath	12, 79/ 7
and rehearse your most	<b>comfortable</b>	counsel. And now come	12, 79/ 10
any man the most	<b>comfortable</b>	talking that could be	12, 83/ 17
Prophet expresseth a plain	<b>comfortable</b>	promise of God against	12, 102/ 25

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which fain would be	<b>comforted</b>	. And yet are they	12, 15/ 5
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he longeth to be	<b>comforted</b>	by him, which his	12, 16/ 3
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of God to be	<b>comforted</b>	, asketh a thing so	12, 16/ 18
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for they shall be	<b>comforted</b>	). And he saith to	12, 70/ 25
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and to this king	<b>commodious</b>	, to go into divers	12, 261/ 11
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it be, that these	<b>commodities</b>	be somewhat such as	12, 221/ 14
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perceive what profit and	<b>commodity</b>	, and thereby what comfort	12, 41/ 1
side for his own	<b>commodity</b>	, as did here the	12, 120/ 5
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made such a fervent	<b>commotion</b>	in his blessed body	12, 67/ 6
than to begin to	<b>commune</b>	and counsel upon it	12, 199/ 15
counsel. And in that	<b>communication</b>	upon these words of	12, 132/ 24
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said in our first	<b>communication</b>	, in all thing (save	12, 193/ 21
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the beginning of our	<b>communication</b>	the first day that	12, 287/ 26
is, that in some	<b>communications</b>	had of late together	12, 38/ 3
in protectione Dei caeli	<b>comorabitur</b>	" (Whoso dwelleth in the	12, 102/ 27
but if she be	<b>companied</b>	with her sister charity	12, 39/ 33
gathered themselves in sundry	<b>companies</b>	, and made, as it	12, 192/ 28
and comfort therewith your	<b>company</b>	; verily in the rehearsing	12, 8/ 18
were fain to part	<b>company</b>	, because their servants could	12, 54/ 13
nor can tell what	<b>company</b>	he shall meet there	12, 59/ 26
bed serve, nor no	<b>company</b>	make him merry. Then	12, 61/ 6
kept him therefore much	<b>company</b>	; by the reason whereof	12, 81/ 4
merry man), "in my	<b>company</b>	nothing keepeth him but	12, 81/ 9
I take none other	<b>company</b>	with me, but such	12, 116/ 14
wont always to keep	<b>company</b>	together, was at debate	12, 127/ 17
making merry with good	<b>company</b>	, have told the same	12, 138/ 15
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far from noise and	<b>company</b>	as he conveniently can	12, 164/ 16
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hap to come in	<b>company</b>	, they shall have the	12, 197/ 31
and all the holy	<b>company</b>	of heaven), rather, I	12, 247/ 10
God with his heavenly	<b>company</b>	beholdeth his whole passion	12, 289/ 8
come by a goodly	<b>company</b>	standing in a fair	12, 289/ 17
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and all that glorious	<b>company</b>	calling us there unto	12, 315/ 24
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terror nothing, when I	<b>compared</b>	it with the joyful	12, 8/ 28
hope of heaven. Then	<b>compared</b>	I it on the	12, 8/ 29
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that in respect and	<b>comparison</b>	thereof it discommendeth this	12, 70/ 12
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truth of God shall	<b>compass</b>	thee about with a	12, 105/ 24
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round about enclose and	<b>compass</b>	thee, so that thine	12, 106/ 15
his truth environ and	<b>compass</b>	thee round about). And	12, 106/ 18
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the verse fore-rehearsed) so	<b>compass</b>	him about with a	12, 156/ 31
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truth of him so	<b>compass</b>	about with a pavise	12, 166/ 16
truth of God so	<b>compass</b>	him about (as the	12, 186/ 19
into so narrow a	<b>compass</b>	, that according to Christ's	12, 193/ 31
truth of God shall	<b>compass</b>	that man round about	12, 200/ 26
come about in the	<b>compass</b>	of very few years	12, 208/ 23
the Prophet saith) so	<b>compass</b>	us about with a	12, 244/ 15
the Prophet saith, so	<b>compass</b>	us about with a	12, 248/ 2
also round about so	<b>compass</b>	us with his pavise	12, 248/ 15
his promise shall so	<b>compass</b>	us with a pavise	12, 316/ 3
himself in the meanwhile	<b>compasseth</b>	us, running and roaring	12, 318/ 3
and tribulations, that round	<b>compassing</b>	pavise of God's truth	12, 106/ 24

move him to devout	<b>compassion</b>	), kneel down or fall	12, 164/ 22
and would with due	<b>compassion</b>	conceive in our minds	12, 312/ 11
Saint Peter saith, "Si	<b>compatimur</b>	et conregnabimus" (If we	12, 314/ 5
they take occasion to	<b>compel</b>	him forsake the faith	12, 191/ 22
to wit, not be	<b>compelled</b>	utterly to forsake Christ	12, 229/ 25
sure, then is he	<b>compelled</b>	to keep him after	12, 272/ 11
draw toward him, and	<b>compelleth</b>	us to call upon	12, 58/ 27
order of nature also	<b>compelleth</b>	, that the children should	12, 183/ 14
is no man to	<b>complain</b>	to for the redress	12, 195/ 14
might come after and	<b>complain</b>	your grief unto his	12, 232/ 7
hear in their deathbeds	<b>complain</b>	, that they think they	12, 302/ 14
Saint Paul so sore	<b>complaineth</b>	in his Epistle to	12, 21/ 4
world, but also men's	<b>complexions</b>	within them, health or	12, 150/ 2
saith Saint Paul, "ut	<b>comprehendatis</b>	" (Run so, that ye	12, 41/ 14
following, the Prophet briefly	<b>comprehendeth</b>	four kinds of temptation	12, 105/ 11
of some man that	<b>con</b>	skill of hunting, whether	12, 295/ 21
cowardice of their own	<b>conceit</b>	, which the night's fear	12, 112/ 5
who but himself can	<b>conceive</b>	what heaviness his heart	12, 55/ 4
some tokens he may	<b>conceive</b>	in his own passion	12, 120/ 28
hath caused them to	<b>conceive</b>	therewith such a deep	12, 150/ 21
of honorable fame, folk	<b>conceive</b>	the renown of great	12, 211/ 14
as much horror to	<b>conceive</b>	against the hard handling	12, 271/ 12
we could as well	<b>conceive</b>	in our hearts the	12, 305/ 16
of heaven, as we	<b>conceive</b>	the fearful pains of	12, 305/ 17
howbeit sufficiently we can	<b>conceive</b>	neither), but if we	12, 305/ 18
labor by prayer to	<b>conceive</b>	in our hearts such	12, 306/ 29
all that cannot now	<b>conceive</b>	such delight in the	12, 308/ 9
so little able to	<b>conceive</b>	so much as a	12, 308/ 16
no fleshly carnal fantasy	<b>conceive</b>	, but over that, no	12, 308/ 18
would with due compassion	<b>conceive</b>	in our minds a	12, 312/ 12
remembered, in which is	<b>conceived</b>	the matter of every	12, 21/ 12
after his high pride	<b>conceived</b>	in the numbering of	12, 22/ 1
fear, that the man	<b>conceiveth</b>	that it should be	12, 297/ 27
you rather convince and	<b>conclude</b>	me, than induce a	12, 262/ 15
things that were here	<b>concluded</b>	by you, methought you	12, 82/ 10
Savior in few words	<b>concluded</b>	and confuted all those	12, 237/ 11
as for the first	<b>conclusion</b>	, as we must of	12, 13/ 23
therefore, I say, for	<b>conclusion</b>	of this point, let	12, 22/ 31
it, and been in	<b>conclusion</b>	clearly delivered of it	12, 123/ 1
spiritual pride, that in	<b>conclusion</b>	the devil brought him	12, 129/ 20
for none. But for	<b>conclusion</b>	, if the man be	12, 145/ 7
he shall have in	<b>conclusion</b>	great cause to be	12, 146/ 14
but have after in	<b>conclusion</b>	miserably done it indeed	12, 151/ 6

he could not in	<b>conclusion</b>	bring him, he should	12, 155/ 13
mind a very sure	<b>conclusion</b>	, that if all the	12, 180/ 3
that he shall in	<b>conclusion</b>	by the great grace	12, 186/ 24
show himself. But in	<b>conclusion</b>	, if he be able	12, 189/ 23
all, but that in	<b>conclusion</b>	, how base soever Christendom	12, 193/ 27
shall well appear in	<b>conclusion</b>	things nothing so much	12, 205/ 24
his face. Howbeit in	<b>conclusion</b>	, when it came to	12, 214/ 26
content which see their	<b>conclusion</b>	quail, but ten times	12, 221/ 25
established for a plain	<b>conclusion</b>	, which you must needs	12, 231/ 7
all and therefore they	<b>condemn</b>	it for superstitious folly	12, 93/ 17
lent him, yet being	<b>condemned</b>	to death, and being	12, 265/ 6
not there attained, nor	<b>condemned</b>	to death, the greatest	12, 268/ 28
he. If a man	<b>condemned</b>	to death were put	12, 269/ 10
that is, to wit,	<b>condemned</b>	already to death. And	12, 270/ 6
execution, as folk already	<b>condemned</b>	all unto death. But	12, 270/ 19
the mother's womb, God	<b>condemneth</b>	them unto death by	12, 266/ 11
effect thus far you	<b>condescend</b>	unto me, that a	12, 179/ 11
Apostle saith, "Non sunt	<b>condigne</b>	passiones huius temporis ad	12, 319/ 20
but under a certain	<b>condition</b>	, either expressed or implied	12, 19/ 29
express or imply a	<b>condition</b>	therein; that is to	12, 21/ 14
of his life, upon	<b>condition</b>	that he should forsake	12, 32/ 24
prayer, without any other	<b>condition</b>	added or implied, were	12, 52/ 3
be content with this	<b>condition</b>	? Nay, surely. I knew	12, 112/ 27
therefore the state and	<b>condition</b>	that every man standeth	12, 149/ 24
for the state and	<b>condition</b>	of this present life	12, 209/ 22
of his, or any	<b>condition</b>	in him, if he	12, 218/ 15
in that point one	<b>condition</b>	of children, that praise	12, 218/ 29
burden of our servile	<b>condition</b>	. And so to do	12, 252/ 14
that bondage is a	<b>condition</b>	that every man of	12, 255/ 3
abhor the state and	<b>condition</b>	of prisoners, we should	12, 256/ 8
consider the state and	<b>condition</b>	of many other folk	12, 256/ 11
in whose state and	<b>condition</b>	we would wish ourselves	12, 256/ 12
before you too, that	<b>condition</b>	is none of them	12, 259/ 4
none of them. Which	<b>condition</b>	if you would amend	12, 259/ 4
earth, in the selfsame	<b>condition</b>	that other do stand	12, 270/ 3
that we be bound	<b>conditionally</b>	to have evermore that	12, 198/ 9
you have many good	<b>conditions</b>	: but surely though I	12, 259/ 3
yet the more good	<b>conditions</b>	by one. And, peradventure	12, 259/ 5
pilot that so can	<b>conduct</b>	him from the rocks	12, 120/ 16
as pertain toward the	<b>conducting</b>	of reasonable men to	12, 296/ 9
to him, or already	<b>confederated</b>	with him; which, if	12, 7/ 3
God of Israel, and	<b>confess</b>	, and show me what	12, 26/ 19
the blessed Apostle himself	<b>confess</b>	, that the high revelation	12, 29/ 22

the best man must	<b>confess</b>	himself a sinner, yet	12, 31/ 9
that every tongue shall	<b>confess</b>	that our Lord Jesus	12, 66/ 21
Christ's death: where we	<b>confess</b>	, that his only Passion	12, 95/ 13
make drive me to	<b>confess</b>	, that yourself, be sure	12, 139/ 5
reason enforce you to	<b>confess</b>	it, but that always	12, 139/ 15
heart to God, and	<b>confess</b>	his faults such as	12, 164/ 25
the less pleasure. There	<b>confess</b>	they now their folly	12, 169/ 10
pain of damnation, openly	<b>confess</b>	his faith, if men	12, 198/ 6
will for very shame	<b>confess</b>	, that he desireth riches	12, 226/ 1
yet in their words	<b>confess</b>	him (though that as	12, 235/ 6
since you believe and	<b>confess</b>	(like as a wise	12, 235/ 11
would be ashamed to	<b>confess</b>	the faith of Christ	12, 290/ 13
clothes, and I shall	<b>confess</b>	his name before my	12, 309/ 14
Moses and Aaron, and	<b>confessed</b>	himself a sinner, and	12, 18/ 3
hide it not); he	<b>confessed</b>	humbly the theft and	12, 26/ 19
he be never full	<b>confessed</b>	, nor never full contrite	12, 113/ 15
them that are then	<b>confessed</b>	already. There in his	12, 115/ 6
the Whitsuntide ensuing, and	<b>confessed</b>	his master again, and	12, 300/ 5
as soon as he	<b>confesseth</b>	his fault, and applieth	12, 25/ 26
him; and then he	<b>confesseth</b>	, and confesseth again, and	12, 113/ 16
then he confesseth, and	<b>confesseth</b>	again, and cumbereth himself	12, 113/ 16
meekly and patiently, and	<b>confessing</b>	to God that it	12, 36/ 1
heart, than for the	<b>confessing</b>	of it to endure	12, 197/ 13
by the keeping and	<b>confessing</b>	of his faith you	12, 235/ 24
fear they forsake the	<b>confessing</b>	of his Christian faith	12, 243/ 29
persevere still in the	<b>confession</b>	of his faith, all	12, 32/ 18
his ghostly father in	<b>confession</b>	, or which he willingly	12, 36/ 19
and begin first with	<b>confession</b>	, and make us clean	12, 76/ 12
upon a time to	<b>confession</b>	to the fox. The	12, 114/ 26
would not come to	<b>confession</b>	till he saw first	12, 114/ 28
wherefore he came to	<b>confession</b>	before Lent began so	12, 115/ 3
all the poor ass's	<b>confession</b>	, it were a long	12, 115/ 14
the fox's name) to	<b>confession</b>	upon Good Friday, his	12, 115/ 26
thee, son, here in	<b>confession</b>	between us twain, it	12, 116/ 4
heard after by his	<b>confession</b>	, that he was so	12, 116/ 18
had cast out in	<b>confession</b>	all his old raven	12, 118/ 19
in the place of	<b>confession</b>	(for there is God	12, 121/ 17
often to resort to	<b>confession</b>	, and there open his	12, 164/ 12
thereof shrink from the	<b>confession</b>	of his faith. And	12, 255/ 7
stand still in the	<b>confession</b>	of his faith, and	12, 297/ 13
to stand in the	<b>confession</b>	of the faith at	12, 297/ 27
thereupon scourged for the	<b>confession</b>	of his faith, and	12, 300/ 7
cumbereth himself and his	<b>confessor</b>	both; and then every	12, 113/ 17

like a good discreet	<b>confessor</b>	, charged him to do	12, 115/ 10
But his wise wily	<b>confessor</b>	accounted them for trifles	12, 115/ 16
upon Good Friday, his	<b>confessor</b>	shook his great pair	12, 115/ 27
put full trust and	<b>confidence</b>	in them) be never	12, 5/ 11
his delight and his	<b>confidence</b>	from them. And yet	12, 61/ 17
in the trust and	<b>confidence</b>	of God's help, and	12, 103/ 4
put their trust and	<b>confidence</b>	in their money, to	12, 171/ 28
Filioli, quam difficult est	<b>confidentes</b>	in pecuniis regnum Dei	12, 171/ 26
the better strengthened and	<b>confirmed</b>	, and much the more	12, 249/ 6
too, you should have	<b>confirmed</b>	me in my folly	12, 262/ 26
me fare no worse. "	<b>Confitebimur</b>	tibi, cum benefeceris ei	12, 74/ 4
gloriam Deo Israell, et	<b>confiteri</b>	, ac indica mihi quid	12, 26/ 17
infernorum, et omnis lingua	<b>confitiatur</b>	, quia Dominus Iesus Christus	12, 66/ 16
feel in themselves the	<b>conflict</b>	of the flesh against	12, 21/ 1
And over that, this	<b>conflict</b>	that he hath against	12, 153/ 26
which God giveth him	<b>conform</b>	his will to God's	12, 73/ 24
tribulation can there none	<b>conform</b>	his will unto God's	12, 73/ 30
to be content and	<b>conform</b>	our will to God's	12, 74/ 10
you shall submit and	<b>conform</b>	your will therein unto	12, 245/ 27
before; let us therein	<b>conform</b>	our will unto his	12, 316/ 22
right little exhortation very	<b>conformable</b>	. But I say this	12, 175/ 30
sake, and his will	<b>conformed</b>	to God's pleasure therein	12, 68/ 18
sent him by God,	<b>conformeth</b>	his will to God's	12, 73/ 22
and in the obedient	<b>conforming</b>	of the man's will	12, 71/ 4
And therefore is the	<b>conforming</b>	of our will unto	12, 74/ 12
will of patience, and	<b>conformity</b>	, and thanks given to	12, 71/ 16
is, to wit, patience,	<b>conformity</b>	, and thanks. Patience the	12, 73/ 5
to wit, in the	<b>conformity</b>	of man's will unto	12, 73/ 20
very good, yet in	<b>conformity</b>	of his will and	12, 74/ 5
of heaven, than our	<b>conformity</b>	with our thanks given	12, 74/ 15
in God cannot be	<b>confounded</b>	. And Christ saith, he	12, 76/ 26
of his merit, and	<b>confusion</b>	of the devil; and	12, 47/ 13
few words concluded and	<b>confuted</b>	all those follies of	12, 237/ 11
misi sunt, quoties volui	<b>congregare</b>	te quemadmodum gallina congregat	12, 104/ 8
congregare te quemadmodum gallina	<b>congregat</b>	pullos suos sub alas	12, 104/ 9
of the Proverbs: "Qui	<b>congregat</b>	thesauros, impingetur ad laqueos	12, 224/ 6
sunt duo vel tres	<b>congregati</b>	in nomine meo, ibi	12, 294/ 3
mine own mind can	<b>conjecture</b>	, I shall answer in	12, 229/ 15
send to such a	<b>conjurer</b>	to get their gear	12, 62/ 30
but reckoneth for clear	<b>conquest</b>	, and utterly taketh for	12, 190/ 22
saith, "Si compatimur et	<b>conregnabimus</b>	" (If we suffer with	12, 314/ 5
of the more clear	<b>conscience</b>	, somewhat a little more	12, 28/ 4
justificatus sum" -- My	<b>conscience</b>	grudgeth me not of	12, 28/ 7

folk of the clearer	<b>conscience</b>	in the fervor of	12, 28/ 17
folks, as their own	<b>conscience</b>	is with sin cumbered	12, 30/ 4
the clearness of their	<b>conscience</b>	, may well and without	12, 31/ 11
clearness of his own	<b>conscience</b>	declared and showed to	12, 31/ 17
the clearness of his	<b>conscience</b>	, that hath a false	12, 33/ 21
this case their own	<b>conscience</b>	can show it them	12, 34/ 27
care not for their	<b>conscience</b>	, but like unreasonable beasts	12, 51/ 12
torment of his cumbered	<b>conscience</b>	, and fear of his	12, 61/ 10
of pusillanimity, a scrupulous	<b>conscience</b>	. The Fourteenth Chapter This	12, 112/ 15
scrupulosity, or a scrupulous	<b>conscience</b>	. This girl is a	12, 112/ 19
sin deadly (while his	<b>conscience</b>	in the deed doing	12, 114/ 4
worse, and have his	<b>conscience</b>	as wide and as	12, 114/ 11
yet of truth a	<b>conscience</b>	little too strait, than	12, 114/ 12
grudge in his inward	<b>conscience</b>	, that he had one	12, 115/ 7
for their weak scrupulous	<b>conscience</b>	would wax offended withal	12, 116/ 11
the truth) against good	<b>conscience</b>	too. For live you	12, 117/ 7
as near as your	<b>conscience</b>	can guess the price	12, 117/ 13
for our matter the	<b>conscience</b>	of them both, in	12, 117/ 15
But anon his scrupulous	<b>conscience</b>	began therein to grudge	12, 117/ 19
yet the prick of	<b>conscience</b>	withdrew and held him	12, 118/ 21
he saw them his	<b>conscience</b>	began to grudge him	12, 119/ 6
him, but in my	<b>conscience</b>	I set him far	12, 119/ 12
unto me in my	<b>conscience</b>	worth not past a	12, 119/ 20
cow is in my	<b>conscience</b>	worth but fourpence my	12, 119/ 23
worth but fourpence my	<b>conscience</b>	cannot serve me for	12, 119/ 23
without any scruple of	<b>conscience</b>	. If such beasts could	12, 119/ 27
night's fear of a	<b>conscience</b>	somewhat scrupulous, though it	12, 119/ 32
harm yet, than a	<b>conscience</b>	overlarge, or such as	12, 120/ 2
of their own scrupulous	<b>conscience</b>	, let them be well	12, 120/ 10
of their own scrupulous	<b>conscience</b>	, submit the rule of	12, 120/ 19
the rule of their	<b>conscience</b>	to the counsel of	12, 120/ 20
trouble of his scrupulous	<b>conscience</b>	, let him for a	12, 121/ 15
but shall have his	<b>conscience</b>	established in good quiet	12, 121/ 25
Verily he might in	<b>conscience</b>	do no less. ANTHONY	12, 126/ 7
so very great scrupulous	<b>conscience</b>	of an harmless lie	12, 132/ 17
cases of their own	<b>conscience</b>	, to let him thereby	12, 147/ 4
still thereagainst, matter of	<b>conscience</b>	and merit, and not	12, 150/ 27
keep no riches with	<b>conscience</b>	. Verily, Cousin, if that	12, 179/ 17
a man may with	<b>conscience</b>	keep riches with him	12, 181/ 6
might he not with	<b>conscience</b>	do, if he must	12, 181/ 8
the quieting of their	<b>conscience</b>	speak we now to	12, 184/ 13
he shall have little	<b>conscience</b>	in the getting, but	12, 224/ 12
they frame themselves a	<b>conscience</b>	, and ever keep still	12, 227/ 2

mine own nature, whose	<b>consciences</b>	are not weak, I	12, 116/ 15
Paul saith, "Nullius mihi	<b>consciuis</b>	sum, sed non in	12, 28/ 7
flee the deed, the	<b>consent</b>	and the delectation, but	12, 170/ 20
to the body, she	<b>consent</b>	to slide from the	12, 203/ 13
man marketh not, and	<b>consequently</b>	their wealth interrupted therewith	12, 51/ 7
is tribulation, and thereby	<b>consequently</b>	an interruption of prosperous	12, 51/ 31
not unto good, but	<b>consequently</b>	to naught. As for	12, 223/ 25
Beati misericordes, quia misericordiam	<b>consequentur</b>	" (Blessed be the merciful	12, 34/ 23
actual meditation, he shall	<b>conserve</b>	them in such a	12, 198/ 29
And, finally, let us	<b>consider</b>	by Christ's saying unto	12, 13/ 6
point alone, that they	<b>consider</b>	themselves to desire and	12, 15/ 23
comfort him. But here	<b>consider</b>	this, that I speak	12, 16/ 6
But then must ye	<b>consider</b>	that tribulation is yet	12, 17/ 14
tell you, we shall	<b>consider</b>	thus. Every tribulation that	12, 24/ 2
in them, if he	<b>consider</b>	that he may make	12, 25/ 7
a right godly end.	<b>Consider</b>	well the story of	12, 26/ 9
well-deserved pain and tribulation.	<b>Consider</b>	the well-converted thief that	12, 26/ 26
man that will so	<b>consider</b>	it, a great cause	12, 27/ 3
so let us somewhat	<b>consider</b>	, how this tribulation sent	12, 28/ 23
if men will so	<b>consider</b>	them: yet hath this	12, 35/ 13
than if we well	<b>consider</b>	what harm the lack	12, 41/ 2
for the shoot, and	<b>consider</b>	how near toward, or	12, 49/ 16
of, but if you	<b>consider</b>	well what thing that	12, 50/ 16
then shall you soon	<b>consider</b>	this, that there be	12, 50/ 26
But here must you	<b>consider</b>	, that Abraham had not	12, 54/ 7
of his burning tongue.	<b>Consider</b>	well now what Abraham	12, 55/ 20
virtuous deeds, if we	<b>consider</b>	the nature of them	12, 72/ 5
whosoever then will well	<b>consider</b>	the thing, he shall	12, 72/ 13
his authority; let him	<b>consider</b>	, that I speak but	12, 72/ 22
which who can so	<b>consider</b>	shall see, that for	12, 73/ 1
of prosperity, let us	<b>consider</b>	on the other side	12, 73/ 3
Church; then shall we	<b>consider</b>	tribulation as a gracious	12, 75/ 11
worthy. Then shall he	<b>consider</b>	that God sendeth it	12, 76/ 2
only to remember and	<b>consider</b>	well the goodness of	12, 90/ 19
God, and therewith deeply	<b>consider</b>	his majesty with the	12, 98/ 8
But here must you	<b>consider</b>	that I mean not	12, 100/ 8
Howbeit, if we well	<b>consider</b>	these two things, temptation	12, 100/ 12
or his coat. Now	<b>consider</b>	further yet, that the	12, 109/ 22
Let us therefore, Cousin,	<b>consider</b>	an example or two	12, 124/ 13
about the world and	<b>consider</b>	it well, you shall	12, 124/ 26
Gerson spoken of, to	<b>consider</b>	by, whether the person	12, 133/ 31
The bodily physician shall	<b>consider</b>	what abundance the man	12, 151/ 23
into. He must also	<b>consider</b>	, that a great part	12, 154/ 10

shall you, good Cousin,	<b>consider</b>	, that whereas the scripture	12, 159/ 11
now must you, Cousin,	<b>consider</b>	, that though prosperity be	12, 160/ 15
the most base, and	<b>consider</b>	how poor they came	12, 163/ 19
this world, and then	<b>consider</b>	further therewith how rich	12, 163/ 20
body to remember and	<b>consider</b>	, that it is very	12, 195/ 27
she is matched therewith.	<b>Consider</b>	then first the loss	12, 203/ 19
For if we now	<b>consider</b>	, Cousin, these causes of	12, 205/ 19
We shall yet, Cousin,	<b>consider</b>	in these outward goods	12, 209/ 18
we shall, I say,	<b>consider</b>	, that either we love	12, 209/ 20
Let us then first	<b>consider</b>	them as things set	12, 209/ 24
for such, if we	<b>consider</b>	it well, the commodity	12, 210/ 4
ANTHONY Let us now	<b>consider</b>	good name, honest estimation	12, 211/ 7
Chapter Let us now	<b>consider</b>	in like wise, what	12, 219/ 13
they be, yet then	<b>consider</b>	whether that any incommodities	12, 221/ 15
But now if we	<b>consider</b>	further what harm to	12, 223/ 10
As for example, first	<b>consider</b>	it in riches: he	12, 223/ 27
If we would well	<b>consider</b>	these words of our	12, 240/ 3
our hear thereto, and	<b>consider</b>	that the saying of	12, 240/ 23
well remember and inwardly	<b>consider</b>	the great goodness of	12, 243/ 17
worldly goods, let us	<b>consider</b>	the slender commodity that	12, 244/ 1
things, I say, will	<b>consider</b>	well, and will pray	12, 244/ 12
we may more quietly	<b>consider</b>	everything, which is somewhat	12, 250/ 13
own country, I must	<b>consider</b>	that the cause of	12, 251/ 13
was. Let us therefore	<b>consider</b>	the matter thus. Captivity	12, 252/ 5
doing what he list,	<b>consider</b>	well these points, and	12, 253/ 7
of comfort, if we	<b>consider</b>	, that our servitude (though	12, 253/ 31
first, if we would	<b>consider</b>	, what thing imprisonment is	12, 255/ 12
I purpose now, to	<b>consider</b>	first imprisonment but as	12, 255/ 24
call to mind and	<b>consider</b>	the state and condition	12, 256/ 11
for. Let us therefore	<b>consider</b>	these things in order	12, 256/ 14
or no, we shall	<b>consider</b>	farther when ye will	12, 259/ 22
us a little more	<b>consider</b>	the thing, and hardily	12, 263/ 6
about the park. ANTHONY	<b>Consider</b>	then, Cousin, whether this	12, 265/ 25
But then you must	<b>consider</b>	, that he is not	12, 269/ 6
hearts (save that we	<b>consider</b>	it not) have with	12, 271/ 10
indeed (if we would	<b>consider</b>	it) even silly poor	12, 273/ 1
I said, if we	<b>consider</b>	it well, we shall	12, 275/ 9
surely then, if we	<b>consider</b>	of what estate he	12, 280/ 6
we, Cousin, assay to	<b>consider</b>	, what things there are	12, 282/ 20
Let us therefore now	<b>consider</b>	and well weigh this	12, 282/ 26
they, Cousin, that will	<b>consider</b>	the matter well, reason	12, 288/ 12
us, lo, mark and	<b>consider</b>	this, and weigh well	12, 291/ 20
forgiveness after; let him	<b>consider</b>	again on the other	12, 299/ 29

would, I say, but	<b>consider</b>	what hot affection many	12, 313/ 10
Cousin, let us well	<b>consider</b>	these things, and let	12, 316/ 1
the Turks, let us	<b>consider</b>	his false sleight therein	12, 317/ 12
Paul, if we would	<b>consider</b>	it well. For surely	12, 319/ 24
tormentors, with the deep	<b>consideration</b>	of that furious endless	12, 9/ 1
tales tell them for	<b>consideration</b>	of another fear. For	12, 45/ 10
either drawn from the	<b>consideration</b>	of itself with some	12, 130/ 24
thing is naught, without	<b>consideration</b>	of the circumstances. Holy	12, 173/ 8
of the world, in	<b>consideration</b>	whereof he taketh a	12, 184/ 16
heaven, with the glad	<b>consideration</b>	of our following the	12, 241/ 22
nor goods: the deep	<b>consideration</b>	and earnest advisement of	12, 243/ 24
such case (for the	<b>consideration</b>	of their former estate	12, 257/ 4
first begin at the	<b>consideration</b>	of the shame. Of	12, 288/ 17
to the heart. The	<b>consideration</b>	of the pains of	12, 302/ 19
many a martyr. The	<b>consideration</b>	of the joys of	12, 305/ 1
we may toward the	<b>consideration</b>	of the other, we	12, 305/ 20
such delight in the	<b>consideration</b>	of them as we	12, 308/ 9
own without pain. The	<b>consideration</b>	of the painful death	12, 312/ 1
verily suppose that the	<b>consideration</b>	of his incomparable kindness	12, 313/ 2
Passion for us, the	<b>consideration</b>	of hell that we	12, 314/ 18
pray you let the	<b>consideration</b>	of that joy put	12, 319/ 29
them for two great	<b>considerations</b>	. The one is, that	12, 15/ 26
well appear upon certain	<b>considerations</b>	well marked in them	12, 71/ 2
their hands for many	<b>considerations</b>	, whereof they assign the	12, 120/ 27
already with some other	<b>considerations</b>	upon my part beside	12, 202/ 12
I think that these	<b>considerations</b>	(considered therewith that, as	12, 228/ 9
these outward things, these	<b>considerations</b>	are so sufficient comforts	12, 242/ 13
if it be well	<b>considered</b>	), a comfort marvelous great	12, 19/ 3
your answers gathered and	<b>considered</b>	together, that you will	12, 64/ 13
I had so little	<b>considered</b>	your pain and very	12, 78/ 16
is it to be	<b>considered</b>	, what end his revelations	12, 133/ 20
and were to be	<b>considered</b>	and weighed, would indeed	12, 173/ 22
in me, mine age	<b>considered</b>	, and the sorrow that	12, 202/ 11
manner wise to be	<b>considered</b>	. The Seventh Chapter We	12, 209/ 16
to his face, never	<b>considered</b>	how much the thing	12, 216/ 21
thus far have we	<b>considered</b>	hitherto, in these outward	12, 223/ 7
think that these considerations (	<b>considered</b>	therewith that, as you	12, 228/ 9
This is, Cousin, well	<b>considered</b>	of you. For in	12, 257/ 19
painful death. Of death,	<b>considered</b>	by itself alone, as	12, 283/ 1
say, in that he	<b>considereth</b>	, that he longeth to	12, 16/ 3
sin, yet when he	<b>considereth</b>	the joy that shall	12, 88/ 3
him such comfort, by	<b>considering</b>	that God is in	12, 76/ 5
manner enough already. And	<b>considering</b>	, that suffer it needs	12, 87/ 7

very little; and therefore,	<b>considering</b>	the plenty of the	12, 119/ 19
of my body, and	<b>considering</b>	thereof, so verily thought	12, 138/ 18
And the marking and	<b>considering</b>	thereof is in waking	12, 142/ 23
own part with reason,	<b>considering</b>	what a folly it	12, 154/ 3
heaven. And in the	<b>considering</b>	of these things he	12, 164/ 2
come unto his house,	<b>considering</b>	that they knew him	12, 176/ 13
therefore begin with the	<b>considering</b>	what manner pain or	12, 256/ 22
he would forsake us,	<b>considering</b>	that besides that he	12, 313/ 24
were faithful, by deep	<b>considering</b>	of the joys of	12, 319/ 19
qui lugent, quoniam illi	<b>consolabuntur</b>	" (Blessed be they that	12, 70/ 24
him patience and spiritual	<b>consolation</b>	therein. For him that	12, 16/ 10
of comfort and spiritual	<b>consolation</b>	. The second point, that	12, 27/ 3
take in their tribulation	<b>consolation</b>	for their part sufficient	12, 31/ 7
inward comfort and spiritual	<b>consolation</b>	. %A certain objection, and	12, 44/ 4
again and give him	<b>consolation</b>	. "Ut non a magnitudine	12, 57/ 28
right, rather for the	<b>consolation</b>	of good hope that	12, 68/ 13
without comfort or spiritual	<b>consolation</b>	. With this night's fear	12, 113/ 23
works wearily, and without	<b>consolation</b>	or quickness. Moreover, he	12, 113/ 29
and not comfort or	<b>consolation</b>	, for that the persons	12, 123/ 27
his courage with good	<b>consolation</b>	and comfort. And therefore	12, 130/ 27
man far from spiritual	<b>consolation</b>	of the good hope	12, 170/ 16
and the last of	<b>consolation</b>	and comfort in tribulation	12, 188/ 2
with the comfort and	<b>consolation</b>	thereof the better bear	12, 202/ 4
occasion of comfort and	<b>consolation</b>	as my poor wit	12, 202/ 15
persecution for the faith,	<b>consolation</b>	great and sufficient, that	12, 227/ 11
Job answered his, "Onerosi	<b>consolatores</b>	estis vos" (Burdenous and	12, 32/ 13
mala: nunc autem hic	<b>consolatur</b>	, tu vero cruciaris" (Son	12, 55/ 22
scripture, it were well	<b>consonant</b>	unto reason that he	12, 143/ 11
plainly saith, "Preciosa in	<b>conspectu</b>	Domini mors sanctorum eius	12, 289/ 1
a letter dated at	<b>Constantinople</b>	, by which letter it	12, 188/ 8
is secretly said in	<b>Constantinople</b>	, that great part of	12, 188/ 13
the Venetian dated at	<b>Constantinople</b>	, was devised at Venice	12, 188/ 16
lesson, "Nihil amplius, quam	<b>constitutum</b>	est vobis, faciatis" (Do	12, 178/ 30
old holy saints have	<b>construed</b>	them before, and as	12, 39/ 25
old holy interpreters have	<b>construed</b>	the scripture against them	12, 98/ 31
behind us, but are	<b>consumed</b>	, and wasted, and come	12, 159/ 7
in malignitate autem nostra	<b>consumpti</b>	sumus. Talia dixerunt in	12, 158/ 29
the depth, then he	<b>contemneth</b>	) and setteth naught by	12, 61/ 2
in resisting and in	<b>contemning</b>	, and in the invocation	12, 154/ 1
operatur in nobis, non	<b>contemplantibus</b>	nobis quae videntur, sed	12, 311/ 8
and serving God in	<b>contemplation</b>	and silence, they seek	12, 161/ 16
far the more fervent	<b>contemplation</b>	by reason of the	12, 185/ 10
quum in profundum venerit,	<b>contempnit</b>	" (When the sinner cometh	12, 61/ 1

men to the full	<b>contempt</b>	of all worldly loss	12, 10/ 14
fantasies with very full	<b>contempt</b>	thereof, making a cross	12, 155/ 6
speaketh both of the	<b>contempt</b>	that we should in	12, 181/ 22
that he should not	<b>contend</b>	with me no more	12, 214/ 16
vult tecum in iudicio	<b>contendere</b>	, et tunicam tuam tollere	12, 34/ 8
which God is not	<b>content</b>	. But now, whereas you	12, 8/ 15
to God, holding himself	<b>content</b>	, whether it be by	12, 16/ 8
should he show himself	<b>content</b>	to die and to	12, 20/ 28
his will to be	<b>content</b>	to suffer that pain	12, 25/ 27
of God, and yet	<b>content</b>	to suffer for his	12, 26/ 28
myself, you may be	<b>content</b>	to take up, it	12, 50/ 9
tell, and am therefore	<b>content</b>	to trust well, and	12, 53/ 21
I shall now be	<b>content</b>	to take them up	12, 56/ 19
answer am I well	<b>content</b>	. ANTHONY Yea, Cousin, but	12, 59/ 6
whom God is not	<b>content</b>	, which abuse this great	12, 59/ 9
wealthy man to be	<b>content</b>	to be in the	12, 71/ 17
troubled person to be	<b>content</b>	to be in prosperity	12, 71/ 19
since he is well	<b>content</b>	to take it of	12, 73/ 24
good, may well be	<b>content</b>	to take wealth at	12, 74/ 1
great deal to be	<b>content</b>	and conform our will	12, 74/ 10
Marry that am I	<b>content</b>	, he shall have all	12, 81/ 14
you be so well	<b>content</b>	, that I shall not	12, 82/ 2
though he can be	<b>content</b>	for God's sake, to	12, 97/ 9
but must hold themselves	<b>content</b>	with such as God	12, 108/ 9
well, and is well	<b>content</b>	with that she doth	12, 112/ 21
cannot always be well),	<b>content</b>	to pardon her as	12, 112/ 23
you, like to be	<b>content</b>	with this condition? Nay	12, 112/ 27
mind, but verily well	<b>content</b>	, both in the tempting	12, 123/ 28
with good will be	<b>content</b>	to lie as long	12, 125/ 2
needs of reason be	<b>content</b>	to be ordered. For	12, 145/ 14
God is not well	<b>content</b>	. Howbeit, if it so	12, 161/ 18
while he is better	<b>content</b>	to lose God than	12, 175/ 5
receive it, shall be	<b>content</b>	(I dare promise for	12, 178/ 22
themselves to be well	<b>content</b>	I should. But now	12, 183/ 23
peradventure be right well	<b>content</b>	in such cases, to	12, 184/ 4
will there some be	<b>content</b>	either to think, or	12, 184/ 8
are they that are	<b>content</b>	to give naught, because	12, 184/ 10
countries hath he been	<b>content</b>	only to take a	12, 190/ 8
that they can be	<b>content</b>	, both to live under	12, 194/ 26
patience therein, and be	<b>content</b>	therewith, and thank God	12, 201/ 18
truth, and I am	<b>content</b>	to fall therefor in	12, 202/ 7
here would be well	<b>content</b>	to lose. Upon the	12, 203/ 29
coffer, and rather are	<b>content</b>	to live in neediness	12, 210/ 20

and would not be	<b>content</b>	if a man should	12, 212/ 26
though I could be	<b>content</b>	to be outrun of	12, 214/ 17
can be much better	<b>content</b>	to have their devices	12, 217/ 7
For if they be	<b>content</b>	to hear the truth	12, 218/ 9
nor often are they	<b>content</b>	which see their conclusion	12, 221/ 25
any man should be	<b>content</b>	to forgo his goods	12, 228/ 1
you be not gladly	<b>content</b>	, without any deliberation at	12, 229/ 7
he should hold him	<b>content</b>	with such service of	12, 230/ 17
his hand, to be	<b>content</b>	rather to lose it	12, 237/ 18
not for this be	<b>content</b>	) have for to allege	12, 237/ 22
which would not be	<b>content</b>	to forbear his goods	12, 241/ 29
man or woman well	<b>content</b>	rather for his sake	12, 243/ 26
cause gladly to be	<b>content</b>	for the great comfort	12, 254/ 15
mind, and hold himself	<b>content</b>	with that place, and	12, 261/ 20
they there as well	<b>content</b>	many long years together	12, 276/ 28
folk are so well	<b>content</b>	therewith, and will for	12, 277/ 3
for whom we be	<b>content</b>	to take it, and	12, 278/ 23
of other folk was	<b>content</b>	to live here in	12, 284/ 16
greater advantage and commodity,	<b>content</b>	and glad to sustain	12, 293/ 9
this maketh him well	<b>content</b>	, and glad also for	12, 293/ 22
a straw, but well	<b>content</b>	to endure all the	12, 303/ 27
sufficient to make us	<b>content</b>	to suffer painful death	12, 312/ 2
find ourselves not only	<b>content</b>	, but also glad and	12, 313/ 5
if he that is	<b>content</b>	to die for his	12, 313/ 27
then shall you be	<b>contented</b>	far otherwise than there	12, 80/ 29
but even that yet	<b>contented</b>	and satisfied their mind	12, 313/ 15
work and leave of	<b>contention</b>	, and nothing shall I	12, 38/ 18
of profit, or for	<b>contention</b>	of rule, or for	12, 221/ 22
may come to pass,	<b>contentions</b>	, dispicions, with uncharitable behavior	12, 38/ 7
round about). And then	<b>continently</b>	following, to the intent	12, 106/ 18
shall not have both	<b>continual</b>	wealth in this world	12, 43/ 26
tribulation enjoy their long	<b>continual</b>	course of never interrupted	12, 43/ 28
persons as are in	<b>continual</b>	prosperity; and they be	12, 44/ 11
perilous token, but whether	<b>continual</b>	wealth in this world	12, 49/ 13
to keep him in	<b>continual</b>	prosperity without any manner	12, 52/ 1
we see that his	<b>continual</b>	wealth made him fall	12, 53/ 10
Abraham had not such	<b>continual</b>	prosperity, but that it	12, 54/ 7
the meantime? What a	<b>continual</b>	grief was it to	12, 54/ 23
day). His wealth was	<b>continual</b>	, lo, no time of	12, 55/ 28
rich man from this	<b>continual</b>	prosperity into perpetual pain	12, 55/ 32
the taking of his	<b>continual</b>	ease and pleasure without	12, 56/ 3
what peril is in	<b>continual</b>	worldly wealth, and contrariwise	12, 56/ 9
out of all question	<b>continual</b>	wealth interrupted with no	12, 69/ 3

and study again, where	<b>continual</b>	fatigation would make it	12, 82/ 21
their craft, by the	<b>continual</b>	naming of the name	12, 95/ 8
her house, but this	<b>continual</b>	discomfortable fashion of hers	12, 113/ 3
wearieth him with that	<b>continual</b>	fear (if he give	12, 154/ 26
griefs so great, so	<b>continual</b>	, and so many, that	12, 168/ 31
his retinue at his	<b>continual</b>	charge, that lest they	12, 188/ 24
of godly counsel and	<b>continual</b>	prayer, that they may	12, 282/ 16
mischief; there falleth so	<b>continually</b>	before the eyes of	12, 6/ 22
with royal delicate fare,	<b>continually</b>	day by day. "Epulabatur	12, 55/ 26
years each after other,	<b>continually</b>	been tempted thereto, and	12, 122/ 24
think how they be	<b>continually</b>	praised all about, as	12, 212/ 19
near as great pain	<b>continually</b>	, as is the pain	12, 302/ 8
but by a long	<b>continuance</b>	a strong deep-rooted habit	12, 205/ 14
himself suffered in the	<b>continuance</b>	of so many years	12, 311/ 3
begin, and with him	<b>continue</b>	, and with him end	12, 83/ 11
I might yet well	<b>continue</b>	. But I know my	12, 86/ 3
But else let him	<b>continue</b>	in his good business	12, 162/ 15
meditation thereof, so to	<b>continue</b>	that affection, that it	12, 294/ 8
great substance, and so	<b>continued</b>	all his life in	12, 47/ 17
whereof the contrary long	<b>continued</b>	is perilous, a thing	12, 75/ 14
at that time overlong	<b>continued</b>	, might put the patient	12, 147/ 21
fear and heaviness that	<b>continueth</b>	always still in wealth	12, 40/ 18
Prophet saith, dwelleth and	<b>continueth</b>	faithfully in the hope	12, 107/ 14
locum destinatum: divisus aer	<b>continuo</b>	in se reclusus est	12, 158/ 27
sic et nos nati	<b>continuo</b>	desinimus esse, et virtutis	12, 158/ 28
they bring with them	<b>contracted</b>	in the corrupted stock	12, 266/ 13
continual worldly wealth, and	<b>contrariwise</b>	what comfort cometh of	12, 56/ 9
manner of pleasure: but	<b>contrariwise</b>	should by that pain	12, 154/ 6
if God see the	<b>contrary</b>	better for us, we	12, 21/ 15
are themselves of the	<b>contrary</b>	mind shall in reason	12, 38/ 19
years have believed the	<b>contrary</b>	; and among them all	12, 38/ 23
to an horrible number,	<b>contrary</b>	to the commandment of	12, 53/ 12
such as were infidels,	<b>contrary</b>	to another commandment of	12, 53/ 14
each to the clean	<b>contrary</b>	: poor Lazarus from tribulation	12, 55/ 31
to good or the	<b>contrary</b>	, after as they be	12, 64/ 22
be each to other	<b>contrary</b>	, as I ween ye	12, 72/ 12
a thing whereof the	<b>contrary</b>	long continued is perilous	12, 75/ 13
that hath sent the	<b>contrary</b>	: for else a little	12, 78/ 18
by impatience into a	<b>contrary</b>	affection, making him frowardly	12, 111/ 21
ye well see the	<b>contrary</b>	, and that peradventure in	12, 124/ 4
and exhortation to the	<b>contrary</b>	; but if you list	12, 135/ 3
we find not the	<b>contrary</b>	, but that God may	12, 136/ 18
and charged with the	<b>contrary</b>	commandment; with what reason	12, 136/ 24

be sure of the	<b>contrary</b>	: since you can do	12, 139/ 6
him to do the	<b>contrary</b>	, as he commanded Abraham	12, 140/ 12
I hear say the	<b>contrary</b>	: and better dare I	12, 156/ 10
that though prosperity be	<b>contrary</b>	to tribulation, yet unto	12, 160/ 15
the devil in the	<b>contrary</b>	temptation. Whereby for faint	12, 161/ 13
he see not the	<b>contrary</b>	, but that he may	12, 161/ 30
the more to the	<b>contrary</b>	. Let him be piteous	12, 162/ 18
above all thing, that	<b>contrary</b>	to God's pleasure keepeth	12, 175/ 3
my friend to the	<b>contrary</b>	. For, Cousin, if his	12, 196/ 26
drive him to the	<b>contrary</b>	; it seemeth me in	12, 198/ 8
yet they pretend the	<b>contrary</b>	, and that unto their	12, 226/ 15
grace to play the	<b>contrary</b>	part indeed, and that	12, 237/ 25
be not of the	<b>contrary</b>	mind, but that we	12, 247/ 6
some spiritual virtues, very	<b>contrary</b>	to those affections that	12, 282/ 6
secretly liveth in a	<b>contrite</b>	heart and a life	12, 71/ 27
so he, that is	<b>contrite</b>	and heavy for his	12, 90/ 11
Deus, non despicias" (A	<b>contrite</b>	heart and an humbled	12, 96/ 16
confessed, nor never full	<b>contrite</b>	, and then that his	12, 113/ 15
or of mind by	<b>contrition</b>	and heaviness for his	12, 52/ 29
also of his own	<b>contrition</b>	: "Laboravi in gemitu meo	12, 96/ 19
have (for their sins)	<b>contrition</b>	and sorrow in heart	12, 96/ 28
to laugh. Now, if	<b>contrition</b>	and sorrow of heart	12, 97/ 12
prophet David saith: "Cor	<b>contritum</b>	et humiliatum, Deus, non	12, 96/ 16
a rule, command and	<b>control</b>	other men, and live	12, 219/ 18
may command him or	<b>control</b>	him. No officer can	12, 220/ 17
uncontrolled or uncommanded, may	<b>control</b>	and command all. Now	12, 220/ 19
under more commanders and	<b>controllers</b>	too, than one. And	12, 220/ 21
aut divitiarum iactantia quid	<b>contulit</b>	nobis? Transierunt omnia illa	12, 158/ 25
For beside many other	<b>contumelies</b>	and despites that the	12, 191/ 16
provide you teachers abroad	<b>convenient</b>	in every time, or	12, 5/ 28
and had made him	<b>convenient</b>	thereto. But such folk	12, 112/ 2
him, it were then	<b>convenient</b>	for him to die	12, 144/ 4
as well by diet	<b>convenient</b>	, and medicines meet therefor	12, 151/ 25
I cannot find answers	<b>convenient</b>	, wherewith to avoid your	12, 262/ 12
youth set forth to	<b>convenient</b>	masters, under whom they	12, 291/ 14
thought upon, that may	<b>conveniently</b>	serve us to this	12, 9/ 16
and wisdom shall see	<b>conveniently</b>	for us, whereof our	12, 36/ 31
solution of your examples	<b>conveniently</b>	depend. As for Solomon	12, 53/ 6
far forth he may	<b>conveniently</b>	bear, and of reason	12, 87/ 25
it may be also	<b>conveniently</b>	called the night's fear	12, 107/ 17
may do his duty	<b>conveniently</b>	well, and feareth nothing	12, 161/ 31
and company as he	<b>conveniently</b>	can, and thither let	12, 164/ 16
also (in that he	<b>conveniently</b>	may) flee from all	12, 170/ 21

few words as I	<b>conveniently</b>	can, and then will	12, 173/ 26
should have said more	<b>conveniently</b>	, if he had said	12, 177/ 10
thing that we may	<b>conveniently</b>	do a man good	12, 182/ 1
life be well and	<b>conveniently</b>	discharged of him. By	12, 183/ 2
children: provide, I mean,	<b>conveniently</b>	good learning, or good	12, 183/ 7
now, which are here	<b>conversant</b>	under diverse pretexts, and	12, 195/ 23
find our hearts so	<b>conversant</b>	in heaven, with the	12, 241/ 22
should by my counsel	<b>convert</b>	him? ANTHONY All those	12, 135/ 17
had so done, then	<b>convey</b>	the bloody axe into	12, 127/ 23
not well be done)	<b>convey</b>	the people thither, to	12, 190/ 28
sure that whithersoever men	<b>convey</b>	me, God is no	12, 251/ 8
find therein, be easily	<b>conveyed</b>	from that evil fault	12, 114/ 10
which sometimes they be	<b>conveyed</b>	suddenly when they ween	12, 167/ 25
the darkneses, suddenly sometime	<b>conveyed</b>	, nothing aware whither they	12, 167/ 29
well be carried and	<b>conveyed</b>	thence, he destroyeth the	12, 190/ 14
them from their parents,	<b>conveying</b>	them whither he list	12, 191/ 7
things, wherewith you rather	<b>convince</b>	and conclude me, than	12, 262/ 15
luctus, quam ad domum	<b>convivii</b>	. In illa enim finis	12, 69/ 11
finger's end, a little	<b>cool</b>	and refresh the tip	12, 55/ 19
holy scripture: "Bonis omnia	<b>cooperantur</b>	in bonum" (Unto good	12, 248/ 27
to shoot up a	<b>cope</b>	high, to see how	12, 159/ 17
to fly up a	<b>cope</b>	high with that lusty	12, 159/ 27
yet he further saith: "	<b>Cor</b>	sapientum, ubi tristitia est	12, 69/ 17
ubi tristitia est: et	<b>cor</b>	stultorum ubi letitia" (The	12, 69/ 17
the prophet David saith: "	<b>Cor</b>	contritum et humiliatum, Deus	12, 96/ 16
Divitie si affluent, nolite	<b>cor</b>	apponere" (If riches flow	12, 171/ 17
tuus, ibi est et	<b>cor</b>	tuum." (Hoard not up	12, 239/ 21
tuus, ibi est et	<b>cor</b>	tuum" (Where as thy	12, 241/ 12
auris audivit, nec in	<b>cor</b>	hominis ascendit, que preparavit	12, 309/ 3
The Prophet saith: "Scindite	<b>corda</b>	vestra, et non vestimenta	12, 96/ 14
iis qui tribulato sunt	<b>corde</b>	" -- God is near	12, 76/ 6
saith; "Dixit insipiens in	<b>corde</b>	suo, non est Deus	12, 234/ 24
he had commanded the	<b>Corinthians</b>	to deliver to the	12, 57/ 24
with their handfuls of	<b>corn</b>	in their hands). Lo	12, 42/ 12
so great plenty of	<b>corn</b>	that his barns would	12, 168/ 17
fair weather for his	<b>corn</b>	, and his wife would	12, 221/ 20
foul pit, within some	<b>corner</b>	of the same, there	12, 268/ 16
therewith kill up in	<b>corners</b>	many such simple folk	12, 11/ 10
Saint Paul saith: "Nemo	<b>coronabitur</b>	, nisi qui legitime certaverit	12, 101/ 25
victory against the whole	<b>corps</b>	of Christendom, since all	12, 8/ 6
not that all the	<b>corps</b>	of Christendom by so	12, 38/ 22
them, and the whole	<b>corps</b>	of Christendom in every	12, 98/ 28
make as it were	<b>corpses</b>	carried to church, and	12, 192/ 24

ab his qui occidunt	<b>corpus</b>	, et post hac non	12, 298/ 10
ab hiis qui occidunt	<b>corpus</b>	, et post hac non	12, 303/ 8
the medicines himself, and	<b>correcting</b>	the faults of their	12, 11/ 6
the sorrowful scourge of	<b>correction</b>	over evil Christian people	12, 194/ 17
whether they have a	<b>corrupt</b>	, greedy, covetous mind, or	12, 238/ 8
them contracted in the	<b>corrupted</b>	stock of our forefather	12, 266/ 14
reverence, and to their	<b>cost</b>	pay honor again therefor	12, 221/ 3
like dogs. Finally, the	<b>cost</b>	and charge, the danger	12, 222/ 3
out of his fiery	<b>couch</b>	that Lazarus might with	12, 55/ 18
with my tears, my	<b>couch</b>	will I water). But	12, 96/ 22
lieth groaning on a	<b>couch</b>	, and quaketh and crieth	12, 275/ 7
once grief with a	<b>cough</b>	that came upon him	12, 221/ 12
that every time they	<b>cough</b>	, they feel a sharp	12, 302/ 18
Saint Bernard saith: How	<b>couldst</b>	thou fight or wrestle	12, 101/ 28
more leisurely by the	<b>council</b>	, what surety or what	12, 110/ 7
in a right solemn	<b>council</b>	. When it came to	12, 214/ 1
their way from the	<b>council</b>	joyful and glad that	12, 291/ 1
forbidding of that great	<b>council</b>	assembled, they ceased not	12, 291/ 4
need of some comfortable	<b>counsel</b>	against tribulation, to be	12, 3/ 21
help and comfort and	<b>counsel</b>	hath long been a	12, 4/ 3
such plenty of good	<b>counsel</b>	and comfort, that I	12, 6/ 11
plenty of your comfortable	<b>counsel</b>	as I may write	12, 7/ 22
shall with any ghostly	<b>counsel</b>	give any effectual comfort	12, 12/ 9
friends also, that thus	<b>counsel</b>	him, must unto the	12, 19/ 4
good Uncle that this	<b>counsel</b>	is very good. For	12, 19/ 13
give him any further	<b>counsel</b>	of any spiritual comfort	12, 19/ 15
any doubt give that	<b>counsel</b>	and comfort to any	12, 31/ 26
counselors, and without any	<b>counsel</b>	of God, or any	12, 61/ 21
he left to take	<b>counsel</b>	of God, and fell	12, 62/ 25
and fell to seek	<b>counsel</b>	of the witch against	12, 62/ 26
you needed of some	<b>counsel</b>	. VINCENT I shall with	12, 77/ 21
shall with this good	<b>counsel</b>	, that I have heard	12, 77/ 23
rehearse your most comfortable	<b>counsel</b>	. And now come I	12, 79/ 10
gave him surely good	<b>counsel</b>	, saving somewhat too long	12, 80/ 13
to give any man	<b>counsel</b>	to it. Folk are	12, 82/ 27
comfort can serve, whatsoever	<b>counsel</b>	be given: so to	12, 87/ 5
very necessity is half	<b>counsel</b>	enough, to take it	12, 87/ 8
if any doubt arise,	<b>counsel</b>	needeth, and not comfort	12, 87/ 26
sorrow: so would I	<b>counsel</b>	him that cannot be	12, 98/ 2
despair, yet would I	<b>counsel</b>	such a man, while	12, 98/ 5
in that case, the	<b>counsel</b>	which M. Gerson giveth	12, 98/ 16
good hap, but surely	<b>counsel</b>	dare I give no	12, 99/ 13
God, and by the	<b>counsel</b>	of other good ghostly	12, 112/ 4

and so would I	<b>counsel</b>	you to do." "Forsooth	12, 116/ 12
their conscience to the	<b>counsel</b>	of some other good	12, 120/ 20
himself, and follow the	<b>counsel</b>	of some other, whom	12, 121/ 16
by grace and good	<b>counsel</b>	, well and virtuously withstood	12, 122/ 25
temptations as only need	<b>counsel</b>	, and not comfort or	12, 123/ 26
in tribulation: but marry,	<b>counsel</b>	her (as I told	12, 127/ 3
to make of their	<b>counsel</b>	therein. Some of my	12, 127/ 12
she made of her	<b>counsel</b>	a poor neighbor of	12, 127/ 18
make one of her	<b>counsel</b>	yet: and yet as	12, 128/ 23
I told you) good	<b>counsel</b>	. And therefore, as I	12, 129/ 2
own destruction, which requireth	<b>counsel</b>	and is out of	12, 129/ 4
needed not comfort, but	<b>counsel</b>	against giving credence to	12, 129/ 28
good part of the	<b>counsel</b>	that were to be	12, 130/ 5
called home with good	<b>counsel</b>	, or else oppressed by	12, 130/ 25
good part of the	<b>counsel</b>	must stand in lifting	12, 130/ 26
found it, Uncle? What	<b>counsel</b>	should a man give	12, 131/ 18
the effect of the	<b>counsel</b>	must in manner rest	12, 131/ 27
ask this good father's	<b>counsel</b>	. And in that communication	12, 132/ 24
come to him for	<b>counsel</b>	, is brought in that	12, 134/ 11
you desire his good	<b>counsel</b>	, to instruct you with	12, 134/ 19
and to give him	<b>counsel</b>	and exhortation to the	12, 135/ 3
I should by my	<b>counsel</b>	convert him? ANTHONY All	12, 135/ 16
make no more of	<b>counsel</b>	(for that would he	12, 144/ 8
God, that no good	<b>counsel</b>	that men can give	12, 145/ 9
only to give him	<b>counsel</b>	, but also to ask	12, 147/ 3
to ask advice and	<b>counsel</b>	of him in some	12, 147/ 3
give good advice and	<b>counsel</b>	unto other. This thing	12, 147/ 8
great part of his	<b>counsel</b>	shall be to courage	12, 148/ 16
standeth in two things,	<b>counsel</b>	and prayer. First, as	12, 151/ 16
prayer. First, as concerning	<b>counsel</b>	, likewise as it may	12, 151/ 17
against them twain the	<b>counsel</b>	of two manner of	12, 151/ 21
a man to take	<b>counsel</b>	of a physician for	12, 152/ 1
leech, take also some	<b>counsel</b>	of the physician for	12, 152/ 16
fleshly motion? Of spiritual	<b>counsel</b>	the first is to	12, 152/ 24
holy Saint Bernard giveth	<b>counsel</b>	, that every man should	12, 156/ 1
well trust to the	<b>counsel</b>	of Saint Bernard, and	12, 156/ 8
temptation will use good	<b>counsel</b>	and prayer, and keep	12, 156/ 28
good comfort and good	<b>counsel</b>	both, than he, that	12, 160/ 18
I like this good	<b>counsel</b>	well, and I would	12, 165/ 19
may serve them for	<b>counsel</b>	toward the perceiving of	12, 169/ 28
I ween, to that	<b>counsel</b>	be with right little	12, 175/ 29
glad to follow the	<b>counsel</b>	of good virtuous men	12, 186/ 14
Uncle, for this good	<b>counsel</b>	of yours. For surely	12, 196/ 6

for my part to	<b>counsel</b>	my friend to the	12, 196/ 26
man. Besides this, to	<b>counsel</b>	a man never to	12, 197/ 22
fox-tail. For if the	<b>counsel</b>	be not given them	12, 197/ 25
every curate should often	<b>counsel</b>	all his parishioners, and	12, 198/ 23
begin to commune and	<b>counsel</b>	upon it now. VINCENT	12, 199/ 15
now with your good	<b>counsel</b>	therein. ANTHONY Very gladly	12, 199/ 20
substantial advice and good	<b>counsel</b>	well armed against it	12, 202/ 3
of them give you	<b>counsel</b>	and rehearse you such	12, 202/ 14
take in giving men	<b>counsel</b>	of comfort? If the	12, 204/ 22
time before past, little	<b>counsel</b>	and little comfort would	12, 204/ 24
he that gave this	<b>counsel</b>	, wist what he said	12, 239/ 16
methink, need no more	<b>counsel</b>	at all, nor no	12, 240/ 4
seldom hear any good	<b>counsel</b>	thereagainst. And when they	12, 240/ 19
breasts the great good	<b>counsel</b>	of God no better	12, 240/ 30
our following the gracious	<b>counsel</b>	of Christ, that the	12, 241/ 23
flee the need; and	<b>counsel</b>	, I fear, availeth him	12, 278/ 10
wise advertisement of godly	<b>counsel</b>	and continual prayer, that	12, 282/ 15
comfort can help, but	<b>counsel</b>	only to the attaining	12, 287/ 23
hart, I like your	<b>counsel</b>	well, and methink that	12, 295/ 5
trust, for your good	<b>counsel</b>	given; or else would	12, 320/ 10
to put your good	<b>counsel</b>	in remembrance, not in	12, 320/ 14
to follow your good	<b>counsel</b>	therein, I shall commit	12, 320/ 17
you to fetch the	<b>counsel</b>	at some wiser man	12, 320/ 21
we be not so	<b>counseled</b>	by no scripture; I	12, 156/ 6
place. ANTHONY Forsooth he	<b>counseled</b>	them to hide their	12, 239/ 13
And since Saint Paul	<b>counseleth</b>	, "Non vosmet defendentes charissimi	12, 34/ 6
friends): and our Savior	<b>counseleth</b>	, "Si qui vult tecum	12, 34/ 7
God himself every man	<b>counseleth</b>	to have recourse above	12, 156/ 13
God in the Gospel	<b>counseleth</b>	the rich folk to	12, 175/ 16
devices of his worldly	<b>counselors</b>	, and without any counsel	12, 61/ 20
many troubles many comfortable	<b>counsels</b>	. For surely, Cousin, a	12, 8/ 20
things, all their comfortable	<b>counsels</b>	are very far insufficient	12, 10/ 31
men do cast a	<b>count</b>	. For like as that	12, 222/ 11
servitude (though in the	<b>count</b>	of the world it	12, 253/ 32
the winning thereof he	<b>counted</b>	as a victory against	12, 8/ 6
he did them, he	<b>counted</b>	for part of his	12, 59/ 19
manner and in his	<b>countenance</b>	, lightsome, glad, and joyful	12, 131/ 8
poor in word and	<b>countenance</b>	, displeasent and disdainous behavior	12, 161/ 1
for one of some	<b>countenance</b>	and behavior, and among	12, 211/ 12
came to make the	<b>countenance</b>	of King Agamemnon, her	12, 215/ 12
new heavy cheer or	<b>countenance</b>	for her father, but	12, 215/ 20
should see what manner	<b>countenance</b>	it was that her	12, 215/ 23
him with a grim	<b>countenance</b>	: "I will thou wit	12, 232/ 17

making of the sorrowful	<b>countenances</b>	of the other noblemen	12, 215/ 10
For like as that	<b>counter</b>	that standeth sometimes for	12, 222/ 11
Paris, hollow, light, and	<b>counterfeit</b>	indeed. And yet they	12, 228/ 28
wherewith I might reasonably	<b>counterplead</b>	this that you have	12, 294/ 17
from, do more than	<b>counterpoise</b>	a great part of	12, 210/ 13
not assuaged only, but	<b>counterpoised</b>	also (they thought) all	12, 313/ 18
great princes unto the	<b>counters</b>	with which men do	12, 222/ 10
Lord from that time	<b>counteth</b>	it not for pain	12, 25/ 31
here, and in other	<b>countries</b>	, and sometimes some worse	12, 126/ 19
faith. For of some	<b>countries</b>	hath he been content	12, 190/ 7
slaves among many sundry	<b>countries</b>	of his, very far	12, 190/ 11
as for those Christian	<b>countries</b>	, that he useth not	12, 190/ 20
or else some other	<b>countries</b>	of his own, from	12, 190/ 27
courages of other sundry	<b>countries</b>	have willingly given their	12, 314/ 8
painful deaths for their	<b>countries</b>	, and the respect of	12, 314/ 9
been before in other	<b>countries</b>	of old. And of	12, 315/ 4
such as in this	<b>country</b>	would visit their friends	12, 3/ 10
be better in this	<b>country</b>	here, and have had	12, 3/ 23
cruel incursion into this	<b>country</b>	of ours. ANTHONY Cousin	12, 33/ 13
to leave his own	<b>country</b>	, and at God's sending	12, 54/ 9
home out of the	<b>country</b>	of sin that he	12, 60/ 7
be dear in this	<b>country</b>	, especially such soft amblers	12, 119/ 15
sixpence. But cows this	<b>country</b>	here hath enough, but	12, 119/ 18
be now in every	<b>country</b>	, any man that keepeth	12, 172/ 26
that is in this	<b>country</b>	, were tomorrow next brought	12, 180/ 4
neither is there any	<b>country</b>	through Christendom, that lieth	12, 189/ 9
to force every whole	<b>country</b>	at once to forsake	12, 190/ 7
sufferance of regress. Some	<b>country</b>	so great and populous	12, 190/ 13
prevail against his Christian	<b>country</b>	. ANTHONY That is very	12, 193/ 15
of Turks natural this	<b>country</b>	lacketh none now, which	12, 195/ 22
greatest in all that	<b>country</b>	there. And indeed whosoever	12, 213/ 8
great estate in any	<b>country</b>	of Christendom. But glorious	12, 213/ 10
a league between that	<b>country</b>	and a great prince	12, 217/ 21
times ambassador for that	<b>country</b>	, and had made many	12, 217/ 26
Turk's overrunning of the	<b>country</b>	were happed to be	12, 228/ 6
authority here in my	<b>country</b>	. All which things the	12, 229/ 21
his merchandise in that	<b>country</b>	) he gave a great	12, 232/ 10
hence out of my	<b>country</b>	, knave." Ween you now	12, 232/ 22
he not lose this	<b>country</b>	again unto Christian men	12, 234/ 4
into any such unknown	<b>country</b>	, that God could not	12, 251/ 4
transmigration into a strange	<b>country</b>	should be any great	12, 251/ 6
here in mine own	<b>country</b>	, I must consider that	12, 251/ 13
this were mine own	<b>country</b>	, whereas of truth it	12, 251/ 16

no city nor dwelling	<b>country</b>	at all, but we	12, 251/ 18
to). And in what	<b>country</b>	soever we walk in	12, 251/ 19
I should take any	<b>country</b>	for mine own, it	12, 251/ 21
it must be that	<b>country</b>	to which I come	12, 251/ 21
come, and not the	<b>country</b>	from which I came	12, 251/ 22
which I came. That	<b>country</b>	that shall be to	12, 251/ 23
was mine own native	<b>country</b>	when I came first	12, 251/ 25
legs. For in this	<b>country</b>	, ye wot well, and	12, 256/ 3
is almost in every	<b>country</b>	become a common proverb	12, 292/ 19
I think in every	<b>country</b>	Christian and heathen both	12, 313/ 21
and fleeing from our	<b>country</b>	, let us remember that	12, 317/ 3
death by our own	<b>countrymen</b>	at home, than if	12, 7/ 11
and there sever the	<b>couples</b>	and kindred asunder, everyone	12, 6/ 27
mind, and amendeth his	<b>courage</b>	and his stomach; so	12, 82/ 15
repressing of the bold	<b>courage</b>	of blind youth, there	12, 86/ 7
and not comfort; the	<b>courage</b>	that for God's sake	12, 87/ 27
be too bold of	<b>courage</b>	, but live in double	12, 98/ 6
so far out of	<b>courage</b>	, and naturally so casteth	12, 107/ 25
cometh of a great	<b>courage</b>	and boldness, when they	12, 123/ 13
heart and excellent hardy	<b>courage</b>	. ANTHONY I said, Cousin	12, 123/ 16
and their heart and	<b>courage</b>	most hardy. VINCENT Yet	12, 124/ 6
and gave him ghostly	<b>courage</b>	, and bade him be	12, 125/ 22
strength of heart and	<b>courage</b>	is there none therein	12, 130/ 8
in lifting up his	<b>courage</b>	with good consolation and	12, 130/ 27
be put in good	<b>courage</b>	and comfort in all	12, 146/ 10
but pull up his	<b>courage</b>	and trust in God's	12, 146/ 13
Peter, whose high bold	<b>courage</b>	took a foul fall	12, 146/ 25
and lift up his	<b>courage</b>	from the peril of	12, 147/ 9
comfort lift up his	<b>courage</b>	: and when he seeth	12, 148/ 11
take occasion of good	<b>courage</b>	, and yet far from	12, 148/ 14
counsel shall be to	<b>courage</b>	him to amendment, and	12, 148/ 16
timorous and fearful of	<b>courage</b>	. And after as these	12, 150/ 5
of lightsome lust and	<b>courage</b>	. But surely this worldly	12, 157/ 24
give them the greater	<b>courage</b>	to the increase thereof	12, 218/ 28
taking of boldness and	<b>courage</b>	in sin, and finally	12, 236/ 10
more. Another comfort and	<b>courage</b>	against the loss of	12, 242/ 16
such an unkind villainous	<b>courage</b>	, that if himself came	12, 243/ 13
peradventure of right good	<b>courage</b>	too, would yet play	12, 246/ 16
somewhat in comfort and	<b>courage</b>	before, whereby we may	12, 250/ 12
every man of any	<b>courage</b>	would be glad to	12, 255/ 3
gathering of comfort and	<b>courage</b>	against such persecutions, and	12, 296/ 20
make you this light	<b>courageous</b>	day as short. And	12, 157/ 16
Romans, how many noble	<b>courages</b>	of other sundry countries	12, 314/ 7

enjoy their long continual	<b>course</b>	of never interrupted prosperity	12, 43/ 28
in him through the	<b>course</b>	of all his whole	12, 54/ 3
one fit out of	<b>course</b>	, so strange and so	12, 88/ 11
it cometh to his	<b>course</b>	to wrestle, which shall	12, 102/ 1
it came to his	<b>course</b>	, we that had spoken	12, 214/ 26
And then in the	<b>course</b>	of our communication, you	12, 256/ 24
so well accustomed in	<b>court</b>	with the craft of	12, 214/ 10
gentle, smooth, sweet, and	<b>courteous</b>	, wax angry, rough, froward	12, 45/ 25
him. Nor twenty men's	<b>courtesies</b>	do him not so	12, 221/ 6
men must of their	<b>courtesy</b>	hold my poor fear	12, 38/ 26
have believed it. ANTHONY	<b>Courtesy</b>	, Cousin, peradventure, letteth you	12, 88/ 24
should kneel down for	<b>courtesy</b>	, when his knee is	12, 187/ 18
that men must make	<b>courtesy</b>	to them, and salute	12, 220/ 26
ANTHONY Mine own good	<b>Cousin</b>	, I cannot much say	12, 4/ 7
tempestuous sea. ANTHONY Good	<b>Cousin</b>	, trust well in God	12, 5/ 27
ANTHONY Ah! my good	<b>Cousin</b>	, this is an heavy	12, 7/ 25
comfortable counsels. For surely,	<b>Cousin</b>	, a little before your	12, 8/ 21
First shall ye, good	<b>Cousin</b>	, understand this, that the	12, 9/ 22
ANTHONY That shall I,	<b>Cousin</b>	, with good will. The	12, 14/ 4
ANTHONY That is, good	<b>Cousin</b>	, very true, as long	12, 17/ 13
in tribulation? ANTHONY No,	<b>Cousin</b>	, that is it not	12, 19/ 22
be, thinketh me, good	<b>Cousin</b>	, great comfort in tribulation	12, 23/ 21
thus you see, good	<b>Cousin</b>	, that tribulation is double	12, 29/ 31
This that ye say,	<b>Cousin</b>	, hath place of truth	12, 31/ 5
as I told you,	<b>Cousin</b>	, though the best man	12, 31/ 9
be those? ANTHONY Marry,	<b>Cousin</b>	, wheresoever a man falleth	12, 32/ 2
country of ours. ANTHONY	<b>Cousin</b>	, as for the matter	12, 33/ 15
therefor. ANTHONY Nay, nay,	<b>Cousin</b>	, nay: there walk ye	12, 34/ 4
is there not, good	<b>Cousin</b>	, the most base kind	12, 35/ 16
farther comfort too. ANTHONY	<b>Cousin</b>	, if some things were	12, 37/ 21
The Thirteenth Chapter ANTHONY	<b>Cousin</b>	, it were too long	12, 40/ 22
ANTHONY I suppose, good	<b>Cousin</b>	, that no very wise	12, 44/ 19
Either I said not,	<b>Cousin</b>	, or else meant I	12, 48/ 4
Well, do so then,	<b>Cousin</b>	, and we shall mete	12, 50/ 13
remnant. First must you,	<b>Cousin</b>	, be sure that, you	12, 50/ 14
his mind. And surely,	<b>Cousin</b>	, the prick that very	12, 50/ 21
in the heel. Now,	<b>Cousin</b>	, if tribulation be this	12, 50/ 25
I thus unto you,	<b>Cousin</b>	, that since tribulation is	12, 51/ 4
aware. For trow you,	<b>Cousin</b>	, that the temptations of	12, 51/ 8
pleasure. But unto him,	<b>Cousin</b>	, that standeth in dread	12, 51/ 15
Now say I further,	<b>Cousin</b>	, that if this be	12, 51/ 30
affection. Who dare, good	<b>Cousin</b>	, for shame, or for	12, 52/ 7
of prayer? Besides this,	<b>Cousin</b>	, the Church, ye wot	12, 52/ 8

a man so doth,	<b>Cousin</b>	, is this no tribulation	12, 52/ 14
too. But in Abraham,	<b>Cousin</b>	, I suppose is all	12, 54/ 1
no trouble that his	<b>cousin</b>	Lot and himself were	12, 54/ 12
Abraham. But now, good	<b>Cousin</b>	, let us look a	12, 55/ 14
his charge. And therefore,	<b>Cousin</b>	, this story, lo, of	12, 56/ 7
well content. ANTHONY Yea,	<b>Cousin</b>	, but many men are	12, 59/ 8
in God. And thus,	<b>Cousin</b>	, as I tell you	12, 63/ 17
pain. ANTHONY To begin,	<b>Cousin</b>	, where you leave; the	12, 65/ 8
for your double comfort,	<b>Cousin</b>	, you may cut off	12, 68/ 5
my heart. But comfort,	<b>Cousin</b>	, is properly taken by	12, 68/ 12
Chapter And therefore, good	<b>Cousin</b>	, to finish our talking	12, 75/ 6
to which, my good	<b>Cousin</b>	, I pray God bring	12, 77/ 2
be hardily very shortly,	<b>Cousin</b>	, while this is fresh	12, 77/ 13
is well said, good	<b>Cousin</b>	, and I pray the	12, 77/ 19
Farewell, mine own good	<b>Cousin</b>	. The Second Book VINCENT	12, 77/ 26
ANTHONY Nay, nay, good	<b>Cousin</b>	, to talk much (except	12, 78/ 22
talk. But in earnest,	<b>Cousin</b>	, our talking was to	12, 78/ 27
other time. ANTHONY Forsooth,	<b>Cousin</b>	, many words, if a	12, 79/ 18
us both." And so,	<b>Cousin</b>	, I remember that when	12, 80/ 23
that be?" quoth our	<b>cousin</b>	then. "Forsooth mistress," quoth	12, 81/ 11
the half." ANTHONY Forsooth,	<b>Cousin</b>	, I can soon guess	12, 81/ 20
dull and deadly. ANTHONY	<b>Cousin</b>	, I forgot not that	12, 82/ 23
tales. And of truth,	<b>Cousin</b>	, as you know very	12, 83/ 3
our stomachs. Mark me,	<b>Cousin</b>	, at the sermon, and	12, 83/ 25
on. And be sure,	<b>Cousin</b>	, that if we might	12, 84/ 29
The Second Chapter ANTHONY	<b>Cousin</b>	, I have bethought me	12, 85/ 13
shortly gone. For surely,	<b>Cousin</b>	, I cannot liken myself	12, 85/ 19
altogether: so have I,	<b>Cousin</b>	, divers such days together	12, 85/ 25
live long. And therefore,	<b>Cousin</b>	, in our matter here	12, 86/ 11
All manner of tribulation,	<b>Cousin</b>	, that any man can	12, 86/ 18
that, Uncle? ANTHONY Forsooth,	<b>Cousin</b>	, even in this same	12, 88/ 9
believed it. ANTHONY Courtesy,	<b>Cousin</b>	, peradventure, letteth you to	12, 88/ 24
that, Uncle? ANTHONY Forsooth,	<b>Cousin</b>	, this I asked a	12, 89/ 4
more boldly. ANTHONY No,	<b>Cousin</b>	, that is true, lo	12, 89/ 11
there another hap thereon,	<b>Cousin</b>	, that a work of	12, 89/ 21
Very sooth you say,	<b>Cousin</b>	, that some wretches are	12, 91/ 9
again be they. But,	<b>Cousin</b>	, though there be more	12, 91/ 11
have). But yet, my	<b>Cousin</b>	, though God (I doubt	12, 91/ 24
pulled him down. ANTHONY	<b>Cousin</b>	, God amend that man	12, 95/ 2
Many so should indeed,	<b>Cousin</b>	, and indeed many so	12, 97/ 16
may do. But yet,	<b>Cousin</b>	, he that findeth himself	12, 97/ 24
faithful prayer therewith. But,	<b>Cousin</b>	, as I told you	12, 98/ 24
trust these men's cunning,	<b>Cousin</b>	, that dare I not	12, 99/ 3

this while before. Howbeit,	<b>Cousin</b>	, if it so be	12, 99/ 8
ANTHONY That shall I,	<b>Cousin</b>	, very gladly do. The	12, 100/ 2
the first. This kind,	<b>Cousin</b>	, divide we shall into	12, 100/ 6
Who dwelleth now, good	<b>Cousin</b>	, in the help of	12, 103/ 2
wouldst not?" Here are,	<b>Cousin</b>	Vincent, words of no	12, 104/ 14
in the midday). First,	<b>Cousin</b>	, in these words --	12, 105/ 24
night's fear. ANTHONY Surely,	<b>Cousin</b>	, but yet are there	12, 122/ 10
that is, to wit,	<b>Cousin</b>	, where the devil tempteth	12, 122/ 13
off. ANTHONY Yes, yes,	<b>Cousin</b>	, many an hundred, or	12, 122/ 20
talked of. But surely,	<b>Cousin</b>	, an horrible sore trouble	12, 123/ 3
courage. ANTHONY I said,	<b>Cousin</b>	Vincent, that of pusillanimity	12, 123/ 18
some hath there been,	<b>Cousin</b>	, such, that they have	12, 123/ 30
ANTHONY Let us therefore,	<b>Cousin</b>	, consider an example or	12, 124/ 13
it? As it happeth,	<b>Cousin</b>	, that many more be	12, 126/ 17
out of our purpose,	<b>Cousin</b>	: since, as I told	12, 131/ 21
true revelation? ANTHONY Nay,	<b>Cousin</b>	Vincent, ye shall in	12, 136/ 28
own mind? ANTHONY Yea,	<b>Cousin</b>	, God may cast into	12, 137/ 16
ANTHONY Not so easy,	<b>Cousin</b>	, as you ween it	12, 138/ 2
dream. ANTHONY This is,	<b>Cousin</b>	, as meseemeth very true	12, 139/ 18
But I say not,	<b>Cousin</b>	, that this kind of	12, 140/ 1
This is well said,	<b>Cousin</b>	, but yet could he	12, 140/ 26
waking. ANTHONY Without doubt,	<b>Cousin</b>	, if he abide at	12, 143/ 21
trow. ANTHONY And yet,	<b>Cousin</b>	, the devil may peradventure	12, 144/ 27
be proud. And therefore,	<b>Cousin</b>	, in such case as	12, 146/ 8
I do not mean,	<b>Cousin</b>	, that every fool should	12, 147/ 17
do harm indeed. But,	<b>Cousin</b>	, if a cunning physician	12, 147/ 19
one. ANTHONY That is,	<b>Cousin</b>	, very true. For the	12, 148/ 22
strange manner. ANTHONY Forsooth,	<b>Cousin</b>	, I suppose that many	12, 149/ 20
long. ANTHONY Nay, nay,	<b>Cousin</b>	, for both broke I	12, 157/ 12
Here shall you, good	<b>Cousin</b>	, consider, that whereas the	12, 159/ 11
Now may it peradventure,	<b>Cousin</b>	, seem, that since this	12, 160/ 5
But now must you,	<b>Cousin</b>	, consider, that though prosperity	12, 160/ 15
that is the thing,	<b>Cousin</b>	, that maketh me speak	12, 160/ 19
to this matter. For,	<b>Cousin</b>	, as it is a	12, 160/ 20
many a good man,	<b>Cousin</b>	, coming into great authority	12, 161/ 3
ANTHONY If here were,	<b>Cousin</b>	, two men that were	12, 163/ 4
none other. ANTHONY Surely,	<b>Cousin</b>	, methinketh that in this	12, 163/ 17
now a Christian man,	<b>Cousin</b>	, that hath the light	12, 163/ 27
that well bethinketh him,	<b>Cousin</b>	, upon these things, I	12, 164/ 7
I beseech our Lord,	<b>Cousin</b>	, put this and better	12, 165/ 23
ANTHONY Fear not that,	<b>Cousin</b>	, I warrant you, for	12, 166/ 6
darknesses. Negocium is here,	<b>Cousin</b>	, the name of a	12, 166/ 18
ANTHONY That were it,	<b>Cousin</b>	, indeed; and so, I	12, 172/ 6



foes. We shall therefore,	<b>Cousin</b>	, not rehearse your harms	12, 203/ 3
needeth not much more,	<b>Cousin</b>	, as the world is	12, 204/ 12
deceived now. But now,	<b>Cousin</b>	, against these terrible things	12, 204/ 21
suffer it. And surely,	<b>Cousin</b>	, I doubt it little	12, 204/ 28
hath there every man,	<b>Cousin</b>	(as I said before	12, 205/ 8
if we now consider,	<b>Cousin</b>	, these causes of terror	12, 205/ 19
money was found. Oh!	<b>Cousin</b>	Vincent, if the whole	12, 207/ 26
Who ought your castle,	<b>Cousin</b>	, three thousand years ago	12, 208/ 11
crown. ANTHONY We find,	<b>Cousin</b>	Vincent, in full antique	12, 208/ 22
That reason shall I,	<b>Cousin</b>	, turn against yourself. For	12, 209/ 6
Chapter We shall yet,	<b>Cousin</b>	, consider in these outward	12, 209/ 18
ANTHONY I pray you,	<b>Cousin</b>	, tell on. VINCENT When	12, 213/ 4
Why, what said he,	<b>Cousin</b>	? VINCENT By our Lady	12, 215/ 5
and wept. ANTHONY Forsooth,	<b>Cousin</b>	, he played his part	12, 216/ 5
that great prelate's oration,	<b>Cousin</b>	, anything praiseworthy? For you	12, 216/ 6
would not, I trow,	<b>Cousin</b>	, have taken upon you	12, 216/ 14
good grace. ANTHONY Surely,	<b>Cousin</b>	, as Terence saith, such	12, 216/ 25
again. ANTHONY Without question,	<b>Cousin</b>	, I cannot greatly blame	12, 218/ 6
peradventure too. ANTHONY Well,	<b>Cousin</b>	, in some part they	12, 221/ 2
it seemeth unto me,	<b>Cousin</b>	, in good faith, that	12, 222/ 29
And thus you see,	<b>Cousin</b>	, that of all this	12, 225/ 13
therewith. ANTHONY This is,	<b>Cousin</b>	, very sure so, that	12, 226/ 9
good Lord). But now,	<b>Cousin</b>	, this tribulation of the	12, 226/ 24
That fear I much,	<b>Cousin</b>	, too. But thereby shall	12, 228/ 22
and I pray you,	<b>Cousin</b>	, take you his person	12, 229/ 2
Fifteenth Chapter ANTHONY Methinketh,	<b>Cousin</b>	, that this persecution shall	12, 238/ 6
than this may serve,	<b>Cousin</b>	, with calling and trusting	12, 242/ 20
ANTHONY In good faith,	<b>Cousin</b>	, even the bare remembrance	12, 243/ 7
marvel thereof, nor you,	<b>Cousin</b>	, cause to be dismayed	12, 245/ 17
bodies too. And therefore,	<b>Cousin</b>	, to begin with, let	12, 248/ 8
to good.) And therefore,	<b>Cousin</b>	, since that God knoweth	12, 248/ 29
ANTHONY I am glad,	<b>Cousin</b>	, if your heart have	12, 249/ 29
that grief it is,	<b>Cousin</b>	, indeed. But yet as	12, 251/ 2
But in good faith,	<b>Cousin</b>	, now, if my transmigration	12, 251/ 5
ANTHONY That shall I,	<b>Cousin</b>	, with good will. And	12, 255/ 12
thereto. ANTHONY That is,	<b>Cousin</b>	, very true indeed. And	12, 255/ 22
list. ANTHONY This is,	<b>Cousin</b>	, well considered of you	12, 257/ 19
ANTHONY Yet forgot I,	<b>Cousin</b>	, to ask you one	12, 257/ 27
in? ANTHONY Methinketh verily,	<b>Cousin</b>	, that you say the	12, 258/ 13
ANTHONY In good faith,	<b>Cousin</b>	Vincent, though I say	12, 259/ 2
him leave. ANTHONY Well,	<b>Cousin</b>	, whether every way-walking beggar	12, 259/ 21
his way. But forasmuch,	<b>Cousin</b>	, as neither the beggar	12, 260/ 11
nay. ANTHONY So may,	<b>Cousin</b>	, that king that had	12, 260/ 24



no understanding.) And therefore,	<b>Cousin</b>	, let us never dread	12, 296/ 19
ANTHONY That man's reason,	<b>Cousin</b>	, is like a three-footed	12, 297/ 23
All his forgiveness goeth,	<b>Cousin</b>	, you see well, but	12, 300/ 21
ANTHONY By my troth,	<b>Cousin</b>	, methinketh that the death	12, 301/ 22
in the natural death,	<b>Cousin</b>	, fain would I wit	12, 301/ 26
him). Oh, good God!	<b>Cousin</b>	, if a man would	12, 303/ 23
have end! This matter,	<b>Cousin</b>	, lacketh, as I believe	12, 304/ 15
Twenty-sixth Chapter ANTHONY Forsooth,	<b>Cousin</b>	, if we were such	12, 305/ 5
I suppose very surely,	<b>Cousin</b>	, that many a man	12, 305/ 12
The Twenty-seventh Chapter Surely,	<b>Cousin</b>	, as I said before	12, 312/ 5
devils too. And therefore,	<b>Cousin</b>	, let us well consider	12, 315/ 30
should not, I ween,	<b>Cousin</b>	, need much more in	12, 319/ 23
surely, mine own good	<b>Cousin</b>	, remember that if it	12, 319/ 25
thus will I, good	<b>Cousin</b>	, with these words make	12, 320/ 2
Since you be minded,	<b>Cousin</b>	, to bestow so much	12, 320/ 20
ears. And thus, good	<b>Cousin</b>	, farewell, till God bring	12, 320/ 27
would fall at such	<b>covenants</b>	with you, to take	12, 230/ 3
us out (part by	<b>covenants</b>	that we make among	12, 273/ 3
swallow them up and	<b>cover</b>	them. Therefore, good Uncle	12, 7/ 18
buckler that scant can	<b>cover</b>	the head, but with	12, 106/ 8
well purged. For charity	<b>covereth</b>	a multitude of sins	12, 76/ 25
long large pavise that	<b>covereth</b>	all along the body	12, 106/ 9
and warm under the	<b>covering</b>	of his own heavenly	12, 104/ 3
shall also under the	<b>covering</b>	of his heavenly wings	12, 105/ 5
that is but the	<b>covering</b>	of his gown or	12, 109/ 20
into hell). Of the	<b>covetous</b>	men saith St. Paul	12, 168/ 7
they be aware. The	<b>covetous</b>	rich man also that	12, 168/ 16
have a corrupt, greedy,	<b>covetous</b>	mind, or not: but	12, 238/ 8
of malice, nor so	<b>covetous</b>	that would put him	12, 272/ 5
is neither cruel nor	<b>covetous</b>	. And this prison is	12, 272/ 18
belly. And as for	<b>covetousness</b>	, fareth like the fire	12, 167/ 22
fleshly foul sin and	<b>covetousness</b>	, since they be but	12, 170/ 10
worldly businesses pertaining unto	<b>covetousness</b>	, therein is the thing	12, 170/ 23
he spied a fair	<b>cow</b>	in a close walking	12, 119/ 5
as for yonder peevisish	<b>cow</b>	seemeth unto me in	12, 119/ 20
And therefore, while the	<b>cow</b>	is in my conscience	12, 119/ 22
willingly will play the	<b>coward</b>	or the fool) the	12, 102/ 2
casteth him in a	<b>cowardice</b>	, and maketh him take	12, 111/ 26
folk cast away the	<b>cowardice</b>	of their own conceit	12, 112/ 4
woman's word and so	<b>cowardly</b>	forsook his master, for	12, 245/ 4
we be very shamefully	<b>cowardous</b>	of heart, and toward	12, 248/ 18
God, in so shameful	<b>cowardous</b>	wise to forsake him	12, 249/ 20
have all such shameful	<b>cowardous</b>	hearts, as to forsake	12, 296/ 26

shamefully play the unkind passeth my sixpence. But the plenty of the cup and a roasted the perceiving of their wot well, and other asleep by the devil's expert of the devil's live by the tailor's in court with the come to in one out so much his the uttermost of his and perceive all the the legs with a pain, far passing any earth, as he is prayer of any pure virtue in a reasonable both of the celestial Uncle, save for the but counsel against giving Deo sint" (Give not me, than induce a John: "Nolite omni spiritui seek up all his him in the Gospel, " prosperity cannot to God will, as the snail the bed-board with the a sudden flight he called men's inventions, he and so shrill he fantasy afeard, and then couch, and quaketh and man for his heinous committed a very deadly that hath a false glutton no great heinous authority of Saint Paul: " confitiatu, quia Dominus Iesus flattering world, set a have done, take his	<b>cowards</b> <b>cows</b> <b>cows</b> <b>crab</b> <b>craft</b> <b>craft</b> <b>craft</b> <b>craft</b> <b>craft</b> <b>craft</b> <b>craft</b> <b>craft</b> <b>craft</b> <b>crafts</b> <b>cramp</b> <b>cramp</b> <b>created</b> <b>creature</b> <b>creature</b> <b>creatures</b> <b>credence</b> <b>credence</b> <b>credence</b> <b>credence</b> <b>credere</b> <b>creditors</b> <b>Credo</b> <b>creep</b> <b>creepeth</b> <b>crick</b> <b>cried</b> <b>cried</b> <b>cried</b> <b>crieth</b> <b>crieth</b> <b>crime</b> <b>crime</b> <b>crime</b> <b>crime</b> <b>Cristus</b> <b>Cristus</b> <b>cross</b> <b>cross</b>	, as for fear of this country here hath , and the scarcity of , and drivel, and drink , by the continual naming can you none; and , and his mind occupied , and thereby not only , if no man were of flattery, that he , that in all his and his cunning, that , might have happed to ) . A great comfort may in their shins, he in every part of by God, so cometh : yet his own not , can never be without , and the terrestrial, and of you, that tale to the devil's persuasion to every spirit, but and persuade me, that , sed probate spiritus si , and all those that Domine, adjuva incredulitatem meam forward, in tribulation they about with hers, but in the back, and out in the falling ever out upon them Christ in their ears he in the ear out, if he fear ; or else is it , such as were worthy put upon him, and , but the taking of humiliavit semet ipsum factus in gloria est Dei upon the ship of of tribulation upon his	12, 280/ 9 12, 119/ 18 12, 119/ 19 12, 78/ 25 12, 95/ 7 12, 117/ 8 12, 132/ 2 12, 147/ 6 12, 180/ 19 12, 214/ 10 12, 214/ 12 12, 215/ 11 12, 215/ 16 12, 102/ 15 12, 274/ 26 12, 312/ 21 12, 266/ 4 12, 66/ 31 12, 130/ 10 12, 66/ 20 12, 89/ 15 12, 129/ 28 12, 132/ 26 12, 262/ 16 12, 132/ 25 12, 177/ 17 12, 13/ 3 12, 48/ 18 12, 286/ 22 12, 275/ 1 12, 92/ 14 12, 94/ 5 12, 94/ 18 12, 154/ 23 12, 275/ 7 12, 24/ 6 12, 32/ 21 12, 33/ 22 12, 56/ 2 12, 66/ 12 12, 66/ 16 12, 29/ 5 12, 43/ 12
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those that take their	<b>cross</b>	of tribulation; when shall	12, 43/ 15
the death of the	<b>cross</b>	, for which thing God	12, 66/ 18
he made upon the	<b>cross</b>	, where for all the	12, 67/ 10
arms abroad upon the	<b>cross</b>	, lovingly to embrace all	12, 90/ 21
all upon his painful	<b>cross</b>	, he washed us there	12, 94/ 9
herself on a great	<b>cross</b>	, that he had made	12, 144/ 10
contempt thereof, making a	<b>cross</b>	upon their hearts and	12, 155/ 6
did, and take your	<b>cross</b>	of pain and passion	12, 246/ 3
stretched out upon the	<b>cross</b>	, to the intolerable pain	12, 312/ 18
his disciples, take their	<b>crosses</b>	on their back as	12, 95/ 16
did, and with their	<b>crosses</b>	follow him. And where	12, 95/ 17
no blacker than a	<b>crow</b>	, with many other such	12, 283/ 21
veins, and the sharp	<b>crow</b>	of thorn so pricking	12, 67/ 12
fall) hath prepared a	<b>crow</b>	: so he that will	12, 101/ 24
no man have the	<b>crow</b>	, but he that doth	12, 101/ 26
it well down, a	<b>crow</b>	of thorns that she	12, 144/ 17
the title of the	<b>Crown</b>	hath come in question	12, 192/ 12
he came from the	<b>crow</b>	. ANTHONY We find, Cousin	12, 208/ 20
shall give thee the	<b>crow</b>	of life. He that	12, 309/ 17
tender body, the scornful	<b>crow</b>	of sharp thorns beaten	12, 312/ 15
beaten first, and after	<b>crowned</b>	with thorns. Whereupon when	12, 144/ 13
thereby reign with him	<b>crowned</b>	in eternal glory. And	12, 246/ 5
hereafter sit, full gloriously	<b>crowned</b>	in heaven, had they	12, 305/ 14
most grievous pain, as	<b>crowning</b>	him with sharp thorn	12, 291/ 25
meus esse discipulus, tollat	<b>crucem</b>	suam, et sequatur me	12, 43/ 10
hic consolatur, tu vero	<b>cruciaris</b>	" (Son, remember that thou	12, 55/ 22
he was at Rome	<b>crucified</b>	, and with cruel torment	12, 300/ 10
nail a new carved	<b>crucifix</b>	upon. Whereof when he	12, 144/ 11
sake she would secretly	<b>crucify</b>	him herself on a	12, 144/ 10
ad mortem, mortem autem	<b>crucis</b>	: propter quod et Deus	12, 66/ 13
the coming of this	<b>cruel</b>	Turk, fear to fall	12, 6/ 10
no born Turk so	<b>cruel</b>	to Christian folk as	12, 7/ 8
handled and die more	<b>cruel</b>	death by our own	12, 7/ 11
spoke of, the Turks'	<b>cruel</b>	incursion into this country	12, 33/ 12
so painful and so	<b>cruel</b>	as he well beheld	12, 67/ 5
pains, in all their	<b>cruel</b>	despites, yet two very	12, 67/ 14
him unto death with	<b>cruel</b>	intolerable torments. VINCENT Our	12, 191/ 24
selfsame day, that grisly,	<b>cruel</b>	hangman, death, which, from	12, 268/ 8
honest, is neither so	<b>cruel</b>	that would pain the	12, 272/ 4
the world, is neither	<b>cruel</b>	nor covetous. And this	12, 272/ 18
Rome crucified, and with	<b>cruel</b>	torment slain. And in	12, 300/ 11
bloody strokes that the	<b>cruel</b>	tormentors with rods and	12, 312/ 14
new feeling with the	<b>cruel</b>	stretching and straining pain	12, 312/ 20

the great long nails	<b>cruelly</b>	driven with hammers through	12, 312/ 22
been for Christ's faith	<b>cruelly</b>	killed yesterday, even for	12, 319/ 14
hatred, and his incomparable	<b>cruelty</b>	, with robbing, spoiling, burning	12, 6/ 24
extortion, oppression, hatred, and	<b>cruelty</b>	. Now many a good	12, 161/ 2
lash that made him	<b>cry</b>	to him for help	12, 18/ 2
now their folly, and	<b>cry</b>	out, "Lassati sumus in	12, 169/ 10
my troth, Uncle, I	<b>cry</b>	God mercy. I send	12, 258/ 23
a-two their heartstrings. Some	<b>cry</b>	out and think they	12, 302/ 15
They shall call and	<b>cry</b>	for death, and death	12, 304/ 6
full low beneath Lazarus,	<b>crying</b>	and calling out of	12, 55/ 17
name of Christ: and	<b>crying</b>	his Passion so shrill	12, 95/ 8
fox it is called	<b>crying</b>	. I wot not what	12, 296/ 1
Prophet, "iuxta te, et	<b>cuivisvis</b>	manus pugnet contra me	12, 104/ 26
conscience is with sin	<b>cumbered</b>	or clear. Howbeit I	12, 30/ 4
the torment of his	<b>cumbered</b>	conscience, and fear of	12, 61/ 10
that he was sore	<b>cumbered</b>	, and that it always	12, 149/ 3
and confesseth again, and	<b>cumbereth</b>	himself and his confessor	12, 113/ 16
liked it, for the	<b>cumbrance</b>	that he had to	12, 214/ 23
In illa enim finis	<b>cunctorum</b>	admonetur homo, et vivens	12, 69/ 12
talk with such great	<b>cunning</b>	men, as (I trow	12, 44/ 14
his water to no	<b>cunning</b>	man, but send his	12, 63/ 2
should take her for	<b>cunning</b>	. % ANTHONY Yea, but yet	12, 89/ 18
that one point more	<b>cunning</b>	than had both your	12, 90/ 3
And trust these men's	<b>cunning</b>	, Cousin, that dare I	12, 99/ 3
must get a substantial,	<b>cunning</b>	pilot that so can	12, 120/ 16
of them never so	<b>cunning</b>	, yet in his own	12, 120/ 24
one of the most	<b>cunning</b>	men in that faculty	12, 121/ 4
But, Cousin, if a	<b>cunning</b>	physician have a man	12, 147/ 19
I once a right	<b>cunning</b>	and a very good	12, 196/ 8
listed to show my	<b>cunning</b>	. And I hoped to	12, 214/ 6
his craft and his	<b>cunning</b>	, that when he came	12, 215/ 11
And I am so	<b>cunning</b>	, that I cannot tell	12, 295/ 23
and warm with a	<b>cup</b>	and a roasted crab	12, 78/ 25
inestimable bliss in heaven. "	<b>Cupio</b>	dissolui et esse com	12, 284/ 18
fill in all the	<b>cups</b>	at once, and then	12, 99/ 12
of a little foisting	<b>cur</b>	? Therefore when he roareth	12, 318/ 12
saith, "Unicuique dedit Deus	<b>curam</b>	de proximo suo" (God	12, 202/ 27
have, that methinketh every	<b>curate</b>	should often counsel all	12, 198/ 23
damnation; then are the	<b>curates</b>	bound plainly to tell	12, 174/ 4
be far unable to	<b>cure</b>	our disease of themselves	12, 11/ 1
for our necessity, to	<b>cure</b>	our deadly wounds with	12, 11/ 25
For like as the	<b>cure</b>	of that person is	12, 14/ 11
a sure medicine, to	<b>cure</b>	him and clearly discharge	12, 25/ 15

good special medicine to	<b>cure</b>	him of all the	12, 26/ 30
double medicine, both a	<b>cure</b>	of the sin past	12, 30/ 1
an ague, to the	<b>cure</b>	whereof he needeth his	12, 147/ 23
most care to the	<b>cure</b>	of that thing wherein	12, 147/ 28
after, about the further	<b>cure</b>	of the fever. And	12, 148/ 2
past, care for the	<b>cure</b>	of his other faults	12, 148/ 12
hath given every man	<b>cure</b>	and charge of his	12, 202/ 28
the comfort of our	<b>cure</b>	) bound to abide. Let	12, 316/ 27
that likewise as he	<b>cured</b>	by that incomparable medicine	12, 11/ 27
no will to be	<b>cured</b>	; so is the discomfort	12, 14/ 12
that fever be full	<b>cured</b>	, to fall into some	12, 147/ 25
the fever could be	<b>cured</b>	: he would for awhile	12, 147/ 27
he that the greatest	<b>cures</b>	did upon other men	12, 121/ 6
medicinal in that it	<b>cureth</b>	the sin past, and	12, 28/ 21
the pain of the	<b>curing</b>	in time, and that	12, 293/ 17
ever come thither. "Sic	<b>currite</b>	, " saith Saint Paul, "ut	12, 41/ 13
wit, the devils, the	<b>cursed</b>	proud damned spirits. For	12, 101/ 16
own body, and the	<b>cursed</b>	devil that abuseth them	12, 151/ 19
no more but a	<b>cushion</b>	. And therefore, Cousin, as	12, 275/ 8
and may, with a	<b>custom</b>	of such fashioned behavior	12, 15/ 1
So surely if we	<b>custom</b>	ourselves to put our	12, 15/ 16
nature, or of evil	<b>custom</b>	, come to that point	12, 83/ 31
this case learn the	<b>custom</b>	used among physicians. For	12, 120/ 23
cut out, as the	<b>custom</b>	was of old, but	12, 191/ 11
places of Christendom, a	<b>customable</b>	manner of unchristian comforting	12, 4/ 9
done, you know my	<b>customable</b>	guise (for manner I	12, 187/ 7
good Uncle, keep your	<b>customable</b>	manner, for manner may	12, 187/ 16
of a worldly favor	<b>customably</b>	calleth them? For if	12, 206/ 9
the publicans, that were	<b>customers</b>	or toll-gatherers of the	12, 176/ 14
ceremonies, sacraments, laws, and	<b>customs</b>	, spiritual, and temporal, and	12, 192/ 8
comfort, Cousin, you may	<b>cut</b>	off the one. For	12, 68/ 5
as I told you,	<b>cut</b>	very well away the	12, 68/ 30
gelded, not their stones	<b>cut</b>	out, as the custom	12, 191/ 10
for a sword to	<b>cut</b>	and sore wound them	12, 225/ 11
to have the flesh	<b>cut</b>	is no little pain	12, 293/ 13
to have a knife	<b>cut</b>	his flesh in the	12, 302/ 10
on the inside, and	<b>cut</b>	from the midst outward	12, 302/ 12
they feel sharp knives	<b>cut</b>	a-two their heartstrings. Some	12, 302/ 15
was of old, but	<b>cutteth</b>	off their whole members	12, 191/ 11
the epistles of St.	<b>Cyprian</b>	also. And therefore which	12, 247/ 2
as he doth Chios,	<b>Cyprus</b>	, or Candia, but reckoneth	12, 190/ 21
unto him, "Fili mi,	<b>da</b>	gloriam Deo Israell, et	12, 26/ 17
saith, "Omni petenti te,	<b>da</b>	, " (Give every man that	12, 181/ 11

Si esurierit inimicus tuus,	<b>da</b>	illi cibum" (If thine	12, 182/ 5
a good remedy: "Semper	<b>da</b>	operam, ne quid invitus	12, 254/ 7
a Deo sapientiam et	<b>dabit</b>	tibi" (Ask wisdom of	12, 102/ 12
For he saith, "Vincenti	<b>dabo</b>	edere de ligno vite	12, 309/ 12
He saith also, "Vincenti	<b>dabo</b>	manna absconditum,et dabo	12, 309/ 18
dabo manna absconditum,et	<b>dabo</b>	illi calculum candidum. Et	12, 309/ 19
we pray for our	<b>daily</b>	food, and to be	12, 20/ 24
of our own time	<b>daily</b>	before our face, that	12, 50/ 7
is in waking a	<b>daily</b>	common thing that every	12, 142/ 23
in that, that he	<b>daily</b>	seeth most abound in	12, 206/ 16
of that see we	<b>daily</b>	in one place or	12, 222/ 7
driveth us to do	<b>daily</b>	through the rash braids	12, 253/ 20
that are outward, my	<b>daily</b>	instant labor, I mean	12, 310/ 30
lovers have borne, and	<b>daily</b>	do to those upon	12, 313/ 11
thus tempted from that	<b>damnable</b>	death. Special verses may	12, 156/ 16
is (you wot well)	<b>damnable</b>	, or wastefully misspend them	12, 224/ 15
is yet much more	<b>damnable</b>	. As for fame and	12, 224/ 17
very deadly disease of	<b>damnation</b>	. For our necessity wherein	12, 11/ 18
everlasting death of infernal	<b>damnation</b>	. The Second Chapter That	12, 12/ 4
a token of eternal	<b>damnation</b>	. The answer to the	12, 47/ 27
of sin, matter of	<b>damnation</b>	, or matter of salvation	12, 64/ 19
discomfortable token of everlasting	<b>damnation</b>	. Whereupon it followeth, that	12, 69/ 4
without any danger of	<b>damnation</b>	therefor. For all the	12, 172/ 15
in great fear of	<b>damnation</b>	, nor I cannot perceive	12, 172/ 21
troubled with fear of	<b>damnation</b>	for the keeping, can	12, 173/ 3
in the state of	<b>damnation</b>	; then are the curates	12, 174/ 3
upon the peril of	<b>damnation</b>	. For where he saith	12, 174/ 17
without the danger of	<b>damnation</b>	. As for since Christ's	12, 179/ 20
the danger of eternal	<b>damnation</b>	, even for his riches	12, 179/ 29
by in state of	<b>damnation</b>	, no more than every	12, 185/ 22
forthwith in state of	<b>damnation</b>	, that forsaking all and	12, 185/ 23
should upon pain of	<b>damnation</b>	, openly confess his faith	12, 198/ 6
soul in peril of	<b>damnation</b>	for the keeping of	12, 233/ 2
the peril of eternal	<b>damnation</b>	: he provideth otherwise for	12, 246/ 17
bound upon pain of	<b>damnation</b>	, that we be not	12, 247/ 6
force thereof into eternal	<b>damnation</b>	. And therefore saith St	12, 317/ 22
have believed, to be	<b>damned</b>	for lack of perceiving	12, 39/ 27
devils, the cursed proud	<b>damned</b>	spirits. For it is	12, 101/ 16
blasphemy, as do the	<b>damned</b>	souls in hell. This	12, 111/ 22
sin, and so be	<b>damned</b>	for ever; whereas by	12, 297/ 16
and thereby be utterly	<b>damned</b>	: as though that, if	12, 298/ 1
and so to be	<b>damned</b>	forever. The second foot	12, 298/ 17
the horrible pains that	<b>damned</b>	wretches have in hell	12, 306/ 20

such ugly shape as	<b>damned</b>	wretches shall see them	12, 315/ 15
the devil with the	<b>damsel</b>	dance in the fire	12, 279/ 24
this they sing and	<b>dance</b>	. And in this prison	12, 273/ 12
devil with the damsel	<b>dance</b>	in the fire before	12, 279/ 24
with her dancing, she	<b>danced</b>	off St. John's head	12, 279/ 21
of another jail singeth,	<b>danceth</b>	in his two fetters	12, 275/ 4
delighted them with her	<b>dancing</b>	, till with her dancing	12, 279/ 20
dancing, till with her	<b>dancing</b>	, she danced off St	12, 279/ 21
of yours no little	<b>danger</b>	and peril. ANTHONY Nay	12, 78/ 19
to fall into further	<b>danger</b>	after by displeasing of	12, 87/ 12
out of the devil's	<b>danger</b>	with his dear precious	12, 94/ 11
abroad in the kite's	<b>danger</b>	, and will not come	12, 104/ 19
deep into the devil's	<b>danger</b>	, to make him thereby	12, 146/ 17
safe out of that	<b>danger</b>	, then will he begin	12, 148/ 7
pass over without any	<b>danger</b>	; and as some man	12, 154/ 17
said, there is no	<b>danger</b>	therein, he would pass	12, 154/ 20
with young women, without	<b>danger</b>	of foul fleshly desires	12, 160/ 23
man were in such	<b>danger</b>	and peril. ANTHONY That	12, 172/ 3
him rich without any	<b>danger</b>	of damnation therefor. For	12, 172/ 15
any substance without the	<b>danger</b>	of damnation. As for	12, 179/ 20
man rich without the	<b>danger</b>	of eternal damnation, even	12, 179/ 29
to come in the	<b>danger</b>	to be put to	12, 199/ 6
standeth in so great	<b>danger</b>	to be lost, he	12, 203/ 1
cost and charge, the	<b>danger</b>	and peril of war	12, 222/ 3
help him out of	<b>danger</b>	) forsaken and left of	12, 243/ 10
some pain, but no	<b>danger</b>	of death at all	12, 265/ 15
he is not in	<b>danger</b>	of death by reason	12, 269/ 6
light fray; but his	<b>danger</b>	of death is by	12, 269/ 8
same), he is in	<b>danger</b>	of death in the	12, 269/ 13
and he in like	<b>danger</b>	of death, not by	12, 269/ 19
bread. In prison was	<b>Daniel</b>	, and the wild lions	12, 279/ 14
holy saints; that I	<b>dare</b>	not now believe these	12, 38/ 25
a pin. And I	<b>dare</b>	be bold to warrant	12, 51/ 26
fulfill their affection. Who	<b>dare</b>	, good Cousin, for shame	12, 52/ 7
His heart was, I	<b>dare</b>	say, in no little	12, 54/ 19
we this do, this	<b>dare</b>	I boldly say, we	12, 76/ 14
honest worldly mirth, I	<b>dare</b>	not be so sore	12, 83/ 12
that so doth, I	<b>dare</b>	lay my life, shall	12, 98/ 20
men's cunning, Cousin, that	<b>dare</b>	I not, in nowise	12, 99/ 3
hap, but surely counsel	<b>dare</b>	I give no man	12, 99/ 13
sixpence, and therefore, I	<b>dare</b>	not meddle with him	12, 119/ 12
and boldness, when they	<b>dare</b>	their own hands put	12, 123/ 13
the contrary: and better	<b>dare</b>	I jeopard my soul	12, 156/ 10

shall be content (I	<b>dare</b>	promise for them) to	12, 178/ 22
or I ween well	<b>dare</b>	not find any fault	12, 195/ 20
from themselves, while they	<b>dare</b>	not so much as	12, 210/ 24
my tale of, I	<b>dare</b>	be bold to swear	12, 217/ 19
husband, "in this, I	<b>dare</b>	say, you say truth	12, 220/ 6
you think yourself, I	<b>dare</b>	say), spent out already	12, 236/ 5
no business which we	<b>dare</b>	not but do, and	12, 253/ 1
methinketh somewhat obscure and	<b>dark</b>	. ANTHONY We shall therefore	12, 24/ 22
and potentates of these	<b>dark</b>	regions, against the spiritual	12, 101/ 21
ravenous kite of this	<b>dark</b>	air, will the God	12, 104/ 1
unto him that suffereth	<b>dark</b>	and unknown; and therein	12, 107/ 19
night's fear, in their	<b>dark</b>	tribulation, that though they	12, 108/ 13
so blind in the	<b>dark</b>	night of tribulation, for	12, 109/ 8
are we in that	<b>dark</b>	night's fear, than were	12, 109/ 18
hear roaring in the	<b>dark</b>	night of tribulation, and	12, 111/ 1
glorious angel into a	<b>dark</b>	deformed devil; and from	12, 160/ 2
which is the deep	<b>dark</b>	, there are two times	12, 166/ 21
when the evening waxeth	<b>dark</b>	. Two times of like	12, 166/ 23
the thing somewhat more	<b>dark</b>	, and in the perceiving	12, 170/ 24
stealth on in the	<b>dark</b>	unaware, or in some	12, 200/ 12
his pleasure in the	<b>dark</b>	privily to play the	12, 273/ 13
good Lord, set the	<b>darkness</b>	, and made was the	12, 108/ 4
And therefore the deep	<b>darkness</b>	of the midnight maketh	12, 108/ 21
business walking in the	<b>darkness</b>	): and then will we	12, 165/ 26
business walking in the	<b>darkness</b>	. The Seventeenth Chapter The	12, 166/ 9
times of like manner	<b>darkness</b>	are there also in	12, 166/ 24
these two times of	<b>darkness</b>	, their wits are so	12, 169/ 22
the two times of	<b>darkness</b>	. Howbeit, as I said	12, 170/ 6
business walking in the	<b>darkness</b>	: if a man have	12, 186/ 7
there between light and	<b>darkness</b>	, between Christ and Belial	12, 230/ 8
business walking about in	<b>darknesses</b>	, nor of the incursion	12, 105/ 22
walking about in the	<b>darknesses</b>	. Negocium is here, Cousin	12, 166/ 17
tempting is in the	<b>darknesses</b>	. For you wot well	12, 166/ 20
are two times of	<b>darknesses</b>	. The one, ere the	12, 166/ 21
away. In these two	<b>darknesses</b>	this devil, that is	12, 167/ 3
walking about in the	<b>darknesses</b>	) setteth awork with such	12, 167/ 10
He that walketh in	<b>darknesses</b>	wotteth not whither he	12, 167/ 12
busy maze in the	<b>darknesses</b>	, suddenly sometime conveyed, nothing	12, 167/ 29
walking about in the	<b>darknesses</b>	, but that he shall	12, 186/ 22
power by his poisoned	<b>dart</b>	of murmur, grudge, and	12, 12/ 2
besides imprisonment the terrible	<b>dart</b>	of shameful and painful	12, 280/ 19
as many sundry poisoned	<b>darts</b>	. He tempteth us by	12, 101/ 2
id quod potestis, sed	<b>dat</b>	etiam cum tentatione proventum	12, 247/ 18

quod potestis ferre, sed	<b>dat</b>	etiam cum tentatione proventum	12, 278/ 28
showed me a letter	<b>dated</b>	at Constantinople, by which	12, 188/ 8
letter of the Venetian	<b>dated</b>	at Constantinople, was devised	12, 188/ 16
Saint James saith, "Omne	<b>datum</b>	optimum, et omne donum	12, 12/ 30
at all. Of the	<b>daughter</b>	of pusillanimity, a scrupulous	12, 112/ 15
fear, a very timorous	<b>daughter</b>	, a silly wretched girl	12, 112/ 18
the night's fear, another	<b>daughter</b>	of pusillanimity, that is	12, 122/ 1
kind of temptation the	<b>daughter</b>	of pusillanimity, and thereby	12, 123/ 10
that which is the	<b>daughter</b>	that the devil begetteth	12, 123/ 23
the feast, and the	<b>daughter</b>	of Herodias delighted them	12, 279/ 20
as he did to	<b>David</b>	in the choice of	12, 21/ 31
and as the prophet	<b>David</b>	did, for their sin	12, 52/ 12
times did the prophet	<b>David</b>	being a great king	12, 71/ 28
clothes). And the prophet	<b>David</b>	saith: "Cor contritum et	12, 96/ 15
Magdalen, of the prophet	<b>David</b>	, and especially of St	12, 146/ 25
weeping, shall at the	<b>day</b>	of judgment come to	12, 42/ 15
our eye, and every	<b>day</b>	we perceive it by	12, 47/ 21
heart many a long	<b>day</b>	, that he had no	12, 54/ 23
royal delicate fare, continually	<b>day</b>	by day. "Epulabatur," saith	12, 55/ 26
fare, continually day by	<b>day</b>	. "Epulabatur," saith our Savior	12, 55/ 26
did fare royally every	<b>day</b>	). His wealth was continual	12, 55/ 27
lie and long for	<b>day</b>	, and then get them	12, 60/ 25
above prosperity, as the	<b>day</b>	is above the night	12, 70/ 31
trow I have this	<b>day</b>	done you much tribulation	12, 77/ 5
you began the other	<b>day</b>	, by faith must we	12, 85/ 6
which I look every	<b>day</b>	to depart, my mending	12, 85/ 18
days together, as every	<b>day</b>	of them I look	12, 85/ 26
amended, nevertheless reckon every	<b>day</b>	for my last. For	12, 86/ 6
between us this other	<b>day</b>	. What kind of tribulation	12, 86/ 25
somewhat touched the last	<b>day</b>	, such affliction of the	12, 87/ 20
I ween, at this	<b>day</b>	in many points more	12, 90/ 4
and drink out the	<b>day</b>	, is full likely to	12, 92/ 7
told you the other	<b>day</b>	before, in these matters	12, 98/ 24
told you the other	<b>day</b>	) of the flesh, the	12, 103/ 7
arrow, flying in the	<b>day</b>	, nor of the business	12, 105/ 21
that whereas in the	<b>day</b>	of prosperity we very	12, 109/ 9
of which in the	<b>day</b>	he would not be	12, 109/ 26
also. But when the	<b>day</b>	was sprung, and that	12, 110/ 21
well afterward in the	<b>day</b>	, that it was no	12, 111/ 2
in the Shrovetide, a	<b>day</b>	or two before Ash	12, 114/ 27
that he had one	<b>day</b>	given his master a	12, 115/ 7
and choose them by	<b>day</b>	, but am fain by	12, 116/ 30
ass many a fair	<b>day</b>	after. The wolf now	12, 117/ 34

she, "now; for this	<b>day</b>	I thank God, was	12, 118/ 4
could well finish this	<b>day</b>	. Howbeit, to be short	12, 131/ 26
come once unto the	<b>day</b>	to those other words	12, 157/ 3
this night and this	<b>day</b>	like a winter day	12, 157/ 13
day like a winter	<b>day</b>	and a winter night	12, 157/ 13
you this light courageous	<b>day</b>	as short. And so	12, 157/ 16
arrow flying in the	<b>day</b>	), I understand the arrow	12, 157/ 20
pride), but in the	<b>day</b>	, that is, to wit	12, 157/ 23
a very short winter	<b>day</b>	. For we begin many	12, 157/ 26
in the short winter	<b>day</b>	of worldly wealth and	12, 158/ 7
flying forth in the	<b>day</b>	of prosperity were beside	12, 160/ 7
that even in the	<b>day</b>	of prosperity they fall	12, 161/ 9
flying forth in the	<b>day</b>	of worldly wealth shall	12, 164/ 8
arrow flying in the	<b>day</b>	of worldly wealth, he	12, 165/ 17
as they were the	<b>day</b>	before. Thus fareth it	12, 167/ 20
that are in the	<b>day</b>	light of grace, and	12, 169/ 31
this world at this	<b>day</b>	, meseemeth your comfort unto	12, 173/ 1
come down, for this	<b>day</b>	must I dwell in	12, 176/ 9
filius sit habrahae" (This	<b>day</b>	is health come to	12, 179/ 9
than it was the	<b>day</b>	before. For I suppose	12, 180/ 6
that laid her every	<b>day</b>	a golden egg; till	12, 181/ 1
egg; till on a	<b>day</b>	she thought she would	12, 181/ 2
willing) all this long	<b>day</b>	ours, wherein we shall	12, 187/ 12
communication here the other	<b>day</b>	. ANTHONY Very truth it	12, 189/ 18
very near to the	<b>day</b>	of doom whereof some	12, 193/ 28
to wit, to the	<b>day</b>	of general judgment, weenest	12, 194/ 1
they looked for a	<b>day</b>	, when with a turn	12, 195/ 9
other part of the	<b>day</b>	flieth and passeth by	12, 200/ 12
that yet at this	<b>day</b>	, before he come to	12, 204/ 14
spend not all the	<b>day</b>	, he may be sure	12, 212/ 11
world did nothing else	<b>day</b>	nor night but ever	12, 212/ 20
So happed it one	<b>day</b>	, that he had in	12, 213/ 14
he had made that	<b>day</b>	. But in faith, Uncle	12, 213/ 23
you be at this	<b>day</b>	fifty year old, all	12, 233/ 17
cannot make you one	<b>day</b>	younger tomorrow, but every	12, 233/ 18
younger tomorrow, but every	<b>day</b>	shall you wax elder	12, 233/ 19
year, yea or one	<b>day</b>	, or one hour either	12, 237/ 5
same time of the	<b>day</b>	, while we were at	12, 253/ 27
that is at this	<b>day</b>	out of prison? VINCENT	12, 258/ 16
or on the selfsame	<b>day</b>	, that grisly, cruel hangman	12, 268/ 8
our communication the first	<b>day</b>	that we talked of	12, 287/ 26
they ceased not every	<b>day</b>	to preach out the	12, 291/ 5
been in shipwreck: a	<b>day</b>	and a night was	12, 310/ 23

would be at this	<b>day</b>	as many martyrs here	12, 315/ 3
would very fain this	<b>day</b>	, that he had been	12, 319/ 13
For I have this	<b>day</b>	put you to so	12, 320/ 7
two times in your	<b>days</b>	, and now likely to	12, 3/ 26
scripture, from the apostles'	<b>days</b>	down to our own	12, 38/ 24
descendant" (lead all their	<b>days</b>	in wealth, and in	12, 42/ 27
it is but early	<b>days</b>	, and he shall come	12, 46/ 3
you say, all his	<b>days</b>	a marvelous wealthy king	12, 53/ 6
feel it in five	<b>days</b>	after; and it hath	12, 63/ 7
would require many more	<b>days</b>	to treat of than	12, 85/ 15
to depart, my mending	<b>days</b>	come very seldom and	12, 85/ 18
I, Cousin, divers such	<b>days</b>	together, as every day	12, 85/ 26
that time such few	<b>days</b>	again, as you see	12, 86/ 1
send me more such	<b>days</b>	, then will we, when	12, 86/ 13
man else in my	<b>days</b>	; and few men are	12, 88/ 21
fasts on the fasting	<b>days</b>	, not of frailty or	12, 94/ 23
to fast whole forty	<b>days</b>	together. No nor holy	12, 95/ 21
kept the Lenten forty	<b>days</b>	fast, that these folk	12, 95/ 23
ever unto their own	<b>days</b>	clearly believed against them	12, 98/ 29
priest in the cleansing	<b>days</b>	pray for them that	12, 115/ 5
man had in few	<b>days</b>	before cast off two	12, 118/ 25
Buda, in King Ladislaus'	<b>days</b>	, a good, poor, honest	12, 124/ 15
one that was many	<b>days</b>	a very special holy	12, 129/ 14
years before St. Gregory's	<b>days</b>	, as well appeareth by	12, 155/ 26
the winter hath short	<b>days</b>	, and long nights, so	12, 157/ 14
would make merry many	<b>days</b>	, had weened (you wot	12, 168/ 19
As for since Christ's	<b>days</b>	to the world's end	12, 179/ 21
no time since Christ's	<b>days</b>	hitherto, nor (as I	12, 179/ 26
may remember in my	<b>days</b>	, when children in divers	12, 192/ 27
perish too, abridge those	<b>days</b>	and accelerate his coming	12, 194/ 6
faith were in our	<b>days</b>	as fervent as it	12, 204/ 23
neediness miserably all their	<b>days</b>	, than they could find	12, 210/ 21
it again in our	<b>days</b>	. ANTHONY Yes, by God's	12, 234/ 9
lose it after your	<b>days</b>	, there goeth your children's	12, 234/ 11
ANTHONY Cousin, in those	<b>days</b>	that Aesop speaketh of	12, 296/ 4
many a man more	<b>days</b>	than one in well	12, 302/ 7
to raise up a	<b>dead</b>	man to tell him	12, 62/ 12
witchcraft to raise up	<b>dead</b>	Samuel; but speed had	12, 62/ 20
and the other already	<b>dead</b>	, and his skin ripped	12, 119/ 2
was aware. For yonder	<b>dead</b>	horse, because I never	12, 119/ 9
because I never saw	<b>dead</b>	horse sold in the	12, 119/ 9
and saints that were	<b>dead</b>	hundreds of years before	12, 155/ 27
manner as good be	<b>dead</b>	at once. In rest	12, 190/ 17

and striketh our devotion	<b>dead</b>	. And therefore hath there	12, 205/ 7
torments, strike him stark	<b>dead</b>	in this prison, and	12, 268/ 15
long for to be	<b>dead</b>	. VINCENT That were, Uncle	12, 284/ 9
would fain have been	<b>dead</b>	, but for the profit	12, 284/ 16
would very fain be	<b>dead</b>	, and ever he wished	12, 301/ 13
never can once be	<b>dead</b>	. Whereof the scripture saith	12, 304/ 4
healed of our very	<b>deadly</b>	disease of damnation. For	12, 11/ 18
necessity, to cure our	<b>deadly</b>	wounds with the medicine	12, 11/ 26
his grace, as our	<b>deadly</b>	enemy the devil may	12, 12/ 1
fall into a careless	<b>deadly</b>	dullness, regarding nothing, thinking	12, 14/ 19
highest kind of the	<b>deadly</b>	sin of sloth. Another	12, 14/ 23
fear of losing through	<b>deadly</b>	sin the life of	12, 20/ 10
and die in their	<b>deadly</b>	sin, which yet in	12, 26/ 4
infidels committed a very	<b>deadly</b>	crime, such as were	12, 32/ 21
make it dull and	<b>deadly</b>	. ANTHONY Cousin, I forgot	12, 82/ 21
satisfaction for all our	<b>deadly</b>	sins. He did full	12, 94/ 8
may give us any	<b>deadly</b>	wound while that impenetrable	12, 103/ 27
venial, imagineth to be	<b>deadly</b>	. And yet for all	12, 113/ 12
is none, and for	<b>deadly</b>	, some such as are	12, 114/ 2
should not, or sin	<b>deadly</b>	(while his conscience in	12, 114/ 4
again; for fear of	<b>deadly</b>	sin, if he should	12, 115/ 4
that he did was	<b>deadly</b>	sin with him, the	12, 115/ 15
driveth him to that	<b>deadly</b>	mischief indeed. Therefore, like	12, 154/ 28
keep themselves from the	<b>deadly</b>	desire of ambitious glory	12, 160/ 27
go every whit, than	<b>deadly</b>	displease God with the	12, 175/ 1
than wittingly to do	<b>deadly</b>	sin, and would withal	12, 186/ 9
fallen very battle and	<b>deadly</b>	war indeed. These tokens	12, 192/ 31
mind should he sin	<b>deadly</b>	through his own folly	12, 196/ 16
in that thought any	<b>deadly</b>	displeasure unto God, nor	12, 197/ 1
mind he falleth in	<b>deadly</b>	sin, while he never	12, 197/ 14
case (besides that) very	<b>deadly</b>	destruction unto the soul	12, 225/ 17
sure, that when you	<b>deadly</b>	displease God for the	12, 236/ 20
the fray, but his	<b>deadly</b>	imprisonment was the other	12, 269/ 15
you see that abideth	<b>deadly</b>	torment, and such as	12, 281/ 16
of the whole world,	<b>deadly</b>	to displease him that	12, 285/ 6
very shame and a	<b>deadly</b>	painful shame indeed. For	12, 290/ 14
lives, and suffered great	<b>deadly</b>	pains, and very painful	12, 314/ 8
take yet a great	<b>deal</b>	more. For, as I	12, 31/ 8
And in such wise	<b>deal</b>	they with him as	12, 45/ 29
and a grief every	<b>deal</b>	as great as his	12, 51/ 29
more faith a great	<b>deal</b>	, than in God. And	12, 63/ 17
but rather a great	<b>deal</b>	less, by in a	12, 64/ 26
is by a great	<b>deal</b>	to be content and	12, 74/ 10

saith yet a great	<b>deal</b>	further: "sub umbra alarum	12, 105/ 3
greater tribulation a great	<b>deal</b>	than we do the	12, 109/ 2
likelihood worth a great	<b>deal</b>	of money: for horses	12, 119/ 14
own passion a great	<b>deal</b>	more than needeth; and	12, 121/ 1
give them a great	<b>deal</b>	the less. But although	12, 183/ 12
do, is a great	<b>deal</b>	too little), but yet	12, 186/ 17
by more a great	<b>deal</b>	than the half. But	12, 216/ 19
soon prove a great	<b>deal</b>	too much. And many	12, 226/ 12
may say a great	<b>deal</b>	) the more, because we	12, 252/ 4
for more a great	<b>deal</b>	, than indeed it was	12, 252/ 5
doubt, Uncle, a great	<b>deal</b>	the less. But yet	12, 283/ 9
Defend not yourselves, most	<b>dear</b>	friends): and our Savior	12, 34/ 7
devil's danger with his	<b>dear</b>	precious blood. Leave, therefore	12, 94/ 11
Christian people, for Christ's	<b>dear</b>	bitter Passion." Now so	12, 94/ 17
money: for horses be	<b>dear</b>	in this country, especially	12, 119/ 15
you buy it very	<b>dear</b>	, and take very great	12, 169/ 7
and faithful, and his	<b>dear</b>	friends, bewrapped in like	12, 204/ 4
is this, my friend	<b>dear</b>	, The very truth thou	12, 217/ 16
sick men to remember	<b>death</b>	; yet we worldly friends	12, 3/ 14
from the meditation of	<b>death</b>	, judgment, heaven and hell	12, 4/ 12
from his disciples by	<b>death</b>	; but both, as he	12, 5/ 6
and die more cruel	<b>death</b>	by our own countrymen	12, 7/ 11
all bodily grief, painful	<b>death</b>	and all. Howbeit in	12, 10/ 15
into the endless everlasting	<b>death</b>	of infernal damnation. The	12, 12/ 3
with the dread of	<b>death</b>	, and many a good	12, 20/ 8
and meekly took his	<b>death</b>	therefor, and had, I	12, 26/ 20
such as were worthy	<b>death</b>	, not only by their	12, 32/ 22
would now rather suffer	<b>death</b>	than so do, should	12, 32/ 25
patient taking of his	<b>death</b>	should have served for	12, 32/ 29
the pain of his	<b>death</b>	for merit of reward	12, 33/ 4
but that after his	<b>death</b>	also, Lazarus, the poor	12, 54/ 3
thirst, had after his	<b>death</b>	his place comfort and	12, 54/ 5
Lazarus) that Lazarus's own	<b>death</b>	panged him not so	12, 55/ 5
to think upon his	<b>death</b>	, and how he must	12, 59/ 23
well) fall once by	<b>death</b>	. But alas! when death	12, 61/ 4
death. But alas! when	<b>death</b>	cometh, then cometh again	12, 61/ 5
and of his dreadful	<b>death</b>	. Then cometh the torment	12, 61/ 9
the pure pangs of	<b>death</b>	pulled their heart from	12, 62/ 2
became obedient unto the	<b>death</b>	, and that unto the	12, 66/ 17
and that unto the	<b>death</b>	of the cross, for	12, 66/ 18
heart with fear of	<b>death</b>	at hand, so painful	12, 67/ 5
wailing for some man's	<b>death</b>	, than to the house	12, 69/ 14
to salvation but the	<b>death</b>	of Christ. "For he	12, 94/ 7

yourself. It is Christ's	<b>death</b>	, I tell you, that	12, 94/ 14
save us all: Christ's	<b>death</b>	, I tell you, yet	12, 94/ 15
own deeds without Christ's	<b>death</b>	: where we confess, that	12, 95/ 13
prophets, and stonest unto	<b>death</b>	them that are sent	12, 104/ 11
hands put themselves to	<b>death</b>	, from which we see	12, 123/ 14
in procuring her own	<b>death</b>	was unto this carpenter's	12, 126/ 25
him to his own	<b>death</b>	by shame and by	12, 130/ 2
Abraham, as touching the	<b>death</b>	of his son, God	12, 141/ 5
with their own temporal	<b>death</b>	than abide the defiling	12, 142/ 2
be by his own	<b>death</b>	revenged on: nor any	12, 142/ 5
the less fear his	<b>death</b>	: and yet are peradventure	12, 145/ 2
the honor of his	<b>death</b>	, the ground of man's	12, 156/ 15
tempted from that damnable	<b>death</b>	. Special verses may there	12, 156/ 17
which drown men into	<b>death</b>	and into destruction). Lo	12, 168/ 12
they put him unto	<b>death</b>	with cruel intolerable torments	12, 191/ 24
dirge, there hath great	<b>death</b>	there shortly followed after	12, 192/ 26
rather suffer any painful	<b>death</b>	, than forsake his faith	12, 196/ 12
to endure a painful	<b>death</b>	. For by this mind	12, 197/ 14
and by dread of	<b>death</b>	would drive him to	12, 198/ 7
rest by deliverance from	<b>death</b>	and pain, with other	12, 201/ 9
loss, or sickness, or	<b>death</b>	of our friends, though	12, 201/ 12
imprisonment, painful and shameful	<b>death</b>	. ANTHONY There needeth not	12, 204/ 10
five year before his	<b>death</b>	, all the same five	12, 210/ 27
the sacrifice and the	<b>death</b>	of Iphigenia, had in	12, 215/ 9
which drown men into	<b>death</b>	and into perdition). And	12, 224/ 4
into the grin of	<b>death</b>	). So that whereas by	12, 224/ 7
of shameful and painful	<b>death</b>	, whereof we shall speak	12, 244/ 11
meditation of pain and	<b>death</b>	, your reason shall give	12, 245/ 22
flee from the painful	<b>death</b>	, and be loath to	12, 245/ 24
such an horror of	<b>death</b>	in his heart, he	12, 246/ 7
and die their natural	<b>death</b>	, as he did by	12, 246/ 31
imprisonment, painful and shameful	<b>death</b>	. And first let us	12, 250/ 19
hath by his own	<b>death</b>	delivered us out of	12, 254/ 26
judgment given of his	<b>death</b>	, and that it were	12, 264/ 3
were called for, to	<b>death</b>	and execution he should	12, 264/ 25
yet being condemned to	<b>death</b>	, and being kept, therefor	12, 265/ 6
but no danger of	<b>death</b>	at all, but that	12, 265/ 15
God condemneth them unto	<b>death</b>	by his own sentence	12, 266/ 12
they may escape from	<b>death</b>	. Is this, Cousin, a	12, 266/ 24
that grisly, cruel hangman,	<b>death</b>	, which, from his first	12, 268/ 9
whereof at his temporal	<b>death</b>	his success is uncertain	12, 268/ 19
world for execution of	<b>death</b>	, is a very plain	12, 268/ 24
attainted, nor condemned to	<b>death</b>	, the greatest man of	12, 268/ 29

be kept undoubtedly for	<b>death</b>	. VINCENT But yet, Uncle	12, 268/ 30
not in danger of	<b>death</b>	by reason of that	12, 269/ 6
but his danger of	<b>death</b>	is by the other	12, 269/ 8
a man condemned to	<b>death</b>	were put up in	12, 269/ 11
is in danger of	<b>death</b>	in the strait prison	12, 269/ 13
he was put for	<b>death</b>	: so the prisoner that	12, 269/ 16
in like danger of	<b>death</b>	, not by that strait	12, 269/ 19
wit, condemned already to	<b>death</b>	. And now, Cousin, if	12, 270/ 7
already condemned all unto	<b>death</b>	. But yet, Uncle, that	12, 270/ 20
our only keeping for	<b>death</b>	), he letteth us in	12, 272/ 24
unto the execution of	<b>death</b>	), where we forget with	12, 273/ 20
he sendeth the hangman	<b>death</b>	, to put to execution	12, 273/ 25
of shameful and painful	<b>death</b>	. The Twenty-first Chapter VINCENT	12, 280/ 15
of shameful and painful	<b>death</b>	; as for imprisonment, I	12, 280/ 19
of shameful and painful	<b>death</b>	, that point so suddenly	12, 281/ 4
letted willingly to suffer	<b>death</b>	, divers in divers kinds	12, 281/ 21
against the terror of	<b>death</b>	in this cause. And	12, 282/ 19
wit, shameful and painful	<b>death</b>	. Of death, considered by	12, 282/ 27
and painful death. Of	<b>death</b>	, considered by itself alone	12, 283/ 1
that you join unto	<b>death</b>	, that is to wit	12, 283/ 5
painful; you would esteem	<b>death</b>	so much the less	12, 283/ 5
sharp pain joined unto	<b>death</b>	, should be the let	12, 284/ 22
the bare respect of	<b>death</b>	alone, let to depart	12, 284/ 23
his faith, that his	<b>death</b>	taken for the faith	12, 284/ 24
pain both joined unto	<b>death</b>	were unlikely to make	12, 284/ 27
to make them loathe	<b>death</b>	, or fear death so	12, 285/ 1
loathe death, or fear	<b>death</b>	so sore, but that	12, 285/ 1
that they would suffer	<b>death</b>	in this case with	12, 285/ 1
no longer, but that	<b>death</b>	taketh them therefrom; then	12, 285/ 12
they should by their	<b>death</b>	leave behind them and	12, 287/ 12
them no peril of	<b>death</b>	at all. And then	12, 287/ 15
and pain joined unto	<b>death</b>	. And of all these	12, 287/ 22
fear and dread of	<b>death</b>	, save for those grievous	12, 288/ 1
in good faith, if	<b>death</b>	should come without them	12, 288/ 4
see shall come with	<b>death</b>	(shame, I mean, and	12, 288/ 14
is joined with the	<b>death</b>	in the persecution for	12, 288/ 18
wise man dread the	<b>death</b>	so sore for any	12, 288/ 21
For how can that	<b>death</b>	be shameful that is	12, 288/ 24
sight of God, the	<b>death</b>	of his saints). Now	12, 289/ 2
saints). Now if the	<b>death</b>	of his saints be	12, 289/ 3
that not at the	<b>death</b>	of Saint Stephen only	12, 289/ 6
head) but at the	<b>death</b>	also of every man	12, 289/ 7
here by any manner	<b>death</b>	that he suffereth for	12, 290/ 3

villainous and most shameful	<b>death</b>	after the worldly account	12, 291/ 23
everlasting glory. Of painful	<b>death</b>	to be suffered in	12, 292/ 10
patient suffering the painful	<b>death</b>	of this body here	12, 294/ 10
avoiding of everlasting painful	<b>death</b>	in hell? VINCENT By	12, 294/ 12
fire for fear of	<b>death</b>	joined therewith, though bitter	12, 296/ 27
himself from that painful	<b>death</b>	, and after ask mercy	12, 297/ 20
the torment of painful	<b>death</b>	(but if thou forsake	12, 298/ 14
the pain of eternal	<b>death</b>	) forbidden, though the goodness	12, 299/ 1
finally to scape from	<b>death</b>	, for fear of which	12, 300/ 24
may die his natural	<b>death</b>	, and escape that violent	12, 300/ 26
and escape that violent	<b>death</b>	, and then he saveth	12, 300/ 26
For evermore a violent	<b>death</b>	is painful. ANTHONY Peradventure	12, 301/ 2
not avoid a violent	<b>death</b>	thereby. For God is	12, 301/ 4
him shortly to a	<b>death</b>	as violent by some	12, 301/ 5
whoso dieth a natural	<b>death</b>	, dieth like a wanton	12, 301/ 8
no doubt, but that	<b>death</b>	is to every man	12, 301/ 19
is not the natural	<b>death</b>	so painful, as the	12, 301/ 20
Cousin, methinketh that the	<b>death</b>	which men call commonly	12, 301/ 22
natural is a violent	<b>death</b>	to every man whom	12, 301/ 23
is in the natural	<b>death</b>	, Cousin, fain would I	12, 301/ 26
depart of their natural	<b>death</b>	, have ever one disease	12, 301/ 28
that dieth a violent	<b>death</b>	; it would, I ween	12, 302/ 1
that with the violent	<b>death</b>	riddeth the man in	12, 302/ 8
set all the painful	<b>death</b>	of this world at	12, 302/ 21
comparison between the natural	<b>death</b>	and the violent? For	12, 302/ 24
fear of the violent	<b>death</b>	forsaketh the faith of	12, 302/ 26
to find his natural	<b>death</b>	more painful a thousand	12, 303/ 1
times. For his natural	<b>death</b>	hath his everlasting pain	12, 303/ 2
and soul with a	<b>death</b>	ever dying, and that	12, 303/ 20
an end. A woeful	<b>death</b>	is that death, in	12, 304/ 3
woeful death is that	<b>death</b>	, in which folk shall	12, 304/ 3
call and cry for	<b>death</b>	, and death shall flee	12, 304/ 6
cry for death, and	<b>death</b>	shall flee from them	12, 304/ 6
together the most terrible	<b>death</b>	that all the Turks	12, 304/ 9
could devise, than the	<b>death</b>	that they lie in	12, 304/ 10
and endure any painful	<b>death</b>	. The Twenty-sixth Chapter ANTHONY	12, 305/ 2
be faithful unto the	<b>death</b>	, and I shall give	12, 309/ 17
hurt of the second	<b>death</b>	. He saith also, "Vincenti	12, 309/ 18
measure, at point of	<b>death</b>	oftentimes. Of the Jews	12, 310/ 21
consideration of the painful	<b>death</b>	of Christ is sufficient	12, 312/ 1
content to suffer painful	<b>death</b>	for his sake. The	12, 312/ 2
I now for painful	<b>death</b>	also, that if we	12, 312/ 11
and desirous, to suffer	<b>death</b>	for his sake, that	12, 313/ 5

so far passing painful	<b>death</b>	for ours. Would God	12, 313/ 7
mind, that by their	<b>death</b>	their lover should clearly	12, 313/ 16
the dread of temporal	<b>death</b>	, to forsake our Savior	12, 313/ 23
willingly suffered so painful	<b>death</b>	, rather than he would	12, 313/ 24
and yet by his	<b>death</b>	goeth from her, might	12, 313/ 28
her, might by his	<b>death</b>	be sure to come	12, 313/ 28
that endure wittingly painful	<b>death</b>	for vain glory: and	12, 314/ 13
with this short temporal	<b>death</b>	patiently taken for him	12, 314/ 21
those other things, Christ's	<b>death</b>	, hell and heaven, were	12, 314/ 29
away of our painful	<b>death</b>	four parts of the	12, 314/ 30
lie through marvelous painful	<b>death</b>	, before we could come	12, 315/ 26
us from the painful	<b>death</b>	, or shall not fail	12, 318/ 31
if through right painful	<b>death</b>	he deliver him from	12, 319/ 6
to flee from that	<b>death</b>	, which thou seest thou	12, 319/ 11
sit up in their	<b>deathbed</b>	underpropped with pillows, take	12, 61/ 24
we hear in their	<b>deathbeds</b>	complain, that they think	12, 302/ 14
pains, and very painful	<b>deaths</b>	for their countries, and	12, 314/ 9
of winning by their	<b>deaths</b>	the only reward of	12, 314/ 10
company together, was at	<b>debate</b>	with another neighbor of	12, 127/ 17
whom she was at	<b>debate</b>	, in some such manner	12, 127/ 24
mind, I repeated and	<b>debated</b>	again. ANTHONY That guise	12, 263/ 13
will enter in after, "	<b>Debet</b>	sicut ille ambulavit, et	12, 311/ 19
the payment of his	<b>debt</b>	in purgatory, but shall	12, 33/ 6
his hand to sustain	<b>decay</b>	through his default, and	12, 161/ 23
other side very sore	<b>decayed</b>	: and all this worketh	12, 8/ 14
realm hath very sore	<b>decayed</b>	, as little while as	12, 192/ 13
sore fainteth nowadays, and	<b>decayeth</b>	, coming from hot unto	12, 242/ 23
necessity for fear of	<b>decaying</b>	the commonweal, men are	12, 162/ 21
more suffer any more	<b>deceive</b>	her so and feed	12, 128/ 13
times shall he much	<b>deceive</b>	himself. For he shall	12, 212/ 8
them, flatter them, and	<b>deceive</b>	them: those, I say	12, 218/ 7
would: but therein we	<b>deceive</b>	ourselves. For what free	12, 252/ 18
opinion, by which we	<b>deceive</b>	ourselves, and take it	12, 276/ 10
scripture as well be	<b>deceived</b>	themselves, as they bear	12, 99/ 6
perceive that himself is	<b>deceived</b>	, and that his visions	12, 135/ 20
sure and yet be	<b>deceived</b>	indeed. And such a	12, 137/ 19
is in such wise	<b>deceived</b>	, and worse too, than	12, 139/ 25
shortly proved them all	<b>deceived</b>	, and that our Lord	12, 176/ 22
have in any thing	<b>deceived</b>	any man, here am	12, 176/ 28
we shall not be	<b>deceived</b>	. For either shall we	12, 193/ 18
how far they be	<b>deceived</b>	now. But now, Cousin	12, 204/ 20
peradventure false, and myself	<b>deceived</b>	therein, then while I	12, 262/ 25
leisure, and think yourself	<b>deceived</b>	. VINCENT Nay by my	12, 265/ 2

verily be we now	<b>deceived</b>	, as those prisoners should	12, 275/ 21
better than medicinale. The	<b>declaration</b>	larger concerning them that	12, 24/ 14
or else do we	<b>declare</b>	that what thing is	12, 21/ 22
the old holy doctors	<b>declare</b>	it, and as the	12, 75/ 10
we speak of, to	<b>declare</b>	how he knoweth his	12, 137/ 25
therefor. There let him	<b>declare</b>	unto God the temptations	12, 164/ 29
themselves therefor. And to	<b>declare</b>	that the having of	12, 171/ 15
against the faith will	<b>declare</b>	, and the comfort that	12, 225/ 21
better root, may well	<b>declare</b>	us that the thorns	12, 240/ 31
and were able to	<b>declare</b>	these special gifts, with	12, 310/ 12
Uncle, well opened and	<b>declared</b>	the question that I	12, 23/ 16
of his own conscience	<b>declared</b>	and showed to himself	12, 31/ 17
as ye have well	<b>declared</b>	, if men will so	12, 35/ 12
in my mind, well	<b>declared</b>	these kinds of the	12, 122/ 7
in himself, or diffidence	<b>declared</b>	, and mistrust of his	12, 133/ 14
of heaven: yet he	<b>declared</b>	, that though the rich	12, 171/ 21
extortiously. But his words	<b>declared</b>	, that he was rife	12, 178/ 11
desire is good, and	<b>declareth</b>	unto himself that he	12, 16/ 22
me in remembrance, well	<b>declareth</b>	what peril is in	12, 56/ 8
had. St. Augustine well	<b>declareth</b>	in his work De	12, 130/ 17
by God; it well	<b>declareth</b>	, that the strength of	12, 141/ 20
pleasant maze, the scripture	<b>declareth</b>	the end: "Ducunt in	12, 168/ 4
be my disciple), he	<b>declareth</b>	well by other words	12, 174/ 20
toward these ungracious Turks,	<b>declareth</b>	plainly, that not only	12, 194/ 24
do him St. Paul	<b>declareth</b>	, where he writeth unto	12, 223/ 29
purpose and make him	<b>decline</b>	unto sin, I say	12, 162/ 2
own default) mishap to	<b>decline</b>	: yet had we both	12, 249/ 1
toward the increase or	<b>decrease</b>	of dread, maketh much	12, 281/ 24
the scripture saith, "Unicuique	<b>dedit</b>	Deus curam de proximo	12, 202/ 27
all. Howbeit in very	<b>deed</b>	, for anything that ever	12, 10/ 15
our own known deserving	<b>deed</b>	bringing us thereunto, as	12, 24/ 4
own certain well deserving	<b>deed</b>	open and known unto	12, 24/ 27
yet do not in	<b>deed</b>	neither merit nor satisfy	12, 36/ 24
for any other good	<b>deed</b>	; and then is there	12, 37/ 18
true, as in very	<b>deed</b>	true it is, that	12, 51/ 30
I think in very	<b>deed</b>	tribulation so good and	12, 56/ 26
against his own good	<b>deed</b>	, by which he punished	12, 62/ 27
the merit of the	<b>deed</b>	. But now is not	12, 71/ 14
and portion of those	<b>deed</b>	diminish the matter of	12, 72/ 7
portion in every good	<b>deed</b>	done by the wealthy	12, 73/ 2
we be not in	<b>deed</b>	: I would then put	12, 83/ 17
his conscience in the	<b>deed</b>	doing so gave him	12, 114/ 4
well proveth) that horrible	<b>deed</b>	is no act of	12, 130/ 22

be of our own	<b>deed</b>	while we be waking	12, 139/ 23
for with every good	<b>deed</b>	will he wax angry	12, 153/ 7
not only flee the	<b>deed</b>	, the consent and the	12, 170/ 20
leaving the one good	<b>deed</b>	undone the while, he	12, 177/ 19
of them praised any	<b>deed</b>	of his, or any	12, 218/ 14
commend another man's good	<b>deed</b>	, show themselves either envious	12, 219/ 2
themselves upon some good	<b>deed</b>	, whereon they will well	12, 227/ 4
cometh yet in very	<b>deed</b>	unto us, by the	12, 254/ 1
he were in very	<b>deed</b>	, if ever any man	12, 264/ 9
plain truth, in very	<b>deed</b>	. The Twentieth Chapter VINCENT	12, 270/ 12
be shameful in very	<b>deed</b>	, how shameful soever it	12, 289/ 4
for himself doth the	<b>deed</b>	. Our Lord saith in	12, 317/ 17
question, the devil's own	<b>deed</b>	it is, to bring	12, 317/ 21
were there in his	<b>deeds</b>	, as it seemeth, sundry	12, 66/ 26
these, many other good	<b>deeds</b>	that a wealthy man	12, 71/ 6
to do the good	<b>deeds</b>	that the wealthy man	12, 71/ 19
cause of those good	<b>deeds</b>	, since he may do	12, 71/ 30
doth those good virtuous	<b>deeds</b>	, if we consider the	12, 72/ 4
doing of many good	<b>deeds</b>	, his labor diminisheth his	12, 72/ 10
that in these good	<b>deeds</b>	that the wealthy man	12, 72/ 14
even in those good	<b>deeds</b>	themselves that prosperity doth	12, 72/ 18
and not our own	<b>deeds</b>	. Leave your own fasting	12, 94/ 15
saved by our own	<b>deeds</b>	without Christ's death: where	12, 95/ 12
than all our own	<b>deeds</b>	do: but his pleasure	12, 95/ 14
Paul saith, in their	<b>deeds</b>	they deny him) we	12, 235/ 7
and do many good	<b>deeds</b>	, and be saved as	12, 297/ 21
devilish tormentors, with the	<b>deep</b>	consideration of that furious	12, 9/ 1
them, and in his	<b>deep</b>	trouble may well say	12, 34/ 21
God's favor, and stand	<b>deep</b>	in his indignation and	12, 43/ 30
of wealth, and hath	<b>deep</b>	stepped into many a	12, 59/ 18
thoughts, if they sink	<b>deep</b>	, are a sore tribulation	12, 60/ 3
leave. And therefore the	<b>deep</b>	darkness of the midnight	12, 108/ 21
shogged out of his	<b>deep</b>	sleep, but will needs	12, 143/ 23
suffered him to fall	<b>deep</b>	into the devil's danger	12, 146/ 17
conceive therewith such a	<b>deep</b>	dread beside, that they	12, 150/ 22
he thrown into the	<b>deep</b>	dungeon of hell. Now	12, 160/ 4
night, which is the	<b>deep</b>	dark, there are two	12, 166/ 21
fell suddenly into the	<b>deep</b>	center of this busy	12, 168/ 24
in his heart so	<b>deep</b>	a desire and love	12, 204/ 29
was fallen in so	<b>deep</b>	a study, for the	12, 213/ 26
hearts inwardly in the	<b>deep</b>	sight of God, not	12, 228/ 26
too, be driven down	<b>deep</b>	toward the center of	12, 236/ 30
enough, digging it full	<b>deep</b>	in the ground, and	12, 238/ 18

lands nor goods: the	<b>deep</b>	consideration and earnest advisement	12, 243/ 24
radicate, and surely take	<b>deep</b>	root therein. And, after	12, 282/ 17
after by long and	<b>deep</b>	meditation thereof, so to	12, 294/ 8
they should do, down	<b>deep</b>	into his heart, and	12, 303/ 24
so strait and so	<b>deep</b>	, that on every part	12, 312/ 17
for him, had so	<b>deep</b>	a place in our	12, 314/ 21
we were faithful, by	<b>deep</b>	considering of the joys	12, 319/ 19
long continuance a strong	<b>deep-rooted</b>	habit, not like a	12, 205/ 14
an habitual fast and	<b>deep-rooted</b>	purpose of patient suffering	12, 294/ 9
leave off, or fall	<b>deeper</b>	in sin: or if	12, 60/ 15
in God, and therewith	<b>deeply</b>	consider his majesty with	12, 98/ 8
in all these points	<b>deeply</b>	ponder the example of	12, 312/ 8
ravished in the thinking	<b>deeply</b>	of those other things	12, 314/ 29
sustain decay through his	<b>default</b>	, and fall to ruin	12, 161/ 23
whoso that die for	<b>default</b>	where we might help	12, 172/ 19
lost in our own	<b>default</b>	) mishap to decline: yet	12, 249/ 1
Mammona iniquitatis, ut quum	<b>defeceritis</b>	, recipiant vos in aeterna	12, 175/ 18
was not able to	<b>defend</b>	that strong town against	12, 8/ 7
a comfort yet to	<b>defend</b>	it well, since God	12, 34/ 1
wide; for there you	<b>defend</b>	your own right for	12, 34/ 5
Non vosmet defendentes charissimi" (	<b>Defend</b>	not yourselves, most dear	12, 34/ 6
for other folks'); but	<b>defend</b>	, therefore, of pity, a	12, 34/ 14
in all temptation to	<b>defend</b>	him. For unto such	12, 103/ 12
promised to protect and	<b>defend</b>	those that faithfully will	12, 106/ 5
truth of his promise	<b>defend</b>	, not with a little	12, 106/ 7
shall in such wise	<b>defend</b>	us and keep us	12, 106/ 25
as God is to	<b>defend</b>	him, if he distrust	12, 153/ 16
with his pavise, and	<b>defend</b>	us, that we shall	12, 248/ 15
Paul counseleth, "Non vosmet	<b>defendentes</b>	charissimi" (Defend not yourselves	12, 34/ 6
wise as, while it	<b>defendeth</b>	one part, the man	12, 106/ 13
justice, or for the	<b>defense</b>	of God's cause. For	12, 32/ 3
thy gown too): the	<b>defense</b>	, therefore, of our own	12, 34/ 10
a common power in	<b>defense</b>	of Christendom against our	12, 38/ 12
agree together in the	<b>defense</b>	of his name, so	12, 38/ 16
in the protection or	<b>defense</b>	of the God of	12, 103/ 1
and abide in God's	<b>defense</b>	and protection; that is	12, 103/ 10
his shoulders for a	<b>defense</b>	between. And then what	12, 103/ 26
wings. And of this	<b>defense</b>	and protection our Savior	12, 104/ 5
pavise of his heavenly	<b>defense</b>	, that of the devil's	12, 165/ 16
man standeth at his	<b>defense</b>	, and putteth the faithless	12, 201/ 21
a buckler in the	<b>defense</b>	of innocents, those shall	12, 225/ 10
in reason for the	<b>defense</b>	of their folly that	12, 237/ 23
an army for his	<b>defense</b>	, yet himself is very	12, 268/ 1

here in pain, and	<b>defer</b>	and forbear for the	12, 284/ 17
it. Howbeit, when he	<b>deferred</b>	it, she provided the	12, 128/ 2
never do vouchsafe to	<b>defile</b>	his hands upon them	12, 43/ 20
touch pitch and never	<b>defile</b>	the fingers, to put	12, 160/ 21
death than abide the	<b>defiling</b>	and violation of their	12, 142/ 3
pursued upon to be	<b>deflowered</b>	by force, ran into	12, 141/ 25
angel into a dark	<b>deformed</b>	devil; and from flying	12, 160/ 3
had there taken the	<b>degree</b>	of doctor in divinity	12, 80/ 4
comfort, and by many	<b>degrees</b>	far excelleth this, which	12, 35/ 3
as it seemeth, sundry	<b>degrees</b>	and differences of deserving	12, 66/ 26
speech in diversity of	<b>degrees</b>	. For a good name	12, 211/ 10
nos introire in regnum	<b>Dei</b>	" (By many tribulations must	12, 43/ 1
Cristus in gloria est	<b>Dei</b>	patris" (Christ hath humbled	12, 66/ 16
adiutorio Altissimi, in protectione	<b>Dei</b>	caeli comorabitur" (Whoso dwelleth	12, 102/ 27
his work De Civitate	<b>Dei</b>	, that there was no	12, 130/ 17
adiutorio Altissimi, in protectione	<b>Dei</b>	celi commorabitur. Scuto circumdabit	12, 166/ 12
divitem intrare in regnum	<b>Dei</b>	" (It is more easy	12, 170/ 32
confidentes in pecuniis regnum	<b>Dei</b>	introire!" (My babes, how	12, 171/ 27
ea quae sunt Spiritus	<b>Dei</b>	, stultitia est enim ei	12, 307/ 21
For he did but	<b>delay</b>	his trouble but a	12, 300/ 2
time of his execution	<b>delayed</b>	till the king's further	12, 264/ 5
feed her forth with	<b>delays</b>	, ere it was very	12, 128/ 14
it were in a	<b>delectable</b>	dream he should never	12, 132/ 3
prosperity, he useth only	<b>delectable</b>	allectives to move a	12, 201/ 4
the consent and the	<b>delectation</b>	, but also (in that	12, 170/ 20
gladly content, without any	<b>deliberation</b>	at all, in this	12, 229/ 8
fellows, he fell in	<b>deliberation</b>	with him, what were	12, 294/ 22
soft apparel, with royal	<b>delicate</b>	fare, continually day by	12, 55/ 26
of many kind of	<b>delicate</b>	and delicious victual, and	12, 210/ 9
kind of delicate and	<b>delicious</b>	victual, and thereby to	12, 210/ 9
of comfort in the	<b>delight</b>	of these peevish worldly	12, 15/ 17
his goodness take his	<b>delight</b>	and his confidence from	12, 61/ 17
mind (drawn from the	<b>delight</b>	thereof) no pleasure in	12, 72/ 2
that if I for	<b>delight</b>	to hear you speak	12, 79/ 13
a savor in the	<b>delight</b>	of heaven, that in	12, 84/ 27
whereof we set our	<b>delight</b>	and our wealth, and	12, 108/ 27
somewhat appear by his	<b>delight</b>	in his own praise	12, 133/ 12
other men, with the	<b>delight</b>	of their own praise	12, 135/ 28
to their foul fleshly	<b>delight</b>	: and were it then	12, 152/ 19
drinking, and other filthy	<b>delight</b>	, and some he setteth	12, 167/ 7
busily to such fleshly	<b>delight</b>	, and since they see	12, 170/ 1
he taketh a great	<b>delight</b>	, and liketh himself therefor	12, 184/ 17
soul also, through the	<b>delight</b>	that she hath in	12, 203/ 17

he that setteth his	<b>delight</b>	, feedeth himself but with	12, 212/ 6
that a man to	<b>delight</b>	and take comfort in	12, 236/ 8
and such things as	<b>delight</b>	them therein, that they	12, 285/ 10
at naught all fleshly	<b>delight</b>	, all worldly pleasures, all	12, 307/ 2
cannot now conceive such	<b>delight</b>	in the consideration of	12, 308/ 9
faithfully they loved? The	<b>delight</b>	whereof, imprinted in their	12, 313/ 17
and ever after in	<b>delight</b>	and pleasure to dwell	12, 313/ 29
which the body is	<b>delighted</b>	and tickled for the	12, 68/ 15
man, that he that	<b>delighted</b>	in wealth shall fall	12, 70/ 19
the daughter of Herodias	<b>delighted</b>	them with her dancing	12, 279/ 20
goodly palace, and been	<b>delighted</b>	with many goodly pleasures	12, 285/ 26
of a frail folly	<b>delighteth</b>	to think thereon, and	12, 4/ 19
well, and it especially	<b>delighteth</b>	and comforteth me to	12, 33/ 11
commanded the Corinthians to	<b>deliver</b>	to the devil the	12, 57/ 24
for money? If we	<b>deliver</b>	it to the poor	12, 240/ 10
for Christ's sake, we	<b>deliver</b>	it unto Christ himself	12, 240/ 11
right painful death he	<b>deliver</b>	him from this wretched	12, 319/ 6
other about his own	<b>deliverance</b>	, commending his own soul	12, 67/ 17
quiet and rest by	<b>deliverance</b>	from death and pain	12, 201/ 9
temptation, and to be	<b>delivered</b>	from evil. But yet	12, 20/ 25
or pray to be	<b>delivered</b>	of it, saving that	12, 57/ 1
prayer God by miracle	<b>delivered</b>	him. When the disciples	12, 58/ 18
been in conclusion clearly	<b>delivered</b>	of it, and their	12, 123/ 1
how he can be	<b>delivered</b>	of that fear, as	12, 172/ 22
of his faith be	<b>delivered</b>	and suffer to live	12, 201/ 23
by his own death	<b>delivered</b>	us out of everlasting	12, 254/ 26
known, and he thereupon	<b>delivered</b>	to certain keepers, and	12, 264/ 6
and being from thence	<b>delivered</b>	, stinted not to preach	12, 300/ 9
too, yet God sometimes	<b>delivereth</b>	them thence, as he	12, 246/ 25
a man, whom he	<b>delivereth</b>	out of painful trouble	12, 319/ 4
our own ease by	<b>delivery</b>	from our tribulation, but	12, 23/ 1
his revelations himself and	<b>delude</b>	the people withal. But	12, 134/ 2
with a marvelous vision	<b>delude</b>	one, and make as	12, 137/ 6
how he had been	<b>deluded</b>	, and then tempted him	12, 130/ 1
in those that are	<b>deluded</b>	, whoso be well acquainted	12, 135/ 25
yet he that is	<b>deluded</b>	by the devil may	12, 137/ 18
not the devil's false	<b>delusion</b>	. VINCENT Indeed, Uncle, I	12, 137/ 10
and not a false	<b>delusion</b>	, if there be so	12, 137/ 26
not a false dreaming	<b>delusion</b>	VINCENT Then shall he	12, 143/ 13
purpose, that whereas you	<b>demand</b>	me whether in tribulation	12, 84/ 17
cause, I say, to	<b>demand</b>	of the man himself	12, 137/ 8
the question that I	<b>demanded</b>	you, that is to	12, 23/ 17
riches alone, though he	<b>demeaned</b>	it never so well	12, 179/ 30

ubi erugo et tineae	<b>demolitur</b>	, et ubi fures effodiunt	12, 239/ 19
neque erugo, neque tineae	<b>demolitur</b>	, et ubi fures non	12, 239/ 20
tenebris, ab incurso et	<b>demonio</b>	meridiano" (The truth of	12, 105/ 19
wit, "Ab incurso et	<b>demonio</b>	meridiano" -- From the	12, 165/ 28
Prophet, "Ab incurso et	<b>demonio</b>	meridiano." The Second Chapter	12, 200/ 3
words, "Ab incurso et	<b>demonio</b>	meridiano." And of all	12, 200/ 7
pavise, "Ab incurso et	<b>demonio</b>	meridiano," (from the incursion	12, 200/ 28
afeard "Ab incurso et	<b>demonio</b>	meridiano" (of this incursion	12, 244/ 16
the Prophet nameth him, "	<b>Demonium</b>	meridianum" (the midday devil	12, 200/ 23
that maketh "incursum et	<b>demonium</b>	meridianum" (this incursion of	12, 280/ 25
close in his warm	<b>den</b>	, and blow out never	12, 133/ 20
forsake our Savior by	<b>denial</b>	of his faith, then	12, 249/ 17
should no man (which	<b>denieth</b>	our Savior once, and	12, 300/ 13
well, many that utterly	<b>deny</b>	that, and affirm for	12, 37/ 12
none, yet since they	<b>deny</b>	not that all the	12, 38/ 21
time, of whom they	<b>deny</b>	not many for holy	12, 38/ 25
neither are they that	<b>deny</b>	it full agreed among	12, 38/ 30
toucheth my matter, which	<b>deny</b>	not prosperity to be	12, 53/ 30
or forbid, affirm or	<b>deny</b>	, reprove or allow, a	12, 173/ 6
by any good reason	<b>deny</b>	it, but I ween	12, 225/ 26
left you, make you	<b>deny</b>	Christ altogether, and take	12, 230/ 25
in their deeds they	<b>deny</b>	him) we shall let	12, 235/ 7
and bondage; I cannot	<b>deny</b>	but many there are	12, 252/ 2
will I not, Uncle,	<b>deny</b>	. ANTHONY If a man	12, 271/ 25
point must I needs	<b>deny</b>	. For I neither see	12, 274/ 9
the forswearing or the	<b>denying</b>	of his faith be	12, 201/ 23
remission) escape through that	<b>denying</b>	, one penny the better	12, 300/ 14
Fili mi, da gloriam	<b>Deo</b>	Israell, et confiteri, ac	12, 26/ 17
scripture saith: "Pete a	<b>Deo</b>	sapientiam et dabit tibi	12, 102/ 12
leonum rugientes, querentes a	<b>Deo</b>	escam sibi" (Thou hast	12, 108/ 3
probate spiritus si ex	<b>Deo</b>	sint" (Give not credence	12, 132/ 25
saying, "Non potestis servire	<b>Deo</b>	, et Mammone" (You cannot	12, 231/ 5
and now likely to	<b>depart</b>	hence ere long. But	12, 3/ 26
good Uncle, since you	<b>depart</b>	to God; but us	12, 4/ 1
to die and to	<b>depart</b>	unto God? And that	12, 20/ 28
them, that when they	<b>depart</b>	out of this wretched	12, 38/ 28
God and ready to	<b>depart</b>	, and be glad to	12, 76/ 13
look every day to	<b>depart</b>	, my mending days come	12, 85/ 18
faith, be glad to	<b>depart</b>	from them, And therefore	12, 227/ 8
death alone, let to	<b>depart</b>	hence with good will	12, 284/ 23
those folk that commonly	<b>depart</b>	of their natural death	12, 301/ 28
and he be both	<b>departed</b>	hence, the beggar may	12, 164/ 4
yet always so clear	<b>departed</b>	from all worldly affections	12, 185/ 24

and in your mind	<b>departed</b>	unpersuaded, then if the	12, 262/ 23
after his holy soul	<b>departed</b>	, pierced his holy heart	12, 312/ 29
not even when he	<b>departeth</b>	from his disciples by	12, 5/ 5
giving great alms he	<b>departeth</b>	with so much of	12, 72/ 8
doing of them he	<b>departeth</b>	(for the portion) from	12, 72/ 16
of all help, nor	<b>departeth</b>	from the hope of	12, 103/ 5
where you take my	<b>departing</b>	from you so heavily	12, 4/ 24
devising upon my own	<b>departing</b>	: wherein, albeit that I	12, 8/ 23
did); yet after my	<b>departing</b>	from you, remembering how	12, 78/ 10
of your examples conveniently	<b>depend</b>	. As for Solomon was	12, 53/ 6
servants and such as	<b>depend</b>	upon them, with bearing	12, 225/ 4
since the matter more	<b>dependeth</b>	upon them, and many	12, 222/ 4
whereupon their worldly wealth	<b>dependeth</b>	. ANTHONY That fear I	12, 228/ 20
envious, suspicious, misjudging, and	<b>depraving</b>	other men, with the	12, 135/ 27
see that he was	<b>deprehended</b>	and taken against his	12, 26/ 15
secret sin of his	<b>deprehended</b>	and divulged, cast him	12, 146/ 5
as Saint Paul saith) "	<b>deprehendere</b>	omnes artes" (That you	12, 102/ 14
pleasure shall in the	<b>depth</b>	of tribulation drown with	12, 15/ 20
heaven and the very	<b>depth</b>	of hell. For as	12, 41/ 28
sinner cometh into the	<b>depth</b>	, then he contemneth) and	12, 61/ 2
was I in the	<b>depth</b>	of the sea: in	12, 310/ 24
have our faith in	<b>derision</b>	, and catch hope to	12, 38/ 1
moment of an hour	<b>descend</b>	into their graves), and	12, 42/ 27
a pop down they	<b>descend</b>	into hell). Of the	12, 168/ 6
donum perfectum desursum est,	<b>descendens</b>	a patre luminum" (Every	12, 12/ 31
the new Jerusalem which	<b>descendeth</b>	from heaven from my	12, 310/ 10
is given from above,	<b>descending</b>	from the Father of	12, 12/ 32
in puncto ad inferna	<b>descendant</b>	" (lead all their days	12, 42/ 26
in puncto ad inferna	<b>descendant</b>	" (They lead their life	12, 168/ 5
with looking to have	<b>described</b>	what manner of joys	12, 306/ 27
pain, and torment). Christ	<b>describeth</b>	his wealth and his	12, 55/ 25
play as Juvenal merrily	<b>describeth</b>	the blind senator, one	12, 216/ 8
occasion of the patient's	<b>desert</b>	, as for the troubled	12, 71/ 18
city, in perils in	<b>desert</b>	, in perils in the	12, 310/ 27
could neither satisfy nor	<b>deserve</b>	, nor yet do not	12, 36/ 24
do very well, and	<b>deserve</b>	thanks of God by	12, 67/ 27
offended God and thereby	<b>deserved</b>	much more: our Lord	12, 25/ 30
with sin we have	<b>deserved</b>	it, and that God	12, 27/ 23
sin already past hath	<b>deserved</b>	it, and that it	12, 31/ 2
to himself that he	<b>deserved</b>	not that sore tribulation	12, 31/ 18
man, and as man	<b>deserved</b>	reward, not for us	12, 66/ 25
how much the thing	<b>deserved</b>	, but how great a	12, 216/ 22
by our own known	<b>deserving</b>	deed bringing us thereunto	12, 24/ 3

God without any certain	<b>deserving</b>	cause open and known	12, 24/ 7
their own certain well	<b>deserving</b>	deed open and known	12, 24/ 27
without any open certain	<b>deserving</b>	cause known unto ourselves	12, 27/ 6
know no certain cause	<b>deserving</b>	that present trouble, as	12, 27/ 17
God, worthy and well	<b>deserving</b>	great punishment: indeed we	12, 27/ 22
because the place of	<b>deserving</b>	is past; so while	12, 36/ 11
of merit and well	<b>deserving</b>	, the tribulation that is	12, 36/ 13
degrees and differences of	<b>deserving</b>	, and not his maundy-like	12, 66/ 26
in laqueum diaboli, et	<b>desideria</b>	multa inutilia et nociva	12, 168/ 8
in laqueum diaboli, et	<b>desideria</b>	multa inutilia et noxia	12, 224/ 1
et nos nati continuo	<b>desinimus</b>	esse, et virtutis quidem	12, 158/ 28
But now, whereas you	<b>desire</b>	of me some plenty	12, 8/ 16
feeleth in himself a	<b>desire</b>	and longing to be	12, 14/ 7
the first comfort the	<b>desire</b>	and longing to be	12, 14/ 9
those that long and	<b>desire</b>	to be comforted of	12, 15/ 21
they consider themselves to	<b>desire</b>	and long to be	12, 15/ 24
For both may he	<b>desire</b>	that, that never mindeth	12, 16/ 13
the effect of his	<b>desire</b>	, because his request is	12, 16/ 14
comfort in the very	<b>desire</b>	itself. Another cause hath	12, 16/ 20
to take of that	<b>desire</b>	a very great occasion	12, 16/ 21
comfort. For since his	<b>desire</b>	is good, and declareth	12, 16/ 22
when we by that	<b>desire</b>	perceive a sure undoubted	12, 16/ 30
that good mind, to	<b>desire</b>	and long for the	12, 17/ 2
that mind, and that	<b>desire</b>	not to be comforted	12, 17/ 9
to wit, to the	<b>desire</b>	of comfort given by	12, 18/ 15
given by God, which	<b>desire</b>	of God's comfort is	12, 18/ 16
have no mind to	<b>desire</b>	and seek for comfort	12, 18/ 27
pray God put this	<b>desire</b>	in his mind, which	12, 19/ 1
and cause him to	<b>desire</b>	good folk to help	12, 19/ 5
a man have a	<b>desire</b>	to be comforted by	12, 19/ 8
person have first a	<b>desire</b>	to be comforted by	12, 19/ 14
the man have this	<b>desire</b>	of God's comfort, that	12, 19/ 16
not this a good	<b>desire</b>	of God's comfort, and	12, 19/ 19
God's comfort, and a	<b>desire</b>	sufficient for him that	12, 19/ 19
well and without sin	<b>desire</b>	of God the tribulation	12, 19/ 26
but neither may we	<b>desire</b>	that in every case	12, 19/ 27
let us in tribulation	<b>desire</b>	this help and comfort	12, 21/ 24
if we faithfully so	<b>desire</b>	), beside the cleansing and	12, 36/ 14
drown themselves in the	<b>desire</b>	of this world's wretched	12, 41/ 25
the ruffle of his	<b>desire</b>	shall so torment his	12, 51/ 24
And therefore may you	<b>desire</b>	his good counsel, to	12, 134/ 19
themselves from the deadly	<b>desire</b>	of ambitious glory. Whereupon	12, 160/ 27
the will and the	<b>desire</b>	and affection to have	12, 171/ 12

and far from the	<b>desire</b>	of earthly commodities, they	12, 174/ 14
perfection, and the hungry	<b>desire</b>	and longing for celestial	12, 174/ 16
into the tree for	<b>desire</b>	that he had to	12, 176/ 7
it not for any	<b>desire</b>	thereof in the satisfying	12, 185/ 1
keep himself from the	<b>desire</b>	of the office of	12, 185/ 28
heart so deep a	<b>desire</b>	and love, longing to	12, 204/ 29
so dull in the	<b>desire</b>	of heaven that the	12, 205/ 5
and authority, if they	<b>desire</b>	them but for their	12, 219/ 10
people, I say that	<b>desire</b>	them for no better	12, 219/ 15
For of them that	<b>desire</b>	them for better, we	12, 219/ 16
commodity, men should greatly	<b>desire</b>	it. That these outward	12, 223/ 2
take by them that	<b>desire</b>	them but only for	12, 223/ 11
but that they that	<b>desire</b>	them but for their	12, 223/ 17
of authority, if men	<b>desire</b>	them only for their	12, 224/ 31
the soul. Whether men	<b>desire</b>	these outward goods for	12, 225/ 18
he that in the	<b>desire</b>	thereof hath his respect	12, 226/ 10
them, I would methink	<b>desire</b>	no more. Another comfort	12, 242/ 15
shall, if you so	<b>desire</b>	him, not fail to	12, 245/ 26
thing must I yet	<b>desire</b>	you, Cousin, to tell	12, 265/ 11
with any good manner	<b>desire</b>	him to come forth	12, 268/ 12
for grace, if we	<b>desire</b>	it, God is at	12, 296/ 11
pleasures, and in the	<b>desire</b>	thereof, that we can	12, 306/ 1
and pricked forward with	<b>desire</b>	and joyful hope of	12, 306/ 5
to face: that the	<b>desire</b>	, expectation, and heavenly hope	12, 306/ 17
can for very shame	<b>desire</b>	to enter into the	12, 311/ 26
proud high mind to	<b>desire</b>	martyrdom) but desiring help	12, 316/ 23
yesterday, even for the	<b>desire</b>	of heaven, though there	12, 319/ 14
he should do it,	<b>desired</b>	his friends to bind	12, 149/ 16
commodity of fame being	<b>desired</b>	but for worldly pleasures	12, 211/ 3
That these outward goods	<b>desired</b>	but for worldly wealth	12, 223/ 3
for fame and glory	<b>desired</b>	but for worldly pleasure	12, 224/ 18
danger of foul fleshly	<b>desires</b>	: so is it hard	12, 160/ 24
devil, and into many	<b>desires</b>	unprofitable and harmful, which	12, 168/ 11
devil, and into many	<b>desires</b>	unprofitable and noyous, which	12, 224/ 3
upon high devices and	<b>desires</b>	of such things as	12, 224/ 20
that person desperate, that	<b>desireth</b>	not his own comfort	12, 14/ 13
his comfort unto God	<b>desireth</b>	of God to be	12, 16/ 17
Holy Spirit so sore	<b>desireth</b>	our weal, that as	12, 22/ 25
but the Spirit himself	<b>desireth</b>	for us with unspeakable	12, 22/ 29
And therefore he that	<b>desireth</b>	them but for worldly	12, 223/ 23
but for worldly pleasure,	<b>desireth</b>	them not for any	12, 223/ 23
better purpose than he	<b>desireth</b>	them, to better use	12, 223/ 24
truth, while a man	<b>desireth</b>	riches not for any	12, 224/ 10

shame confess, that he	<b>desireth</b>	riches, honor, and renown	12, 226/ 2
believed too, that he	<b>desireth</b>	these things (though for	12, 226/ 5
suit to the devil,	<b>desiring</b>	a woman by witchcraft	12, 62/ 20
praying for himself, and	<b>desiring</b>	other also to pray	12, 155/ 16
will unto his, not	<b>desiring</b>	to be brought unto	12, 316/ 22
to desire martyrdom) but	<b>desiring</b>	help and strength of	12, 316/ 24
but also glad and	<b>desirous</b>	, to suffer death for	12, 313/ 5
the land dispeopled and	<b>desolate</b>	, or else some other	12, 190/ 27
his pleasure that they	<b>despair</b>	any amendment of him	12, 45/ 12
devil draweth him to	<b>despair</b>	with imagination of hell	12, 61/ 11
care fruitless, fall into	<b>despair</b>	. An objection of them	12, 92/ 20
nowise any man should	<b>despair</b>	, yet would I counsel	12, 98/ 4
by shame and by	<b>despair</b>	, then was it within	12, 130/ 2
sin, brought him into	<b>despair</b>	, or peradventure by his	12, 146/ 3
cast him both in	<b>despair</b>	of heaven through fear	12, 146/ 5
mind, that if he	<b>despair</b>	not, but pull up	12, 146/ 12
himself, not with fruitless	<b>despair</b>	, but with fruitful penance	12, 146/ 21
drove him into this	<b>despair</b>	. ANTHONY I do not	12, 147/ 15
is falling down to	<b>despair</b>	and to the final	12, 148/ 9
ready to fall into	<b>despair</b>	of grace, weening that	12, 150/ 24
substance still, should not	<b>despair</b>	of God's favor for	12, 176/ 4
the one side as	<b>despair</b>	doth on the other	12, 299/ 20
we so sore now	<b>despair</b>	, except we were so	12, 316/ 9
fear should make us	<b>despair</b>	. And ever call for	12, 318/ 28
and yet because he	<b>despaired</b>	not of God's mercy	12, 146/ 26
the poison of all	<b>desperate</b>	dread that might rise	12, 9/ 12
is in a manner	<b>desperate</b>	, that hath no will	12, 14/ 12
discomfort of that person	<b>desperate</b>	, that desireth not his	12, 14/ 13
dull beast, or a	<b>desperate</b>	wretch, calleth upon God	12, 65/ 19
in his help falleth	<b>desperate</b>	of all help, nor	12, 103/ 5
the peril of that	<b>desperate</b>	shame. VINCENT Methink, Uncle	12, 147/ 9
casting of such a	<b>desperate</b>	dread into his heart	12, 151/ 11
there shall never lack	<b>desperately</b>	disposed wretches enough beside	12, 162/ 25
et humiliatum, Deus, non	<b>despicias</b>	" (A contrite heart and	12, 96/ 16
thou not, good Lord,	<b>despise</b>	). He saith also of	12, 96/ 19
and madmen that would	<b>despise</b>	you and dispraise you	12, 289/ 13
all worldly loss, and	<b>despising</b>	of sickness, and all	12, 10/ 14
and some both with	<b>despiteful</b>	rebuke and painful torment	12, 281/ 22
world, and the most	<b>despiteful</b>	mocking therewith joined to	12, 291/ 24
in all their cruel	<b>despites</b>	, yet two very devout	12, 67/ 14
many other contumelies and	<b>despites</b>	that the Turks and	12, 191/ 17
but not without many	<b>despites</b>	) suffered to be pined	12, 312/ 26
sagitta emissa in locum	<b>destinatum</b>	: divisus aer continuo in	12, 158/ 26

we shall be sore	<b>destitute</b>	of any such other	12, 6/ 6
tempted to kill and	<b>destroy</b>	themselves. The Fifteenth Chapter	12, 122/ 4
man to kill and	<b>destroy</b>	himself. VINCENT Undoubtedly this	12, 122/ 14
those which finally do	<b>destroy</b>	themselves, there is much	12, 122/ 22
they be led to	<b>destroy</b>	themselves, groweth out of	12, 130/ 13
went about secretly to	<b>destroy</b>	himself, whoso should hap	12, 131/ 5
upon the purpose to	<b>destroy</b>	himself as commanded thereto	12, 145/ 8
devil so diligent to	<b>destroy</b>	him as God is	12, 153/ 13
goods, to lose and	<b>destroy</b>	his soul? VINCENT This	12, 237/ 19
and since hath he	<b>destroyed</b>	our noble young goodly	12, 8/ 2
all such to be	<b>destroyed</b>	, as use the false	12, 62/ 9
in body and soul	<b>destroyed</b>	by the devil's false	12, 134/ 22
and conveyed thence, he	<b>destroyeth</b>	the gentlemen, and giveth	12, 190/ 14
the meanwhile? Was the	<b>destruction</b>	of the five cities	12, 54/ 16
to a man's own	<b>destruction</b>	, which requireth counsel and	12, 129/ 4
was forced to the	<b>destruction</b>	of himself, because his	12, 130/ 19
perceived to mind his	<b>destruction</b>	, and go thereabout with	12, 145/ 22
and to the final	<b>destruction</b>	of himself a good	12, 148/ 9
into death and into	<b>destruction</b>	). Lo, here is the	12, 168/ 12
place of perdition and	<b>destruction</b>	that they fall and	12, 168/ 14
besides that) very deadly	<b>destruction</b>	unto the soul. Whether	12, 225/ 17
himself toward his own	<b>destruction</b>	. He that in a	12, 299/ 5
et omne donum perfectum	<b>desursum</b>	est, descendens a patre	12, 12/ 30
providet suis, est infidelis	<b>deterior</b>	" (He that provideth not	12, 182/ 11
lightly stand indifferent, but	<b>determinately</b>	must either be good	12, 223/ 22
would I wit what	<b>determination</b>	we take, whether for	12, 278/ 4
patiently. For if we	<b>determine</b>	with ourselves that we	12, 21/ 18
forsake our Savior, we	<b>determine</b>	ourselves to suffer any	12, 278/ 12
now indeed, and thereby	<b>determined</b>	that I was not	12, 138/ 13
pure Christian fashion requireth,	<b>determined</b>	to abandon his pleasure	12, 185/ 18
is lightly so temperately	<b>determined</b>	, but that they both	12, 261/ 13
and that it were	<b>determined</b>	that he should die	12, 264/ 4
upon earth whereat he	<b>determineth</b>	to shoot, and there	12, 159/ 16
not be glad to	<b>detract</b>	them, nor envy them	12, 42/ 23
lucretur, anime vero suae	<b>detrimentum</b>	patiatur?" (What availeth it	12, 237/ 15
do us harm? "Si	<b>deus</b>	nobiscum quis contra nos	12, 23/ 7
with God's favor, "Reddidit	<b>Deus</b>	Iob omnia duplicia" (God	12, 47/ 14
crucis: propter quod et	<b>Deus</b>	exaltavit illum, et donavit	12, 66/ 13
near unto him, ("Quia	<b>Deus</b>	iuxta est iis qui	12, 76/ 6
Cor contritum et humiliatum,	<b>Deus</b>	, non despicias" (A contrite	12, 96/ 16
of Job: "Novit enim	<b>Deus</b>	opera eorum, idcirco inducet	12, 107/ 6
as for example: "Exurgat	<b>Deus</b>	, et dissipentur inimici eius	12, 156/ 18
scripture saith, "Unicuique dedit	<b>Deus</b>	curam de proximo suo	12, 202/ 27

their own harm, "Quia	<b>Deus</b>	non irridetur" (God cannot	12, 226/ 16
corde suo, non est	<b>Deus</b>	" (The fool hath said	12, 234/ 24
way. For "Fidelis est	<b>Deus</b>	, " saith Saint Paul, "qui	12, 247/ 17
of St. Paul, "Fidelis	<b>Deus</b>	, qui non patitur vos	12, 278/ 27
hominis ascendit, que preparavit	<b>Deus</b>	diligentibus se." For surely	12, 309/ 4
glad in the pleasant	<b>device</b>	thereof, that (as I	12, 128/ 26
him all to the	<b>devices</b>	of his worldly counselors	12, 61/ 20
content to have their	<b>devices</b>	commended, then amended; and	12, 217/ 7
men's hearts upon high	<b>devices</b>	and desires of such	12, 224/ 20
our deadly enemy the	<b>devil</b>	may never have the	12, 12/ 1
and ourselves, and the	<b>devil</b>	; so is every such	12, 16/ 26
and gone to the	<b>devil</b>	eternally. And thus made	12, 26/ 24
he been before a	<b>devil</b>	, nothing would I after	12, 33/ 8
and confusion of the	<b>devil</b>	; and for proof that	12, 47/ 13
the temptations of the	<b>devil</b>	, the world and the	12, 51/ 9
to deliver to the	<b>devil</b>	the abominable fornicator that	12, 57/ 24
and some to the	<b>devil</b>	himself. The Eighteenth Chapter	12, 59/ 3
and some to the	<b>devil</b>	himself. Some man that	12, 59/ 16
neither by God nor	<b>devil</b>	. "Peccator quum in profundum	12, 61/ 1
heavy judgment. Then the	<b>devil</b>	draweth him to despair	12, 61/ 11
go seek unto the	<b>devil</b>	. This king had commanded	12, 62/ 8
made suit to the	<b>devil</b>	, desiring a woman by	12, 62/ 19
yet go to the	<b>devil</b>	. And as a man	12, 64/ 16
this thing saw the	<b>devil</b>	, when he said to	12, 74/ 17
in prosperity. But the	<b>devil</b>	wist well that it	12, 74/ 20
with impatience. But the	<b>devil</b>	had there a fall	12, 74/ 24
Have all to the	<b>devil</b>	!" And there was he	12, 92/ 15
both by temptation the	<b>devil</b>	persecuteth us, and by	12, 100/ 14
and by persecution the	<b>devil</b>	also tempteth us; and	12, 100/ 14
man. Now, though the	<b>devil</b>	, our spiritual enemy, fight	12, 100/ 16
and all. And the	<b>devil</b>	hath of his trains	12, 101/ 1
with, but with the	<b>devil</b>	too. "Non est nobis	12, 101/ 17
the world, or the	<b>devil</b>	. Now, he then that	12, 103/ 7
that every tribulation the	<b>devil</b>	useth for temptation to	12, 103/ 19
what weapon of the	<b>devil</b>	may give us any	12, 103/ 27
or invasion of the	<b>devil</b>	in the midday). First	12, 105/ 23
we be by the	<b>devil</b>	with trains and assaults	12, 106/ 21
tribulations by which the	<b>devil</b>	, through the sufferance of	12, 107/ 11
tribulation, by which the	<b>devil</b>	tempteth a man with	12, 107/ 20
tribulation, in which the	<b>devil</b>	to bear down and	12, 110/ 28
to do: but the	<b>devil</b>	casteth him in a	12, 111/ 26
night's fear by the	<b>devil</b>	hath framed in their	12, 112/ 5
weeneth I were a	<b>devil</b>	, I trow. Surely if	12, 113/ 6

this night's fear the	<b>devil</b>	sore troubleth the mind	12, 113/ 24
Yea, and further, the	<b>devil</b>	longeth to make all	12, 114/ 6
I said, that the	<b>devil</b>	, for weariness of the	12, 120/ 10
wit, Cousin, where the	<b>devil</b>	tempteth a man to	12, 122/ 13
or woman that the	<b>devil</b>	tempteth therewith. Many have	12, 123/ 4
groweth always. For the	<b>devil</b>	tempteth sundry folks by	12, 123/ 20
the daughter that the	<b>devil</b>	begetteth upon pusillanimity, was	12, 123/ 23
so fiendish, that the	<b>devil</b>	perceiving her nature, put	12, 124/ 16
temptation indeed. What the	<b>devil</b>	should she be the	12, 124/ 21
At that word the	<b>devil</b>	took his time, and	12, 125/ 15
that, likewise, as the	<b>devil</b>	stood at her elbow	12, 125/ 20
by illusion of the	<b>devil</b>	, which he reckoned for	12, 129/ 7
prove illusions of the	<b>devil</b>	: and so proved it	12, 129/ 18
that in conclusion the	<b>devil</b>	brought him to that	12, 129/ 21
a token that the	<b>devil</b>	hath by his fantastical	12, 131/ 12
his spirit, if the	<b>devil</b>	lie in his breast	12, 133/ 17
breast. Or if the	<b>devil</b>	be yet so subtle	12, 133/ 19
nor illusions from the	<b>devil</b>	, do either for winning	12, 134/ 1
you fear, by the	<b>devil</b>	; that he can be	12, 134/ 13
fruit and profit: the	<b>devil</b>	and his witches and	12, 136/ 5
will, yet since the	<b>devil</b>	may feign himself God	12, 137/ 5
it, and since the	<b>devil</b>	is also more likely	12, 137/ 6
is deluded by the	<b>devil</b>	may think himself as	12, 137/ 18
is illuded by the	<b>devil</b>	, is in such wise	12, 139/ 24
And yet, Cousin, the	<b>devil</b>	may peradventure make him	12, 144/ 27
assayed. For as the	<b>devil</b>	may hap to make	12, 145/ 4
a token, that the	<b>devil</b>	had either by bringing	12, 146/ 2
one fall that the	<b>devil</b>	has given him, he	12, 146/ 23
he shall give the	<b>devil</b>	an hundred. And here	12, 146/ 23
very true. For the	<b>devil</b>	taketh his occasion as	12, 148/ 22
in this case. The	<b>devil</b>	as I said before	12, 149/ 20
devoret" (Your adversary, the	<b>devil</b>	, as a roaring lion	12, 149/ 23
filthy, voluptuous living, the	<b>devil</b>	useth to make those	12, 150/ 10
had thereat), but the	<b>devil</b>	using their malicious humor	12, 150/ 20
likewise as where the	<b>devil</b>	useth the blood of	12, 151/ 7
whose malicious humors the	<b>devil</b>	abuseth toward the casting	12, 151/ 10
body, and the cursed	<b>devil</b>	that abuseth them to	12, 151/ 19
evil humors that the	<b>devil</b>	maketh his instrument in	12, 151/ 24
his other sins the	<b>devil</b>	have not the more	12, 152/ 25
for them, while the	<b>devil</b>	is with that most	12, 153/ 3
the Gospel, that the	<b>devil</b>	the person (whom he	12, 153/ 4
must else let the	<b>devil</b>	do what he will	12, 153/ 6
for there is no	<b>devil</b>	so diligent to destroy	12, 153/ 13

preserve him, nor no	<b>devil</b>	so near him to	12, 153/ 14
in this temptation. The	<b>devil</b>	findeth the man of	12, 154/ 22
fall indeed. And the	<b>devil</b>	so wearieth him with	12, 154/ 25
hearts and bidding the	<b>devil</b>	avaunt, and sometimes laugh	12, 155/ 7
matter. And when the	<b>devil</b>	hath seen that they	12, 155/ 9
pleasant, and to the	<b>devil</b>	very terrible: but none	12, 156/ 21
more odious to the	<b>devil</b>	, than the words with	12, 156/ 22
pride, with which the	<b>devil</b>	tempteth a man, not	12, 157/ 20
rejoiceth, and whereof the	<b>devil</b>	maketh him so proud	12, 157/ 25
flying arrow of the	<b>devil</b>	, this high spirit of	12, 158/ 8
But now doth the	<b>devil</b>	intend and appoint a	12, 159/ 19
into a dark deformed	<b>devil</b>	; and from flying any	12, 160/ 3
the suggestions of the	<b>devil</b>	, and occasions given by	12, 160/ 26
of pride as the	<b>devil</b>	taketh of prosperity to	12, 161/ 4
inconveniences, and feeling the	<b>devil</b>	therewith offering to themselves	12, 161/ 7
give place to the	<b>devil</b>	in the contrary temptation	12, 161/ 13
look what thing the	<b>devil</b>	tempteth him, to lean	12, 162/ 17
the temptations of the	<b>devil</b>	, the suggestions of the	12, 164/ 29
the incursion, and the	<b>devil</b>	of the midday), till	12, 165/ 28
but short. Of the	<b>devil</b>	named "negocium perambulans in	12, 166/ 8
the name of a	<b>devil</b>	that is ever full	12, 166/ 18
these two darkneses this	<b>devil</b>	, that is called business	12, 167/ 3
busy folk, whom this	<b>devil</b>	, called business (walking about	12, 167/ 9
folk that with this	<b>devil</b>	of business walk about	12, 167/ 28
the grin of the	<b>devil</b>	, and into many desires	12, 168/ 10
the grin of the	<b>devil</b>	, the place of perdition	12, 168/ 14
busy maze of the	<b>devil</b>	that is called business	12, 169/ 21
secret enchantment of the	<b>devil</b>	bewitched, that they mark	12, 169/ 23
and pain that the	<b>devil</b>	maketh them take and	12, 169/ 24
and yet because the	<b>devil</b>	tempteth them busily to	12, 169/ 31
them, and feel the	<b>devil</b>	in like wise busily	12, 170/ 2
light, but with this	<b>devil</b>	that the Prophet calleth	12, 170/ 4
the grin of the	<b>devil</b>	). And where our Savior	12, 170/ 31
this part of this	<b>devil</b>	of business a very	12, 173/ 23
and cast to the	<b>devil</b>	him that after as	12, 186/ 2
tenebris" -- of this	<b>devil</b>	, I mean, that the	12, 186/ 6
the temptations of the	<b>devil</b>	that the Prophet calleth	12, 186/ 21
the name of the	<b>devil</b>	, begin now to find	12, 192/ 5
Demonium meridianum" (the midday	<b>devil</b>	): he may be so	12, 200/ 24
the incursion and the	<b>devil</b>	of the midday), because	12, 200/ 29
the sin that the	<b>devil</b>	would drive him to	12, 201/ 27
the faith this midday	<b>devil</b>	may by these Turks	12, 205/ 21
further godly purpose, the	<b>devil</b>	shall soon turn them	12, 223/ 19

the grin of the	<b>devil</b>	, and into many desires	12, 224/ 3
no more than the	<b>devil</b>	could from Job. And	12, 235/ 22
and dungeon of the	<b>devil</b>	of hell, there to	12, 237/ 1
their souls unto the	<b>devil</b>	forever, where he saith	12, 237/ 13
incursion of this midday	<b>devil</b>	), this open plain persecution	12, 244/ 17
the tormentry that the	<b>devil</b>	with all his faithless	12, 247/ 12
incursion of this midday	<b>devil</b>	. For either shall these	12, 248/ 4
to fear this midday	<b>devil</b>	with all his persecution	12, 248/ 16
and bound unto the	<b>devil</b>	? Let us look well	12, 253/ 18
vile wretched sort the	<b>devil</b>	driveth us to do	12, 253/ 20
everlasting bondage of the	<b>devil</b>	, and will for our	12, 254/ 27
them sport withal, the	<b>devil</b>	with the damsel dance	12, 279/ 24
incursion of this midday	<b>devil</b>	), this open invasion of	12, 280/ 25
our ghostly enemy the	<b>devil</b>	enforceth himself to make	12, 282/ 9
us out unto the	<b>devil</b>	. Let us therefore now	12, 282/ 25
think in earnest, The	<b>devil</b>	is not so black	12, 283/ 20
with all this midday	<b>devil</b>	were able to make	12, 304/ 18
and everlasting glory? The	<b>devil</b>	hath also some so	12, 314/ 12
incursion of this midday	<b>devil</b>	, this Turk's persecution, we	12, 316/ 4
from us. If the	<b>devil</b>	put in our mind	12, 316/ 29
perpetual thrall unto the	<b>devil</b>	. If he threat us	12, 317/ 8
carcerem, ut tentemini" (The	<b>devil</b>	shall send some of	12, 317/ 19
shall, but that the	<b>devil</b>	shall himself. For without	12, 317/ 20
it is the midday	<b>devil</b>	himself that maketh such	12, 317/ 25
vobis" (Stand against the	<b>devil</b>	, and he shall fly	12, 317/ 29
devoret" (Your adversary the	<b>devil</b>	like a roaring lion	12, 318/ 6
he may devour). The	<b>devil</b>	it is therefore, that	12, 318/ 8
that we forget the	<b>devil</b>	? What madman is he	12, 318/ 10
hope, and smite the	<b>devil</b>	in the face with	12, 318/ 19
his face, striketh the	<b>devil</b>	suddenly so blind, that	12, 318/ 23
and all upon the	<b>devil's</b>	pate, and doubt not	12, 32/ 16
us out of the	<b>devil's</b>	danger with his dear	12, 94/ 11
shall I call the	<b>devil's</b>	trains; the other, his	12, 100/ 22
him strength against the	<b>devil's</b>	might and wisdom against	12, 102/ 9
and wisdom against the	<b>devil's</b>	trains. For as the	12, 102/ 9
wings: so from the	<b>devil's</b>	claws, the ravenous kite	12, 104/ 1
fear cometh by the	<b>devil's</b>	drift, wherein he taketh	12, 112/ 10
man was by the	<b>devil's</b>	subtle suggestions brought into	12, 129/ 19
giving credence to the	<b>devil's</b>	persuasion. But marry, if	12, 129/ 29
him warning of the	<b>devil's</b>	sleights, and that must	12, 131/ 28
sung asleep by the	<b>devil's</b>	craft, and his mind	12, 132/ 2
lest they be the	<b>devil's</b>	illusions: such things (as	12, 133/ 16
soul destroyed by the	<b>devil's</b>	false illusion. If he	12, 134/ 22

God's miracles and the	<b>devil's</b>	wonders. For Christ and	12, 136/ 4
revelation, and not the	<b>devil's</b>	false delusion. VINCENT Indeed	12, 137/ 10
fall deep into the	<b>devil's</b>	danger, to make him	12, 146/ 17
better expert of the	<b>devil's</b>	craft, and thereby not	12, 147/ 6
ungracious mind through the	<b>devil's</b>	temptation by many more	12, 148/ 20
the psalter against the	<b>devil's</b>	wicked temptations, as for	12, 156/ 18
shot out of the	<b>devil's</b>	bow and piercing through	12, 158/ 9
There is set the	<b>devil's</b>	well acquainted prick, and	12, 159/ 22
a good man the	<b>devil's</b>	temptation unto pride in	12, 160/ 16
business, and against the	<b>devil's</b>	provocation unto evil, bless	12, 162/ 16
defense, that of the	<b>devil's</b>	arrow flying in the	12, 165/ 16
and thereby fear the	<b>devil's</b>	arrow of pride: so	12, 170/ 9
say, of all the	<b>devil's</b>	temptations is this temptation	12, 201/ 28
shall fall into the	<b>devil's</b>	grin, he saith in	12, 224/ 8
the faith, though the	<b>devil's</b>	eschewer violently take them	12, 227/ 30
For without question, the	<b>devil's</b>	own deed it is	12, 317/ 21
my mind those terrible	<b>devilish</b>	tormentors, with the deep	12, 9/ 1
and amend that malicious	<b>devilish</b>	mind. VINCENT Verily that	12, 127/ 4
of itself with some	<b>devilish</b>	fantasy, wherein the man	12, 130/ 24
godly revelations, but very	<b>devilish</b>	illusions. And those reasons	12, 135/ 20
indeed as folk call	<b>devils</b>	whose torments he was	12, 60/ 2
that some kind of	<b>devils</b>	cannot be by one	12, 96/ 8
is, to wit, the	<b>devils</b>	, the cursed proud damned	12, 101/ 16
good: nor all the	<b>devils</b>	in hell so strong	12, 153/ 15
own folly, all the	<b>devils</b>	in hell can never	12, 154/ 13
strength, that all the	<b>devils</b>	in hell with all	12, 198/ 30
hath both angels and	<b>devils</b>	that are jailers under	12, 271/ 21
under jailers, angels and	<b>devils</b>	both, and our chief	12, 273/ 22
rive atwain, and the	<b>devils</b>	rise out of hell	12, 315/ 14
tormentors, and all the	<b>devils</b>	too. And therefore, Cousin	12, 315/ 30
cannot here imagine nor	<b>devise</b>	the stint. And thus	12, 36/ 32
the persons whom they	<b>devise</b>	disputing in their famed	12, 79/ 25
matter as men can	<b>devise</b>	, were fallen yet even	12, 83/ 2
shall to, I cannot	<b>devise</b>	what price I should	12, 119/ 11
of all, he could	<b>devise</b>	no manner of new	12, 215/ 19
And therefore if you	<b>devise</b>	as it were indentures	12, 230/ 15
all the world could	<b>devise</b>	, could put thee to	12, 241/ 18
in this world would	<b>devise</b>	. And then when we	12, 247/ 13
Turks in Turkey could	<b>devise</b>	, than the death that	12, 304/ 9
your coming, as I	<b>devised</b>	with myself upon the	12, 8/ 21
Chapter That the comforts	<b>devised</b>	by the old paynim	12, 9/ 18
yet had she further	<b>devised</b>	, that another sum of	12, 127/ 27
of an harmless lie	<b>devised</b>	to do good withal	12, 132/ 18

dated at Constantinople, was	<b>devised</b>	at Venice. From thence	12, 188/ 17
set aside) to have	<b>devised</b>	upon this matter, and	12, 199/ 13
thought that he had	<b>devised</b>	his articles so wisely	12, 217/ 22
And as yourself have	<b>devised</b>	, so I beseech you	12, 256/ 29
from that into the	<b>devising</b>	upon my own departing	12, 8/ 23
medicines of their own	<b>devising</b>	, and therewith kill up	12, 11/ 9
break our brain in	<b>devising</b>	wherefore he would bid	12, 57/ 6
themselves, and forthwith in	<b>devising</b>	what an horrible thing	12, 151/ 1
but peradventure fall in	<b>devising</b>	of some novelties among	12, 188/ 25
fall: and by much	<b>devising</b>	thereupon, before they see	12, 205/ 10
sat musing a while,	<b>devising</b>	(as I thought after	12, 213/ 18
let to do our	<b>devoir</b>	, to remove the pain	12, 57/ 4
he that doth his	<b>devoir</b>	therefor, according to the	12, 101/ 26
intended to do his	<b>devoir</b>	in the let: first	12, 131/ 7
we would do our	<b>devoir</b>	toward it, and labor	12, 314/ 22
rugiens circuit, quarens quem	<b>devoret</b>	" (Your adversary, the devil	12, 149/ 23
rugiens circuit querens quem	<b>devoret</b>	" (Your adversary the devil	12, 318/ 6
doth of his own	<b>devotion</b>	beside. For though man's	12, 36/ 20
own sin and for	<b>devotion</b>	to God. Now in	12, 87/ 22
first, but almost of	<b>devotion</b>	, lest they should take	12, 94/ 24
saints, such as his	<b>devotion</b>	especially stand unto. Or	12, 155/ 19
heart, and striketh our	<b>devotion</b>	dead. And therefore hath	12, 205/ 7
seeking whom he may	<b>devour</b>	). He marketh well therefore	12, 149/ 24
that he then may	<b>devour</b>	him. "Adversarius vester diabolus	12, 318/ 5
seeking whom he may	<b>devour</b>	). The devil it is	12, 318/ 8
run upon us, and	<b>devour</b>	us. And is it	12, 318/ 9
lion were about to	<b>devour</b>	him, would vouchsafe to	12, 318/ 11
a ravener, that he	<b>devoured</b>	and spent sometimes so	12, 116/ 19
are expressly prayed many	<b>devout</b>	orisons in the common	12, 20/ 21
despites, yet two very	<b>devout</b>	and fervent prayers he	12, 67/ 15
and move him to	<b>devout</b>	compassion), kneel down or	12, 164/ 22
lie a-dying say full	<b>devoutly</b>	the seven psalms, and	12, 65/ 28
refresh him; the wholesome	<b>dew</b>	(I mean) of God's	12, 4/ 22
tentationem et in laqueum	<b>diaboli</b>	, et desideria multa inutilia	12, 168/ 8
tentationem, et in laqueum	<b>diaboli</b>	" (They that will be	12, 170/ 30
tentationem, et in laqueum	<b>diaboli</b>	, et desideria multa inutilia	12, 224/ 1
saith St. Peter, "Resistite	<b>diabolo</b>	, et fugiet a vobis	12, 317/ 28
Peter saith: "Adversarius vester	<b>diabolus</b>	quasi leo rugiens circuit	12, 149/ 22
saith in the Apocalypse, "	<b>Diabolus</b>	mittet aliquos vestrum in	12, 317/ 18
devour him. "Adversarius vester	<b>diabolus</b>	" (saith St. Peter) "sicut	12, 318/ 5
A	<b>Dialogue</b>	of Comfort against Tribulation	12, 1 1
French into English. % A	<b>Dialogue</b>	of Comfort against Tribulation	12, 3/ 1
disputing in their famed	<b>dialogues</b>	. But yet in that	12, 79/ 26

holy bitter Passion at	<b>dice</b>	. They carry the minds	12, 95/ 6
fight; in this they	<b>dice</b>	, in this they card	12, 273/ 10
person of Ezekiel: "Si	<b>dicente</b>	me ad impium, morte	12, 174/ 6
in this wise: "Noli	<b>dicere</b>	, peccavi, et nihil mihi	12, 236/ 14
the twelfth chapter rehearseth: "	<b>Dico</b>	autem vobis amicis meis	12, 303/ 7
mittere in gehennam: Ita	<b>dico</b>	vobis, hunc timete." (I	12, 303/ 10
him, and saith: "Ita	<b>dico</b>	vobis, hunc timete" (So	12, 303/ 22
a young man may	<b>die</b>	soon; so we be	12, 4/ 16
more hardly handled and	<b>die</b>	more cruel death by	12, 7/ 11
show himself content to	<b>die</b>	and to depart unto	12, 20/ 28
else drive forth and	<b>die</b>	in their deadly sin	12, 26/ 3
by the way and	<b>die</b>	in a stable, and	12, 41/ 23
Lazarus and wist him	<b>die</b>	for hunger at his	12, 56/ 5
in fear lest he	<b>die</b>	not well. Hard it	12, 76/ 20
look even for to	<b>die</b>	: and yet have I	12, 85/ 26
may hap sometime to	<b>die</b>	soon, so the old	12, 86/ 10
a sagitta volante in	<b>die</b>	, a negocio perambulante in	12, 105/ 18
pigs might hap to	<b>die</b>	for cold. So held	12, 117/ 23
and I should even	<b>die</b>	therefor, by the way	12, 119/ 10
that if he would	<b>die</b>	for Christ as Christ	12, 144/ 4
convenient for him to	<b>die</b>	even after the same	12, 144/ 5
A sagitta volante in	<b>die</b>	" for methinketh I have	12, 157/ 4
a sagitta volante in	<b>die</b>	" (The truth of God	12, 157/ 18
aware that she shall	<b>die</b>	in winter: and so	12, 158/ 6
saith, that whoso that	<b>die</b>	for default where we	12, 172/ 19
wicked man, thou shalt	<b>die</b>	, thou do not show	12, 174/ 7
live, he shall soothly	<b>die</b>	in his wickedness, and	12, 174/ 9
Turks, he would rather	<b>die</b>	than forsake the faith	12, 196/ 3
that he would rather	<b>die</b>	than forsake him, though	12, 196/ 28
lie safe till they	<b>die</b>	, and sometimes seven year	12, 210/ 26
great authority till he	<b>die</b>	, yet then at the	12, 222/ 18
upon your back, and	<b>die</b>	for the truth with	12, 246/ 4
suffereth them not to	<b>die</b>	therein, but live many	12, 246/ 30
many years after, and	<b>die</b>	their natural death, as	12, 246/ 30
determined that he should	<b>die</b>	, only the time of	12, 264/ 4
then he shall surely	<b>die</b>	. And is not then	12, 267/ 17
given upon him to	<b>die</b>	, and that verily die	12, 268/ 5
die, and that verily	<b>die</b>	he shall, and that	12, 268/ 5
sure that he shall	<b>die</b>	too, pardie. ANTHONY That	12, 269/ 3
suffer us there to	<b>die</b>	. St. John the Baptist	12, 279/ 18
some other had lever	<b>die</b>	than endure, rather than	12, 281/ 17
that, very loath to	<b>die</b>	. ANTHONY That I believe	12, 283/ 11
they be loath to	<b>die</b>	, I very little marvel	12, 283/ 24

peradventure be loath to	<b>die</b>	also by and by	12, 284/ 2
good will gladly to	<b>die</b>	, and to be with	12, 284/ 3
kind of loathness to	<b>die</b>	may be before God	12, 284/ 7
that are loath to	<b>die</b>	, that are yet very	12, 284/ 8
yet very glad to	<b>die</b>	, and long for to	12, 284/ 8
that are loath to	<b>die</b>	(except the first kind	12, 284/ 20
that are loath to	<b>die</b>	for lack of wit	12, 285/ 7
they be loath to	<b>die</b>	for the love that	12, 287/ 11
forsake the faith than	<b>die</b>	would rather forsake it	12, 287/ 14
would be loath to	<b>die</b>	for any other respect	12, 287/ 20
be but glorious to	<b>die</b>	for the faith of	12, 288/ 25
of Christ (if we	<b>die</b>	both for the faith	12, 288/ 25
in the midst, and	<b>die</b>	there with his sin	12, 297/ 16
the forsaking, and so	<b>die</b>	there in the pain	12, 297/ 29
No, but he may	<b>die</b>	his natural death, and	12, 300/ 26
land, that I might	<b>die</b>	in rest!" The waves	12, 301/ 14
trouble letted him to	<b>die</b>	, because the waves would	12, 301/ 15
thought he should then	<b>die</b>	there even at his	12, 301/ 17
dieth, is loath to	<b>die</b>	, and fain would yet	12, 301/ 25
and that yet never	<b>die</b>	. And therefore he addeth	12, 303/ 20
that is content to	<b>die</b>	for his love, of	12, 313/ 27
not let here to	<b>die</b>	for her twice. And	12, 313/ 30
God, if rather than	<b>die</b>	for him once we	12, 314/ 1
provided that if we	<b>die</b>	here for him, we	12, 314/ 3
helping him patiently to	<b>die</b>	for hunger at the	12, 319/ 2
in his pain, and	<b>died</b>	a very good man	12, 26/ 21
life, but might have	<b>died</b>	wretchedly, and gone to	12, 26/ 24
though he should have	<b>died</b>	for his sin, dieth	12, 32/ 27
yea, and when he	<b>died</b>	, too, he went into	12, 47/ 18
wealth that Lazarus, which	<b>died</b>	in tribulation and poverty	12, 47/ 18
lived in tribulation, and	<b>died</b>	for pure hunger and	12, 54/ 4
three words, when he	<b>died</b>	, should make all safe	12, 92/ 10
three words ere he	<b>died</b>	, whereon his hope hung	12, 92/ 16
answer for when she	<b>died</b>	. For surely, save for	12, 126/ 22
for Christ as Christ	<b>died</b>	for him, it were	12, 144/ 4
him forever that both	<b>died</b>	for us before, and	12, 314/ 2
after wish thou hadst	<b>died</b>	?Yea, I ween, almost	12, 319/ 12
saith) "ducunt in bonis	<b>dies</b>	suos, et in puncto	12, 42/ 26
end: "Ducunt in bonis	<b>dies</b>	suos, et in puncto	12, 168/ 5
and as well by	<b>diet</b>	convenient, and medicines meet	12, 151/ 25
died for his sin,	<b>dieth</b>	now for Christ's sake	12, 32/ 28
every man that so	<b>dieth</b>	for the faith, God	12, 289/ 8
you reckon that whoso	<b>dieth</b>	a natural death, dieth	12, 301/ 7

dieth a natural death,	<b>dieth</b>	like a wanton even	12, 301/ 8
man which, when he	<b>dieth</b>	, is loath to die	12, 301/ 25
hath his pain that	<b>dieth</b>	a violent death; it	12, 302/ 1
that he that naturally	<b>dieth</b>	, oftener suffereth more pain	12, 302/ 3
an old; yet this	<b>difference</b>	there is at least	12, 86/ 8
in both, yet this	<b>difference</b>	hath the common temptation	12, 100/ 17
indeed. And such a	<b>difference</b>	is there in a	12, 137/ 19
there be so great	<b>difference</b>	between them. ANTHONY Not	12, 137/ 26
me the manner and	<b>difference</b>	between some kinds of	12, 139/ 19
Yes, Uncle, if the	<b>difference</b>	of their state were	12, 163/ 15
the most poor the	<b>difference</b>	is scant so much	12, 163/ 18
the sickness some such	<b>difference</b>	as the patient perceived	12, 173/ 17
near it? What great	<b>difference</b>	is there to us	12, 207/ 13
one, and take their	<b>difference</b>	, in effect, but of	12, 211/ 9
long night. And what	<b>difference</b>	then, as to the	12, 277/ 23
of dread after the	<b>difference</b>	of the affections that	12, 281/ 12
seemeth, sundry degrees and	<b>differences</b>	of deserving, and not	12, 66/ 26
to tell you, the	<b>differences</b>	of the circumstances make	12, 182/ 10
work of Galen, De	<b>Differentiis</b>	Febrium, is ready to	12, 89/ 22
therein varieth it and	<b>differeth</b>	from that tribulation, by	12, 107/ 20
heaven, saying: "Filioli, quam	<b>difficult</b>	est confidentes in pecuniis	12, 171/ 26
somewhat more hard and	<b>difficult</b>	to do, when the	12, 250/ 14
things of hardness and	<b>difficulty</b>	. And then, as I	12, 74/ 9
less hardness and less	<b>difficulty</b>	there is by a	12, 74/ 10
it off without great	<b>difficulty</b>	, and some could never	12, 151/ 5
in the perceiving more	<b>difficulty</b>	, and very great troublous	12, 170/ 25
the least, the great	<b>difficulty</b>	of forgiveness, our Savior	12, 299/ 23
found in himself, or	<b>diffidence</b>	declared, and mistrust of	12, 133/ 14
there thieves use to	<b>dig</b>	it out, and steal	12, 239/ 8
out, and where thieves	<b>dig</b>	it out, and steal	12, 239/ 23
out, and where thieves	<b>dig</b>	them not out, and	12, 240/ 1
safe and sure enough,	<b>digging</b>	it full deep in	12, 238/ 18
present matter, or somewhat	<b>digressing</b>	therefrom, good matter methought	12, 160/ 12
faith of Christ, and	<b>dilate</b>	the faith of Mahomet	12, 190/ 5
name. If we should	<b>dilate</b>	and were able to	12, 310/ 12
the Jews, and the	<b>dilating</b>	of Christendom again before	12, 194/ 9
or of a dull	<b>diligence</b>	. For surely if we	12, 98/ 7
then the more exact	<b>diligence</b>	after, about the further	12, 148/ 1
pleasure, and do his	<b>diligence</b>	to know and to	12, 186/ 12
reward of that virtuous	<b>diligence</b>	, that through such actual	12, 198/ 29
grace working with their	<b>diligence</b>	, engender and set sure	12, 205/ 12
say further, that my	<b>diligent</b>	intercession for him should	12, 44/ 27
is no devil so	<b>diligent</b>	to destroy him as	12, 153/ 13



all the rich glutton's	<b>dinner</b>	: so though he be	12, 319/ 4
some of his words	<b>directed</b>	thereunto, looking himself toward	12, 216/ 13
commendation than with a	<b>dirge</b>	), then after favor won	12, 132/ 11
the tune of the	<b>dirge</b>	, there hath great death	12, 192/ 25
as by purgations to	<b>disburden</b>	the body of them	12, 151/ 26
tokens a man may	<b>discern</b>	the true revelations from	12, 133/ 5
hand, he can well	<b>discern</b>	, when, and how long	12, 147/ 19
do indeed, better to	<b>discern</b>	themselves. For some there	12, 226/ 29
cure him and clearly	<b>discharge</b>	him of all his	12, 25/ 15
case of that prohibition	<b>discharged</b>	, and charged with the	12, 136/ 23
be well and conveniently	<b>discharged</b>	of him. By God's	12, 183/ 2
heart, in that it	<b>dischargeth</b>	him of the discomfort	12, 69/ 6
man will be my	<b>disciple</b>	, let him learn at	12, 43/ 11
hath, cannot be my	<b>disciple</b>	), he declareth well by	12, 174/ 20
too, cannot be my	<b>disciple</b>	). Here meaneth our Savior	12, 174/ 26
none can be his	<b>disciple</b>	, but if he love	12, 174/ 27
he cannot be Christ's	<b>disciple</b>	; since Christ teacheth us	12, 175/ 2
shall as his true	<b>disciple</b>	follow him, and with	12, 246/ 2
our Savior, that the	<b>disciple</b>	or servant is not	12, 292/ 3
he said unto his	<b>disciples</b>	) never leaveth his servants	12, 5/ 4
he departeth from his	<b>disciples</b>	by death; but both	12, 5/ 5
himself unto his two	<b>disciples</b>	that were going into	12, 43/ 3
he ordained for his	<b>disciples</b>	, and he saith unto	12, 43/ 9
serve but for Christ's	<b>disciples</b>	, and they be those	12, 43/ 14
delivered him. When the	<b>disciples</b>	in the tempest stood	12, 58/ 19
he saith to his	<b>disciples</b>	: "Mundus gaudebit, vos autem	12, 70/ 26
we be not his	<b>disciples</b>	, the thing without which	12, 75/ 24
that will be his	<b>disciples</b>	, take their crosses on	12, 95/ 16
he found for his	<b>disciples</b>	, when himself was willingly	12, 246/ 20
said unto the two	<b>disciples</b>	, going toward the castle	12, 311/ 23
Qui vult meus esse	<b>discipulus</b>	, tollat crucem suam, et	12, 43/ 10
non potest meus esse	<b>discipulus</b>	" (He that forsaketh not	12, 174/ 19
non potest meus esse	<b>discipulus</b>	" (He that cometh to	12, 174/ 24
speed thereafter, his army	<b>discomfited</b>	and himself slain. And	12, 62/ 23
cured; so is the	<b>discomfort</b>	of that person desperate	12, 14/ 13
is, and thereby what	<b>discomfort</b>	the lack thereof should	12, 41/ 2
cause of fear and	<b>discomfort</b>	lest they be far	12, 43/ 29
dischargeth him of the	<b>discomfort</b>	that he might of	12, 69/ 6
no cause to take	<b>discomfort</b>	in persecution, though he	12, 244/ 23
that they may seem	<b>discomfortable</b>	, in that a man	12, 25/ 5
tribulation is a very	<b>discomfortable</b>	token of everlasting damnation	12, 69/ 4
mind, against an heavy	<b>discomfortable</b>	dullness. Now whereas prosperity	12, 69/ 23
worldly wretched wealth and	<b>discomfortable</b>	comfort utterly. For to	12, 70/ 13

of the nature itself	<b>discomfortable</b>	and full of fear	12, 107/ 9
house, but this continual	<b>discomfortable</b>	fashion of hers she	12, 113/ 3
that time is too	<b>discomfortable</b>	and too fearful for	12, 157/ 22
friends, for fear of	<b>discomforting</b>	them, have ever had	12, 3/ 15
of sloth or impatience	<b>discomfortless</b>	, or of folly seek	12, 17/ 10
and comparison thereof it	<b>discommendeth</b>	this worldly wretched wealth	12, 70/ 12
no cause to be	<b>discontent</b>	. For first, as for	12, 38/ 20
enough, and being sore	<b>discontent</b>	too, to see so	12, 273/ 24
without any manner of	<b>discontinuance</b>	or change in this	12, 52/ 2
always still in wealth,	<b>discontinued</b>	with no tribulation. The	12, 40/ 19
another name) may be	<b>discontinued</b>	by more ways than	12, 51/ 2
but that it was	<b>discontinued</b>	with divers tribulations. Was	12, 54/ 8
fault, like a good	<b>discreet</b>	confessor, charged him to	12, 115/ 10
gluttony, and therefore he	<b>discreetly</b>	gave him in penance	12, 115/ 21
of reason and good	<b>discretion</b>	shall not pass that	12, 87/ 25
joined with lack of	<b>discretion</b>	. But a man that	12, 293/ 18
tanquam scintille in arundineto	<b>discurrent</b>	" (Righteous men shall shine	12, 307/ 7
they not envy nor	<b>disdain</b>	(since they may take	12, 31/ 6
not so proud to	<b>disdain</b>	for our sakes the	12, 291/ 22
think ourselves, if we	<b>disdain</b>	to do as our	12, 292/ 5
servant such, as he	<b>disdaineth</b>	to do such things	12, 291/ 16
and countenance, displeasent and	<b>disdainous</b>	behavior, ravine, extortion, oppression	12, 161/ 1
their friends lying in	<b>disease</b>	and sickness, should come	12, 3/ 10
unable to cure our	<b>disease</b>	of themselves, and therefore	12, 11/ 1
of our very deadly	<b>disease</b>	of damnation. For our	12, 11/ 18
all his sickness and	<b>disease</b>	of those pains, that	12, 25/ 16
and displeasent, all of	<b>disease</b>	and sickness and other	12, 78/ 14
yet in his own	<b>disease</b>	and sickness he never	12, 120/ 25
would in their own	<b>disease</b>	, have used his help	12, 121/ 8
into some such other	<b>disease</b>	, as except it were	12, 147/ 25
medicine in a certain	<b>disease</b>	that helped him. The	12, 173/ 10
time in the selfsame	<b>disease</b>	, took the selfsame medicine	12, 173/ 11
death, have ever one	<b>disease</b>	and sickness or other	12, 301/ 28
effectual medicines against these	<b>diseases</b>	of tribulation shall we	12, 11/ 16
so, there to God's	<b>dishonor</b>	(as much as in	12, 298/ 22
Cousin, cause to be	<b>dismayed</b>	therefor. The great horror	12, 245/ 18
you so. For the	<b>dispensation</b>	of God's common precept	12, 140/ 27
God's common precept (which	<b>dispensation</b>	he must say that	12, 140/ 27
open precepts, and the	<b>dispensation</b>	strange and without example	12, 142/ 9
but that God may	<b>dispense</b>	with that commandment himself	12, 136/ 19
himself, though he may	<b>dispense</b>	therewith if he will	12, 137/ 4
the scripture, God may	<b>dispense</b>	where he will, and	12, 140/ 11
either leave the land	<b>dispeopled</b>	and desolate, or else	12, 190/ 27



Some that are wretchedly	<b>disposed</b>	, and yet long to	12, 152/ 17
shall never lack desperately	<b>disposed</b>	wretches enough beside, upon	12, 162/ 25
special wisdom, so temperately	<b>disposed</b>	, that they have not	12, 261/ 30
Forsooth, good Uncle, God	<b>disposeth</b>	and timeth your matter	12, 186/ 30
wits imprint, and also	<b>disposeth</b>	a man many times	12, 282/ 5
sensual. And those reasonable	<b>dispositions</b>	been the affections spiritual	12, 282/ 7
it was not to	<b>dispraise</b>	. Howbeit surely somewhat less	12, 216/ 17
would despise you and	<b>dispraise</b>	you with all the	12, 289/ 13
then is all our	<b>disputation</b>	, you wot well, at	12, 231/ 9
men will I not	<b>dispute</b>	. But surely for mine	12, 98/ 25
nor I will not	<b>dispute</b>	upon any glossing of	12, 136/ 17
scripture; I will not	<b>dispute</b>	the matter here. He	12, 156/ 6
persons whom they devise	<b>disputing</b>	in their famed dialogues	12, 79/ 26
the father beheld, he	<b>dissembled</b>	their sleeping, and suddenly	12, 84/ 9
these places. But partly	<b>dissensions</b>	fallen among ourselves, partly	12, 8/ 11
in another, and so	<b>dissimuling</b>	himself and his high	12, 200/ 14
example: "Exurgat Deus, et	<b>dissipentur</b>	inimici eius, et fugiant	12, 156/ 18
bliss in heaven. "Cupio	<b>dissolui</b>	et esse com Christo	12, 284/ 18
fellow, as there is	<b>distance</b>	between the height of	12, 41/ 28
them one person; the	<b>distemperance</b>	of either other engendereth	12, 152/ 3
other engendereth sometimes the	<b>distemperance</b>	of both twain. And	12, 152/ 4
in so great a	<b>distress</b>	and peril both of	12, 124/ 10
those that are in	<b>distress</b>	and affliction: I mean	12, 162/ 19
defend him, if he	<b>distrust</b>	him not, but faithfully	12, 153/ 16
the less, for the	<b>divers</b>	occasions that we shall	12, 15/ 7
of tribulation are so	<b>divers</b>	, some of these tribulations	12, 20/ 15
Germany, for all their	<b>divers</b>	opinions, yet as they	12, 38/ 10
it was discontinued with	<b>divers</b>	tribulations. Was it nothing	12, 54/ 8
for the diversity of	<b>divers</b>	men's minds. For else	12, 83/ 14
again, and thus playeth	<b>divers</b>	times, till at last	12, 85/ 24
so have I, Cousin,	<b>divers</b>	such days together, as	12, 85/ 25
all manner of so	<b>divers</b>	temptations, one marvelous comfort	12, 101/ 8
when you fall into	<b>divers</b>	and sundry manner of	12, 101/ 12
as I have said	<b>divers</b>	times before) they be	12, 103/ 17
woman, hath sometime, yea	<b>divers</b>	years each after other	12, 122/ 24
St. Jerome (as by	<b>divers</b>	places in his books	12, 132/ 20
here, and there in	<b>divers</b>	other authors, and whole	12, 133/ 6
of pride there be	<b>divers</b>	purposings and appointments. For	12, 159/ 13
man, which, when he	<b>divers</b>	times beheld his wife	12, 169/ 1
days, when children in	<b>divers</b>	parts of this realm	12, 192/ 27
that methinketh I see	<b>divers</b>	evil tokens of this	12, 194/ 20
he that had been	<b>divers</b>	times ambassador for that	12, 217/ 26
commodious, to go into	<b>divers</b>	places, where neither of	12, 261/ 11

so by long and part by violence too) willingly to suffer death, suffer death, divers in men's minds imprinted by say) diversely to sundry the common service useth authors, and whole together are here conversant under that is (I say) violence too) divers parts it, especially for the the common speech in first. This kind, Cousin, and that shall I the air that was one heap, and then were all equally thus talk of more. He degree of doctor in emissa in locum destinatum: foramen acus transire, quam St. Paul: "Qui volunt Paul saith: "Qui volunt Paul saith, "Qui volunt unto Timothy: "Qui volunt profuit nobis superbia? aut thereupon, the Prophet saith: " telleth. "Blonidina et apud of his deprehended and Saint John saith, "Si nostra consumpti sumus. Talia testifieth, where he saith; " taken the degree of long, and are a of that good godly and a great solemn man, and not a as the old holy and all the holy all the old holy all those old holy books of other holy	<b>divers</b> <b>divers</b> <b>divers</b> <b>divers</b> <b>divers</b> <b>diverse</b> <b>diverse</b> <b>diverse</b> <b>diverse</b> <b>diversely</b> <b>diversely</b> <b>diversity</b> <b>diversity</b> <b>divide</b> <b>divide</b> <b>divided</b> <b>divided</b> <b>divided</b> <b>divideth</b> <b>divinity</b> <b>divisus</b> <b>divitem</b> <b>divites</b> <b>divites</b> <b>divites</b> <b>divites</b> <b>divites</b> <b>divitiarum</b> <b>Divitie</b> <b>Divius</b> <b>divulged</b> <b>dixerimus</b> <b>dixerunt</b> <b>Dixit</b> <b>doctor</b> <b>doctor</b> <b>doctor</b> <b>doctor</b> <b>doctor</b> <b>doctors</b> <b>doctors</b> <b>doctors</b> <b>doctors</b> <b>doctors</b> <b>doctors</b>	sore torments, strike him parts diversely to ourselves in divers kinds: and kinds: and some both means. One way, by folks, as their own Collects, in which all goodly treatises of that pretexts, and of everything to sundry diverse folks to ourselves, and change of divers men's minds of degrees. For a we shall into twain into two parts. The , is by and by out unto every man among all, the best tribulation into three kinds . When he was come aer continuo in se intrare in regnum Dei fieri, incidunt in tentationem fieri, incidunt in tentationem fieri," etc. (They that fieri, incidunt in tentationem iactantia quid contulit nobis si affluent, nolite cor Ciprianus quidam et relictus , cast him both in , quia peccatum non habemus in inferno ii qui insipiens in corde suo in divinity. When he , and so learned in , Master Jean Gerson, entitled in writing. But yet only, but also somewhat declare it, and as be full and whole have evermore taught against no man could understand and saints that were	12, 268/ 14 12, 273/ 5 12, 281/ 21 12, 281/ 21 12, 281/ 25 12, 30/ 4 12, 46/ 17 12, 133/ 7 12, 195/ 23 12, 30/ 3 12, 273/ 5 12, 83/ 14 12, 211/ 9 12, 100/ 6 12, 100/ 21 12, 159/ 3 12, 180/ 5 12, 180/ 7 12, 86/ 15 12, 80/ 5 12, 158/ 27 12, 170/ 32 12, 168/ 7 12, 170/ 29 12, 171/ 10 12, 223/ 30 12, 158/ 25 12, 171/ 16 12, 246/ 32 12, 146/ 5 12, 28/ 9 12, 158/ 29 12, 234/ 24 12, 80/ 4 12, 80/ 17 12, 133/ 7 12, 196/ 23 12, 214/ 20 12, 75/ 9 12, 96/ 27 12, 98/ 30 12, 99/ 1 12, 155/ 27
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suggestion or false wily	<b>doctrine</b>	of a false spiritual	12, 114/ 8
that fault in his	<b>doctrine</b>	. Unto God himself every	12, 156/ 12
grace that the third	<b>dog</b>	carry not away the	12, 8/ 4
keep them from the	<b>dogs</b>	. VINCENT Then are there	12, 189/ 14
bite upon them like	<b>dogs</b>	. Finally, the cost and	12, 222/ 2
Saint Jerome biddeth: "Et	<b>doleas</b>	, et de dolore gaudeas	12, 90/ 14
Mundus gaudebit, vos autem	<b>dolebitis</b>	: sed tristitia vestra vertetur	12, 70/ 26
woe? "Risus" (saith he) "	<b>dolore</b>	miscetur, et extrema gaudii	12, 70/ 20
Et doleas, et de	<b>dolore</b>	gaudeas" (Both be thou	12, 90/ 14
Ut non a magnitudine	<b>doloris</b>	absorbeatur" (that the greatness	12, 57/ 28
made the visage less	<b>dolorous</b>	than he could, and	12, 215/ 14
affections with the wonderful	<b>dolorous</b>	effects following thereon, not	12, 313/ 19
Savior saith, "Inimici hominis,	<b>domestici</b>	eius" But in all	12, 101/ 7
he saith: "Inimici hominis	<b>domestici</b>	eius" (The enemies of	12, 165/ 2
in the Gospel, "Credo	<b>Domine</b>	, adjuva incredulitatem meam" (I	12, 13/ 3
pray with the apostles, "	<b>Domine</b>	, adauge nobis fidem" (Lord	12, 13/ 5
and said, "Salva nos,	<b>Domine</b>	, perimus" (Save us, Lord	12, 58/ 20
occultis meis munda me,	<b>Domine</b>	" (From mine hid sins	12, 226/ 22
this point. Howbeit, "Misericordia	<b>Domini</b>	super omnia opera eius	12, 97/ 17
matter saith: "Irruit virtus	<b>Domini</b>	in Sampsonem" (The power	12, 141/ 17
them, where he saith, "	<b>Domini</b>	est gubernare linguam" (To	12, 178/ 3
saith, "Preciosa in conspectu	<b>Domini</b>	mors sanctorum eius" (Precious	12, 289/ 1
so subdued under the	<b>dominion</b>	, rule, and power of	12, 252/ 8
mouth: "Nemo potest duobus	<b>dominis</b>	servire" (No man may	12, 230/ 9
Saint Paul, "Servi, obedite	<b>dominis</b>	" -- we shall have	12, 254/ 19
the Prophet: "Non relinquet	<b>Dominus</b>	virgam peccatorum super sortem	12, 49/ 5
omnis lingua confitatur, quia	<b>Dominus</b>	Iesus Kristus in gloria	12, 66/ 16
et laus mea est	<b>Dominus</b>	, factus est mihi in	12, 102/ 10
ceciderit, non collidetur quia	<b>Dominus</b>	supponit manum suam" (The	12, 102/ 22
patiens enim redditor est	<b>Dominus</b>	" (Say not, I have	12, 236/ 15
long used to say "	<b>Dominus</b>	" with the second syllable	12, 263/ 3
salus facta est huic	<b>domui</b>	, eo quod et ipse	12, 179/ 9
Melius est ire ad	<b>domum</b>	luctus, quam ad domum	12, 69/ 11
domum luctus, quam ad	<b>domum</b>	convivii. In illa enim	12, 69/ 11
Deus exaltavit illum, et	<b>donavit</b>	illi nomen quod est	12, 66/ 14
datum optimum, et omne	<b>donum</b>	perfectum desursum est, descendens	12, 12/ 30
to the day of	<b>doom</b>	whereof some tokens as	12, 193/ 29
come to my chamber	<b>door</b>	, in respect of the	12, 9/ 4
him merry forth at	<b>door</b>	, that he weep not	12, 46/ 6
for hunger at his	<b>door</b>	, that laid neither Christ	12, 56/ 6
looked out of the	<b>door</b>	, nor never heard of	12, 275/ 15
and to have a	<b>door</b>	shut upon us where	12, 275/ 29
and to have the	<b>door</b>	shut upon us) these	12, 276/ 16

less room, and the	<b>door</b>	shut upon us, while	12, 277/ 3
should have the chamber	<b>door</b>	upon him by night	12, 277/ 14
quoth she, if the	<b>door</b>	should be shut upon	12, 277/ 15
chamber to her, both	<b>door</b>	and windows too, and	12, 277/ 22
at the rich man's	<b>door</b>	, than if he had	12, 319/ 3
brought him to the	<b>door</b>	all the rich glutton's	12, 319/ 3
a sprite between two	<b>doors</b>	as he went in	12, 63/ 6
good cheer out of	<b>doors</b>	, that she could not	12, 81/ 8
them then out of	<b>doors</b>	, and cast them up	12, 182/ 23
one shall, as thou	<b>dost</b>	now, call himself mine	12, 208/ 9
truth of me thou	<b>dost</b>	require. The very truth	12, 217/ 15
those upon whom they	<b>dote</b>	! How many of them	12, 313/ 12
any sick man it	<b>doth</b>	more harm than good	12, 4/ 10
which he willingly farther	<b>doth</b>	of his own devotion	12, 36/ 19
a servant unprofitable, and	<b>doth</b>	but his bare duty	12, 39/ 13
besides that the man	<b>doth</b>	no great harm, but	12, 45/ 13
of a gentle nature	<b>doth</b>	some good men some	12, 45/ 14
him as the mother	<b>doth</b>	sometimes with her child	12, 45/ 30
paineth the body, as	<b>doth</b>	a thorn that sticketh	12, 50/ 23
when a man so	<b>doth</b>	, Cousin, is this no	12, 52/ 14
to him because he	<b>doth</b>	it himself? For I	12, 52/ 14
many one full well	<b>doth</b>	) joyful shall his sorrow	12, 60/ 9
that the wealthy man	<b>doth</b>	. Besides this, all that	12, 71/ 20
that the wealthy man	<b>doth</b>	, though he could not	12, 71/ 21
may do them, and	<b>doth</b>	them best indeed, to	12, 72/ 1
whensoever the wealthy man	<b>doth</b>	those good virtuous deeds	12, 72/ 4
doing of them, he	<b>doth</b>	ever for the rate	12, 72/ 6
that the wealthy man	<b>doth</b>	, though he doth it	12, 72/ 15
man doth, though he	<b>doth</b>	it be that, that	12, 72/ 15
deeds themselves that prosperity	<b>doth</b>	, in goodness the prerogative	12, 72/ 18
God thanks therefor; so	<b>doth</b>	the wealthy man in	12, 73/ 23
yet to his that	<b>doth</b>	the same in tribulation	12, 74/ 7
we shall hence, then	<b>doth</b>	he much more for	12, 76/ 18
And he that so	<b>doth</b>	, I dare lay my	12, 98/ 20
crown, but he that	<b>doth</b>	his devoir therefor, according	12, 101/ 26
harm: and some man	<b>doth</b>	sometimes by his fleeing	12, 111/ 16
content with that she	<b>doth</b>	, or if it be	12, 112/ 22
pardon her as she	<b>doth</b>	other of her fellows	12, 112/ 23
better service than she	<b>doth</b>	, yet with this fantastical	12, 113/ 7
good man, and that	<b>doth</b>	he, to bring him	12, 113/ 25
He must do as	<b>doth</b>	a ship that should	12, 120/ 12
that indeed so it	<b>doth</b>	. But I meant it	12, 123/ 19
I say that God	<b>doth</b>	, or may do, to	12, 140/ 3

such wise as he	<b>doth</b>	other men, but command	12, 142/ 12
thing that every man	<b>doth</b>	, or may do when	12, 142/ 24
the man must, and	<b>doth</b>	, with grace and wisdom	12, 151/ 9
fly up. But now	<b>doth</b>	the devil intend and	12, 159/ 19
wealth and authority he	<b>doth</b>	his own soul harm	12, 161/ 21
very great troublous fear	<b>doth</b>	there oftentimes arise thereof	12, 170/ 25
for celestial things; yet	<b>doth</b>	he not command every	12, 174/ 17
such things as he	<b>doth</b>	openly bestow somewhat more	12, 184/ 25
between God and him	<b>doth</b>	truly protest and testify	12, 184/ 28
Queen Esther, that he	<b>doth</b>	it not for any	12, 184/ 29
the good that he	<b>doth</b>	, or can do, is	12, 186/ 17
only tributaries, as he	<b>doth</b>	Chios, Cyprus, or Candia	12, 190/ 21
I not that he	<b>doth</b>	in that thought any	12, 197/ 1
alone. VINCENT Yet it	<b>doth</b>	them good, Uncle, that	12, 220/ 26
according to reason himself	<b>doth</b>	honor to him. Nor	12, 221/ 5
his own once kneeling	<b>doth</b>	him pain, if his	12, 221/ 7
but for worldly pleasure,	<b>doth</b>	unto the soul inestimable	12, 224/ 18
sure so, that so	<b>doth</b>	every say. But first	12, 226/ 9
his stead. And so	<b>doth</b>	he in the beginning	12, 230/ 25
troth, my lord, that	<b>doth</b>	he no man. For	12, 236/ 2
a living. ANTHONY There	<b>doth</b>	indeed, in theirs, that	12, 240/ 18
the love of them	<b>doth</b>	unto the soul, what	12, 244/ 5
encourage him therein, than	<b>doth</b>	some other that in	12, 246/ 11
bondman worse, nor seldom	<b>doth</b>	command him half so	12, 253/ 4
visiting of poor prisoners	<b>doth</b>	. But now since you	12, 259/ 8
will well grant it	<b>doth</b>	, if they so do	12, 261/ 15
affections and beastly; so	<b>doth</b>	Almighty God of his	12, 282/ 10
but yet sometimes it	<b>doth</b>	. As where there is	12, 284/ 14
I wot well she	<b>doth</b>	so now, and hath	12, 286/ 2
the evil that he	<b>doth</b>	in his drunkenness is	12, 286/ 27
sustain it. And this	<b>doth</b>	reason alone in many	12, 293/ 10
thereby prove that he	<b>doth</b>	so, there to God's	12, 298/ 21
wotteth well that he	<b>doth</b>	God this despite, even	12, 298/ 25
the thing that he	<b>doth</b>	, when he forsaketh his	12, 298/ 30
God's mercy to follow,	<b>doth</b>	encourage himself to sin	12, 299/ 10
one side as despair	<b>doth</b>	on the other side	12, 299/ 20
his tormentors, for himself	<b>doth</b>	the deed. Our Lord	12, 317/ 17
by it. And then	<b>doth</b>	he much more for	12, 318/ 32
of painful trouble, yet	<b>doth</b>	he much more for	12, 319/ 5
as the whole world	<b>doth</b>	together, all that were	12, 319/ 27
the comfort of a	<b>double</b>	medicine, and of a	12, 28/ 18
Cousin, that tribulation is	<b>double</b>	medicine, both a cure	12, 29/ 31
good occasion of a	<b>double</b>	comfort; but that is	12, 30/ 3

duplicia" (God restored him	<b>double</b>	of all) that ever	12, 47/ 15
this world all thing	<b>double</b>	that he lost, little	12, 53/ 29
but in manner by	<b>double</b>	, since therein hath the	12, 67/ 32
First, as for your	<b>double</b>	comfort, Cousin, you may	12, 68/ 5
your comfort that you	<b>double</b>	by prosperity, you may	12, 68/ 29
courage, but live in	<b>double</b>	fear. First, for it	12, 98/ 6
frameth himself many times	<b>double</b>	the fear that he	12, 113/ 10
like them, than shall	<b>double</b>	so substantial things told	12, 134/ 27
as much again; he	<b>double</b>	reproved the false suspicion	12, 178/ 7
ready to suffer the	<b>double</b>	and over that, to	12, 181/ 27
thing, for fear of	<b>double</b>	peril that may follow	12, 196/ 10
before, but also, to	<b>double</b>	it with, went preaching	12, 291/ 7
would, I ween, make	<b>double</b>	the pain that that	12, 302/ 2
manner dread, their fantasy	<b>doubleth</b>	their fear, and maketh	12, 107/ 27
not at all; so	<b>doubt</b>	I that ere it	12, 7/ 27
shall take comfort) cannot	<b>doubt</b>	, but that God will	12, 16/ 1
first comfort, and without	<b>doubt</b>	(if it be well	12, 19/ 3
the getting, I nothing	<b>doubt</b>	but the goodness of	12, 19/ 7
do, let us nothing	<b>doubt</b>	, but that like as	12, 21/ 26
therefor, and had, I	<b>doubt</b>	not, both strength and	12, 26/ 20
always would without any	<b>doubt</b>	give that counsel and	12, 31/ 26
the devil's pate, and	<b>doubt</b>	not, but likewise as	12, 32/ 16
nothing would I after	<b>doubt</b>	, to take him for	12, 33/ 8
verily trust, and nothing	<b>doubt</b>	it, but that God	12, 36/ 7
that I should haply	<b>doubt</b>	as ye do wherefore	12, 56/ 27
answers herein; but one	<b>doubt</b>	yet remaineth there in	12, 64/ 4
you make, and that	<b>doubt</b>	soiled, I will as	12, 64/ 6
your more ease. My	<b>doubt</b>	, good Uncle, is this	12, 64/ 12
thing, he shall, I	<b>doubt</b>	not, perceive and see	12, 72/ 13
told you, without any	<b>doubt</b>	a diminishing of fleshly	12, 73/ 15
exhortation. And as I	<b>doubt</b>	not but you can	12, 80/ 20
would then put no	<b>doubt</b>	, but that unto any	12, 83/ 17
that, wherein if any	<b>doubt</b>	arise, counsel needeth, and	12, 87/ 26
Cousin, though God (I	<b>doubt</b>	not) be so merciful	12, 91/ 24
therefore, can we not	<b>doubt</b>	, if we will follow	12, 104/ 21
in fear, full of	<b>doubt</b>	and dullness, without comfort	12, 113/ 22
and let him not	<b>doubt</b>	to quiet his mind	12, 121/ 19
he find without any	<b>doubt</b>	, that the pavise of	12, 121/ 23
and little insinuate the	<b>doubt</b>	of such revelations, not	12, 132/ 12
it were for any	<b>doubt</b>	of his but of	12, 132/ 13
the question but for	<b>doubt</b>	. And therefore it is	12, 142/ 27
me waking. ANTHONY Without	<b>doubt</b>	, Cousin, if he abide	12, 143/ 21
do so much as	<b>doubt</b>	, nor can by no	12, 143/ 22

a malo." And I	<b>doubt</b>	not, by God's grace	12, 156/ 27
present, as without any	<b>doubt</b>	he is. There let	12, 164/ 24
let this man not	<b>doubt</b>	but that God heareth	12, 165/ 12
and some stand in	<b>doubt</b>	whether it be lawful	12, 171/ 6
to come to your	<b>doubt</b>	, how it may be	12, 181/ 5
Christendom. And out of	<b>doubt</b>	, if Hungary be lost	12, 193/ 7
we be, I nothing	<b>doubt</b>	at all, but that	12, 193/ 26
own mind, I little	<b>doubt</b>	, but that this ungracious	12, 194/ 11
man having faith can	<b>doubt</b>	what he is. For	12, 200/ 22
And surely, Cousin, I	<b>doubt</b>	it little in my	12, 204/ 28
need we little to	<b>doubt</b>	it, but that they	12, 223/ 17
and are but in	<b>doubt</b>	, whether you will lose	12, 231/ 14
maketh you thus to	<b>doubt</b>	, I ask you first	12, 231/ 23
And let us never	<b>doubt</b>	it but we shall	12, 241/ 21
us, let us not	<b>doubt</b>	but he will do	12, 279/ 16
hath hid. And I	<b>doubt</b>	not but you have	12, 281/ 19
or pain. VINCENT Without	<b>doubt</b>	, Uncle, a great deal	12, 283/ 9
Uncle, there is no	<b>doubt</b>	, but I would much	12, 289/ 26
For God is without	<b>doubt</b>	displeased, and can bring	12, 301/ 5
Uncle, this is no	<b>doubt</b>	, but that death is	12, 301/ 19
put it out of	<b>doubt</b>	, that he which for	12, 302/ 25
thereon, it would, I	<b>doubt</b>	not, be able enough	12, 303/ 25
point put I nothing	<b>doubt</b>	, but that if the	12, 315/ 6
God, and I then	<b>doubt</b>	not but that we	12, 316/ 2
need we never to	<b>doubt</b>	but that either he	12, 318/ 30
sleep dreamed that I	<b>doubted</b>	whether I were asleep	12, 138/ 11
body begotten: he that	<b>doubteth</b>	thereof shall find it	12, 54/ 24
to God. No man	<b>doubteth</b>	but Ishmael was great	12, 54/ 26
What, yes, pardie; who	<b>doubteth</b>	of that? ANTHONY Who	12, 234/ 20
Who? Marry, he that	<b>doubteth</b>	whether there be any	12, 234/ 22
his own revelations, and	<b>doubtful</b>	tokens told, wherefore himself	12, 133/ 15
fear of pusillanimity, and	<b>doubting</b>	overmuch lest they should	12, 161/ 10
by the very full	<b>draught</b>	thereof, whereof it is	12, 306/ 13
is a means to	<b>draw</b>	man to that good	12, 17/ 1
and lay plasters to	<b>draw</b>	it, and ripe it	12, 57/ 12
to force us to	<b>draw</b>	toward him, and compelleth	12, 58/ 27
wax they wood, and	<b>draw</b>	back all that ever	12, 59/ 13
at that time, to	<b>draw</b>	them to God with	12, 69/ 26
that exciteth us to	<b>draw</b>	more toward God, a	12, 75/ 18
weariness of the one,	<b>draw</b>	them not into the	12, 120/ 11
what end his revelations	<b>draw</b>	to, whether to any	12, 133/ 21
all their wonderful works	<b>draw</b>	to no fruitful end	12, 136/ 6
of God you must	<b>draw</b>	your reasons, in showing	12, 136/ 9

wise master thereof to	<b>draw</b>	him from Scylla toward	12, 148/ 5
it over quite, and	<b>draw</b>	himself aside and serve	12, 161/ 27
fantasy by themselves to	<b>draw</b>	together, and in their	12, 192/ 23
hope, seemeth rather to	<b>draw</b>	near on the one	12, 299/ 20
would in our imagination	<b>draw</b>	as much toward the	12, 305/ 19
the grace of God,	<b>draw</b>	near to the secret	12, 306/ 9
the intent we may	<b>draw</b>	toward spiritual exercise too	12, 306/ 24
for that stick he	<b>draweth</b>	down under the water	12, 15/ 14
when God with tribulation	<b>draweth</b>	them toward him, then	12, 59/ 12
judgment. Then the devil	<b>draweth</b>	him to despair with	12, 61/ 11
the wise man's heart	<b>draweth</b>	thither as folk are	12, 70/ 17
may find mirth? Where to	<b>draweth</b>	this threat of the	12, 70/ 18
overmuch fear perilous, and	<b>draweth</b>	toward the mistrust of	12, 162/ 7
to frame himself, now	<b>drawing</b>	it narrow, now stretching	12, 120/ 4
worse many times in	<b>drawing</b>	a man from God	12, 164/ 31
made of his own	<b>drawing</b>	a certain treaty, that	12, 217/ 20
his godly set mind (	<b>drawn</b>	from the delight thereof	12, 72/ 2
of the mind either	<b>drawn</b>	from the consideration of	12, 130/ 23
verses may there be	<b>drawn</b>	out of the psalter	12, 156/ 17
no commandment of, nor	<b>drawn</b>	by any special calling	12, 176/ 5
down his lovely limbs	<b>drawn</b>	and stretched out upon	12, 312/ 18
the remnant stand in	<b>dread</b>	of, give us, while	12, 7/ 21
clean stand out of	<b>dread</b>	, I bethought me also	12, 8/ 26
side with the fearful	<b>dread</b>	of hell. And therein	12, 8/ 30
poison of all desperate	<b>dread</b>	that might rise of	12, 9/ 12
bodies; some by the	<b>dread</b>	of losing those things	12, 20/ 3
be troubled with the	<b>dread</b>	of death, and many	12, 20/ 8
Cousin, that standeth in	<b>dread</b>	of God, the tribulation	12, 51/ 15
waxeth wonderful cold. If	<b>dread</b>	of hell were as	12, 83/ 24
God also: either should	<b>dread</b>	make us tremble and	12, 98/ 10
we shall need to	<b>dread</b>	none of them all	12, 106/ 25
they perceive any manner	<b>dread</b>	, their fantasy doubleth their	12, 107/ 26
biddeth us stand in	<b>dread</b>	of him, which when	12, 109/ 6
and his whelps, for	<b>dread</b>	of loss of our	12, 109/ 11
of tribulation more to	<b>dread</b>	, not only the loss	12, 109/ 15
down and overwhelm with	<b>dread</b>	the faithful hope that	12, 110/ 28
he nothing need to	<b>dread</b>	). Of pusillanimity. The Thirteenth	12, 111/ 9
that he shall not	<b>dread</b>	this night's fear of	12, 121/ 24
of anger, without any	<b>dread</b>	at all, and very	12, 124/ 1
therewith such a deep	<b>dread</b>	beside, that they ween	12, 150/ 22
of such a desperate	<b>dread</b>	into his heart. VINCENT	12, 151/ 11
his own fantasy, the	<b>dread</b>	that he hath lest	12, 154/ 11
shall not need to	<b>dread</b>	this night's fear of	12, 157/ 1

shall not need to	<b>dread</b>	. VINCENT Forsooth, Uncle, I	12, 165/ 17
these that stand in	<b>dread</b>	of fleshly foul sin	12, 170/ 10
take occasion of great	<b>dread</b>	at so dreadful words	12, 171/ 5
stand in a perilous	<b>dread</b>	and fear for the	12, 174/ 1
not so need to	<b>dread</b>	the trains and the	12, 186/ 21
took him and by	<b>dread</b>	of death would drive	12, 198/ 7
heaven that the sudden	<b>dread</b>	of every bodily pain	12, 205/ 6
causes of terror and	<b>dread</b>	that you have recited	12, 205/ 19
so much to be	<b>dread</b>	and fled from, as	12, 205/ 25
it not more for	<b>dread</b>	or shame of men	12, 235/ 4
piece withal, concerning the	<b>dread</b>	of losing our outward	12, 243/ 30
meanwhile, in very sore	<b>dread</b>	and fear, and peradventure	12, 268/ 21
uttermost point, of the	<b>dread</b>	that maketh "incursum et	12, 280/ 24
increase or diminishment of	<b>dread</b>	after the difference of	12, 281/ 12
increase or decrease of	<b>dread</b>	, maketh much of the	12, 281/ 24
this thing that we	<b>dread</b>	so sore, that is	12, 282/ 26
for the fear and	<b>dread</b>	of death, save for	12, 288/ 1
causes, for which the	<b>dread</b>	of those grievous qualities	12, 288/ 14
any faithful wise man	<b>dread</b>	the death so sore	12, 288/ 21
Cousin, let us never	<b>dread</b>	but that if we	12, 296/ 19
this reason have said:	<b>Dread</b>	and fear them that	12, 298/ 13
that we should nothing	<b>dread</b>	at all any man	12, 303/ 16
not in such wise	<b>dread</b>	any such, that we	12, 303/ 18
that we should for	<b>dread</b>	of them, displease him	12, 303/ 18
and refrained by the	<b>dread</b>	and terror of hell	12, 306/ 4
pain by the terrible	<b>dread</b>	of all the horrible	12, 306/ 20
for us for the	<b>dread</b>	of temporal death, to	12, 313/ 23
not. For where he	<b>dreadeth</b>	that he were out	12, 153/ 18
life and of his	<b>dreadful</b>	death. Then cometh the	12, 61/ 9
but also upon the	<b>dreadful</b>	judgment of God, and	12, 164/ 1
great dread at so	<b>dreadful</b>	words, when they see	12, 171/ 5
much more odious and	<b>dreadful</b>	, than the general imprisonment	12, 270/ 25
were in a delectable	<b>dream</b>	he should never have	12, 132/ 3
our sleep, while we	<b>dream</b>	thereof. VINCENT This is	12, 137/ 22
have told the same	<b>dream</b>	at the table and	12, 138/ 16
bed asleep again and	<b>dream</b>	all this time, while	12, 138/ 22
the example of my	<b>dream</b>	. ANTHONY This is, Cousin	12, 139/ 16
be they by their	<b>dream</b>	, and yet reckoneth for	12, 139/ 25
to be asleep and	<b>dream</b>	so, since in my	12, 140/ 22
so, since in my	<b>dream</b>	I may as surely	12, 140/ 22
well waking, and not	<b>dream</b>	it sleeping; you may	12, 142/ 19
very seldom that men	<b>dream</b>	that they so do	12, 142/ 26
do, nor in their	<b>dream</b>	never put the question	12, 142/ 26

oftener happeth that men	<b>dream</b>	of such, than have	12, 142/ 28
thing more like a	<b>dream</b>	, that himself is not	12, 143/ 3
seldom happening in a	<b>dream</b>	, should need to show	12, 143/ 5
will needs take, his	<b>dream</b>	for a very truth	12, 143/ 23
into some slumber, and	<b>dreamed</b>	that I felt it	12, 89/ 7
ANTHONY Have you never	<b>dreamed</b>	ere this, that you	12, 138/ 8
this in my sleep	<b>dreamed</b>	that I doubted whether	12, 138/ 11
And yet have I	<b>dreamed</b>	in good faith further	12, 138/ 14
can tell that he	<b>dreameth</b>	not but talketh with	12, 143/ 18
nothing do but lie	<b>dreaming</b>	. %VINCENT Well, well, Uncle	12, 139/ 9
and not a false	<b>dreaming</b>	delusion VINCENT Then shall	12, 143/ 13
things that in our	<b>dreams</b>	seem to be done	12, 139/ 21
her sister Martha to	<b>dress</b>	his dinner, than to	12, 185/ 14
straw, and near he	<b>drew</b>	and thought to have	12, 117/ 18
folly, and one subtle	<b>drift</b>	driveth another to naught	12, 61/ 23
cometh by the devil's	<b>drift</b>	, wherein he taketh occasion	12, 112/ 10
God that we shall	<b>drink</b>	. Waking in good business	12, 57/ 17
good meat and strong	<b>drink</b>	, for syrups should souse	12, 63/ 10
they say, this good	<b>drink</b>	comforteth well my heart	12, 68/ 11
crab, and drivel, and	<b>drink</b>	, and talk. But in	12, 78/ 26
out the morning, and	<b>drink</b>	out the day, is	12, 92/ 7
sit them down and	<b>drink</b>	well for our Savior's	12, 99/ 11
Praying is better than	<b>drinking</b>	, and much more pleasant	12, 57/ 16
the flesh in eating,	<b>drinking</b>	, and other filthy delight	12, 167/ 7
pleasure of eating and	<b>drinking</b>	, and that he shall	12, 307/ 14
yet a means to	<b>drive</b>	him from that state	12, 17/ 14
undoubtedly, that would else	<b>drive</b>	forth and die in	12, 26/ 3
sickness that must after	<b>drive</b>	us to a painful	12, 28/ 29
shall of our talking	<b>drive</b>	you to the one	12, 80/ 26
into which he would	<b>drive</b>	him by force of	12, 107/ 23
will, if he can,	<b>drive</b>	him so much to	12, 113/ 26
would flee from Scylla,	<b>drive</b>	him into Charybdis. He	12, 120/ 12
reason that you make	<b>drive</b>	me to confess, that	12, 139/ 5
that always you may	<b>drive</b>	me off by the	12, 139/ 16
And thus shall he	<b>drive</b>	me to the same	12, 140/ 23
on his head, and	<b>drive</b>	it well down, a	12, 144/ 17
in hell can never	<b>drive</b>	him to, but his	12, 154/ 13
dread of death would	<b>drive</b>	him to the contrary	12, 198/ 7
that the devil would	<b>drive</b>	him to, that is	12, 201/ 27
our own frailty to	<b>drive</b>	us to call for	12, 247/ 25
them, as sinfully to	<b>drive</b>	them therefrom. For the	12, 288/ 16
a roasted crab, and	<b>drivel</b>	, and drink, and talk	12, 78/ 26
Uncle, this is truly	<b>driven</b>	and tried out to	12, 40/ 12

cause necessary) we be	<b>driven</b>	ourselves to put it	12, 58/ 8
while he is not	<b>driven</b>	to it in avoiding	12, 154/ 5
he shall once be	<b>driven</b>	to it. Which thing	12, 154/ 12
the commonweal, men are	<b>driven</b>	to put malefactors to	12, 162/ 22
your body too, be	<b>driven</b>	down deep toward the	12, 236/ 30
be within a while	<b>driven</b>	out of this land	12, 241/ 27
or come and be	<b>driven</b>	to flight, what a	12, 249/ 19
great long nails cruelly	<b>driven</b>	with hammers through his	12, 312/ 22
and one subtle drift	<b>driveth</b>	another to naught. Some	12, 61/ 23
impatient, and afterward oftentimes	<b>driveth</b>	him by impatience into	12, 111/ 20
of God and then	<b>driveth</b>	him to that deadly	12, 154/ 28
wretched sort the devil	<b>driveth</b>	us to do daily	12, 253/ 20
Lazarus might with a	<b>drop</b>	of water falling from	12, 55/ 18
of his holy flesh	<b>dropped</b>	down on the ground	12, 67/ 7
spoken, with the sweat	<b>dropping</b>	down his cheeks, that	12, 94/ 20
again, the falling whereinto	<b>drove</b>	him into this despair	12, 147/ 15
with which our Savior	<b>drove</b>	him away himself: "Vade	12, 156/ 22
the depth of tribulation	<b>drown</b>	with us. The other	12, 15/ 20
God that those that	<b>drown</b>	themselves in the desire	12, 41/ 25
unprofitable and harmful, which	<b>drown</b>	men into death and	12, 168/ 11
unprofitable and noyous, which	<b>drown</b>	men into death and	12, 224/ 4
are that are so	<b>drowned</b>	in sorrow, that they	12, 14/ 18
and there lie they	<b>drowned</b>	together. So surely if	12, 15/ 14
And there was he	<b>drowned</b>	with his three words	12, 92/ 15
into a water and	<b>drowned</b>	themselves, rather than they	12, 141/ 25
and be caught and	<b>drowned</b>	in ere they be	12, 168/ 15
folk that are so	<b>drowned</b>	in these fleshly pleasures	12, 305/ 25
from peril of spiritual	<b>drowning</b>	. You be not ignorant	12, 6/ 14
that in peril of	<b>drowning</b>	catcheth whatsoever cometh next	12, 15/ 11
stood in fear of	<b>drowning</b>	, they prayed unto Christ	12, 58/ 19
our physicians, some good	<b>drugs</b>	have they yet in	12, 11/ 2
when he perceiveth himself	<b>drunk</b>	, and getteth him fair	12, 287/ 8
own fault, as the	<b>drunken</b>	man bringeth himself into	12, 286/ 26
soberness left in a	<b>drunken</b>	head, when he perceiveth	12, 287/ 8
man bringeth himself into	<b>drunkenness</b>	, whereby the evil that	12, 286/ 26
he doth in his	<b>drunkenness</b>	is not forgiven him	12, 286/ 27
as he was a	<b>dry</b>	merry man), "in my	12, 81/ 9
out, to lay many	<b>dry</b>	sticks thereto, and use	12, 242/ 25
and offered him ten	<b>ducats</b>	for his labor, to	12, 127/ 20
that hath but two	<b>ducats</b>	in his house, were	12, 180/ 23
which (as Job saith) "	<b>ducunt</b>	in bonis dies suos	12, 42/ 26
scripture declareth the end: "	<b>Ducunt</b>	in bonis dies suos	12, 168/ 5
For whereas there was	<b>due</b>	to that sin (except	12, 25/ 9

remission of the pain	<b>due</b>	therefor; so let us	12, 28/ 22
as for any pain	<b>due</b>	for our sins to	12, 37/ 10
his mind from the	<b>due</b>	remembrance of God and	12, 154/ 27
in true faith, and	<b>due</b>	charity, and attain in	12, 300/ 18
could and would with	<b>due</b>	compassion conceive in our	12, 312/ 11
and have found it	<b>dug</b>	out, and carried away	12, 238/ 19
and sweetly, and with	<b>dulce</b>	and tender loving words	12, 146/ 9
childhood to accustom them	<b>dulcely</b>	and pleasantly in the	12, 198/ 26
that is not a	<b>dull</b>	beast, or a desperate	12, 65/ 19
fatigation would make it	<b>dull</b>	and deadly. ANTHONY Cousin	12, 82/ 21
their untoward minds, so	<b>dull</b>	unto the thing that	12, 84/ 13
faith, or of a	<b>dull</b>	diligence. For surely if	12, 98/ 7
folk which through some	<b>dull</b>	melancholious humors are naturally	12, 150/ 14
flesh, make us so	<b>dull</b>	in the desire of	12, 205/ 5
nature very cold and	<b>dull</b>	. But out of question	12, 219/ 3
still of the same	<b>dull</b>	mind, as we did	12, 240/ 28
a feeling, and our	<b>dull</b>	worldly wits so little	12, 308/ 15
into a careless deadly	<b>dullness</b>	, regarding nothing, thinking almost	12, 14/ 19
against an heavy discomfortable	<b>dullness</b>	. Now whereas prosperity was	12, 69/ 23
full of doubt and	<b>dullness</b>	, without comfort or spiritual	12, 113/ 22
heart and thought and	<b>dullness</b>	, what way were there	12, 145/ 23
glad, and joyful, or	<b>dumpish</b>	, heavy, and sad: and	12, 131/ 9
be fallen into such	<b>dumps</b>	, that scantily can any	12, 6/ 17
thrown into the deep	<b>dungeon</b>	of hell. Now may	12, 160/ 4
the very pit and	<b>dungeon</b>	of the devil of	12, 237/ 1
laid in a low	<b>dungeon</b>	in the stocks, where	12, 265/ 13
throw us into that	<b>dungeon</b>	beneath, before the time	12, 279/ 7
saying himself: "Ubi sunt	<b>duo</b>	vel tres congregati in	12, 294/ 3
own mouth: "Nemo potest	<b>duobus</b>	dominis servire" (No man	12, 230/ 9
Reddidit Deus Iob omnia	<b>duplicia</b>	" (God restored him double	12, 47/ 14
I such, as I	<b>durst</b>	(for their more ease	12, 31/ 21
for such as I	<b>durst</b>	well believe her, it	12, 89/ 17
he fled not, but	<b>durst</b>	abide thereby) give over	12, 111/ 18
wot well) therefor, I	<b>durst</b>	come no sooner, for	12, 116/ 1
his mind; but he	<b>durst</b>	not laugh aloud, nor	12, 277/ 17
toll-gatherers of the emperor's	<b>duties</b>	, all which whole company	12, 176/ 15
reckoneth had been my	<b>duty</b>	to do. But whensoever	12, 4/ 28
me that God of	<b>duty</b>	bindeth me to sue	12, 6/ 7
doth but his bare	<b>duty</b>	; as we, I say	12, 39/ 13
that God looketh of	<b>duty</b>	, not only that we	12, 96/ 25
he leaveth his own	<b>duty</b>	undone; then would I	12, 161/ 24
of them whom his	<b>duty</b>	were to profit. But	12, 161/ 29
he may do his	<b>duty</b>	conveniently well, and feareth	12, 161/ 31

in such case of	<b>duty</b>	to relieve, so far	12, 172/ 18
needy persons, that the	<b>duty</b>	of charity bindeth and	12, 172/ 28
is, you wot well,	<b>duty</b>	; and a thing of	12, 177/ 6
in mind of their	<b>duty</b>	in making restitution first	12, 177/ 8
yield every man his	<b>duty</b>	with the other half	12, 178/ 13
in receiving the prince's	<b>duty</b>	according to Christ's express	12, 179/ 4
saith: "Nihil ad perfectum	<b>duxit</b>	lex" (The Old Law	12, 70/ 1
end he would ever	<b>dwelt</b>	with them himself. And	12, 5/ 8
our own folk that	<b>dwelt</b>	even here about us	12, 7/ 2
likewise as we that	<b>dwelt</b>	here in this part	12, 7/ 26
very sure, because they	<b>dwelt</b>	farther off. Greece feared	12, 7/ 29
may be suffered to	<b>dwelt</b>	among our apothecaries, if	12, 11/ 3
this wretched world to	<b>dwelt</b>	here, nor have not	12, 41/ 6
places in which they	<b>dwelt</b>	themselves, have ever unto	12, 98/ 29
saith the Prophet, ever	<b>dwelt</b>	and abide in God's	12, 103/ 10
those that faithfully will	<b>dwelt</b>	in the trust of	12, 106/ 6
therefore let us faithfully	<b>dwelt</b>	in the good hope	12, 112/ 12
grace, and abide and	<b>dwelt</b>	faithfully in the sure	12, 121/ 22
have the grace to	<b>dwelt</b>	even in the lowest	12, 175/ 10
penury, shall not only	<b>dwelt</b>	above those in heaven	12, 175/ 12
this day must I	<b>dwelt</b>	in thine house," was	12, 176/ 10
their necessity, while they	<b>dwelt</b>	in our service. Meseemeth	12, 182/ 20
that fear, let him	<b>dwelt</b>	therewith in the faithful	12, 186/ 18
fashions. He letteth them	<b>dwelt</b>	there indeed, because they	12, 190/ 25
many, he suffereth to	<b>dwelt</b>	still in peace. But	12, 191/ 1
said, concerning them that	<b>dwelt</b>	in such places, as	12, 199/ 5
and will abide and	<b>dwelt</b>	still in the hope	12, 244/ 13
able to make us	<b>dwelt</b>	therein) rather than by	12, 303/ 29
delight and pleasure to	<b>dwelt</b>	with her: such a	12, 313/ 29
Dei caeli comorabitur" (Whoso	<b>dwellleth</b>	in the help of	12, 102/ 27
God of heaven). Who	<b>dwellleth</b>	now, good Cousin, in	12, 103/ 2
faith and sure hope	<b>dwellleth</b>	in God's help, and	12, 103/ 8
as the Prophet saith,	<b>dwellleth</b>	and continueth faithfully in	12, 107/ 14
saith: He that faithfully	<b>dwellleth</b>	in the hope of	12, 111/ 5
in tenebris" (He that	<b>dwellleth</b>	in the faithful hope	12, 166/ 13
man round about, that	<b>dwellleth</b>	in the faithful hope	12, 200/ 27
us; and then, he	<b>dwellling</b>	with us, what trouble	12, 23/ 6
Saint Paul saith) our	<b>dwellling</b>	city here, but we	12, 41/ 6
you, not our eternal	<b>dwellling</b>	, but our little while	12, 41/ 17
his boon: and so	<b>dwellling</b>	in the faithful trust	12, 165/ 13
over well acquainted by	<b>dwellling</b>	over long together. By	12, 189/ 1
here no city nor	<b>dwellling</b>	country at all, but	12, 251/ 18
with a death ever	<b>dying</b>	, and that yet never	12, 303/ 20

folk shall evermore be	<b>dying</b>	, and never can once	12, 304/ 4
crieth he in the	<b>ear</b>	of his heart, "Thou	12, 154/ 23
if he give the	<b>ear</b>	of his heart unto	12, 154/ 26
I hear at mine	<b>ear</b>	, some of our own	12, 192/ 3
heavy hearing in mine	<b>ear</b>	) the manner of men	12, 195/ 3
not only lay our	<b>ear</b>	, but also our hear	12, 240/ 23
sound entering at his	<b>ear</b>	, but if the Spirit	12, 250/ 5
him it is but	<b>early</b>	days, and he shall	12, 46/ 2
as in a morning	<b>early</b>	to come to her	12, 127/ 21
and talk. But in	<b>earnest</b>	, Cousin, our talking was	12, 78/ 27
to talk of as	<b>earnest</b>	sad matter as men	12, 83/ 2
husband found that good	<b>earnest</b>	. VINCENT Well, I shall	12, 118/ 13
he reckon himself in	<b>earnest</b>	any better than the	12, 163/ 24
half between game and	<b>earnest</b>	, and by our Lady	12, 195/ 8
far from fair flat	<b>earnest</b>	indeed, talk as though	12, 195/ 8
the deep consideration and	<b>earnest</b>	advisement of this one	12, 243/ 24
sport and think in	<b>earnest</b>	, The devil is not	12, 283/ 20
gift, as with an	<b>earnest</b>	penny of their whole	12, 306/ 25
penance over the hard	<b>ears</b>	. But in the meanwhile	12, 45/ 23
cried Christ in their	<b>ears</b>	, and so thick he	12, 94/ 18
so shrill into their,	<b>ears</b>	, they forget that the	12, 95/ 9
reading, often in our	<b>ears</b>	by hearing, often in	12, 308/ 11
mouth unspeakable, to man's	<b>ears</b>	not audible, to men's	12, 309/ 5
to teach in men's	<b>ears</b>	. And thus, good Cousin	12, 320/ 26
make merry here in	<b>earth</b>	all their life) they	12, 44/ 15
butt, or prick upon	<b>earth</b>	whereat he determineth to	12, 159/ 15
here in plenty in	<b>earth</b>	, but also that heaven	12, 175/ 13
that was here in	<b>earth</b>	in other virtues far	12, 175/ 25
find faith in the	<b>earth</b>	?) As who say, but	12, 194/ 2
man lately made of	<b>earth</b>	, and that shall again	12, 224/ 22
laid full low in	<b>earth</b>	, and there lie and	12, 224/ 23
and turn again into	<b>earth</b>	, take himself in the	12, 224/ 23
a god here upon	<b>earth</b>	, and ween to win	12, 224/ 24
lord of all the	<b>earth</b>	. This maketh battles between	12, 224/ 25
them here in the	<b>earth</b>	in one place, and	12, 236/ 26
be put in the	<b>earth</b>	in another place; and	12, 236/ 27
the center of the	<b>earth</b>	into the very pit	12, 237/ 1
up your treasures in	<b>earth</b>	, where the rust and	12, 239/ 22
up our treasure in	<b>earth</b>	, in earth shall be	12, 241/ 13
treasure in earth, in	<b>earth</b>	shall be our hearts	12, 241/ 13
no prince living upon	<b>earth</b>	, but he is in	12, 263/ 19
this world here upon	<b>earth</b>	, as he is created	12, 266/ 4
woman hither into the	<b>earth</b>	, but that ere ever	12, 266/ 10

man here upon the	<b>earth</b>	, under so sure and	12, 266/ 20
the greatest king upon	<b>earth</b>	) set here by the	12, 267/ 13
wretched worms of the	<b>earth</b>	, sending yet his soul	12, 268/ 17
prison of this whole	<b>earth</b>	, in which prison all	12, 269/ 9
perceive that this whole	<b>earth</b>	is not only for	12, 269/ 24
prison of the whole	<b>earth</b>	, in the selfsame condition	12, 270/ 3
our very prison this	<b>earth</b>	is: and yet thereof	12, 273/ 3
prison of the whole	<b>earth</b>	a place in which	12, 275/ 10
a while here upon	<b>earth</b>	, so may it be	12, 279/ 7
poor worms of the	<b>earth</b>	to a great solemn	12, 285/ 21
house here in this	<b>earth</b>	, cannot for the loathness	12, 286/ 16
their house here (the	<b>earth</b>	), bound fast upon their	12, 286/ 21
this body here in	<b>earth</b>	, for the gaining of	12, 294/ 10
comforteth them here in	<b>earth</b>	: let us not so	12, 306/ 26
man living here upon	<b>earth</b>	(the best man, I	12, 308/ 27
man living here upon	<b>earth</b>	. The blessed apostle St	12, 310/ 16
a while here on	<b>earth</b>	, than by forsaking the	12, 317/ 10
the frailty of his	<b>earthen</b>	vessel that is of	12, 97/ 21
their own ease and	<b>earthly</b>	rest unaware, wherewith (if	12, 161/ 17
from the desire of	<b>earthly</b>	commodities, they may the	12, 174/ 14
and bushes of our	<b>earthly</b>	substance, and carry them	12, 241/ 7
all worldly pleasures, all	<b>earthly</b>	losses, all bodily torments	12, 307/ 3
seek for their chief	<b>ease</b>	and comfort anywhere else	12, 17/ 11
falleth to seek his	<b>ease</b>	in the pastime of	12, 18/ 10
God precisely our own	<b>ease</b>	by delivery from our	12, 23/ 1
durst (for their more	<b>ease</b>	and comfort in their	12, 31/ 21
look for rest and	<b>ease</b>	, game, pleasure, wealth, and	12, 41/ 20
into his kingdom with	<b>ease</b>	, when he himself got	12, 43/ 8
if he have his	<b>ease</b>	of body or of	12, 52/ 26
taking of his continual	<b>ease</b>	and pleasure without any	12, 56/ 3
this (they said) did	<b>ease</b>	them well to put	12, 61/ 26
but seek for their	<b>ease</b>	and help otherwise, to	12, 63/ 19
remnant at your more	<b>ease</b>	. My doubt, good Uncle	12, 64/ 11
man is well at	<b>ease</b>	, and may also by	12, 64/ 27
wealthy man well at	<b>ease</b>	may pray to God	12, 65/ 4
sore he longeth for	<b>ease</b>	and help of his	12, 65/ 21
and well at their	<b>ease</b>	, while our tongue pattereth	12, 65/ 22
by being well at	<b>ease</b>	, where the person pained	12, 68/ 2
gift, wherein he feeleth	<b>ease</b>	, and may be glad	12, 68/ 7
that he taketh his	<b>ease</b>	here hath he little	12, 68/ 8
the man took his	<b>ease</b>	and pleasure here. And	12, 68/ 23
thanks too for our	<b>ease</b>	, than for our pain	12, 74/ 11
remember you your own	<b>ease</b>	, and when you lust	12, 79/ 15

patience to take both	<b>ease</b>	and thanks, than by	12, 87/ 10
should for the false	<b>ease</b>	and pleasure that he	12, 114/ 9
they seek their own	<b>ease</b>	and earthly rest unaware	12, 161/ 17
sit down at her	<b>ease</b>	, and do naught. Now	12, 185/ 14
all half so much	<b>ease</b>	, as to have one	12, 219/ 7
took never so much	<b>ease</b>	with their being barehead	12, 221/ 11
mend, I shall soon	<b>ease</b>	my grief. Now as	12, 251/ 30
for a pennyworth of	<b>ease</b>	. Else, if the place	12, 272/ 6
as evil at his	<b>ease</b>	in a warm bed	12, 274/ 21
so winneth therewith much	<b>ease</b>	. For evermore a violent	12, 301/ 2
wanton even at his	<b>ease</b>	. You make me remember	12, 301/ 8
there even at his	<b>ease</b>	. VINCENT Nay, Uncle, this	12, 301/ 17
he is better at	<b>ease</b>	already, and would not	12, 307/ 19
kingdom of Christ with	<b>ease</b>	, when himself entered not	12, 311/ 27
coming to you somewhat	<b>eased</b>	and relieved (for else	12, 78/ 8
Nothing, but that it	<b>eased</b>	her shrewd stomach before	12, 124/ 24
the avoiding of an	<b>easier</b>	prison, fall into a	12, 280/ 12
would I could as	<b>easily</b>	mend my fault, as	12, 83/ 5
suddenly find therein, be	<b>easily</b>	conveyed from that evil	12, 114/ 10
must you fair and	<b>easily</b>	touch him, and with	12, 132/ 6
we speak of, so	<b>easily</b>	to find, that I	12, 136/ 12
man that in an	<b>easy</b>	tribulation falleth to seek	12, 18/ 10
his. For it is	<b>easy</b>	for the person that	12, 71/ 12
have found out so	<b>easy</b>	a way to heaven	12, 99/ 9
and then is it	<b>easy</b>	for the monk that	12, 137/ 24
them. ANTHONY Not so	<b>easy</b>	, Cousin, as you ween	12, 138/ 2
Dei" (It is more	<b>easy</b>	for a camel), or	12, 171/ 1
if it were as	<b>easy</b>	to be it, as	12, 185/ 21
to do hurt, as	<b>easy</b>	to take harm. Then	12, 225/ 6
he that we should	<b>eat</b>	our meat when we	12, 57/ 9
God that we shall	<b>eat</b>	. Praying is better than	12, 57/ 16
themselves, that the seas	<b>eat</b>	them not up. For	12, 58/ 1
or hindrance, and then	<b>eat</b>	his meat, and study	12, 115/ 23
thee, son. For I	<b>eat</b>	flesh all this Lent	12, 116/ 8
of slander, I therefore	<b>eat</b>	it secretly in my	12, 116/ 10
thought he might not	<b>eat</b>	one straw thereof, lest	12, 117/ 22
penance, if he should	<b>eat</b>	any of that either	12, 117/ 26
thought, that if he	<b>eat</b>	not that meat, some	12, 117/ 29
twain may I well	<b>eat</b>	at this one meal	12, 119/ 25
no man I ween	<b>eat</b>	one morsel of meat	12, 213/ 25
shall give him to	<b>eat</b>	of the tree of	12, 309/ 13
and thought to have	<b>eaten</b>	of the straw. But	12, 117/ 19
to rot and be	<b>eaten</b>	with wretched worms of	12, 268/ 17

Fasting is better than	<b>eating</b>	, and more thanks hath	12, 57/ 15
should he by the	<b>eating</b>	of it peradventure hinder	12, 117/ 30
of the flesh in	<b>eating</b>	, drinking, and other filthy	12, 167/ 6
all his pleasure of	<b>eating</b>	and drinking, and that	12, 307/ 14
them. And therefore, saith	<b>Ecclesiastes</b>	: "Melius est ire ad	12, 69/ 11
soundeth the words of	<b>Ecclesiastes</b>	that I rehearsed you	12, 70/ 14
he saith, "Vincenti dabo	<b>edere</b>	de ligno vite" (To	12, 309/ 12
hand he felt the	<b>edge</b>	, and found a fault	12, 128/ 9
may miss also the	<b>effect</b>	of his desire, because	12, 16/ 14
of tribulation somewhat in	<b>effect</b>	in comfort to be	12, 27/ 26
prohibited and forbidden in	<b>effect</b>	upon all parts: all	12, 38/ 8
ye wot well, the	<b>effect</b>	of all my purpose	12, 40/ 10
the sum and the	<b>effect</b>	of the counsel must	12, 131/ 27
this temptation is in	<b>effect</b>	but the fear of	12, 154/ 11
his good gotten in	<b>effect</b>	with wrong, because he	12, 178/ 9
not, Cousin, that in	<b>effect</b>	thus far you condescend	12, 179/ 11
very few years in	<b>effect</b>	. And be such things	12, 208/ 24
take their difference, in	<b>effect</b>	, but of the manner	12, 211/ 9
would, they lack the	<b>effect</b>	of free liberty, and	12, 261/ 33
but yet of like	<b>effect</b>	, and as painful in	12, 274/ 19
with the wonderful dolorous	<b>effects</b>	following thereon, not only	12, 313/ 19
the principal and the	<b>effectual</b>	medicines against these diseases	12, 11/ 15
ghostly counsel give any	<b>effectual</b>	comfort, one ground to	12, 12/ 10
pleasure so strong and	<b>effectual</b>	as in tribulation. Now	12, 67/ 22
though they be less	<b>effectual</b>	, shall peradventure more work	12, 134/ 25
what be the reasons	<b>effectual</b>	with which I should	12, 135/ 16
unto God, nor more	<b>effectual</b>	for the matter, than	12, 156/ 24
require it in such	<b>effectual</b>	wise, as to have	12, 299/ 14
reserve, to treat apart	<b>effectually</b>	that matter in the	12, 20/ 14
their own frailty so	<b>effectually</b>	, and the false flattering	12, 26/ 5
demolitur, et ubi fures	<b>effodiunt</b>	et furantur. Thesaurizate vobis	12, 239/ 19
et ubi fures non	<b>effodiunt</b>	nec furantur. Ubi enim	12, 239/ 20
much people and great	<b>effusion</b>	of blood, one king	12, 224/ 27
soon set down, and	<b>eftsoons</b>	beneath to stand for	12, 222/ 13
every day a golden	<b>egg</b>	; till on a day	12, 181/ 1
have a great many	<b>eggs</b>	at once, and therefore	12, 181/ 2
she would sometimes say, "	<b>Eh</b>	! what aileth this girl	12, 113/ 5
the devil himself. The	<b>Eighteenth</b>	Chapter VINCENT Verily, good	12, 59/ 4
first against captivity. The	<b>Eighteenth</b>	Chapter And therefore now	12, 250/ 11
tribulation is medicinable. The	<b>Eighth</b>	Chapter VINCENT This seemeth	12, 24/ 18
they willingly suffer. The	<b>Eighth</b>	Chapter VINCENT Verily, good	12, 99/ 23
this present life. The	<b>Eighth</b>	Chapter Now riches loved	12, 210/ 3
pleasure long. Abraham was	<b>eke</b>	, ye wot well, a	12, 47/ 16

devil stood at her	<b>elbow</b>	, so stood (as I	12, 125/ 21
day shall you wax	<b>elder</b>	than other. And then	12, 233/ 19
John did write) to	<b>elect</b>	and choose men unto	12, 309/ 24
not of his own	<b>election</b>	and free choice, but	12, 25/ 19
the love of his	<b>elects</b>	, lest they should fall	12, 194/ 5
for our sin. The	<b>Eleventh</b>	Chapter VINCENT Of truth	12, 35/ 9
of the psalter. The	<b>Eleventh</b>	Chapter Now in the	12, 105/ 10
their worldly commodity. The	<b>Eleventh</b>	Chapter Let us now	12, 219/ 12
was worth a whole	<b>ell</b>	and more, even of	12, 66/ 7
of the wisdom and	<b>eloquence</b>	that my lord's grace	12, 215/ 29
in every time, or	<b>else</b>	shall himself sufficiently teach	12, 5/ 28
of any other thing	<b>else</b>	, than of his might	12, 6/ 21
generally to signify nothing	<b>else</b>	but some kind of	12, 10/ 6
word of God, or	<b>else</b>	ween that, though it	12, 12/ 21
ease and comfort anywhere	<b>else</b>	. ANTHONY That is, good	12, 17/ 11
be comforted by God,	<b>else</b>	can I not see	12, 19/ 14
ye wot well, or	<b>else</b>	it will not be	12, 20/ 29
ourselves appoint him; or	<b>else</b>	do we declare that	12, 21/ 22
indeed be best. For	<b>else</b>	if we will presume	12, 21/ 29
thing either medicinable, or	<b>else</b>	more than medicinable. The	12, 23/ 13
his heinous crime; or	<b>else</b>	is it sent us	12, 24/ 6
in which we were	<b>else</b>	like to fall, or	12, 24/ 9
of those pains, that	<b>else</b>	he should suffer after	12, 25/ 16
far greater pain that	<b>else</b>	had been prepared therefor	12, 26/ 1
are undoubtedly, that would	<b>else</b>	drive forth and die	12, 26/ 3
sin as he should	<b>else</b>	fall in, and sometimes	12, 28/ 15
into which we were	<b>else</b>	like to fall. If	12, 28/ 24
committed nor which would	<b>else</b>	come, and therefore is	12, 30/ 19
committed, or sin that	<b>else</b>	should fall, or for	12, 30/ 27
But rather would I	<b>else</b>	have put some example	12, 33/ 18
us from sin that	<b>else</b>	we would fall in	12, 35/ 20
of such pain, as	<b>else</b>	we should endure in	12, 35/ 23
said not, Cousin, or	<b>else</b>	meant I not to	12, 48/ 4
never have temptation; or	<b>else</b>	that if they had	12, 52/ 5
himself, or any man	<b>else</b>	, make this manner kind	12, 52/ 8
or for any man	<b>else</b>	. And thus answer I	12, 53/ 2
matter of virtue, or	<b>else</b>	matter of sin, matter	12, 64/ 19
in purgatory, or reward	<b>else</b>	in heaven: and such	12, 68/ 27
us from sins that	<b>else</b>	would come, a thing	12, 75/ 17
eased and relieved (for	<b>else</b>	would I not for	12, 78/ 9
sent the contrary: for	<b>else</b>	a little casting back	12, 78/ 18
divers men's minds. For	<b>else</b>	, if we were all	12, 83/ 14
things that I would	<b>else</b>	treat of, I shall	12, 86/ 11

heard happen any man	<b>else</b>	in my days; and	12, 88/ 21
rock, is indeed nothing	<b>else</b>	but a mist. Howbeit	12, 111/ 4
his scruple sin, where	<b>else</b>	he should not, or	12, 114/ 4
old Mother Maud's tale,	<b>else</b>	would a shorter process	12, 119/ 30
many an hundred, or	<b>else</b>	God forbid! But the	12, 122/ 20
sharper; he could not	<b>else</b>	(he said) for pity	12, 128/ 11
with good counsel, or	<b>else</b>	oppressed by faint heart	12, 130/ 25
flit from you. Or	<b>else</b>	may you yet, if	12, 134/ 10
he bade any man	<b>else</b>	before. Now whether you	12, 142/ 14
in his bed, or	<b>else</b>	assay whether that might	12, 143/ 26
him out. We must	<b>else</b>	let the devil do	12, 153/ 6
down indeed, which were	<b>else</b>	able enough to pass	12, 154/ 16
leave it off. But	<b>else</b>	let him continue in	12, 162/ 15
suppose very true and	<b>else</b>	God forbid! For else	12, 172/ 2
else God forbid! For	<b>else</b>	were the world in	12, 172/ 2
there needs be; for	<b>else</b>	more beggars shall you	12, 180/ 1
part the better. For	<b>else</b>	would Christ have canned	12, 185/ 12
In rest he suffereth	<b>else</b>	no Christian man almost	12, 190/ 17
dispeopled and desolate, or	<b>else</b>	some other countries of	12, 190/ 27
Christ every one, or	<b>else</b>	so handled, that as	12, 191/ 15
shameful superstitious sect, or	<b>else</b>	will they put him	12, 191/ 23
a foul fall; or	<b>else</b>	were he likely to	12, 196/ 15
his heirs perpetually might	<b>else</b>	enjoy. And of all	12, 203/ 26
this present life, or	<b>else</b>	as things that we	12, 209/ 22
the world did nothing	<b>else</b>	day nor night but	12, 212/ 20
themselves either envious, or	<b>else</b>	of nature very cold	12, 219/ 3
bestow it once, or	<b>else</b>	their executors shall. But	12, 227/ 5
his merciful grace, or	<b>else</b>	outwardly (but over late	12, 235/ 9
Mary, did he. For	<b>else</b>	had he told them	12, 239/ 5
send them thither, or	<b>else</b>	shortly leave them here	12, 242/ 9
much blowing thereat. But	<b>else</b>	would I ween by	12, 242/ 26
call for grace), or	<b>else</b>	if we fall in	12, 247/ 25
bodies at all, or	<b>else</b>	the short pain that	12, 248/ 6
of those things which	<b>else</b>	we would do, I	12, 252/ 21
very nature alone, nothing	<b>else</b>	but the retaining of	12, 257/ 21
be gadding out anywhere	<b>else</b>	, is by the same	12, 261/ 21
longing to be anywhere	<b>else</b>	, he is, I say	12, 261/ 23
longing to be anywhere	<b>else</b>	, yet because that if	12, 261/ 26
call prisoners, there is	<b>else</b>	no man a very	12, 267/ 10
a pennyworth of ease.	<b>Else</b>	, if the place be	12, 272/ 6
pains for us) or	<b>else</b>	to give him warning	12, 278/ 6
be the let, would	<b>else</b>	for the bare respect	12, 284/ 22
of the matter; but	<b>else</b>	, I say, except that	12, 287/ 26

his heart too, or	<b>else</b>	wotteth well that he	12, 298/ 24
meddle with us, or	<b>else</b>	if he do, harm	12, 316/ 6
against our wills, or	<b>else</b>	being by his commandment	12, 316/ 26
good counsel given; or	<b>else</b>	would I be very	12, 320/ 10
seek for vain comfort	<b>elsewhere</b>	, but especially trust in	12, 76/ 9
aileth this girl? The	<b>elvish</b>	urchin weeneth I were	12, 113/ 5
the cross, lovingly to	<b>embrace</b>	all them that will	12, 90/ 22
etc. aut tanquam sagitta	<b>emissa</b>	in locum destinatum: divisus	12, 158/ 26
into the castle of	<b>Emmaus</b>	, "An nesciebatis, quia oportebat	12, 43/ 3
toward the castle of	<b>Emmaus</b>	, "Nesciebatis quia oportebat Christum	12, 311/ 23
Caesaris, Caesari" (Give the	<b>emperor</b>	those things that be	12, 179/ 5
flatterers of Tiberius the	<b>emperor</b>	, that among the remnant	12, 216/ 9
great fish that the	<b>emperor</b>	had sent for them	12, 216/ 10
or toll-gatherers of the	<b>emperor's</b>	duties, all which whole	12, 176/ 15
them (for these infidel	<b>emperors</b>	handle oftentimes the princes	12, 257/ 7
after, all the whole	<b>empire</b>	was his. The great	12, 7/ 30
born, hath he that	<b>empire</b>	too. Then hath he	12, 8/ 1
great Turk the whole	<b>empire</b>	was lost? And so	12, 206/ 22
so may all his	<b>empire</b>	now, and shall hereafter	12, 206/ 22
kingdom and mighty great	<b>empires</b>	are of so little	12, 206/ 26
of these two great	<b>empires</b>	, Greece first, since myself	12, 207/ 23
of valerian that she	<b>enchanted</b>	with a charm, and	12, 63/ 11
so by the secret	<b>enchantment</b>	of the devil bewitched	12, 169/ 23
it shall round about	<b>enclose</b>	and compass thee, so	12, 106/ 15
on our other prisoners,	<b>enclosed</b>	within a castle, and	12, 261/ 18
written, whereby they might	<b>encourage</b>	men to set little	12, 9/ 25
bring him thereto, and	<b>encourage</b>	him therein, than doth	12, 246/ 10
mercy to follow, doth	<b>encourage</b>	himself to sin, and	12, 299/ 10
hope thereof, shall more	<b>encourage</b>	us, and make us	12, 306/ 17
itself alone sufficient to	<b>encourage</b>	every kind Christian man	12, 312/ 9
ourselves, to the great	<b>encouraging</b>	of the common enemies	12, 37/ 26
mine own good Uncle,	<b>encumber</b>	you no further. For	12, 64/ 7
that have been sore	<b>encumbered</b>	with that temptation, and	12, 123/ 5
ne quid invitus facias" (	<b>Endeavor</b>	thysself evermore, that thou	12, 254/ 7
after this piece thus	<b>ended</b>	, to bid them bring	12, 186/ 26
consideration of that furious	<b>endless</b>	fire; methought, that if	12, 9/ 2
worldly tribulation into the	<b>endless</b>	everlasting death of infernal	12, 12/ 3
though peradventure more, yet	<b>endurable</b>	but for a short	12, 293/ 27
Pharaoh did abide and	<b>endure</b>	two or three of	12, 17/ 29
as else we should	<b>endure</b>	in purgatory. Howbeit there	12, 35/ 23
in his grief cannot	<b>endure</b>	to pray nor think	12, 65/ 6
of their pain cannot	<b>endure</b>	to do it, or	12, 66/ 1
he that cannot long	<b>endure</b>	to hold up his	12, 84/ 19

point first, they could	<b>endure</b>	and abide after many	12, 94/ 26
the proud spirit cannot	<b>endure</b>	to be mocked, and	12, 155/ 12
maketh them take and	<b>endure</b>	about naught, and therefore	12, 169/ 25
confessing of it to	<b>endure</b>	a painful death. For	12, 197/ 13
fine force abide and	<b>endure</b>	the pain, wax he	12, 201/ 16
authority by nature shall	<b>endure</b>	, besides the manifold chances	12, 222/ 25
would with his help	<b>endure</b>	and sustain for his	12, 247/ 11
if rather than to	<b>endure</b>	this worldly bondage for	12, 254/ 25
had lever die than	<b>endure</b>	, rather than he would	12, 281/ 17
should rather suffer and	<b>endure</b>	the less and shorter	12, 297/ 7
but well content to	<b>endure</b>	all the pain that	12, 303/ 27
Christ's sake abide and	<b>endure</b>	any painful death. The	12, 305/ 2
so obstinate heretics that	<b>endure</b>	wittingly painful death for	12, 314/ 13
therefore since our master	<b>endured</b>	so many kinds of	12, 292/ 4
be, many a man	<b>endureth</b>	them; yea and many	12, 278/ 3
encouraging of the common	<b>enemies</b>	of us all, whereby	12, 37/ 26
For the Philistines being	<b>enemies</b>	to God, and using	12, 141/ 8
persecution, being by God's	<b>enemies</b>	-- infidels -- pursued	12, 141/ 24
hath any of God's	<b>enemies</b>	to be by his	12, 142/ 4
are his most mortal	<b>enemies</b>	. Which thing our Savior	12, 165/ 1
hominis domestici eius" (The	<b>enemies</b>	of a man are	12, 165/ 2
should use toward their	<b>enemies</b>	. For there he biddeth	12, 181/ 24
biddeth us love our	<b>enemies</b>	, give good words for	12, 181/ 24
sect of his mortal	<b>enemies</b>	in such wise to	12, 193/ 14
are his open professed	<b>enemies</b>	, the sorrowful scourge of	12, 194/ 17
and his most mortal	<b>enemies</b>	, enjoy the commodities that	12, 204/ 6
his adversaries and his	<b>enemies</b>	, and what wealth of	12, 243/ 19
him is) flatter God's	<b>enemies</b>	, and do them pleasure	12, 298/ 22
to flee from his	<b>enemies'</b>	trains), so must a	12, 155/ 1
grace, as our deadly	<b>enemy</b>	the devil may never	12, 12/ 1
Christendom against our common	<b>enemy</b>	the Turk. And I	12, 38/ 13
the devil, our spiritual	<b>enemy</b>	, fight against man in	12, 100/ 17
thee, so that thine	<b>enemy</b>	shall hurt thy soul	12, 106/ 16
his fleeing make his	<b>enemy</b>	bold on him which	12, 111/ 17
he were our mortal	<b>enemy</b>	, namely where we see	12, 182/ 3
illi cibum" (If thine	<b>enemy</b>	be in hunger give	12, 182/ 6
my foe, and God's	<b>enemy</b>	too, the very Turk	12, 183/ 21
serve him and his	<b>enemy</b>	both. He hath given	12, 230/ 5
Now as our ghostly	<b>enemy</b>	the devil enforceth himself	12, 282/ 9
kindleth his heart and	<b>enflameth</b>	it thereto, shall by	12, 87/ 28
I may with reason	<b>enforce</b>	you to confess it	12, 139/ 15
ghostly enemy the devil	<b>enforceth</b>	himself to make us	12, 282/ 9
working with their diligence,	<b>engender</b>	and set sure, not	12, 205/ 12

more able first to	<b>engender</b>	in us such an	12, 294/ 7
to receive them as	<b>engendered</b>	and planted in our	12, 282/ 14
distemperance of either other	<b>engendereth</b>	sometimes the distemperance of	12, 152/ 4
point of presumption, as	<b>engendereth</b>	so many great inconveniences	12, 161/ 6
Spain, France, Almaine, and	<b>England</b>	, and as far on	12, 259/ 28
out of French into	<b>English</b>	. % A Dialogue of Comfort	12, 1 5
out of French into	<b>English</b>	. ANTHONY AND VINCENT. VINCENT	12, 3/ 6
will overcharge him, and	<b>enhance</b>	his heart up so	12, 29/ 2
given him, might have	<b>enhanced</b>	him into such high	12, 29/ 23
peace, and have them	<b>enhanced</b>	too, so that I	12, 229/ 22
is but an horror	<b>enhanced</b>	of our own fantasy	12, 277/ 5
a man willingly performeth	<b>enjoined</b>	by his ghostly father	12, 36/ 18
world without any tribulation	<b>enjoy</b>	their long continual course	12, 43/ 28
heirs perpetually might else	<b>enjoy</b>	. And of all these	12, 203/ 26
his most mortal enemies,	<b>enjoy</b>	the commodities that himself	12, 204/ 6
thereby, to rejoice and	<b>enjoy</b>	any benefit in? VINCENT	12, 235/ 26
that is yet good	<b>enough</b>	, God seeth a storm	12, 29/ 8
every man hath cause	<b>enough</b>	to fear and to	12, 31/ 1
weeping have we matter	<b>enough</b>	, both for our own	12, 42/ 21
them, yes, yes, well	<b>enough</b>	: for I have heard	12, 44/ 17
he shall come time	<b>enough</b>	, and biddeth him go	12, 46/ 3
never ceased, but said	<b>enough</b>	for us both." And	12, 80/ 23
that I speak not	<b>enough</b>	, I was in good	12, 81/ 25
it. Folk are prone	<b>enough</b>	to such fantasies of	12, 82/ 27
kind said in manner	<b>enough</b>	already. And considering, that	12, 87/ 6
necessity is half counsel	<b>enough</b>	, to take it in	12, 87/ 9
should make all safe	<b>enough</b>	. But then so happed	12, 92/ 11
this country here hath	<b>enough</b>	, but money have they	12, 119/ 18
much as thought was	<b>enough</b>	, he made her lie	12, 128/ 7
this I know well	<b>enough</b>	that I am awake	12, 139/ 13
he thought this was	<b>enough</b>	for that year; he	12, 144/ 19
he may find ways	<b>enough</b>	in such wise to	12, 148/ 13
which were else able	<b>enough</b>	to pass over without	12, 154/ 16
would pass over well	<b>enough</b>	, and would not let	12, 154/ 21
lack desperately disposed wretches	<b>enough</b>	beside, upon whom, for	12, 162/ 25
perceive, and meetly plain	<b>enough</b>	. But in these worldly	12, 170/ 23
get him in well	<b>enough</b>	. For unto man, he	12, 171/ 23
little comfort is bent	<b>enough</b>	thereto for them they	12, 175/ 28
a man hath not	<b>enough</b>	to suffice both. But	12, 177/ 14
that he was rife	<b>enough</b>	in his reckoning, that	12, 178/ 12
substance, shall be safe	<b>enough</b>	from riches haply for	12, 180/ 12
by God's grace well	<b>enough</b>	. VINCENT Marry, Uncle, but	12, 184/ 2
get into heaven well	<b>enough</b>	. And now was I	12, 186/ 25

we shall have time	<b>enough</b>	, to talk much more	12, 187/ 12
you call it well	<b>enough</b>	. For as it were	12, 187/ 17
for he will have	<b>enough</b>	. And all that he	12, 191/ 12
part of that well	<b>enough</b>	, and as far as	12, 208/ 14
you be now well	<b>enough</b>	. She is indeed a	12, 220/ 9
are you then sure	<b>enough</b>	to retain all your	12, 233/ 7
methinketh, cause and occasion	<b>enough</b>	to him that had	12, 237/ 17
money safe and sure	<b>enough</b>	, digging it full deep	12, 238/ 18
one, as wist well	<b>enough</b>	what would come thereon	12, 238/ 26
what he said well	<b>enough</b>	. For it was our	12, 239/ 16
no word, were comfort	<b>enough</b>	in this kind of	12, 243/ 2
we can tell well	<b>enough</b>	that he will never	12, 247/ 14
the other have way	<b>enough</b>	to walk: the one	12, 260/ 19
he should come well	<b>enough</b>	: whether of these two	12, 265/ 16
all the while well	<b>enough</b>	, and being sore discontent	12, 273/ 23
leastwise it was strong	<b>enough</b>	. But with mats of	12, 277/ 9
while he wist well	<b>enough</b>	that she used on	12, 277/ 21
Some that believe well	<b>enough</b>	, yet through the lewdness	12, 283/ 23
shame, I perceive well	<b>enough</b>	, a man may with	12, 292/ 17
we shall be strong	<b>enough</b>	against that one bitch	12, 295/ 8
such wise forgiveness well	<b>enough</b>	. ANTHONY All his forgiveness	12, 300/ 19
doubt not, be able	<b>enough</b>	, to make us set	12, 303/ 25
point alone were able	<b>enough</b>	to make, I think	12, 304/ 25
experience giveth us proof	<b>enough</b>	. And is it not	12, 313/ 22
them all was strong	<b>enough</b>	to stand against all	12, 316/ 18
we see him well	<b>enough</b>	, and intend to stand	12, 318/ 14
forth at the Whitsuntide	<b>ensuing</b>	, and confessed his master	12, 300/ 5
none unclean thing shall	<b>enter</b>	into heaven; cleansed shall	12, 98/ 14
we have in hand	<b>enter</b>	into that too, we	12, 131/ 24
you list you may	<b>enter</b>	into the special matter	12, 134/ 8
and not so to	<b>enter</b>	in thereunto, as he	12, 135/ 12
a rich man to	<b>enter</b>	into the kingdom of	12, 171/ 3
a rich man to	<b>enter</b>	into the kingdom of	12, 171/ 20
in their money, to	<b>enter</b>	into the kingdom of	12, 171/ 28
them, reason shall better	<b>enter</b>	, and through grace working	12, 205/ 11
of heaviness will there	<b>enter</b>	into your heart, when	12, 236/ 25
Turk's tormentors that shall	<b>enter</b>	this land and persecute	12, 248/ 4
he therefore that will	<b>enter</b>	in after, "Debet sicut	12, 311/ 19
and by that way	<b>enter</b>	into his kingdom?) Who	12, 311/ 25
very shame desire to	<b>enter</b>	into the kingdom of	12, 311/ 26
by which our Savior	<b>entered</b>	his own kingdom, the	12, 75/ 21
he be by mishap	<b>entered</b>	in among them that	12, 120/ 14
the Spirit of God,	<b>entered</b>	into him therefor. St	12, 141/ 21

us thither, and is	<b>entered</b>	in before us. And	12, 311/ 18
with ease, when himself	<b>entered</b>	not into his own	12, 311/ 27
that forsaking all and	<b>entering</b>	into religion, is not	12, 185/ 23
man with the sound	<b>entering</b>	at his ear, but	12, 250/ 5
between us, with oftener	<b>enterparling</b>	upon your part, in	12, 79/ 24
of the great Turk's	<b>enterprise</b>	into these parts here	12, 6/ 20
doctor, Master Jean Gerson,	<b>entitled</b>	, De Probatione Spirituum. As	12, 133/ 8
in very favorable wise	<b>entreat</b>	them (for these infidel	12, 257/ 6
then have you an	<b>entry</b>	made you, by which	12, 134/ 7
are of some other	<b>envied</b>	and hated, and as	12, 212/ 1
proud, more wayward, more	<b>envious</b>	, suspicious, misjudging, and depraving	12, 135/ 27
deed, show themselves either	<b>envious</b>	, or else of nature	12, 219/ 3
pavise shall his truth	<b>environ</b>	and compass thee round	12, 106/ 18
of temptations and tribulations,	<b>environed</b>	upon every side. Against	12, 106/ 22
therefore must they not	<b>envy</b>	nor disdain (since they	12, 31/ 6
to detract them, nor	<b>envy</b>	them neither. Alas! silly	12, 42/ 23
cause is there to	<b>envy</b>	them that are ever	12, 42/ 24
not he that will	<b>envy</b>	their good hap, but	12, 99/ 13
readily by them that	<b>envy</b>	them and hate them	12, 212/ 2
that privy malice and	<b>envy</b>	many bear them in	12, 221/ 32
speaketh of, in an	<b>epigram</b>	unto a friend of	12, 217/ 11
sore complaineth in his	<b>Epistle</b>	to the Romans. And	12, 21/ 4
stories, and in the	<b>epistles</b>	of St. Cyprian also	12, 247/ 2
continually day by day. "	<b>Epulabatur</b>	, "saith our Savior, "quotidie	12, 55/ 26
but things of themselves	<b>equal</b>	and indifferent, turning to	12, 64/ 21
God, was in eternal	<b>equal</b>	bliss with his Father	12, 66/ 10
when it were all	<b>equally</b>	thus divided among all	12, 180/ 7
mules. "Nolite fieri sicut	<b>equus</b>	et mulus, in quibus	12, 296/ 17
Patri without a sicut	<b>erat</b>	; any act that ever	12, 218/ 19
but with a sicut	<b>erat</b>	, that is to wit	12, 218/ 21
ad latera aquilonis, et	<b>ero</b>	similis Altissimo" (I will	12, 159/ 29
and speed a little	<b>errand</b>	, and return to you	12, 187/ 23
the faults of their	<b>erroneous</b>	receipts. For without this	12, 11/ 6
turn him from this	<b>error</b>	, that he be not	12, 134/ 21
sermones, hunc Filius Hominis	<b>erubescet</b>	, quum venerit in majestate	12, 290/ 18
St. Luke: "Qui me	<b>erubuerit</b>	et meos sermones, hunc	12, 290/ 18
sicut sol, et qui	<b>erudiunt</b>	ad iustitiam, tanquam scintille	12, 307/ 6
thesauros in terra, ubi	<b>erugo</b>	et tinea demolitur, et	12, 239/ 18
in caelo, ubi neque	<b>erugo</b>	, neque tinea demolitur, et	12, 239/ 20
rugientes, querentes a Deo	<b>escam</b>	sibi" (Thou hast, good	12, 108/ 3
the body: how few	<b>escape</b>	and live, he little	12, 191/ 12
very few men can	<b>escape</b>	it, but that though	12, 197/ 29
Howbeit, though a man	<b>escape</b>	all such adventures, and	12, 222/ 17

which he could not	<b>escape</b>	, were this man a	12, 264/ 7
he well knew that	<b>escape</b>	he could not, and	12, 264/ 24
that he would, save	<b>escape</b>	? And I bid you	12, 264/ 28
him, that he cannot	<b>escape</b>	: he is all that	12, 265/ 8
way, whereby they may	<b>escape</b>	from death. Is this	12, 266/ 23
which no man can	<b>escape</b>	, but that therein is	12, 267/ 15
sure, I say, that	<b>escape</b>	he cannot; and very	12, 268/ 3
and after attaineth remission)	<b>escape</b>	through that denying, one	12, 300/ 14
his natural death, and	<b>escape</b>	that violent death, and	12, 300/ 26
be to flee and	<b>escape</b>	all the pains in	12, 305/ 9
himself naked away, and	<b>escaped</b>	from them; or, though	12, 246/ 24
should have, if he	<b>escaped</b>	; he will never handle	12, 272/ 9
and safely kept from	<b>escaping</b>	, so that took he	12, 264/ 22
all other ways, save	<b>escaping</b>	, yet he well knew	12, 264/ 24
for any fear of	<b>escaping</b>	away. And therefore (except	12, 272/ 22
faith, though the devil's	<b>eschuator</b>	violently take them from	12, 227/ 30
that you would now	<b>eschew</b>	? VINCENT Forsooth, I think	12, 234/ 6
would be glad to	<b>eschew</b>	, and very loath to	12, 255/ 3
some great loss, or	<b>eschewing</b>	thereby the suffering of	12, 293/ 7
joys, than for the	<b>eschewing</b>	of all those infernal	12, 305/ 23
marvelously well, and it	<b>especially</b>	delighteth and comforteth me	12, 33/ 11
a sharp subtle thing;	<b>especially</b>	since some men that	12, 39/ 28
very wise man, and	<b>especially</b>	none that very good	12, 44/ 19
in their hearts, and	<b>especially</b>	if they have any	12, 60/ 14
gift that he gave	<b>especially</b>	his special friends, the	12, 75/ 12
vain comfort elsewhere, but	<b>especially</b>	trust in God, and	12, 76/ 9
pray for him, and	<b>especially</b>	the priests, as Saint	12, 76/ 11
some case allowed it,	<b>especially</b>	for the diversity of	12, 83/ 14
and heavenly gladness too,	<b>especially</b>	if, which must be	12, 98/ 22
spiritual understanding, and most	<b>especially</b>	by the eye of	12, 108/ 29
dear in this country,	<b>especially</b>	such soft amblers; for	12, 119/ 15
well-learned and virtuous, and	<b>especially</b>	in the place of	12, 121/ 17
for there is God	<b>especially</b>	present with his grace	12, 121/ 18
he be thereby so	<b>especially</b>	participant of Christ's Passion	12, 134/ 15
the prophet David, and	<b>especially</b>	of St. Peter, whose	12, 146/ 25
folk for their charity,	<b>especially</b>	good priests in that	12, 155/ 17
such as his devotion	<b>especially</b>	stand unto. Or if	12, 155/ 20
wake too soon: but	<b>especially</b>	by the reason that	12, 188/ 7
seemed, unto me, and	<b>especially</b>	far from such, as	12, 255/ 6
of pains, we so	<b>especially</b>	abhor the state and	12, 256/ 8
anchorites and anchoresses most	<b>especially</b>	, all whose whole room	12, 276/ 27
not at all. And	<b>especially</b>	since, which of all	12, 278/ 21
the moon he had	<b>espied</b>	and perceived and seen	12, 110/ 9

since the very substance	<b>essential</b>	of all the celestial	12, 308/ 20
shall have his conscience	<b>established</b>	in good quiet and	12, 121/ 25
And therefore this thing	<b>established</b>	for a plain conclusion	12, 231/ 7
far above any Christian	<b>estate</b>	, and any lords living	12, 206/ 18
fame wherewith the great	<b>estate</b>	is renowned, if it	12, 211/ 23
were a right great	<b>estate</b>	in any country of	12, 213/ 9
consideration of their former	<b>estate</b>	, and the mutable chance	12, 257/ 5
we consider of what	<b>estate</b>	he was, and therewith	12, 280/ 6
the renown of great	<b>estates</b>	, much and far spoken	12, 211/ 15
in tentationes varias incideritis" (	<b>Esteem</b>	it and take it	12, 101/ 11
that they no less	<b>esteem</b>	him now, but rather	12, 147/ 5
men yet much more	<b>esteem</b>	than money, because the	12, 207/ 6
by, that we should	<b>esteem</b>	the loss at so	12, 208/ 25
and painful; you would	<b>esteem</b>	death so much the	12, 283/ 5
great Turk's threats, and	<b>esteem</b>	him not at a	12, 303/ 26
wilderness was marvelously much	<b>esteemed</b>	, saving that some were	12, 129/ 16
him, and that they	<b>esteemed</b>	not his wit as	12, 149/ 5
to be regarded and	<b>esteemed</b>	, than of the other	12, 290/ 10
folk, such as himself	<b>esteemeth</b>	, and hath before longed	12, 147/ 1
did the good Queen	<b>Esther</b>	, that he doth it	12, 184/ 29
since he seeth his	<b>estimation</b>	lost among other folk	12, 146/ 7
longed to stand in	<b>estimation</b>	with, do resort sometime	12, 147/ 2
riches, good name, honest	<b>estimation</b>	, honorable fame and authority	12, 209/ 19
consider good name, honest	<b>estimation</b>	, and honorable fame. For	12, 211/ 7
never so poor. Honest	<b>estimation</b>	in the common taking	12, 211/ 11
or for the honest	<b>estimation</b>	that a man of	12, 211/ 21
regard so greatly the	<b>estimation</b>	of worldly folk, we	12, 291/ 9
thereof, have such an	<b>estimation</b>	of the incomparable and	12, 306/ 11
And therefore saith, "Si	<b>esurierit</b>	inimicus tuus, da illi	12, 182/ 5
world, and win him	<b>eternal</b>	salvation? And thus, I	12, 26/ 31
tell you, not our	<b>eternal</b>	dwelling, but our little	12, 41/ 17
as a token of	<b>eternal</b>	damnation. The answer to	12, 47/ 27
as God, was in	<b>eternal</b>	equal bliss with his	12, 66/ 10
the matter of his	<b>eternal</b>	reward. A special comfort	12, 102/ 3
without the danger of	<b>eternal</b>	damnation, even for his	12, 179/ 29
with him crowned in	<b>eternal</b>	glory. And this, I	12, 246/ 5
into the peril of	<b>eternal</b>	damnation: he provideth otherwise	12, 246/ 17
shall turn us to	<b>eternal</b>	profit both in our	12, 248/ 7
in peril inevitable of	<b>eternal</b>	fire. Methinketh therefore, Cousin	12, 268/ 22
salvation, and run into	<b>eternal</b>	fire for fear of	12, 296/ 27
upon the pain of	<b>eternal</b>	death) forbidden, though the	12, 299/ 1
are not seen are	<b>eternal</b>	.) Now to this great	12, 311/ 14
suffer as much for	<b>eternal</b>	honor in heaven and	12, 314/ 11

the joyful meditation of	<b>eternal</b>	life in heaven, that	12, 314/ 20
and force thereof into	<b>eternal</b>	damnation. And therefore saith	12, 317/ 22
this wretched world into	<b>eternal</b>	bliss. From which whosoever	12, 319/ 6
gone to the devil	<b>eternally</b>	. And thus made this	12, 26/ 25
supra modum in sublimitate	<b>eternum</b>	glorie pondus operatur in	12, 311/ 7
in those fleshly temptations	<b>eth</b>	to perceive, and meetly	12, 170/ 22
laughing harvest for ever. "	<b>Euntes</b>	ibant et flebant" (saith	12, 42/ 8
have been beheaded as	<b>Eusebius</b>	telleth. "Blonidina et apud	12, 246/ 31
talking, which is called	<b>eutrapelia</b>	, is a good virtue	12, 82/ 19
for St. John the	<b>Evangelist</b>	, which let his sheet	12, 246/ 22
mortuo" Saint John the	<b>Evangelist</b>	and by many another	12, 247/ 1
the other, when the	<b>evening</b>	waxeth dark. Two times	12, 166/ 22
tribulation into the endless	<b>everlasting</b>	death of infernal damnation	12, 12/ 3
their bodies again, with	<b>everlasting</b>	plenty, laughing. And for	12, 42/ 16
very discomfortable token of	<b>everlasting</b>	damnation. Whereupon it followeth	12, 69/ 4
shall we go to	<b>everlasting</b>	glory, to which, my	12, 77/ 1
cast the soul into	<b>everlasting</b>	fire; we be so	12, 109/ 7
by that pain lose	<b>everlasting</b>	life and fall into	12, 154/ 7
life and fall into	<b>everlasting</b>	pain: and if it	12, 154/ 7
pain for, beside the	<b>everlasting</b>	pain that followed it	12, 169/ 15
receive you into the	<b>everlasting</b>	tabernacles). But now although	12, 175/ 20
and soul into the	<b>everlasting</b>	fire of hell, whereof	12, 237/ 8
delivered us out of	<b>everlasting</b>	bondage of the devil	12, 254/ 26
short bondage give us	<b>everlasting</b>	liberty. VINCENT Well fare	12, 254/ 27
imprisonment would win us	<b>everlasting</b>	liberty. The fear of	12, 280/ 14
rather will fall into	<b>everlasting</b>	shame, both before heaven	12, 292/ 7
to follow him into	<b>everlasting</b>	glory. Of painful death	12, 292/ 9
for the gaining of	<b>everlasting</b>	wealthy life in heaven	12, 294/ 11
heaven, and avoiding of	<b>everlasting</b>	painful death in hell	12, 294/ 11
natural death hath his	<b>everlasting</b>	pain so suddenly knit	12, 303/ 2
whom he killeth, into	<b>everlasting</b>	fire: So I say	12, 303/ 14
highly reward us with	<b>everlasting</b>	wealth? Oh! if he	12, 313/ 25
honor in heaven and	<b>everlasting</b>	glory? The devil hath	12, 314/ 12
in the peril of	<b>everlasting</b>	fire, he shall be	12, 319/ 8
be with heavenly substance	<b>everlastingly</b>	recompensed of God in	12, 244/ 20
displease him that can	<b>everlastingly</b>	kill both body and	12, 303/ 19
we shall in heaven	<b>everlastingly</b>	both live and also	12, 314/ 4
we hope to have	<b>everlastingly</b>	. And therefore I pray	12, 319/ 28
to God, or tribulation	<b>evermore</b>	wholesome to every man	12, 48/ 6
is in his trouble	<b>evermore</b>	near unto him, ("Quia	12, 76/ 5
old holy doctors have	<b>evermore</b>	taught against them, and	12, 98/ 30
remnant of the night,	<b>evermore</b>	hearkening when we should	12, 110/ 18
then is his heart	<b>evermore</b>	in heaviness, unquiet, and	12, 113/ 21

it seemeth, that strength	<b>evermore</b>	at hand while he	12, 141/ 14
hath no end, but	<b>evermore</b>	from the end cometh	12, 167/ 17
fed to bed, yet	<b>evermore</b>	on the morrow as	12, 167/ 19
goods or no. But	<b>evermore</b>	in all those places	12, 171/ 7
years. VINCENT But yet	<b>evermore</b>	I trust in Christ	12, 193/ 13
bound conditionally to have	<b>evermore</b>	that mind, actually sometimes	12, 198/ 9
mind, actually sometimes, and	<b>evermore</b>	habitually, that if the	12, 198/ 10
and taken away, yet	<b>evermore</b>	they think that their	12, 207/ 9
her soul!) it is	<b>evermore</b>	better to rule, than	12, 220/ 3
both. Goeth all thing	<b>evermore</b>	as every one of	12, 221/ 17
authority be not all	<b>evermore</b>	of one mind, but	12, 221/ 21
invitus facias" (Endeavor thyself	<b>evermore</b>	, that thou do nothing	12, 254/ 7
therewith much ease. For	<b>evermore</b>	a violent death is	12, 301/ 2
in which folk shall	<b>evermore</b>	be dying, and never	12, 304/ 4
couples and kindred asunder,	<b>everyone</b>	far from the other	12, 6/ 27
yet beside him almost	<b>everyone</b>	is under more commanders	12, 220/ 20
army about him, and	<b>everyone</b>	of them all were	12, 315/ 7
in fear, that of	<b>everything</b>	whereof they perceive any	12, 107/ 26
a long work, for	<b>everything</b>	that he did was	12, 115/ 15
diverse pretexts, and of	<b>everything</b>	advertise the great Turk	12, 195/ 23
may more quietly consider	<b>everything</b>	, which is somewhat more	12, 250/ 13
the princes of Christendom	<b>everywhere</b>	about would, whereas need	12, 8/ 9
that our Lord is	<b>everywhere</b>	present; and while he	12, 298/ 26
never so open and	<b>evident</b>	unto ourselves and all	12, 35/ 27
matter plain and open	<b>evident</b>	truth which I said	12, 267/ 6
mind. For as every	<b>evil</b>	mind cometh of the	12, 16/ 25
to be delivered from	<b>evil</b>	. But yet may we	12, 20/ 25
a miserable wretch as	<b>evil</b>	as he is wretched	12, 47/ 23
sinners also). He giveth	<b>evil</b>	folk good fortune in	12, 48/ 15
this world only to	<b>evil</b>	folk, then would men	12, 48/ 26
wealth should be no	<b>evil</b>	token, you lay first	12, 49/ 26
his fear of his	<b>evil</b>	life and of his	12, 61/ 9
such matters. For an	<b>evil</b>	answer had he, and	12, 62/ 22
had he, and an	<b>evil</b>	speed thereafter, his army	12, 62/ 22
that worldly tribulation is	<b>evil</b>	, but for that we	12, 70/ 4
of nature, or of	<b>evil</b>	custom, come to that	12, 83/ 31
or for some known	<b>evil</b>	thing, into which he	12, 107/ 22
easily conveyed from that	<b>evil</b>	fault into a much	12, 114/ 10
is, to wit, some	<b>evil</b>	humors of his own	12, 151/ 19
man hath of those	<b>evil</b>	humors that the devil	12, 151/ 24
or some such other	<b>evil</b>	means, then were that	12, 162/ 14
the devil's provocation unto	<b>evil</b>	, bless himself, and call	12, 162/ 16
tempting folk to much	<b>evil</b>	business. His time of	12, 166/ 19

accounted him for so	<b>evil</b>	, that they reckoned in	12, 178/ 8
give good words for	<b>evil</b>	, and not only suffer	12, 181/ 25
neither to have so	<b>evil</b>	opinion of all other	12, 183/ 30
they come to an	<b>evil</b>	cheving. For beside many	12, 191/ 16
scourge of correction over	<b>evil</b>	Christian people, that should	12, 194/ 18
methinketh I see divers	<b>evil</b>	tokens of this misery	12, 194/ 20
them, than he that	<b>evil</b>	findeth them. These things	12, 223/ 13
getting, but by all	<b>evil</b>	ways that he can	12, 224/ 13
he hath, he ordereth	<b>evil</b>	, and yet himself worse	12, 224/ 30
be well given than	<b>evil</b>	kept, and finally, what	12, 244/ 7
and amendment of our	<b>evil</b>	lives, it may fortune	12, 249/ 8
an hot fever, as	<b>evil</b>	at his ease in	12, 274/ 20
into drunkenness, whereby the	<b>evil</b>	that he doth in	12, 286/ 26
infirmities), and shall not	<b>exact</b>	of us above the	12, 97/ 22
do then the more	<b>exact</b>	diligence after, about the	12, 148/ 1
use to require and	<b>exact</b>	their amends to the	12, 178/ 25
his good purpose, and	<b>exacting</b>	no further forth of	12, 179/ 7
propter quod et Deus	<b>exaltavit</b>	illum, et donavit illi	12, 66/ 14
thing God hath also	<b>exalted</b>	him, and given him	12, 66/ 18
in his Father's house,	<b>exalteth</b>	not every good man	12, 246/ 13
may have by the	<b>examination</b>	of our own mind	12, 247/ 23
thousand that so shall	<b>examine</b>	themselves, never one shall	12, 197/ 6
sorrowful fear: let us	<b>examine</b>	the weight and the	12, 250/ 16
brought these sudden tidings,	<b>examined</b>	more leisurely by the	12, 110/ 6
length. His fellows being	<b>examined</b>	said that he was	12, 110/ 13
else have put some	<b>example</b>	for this place, of	12, 33/ 18
side, he left us	<b>example</b>	of weeping. Of weeping	12, 42/ 21
sure. And therefore the	<b>example</b>	of Solomon can very	12, 53/ 22
serve you for no	<b>example</b>	. And that God gave	12, 53/ 28
further you; so your	<b>example</b>	of the rich Abraham	12, 56/ 11
you have shaken mine	<b>example</b>	sore, and have in	12, 56/ 16
even showed me an	<b>example</b>	of sufferance, in bearing	12, 77/ 7
therefore, Cousin, consider an	<b>example</b>	or two, for thereby	12, 124/ 13
law to follow the	<b>example</b>	of the carpenter, and	12, 126/ 13
fear. Take for the	<b>example</b>	, Cato Uticensis, which in	12, 130/ 15
me off by the	<b>example</b>	of my dream. ANTHONY	12, 139/ 16
never hath had any	<b>example</b>	like since the world	12, 141/ 3
maid to follow their	<b>example</b>	, but rather suffer other	12, 141/ 27
dispensation strange and without	<b>example</b>	, no cause appearing, or	12, 142/ 9
wicked temptations, as for	<b>example</b>	: "Exurgat Deus, et dissipentur	12, 156/ 18
beside, upon whom, for	<b>example</b>	, justice may proceed. Let	12, 162/ 25
Lord, by the said	<b>example</b>	of the camel, or	12, 171/ 18
were somewhat like your	<b>example</b>	of the sea, since	12, 192/ 32

to naught. As for	<b>example</b>	, first consider it in	12, 223/ 27
small man for an	<b>example</b>	in this part, nor	12, 229/ 4
to say by the	<b>example</b>	of a prince taken	12, 257/ 11
suddenly now remember any	<b>example</b>	or promise expressed in	12, 299/ 15
in his reason an	<b>example</b>	of St. Peter which	12, 299/ 28
points deeply ponder the	<b>example</b>	of our Savior himself	12, 312/ 8
he left us no	<b>examples</b>	of it. But, on	12, 42/ 20
further your objections with	<b>examples</b>	of Solomon, Job, and	12, 50/ 4
the solution of your	<b>examples</b>	conveniently depend. As for	12, 53/ 5
thus as your other	<b>examples</b>	of Solomon and Job	12, 56/ 10
might reject both these	<b>examples</b>	, weening they were but	12, 129/ 9
one place or other	<b>examples</b>	such, and so many	12, 222/ 8
the heart pass and	<b>exceed</b>	in pain the thorn	12, 50/ 24
man may so peradventure	<b>excel</b>	, that he may in	12, 175/ 24
uncogitable, so far forth	<b>excel</b>	they all that ever	12, 309/ 6
he did, indeed) far	<b>excelled</b>	Lazarus in merit of	12, 55/ 9
see by him, what	<b>excellence</b>	a right mean wit	12, 214/ 11
that high, great and	<b>excellent</b>	physician, without whom we	12, 11/ 17
most blessed person but	<b>excellent</b>	and incomparable, passing the	12, 66/ 30
the goodness of God's	<b>excellent</b>	mercy, that infinitely passeth	12, 90/ 19
of great heart and	<b>excellent</b>	hardy courage. ANTHONY I	12, 123/ 16
by many degrees far	<b>excelleth</b>	this, which (as I	12, 35/ 3
give every man without	<b>exception</b>	somewhat; for so should	12, 181/ 19
you, without any manner	<b>exception</b>	. Break one of his	12, 230/ 12
that every man without	<b>exception</b>	, even those that are	12, 269/ 25
thereby to make more	<b>excess</b>	. But less exquisite, and	12, 210/ 10
world, a thing that	<b>exciteth</b>	us to draw more	12, 75/ 18
and comfort against tribulation,	<b>exciting</b>	men to the full	12, 10/ 13
blood and other humors,	<b>exciting</b>	the flesh to filthy	12, 150/ 9
is not all clean	<b>excusable</b>	that we be not	12, 83/ 16
of truth somewhat more	<b>excusable</b>	it is in you	12, 202/ 10
to now? Or what	<b>excuse</b>	can we have by	12, 316/ 12
hold my poor fear	<b>excused</b>	. And I beseech our	12, 38/ 27
that point I soon	<b>excused</b>	you, and laid the	12, 79/ 27
weened he should have	<b>excused</b>	himself, in that he	12, 112/ 9
put them both in	<b>execution</b>	after such order as	12, 177/ 27
the time of his	<b>execution</b>	delayed till the king's	12, 264/ 5
his attainder and his	<b>execution</b>	, he were so favorably	12, 264/ 13
for, to death and	<b>execution</b>	he should; now, Cousin	12, 264/ 25
he is kept for	<b>execution</b>	? Or no prisoner, because	12, 264/ 27
long respite of his	<b>execution</b>	), yet can he not	12, 268/ 6
this wretched world for	<b>execution</b>	of death, is a	12, 268/ 24
prison, and while his	<b>execution</b>	were respited, he were	12, 269/ 11



for lack of such	<b>experimental</b>	taste, as God giveth	12, 306/ 22
faculty, and the best	<b>expert</b>	, and therewith the most	12, 121/ 5
by his fall better	<b>expert</b>	of the devil's craft	12, 147/ 6
worship, and very well	<b>expert</b>	in those matters, as	12, 217/ 25
to do some great	<b>exploit</b>	. Which tidings they blow	12, 188/ 20
but that we must	<b>express</b>	or imply a condition	12, 21/ 14
duty according to Christ's	<b>express</b>	commandment, "Reddite quae sunt	12, 179/ 4
a certain condition, either	<b>expressed</b>	or implied. For tribulations	12, 19/ 29
any example or promise	<b>expressed</b>	in holy scripture, that	12, 299/ 15
are there in scripture,	<b>expressed</b>	of the manner of	12, 307/ 4
his hand). The Prophet	<b>expresseth</b>	a plain comfortable promise	12, 102/ 25
toward this purpose are	<b>expressly</b>	prayed many devout orisons	12, 20/ 21
pain. Here was laid	<b>expressly</b>	to Lazarus no very	12, 56/ 1
more excess. But less	<b>exquisite</b>	, and less superfluous fare	12, 210/ 10
the finding of some	<b>exquisite</b>	praise. For he that	12, 213/ 26
righteous peradventure hap to	<b>extend</b>	and stretch out their	12, 49/ 8
sortem iustorum, ut non	<b>extendant</b>	iusti ad iniquitatem manus	12, 49/ 6
we now to the	<b>extent</b>	that they may perceive	12, 184/ 13
words and reasoning to	<b>extenuate</b>	and diminish the vigor	12, 204/ 25
sorrow by some strong	<b>extortion</b>	, than suffer them take	12, 34/ 15
and disdainous behavior, ravine,	<b>extortion</b>	, oppression, hatred, and cruelty	12, 161/ 2
sore infamed of raven,	<b>extortion</b>	, and bribery, and then	12, 176/ 16
be his), refusing all	<b>extortion</b>	and bribery besides, our	12, 179/ 6
that was commonly misused	<b>extortiously</b>	. But his words declared	12, 178/ 11
he) "dolore miscebitur, et	<b>extrema</b>	gaudii luctus occupant" (Laughter	12, 70/ 20
short uncertain life in	<b>extreme</b>	age or sickness. The	12, 85/ 9
the case of such	<b>extreme</b>	needs well perceived and	12, 183/ 24
sub umbra alarum tuarum	<b>exultabo</b>	" that is, to wit	12, 105/ 3
with great joy and	<b>exultation</b>	, with their handfuls of	12, 42/ 12
heavenly wings, with great	<b>exultation</b>	rejoice. Of four kinds	12, 105/ 6
Venientes autem venient cum	<b>exultatione</b>	, portantes manipulos suos" (They	12, 42/ 11
temptations, as for example: "	<b>Exurgat</b>	Deus, et dissipentur inimici	12, 156/ 18
experience proveth at our	<b>eye</b>	, that we be not	12, 41/ 5
we find at our	<b>eye</b>	, and every day we	12, 47/ 20
most especially by the	<b>eye</b>	of our faith (in	12, 108/ 30
go through a needle's	<b>eye</b>	, than for a rich	12, 171/ 2
come through the needle's	<b>eye</b>	, said that it is	12, 171/ 19
lightsomely seen with the	<b>eye</b>	of a faithful soul	12, 200/ 25
that with our inward	<b>eye</b>	we see him well	12, 318/ 14
so continually before the	<b>eyes</b>	of our heart a	12, 6/ 22
and cast up his	<b>eyes</b>	into the welkin, and	12, 216/ 3
Mine imperfection have thine	<b>eyes</b>	beheld). For which the	12, 226/ 21
have often in our	<b>eyes</b>	by reading, often in	12, 308/ 10

in the person of	<b>Ezekiel</b>	: "Si dicente me ad	12, 174/ 6
take it for a	<b>fable</b>	. And yet if he	12, 61/ 12
it the wretch no	<b>fable</b>	. Ah! woe worth the	12, 61/ 13
is not a poet's	<b>fable</b>	, nor an harper's song	12, 240/ 24
as Aesop telleth a	<b>fable</b>	that the snail did	12, 285/ 19
meant by that feigned	<b>fable</b>	to touch the folly	12, 286/ 8
yet I remember the	<b>fable</b>	that Aesop telleth of	12, 294/ 18
in one of Aesop's	<b>fables</b>	, which had an hen	12, 180/ 29
were present before my	<b>face</b>	the heap of heavy	12, 9/ 7
time daily before our	<b>face</b>	, that some wealthy folk	12, 50/ 7
streamed down all his	<b>face</b>	: in all these hideous	12, 67/ 14
I see by his	<b>face</b>	he trotteth not, nor	12, 119/ 16
fruition of his glorious	<b>face</b>	, as had those holy	12, 204/ 30
slyly to his own	<b>face</b>	too. And yet are	12, 212/ 17
then to wipe his	<b>face</b>	. Howbeit in conclusion, when	12, 214/ 26
the making of his	<b>face</b>	therefore last of all	12, 215/ 19
paint him, holding his	<b>face</b>	in his handkerchief. The	12, 215/ 24
praise him to his	<b>face</b>	, never considered how much	12, 216/ 21
to us before the	<b>face</b>	of God, in so	12, 249/ 20
ran down about his	<b>face</b>	: then they gave him	12, 291/ 26
even before his own	<b>face</b>	. For except he lack	12, 298/ 25
of God's glorious majesty	<b>face</b>	to face: that the	12, 306/ 16
glorious majesty face to	<b>face</b>	: that the desire, expectation	12, 306/ 16
of the glorious Godhead	<b>face</b>	to face, there may	12, 308/ 21
glorious Godhead face to	<b>face</b>	, there may no man	12, 308/ 21
the devil in the	<b>face</b>	with a firebrand of	12, 318/ 19
charity thrown in his	<b>face</b>	, striketh the devil suddenly	12, 318/ 23
non habent amplius quid	<b>faciant</b>	" (Be not afeard of	12, 298/ 11
non habent amplius quid	<b>faciant</b>	. Ostendam autem vobis quem	12, 303/ 8
operam, ne quid invitus	<b>facias</b>	" (Endeavor thyself evermore, that	12, 254/ 7
quam constitutum est vobis,	<b>faciatis</b>	" (Do no more than	12, 179/ 1
qui oderunt eum a	<b>facie</b>	eius" and many other	12, 156/ 19
our Savior saith himself: "	<b>Facilius</b>	est camelum per foramen	12, 170/ 31
sort of fortune. "Et	<b>facit</b>	solem suum oriri super	12, 48/ 8
For he saith: "Qui	<b>facit</b>	peccatum, servus est peccati	12, 253/ 12
unto the rich man, "	<b>Facite</b>	vobis amicos de Mammona	12, 175/ 17
psalter: "Posuisti tenebras et	<b>facta</b>	est nox, in illa	12, 108/ 2
and said, "Hodie salus	<b>facta</b>	est huic domui, eo	12, 179/ 8
iumentis insipientibus, et similis	<b>factus</b>	est illis" (When man	12, 49/ 1
Cristus humiliavit semet ipsum	<b>factus</b>	obediens usque ad mortem	12, 66/ 13
laus mea est Dominus,	<b>factus</b>	est mihi in salutem	12, 102/ 10
cunning men in that	<b>faculty</b>	, and the best expert	12, 121/ 4
that time so far	<b>faded</b>	, that he shall for	12, 194/ 4

them, they shall not	<b>fail</b>	to do, as many	12, 11/ 7
comfort where they cannot	<b>fail</b>	to find it. For	12, 15/ 27
him sure will not	<b>fail</b>	to comfort him. But	12, 16/ 4
God, that he cannot	<b>fail</b>	to speed: and therefore	12, 16/ 19
him) he will not	<b>fail</b>	to tarry with us	12, 23/ 6
Nay, I would not	<b>fail</b>	to bid him boldly	12, 32/ 14
heart, and will not	<b>fail</b>	to love you well	12, 74/ 3
his soul shall not	<b>fail</b>	to feel then that	12, 88/ 4
temptation, if his faith	<b>fail</b>	him not, that is	12, 102/ 7
well, God will never	<b>fail</b>	in all temptation to	12, 103/ 12
understanding that he cannot	<b>fail</b>	but be sure thereof	12, 137/ 17
do, but if himself	<b>fail</b>	and fall from him	12, 153/ 25
up therewith, can never	<b>fail</b>	to fall. For when	12, 159/ 26
of faith, he cannot	<b>fail</b>	to think on this	12, 163/ 28
riches, that when you	<b>fail</b>	here they may receive	12, 175/ 19
poor folk shall all	<b>fail</b>	at once; for God	12, 183/ 32
Hungary he will not	<b>fail</b>	to come. For, neither	12, 189/ 9
that he shall not	<b>fail</b>	to get it from	12, 189/ 24
of God shall not	<b>fail</b>	so to aspire the	12, 198/ 27
so desire him, not	<b>fail</b>	to work with you	12, 245/ 26
prisons, we shall not	<b>fail</b>	to be in a	12, 275/ 28
other, we should not	<b>fail</b>	to be far more	12, 305/ 21
incomparable kindness could not	<b>fail</b>	in such wise to	12, 313/ 3
death, or shall not	<b>fail</b>	so to strengthen us	12, 318/ 31
in honor his understanding	<b>failed</b>	him; then was he	12, 49/ 2
that though his strength	<b>failed</b>	him when he wanted	12, 141/ 13
say, that while he	<b>faileth</b>	not to believe well	12, 103/ 11
the false flattering world	<b>failing</b>	them so fully, turn	12, 26/ 5
kind of folk which	<b>fain</b>	would be comforted. And	12, 15/ 5
feeble, that he is	<b>fain</b>	to fall to the	12, 18/ 12
those things that we	<b>fain</b>	would save, under which	12, 20/ 3
force as he would	<b>fain</b>	avoid it, and falleth	12, 25/ 20
sore that he was	<b>fain</b>	to call thrice to	12, 29/ 26
are good folk, and	<b>fain</b>	would come thither, do	12, 41/ 9
Lot and himself were	<b>fain</b>	to part company, because	12, 54/ 12
sorrow, when he was	<b>fain</b>	to let Abimelech, the	12, 54/ 19
though he never so	<b>fain</b>	would. But though he	12, 97/ 9
by day, but am	<b>fain</b>	by night to take	12, 116/ 30
I come home, am	<b>fain</b>	to do the labor	12, 117/ 1
that she would so	<b>fain</b>	bring it so to	12, 127/ 1
as himself would very	<b>fain</b>	he were and much	12, 185/ 25
that; I would so	<b>fain</b>	have up the remnant	12, 187/ 28
among themselves, he is	<b>fain</b>	yearly to make some	12, 188/ 26

remedy but patience, and	<b>fain</b>	to sit still, and	12, 195/ 15
For when we be	<b>fain</b>	ourselves to flee, we	12, 207/ 17
so that he was	<b>fain</b>	in the while now	12, 214/ 25
had, the painter was	<b>fain</b>	to paint him, holding	12, 215/ 23
had weened he would	<b>fain</b>	have heard the truth	12, 217/ 30
For every man would	<b>fain</b>	seem as holy as	12, 226/ 4
such, this would I	<b>fain</b>	ask one of them	12, 229/ 1
with which you would	<b>fain</b>	serve him in some	12, 231/ 1
of this land, and	<b>fain</b>	to flee into another	12, 241/ 28
men must now be	<b>fain</b>	as at a fire	12, 242/ 24
And though you would	<b>fain</b>	flee from the painful	12, 245/ 23
a Turk, and be	<b>fain</b>	to be occupied about	12, 252/ 11
faultful lack of grace	<b>fain</b>	to follow and are	12, 253/ 21
list: now would I	<b>fain</b>	wit of you, what	12, 258/ 15
but that they both	<b>fain</b>	so would do indeed	12, 261/ 13
these things would I	<b>fain</b>	see well-proved. ANTHONY Tell	12, 263/ 28
would they never so	<b>fain</b>	wander about and seek	12, 266/ 22
afterward were his brethren	<b>fain</b>	to seek upon him	12, 279/ 13
to mend, and would	<b>fain</b>	have some time left	12, 284/ 1
be with God, would	<b>fain</b>	have been dead, but	12, 284/ 16
folks' profit) they so	<b>fain</b>	would be. And charity	12, 285/ 5
therein, that they would	<b>fain</b>	keep them as long	12, 285/ 10
thought he would very	<b>fain</b>	be dead, and ever	12, 301/ 12
loath to die, and	<b>fain</b>	would yet live longer	12, 301/ 25
the natural death, Cousin,	<b>fain</b>	would I wit who	12, 301/ 26
oh, good God! how	<b>fain</b>	will he then be	12, 308/ 6
Christian man would very	<b>fain</b>	this day, that he	12, 319/ 13
as it is more	<b>faint</b>	, or more strong, so	12, 12/ 23
by many tokens very	<b>faint</b>	, let us pray to	12, 13/ 1
feeble faith and a	<b>faint</b>	, we shall be scant	12, 13/ 22
a token either of	<b>faint</b>	faith, or of a	12, 98/ 7
that is, to wit,	<b>faint</b>	and feeble stomach, by	12, 111/ 13
which a man for	<b>faint</b>	heart is afraid where	12, 111/ 14
not, that of only	<b>faint</b>	heart and fear it	12, 123/ 20
or else oppressed by	<b>faint</b>	heart and fear, wherein	12, 130/ 26
or lumpish, strong-hearted or	<b>faint</b>	and feeble of spirit	12, 150/ 4
contrary temptation. Whereby for	<b>faint</b>	heart, they leave off	12, 161/ 14
which immoderate fear and	<b>faint</b>	heart holy scripture forbiddeth	12, 162/ 8
habit of faith so	<b>faint</b>	and so cold, that	12, 197/ 18
did. But alas! our	<b>faint</b>	and feeble faith with	12, 205/ 3
shall have, or how	<b>faint</b>	and how feeble he	12, 245/ 1
faith out of measure	<b>faint</b>	, and in love less	12, 248/ 19
and our hearts so	<b>faint</b>	, that we feel ourselves	12, 281/ 7

time, and that for	<b>faint</b>	heart, joined with lack	12, 293/ 18
so feeble and so	<b>faint</b>	a feeling, and our	12, 308/ 15
we feel us too	<b>faint</b>	, remember Christ's strength. In	12, 318/ 26
St. Peter so suddenly	<b>fainted</b>	at a woman's word	12, 245/ 3
Christian faith so sore	<b>fainteth</b>	nowadays, and decayeth, coming	12, 242/ 22
if he sometime through	<b>faintness</b>	of faith stagger or	12, 102/ 20
the soul; yet the	<b>faintness</b>	of our faith to	12, 109/ 13
takeh occasion of the	<b>faintness</b>	of our good and	12, 112/ 11
away, and fall even	<b>fair</b>	from them. And this	12, 14/ 21
in season a goodly	<b>fair</b>	fervent fever, that maketh	12, 29/ 14
flesh, and beautifieth her	<b>fair</b>	fell with the color	12, 29/ 15
the world; to make	<b>fair</b>	weather withal, they give	12, 45/ 27
withal, they give him	<b>fair</b>	words for the while	12, 45/ 27
of his, whom neither	<b>fair</b>	treating, nor hard handling	12, 59/ 10
be thanked!) into a	<b>fair</b>	long hedge, standing even	12, 110/ 26
honest ass many a	<b>fair</b>	day after. The wolf	12, 117/ 33
aside, he spied a	<b>fair</b>	cow in a close	12, 119/ 4
thereof. Therefore must you	<b>fair</b>	and easily touch him	12, 132/ 5
man is to be	<b>fair</b>	handled and sweetly, and	12, 146/ 9
to make her a	<b>fair</b>	large forehead, and with	12, 169/ 2
like us, and how	<b>fair</b>	we can fall to	12, 187/ 6
now not far from	<b>fair</b>	flat earnest indeed, talk	12, 195/ 8
if he speak them	<b>fair</b>	, than if he telleth	12, 217/ 10
the husband would have	<b>fair</b>	weather for his corn	12, 221/ 19
falsely speak them full	<b>fair</b>	, and praise them with	12, 221/ 33
right large, and right	<b>fair</b>	gardens too therein, it	12, 257/ 14
the arm, and in	<b>fair</b>	manner led out of	12, 267/ 25
say the truth) meetly	<b>fair</b>	, and at the leastwise	12, 277/ 8
drunk, and getteth him	<b>fair</b>	to bed, so if	12, 287/ 9
company standing in a	<b>fair</b>	range, a row of	12, 289/ 17
hither and his false	<b>faith</b>	therewith, so that such	12, 6/ 30
forced to forsake the	<b>faith</b>	of our Savior Christ	12, 6/ 32
that falleth from the	<b>faith</b>	) we shall stand in	12, 7/ 9
must needs begin with	<b>faith</b>	. Since all our principal	12, 12/ 7
ground and foundation of	<b>faith</b>	, without which had ready	12, 12/ 12
him that hath no	<b>faith</b>	. For except a man	12, 12/ 17
all that untrue. This	<b>faith</b>	, as it is more	12, 12/ 22
less. This virtue of	<b>faith</b>	can neither any man	12, 12/ 24
therein; yet is the	<b>faith</b>	indeed the gracious gift	12, 12/ 29
lights). Therefore, feeling our	<b>faith</b>	by many tokens very	12, 13/ 1
fidem" (Lord, increase our	<b>faith</b>	). And, finally, let us	12, 13/ 6
and fervor of our	<b>faith</b>	to wax lukewarm, or	12, 13/ 8
the matters of our	<b>faith</b>	we very seldom think	12, 13/ 10

and so gather our	<b>faith</b>	together into a little	12, 13/ 12
better feeding of our	<b>faith</b>	; then shall it grow	12, 13/ 15
the branches of our	<b>faith</b>	. And then with the	12, 13/ 18
with a very feeble	<b>faith</b>	and a faint, we	12, 13/ 22
presuppose the foundation of	<b>faith</b>	; so since no man	12, 13/ 25
man can give us	<b>faith</b>	, but only God, let	12, 13/ 25
that this foundation of	<b>faith</b>	, which (as you say	12, 13/ 28
full and a fast	<b>faith</b>	. And I pray you	12, 13/ 31
have). He that hath	<b>faith</b>	(as he must needs	12, 15/ 30
by him, which his	<b>faith</b>	maketh him sure will	12, 16/ 4
in God a good	<b>faith</b>	, it is a good	12, 16/ 23
we boldly pray; for	<b>faith</b>	, for hope, and for	12, 21/ 10
man will in true	<b>faith</b>	and good hope, by	12, 25/ 13
the truth of his	<b>faith</b>	, and with the suffering	12, 32/ 6
the confession of his	<b>faith</b>	, all his whole pain	12, 32/ 18
he should forsake the	<b>faith</b>	of Christ; if this	12, 32/ 25
the honor of his	<b>faith</b>	, forgive the pain of	12, 33/ 3
God's nearer cause of	<b>faith</b>	against the Turks hath	12, 35/ 2
God giveth all for	<b>faith</b>	alone, and that it	12, 37/ 16
whereby they have our	<b>faith</b>	in derision, and catch	12, 38/ 1
one accord of our	<b>faith</b>	. The second, that in	12, 38/ 5
the truth of his	<b>faith</b>	. Therefore will I let	12, 38/ 17
worth to heavenward without	<b>faith</b>	, and that no good	12, 39/ 5
whoso worketh in true	<b>faith</b>	most, shall be most	12, 39/ 16
given him for his	<b>faith</b>	alone, and nothing for	12, 39/ 18
at all, because his	<b>faith</b>	is the thing (they	12, 39/ 19
reward all whole to	<b>faith</b>	alone, give the reward	12, 39/ 31
give the reward to	<b>faith</b>	, rather than to charity	12, 39/ 31
grant they themselves, that	<b>faith</b>	serveth of nothing but	12, 39/ 32
Of the three virtues,	<b>faith</b>	, hope, and charity, of	12, 40/ 2
have the thanks as	<b>faith</b>	. Howbeit, as I said	12, 40/ 4
or martyrdom for the	<b>faith</b>	, shall have high reward	12, 40/ 7
but for his well-working	<b>faith</b>	; yet since that they	12, 40/ 8
special patriarch of the	<b>faith</b>	, yet had he far	12, 55/ 11
have their souls more	<b>faith</b>	a great deal, than	12, 63/ 17
ground a very fast	<b>faith</b>	, whereby we believe to	12, 75/ 8
I was in good	<b>faith</b>	very sorry, and not	12, 78/ 14
and said: "In good	<b>faith</b>	, brother, I do somewhat	12, 80/ 16
I was in good	<b>faith</b>	ashamed, that I spoke	12, 81/ 25
an hour. VINCENT In	<b>faith</b>	, Uncle, I can well	12, 85/ 4
the other day, by	<b>faith</b>	must we come to	12, 85/ 6
to it, and to	<b>faith</b>	, by prayer. But now	12, 85/ 6
that lacketh wit and	<b>faith</b>	, no comfort can serve	12, 87/ 4

I would in good	<b>faith</b>	have thought it impossible	12, 88/ 12
once. VINCENT By my	<b>faith</b>	, Uncle, this was a	12, 88/ 20
points more. ANTHONY In	<b>faith</b>	so ween I too	12, 90/ 7
the seed of Christ's	<b>faith</b>	, outran all the remnant	12, 91/ 20
I would in good	<b>faith</b>	have weened that Moses	12, 95/ 20
token either of faint	<b>faith</b>	, or of a dull	12, 98/ 7
all temptation, if his	<b>faith</b>	fail him not, that	12, 102/ 7
sometime through faintness of	<b>faith</b>	stagger or hap to	12, 102/ 20
that through a good	<b>faith</b>	abideth in the trust	12, 103/ 3
for lack of that	<b>faith</b>	and trust in his	12, 103/ 4
then that by fast	<b>faith</b>	and sure hope dwelleth	12, 103/ 8
that stand out of	<b>faith</b>	and out of good	12, 108/ 22
of the light of	<b>faith</b>	, whereby they might perceive	12, 108/ 24
the eye of our	<b>faith</b>	(in the meditation whereof	12, 108/ 30
the faintness of our	<b>faith</b>	to the scripture of	12, 109/ 13
or against the common	<b>faith</b>	of Christ's Catholic Church	12, 133/ 28
God, or the common	<b>faith</b>	of the Church; then	12, 134/ 6
and have in good	<b>faith</b>	thought that I did	12, 138/ 12
I dreamed in good	<b>faith</b>	further, that I have	12, 138/ 14
hath the light of	<b>faith</b>	, he cannot fail to	12, 163/ 27
I fear in good	<b>faith</b>	, Uncle, that his voyage	12, 188/ 11
man to forsake his	<b>faith</b>	. ANTHONY Not any man	12, 189/ 29
possibly may, diminish the	<b>faith</b>	of Christ, and dilate	12, 190/ 5
Christ, and dilate the	<b>faith</b>	of Mahomet. But yet	12, 190/ 6
once to forsake their	<b>faith</b>	. For of some countries	12, 190/ 7
willingly will renay their	<b>faith</b>	, and keepeth the other	12, 190/ 16
be turned from their	<b>faith</b>	of which God keepeth	12, 190/ 30
be turned from the	<b>faith</b>	of Christ every one	12, 191/ 15
and abide by the	<b>faith</b>	; they find the means	12, 191/ 18
compel him forsake the	<b>faith</b>	of Christ, and turn	12, 191/ 22
all. ANTHONY In good	<b>faith</b>	, Cousin, so begin we	12, 192/ 11
that he shall find	<b>faith</b>	in the earth?) As	12, 194/ 2
places of scripture, the	<b>faith</b>	shall be at that	12, 194/ 4
that, from the true	<b>faith</b>	of Christ to fall	12, 194/ 27
turn unto the Turk's	<b>faith</b>	they should be made	12, 195/ 10
die than forsake the	<b>faith</b>	. The First Chapter VINCENT	12, 196/ 3
death, than forsake his	<b>faith</b>	, and by that bold	12, 196/ 12
case rather forsake the	<b>faith</b>	of Christ with his	12, 197/ 12
in. But in good	<b>faith</b>	methinketh, that he which	12, 197/ 16
hath the habit of	<b>faith</b>	so faint and so	12, 197/ 18
damnation, openly confess his	<b>faith</b>	, if men took him	12, 198/ 7
for the truth of	<b>faith</b>	, or for the truth	12, 199/ 9
now. VINCENT In good	<b>faith</b>	, Uncle, you say therein	12, 199/ 17

is persecution for the	<b>faith</b>	, touched in these words	12, 200/ 2
open persecution for the	<b>faith</b>	, he cometh even in	12, 200/ 17
an high light of	<b>faith</b>	shining in their heart	12, 200/ 19
of Christ's true Catholic	<b>faith</b>	, that no man having	12, 200/ 21
that no man having	<b>faith</b>	can doubt what he	12, 200/ 22
Turk's persecution for the	<b>faith</b>	he runneth on roaring	12, 201/ 1
of persecution for the	<b>faith</b>	of Christ he useth	12, 201/ 8
this persecution for the	<b>faith</b>	(I mean, not by	12, 201/ 20
the denying of his	<b>faith</b>	be delivered and suffer	12, 201/ 23
the forsaking of the	<b>faith</b>	. And therefore as I	12, 201/ 28
this persecution for the	<b>faith</b>	, the most perilous. VINCENT	12, 201/ 29
mind. VINCENT In good	<b>faith</b>	, Uncle, I am not	12, 202/ 18
to slide from the	<b>faith</b>	, and thereby do her	12, 203/ 14
sore stagger in his	<b>faith</b>	, and some fall quite	12, 204/ 14
of comfort? If the	<b>faith</b>	were in our days	12, 204/ 22
time the fervor of	<b>faith</b>	to suffer it. And	12, 204/ 27
our faint and feeble	<b>faith</b>	with our love to	12, 205/ 3
this persecution for the	<b>faith</b>	this midday devil may	12, 205/ 20
that day. But in	<b>faith</b>	, Uncle, when that problem	12, 213/ 23
hear." And in good	<b>faith</b>	, Uncle, the selfsame prelate	12, 217/ 18
woman: and in good	<b>faith</b>	for aught that I	12, 220/ 10
say (and in good	<b>faith</b>	, I ween, he said	12, 221/ 8
me, Cousin, in good	<b>faith</b>	, that since in the	12, 222/ 29
the Turk against the	<b>faith</b>	will declare, and the	12, 225/ 20
persecute us for the	<b>faith</b>	, that those that will	12, 226/ 25
that will forsake their	<b>faith</b>	shall keep their goods	12, 226/ 25
will not leave their	<b>faith</b>	: this manner of persecution	12, 226/ 26
in keeping of his	<b>faith</b>	, be glad to depart	12, 227/ 8
Turk's persecution for the	<b>faith</b>	, consolation great and sufficient	12, 227/ 11
for keeping of the	<b>faith</b>	, can be no manner	12, 227/ 20
not part from the	<b>faith</b>	, though the devil's escheator	12, 227/ 29
I cannot in good	<b>faith</b>	, good Uncle, say nay	12, 228/ 5
renouncing of the Christian	<b>faith</b>	: here, Uncle, I find	12, 228/ 16
than to leave your	<b>faith</b>	, to let go all	12, 229/ 9
I will forsake the	<b>faith</b>	of Christ. Yea, I	12, 229/ 23
all the whole Christian	<b>faith</b>	, but only some such	12, 229/ 26
one point of his	<b>faith</b>	, and forsake all, as	12, 230/ 13
grant, if you have	<b>faith</b>	(and if you be	12, 231/ 8
from that ground of	<b>faith</b>	already then is all	12, 231/ 8
goods than forsake your	<b>faith</b>	, if you have lost	12, 231/ 10
you have lost your	<b>faith</b>	and let it go	12, 231/ 11
you have yet the	<b>faith</b>	still, and intend to	12, 231/ 13
rather than forsake your	<b>faith</b>	in your only word	12, 231/ 15

rather to forsake your	<b>faith</b>	. I let pass all	12, 231/ 18
VINCENT No, in good	<b>faith</b>	, none. ANTHONY No? None	12, 234/ 16
the forsaking of your	<b>faith</b>	; yet God (whose faith	12, 235/ 14
faith; yet God (whose	<b>faith</b>	you forsake, and therein	12, 235/ 14
and confessing of his	<b>faith</b>	you please him; he	12, 235/ 24
him by forsaking his	<b>faith</b>	, suffer you of those	12, 235/ 25
forsake him and his	<b>faith</b>	, and sell their souls	12, 237/ 13
good Uncle, in good	<b>faith</b>	very true, and what	12, 237/ 21
wretched world, forsake my	<b>faith</b>	toward God, neither in	12, 237/ 26
Turk's persecution for the	<b>faith</b>	. For here our Lord	12, 240/ 6
forever. VINCENT In good	<b>faith</b>	, good Uncle, methink that	12, 242/ 12
fervor of the Christian	<b>faith</b>	so sore fainteth nowadays	12, 242/ 22
Uncle? ANTHONY In good	<b>faith</b>	, Cousin, even the bare	12, 243/ 7
confessing of his Christian	<b>faith</b>	. And therefore to finish	12, 243/ 30
in the keeping (Christ's	<b>faith</b>	refused for them), what	12, 244/ 5
himself: yet in good	<b>faith</b>	methinketh now (and God	12, 245/ 7
I would forsake my	<b>faith</b>	) and offer it me	12, 245/ 10
than of Christ's holy	<b>faith</b>	to forsake any point	12, 245/ 12
forsake him or his	<b>faith</b>	before the world (which	12, 247/ 8
them to prove our	<b>faith</b>	withal, that we may	12, 247/ 23
we be by our	<b>faith</b>	very sure that holy	12, 248/ 9
and toward God in	<b>faith</b>	out of measure faint	12, 248/ 18
standing by his holy	<b>faith</b>	against all persecutions. From	12, 248/ 31
by denial of his	<b>faith</b>	, then whether the Turks	12, 249/ 17
me. But in good	<b>faith</b>	, Cousin, now, if my	12, 251/ 5
the confession of his	<b>faith</b>	. And now therefore, I	12, 255/ 7
misery. ANTHONY In good	<b>faith</b>	, Cousin Vincent, though I	12, 259/ 2
town. And in good	<b>faith</b>	, Uncle (because you reckon	12, 259/ 16
Wherefore, Uncle, in good	<b>faith</b>	though I cannot find	12, 262/ 11
There was in good	<b>faith</b>	no word that you	12, 262/ 20
folly. For in good	<b>faith</b>	, Cousin, such an old	12, 262/ 26
still. ANTHONY In good	<b>faith</b>	, Cousin, methinketh you say	12, 265/ 10
as seemeth in good	<b>faith</b>	substantially true to me	12, 266/ 1
VINCENT Yes, in good	<b>faith</b>	, Uncle I cannot but	12, 267/ 22
think. For in good	<b>faith</b>	, as I have told	12, 270/ 10
Chapter VINCENT In good	<b>faith</b>	, Uncle, as for this	12, 270/ 15
cannot, Uncle, in good	<b>faith</b>	, say nay, but that	12, 275/ 24
rather would forsake his	<b>faith</b>	, than to suffer for	12, 278/ 15
have not lost our	<b>faith</b>	already, before we come	12, 279/ 3
very well by our	<b>faith</b>	, that by the forsaking	12, 279/ 4
the forsaking of our	<b>faith</b>	, we fall into the	12, 279/ 4
I should forsake the	<b>faith</b>	of our Savior, I	12, 280/ 22
his persecution against the	<b>faith</b>	, seem so terrible to	12, 280/ 26

the fervor of our	<b>faith</b>	wax so cold, and	12, 281/ 6
cause is lack of	<b>faith</b>	, lack of hope, or	12, 283/ 14
kind only that lacketh	<b>faith</b>	), there is, I suppose	12, 284/ 20
this case of the	<b>faith</b>	, well witting by his	12, 284/ 24
well witting by his	<b>faith</b>	, that his death taken	12, 284/ 24
death taken for the	<b>faith</b>	should cleanse him clean	12, 284/ 25
the refusing of the	<b>faith</b>	for any cause in	12, 285/ 3
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to the attaining of	<b>faith</b>	, which faith must be	12, 287/ 24
attaining of faith, which	<b>faith</b>	must be to the	12, 287/ 24
likely to forsake their	<b>faith</b>	in the persecution for	12, 287/ 28
twain. For in good	<b>faith</b>	, if death should come	12, 288/ 4
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his reason and his	<b>faith</b>	together may shortly make	12, 288/ 22
to die for the	<b>faith</b>	of Christ (if we	12, 288/ 25
die both for the	<b>faith</b>	, and in the faith	12, 288/ 26
faith, and in the	<b>faith</b>	joined with hope and	12, 288/ 26
so dieth for the	<b>faith</b>	, God with his heavenly	12, 289/ 8
no man that hath	<b>faith</b>	, account himself shamed here	12, 290/ 2
he suffereth for the	<b>faith</b>	of Christ, while how	12, 290/ 3
ashamed to confess the	<b>faith</b>	of Christ: then with	12, 290/ 13
the thing for Christ's	<b>faith</b>	, that we worldly wretched	12, 290/ 26
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the sure foundation of	<b>faith</b>	, and helped also forward	12, 293/ 28
say, thus furthered with	<b>faith</b>	and grace, be much	12, 294/ 6
any reason with them (	<b>faith</b>	always presupposed, as you	12, 294/ 15
apace. And in good	<b>faith</b>	, Uncle, even so I	12, 295/ 14
power. And in good	<b>faith</b>	, Cousin, as for such	12, 296/ 8
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stool: fantastical fear, false	<b>faith</b>	, false flattering hope. First	12, 297/ 26
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him that forsook his	<b>faith</b>	in the beginning, and	12, 298/ 4
stool, is a false	<b>faith</b>	. For it is but	12, 298/ 18
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For except he lack	<b>faith</b>	, he cannot but know	12, 298/ 26
when he forsaketh his	<b>faith</b>	for fear, is by	12, 298/ 30
the confession of his	<b>faith</b>	, and yet after that	12, 300/ 8

almsdeeds done in true	<b>faith</b>	, and due charity, and	12, 300/ 18
which he forsook his	<b>faith</b>	. VINCENT No, but he	12, 300/ 24
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believe, but either full	<b>faith</b>	or sufficient minding. For	12, 304/ 15
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we would forsake the	<b>faith</b>	) were setting their torments	12, 315/ 9
them. And in good	<b>faith</b>	for all that, yet	12, 315/ 21
than by forsaking the	<b>faith</b>	be his prisoners ever	12, 317/ 10
us fence us with	<b>faith</b>	, and comfort us with	12, 318/ 18
away with forsaking his	<b>faith</b>	, and falleth in the	12, 319/ 8
had been for Christ's	<b>faith</b>	cruelly killed yesterday, even	12, 319/ 14
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shall yet at our	<b>faithful</b>	instance and request cause	12, 36/ 27
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saith unto such a	<b>faithful</b>	man, "et sub pennis	12, 103/ 29
of heaven gather the	<b>faithful</b>	trusting folk near unto	12, 104/ 2
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or heard of among	<b>faithful</b>	people commended. First in	12, 141/ 4
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that dwelleth in the	<b>faithful</b>	hope of God's help	12, 166/ 14
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that dwelleth in the	<b>faithful</b>	hope of his help	12, 200/ 27
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beholding good men and	<b>faithful</b>	, and his dear friends	12, 204/ 4
that unto a warm	<b>faithful</b>	man one thing alone	12, 243/ 1
is), saith the Apostle, (	<b>faithful</b>	, which suffereth you not	12, 247/ 19
hath made us so	<b>faithful</b>	promises, both that he	12, 248/ 12
tentatione proventum" (God is	<b>faithful</b>	, which suffereth you not	12, 278/ 28
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suffer, etc.; but be	<b>faithful</b>	unto the death, and	12, 309/ 16

forward, if we were	<b>faithful</b>	, by deep considering of	12, 319/ 19
here shall (if we	<b>faithfully</b>	so desire), beside the	12, 36/ 14
that as God hath	<b>faithfully</b>	promised to protect and	12, 106/ 5
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saith, dwelleth and continueth	<b>faithfully</b>	in the hope of	12, 107/ 14
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and abide and dwell	<b>faithfully</b>	in the sure hope	12, 121/ 22
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should clearly see how	<b>faithfully</b>	they loved? The delight	12, 313/ 17
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devil with all his	<b>faithless</b>	tormentors in this world	12, 247/ 12
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folly fall then these	<b>faithless</b>	or feeble-faithed folk, that	12, 304/ 11
nor to believe every	<b>faitour</b>	that I meet in	12, 183/ 26
perils appear here to	<b>fall</b>	at hand that methinketh	12, 3/ 17
cruel Turk, fear to	<b>fall</b>	in far more; I	12, 6/ 11
our Savior Christ, and	<b>fall</b>	to the sect of	12, 6/ 32
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happened my mind to	<b>fall</b>	suddenly from that into	12, 8/ 22
in sorrow, that they	<b>fall</b>	into a careless deadly	12, 14/ 18
which it may so	<b>fall</b>	that wit and remembrance	12, 14/ 21
will wear away, and	<b>fall</b>	even fair from them	12, 14/ 21
of such fashioned behavior,	<b>fall</b>	in thereto full and	12, 15/ 2
gave him a great	<b>fall</b>	and threw him to	12, 17/ 23
he is fain to	<b>fall</b>	to the seeking of	12, 18/ 12
I thought it would	<b>fall</b>	in our way again	12, 19/ 23
save, under which fear	<b>fall</b>	all the same things	12, 20/ 4
be preserved from the	<b>fall</b>	in temptation, and to	12, 20/ 24
so unaware what will	<b>fall</b>	, so unsure also what	12, 22/ 12
Every tribulation that we	<b>fall</b>	in, cometh either by	12, 24/ 3
were else like to	<b>fall</b>	, or, finally, for no	12, 24/ 10
larger concerning them that	<b>fall</b>	in tribulation by their	12, 24/ 15
well, of them that	<b>fall</b>	in tribulation through their	12, 24/ 26
themselves, as where we	<b>fall</b>	in a sickness following	12, 25/ 1
though that a man	<b>fall</b>	in his pain by	12, 25/ 25
as he should else	<b>fall</b>	in, and sometimes also	12, 28/ 15
were else like to	<b>fall</b>	. If that thing be	12, 28/ 25
suffereth us not to	<b>fall</b>	into the painful sickness	12, 28/ 28
high that grace should	<b>fall</b>	from him low; God	12, 29/ 2
I say, preventeth his	<b>fall</b>	, and sendeth him tribulation	12, 29/ 3
than to suffer her	<b>fall</b>	into such shameful beastly	12, 29/ 12

have caught a foul	<b>fall</b>	, had not the provident	12, 29/ 24
sin that else should	<b>fall</b>	, or for increase of	12, 30/ 28
at last happed to	<b>fall</b>	into the Turks' hands	12, 32/ 5
man upon whom they	<b>fall</b>	may be bold so	12, 34/ 20
that else we would	<b>fall</b>	in, and in that	12, 35/ 21
Some will in wealth	<b>fall</b>	into folly. "Homo cum	12, 48/ 29
man with tribulation will	<b>fall</b>	into sin, and therefore	12, 49/ 4
continual wealth made him	<b>fall</b>	, first into such wanton	12, 53/ 11
a good occasion to	<b>fall</b>	after into farther grace	12, 58/ 29
must leave off, or	<b>fall</b>	deeper in sin: or	12, 60/ 15
worldly fear that may	<b>fall</b>	by chance, or that	12, 61/ 3
must (they wot well)	<b>fall</b>	once by death. But	12, 61/ 4
one cause of his	<b>fall</b>	was, for lack of	12, 62/ 25
change it, look it	<b>fall</b>	not away, but let	12, 63/ 14
delighted in wealth shall	<b>fall</b>	into woe? "Risus" (saith	12, 70/ 19
devil had there a	<b>fall</b>	in his own turn	12, 74/ 24
case might hap to	<b>fall</b>	that it should not	12, 82/ 25
the case so should	<b>fall</b>	, methought yet it should	12, 82/ 26
them backward and flockmeal	<b>fall</b>	away. It is in	12, 83/ 29
all the world, and	<b>fall</b>	asleep. Which, when the	12, 84/ 8
murmur and grudge to	<b>fall</b>	into further danger after	12, 87/ 11
before, except it so	<b>fall</b>	that he live so	12, 91/ 15
with a care fruitless,	<b>fall</b>	into despair. An objection	12, 92/ 20
would be loath to	<b>fall</b>	in, yet will he	12, 100/ 9
the fleeting from it	<b>fall</b>	in the displeasure of	12, 100/ 10
as I told you,	<b>fall</b>	persecutions and all. And	12, 101/ 1
all joy, when you	<b>fall</b>	into divers and sundry	12, 101/ 12
give his adversary the	<b>fall</b>	) hath prepared a crown	12, 101/ 23
either he shall not	<b>fall</b>	, or if he sometime	12, 102/ 19
stagger or hap to	<b>fall</b>	, yet if he call	12, 102/ 20
upon God betimes, his	<b>fall</b>	shall be no sore	12, 102/ 21
just man, though he	<b>fall</b>	, shall not be bruised	12, 102/ 23
except any further thing	<b>fall</b>	in our way, with	12, 105/ 15
as God suffereth to	<b>fall</b>	in their way. And	12, 108/ 10
tribulation, that though they	<b>fall</b>	into the claws or	12, 108/ 13
God, and thereby to	<b>fall</b>	into blasphemy, as do	12, 111/ 22
that, when he shall	<b>fall</b>	in them, he shall	12, 114/ 3
But when he should	<b>fall</b>	thereto, then fell he	12, 117/ 24
that such as once	<b>fall</b>	in that fantasy, can	12, 122/ 18
kinds of that temptation	<b>fall</b>	not under the nature	12, 123/ 24
and fear, and therefore	<b>fall</b>	they far out of	12, 123/ 25
you ween, that none	<b>fall</b>	thereto by fear, but	12, 124/ 3
that he feared should	<b>fall</b>	on himself. So that	12, 130/ 21

great perils that may	<b>fall</b>	therein in another man's	12, 132/ 15
in. Or whether he	<b>fall</b>	into any singularity of	12, 133/ 27
the plain fashion to	<b>fall</b>	into the matter and	12, 135/ 2
namely, if his friends	<b>fall</b>	to prayer for him	12, 145/ 5
be glad of this	<b>fall</b>	. For before he stood	12, 146/ 14
hath suffered him to	<b>fall</b>	deep into the devil's	12, 146/ 17
suffered him then to	<b>fall</b>	for a remedy against	12, 146/ 19
that for this one	<b>fall</b>	that the devil has	12, 146/ 22
courage took a foul	<b>fall</b>	, and yet because he	12, 146/ 26
him now by his	<b>fall</b>	better expert of the	12, 147/ 6
the less by his	<b>fall</b>	, and, thereby cast him	12, 147/ 13
fool should at adventure	<b>fall</b>	in hand with him	12, 147/ 17
be full cured, to	<b>fall</b>	into some such other	12, 147/ 25
were in peril to	<b>fall</b>	into Scylla, the fear	12, 148/ 3
think, Uncle, that folk	<b>fall</b>	into this ungracious mind	12, 148/ 19
as he seeth them	<b>fall</b>	meet for him. Some	12, 148/ 23
they, be ready to	<b>fall</b>	into despair of grace	12, 150/ 24
because such horrible thoughts	<b>fall</b>	in his mind against	12, 153/ 19
if himself fail and	<b>fall</b>	from him first. And	12, 153/ 25
if he will not	<b>fall</b>	where he need not	12, 153/ 26
folly it were to	<b>fall</b>	where he needeth not	12, 154/ 4
lose everlasting life and	<b>fall</b>	into everlasting pain: and	12, 154/ 7
as he should thereby	<b>fall</b>	into. He must also	12, 154/ 9
call upon him, "You	<b>fall</b>	, you fall," fall with	12, 154/ 18
him, "You fall, you	<b>fall</b>	," fall with the fantasy	12, 154/ 18
You fall, you fall,"	<b>fall</b>	with the fantasy that	12, 154/ 18
should at every foot	<b>fall</b>	indeed. And the devil	12, 154/ 25
can never fail to	<b>fall</b>	. For when himself was	12, 159/ 26
followeth, if a man	<b>fall</b>	thereto, an whole flood	12, 160/ 28
troubled therewith, and some	<b>fall</b>	so feared thereof, that	12, 161/ 8
day of prosperity they	<b>fall</b>	into the night's fear	12, 161/ 9
through his default, and	<b>fall</b>	to ruin under him	12, 161/ 23
him look that he	<b>fall</b>	not): yet is overmuch	12, 162/ 6
compassion), kneel down or	<b>fall</b>	prostrate, as at the	12, 164/ 22
readiness and pronyty to	<b>fall</b>	thereunto. There let him	12, 165/ 6
own fault misfortuneth to	<b>fall</b>	, then with the helping	12, 165/ 9
to be rich do	<b>fall</b>	into temptation and into	12, 168/ 10
and destruction that they	<b>fall</b>	and be caught and	12, 168/ 14
plenty of worldly substance	<b>fall</b>	unto them, and feel	12, 170/ 1
might peradventure mishap to	<b>fall</b>	in thereto: yet sore	12, 170/ 13
that will be rich	<b>fall</b>	into temptation, and into	12, 170/ 30
they see worldly goods	<b>fall</b>	to them, and some	12, 171/ 6
also, that if they	<b>fall</b>	sick in our service	12, 182/ 21

a guest, if he	<b>fall</b>	sick therein, and his	12, 182/ 26
love, but having it	<b>fall</b>	abundantly unto him, taketh	12, 184/ 21
how fair we can	<b>fall</b>	to feeding. Which done	12, 187/ 7
do nothing, but peradventure	<b>fall</b>	in devising of some	12, 188/ 25
all those tribulations to	<b>fall</b>	upon us here, that	12, 189/ 16
folk here ready to	<b>fall</b>	in unto them. For	12, 192/ 1
elects, lest they should	<b>fall</b>	and perish too, abridge	12, 194/ 5
shall have a foul	<b>fall</b>	, Christendom spring and spread	12, 194/ 12
faith of Christ to	<b>fall</b>	into Mahomet's false abominable	12, 194/ 27
if the very worst	<b>fall</b>	. Whether a man should	12, 195/ 31
bold appointment, should he	<b>fall</b>	in the fault of	12, 196/ 13
soon had a foul	<b>fall</b>	; or else were he	12, 196/ 14
be likely never to	<b>fall</b>	in the peril of	12, 197/ 5
themselves, never one shall	<b>fall</b>	in the peril, and	12, 197/ 7
the case so should	<b>fall</b>	, then, (with God's help	12, 198/ 10
the case should so	<b>fall</b>	, God should give them	12, 198/ 18
chance or other, to	<b>fall</b>	in the case that	12, 199/ 8
all alike) he may	<b>fall</b>	in the case. But	12, 199/ 10
be so likely to	<b>fall</b>	in the experience thereof	12, 199/ 11
occasion for him, to	<b>fall</b>	into the sin that	12, 201/ 26
I am content to	<b>fall</b>	therefor in hand with	12, 202/ 8
this tribulation possible to	<b>fall</b>	unto you: and I	12, 202/ 13
his faith, and some	<b>fall</b>	quite therefrom, that yet	12, 204/ 14
ere any such peril	<b>fall</b>	: and by much devising	12, 205/ 9
on the other side	<b>fall</b>	down to the plough	12, 208/ 17
again, when we should	<b>fall</b>	to our flattery I	12, 214/ 15
there happeth any great	<b>fall</b>	unto them, bawl, and	12, 222/ 1
rise up high, so	<b>fall</b>	they down again as	12, 222/ 16
long to be rich,	<b>fall</b>	into temptation, and into	12, 224/ 2
saith, that they shall	<b>fall</b>	into the devil's grin	12, 224/ 8
For then shall they	<b>fall</b>	from indifference, and maintain	12, 225/ 3
your service, he would	<b>fall</b>	at such covenants with	12, 230/ 3
taking of this way	<b>fall</b>	in the same peril	12, 234/ 5
sin, and finally to	<b>fall</b>	into infidelity, and think	12, 236/ 11
ere ever the thing	<b>fall</b>	upon them itself, to	12, 238/ 10
before, and by that	<b>fall</b>	in forsaking well perceived	12, 245/ 5
worthy to take a	<b>fall</b>	for putting so full	12, 245/ 7
as much thereto to	<b>fall</b>	into his sect, I	12, 245/ 11
which let his sheet	<b>fall</b>	from him, whereupon they	12, 246/ 23
or else if we	<b>fall</b>	in their hands, so	12, 247/ 25
hands, so that we	<b>fall</b>	not from the trust	12, 248/ 1
us up after our	<b>fall</b>	, and give us his	12, 249/ 4
of the pains that	<b>fall</b>	thereupon. Look then whether	12, 252/ 28

and very loath to	<b>fall</b>	in, yet have you	12, 255/ 4
they may (almost all)	<b>fall</b>	unto a man without	12, 256/ 19
but that imprisonment may	<b>fall</b>	to a man, and	12, 256/ 21
prisoner be unruly, and	<b>fall</b>	to fighting with his	12, 272/ 13
he fear there would	<b>fall</b>	on his foot no	12, 275/ 7
of our faith, we	<b>fall</b>	into the state to	12, 279/ 4
of an easier prison,	<b>fall</b>	into a worse, and	12, 280/ 12
cannot keep us long,	<b>fall</b>	into that prison, out	12, 280/ 13
at the point to	<b>fall</b>	even therefrom for fear	12, 281/ 7
the lewdness of living,	<b>fall</b>	out of good hope	12, 283/ 24
froward fashion they sometimes	<b>fall</b>	in great indignation, and	12, 286/ 12
by their fault they	<b>fall</b>	in such folly indeed	12, 287/ 2
of shame, he should	<b>fall</b>	into a very shame	12, 290/ 14
this world, they will	<b>fall</b>	on fire for shame	12, 290/ 24
that we rather will	<b>fall</b>	into everlasting shame, both	12, 292/ 7
foolish as causeless to	<b>fall</b>	therein) yet upon good	12, 293/ 5
bitch bark, I shall	<b>fall</b>	to my feet and	12, 295/ 7
our hearts should soon	<b>fall</b>	as clean from us	12, 295/ 19
his faith, and thereby	<b>fall</b>	into painful tormentry he	12, 297/ 14
soon take a foul	<b>fall</b>	. For these are the	12, 297/ 24
the bitterness of pain	<b>fall</b>	to the forsaking, and	12, 297/ 29
hell, in which we	<b>fall</b>	, if we forsake our	12, 302/ 20
In how wretched folly	<b>fall</b>	then these faithless or	12, 304/ 11
less and so short,	<b>fall</b>	in the stead thereof	12, 304/ 12
hell that we should	<b>fall</b>	in by forsaking of	12, 314/ 19
thereof, till his mind	<b>fall</b>	more thereon, so far	12, 314/ 26
to abide. Let us	<b>fall</b>	to fasting, to prayer	12, 316/ 28
ministers, to make us	<b>fall</b>	for fear. For till	12, 317/ 27
fear. For till we	<b>fall</b>	, he can never hurt	12, 317/ 27
or for impatience to	<b>fall</b>	, and himself in the	12, 318/ 3
us, looking who will	<b>fall</b>	, that he then may	12, 318/ 4
fear of men will	<b>fall</b>	) is ready to run	12, 318/ 9
side, into which we	<b>fall</b>	while we fly from	12, 319/ 17
nor it had not	<b>fallen</b>	in my mind. And	12, 5/ 21
heaviness hath of late	<b>fallen</b>	among us already, with	12, 6/ 16
our poor family be	<b>fallen</b>	into such dumps, that	12, 6/ 17
are (as we fear)	<b>fallen</b>	to him, or already	12, 7/ 3
places. But partly dissensions	<b>fallen</b>	among ourselves, partly that	12, 8/ 11
those that are already	<b>fallen</b>	, are in short space	12, 9/ 8
certain theft he is	<b>fallen</b>	into such a certain	12, 27/ 20
lest they be far	<b>fallen</b>	out of God's favor	12, 43/ 30
he from wealth willingly	<b>fallen</b>	into tribulation. And between	12, 72/ 28
that when I was	<b>fallen</b>	in, I left you	12, 80/ 24

men can devise, were	<b>fallen</b>	yet even at the	12, 83/ 2
but that I was	<b>fallen</b>	into some slumber, and	12, 89/ 6
then was his temptation	<b>fallen</b>	down from pride to	12, 130/ 3
honest man, which was	<b>fallen</b>	in such a fantasy	12, 149/ 1
that folk's fantasies were	<b>fallen</b>	from him, and that	12, 149/ 4
abominable thought, to be	<b>fallen</b>	into such an outrageous	12, 150/ 23
so to do, have	<b>fallen</b>	in a fear that	12, 151/ 2
so that he was	<b>fallen</b>	full therein long ere	12, 168/ 25
children have in Buda	<b>fallen</b>	in a fantasy by	12, 192/ 23
great hurt, there hath	<b>fallen</b>	very battle and deadly	12, 192/ 30
case, he never had	<b>fallen</b>	in. But in good	12, 197/ 16
more: every man was	<b>fallen</b>	in so deep a	12, 213/ 25
of farther flying be	<b>fallen</b>	out of breath and	12, 294/ 27
on the ground willingly	<b>fallen</b>	himself. For his fashion	12, 318/ 1
of his heart, "Thou	<b>fallest</b>	, thou fallest," and maketh	12, 154/ 24
heart, "Thou fallest, thou	<b>fallest</b>	," and maketh the fond	12, 154/ 24
and our mischief; there	<b>falleth</b>	so continually before the	12, 6/ 22
the false Christian that	<b>falleth</b>	from the faith) we	12, 7/ 9
in an easy tribulation	<b>falleth</b>	to seek his ease	12, 18/ 10
tribulation which any time	<b>falleth</b>	unto us is either	12, 23/ 22
fain avoid it, and	<b>falleth</b>	in it against his	12, 25/ 20
Cousin, wheresoever a man	<b>falleth</b>	in tribulation for the	12, 32/ 2
and from that he	<b>falleth</b>	to think upon his	12, 59/ 22
his fond fantasies, but	<b>falleth</b>	more fervently to them	12, 61/ 18
cometh to my mind,	<b>falleth</b>	under some one at	12, 86/ 19
trust in his help	<b>falleth</b>	desperate of all help	12, 103/ 5
yet for all that	<b>falleth</b>	in them, being namely	12, 113/ 13
own fantasy, that he	<b>falleth</b>	down indeed, which were	12, 154/ 16
must it light, and	<b>falleth</b>	sometimes not in a	12, 158/ 19
folk when the world	<b>falleth</b>	fast unto them, because	12, 170/ 26
by this mind he	<b>falleth</b>	in deadly sin, while	12, 197/ 14
And sometimes their authority	<b>falleth</b>	by change of their	12, 222/ 6
I fear me, Cousin,	<b>falleth</b>	not very often, but	12, 284/ 13
or other affection unadvisedly	<b>falleth</b>	and after in laboring	12, 299/ 7
forsaking his faith, and	<b>falleth</b>	in the peril of	12, 319/ 8
ween that whensoever he	<b>falleth</b>	sick next, he will	12, 319/ 9
being tried by the	<b>falling</b>	first upon his tribe	12, 26/ 13
the great fear of	<b>falling</b>	, that many a good	12, 51/ 27
a drop of water	<b>falling</b>	from his finger's end	12, 55/ 18
cried out in the	<b>falling</b>	, "Have all to the	12, 92/ 14
hangeth always thereupon, never	<b>falling</b>	from that hope; he	12, 103/ 9
other sin again, the	<b>falling</b>	whereinto drove him into	12, 147/ 14
Scylla, the fear of	<b>falling</b>	into Charybdis on the	12, 148/ 4

while this man is	<b>falling</b>	down to despair and	12, 148/ 9
is, pardie, far from	<b>falling</b>	into sin again. VINCENT	12, 148/ 17
Some, at the sudden	<b>falling</b>	of some horrible thought	12, 150/ 17
in keeping him from	<b>falling</b>	, and when he by	12, 165/ 8
out of fear of	<b>falling</b>	, yet must they persevere	12, 198/ 20
fear that he were	<b>falling</b>	. For many such man	12, 246/ 8
felt, nor never was	<b>falling</b>	towards us? VINCENT By	12, 249/ 22
people hither and his	<b>false</b>	faith therewith, so that	12, 6/ 30
folk as is the	<b>false</b>	Christian that falleth from	12, 7/ 9
so effectually, and the	<b>false</b>	flattering world failing them	12, 26/ 5
by less liking the	<b>false</b>	flattering world, set a	12, 29/ 5
conscience, that hath a	<b>false</b>	crime put upon him	12, 33/ 22
upon him, and by	<b>false</b>	witness proved upon him	12, 33/ 22
destroyed, as use the	<b>false</b>	abominable superstition of this	12, 62/ 9
some other suggestion or	<b>false</b>	wily doctrine of a	12, 114/ 8
wily doctrine of a	<b>false</b>	spiritual liberty, he should	12, 114/ 8
he should for the	<b>false</b>	ease and pleasure that	12, 114/ 9
true revelations from the	<b>false</b>	illusions, whereof a man	12, 133/ 5
may be known from	<b>false</b>	illusions, that man himself	12, 134/ 4
destroyed by the devil's	<b>false</b>	illusion. If he will	12, 134/ 22
revelation, but a very	<b>false</b>	illusion. VINCENT Verily, Uncle	12, 135/ 7
revelations before to prove	<b>false</b>	, or that they be	12, 136/ 2
and not the devil's	<b>false</b>	delusion. VINCENT Indeed, Uncle	12, 137/ 10
revelation and not a	<b>false</b>	delusion, if there be	12, 137/ 26
and some kind of	<b>false</b>	illusions, as it standeth	12, 139/ 20
true, and not any	<b>false</b>	illusion, since for all	12, 140/ 10
it is not a	<b>false</b>	illusion; then shall he	12, 140/ 20
showeth itself naught and	<b>false</b>	. For it never hath	12, 141/ 2
and not upon a	<b>false</b>	illusion, he would bid	12, 142/ 17
revelation, and not a	<b>false</b>	dreaming delusion VINCENT Then	12, 143/ 13
by his revelations found	<b>false</b>	and reproved, or by	12, 146/ 4
he double reproved the	<b>false</b>	suspicion of the people	12, 178/ 8
to such Turks or	<b>false</b>	renegades to keep, that	12, 191/ 14
the Turks and the	<b>false</b>	renegade Christians many times	12, 191/ 17
sometimes to make some	<b>false</b>	shrews say, that they	12, 191/ 19
to fall into Mahomet's	<b>false</b>	abominable sect. VINCENT Verily	12, 194/ 27
diminish much of their	<b>false</b>	flattery. I can well	12, 218/ 25
by the help of	<b>false</b>	flatteries puff up a	12, 224/ 21
from indifference, and maintain	<b>false</b>	matters of their friends	12, 225/ 3
so fickle and so	<b>false</b>	of his promise? And	12, 232/ 5
being both of one	<b>false</b>	sect, you may not	12, 232/ 25
find them both like	<b>false</b>	of their promise? VINCENT	12, 232/ 25
if it be peradventure	<b>false</b>	, and myself deceived therein	12, 262/ 25

at all. In which	<b>false</b>	persuasion of wealth, and	12, 273/ 18
fantasy frameth us a	<b>false</b>	opinion, by which we	12, 276/ 9
tottering stool: fantastical fear,	<b>false</b>	faith, false flattering hope	12, 297/ 26
fantastical fear, false faith,	<b>false</b>	flattering hope. First, it	12, 297/ 26
tottering stool, is a	<b>false</b>	faith. For it is	12, 298/ 18
this tottering stool, is	<b>false</b>	flattering hope. For since	12, 298/ 29
forgiving, is a very	<b>false</b>	pestilent hope, wherewith a	12, 299/ 3
sea, in perils by	<b>false</b>	brethren, in labor and	12, 310/ 27
let us consider his	<b>false</b>	sleight therein; for this	12, 317/ 13
upon him, and he	<b>falsely</b>	punished and put to	12, 33/ 23
saving that the one	<b>falsely</b>	weeneth and the other	12, 139/ 27
and upon that point	<b>falsely</b>	testified, will they take	12, 191/ 21
are of truth his	<b>falsely</b>	professed friends. And surely	12, 194/ 19
care from them that	<b>falsely</b>	flatter them, and they	12, 218/ 10
bear them in heart,	<b>falsely</b>	speak them full fair	12, 221/ 32
riches, favor, and friends,	<b>fame</b>	, worldly worship, and such	12, 10/ 1
lands, possessions, goods, authority,	<b>fame</b>	, favor, or hatred of	12, 150/ 1
name, honest estimation, honorable	<b>fame</b>	and authority: in all	12, 209/ 19
The little commodity of	<b>fame</b>	being desired but for	12, 211/ 3
honest estimation, and honorable	<b>fame</b>	. For these three things	12, 211/ 8
the word of honorable	<b>fame</b>	, folk conceive the renown	12, 211/ 14
or for the honorable	<b>fame</b>	wherewith the great estate	12, 211/ 23
this fond fantasy of	<b>fame</b>	, that they rejoyce and	12, 212/ 18
more damnable. As for	<b>fame</b>	and glory desired but	12, 224/ 18
wise will at the	<b>fame</b>	thereof see well and	12, 238/ 2
but also the very	<b>fame</b>	and expectation thereof may	12, 238/ 9
of worldly renown and	<b>fame</b>	? And should we then	12, 314/ 11
devise disputing in their	<b>famed</b>	dialogues. But yet in	12, 79/ 26
him and be so	<b>familiar</b>	with him, as of	12, 176/ 12
that are his own	<b>familiar</b>	). There let him lament	12, 165/ 3
some of our poor	<b>family</b>	be fallen into such	12, 6/ 16
and then upon his	<b>family</b>	, and then upon his	12, 26/ 14
scarcity and of great	<b>famine</b>	, he will we shall	12, 57/ 8
and therewith the most	<b>famous</b>	too, and he that	12, 121/ 5
such thing for his	<b>fancy</b>	, as maketh the meat	12, 84/ 2
regard of all worldly	<b>fantasies</b>	, and so gather our	12, 13/ 12
the pastime of worldly	<b>fantasies</b>	, findeth in a greater	12, 18/ 11
turning him to the	<b>fantasies</b>	of the world. They	12, 18/ 30
part of his fond	<b>fantasies</b>	, but falleth more fervently	12, 61/ 18
them well to put	<b>fantasies</b>	out of their heads	12, 61/ 27
their heads: and what	<b>fantasies</b>	trow you? Such as	12, 61/ 27
prone enough to such	<b>fantasies</b>	of their own mind	12, 82/ 27
his mind that folk's	<b>fantasies</b>	were fallen from him	12, 149/ 4

rid of such pestilent	<b>fantasies</b>	with very full contempt	12, 155/ 6
only for their worldly	<b>fantasies</b>	, who can look that	12, 225/ 1
already, be but sophistical	<b>fantasies</b>	: and that (except those	12, 262/ 17
many other such foolish	<b>fantasies</b>	of the same sort	12, 283/ 22
bear to their worldly	<b>fantasies</b>	, which they should by	12, 287/ 12
doth, yet with this	<b>fantastical</b>	fear of hers I	12, 113/ 7
devil hath by his	<b>fantastical</b>	apparitions puffed him up	12, 131/ 13
wise, or anything seem	<b>fantastical</b>	; % whether the party be	12, 133/ 9
of this tottering stool:	<b>fantastical</b>	fear, false faith, false	12, 297/ 25
First, it is a	<b>fantastical</b>	fear, that the man	12, 297/ 26
any manner dread, their	<b>fantasy</b>	doubleth their fear, and	12, 107/ 26
hath framed in their	<b>fantasy</b>	, and look in the	12, 112/ 6
as for his own	<b>fantasy</b>	the man list to	12, 120/ 3
once fall in that	<b>fantasy</b>	, can never after full	12, 122/ 18
should know, her frantic	<b>fantasy</b>	, in such place appointed	12, 128/ 5
itself with some devilish	<b>fantasy</b>	, wherein the man hath	12, 130/ 24
in such a frantic	<b>fantasy</b>	helped her husband. To	12, 143/ 28
though himself take his	<b>fantasy</b>	for a true revelation	12, 145/ 14
fallen in such a	<b>fantasy</b>	, that he was well	12, 149/ 1
fear of his own	<b>fantasy</b>	, the dread that he	12, 154/ 11
afear'd through his own	<b>fantasy</b>	, that he falleth down	12, 154/ 15
fall," fall with the	<b>fantasy</b>	that he taketh thereof	12, 154/ 19
of his own fond	<b>fantasy</b>	afear'd, and then crieth	12, 154/ 23
Buda fallen in a	<b>fantasy</b>	by themselves to draw	12, 192/ 23
own fond affection and	<b>fantasy</b>	maketh us imagine it	12, 210/ 6
hoard, they have such	<b>fantasy</b>	to look thereon. Yea	12, 210/ 22
him that fasteneth his	<b>fantasy</b>	therein, but of the	12, 211/ 17
fed with this fond	<b>fantasy</b>	of fame, that they	12, 212/ 18
hath but a fond	<b>fantasy</b>	. For if his finger	12, 219/ 5
groweth of our own	<b>fantasy</b>	, if we would call	12, 256/ 10
trifle and a sophistical	<b>fantasy</b>	, myself have so many	12, 262/ 30
Cousin, a fond imagined	<b>fantasy</b>	, or is it very	12, 266/ 24
but for a sophistical	<b>fantasy</b>	, and said, that for	12, 267/ 8
therefore thought but a	<b>fantasy</b>	sophistical to prove it	12, 269/ 22
seem but a sophistical	<b>fantasy</b>	to your mind, I	12, 270/ 9
therein is, that our	<b>fantasy</b>	frameth us a false	12, 276/ 9
enhanced of our own	<b>fantasy</b>	. And indeed I wist	12, 277/ 5
so very a childish	<b>fantasy</b>	, that in a matter	12, 277/ 27
and cast such a	<b>fantasy</b>	thereto, that he would	12, 285/ 16
as so set their	<b>fantasy</b>	upon some small simple	12, 286/ 9
only no fleshly carnal	<b>fantasy</b>	conceive, but over that	12, 308/ 18
whereof, imprinted in their	<b>fantasy</b>	, not assuaged only, but	12, 313/ 18
fear to fall in	<b>far</b>	more; I may learn	12, 6/ 11

carrying away the people	<b>far</b>	hence from home, and	12, 6/ 26
and kindred asunder, everyone	<b>far</b>	from the other; some	12, 6/ 28
they never stretch so	<b>far</b>	, but that they leave	12, 10/ 18
comfortable counsels are very	<b>far</b>	insufficient. Howbeit, though they	12, 10/ 31
Howbeit, though they be	<b>far</b>	unable to cure our	12, 11/ 1
so fumish, and so	<b>far</b>	out of all patience	12, 14/ 26
to strengthen him was	<b>far</b>	better for him than	12, 22/ 19
were purged here) a	<b>far</b>	greater punishment after this	12, 25/ 10
no thanks; yet so	<b>far</b>	passeth the great goodness	12, 25/ 21
toward him alloweth it	<b>far</b>	otherwise. For though that	12, 25/ 24
sin, and of the	<b>far</b>	greater pain that else	12, 26/ 1
therefore, as yet thus	<b>far</b>	forth is this kind	12, 27/ 25
place of truth in	<b>far</b>	the most part of	12, 31/ 5
that the pleasure may	<b>far</b>	surmount the heaviness and	12, 35/ 1
Turks hath yet a	<b>far</b>	passing comfort, and by	12, 35/ 3
and by many degrees	<b>far</b>	excelleth this, which (as	12, 35/ 3
God that it is	<b>far</b>	over little for our	12, 36/ 2
the second, and very	<b>far</b>	less than the third	12, 37/ 2
less than the third,	<b>far</b>	greater cause of comfort	12, 37/ 2
varied from himself; and	<b>far</b>	the more part are	12, 39/ 3
more part are thus	<b>far</b>	agreed with us, that	12, 39/ 3
alas! their folly as	<b>far</b>	passeth the foolishness of	12, 41/ 27
discomfort lest they be	<b>far</b>	fallen out of God's	12, 43/ 30
the priest's porteous, as	<b>far</b>	as I can hear	12, 46/ 21
near toward, or how	<b>far</b>	off; your arrows are	12, 49/ 16
the mark and light	<b>far</b>	too short, when the	12, 49/ 24
up, it lieth so	<b>far</b>	wide. VINCENT That will	12, 50/ 9
pricketh the mind, as	<b>far</b>	almost passeth in pain	12, 50/ 22
as he did, indeed)	<b>far</b>	excelled Lazarus in merit	12, 55/ 9
faith, yet had he	<b>far</b>	passed him even by	12, 55/ 11
alike, but some one	<b>far</b>	above some other. And	12, 67/ 1
in comfort unto tribulation	<b>far</b>	above prosperity, though a	12, 68/ 31
that as for the	<b>far</b>	better thing in this	12, 70/ 9
comfort, tribulation is as	<b>far</b>	above prosperity, as the	12, 70/ 31
too, and had been	<b>far</b>	off at an university	12, 80/ 4
shall you be contented	<b>far</b>	otherwise than there was	12, 80/ 29
of hell were as	<b>far</b>	gone, very few would	12, 83/ 24
man can have, as	<b>far</b>	as for this time	12, 86/ 18
himself, which feeleth how	<b>far</b>	forth he may conveniently	12, 87/ 24
all the remnant so	<b>far</b>	forth, that he letted	12, 91/ 21
good, and which, as	<b>far</b>	as the folk perceived	12, 93/ 30
with them. For, as	<b>far</b>	as mine own poor	12, 98/ 26
the night is so	<b>far</b>	out of courage, and	12, 107/ 25

be in their tribulation	<b>far</b>	in the greater fear	12, 108/ 23
their peril is a	<b>far</b>	less thing than they	12, 108/ 25
they were not so	<b>far</b>	off, but that they	12, 110/ 16
he yet in a	<b>far</b>	further scruple; for then	12, 117/ 25
conscience I set him	<b>far</b>	above sixpence, and therefore	12, 119/ 12
him, for he very	<b>far</b>	passeth my sixpence. But	12, 119/ 17
token, and feared so	<b>far</b>	the worst, that his	12, 121/ 11
and therefore fall they	<b>far</b>	out of our matter	12, 123/ 25
did not cast so	<b>far</b>	peril therein. But to	12, 125/ 8
tribulation at all, as	<b>far</b>	as ever men could	12, 126/ 25
kill himself, and as	<b>far</b>	as my mind giveth	12, 129/ 22
hath him once so	<b>far</b>	away from Scylla that	12, 148/ 6
good courage, and yet	<b>far</b>	from occasion giving of	12, 148/ 14
and that is, pardie,	<b>far</b>	from falling into sin	12, 148/ 17
he would ween himself	<b>far</b>	his better? VINCENT Yes	12, 163/ 13
his own house, as	<b>far</b>	from noise and company	12, 164/ 16
they were not yet	<b>far</b>	from the brink. The	12, 167/ 26
that they were not	<b>far</b>	walked from the beginning	12, 168/ 2
mind of a man	<b>far</b>	from spiritual consolation of	12, 170/ 16
duty to relieve, so	<b>far</b>	forth that holy St	12, 172/ 18
for they be very	<b>far</b>	from the state of	12, 173/ 29
then are they very	<b>far</b>	from charity, and do	12, 173/ 30
of worldly business, and	<b>far</b>	from the desire of	12, 174/ 14
he love him so	<b>far</b>	above all his kin	12, 174/ 28
may in heaven be	<b>far</b>	above the poor man	12, 175/ 24
earth in other virtues	<b>far</b>	under him, as the	12, 175/ 25
he hath wronged, so	<b>far</b>	peradventure asunder, that leaving	12, 177/ 18
that in effect thus	<b>far</b>	you condescend unto me	12, 179/ 11
need, and see so	<b>far</b>	forth as we may	12, 182/ 19
lack thereof as one	<b>far</b>	worse than himself, such	12, 184/ 18
forsaking beside, as percase	<b>far</b>	the more fervent contemplation	12, 185/ 9
countries of his, very	<b>far</b>	from their own, without	12, 190/ 11
and verily from as	<b>far</b>	as I can remember	12, 192/ 21
at that time so	<b>far</b>	faded, that he shall	12, 194/ 4
our Lady! now not	<b>far</b>	from fair flat earnest	12, 195/ 8
you wot well, too	<b>far</b>	from our quarter here	12, 195/ 18
seemeth me, Cousin, so	<b>far</b>	forth the mind, that	12, 198/ 21
man may ween himself	<b>far</b>	therefrom, that yet may	12, 199/ 7
all our friends here,	<b>far</b>	in another point. For	12, 199/ 11
showed St. Peter) how	<b>far</b>	they be deceived now	12, 204/ 20
of fortune, surmount very	<b>far</b>	above any Christian estate	12, 206/ 18
well enough, and as	<b>far</b>	as I ween half	12, 208/ 14
the remnant too. In	<b>far</b>	fewer years than three	12, 208/ 15

great estates, much and	<b>far</b>	spoken of by reason	12, 211/ 15
than he weeneth, and	<b>far</b>	more seldom too. For	12, 212/ 10
glorious was he very	<b>far</b>	above all measure, and	12, 213/ 11
beyond me too, too	<b>far</b>	. And then might I	12, 214/ 11
had been yet a	<b>far</b>	greater fault in his	12, 215/ 18
Twelfth Chapter And thus	<b>far</b>	have we considered hitherto	12, 223/ 7
we well perceive, how	<b>far</b>	more happy is he	12, 223/ 12
one were methink so	<b>far</b>	from all frame, that	12, 229/ 5
would say, yet as	<b>far</b>	as mine own mind	12, 229/ 14
once brought you so	<b>far</b>	forth, but would little	12, 230/ 24
would never go so	<b>far</b>	forth with you, yet	12, 230/ 29
then. But yet as	<b>far</b>	as I can see	12, 233/ 15
goods, you have so	<b>far</b>	forth said, that albeit	12, 244/ 27
commonly do, carry us	<b>far</b>	from home, into a	12, 250/ 24
point of my being	<b>far</b>	from hence be very	12, 251/ 26
unto me, and especially	<b>far</b>	from such, as any	12, 255/ 6
and England, and as	<b>far</b>	on another quarter too	12, 259/ 28
Uncle, as for this	<b>far</b>	forth, I not only	12, 270/ 15
grudge against; and (as	<b>far</b>	forth as pertaineth only	12, 271/ 11
wander we never so	<b>far</b>	about therein, the way	12, 272/ 21
is indeed. And thus	<b>far</b>	forth as I said	12, 276/ 13
if grace be so	<b>far</b>	gone from him. But	12, 278/ 11
in the mind, so	<b>far</b>	forth, that you see	12, 281/ 13
run not out so	<b>far</b>	, like an headstrong horse	12, 282/ 23
have you rehearsed, as	<b>far</b>	as I can remember	12, 287/ 19
we should find a	<b>far</b>	better; mine own reason	12, 288/ 6
him at all, so	<b>far</b>	forth, that it is	12, 292/ 19
thereby the suffering of	<b>far</b>	greater pain, not to	12, 293/ 7
harm, but for his	<b>far</b>	greater advantage and commodity	12, 293/ 9
the sorer, and so	<b>far</b>	the longer too. VINCENT	12, 297/ 8
hath told you. As	<b>far</b>	as I can perceive	12, 301/ 27
avoid the pain so	<b>far</b>	the less and so	12, 304/ 12
not fail to be	<b>far</b>	more moved and stirred	12, 305/ 21
the fleshly pleasures be	<b>far</b>	less pleasant, than the	12, 305/ 24
there a glimmering, though	<b>far</b>	from a perfect sight	12, 308/ 5
in a manner as	<b>far</b>	therefrom, as the born	12, 308/ 29
men's hearts uncogitable, so	<b>far</b>	forth excel they all	12, 309/ 6
would it appear how	<b>far</b>	these heavenly joys shall	12, 310/ 14
stretching and straining pain,	<b>far</b>	passing any cramp in	12, 312/ 20
not to sustain so	<b>far</b>	passing painful death for	12, 313/ 7
fall more thereon, so	<b>far</b>	forth, that sometimes another	12, 314/ 26
that had his breast	<b>farced</b>	full of tediousness and	12, 131/ 11
other places, letters all	<b>farced</b>	full of such tidings	12, 188/ 19

they that so do	<b>fare</b>	like a fond fellow	12, 41/ 21
thus, I fear me,	<b>fare</b>	there many friars and	12, 46/ 8
apparel, with royal delicate	<b>fare</b>	, continually day by day	12, 55/ 26
quotidie splendide" (He did	<b>fare</b>	royally every day). His	12, 55/ 27
while you let me	<b>fare</b>	no worse. "Confitebimur tibi	12, 74/ 3
in winter: and so	<b>fare</b>	many of us, God	12, 158/ 6
therefore here would it	<b>fare</b>	by the poor man	12, 180/ 28
so begin we to	<b>fare</b>	here indeed, and that	12, 192/ 11
First Chapter VINCENT Well	<b>fare</b>	your heart, good Uncle	12, 196/ 6
exquisite, and less superfluous	<b>fare</b>	, with fewer surfeits and	12, 210/ 10
everlasting liberty. VINCENT Well	<b>fare</b>	you, good Uncle, this	12, 255/ 2
at all. ANTHONY Well	<b>fare</b>	thine heart, good Cousin	12, 262/ 20
woman too, that after	<b>fare</b>	full well. And then	12, 278/ 4
it, and afterward yet	<b>fare</b>	full well. And yet	12, 278/ 18
of gold. These folk	<b>fare</b>	, Cousin, as Aesop telleth	12, 285/ 19
fear me, it would	<b>fare</b>	by myself and many	12, 295/ 14
you and me it	<b>fared</b>	, as it did once	12, 79/ 29
at the leastwise so	<b>fared</b>	now this wolf, which	12, 118/ 18
poor man, as it	<b>fared</b>	by the woman in	12, 180/ 29
been welcome, and have	<b>fared</b>	well, and should have	12, 285/ 25
and comfort by them,	<b>fareth</b>	like a man that	12, 15/ 11
stone still. And thus	<b>fareth</b>	it in the night's	12, 110/ 27
in my house." Thus	<b>fareth</b>	, lo, the scrupulous person	12, 113/ 9
from the ground: thus	<b>fareth</b>	it in this temptation	12, 154/ 22
the day before. Thus	<b>fareth</b>	it by the belly	12, 167/ 21
by the belly; thus	<b>fareth</b>	it by those parts	12, 167/ 21
And as for covetousness,	<b>fareth</b>	like the fire, the	12, 167/ 22
a farthing again: so	<b>fareth</b>	it, lo, sometimes with	12, 222/ 14
And I you also.	<b>Farewell</b>	, mine own good Cousin	12, 77/ 26
to bid you not	<b>farewell</b>	, but steal away from	12, 187/ 9
tale, and bid you	<b>farewell</b>	. For now begin I	12, 320/ 3
And thus, good Cousin,	<b>farewell</b>	, till God bring us	12, 320/ 27
no matter of a	<b>fart</b>	.) ANTHONY Cousin, in those	12, 296/ 2
leave himself not a	<b>farthing</b>	, but utterly lose all	12, 180/ 24
standeth sometimes for a	<b>farthing</b>	, is suddenly set up	12, 222/ 11
to stand for a	<b>farthing</b>	again: so fareth it	12, 222/ 13
man fully of that	<b>fashion</b>	. But surely such as	12, 44/ 20
but this continual discomfortable	<b>fashion</b>	of hers she so	12, 113/ 4
found in the first	<b>fashion</b>	, it were a token	12, 131/ 12
adventure after the plain	<b>fashion</b>	to fall into the	12, 135/ 2
even after the same	<b>fashion</b>	. And that might not	12, 144/ 5
good Christian order and	<b>fashion</b>	, and in setting other	12, 185/ 4
as a pure Christian	<b>fashion</b>	requireth, determined to abandon	12, 185/ 18

sing after their childish	<b>fashion</b>	the tune of the	12, 192/ 25
here of men's favorable	<b>fashion</b>	in their language toward	12, 194/ 23
himself sometimes in one	<b>fashion</b>	, sometimes in another, and	12, 200/ 14
him in some such	<b>fashion</b>	, as you might keep	12, 231/ 1
in any such hard	<b>fashion</b>	as we most abhor	12, 272/ 10
useth any such prisonly	<b>fashion</b>	of punishment, that point	12, 274/ 8
therefore not of like	<b>fashion</b>	as the other jailers	12, 274/ 18
which their fond froward	<b>fashion</b>	they sometimes fall in	12, 286/ 12
his old filthy voluptuous	<b>fashion</b>	, he will say, he	12, 307/ 19
fallen himself. For his	<b>fashion</b>	is to set his	12, 318/ 1
a custom of such	<b>fashioned</b>	behavior, fall in thereto	12, 15/ 1
Christian people after sundry	<b>fashions</b>	. He letteth them dwell	12, 190/ 24
in some of such	<b>fashions</b>	as yourself have spoken	12, 272/ 15
a full and a	<b>fast</b>	faith. And I pray	12, 13/ 31
and that holdeth he	<b>fast</b>	, be it never so	12, 15/ 12
coming upon him so	<b>fast</b>	, that foreseeing how much	12, 28/ 31
me money also to	<b>fast</b>	and watch and pray	12, 44/ 23
but if he go	<b>fast</b>	, and watch, and pray	12, 44/ 26
grace to amend, and	<b>fast</b>	, and watch, and pray	12, 45/ 2
adviseth every man to	<b>fast</b>	, to watch, and pray	12, 52/ 9
mean (ye may be	<b>fast</b>	and sure) to pray	12, 52/ 22
right thumb, not bind	<b>fast</b>	to, but let it	12, 63/ 13
meriteth in the very	<b>fast</b>	wealth and felicity of	12, 74/ 15
sure ground a very	<b>fast</b>	faith, whereby we believe	12, 75/ 8
temperance. But for to	<b>fast</b>	for penance, or to	12, 93/ 7
should have needed to	<b>fast</b>	whole forty days together	12, 95/ 21
the Lenten forty days	<b>fast</b>	, that these folk call	12, 95/ 24
he then that by	<b>fast</b>	faith and sure hope	12, 103/ 8
lack of full and	<b>fast</b>	belief of God's word	12, 109/ 8
them, and came so	<b>fast</b>	back to tell it	12, 110/ 14
me in penance to	<b>fast</b>	some part of this	12, 116/ 2
so unreasonable: for I	<b>fast</b>	none of it myself	12, 116/ 3
The priests make folk	<b>fast</b>	and put them to	12, 116/ 6
but either bind him	<b>fast</b>	in his bed, or	12, 143/ 26
own assent) bound him	<b>fast</b>	to a post, she	12, 144/ 14
sight, or bind him	<b>fast</b>	in his bed. And	12, 145/ 13
both broke I my	<b>fast</b>	even as you came	12, 157/ 12
soul beginneth to walk	<b>fast</b>	away. In these two	12, 167/ 2
when the world falleth	<b>fast</b>	unto them, because of	12, 170/ 27
Turk have it once	<b>fast</b>	in his possession, he	12, 193/ 8
settled ourselves upon a	<b>fast</b>	point long ago, than	12, 199/ 14
he would stand very	<b>fast</b>	. And I beseech our	12, 204/ 16
back mock him as	<b>fast</b>	, and loud laugh him	12, 212/ 16

stick still and hang	<b>fast</b>	, but the great humble	12, 225/ 9
all that fear full	<b>fast</b>	, and finally better abide	12, 246/ 9
the stocks, nor collared	<b>fast</b>	by the neck, and	12, 256/ 1
a pair of fetters	<b>fast</b>	riveted on his legs	12, 256/ 3
although the one lay	<b>fast</b>	locked in the stocks	12, 258/ 10
said nay, and held	<b>fast</b>	, where that beggar with	12, 260/ 9
lay by the feet	<b>fast</b>	in the stocks. Some	12, 275/ 2
to the church set	<b>fast</b>	by their cells, and	12, 276/ 24
him by night made	<b>fast</b>	by the jailer that	12, 277/ 14
here (the earth), bound	<b>fast</b>	upon their backs forever	12, 286/ 21
with hers, but lie	<b>fast</b>	bound in the midst	12, 286/ 23
turn into an habitual	<b>fast</b>	and deep-rooted purpose of	12, 294/ 9
his flesh, when he	<b>fasted</b>	and went clothed in	12, 95/ 25
her flesh, that she	<b>fasted</b>	all therefor. Nor Saint	12, 96/ 2
Nor Saint Paul that	<b>fasted</b>	so much, fasted not	12, 96/ 3
that fasted so much,	<b>fasted</b>	not all therefor neither	12, 96/ 3
cannot see where to	<b>fasten</b>	a stroke on us	12, 318/ 24
seem to him that	<b>fasteneth</b>	his fantasy therein, but	12, 211/ 17
more than many places.	<b>Fasting</b>	is better than eating	12, 57/ 15
all. And as for	<b>fasting</b>	or other affliction of	12, 93/ 4
begin to rebel. For	<b>fasting</b>	, they say, serveth to	12, 93/ 6
in Saxony, many cast	<b>fasting</b>	off, and all other	12, 93/ 13
was much part again	<b>fasting</b>	and all affliction for	12, 94/ 4
deeds. Leave your own	<b>fasting</b>	, therefore, and lean to	12, 94/ 16
their fasts on the	<b>fasting</b>	days, not of frailty	12, 94/ 23
where they say, that	<b>fasting</b>	serveth but for temperance	12, 95/ 18
so many years with	<b>fasting</b>	and praying in the	12, 95/ 30
places that prove the	<b>fasting</b>	not to be the	12, 96/ 4
one. % And that the	<b>fasting</b>	of one man may	12, 96/ 7
ieiunio" (without prayer and	<b>fasting</b>	). And therefore I marvel	12, 96/ 10
take this way against	<b>fasting</b>	and other bodily penance	12, 96/ 11
commandment of God this	<b>fasting</b>	, but an invention of	12, 116/ 5
thus stood he still	<b>fasting</b>	, till when he told	12, 117/ 31
Let us fall to	<b>fasting</b>	, to prayer, to almsdeed	12, 316/ 28
and thirst, in many	<b>fastings</b>	, in cold and nakedness	12, 310/ 29
men, your foolish Lenten	<b>fasts</b>	, and your peevish penance	12, 94/ 13
fell to break their	<b>fasts</b>	on the fasting days	12, 94/ 23
her health and her	<b>fat</b>	feeding should a little	12, 29/ 9
breakfast with a good	<b>fat</b>	goose. But when it	12, 115/ 19
had been a natural	<b>father</b>	. ANTHONY Mine own good	12, 4/ 5
Holy Spirit of his	<b>Father</b>	and himself; and them	12, 5/ 7
with them their inseparable	<b>Father</b>	(if you put full	12, 5/ 11
above, descending from the	<b>Father</b>	of lights). Therefore, feeling	12, 12/ 32

enjoined by his ghostly	<b>father</b>	in confession, or which	12, 36/ 19
we find of his	<b>father</b>	. And therefore, though he	12, 53/ 17
were buried where his	<b>father</b>	was, yet whether he	12, 53/ 18
the rest that his	<b>father</b>	did, through some secret	12, 53/ 19
yet, while the loving	<b>father</b>	bound him, and went	12, 55/ 2
equal bliss with his	<b>Father</b>	, yet as man merited	12, 66/ 10
glory of God his	<b>Father</b>	). Now if it so	12, 66/ 22
soul unto his holy	<b>Father</b>	in heaven. These prayers	12, 67/ 18
that a certain holy	<b>father</b>	, in making of a	12, 84/ 6
asleep. Which, when the	<b>father</b>	beheld, he dissembled their	12, 84/ 9
what wise that good	<b>father</b>	rebuked then their untoward	12, 84/ 13
the wolf came to	<b>Father</b>	Reynard (for that was	12, 115/ 25
came so late? "Forsooth,	<b>Father</b>	Reynard," quoth he, "I	12, 115/ 29
Nay, nay," quoth the	<b>Father</b>	Fox, "I am not	12, 116/ 3
you to do." "Forsooth,	<b>Father</b>	Fox," quoth the wolf	12, 116/ 13
then, no force," quoth	<b>Father</b>	Fox. But when he	12, 116/ 17
commanded by his ghostly	<b>father</b>	, that he should not	12, 117/ 27
the cause, his ghostly	<b>father</b>	came and informed him	12, 117/ 31
person, as was that	<b>father</b>	which Cassian writeth of	12, 131/ 1
of some virtuous ghostly	<b>father</b>	have such things often	12, 164/ 13
and hateth not his	<b>father</b>	and his mother, and	12, 174/ 25
the house of his	<b>Father</b>	many mansions, and happy	12, 175/ 8
make them naught, the	<b>father</b>	should then give them	12, 183/ 11
reverent behavior honor their	<b>father</b>	and mother, and also	12, 183/ 15
sustenance of our own	<b>father</b>	, his need may be	12, 183/ 17
great harm) in my	<b>father</b>	, and my mother too	12, 183/ 22
of King Agamemnon, her	<b>father</b>	, which he reserved for	12, 215/ 12
pain than her own	<b>father</b>	, which had been yet	12, 215/ 17
or countenance for her	<b>father</b>	, but that he had	12, 215/ 20
it was that her	<b>father</b>	had, the painter was	12, 215/ 23
known him, and his	<b>father</b>	before him too, break	12, 232/ 2
he did unto his	<b>Father</b>	, and shall thereupon be	12, 245/ 28
forsake us before his	<b>Father</b>	, and all the holy	12, 247/ 9
slave), rather than his	<b>Father</b>	should forsake us: we	12, 254/ 23
that man before the	<b>Father</b>	of heaven and all	12, 290/ 16
himself, and of his	<b>Father</b>	, and of his holy	12, 290/ 21
his name before my	<b>Father</b>	, and before his angels	12, 309/ 15
it was that his	<b>Father</b>	had provided for him	12, 311/ 22
gave up unto his	<b>Father</b>	his holy soul: after	12, 312/ 28
bed of his own	<b>father's</b>	wife: yet after that	12, 57/ 25
to ask this good	<b>father's</b>	counsel. And in that	12, 132/ 23
the towardness of the	<b>father's</b>	obedience. In Sampson all	12, 141/ 6
wonderful wealthful in his	<b>Father's</b>	house, exalteth not every	12, 246/ 13

widow, or a poor	<b>fatherless</b>	child, and rather suffer	12, 34/ 15
study again, where continual	<b>fatigation</b>	would make it dull	12, 82/ 21
see which is the	<b>fattest</b>	and yet for sixpence	12, 116/ 27
shall for that foul	<b>fault</b>	suffer our tribulation to	12, 15/ 18
their own well known	<b>fault</b>	, and that yet such	12, 24/ 16
for his own open	<b>fault</b>	. These tribulations, lo, and	12, 25/ 3
pain by his own	<b>fault</b>	, and also first against	12, 25/ 25
as he confesseth his	<b>fault</b>	, and applieth his will	12, 25/ 26
them go seek the	<b>fault</b>	and try it out	12, 26/ 12
humble knowledge of his	<b>fault</b>	, asking forgiveness of God	12, 26/ 28
over little for our	<b>fault</b>	, beseech him yet, nevertheless	12, 36/ 2
to find a little	<b>fault</b>	with him, and said	12, 80/ 15
But where you find	<b>fault</b>	, Uncle, that I speak	12, 81/ 25
as easily mend my	<b>fault</b>	, as I well know	12, 83/ 5
not be to my	<b>fault</b>	, as to praise it	12, 83/ 7
great part is the	<b>fault</b>	of pusillanimity, that is	12, 111/ 12
flee from him. This	<b>fault</b>	of pusillanimity maketh a	12, 111/ 19
souls in hell. This	<b>fault</b>	of pusillanimity and timorous	12, 111/ 23
conveyed from that evil	<b>fault</b>	into a much worse	12, 114/ 10
The fox for that	<b>fault</b>	, like a good discreet	12, 115/ 10
can I find no	<b>fault</b>	: you have used it	12, 117/ 5
edge, and found a	<b>fault</b>	that it was not	12, 128/ 9
thereof yet any little	<b>fault</b>	found in himself, or	12, 133/ 14
his that findeth that	<b>fault</b>	in his doctrine. Unto	12, 156/ 12
he by his own	<b>fault</b>	misfortuneth to fall, then	12, 165/ 9
now to find little	<b>fault</b>	therein, yea and some	12, 192/ 6
more glad to find	<b>fault</b>	, at every state of	12, 192/ 7
dare not find any	<b>fault</b>	with them that favor	12, 195/ 21
he fall in the	<b>fault</b>	of Saint Peter that	12, 196/ 13
yet a far greater	<b>fault</b>	in his painting, when	12, 215/ 18
he told him a	<b>fault</b>	therein. At the hearing	12, 218/ 1
grief unto me, the	<b>fault</b>	should be much in	12, 251/ 7
it should be; which	<b>fault</b>	of mine when I	12, 251/ 29
harm, nor find no	<b>fault</b>	therein. Wherefore, Uncle, in	12, 262/ 11
themselves by their own	<b>fault</b>	, as the drunken man	12, 286/ 25
pain imputed to his	<b>fault</b>	. VINCENT Surely, Uncle, this	12, 286/ 28
unlikely, and by their	<b>fault</b>	they fall in such	12, 287/ 2
forgiveth many folk the	<b>fault</b>	, yet to be the	12, 299/ 2
we be for our	<b>faultful</b>	lack of grace fain	12, 253/ 21
himself, and correcting the	<b>faults</b>	of their erroneous receipts	12, 11/ 6
since we seldom lack	<b>faults</b>	against God, worthy and	12, 27/ 21
cure of his other	<b>faults</b>	after. Howbeit, even in	12, 148/ 12
God, and confess his	<b>faults</b>	such as he can	12, 164/ 25

goods of fortune, riches,	<b>favor</b>	, and friends, fame, worldly	12, 10/ 1
they shall attain his	<b>favor</b>	, and for their pain	12, 10/ 24
out of God's gracious	<b>favor</b>	, while he perceiveth that	12, 16/ 24
that of his gracious	<b>favor</b>	he reject our folly	12, 22/ 3
judge wrong for his	<b>favor</b>	; such tribulations, lo, be	12, 34/ 18
fallen out of God's	<b>favor</b>	, and stand deep in	12, 43/ 30
may stand with God's	<b>favor</b>	, "Reddedit Deus Iob omnia	12, 47/ 14
reign; but that the	<b>favor</b>	of God persevered with	12, 53/ 8
hath hope of God's	<b>favor</b>	and remission of his	12, 68/ 25
got him much more	<b>favor</b>	and thanks of God	12, 74/ 25
a dirge), then after	<b>favor</b>	won therewithal, a man	12, 132/ 11
of money, or worldly	<b>favor</b>	, feign his revelations himself	12, 134/ 2
was, and God, for	<b>favor</b>	that he bareth him	12, 146/ 16
took him into his	<b>favor</b>	again, in his holy	12, 146/ 27
possessions, goods, authority, fame,	<b>favor</b>	, or hatred of the	12, 150/ 1
comfort thereof and God's	<b>favor</b>	increasing therewith, shall also	12, 152/ 10
were out of God's	<b>favor</b>	, because such horrible thoughts	12, 153/ 19
he is in God's	<b>favor</b>	, and that God assisteth	12, 153/ 23
of loss of God's	<b>favor</b>	therefor, is without necessity	12, 170/ 14
yet stand in God's	<b>favor</b>	therewith as Abraham did	12, 172/ 24
not despair of God's	<b>favor</b>	for the not doing	12, 176/ 4
nor out of God's	<b>favor</b>	. Howbeit you think, that	12, 179/ 13
with truth and the	<b>favor</b>	of God, but not	12, 183/ 8
so large toward the	<b>favor</b>	of the Turk's sect	12, 192/ 17
boldly spoken in the	<b>favor</b>	of Mahomet's sect, in	12, 193/ 5
fault with them that	<b>favor</b>	the Turk and his	12, 195/ 21
world of a worldly	<b>favor</b>	customably calleth them? For	12, 206/ 9
and grow into God's	<b>favor</b>	again. But when that	12, 206/ 25
in authority, by the	<b>favor</b>	of great princes, that	12, 222/ 15
though the great Turk	<b>favor</b>	you never so much	12, 233/ 16
year old, all the	<b>favor</b>	he can show you	12, 233/ 18
you, for all his	<b>favor</b>	, lose all. VINCENT Well	12, 233/ 20
that for all this	<b>favor</b>	showed him, and all	12, 265/ 5
that hath all this	<b>favor</b>	, or he that is	12, 265/ 17
by reason of this	<b>favor</b>	for a time we	12, 272/ 28
manner here of men's	<b>favorable</b>	fashion in their language	12, 194/ 23
used in the most	<b>favorable</b>	manner that it possibly	12, 257/ 2
them, and in very	<b>favorable</b>	wise entreat them (for	12, 257/ 6
the imprisonment never so	<b>favorable</b>	, yet were it in	12, 257/ 12
execution, he were so	<b>favorably</b>	handled that he were	12, 264/ 13
in the meanwhile so	<b>favorably</b>	handled, and suffered to	12, 264/ 28
me to be somewhat	<b>favored</b>	with a great man	12, 213/ 7
a proof that God	<b>favoreth</b>	idolatry, as that he	12, 53/ 24

idolatry, as that he	<b>favoreth</b>	prosperity; for Solomon was	12, 53/ 24
that mind of ours	<b>favoreth</b>	us, and will suffer	12, 278/ 24
we worldly friends, for	<b>fear</b>	of discomforting them, have	12, 3/ 14
as we do now	<b>fear</b>	, good experience and assay	12, 3/ 24
of this cruel Turk,	<b>fear</b>	to fall in far	12, 6/ 10
yet (which we more	<b>fear</b>	than all the remnant	12, 7/ 1
us are (as we	<b>fear</b>	) fallen to him, or	12, 7/ 3
to fall, and therefore	<b>fear</b>	all the worst, that	12, 7/ 14
here in this part	<b>fear</b>	that thing so sore	12, 7/ 26
long be, they shall	<b>fear</b>	it as much that	12, 7/ 28
by force, or by	<b>fear</b>	of the losing, be	12, 10/ 5
would save, under which	<b>fear</b>	fall all the same	12, 20/ 4
before. For we may	<b>fear</b>	loss of goods or	12, 20/ 5
of all with the	<b>fear</b>	of that thing, which	12, 20/ 9
is to wit, the	<b>fear</b>	of losing through deadly	12, 20/ 10
hath cause enough to	<b>fear</b>	and to think that	12, 31/ 1
because of our principal	<b>fear</b>	that I first spoke	12, 33/ 12
the matter of that	<b>fear</b>	, I purpose to touch	12, 33/ 15
courtesy hold my poor	<b>fear</b>	excused. And I beseech	12, 38/ 27
hath great cause of	<b>fear</b>	and heaviness that continueth	12, 40/ 17
it will be, I	<b>fear</b>	me, long ere he	12, 41/ 12
a great cause of	<b>fear</b>	and discomfort lest they	12, 43/ 29
say to them, I	<b>fear</b>	me that they flatter	12, 44/ 21
either for lucre or	<b>fear</b>	. Some of them think	12, 44/ 22
him; but so I	<b>fear</b>	me would he do	12, 44/ 24
for consideration of another	<b>fear</b>	. For seeing the man	12, 45/ 11
in the meanwhile, for	<b>fear</b>	lest when he would	12, 45/ 24
school. Surely thus, I	<b>fear</b>	me, fare there many	12, 46/ 8
but surely thus I	<b>fear</b>	me they do. Other	12, 46/ 11
resisting, and the great	<b>fear</b>	of falling, that many	12, 51/ 27
the tempest stood in	<b>fear</b>	of drowning, they prayed	12, 58/ 19
by nothing, saving worldly	<b>fear</b>	that may fall by	12, 61/ 3
pin-bank; then cometh his	<b>fear</b>	of his evil life	12, 61/ 9
his cumbered conscience, and	<b>fear</b>	of his heavy judgment	12, 61/ 10
were good, but I	<b>fear</b>	it very sore. Some	12, 62/ 6
of his heart with	<b>fear</b>	of death at hand	12, 67/ 5
sickness of sin, for	<b>fear</b>	of that thing to	12, 70/ 5
Job had a reverent	<b>fear</b>	unto God, God had	12, 74/ 18
heart is much in	<b>fear</b>	lest he die not	12, 76/ 20
gone, very few would	<b>fear</b>	God: but that yet	12, 83/ 24
neither; and surely for	<b>fear</b>	of that, you should	12, 88/ 25
but live in double	<b>fear</b>	. First, for it is	12, 98/ 6
them. But such as	<b>fear</b>	, lest that way be	12, 99/ 14

afear'd of the night's	<b>fear</b>	, nor of the arrow	12, 105/ 21
be afear'd of the	<b>fear</b>	of the night). By	12, 107/ 4
discomfortable and full of	<b>fear</b>	. And therefore by the	12, 107/ 10
therefore by the night's	<b>fear</b>	, here I understand the	12, 107/ 10
here called the night's	<b>fear</b>	. And it may be	12, 107/ 17
conveniently called the night's	<b>fear</b>	for two causes. The	12, 107/ 18
is called the night's	<b>fear</b>	, may be for that	12, 107/ 24
so casteth folk in	<b>fear</b>	, that of everything whereof	12, 107/ 25
their fantasy doubleth their	<b>fear</b>	, and maketh them often	12, 107/ 27
men in their night's	<b>fear</b>	, in their dark tribulation	12, 108/ 12
far in the greater	<b>fear</b>	, for lack of the	12, 108/ 24
that we should not	<b>fear</b>	those lions' whelps that	12, 109/ 3
prosperity we very little	<b>fear</b>	God for our soul	12, 109/ 9
our soul, our night's	<b>fear</b>	of adversity maketh us	12, 109/ 10
us very sore to	<b>fear</b>	the lion and his	12, 109/ 10
us with the night's	<b>fear</b>	of tribulation more to	12, 109/ 14
in that dark night's	<b>fear</b>	, than were he that	12, 109/ 18
of his body for	<b>fear</b>	of losing of his	12, 109/ 19
it in the night's	<b>fear</b>	of tribulation, in which	12, 110/ 27
our imagination much more	<b>fear</b>	than cause; for while	12, 110/ 30
night of tribulation, and	<b>fear</b>	it for a lion	12, 111/ 1
timore nocturno" (the night's	<b>fear</b>	thereof shall he nothing	12, 111/ 8
that in the night's	<b>fear</b>	one great part is	12, 111/ 12
he fleeth oftentimes for	<b>fear</b>	of that thing of	12, 111/ 15
conceit, which the night's	<b>fear</b>	by the devil hath	12, 112/ 5
it. And all this	<b>fear</b>	cometh by the devil's	12, 112/ 10
that of this night's	<b>fear</b>	we shall have no	12, 112/ 14
we shall have no	<b>fear</b>	at all. Of the	12, 112/ 14
forth by the night's	<b>fear</b>	, a very timorous daughter	12, 112/ 17
whining and puling for	<b>fear</b>	lest her mistress be	12, 112/ 25
yet with this fantastical	<b>fear</b>	of hers I would	12, 113/ 7
many times double the	<b>fear</b>	that he hath cause	12, 113/ 10
many times a great	<b>fear</b>	where there is no	12, 113/ 11
heaviness, unquiet, and in	<b>fear</b>	, full of doubt and	12, 113/ 22
consolation. With this night's	<b>fear</b>	the devil sore troubleth	12, 113/ 24
answered him again; for	<b>fear</b>	of deadly sin, if	12, 115/ 4
come no sooner, for	<b>fear</b>	lest you would for	12, 116/ 1
purpose, that the night's	<b>fear</b>	of a conscience somewhat	12, 119/ 32
are in the night's	<b>fear</b>	of their own scrupulous	12, 120/ 9
are in the troublous	<b>fear</b>	of their own scrupulous	12, 120/ 19
of the causes is	<b>fear</b>	, whereof upon some tokens	12, 120/ 28
the worst, that his	<b>fear</b>	did him sometime much	12, 121/ 12
while less of the	<b>fear</b>	of God's justice, and	12, 121/ 20

not dread this night's	<b>fear</b>	of scrupulosity, but shall	12, 121/ 25
kind of the night's	<b>fear</b>	, another daughter of pusillanimity	12, 122/ 1
kinds of the night's	<b>fear</b>	. ANTHONY Surely, Cousin, but	12, 122/ 8
sib to the night's	<b>fear</b>	: methinketh, on the other	12, 123/ 11
only faint heart and	<b>fear</b>	it cometh and groweth	12, 123/ 20
nature of tribulation and	<b>fear</b>	, and therefore fall they	12, 123/ 25
none fall thereto by	<b>fear</b>	, but that they have	12, 124/ 3
temptation came not of	<b>fear</b>	, but of high malice	12, 128/ 25
not all out of	<b>fear</b>	of him, lest his	12, 129/ 17
kind of the night's	<b>fear</b>	that I spoke of	12, 130/ 4
pusillanimity and very foolish	<b>fear</b>	. Take for the example	12, 130/ 14
by faint heart and	<b>fear</b>	, wherein a good part	12, 130/ 26
and that yourself somewhat	<b>fear</b>	his peril, and have	12, 132/ 22
told, wherefore himself should	<b>fear</b>	lest they be the	12, 133/ 15
an angel, as you	<b>fear</b>	, by the devil; that	12, 134/ 13
may thereby the less	<b>fear</b>	his death: and yet	12, 145/ 2
despair of heaven through	<b>fear</b>	, and in a weariness	12, 146/ 6
fall into Scylla, the	<b>fear</b>	of falling into Charybdis	12, 148/ 3
great loss, some for	<b>fear</b>	of horrible bodily harm	12, 148/ 24
as I said, for	<b>fear</b>	of worldly shame. One	12, 148/ 25
are naturally disposed to	<b>fear</b>	, he casteth sometimes such	12, 150/ 15
their natural inclination to	<b>fear</b>	) for his instrument, hath	12, 150/ 21
have fallen in a	<b>fear</b>	that they should so	12, 151/ 3
thinking thereon imprinted that	<b>fear</b>	so sore in their	12, 151/ 4
he will, if we	<b>fear</b>	his anger: for with	12, 153/ 6
he have cause to	<b>fear</b>	, yet feareth he more	12, 153/ 12
in effect but the	<b>fear</b>	of his own fantasy	12, 154/ 11
him with that continual	<b>fear</b>	(if he give the	12, 154/ 26
to dread this night's	<b>fear</b>	of this wicked temptation	12, 157/ 1
piece of the night's	<b>fear</b>	, and glad am I	12, 157/ 2
occupied. But now I	<b>fear</b>	, that except you make	12, 157/ 8
fall into the night's	<b>fear</b>	of pusillanimity, and doubting	12, 161/ 10
to stand in moderate	<b>fear</b>	always, whereof the scripture	12, 162/ 3
not): yet is overmuch	<b>fear</b>	perilous, and draweth toward	12, 162/ 6
gracious help, which immoderate	<b>fear</b>	and faint heart holy	12, 162/ 8
man therefore temper his	<b>fear</b>	with good hope, and	12, 162/ 10
that of necessity for	<b>fear</b>	of decaying the commonweal	12, 162/ 21
dinner over long. ANTHONY	<b>Fear</b>	not that, Cousin, I	12, 166/ 6
therewith, and begin to	<b>fear</b>	thereby, that they be	12, 170/ 3
and authority, and thereby	<b>fear</b>	the devil's arrow of	12, 170/ 8
stand ever in moderate	<b>fear</b>	, lest with waxing overbold	12, 170/ 12
trouble themselves with the	<b>fear</b>	of loss of God's	12, 170/ 14
and very great troublous	<b>fear</b>	doth there oftentimes arise	12, 170/ 25

though good folk that	<b>fear</b>	God take occasion of	12, 171/ 4
it yet. For I	<b>fear</b>	me that to the	12, 172/ 6
This is, Uncle, I	<b>fear</b>	me, very true, but	12, 172/ 11
to stand in great	<b>fear</b>	of damnation, nor I	12, 172/ 21
be delivered of that	<b>fear</b>	, as long as he	12, 172/ 22
rich and troubled with	<b>fear</b>	of damnation for the	12, 173/ 3
indeed. And yet I	<b>fear</b>	me, that such folk	12, 173/ 28
me, that such folk	<b>fear</b>	least; for they be	12, 173/ 29
a perilous dread and	<b>fear</b>	for the keeping of	12, 174/ 1
goods stand in great	<b>fear</b>	to offend God. For	12, 184/ 12
neither (let every man	<b>fear</b>	and think in this	12, 186/ 16
yet for all that	<b>fear</b>	, let him dwell therewith	12, 186/ 18
man tell. But I	<b>fear</b>	in good faith, Uncle	12, 188/ 11
feel it, when they	<b>fear</b>	it not. Howbeit, full	12, 189/ 7
be won after, I	<b>fear</b>	me, within very few	12, 193/ 11
were! I would little	<b>fear</b>	all the preparations that	12, 193/ 25
we be buried (I	<b>fear</b>	me) both twain. For	12, 194/ 15
any such thing, for	<b>fear</b>	of double peril that	12, 196/ 10
yet would I not	<b>fear</b>	for my part to	12, 196/ 25
stand full out of	<b>fear</b>	of falling, yet must	12, 198/ 19
faithless in half the	<b>fear</b>	, and half the harm	12, 201/ 22
you have cause to	<b>fear</b>	for, Cousin, for all	12, 202/ 23
have I cause to	<b>fear</b>	with you too, since	12, 202/ 24
in this case to	<b>fear</b>	, both for himself and	12, 202/ 26
is now. For I	<b>fear</b>	me that less than	12, 204/ 12
point, swerve therefrom for	<b>fear</b>	or for pain, may	12, 204/ 17
assay, where pain or	<b>fear</b>	should show them (as	12, 204/ 19
they see cause to	<b>fear</b>	it, while the thing	12, 205/ 10
little surety, and much	<b>fear</b>	, that thing of reason	12, 209/ 11
to care therefor, or	<b>fear</b>	the loss thereof, or	12, 209/ 13
in the getting, the	<b>fear</b>	in the keeping, and	12, 210/ 12
and some men for	<b>fear</b>	lest thieves should steal	12, 210/ 22
most perilous. For I	<b>fear</b>	me that we shall	12, 228/ 17
wealth dependeth. ANTHONY That	<b>fear</b>	I much, Cousin, too	12, 228/ 22
to themselves. And I	<b>fear</b>	me there be many	12, 235/ 2
men, than for any	<b>fear</b>	of God. But now	12, 235/ 4
all) when you shall	<b>fear</b>	(and not without great	12, 236/ 28
this world) if the	<b>fear</b>	of a little lack	12, 242/ 5
forsake, if that for	<b>fear</b>	they forsake the confessing	12, 243/ 29
here find I the	<b>fear</b>	that forceth mine heart	12, 245/ 15
great horror and the	<b>fear</b>	that our Savior had	12, 245/ 18
thereby stand in outrageous	<b>fear</b>	that he were falling	12, 246/ 8
standeth for all that	<b>fear</b>	full fast, and finally	12, 246/ 9

the beginning feeleth no	<b>fear</b>	at all. And yet	12, 246/ 11
his grace, and some	<b>fear</b>	of our own frailty	12, 247/ 24
shall need not to	<b>fear</b>	this incursion of this	12, 248/ 3
have no cause to	<b>fear</b>	this midday devil with	12, 248/ 16
forbid) hereafter either for	<b>fear</b>	or pain, for lack	12, 248/ 33
we should for the	<b>fear</b>	of worldly loss, or	12, 249/ 15
to forsake him for	<b>fear</b>	of that pain that	12, 249/ 21
you have (of the	<b>fear</b>	of bodily pain in	12, 249/ 26
affection of heavy sorrowful	<b>fear</b>	: let us examine the	12, 250/ 15
were it not for	<b>fear</b>	of the pains that	12, 252/ 27
wit hath, should for	<b>fear</b>	thereof shrink from the	12, 255/ 6
by whom we so	<b>fear</b>	to be put in	12, 259/ 26
of great horror and	<b>fear</b>	, both for the straitness	12, 262/ 5
can never be without	<b>fear</b>	, that either on the	12, 268/ 7
very sore dread and	<b>fear</b>	, and peradventure, in peril	12, 268/ 21
stock us, for any	<b>fear</b>	of escaping away. And	12, 272/ 22
crieth out, if he	<b>fear</b>	there would fall on	12, 275/ 7
I say, that our	<b>fear</b>	may imagine them much	12, 278/ 1
need; and counsel, I	<b>fear</b>	, availeth him little, if	12, 278/ 10
then see that the	<b>fear</b>	of hard handling should	12, 278/ 13
to forsake it for	<b>fear</b>	; we know very well	12, 279/ 3
And therefore if we	<b>fear</b>	imprisonment so sore, we	12, 279/ 9
than mad that we	<b>fear</b>	not most for the	12, 279/ 10
unkind cowards, as for	<b>fear</b>	of imprisonment sinfully to	12, 280/ 9
us everlasting liberty. The	<b>fear</b>	of shameful and painful	12, 280/ 15
feel (all men I	<b>fear</b>	me for the most	12, 281/ 6
fall even therefrom for	<b>fear</b>	. ANTHONY To this I	12, 281/ 8
ANTHONY The case, I	<b>fear</b>	me, Cousin, falleth not	12, 284/ 13
but that except the	<b>fear</b>	of shame, or sharp	12, 284/ 21
them loathe death, or	<b>fear</b>	death so sore, but	12, 285/ 1
to, be like, I	<b>fear</b>	me (but if they	12, 286/ 19
the persecution for the	<b>fear</b>	and dread of death	12, 288/ 1
so mad, as for	<b>fear</b>	of the rebuke that	12, 290/ 11
and hell, than for	<b>fear</b>	of a short worldly	12, 292/ 8
you say. But I	<b>fear</b>	me, when I hear	12, 295/ 6
Uncle, even so I	<b>fear</b>	me, it would fare	12, 295/ 14
into eternal fire for	<b>fear</b>	of death joined therewith	12, 296/ 27
this tottering stool: fantastical	<b>fear</b>	, false faith, false flattering	12, 297/ 25
it is a fantastical	<b>fear</b>	, that the man conceiveth	12, 297/ 26
have said: Dread and	<b>fear</b>	them that may slay	12, 298/ 13
forsaketh his faith for	<b>fear</b>	, is by the mouth	12, 298/ 30
a sudden braid for	<b>fear</b>	, or other affection unadvisedly	12, 299/ 6
yet) I very sore	<b>fear</b>	, that such a man	12, 299/ 13

vanquished upon a sudden	<b>fear</b>	. And yet by that	12, 300/ 1
scape from death, for	<b>fear</b>	of which he forsook	12, 300/ 24
he which for the	<b>fear</b>	of the violent death	12, 302/ 26
you, whom you should	<b>fear</b>	: Fear him, which when	12, 303/ 13
whom you should fear:	<b>Fear</b>	him, which when he	12, 303/ 13
the end again, the	<b>fear</b>	that we should have	12, 303/ 21
I say to you,	<b>fear</b>	him). Oh, good God	12, 303/ 22
think well thereon, the	<b>fear</b>	of all the Turk's	12, 304/ 17
And also he saith,	<b>Fear</b>	none of those things	12, 309/ 15
feeling either of the	<b>fear</b>	or the pain. For	12, 314/ 31
shall never need to	<b>fear</b>	. For either if we	12, 316/ 5
them long. If he	<b>fear</b>	us with exile and	12, 317/ 2
by his temptation with	<b>fear</b>	and force thereof into	12, 317/ 22
make us fall for	<b>fear</b>	. For till we fall	12, 317/ 27
to make us for	<b>fear</b>	, or for impatience to	12, 318/ 2
that (if we for	<b>fear</b>	of men will fall	12, 318/ 8
Christ's strength. In our	<b>fear</b>	, let us remember Christ's	12, 318/ 26
the intent that no	<b>fear</b>	should make us despair	12, 318/ 28
is it then for	<b>fear</b>	to flee from that	12, 319/ 11
no hell. But to	<b>fear</b>	, while the pain is	12, 319/ 15
which few years past	<b>feared</b>	it not at all	12, 7/ 27
dwell farther off. Greece	<b>feared</b>	not the Turk when	12, 7/ 29
your pain and very	<b>feared</b>	I was (till I	12, 78/ 16
every suspicious token, and	<b>feared</b>	so far the worst	12, 121/ 11
worldly calamities, that he	<b>feared</b>	should fall on himself	12, 130/ 21
cause wherefore they so	<b>feared</b>	it, but only that	12, 149/ 9
and nevertheless ever they	<b>feared</b>	they should. And wherefore	12, 149/ 14
And wherefore they so	<b>feared</b>	, neither of them both	12, 149/ 15
and some fall so	<b>feared</b>	thereof, that even in	12, 161/ 9
cause to be very	<b>feared</b>	indeed. And yet I	12, 173/ 28
somewhat you be more	<b>feared</b>	than I, and of	12, 202/ 9
persecution, we be more	<b>feared</b>	to lose it? For	12, 207/ 21
suffer us to be	<b>feared</b>	with them to prove	12, 247/ 22
you therefor!) if we	<b>feared</b>	not further besides imprisonment	12, 280/ 18
we would wax so	<b>feared</b>	of that sight, that	12, 315/ 19
that most need hath	<b>fearest</b>	least of all, that	12, 20/ 9
without, and then he	<b>feareth</b>	that he be never	12, 113/ 14
that he not only	<b>feareth</b>	more than he needeth	12, 153/ 8
he needeth, but also	<b>feareth</b>	where he needeth not	12, 153/ 9
cause to fear, yet	<b>feareth</b>	he more than he	12, 153/ 12
trust in him. He	<b>feareth</b>	also where he needeth	12, 153/ 18
duty conveniently well, and	<b>feareth</b>	nothing, but that the	12, 161/ 31
his two fetters, and	<b>feareth</b>	not his feet for	12, 275/ 5

substance, that he less	<b>feareth</b>	the loss of his	12, 281/ 15
of our heart a	<b>fearful</b>	imagination of this terrible	12, 6/ 23
carried into Turkey. These	<b>fearful</b>	heaps of perils lie	12, 7/ 13
other side with the	<b>fearful</b>	dread of hell. And	12, 8/ 30
any tribulation be a	<b>fearful</b>	sign of God's indignation	12, 49/ 13
found that the great	<b>fearful</b>	army of the Turks	12, 110/ 25
hardy, or timorous and	<b>fearful</b>	of courage. And after	12, 150/ 5
casteth sometimes such a	<b>fearful</b>	imagination in their mind	12, 150/ 15
the man toward that	<b>fearful</b>	affection, and as well	12, 151/ 25
I made not this	<b>fearful</b>	night so long, but	12, 157/ 15
too uncomfortable and too	<b>fearful</b>	for pride), but in	12, 157/ 22
man that is always	<b>fearful</b>	): and Saint Paul saith	12, 162/ 5
God, and upon the	<b>fearful</b>	pains of hell, and	12, 164/ 1
further unto a more	<b>fearful</b>	judgment, whereof at his	12, 268/ 18
stand in the most	<b>fearful</b>	and in the most	12, 270/ 6
to master that affection	<b>fearful</b>	and sensual and though	12, 282/ 21
as we conceive the	<b>fearful</b>	pains of hell (howbeit	12, 305/ 17
to make us a	<b>fearful</b>	noise, if yon should	12, 315/ 12
hath lain so long,	<b>fearing</b>	to be beaten at	12, 46/ 1
Uncle, against these horrible	<b>fears</b>	of these terrible tribulations	12, 7/ 19
heaping of your manifold	<b>fears</b>	, myself began to feel	12, 8/ 19
of all the other	<b>fears</b>	the most horrible: that	12, 122/ 13
the house of a	<b>feast</b>	. For in that house	12, 69/ 14
to be at a	<b>feast</b>	? Whereto soundeth this comparison	12, 70/ 16
and yet maketh more	<b>feast</b>	in heaven at one	12, 90/ 24
play masteries at a	<b>feast</b>	. Of the law of	12, 136/ 8
own head at the	<b>feast</b>	of the Philistines. Now	12, 140/ 15
the ceremonies of the	<b>feast</b>	, in which he first	12, 190/ 4
full merry at the	<b>feast</b>	, and the daughter of	12, 279/ 20
sitteth he with great	<b>feast</b>	in heaven at God's	12, 279/ 22
to a great solemn	<b>feast</b>	that it pleased him	12, 285/ 21
came not at his	<b>feast</b>	, where he said she	12, 285/ 25
go to the great	<b>feast</b>	that God prepareth in	12, 286/ 17
upon our own gluttonous	<b>feasting</b>	, or a man that	12, 25/ 2
thee, and under his	<b>feathers</b>	shalt thou trust). Lo	12, 103/ 15
shall be under his	<b>feathers</b>	); that is, to wit	12, 103/ 30
sit under his heavenly	<b>feathers</b>	, the Prophet saith yet	12, 105/ 2
them out of their	<b>feathers</b>	ready plucked, and see	12, 116/ 26
of Galen, De Differentiis	<b>Febrium</b>	, is ready to be	12, 89/ 22
ac indica mihi quid	<b>feceris</b>	, et ne abscondas" (Mine	12, 26/ 17
they never so full	<b>fed</b>	to bed, yet evermore	12, 167/ 18
be they to be	<b>fed</b>	again as they were	12, 167/ 19
there some fools so	<b>fed</b>	with this fond fantasy	12, 212/ 18

whereas, with a very	<b>feeble</b>	faith and a faint	12, 13/ 22
all these comforts so	<b>feeble</b>	, that he is fain	12, 18/ 12
hath pity upon our	<b>feeble</b>	infirmities), and shall not	12, 97/ 22
to wit, faint and	<b>feeble</b>	stomach, by which a	12, 111/ 13
in his tribulation for	<b>feeble</b>	heart first impatient, and	12, 111/ 20
his heart was too	<b>feeble</b>	to bear the beholding	12, 130/ 20
strong-hearted or faint and	<b>feeble</b>	of spirit, bold and	12, 150/ 4
alas! our faint and	<b>feeble</b>	faith with our love	12, 205/ 3
how faint and how	<b>feeble</b>	he may hap to	12, 245/ 1
follow and are too	<b>feeble</b>	to refrain, and then	12, 253/ 22
carnal hearts hath so	<b>feeble</b>	and so faint a	12, 308/ 15
then these faithless or	<b>feeble-faithed</b>	folk, that to avoid	12, 304/ 11
esse pusillanimis" (Be not	<b>feeble-hearted</b>	or timorous). Let such	12, 162/ 9
bold, remember our own	<b>febleness</b>	. When we feel us	12, 318/ 25
be we stronger or	<b>feebler</b>	against the terror of	12, 282/ 18
with God's help the	<b>feeblest</b>	of them all was	12, 316/ 18
was first about to	<b>feed</b>	upon them, and whet	12, 119/ 3
deceive her so and	<b>feed</b>	her forth with delays	12, 128/ 13
that setteth his delight,	<b>feedeth</b>	himself but with wind	12, 212/ 6
out for the better	<b>feeding</b>	of our faith; then	12, 13/ 15
health and her fat	<b>feeding</b>	should a little longer	12, 29/ 9
feel, and in the	<b>feeding</b>	and fostering whereof we	12, 108/ 27
we can fall to	<b>feeding</b>	. Which done, you know	12, 187/ 7
comfortless, make me now	<b>feel</b>	and perceive what a	12, 5/ 17
what harm other folk	<b>feel</b>	, but each part suffereth	12, 8/ 12
fears, myself began to	<b>feel</b>	, that there should much	12, 8/ 19
the body not to	<b>feel</b>	that it feeleth, all	12, 10/ 8
to good men, to	<b>feel</b>	in themselves the conflict	12, 20/ 31
he feeleth his neighbor	<b>feel</b>	before him, pitieth little	12, 58/ 12
would not let him	<b>feel</b>	it in five days	12, 63/ 7
us, that we may	<b>feel</b>	such a savor in	12, 84/ 27
shall not fail to	<b>feel</b>	then that strange case	12, 88/ 4
very strange thing to	<b>feel</b>	the head hot while	12, 88/ 15
the flesh, when we	<b>feel</b>	it wax wanton and	12, 93/ 5
which we see and	<b>feel</b>	, and in the feeding	12, 108/ 26
be that a man	<b>feel</b>	himself such indeed, as	12, 161/ 19
fall unto them, and	<b>feel</b>	the devil in like	12, 170/ 2
or other they suddenly	<b>feel</b>	it, when they fear	12, 189/ 7
in persecution, though he	<b>feel</b>	himself in an horror	12, 244/ 23
how loath soever we	<b>feel</b>	our flesh thereto) rather	12, 247/ 7
you speak of, we	<b>feel</b>	nothing at all. And	12, 262/ 8
the other, for they	<b>feel</b>	no harm, nor find	12, 262/ 10
our comfort, that we	<b>feel</b>	(all men I fear	12, 281/ 5

so faint, that we	<b>feel</b>	ourselves at the point	12, 281/ 7
having of pain he	<b>feel</b>	it not. For, but	12, 293/ 1
therewith, that we shall	<b>feel</b>	great strength therein and	12, 296/ 25
that they think they	<b>feel</b>	sharp knives cut a-two	12, 302/ 15
out and think they	<b>feel</b>	within the brainpan, their	12, 302/ 16
time they cough, they	<b>feel</b>	a sharp sword swap	12, 302/ 18
be impassible, and never	<b>feel</b>	harm: yet if he	12, 307/ 12
say, after this life,	<b>feel</b>	that horrible abomination in	12, 307/ 28
on us. When we	<b>feel</b>	us too bold, remember	12, 318/ 25
own feebleness. When we	<b>feel</b>	us too faint, remember	12, 318/ 26
now begin I to	<b>feel</b>	myself somewhat weary. VINCENT	12, 320/ 4
to feel that it	<b>feeleth</b>	, all the wit in	12, 10/ 8
pain that the body	<b>feeleth</b>	nor with occasions of	12, 10/ 10
in this, when he	<b>feeleth</b>	in himself a desire	12, 14/ 6
the pain that he	<b>feeleth</b>	his neighbor feel before	12, 58/ 12
his gift, wherein he	<b>feeleth</b>	ease, and may be	12, 68/ 7
him but himself, which	<b>feeleth</b>	how far forth he	12, 87/ 24
less affliction that he	<b>feeleth</b>	in his soul, the	12, 98/ 18
side, if he that	<b>feeleth</b>	himself against his will	12, 152/ 20
intent when a man	<b>feeleth</b>	such an horror of	12, 246/ 6
that in the beginning	<b>feeleth</b>	no fear at all	12, 246/ 11
hurt in a fray	<b>feeleth</b>	not sometimes his wound	12, 314/ 25
Father of lights). Therefore,	<b>feeling</b>	our faith by many	12, 13/ 1
yet in such tribulation,	<b>feeling</b>	their own frailty so	12, 26/ 4
except that the sensual	<b>feeling</b>	of bodily pleasure you	12, 68/ 9
yea and diminish his	<b>feeling</b>	too therein, that he	12, 145/ 1
many great inconveniences, and	<b>feeling</b>	the devil therewith offering	12, 161/ 7
and as painful in	<b>feeling</b>	, as those. For he	12, 274/ 19
his, to have the	<b>feeling</b>	of some little part	12, 308/ 8
and so faint a	<b>feeling</b>	, and our dull worldly	12, 308/ 15
veins and sinews, new	<b>feeling</b>	with the cruel stretching	12, 312/ 20
four parts of the	<b>feeling</b>	either of the fear	12, 314/ 31
up again upon his	<b>feet</b>	, and so strengthen him	12, 146/ 22
prostrate, as at the	<b>feet</b>	of Almighty God, verily	12, 164/ 23
set him on his	<b>feet</b>	in the state of	12, 165/ 11
he lay by the	<b>feet</b>	fast in the stocks	12, 275/ 2
and feareth not his	<b>feet</b>	for stumbling at a	12, 275/ 5
warm, both under the	<b>feet</b>	and round about the	12, 277/ 10
shall fall to my	<b>feet</b>	and forget altogether. But	12, 295/ 7
these are the three	<b>feet</b>	of this tottering stool	12, 297/ 25
his holy hands and	<b>feet</b>	, and in this horrible	12, 312/ 23
side round about our	<b>feet</b>	, that as we stood	12, 315/ 17
much: then may you	<b>feign</b>	some secret friend of	12, 132/ 21

money, or worldly favor,	<b>feign</b>	his revelations himself and	12, 134/ 2
yet, if you list,	<b>feign</b>	that your secret friend	12, 134/ 10
since the devil may	<b>feign</b>	himself God, and with	12, 137/ 5
Jupiter (whom the poets	<b>feign</b>	for the great God	12, 285/ 20
weening they were but	<b>feigned</b>	tales, I shall put	12, 129/ 10
them, and show the	<b>feigned</b>	from the true minded	12, 226/ 28
tale were not all	<b>feigned</b>	. For I think verily	12, 286/ 5
Aesop meant by that	<b>feigned</b>	fable to touch the	12, 286/ 8
it is but a	<b>feigned</b>	faith for a man	12, 298/ 19
game, pleasure, wealth, and	<b>felicity</b>	. For they that so	12, 41/ 21
very fast wealth and	<b>felicity</b>	of heaven, than our	12, 74/ 15
lots; when the lot	<b>fell</b>	upon the very man	12, 26/ 12
such a surfeit we	<b>fell</b>	in such a sickness	12, 27/ 18
and beautifieth her fair	<b>fell</b>	with the color of	12, 29/ 15
parts, I mean, as	<b>fell</b>	before to fight for	12, 38/ 9
his miscreant wife, he	<b>fell</b>	into the maintenance of	12, 53/ 15
and necromancy, and yet	<b>fell</b>	he to such folly	12, 62/ 10
counsel of God, and	<b>fell</b>	to seek counsel of	12, 62/ 26
first when he thrice	<b>fell</b>	prostrate in his agony	12, 67/ 4
four fits: but after	<b>fell</b>	there on me one	12, 88/ 11
brought in, that some	<b>fell</b>	to break their fasts	12, 94/ 23
should fall thereto, then	<b>fell</b>	he yet in a	12, 117/ 25
off that scruple, and	<b>fell</b>	mannerly to his meat	12, 117/ 33
proud mind and a	<b>fell</b>	, as those two virtues	12, 127/ 16
you see that he	<b>fell</b>	suddenly into the deep	12, 168/ 24
was offered him, she	<b>fell</b>	in hand with him	12, 219/ 25
of his fellows, he	<b>fell</b>	in deliberation with him	12, 294/ 22
increase of our terror,	<b>fell</b>	all at once in	12, 315/ 10
fare like a fond	<b>fellow</b>	, that going toward his	12, 41/ 22
of that other fond	<b>fellow</b>	, as there is distance	12, 41/ 27
every poor beggar his	<b>fellow</b>	. VINCENT That will be	12, 162/ 27
this beggar met his	<b>fellow</b>	now, while his gay	12, 163/ 10
take him for his	<b>fellow</b>	still? And were he	12, 163/ 11
better than the beggar's	<b>fellow</b>	. And less than thus	12, 163/ 25
might be made his	<b>fellow</b>	. And he that well	12, 164/ 6
of you, some good	<b>fellow</b>	should have lent him	12, 214/ 30
I pray thee, good	<b>fellow</b>	, when thou say grace	12, 218/ 18
your service no parting	<b>fellow</b>	. "Quae societas lucis ad	12, 230/ 6
see in length. His	<b>fellows</b>	being examined said that	12, 110/ 13
doth other of her	<b>fellows</b>	, and so letteth her	12, 112/ 23
for such of his	<b>fellows</b>	as he knoweth meet	12, 120/ 26
sick, I heard his	<b>fellows</b>	that then looked unto	12, 121/ 7
wont to be our	<b>fellows</b>	, for silly poor pismires	12, 158/ 13

us, many of these	<b>fellows</b>	that are meet for	12, 195/ 6
for fighting with his	<b>fellows</b>	, put up in a	12, 269/ 12
to fighting with his	<b>fellows</b>	, or do some other	12, 272/ 14
with another of his	<b>fellows</b>	, he fell in deliberation	12, 294/ 22
the chief of that	<b>fellowship</b>	, but also grown greatly	12, 176/ 17
Christi ad Belial?" (What	<b>fellowship</b>	is there between light	12, 230/ 7
attainted of treason or	<b>felony</b>	, and after judgment given	12, 264/ 3
were gone, when I	<b>felt</b>	myself (to say the	12, 79/ 21
case, which my body	<b>felt</b>	once in a great	12, 88/ 5
impossible; for I suddenly	<b>felt</b>	myself verily both hot	12, 88/ 13
my soul! I sensibly	<b>felt</b>	, and right painfully too	12, 88/ 17
and dreamed that I	<b>felt</b>	it so. VINCENT This	12, 89/ 7
I say, as myself	<b>felt</b>	my body then both	12, 90/ 11
the other hand he	<b>felt</b>	the edge, and found	12, 128/ 9
than he, that never	<b>felt</b>	it, would ween. And	12, 160/ 18
sorry too, when we	<b>felt</b>	in our affection those	12, 240/ 27
such manner of grudging	<b>felt</b>	in your sensual parts	12, 245/ 21
pain that we never	<b>felt</b>	, nor never was falling	12, 249/ 21
but if it be	<b>felt</b>	, it is pardie, no	12, 293/ 1
his truth shall so	<b>fence</b>	him round about, that	12, 111/ 6
already, and let us	<b>fence</b>	us with faith, and	12, 318/ 18
man, is so surely	<b>fenced</b>	in round about with	12, 108/ 16
tentatione proventum ut possitis	<b>ferre</b>	" (God is), saith the	12, 247/ 19
supra id quod potestis	<b>ferre</b>	, sed dat etiam cum	12, 278/ 28
season a goodly fair	<b>fervent</b>	fever, that maketh her	12, 29/ 14
himself hap upon a	<b>fervent</b>	longing for the thing	12, 51/ 21
and that at their	<b>fervent</b>	prayer God by miracle	12, 58/ 17
it, made such a	<b>fervent</b>	commotion in his blessed	12, 67/ 6
two very devout and	<b>fervent</b>	prayers he made. The	12, 67/ 15
promise, that in the	<b>fervent</b>	heat of temptation or	12, 103/ 17
painful tribulation. In the	<b>fervent</b>	heat, I say therefore	12, 103/ 22
cometh thereto, the more	<b>fervent</b>	and the more greedy	12, 167/ 23
percase far the more	<b>fervent</b>	contemplation by reason of	12, 185/ 10
in our days as	<b>fervent</b>	as it hath been	12, 204/ 23
our hearts such a	<b>fervent</b>	longing for them, that	12, 307/ 1
of experience in the	<b>fervent</b>	grief of a sore	12, 307/ 25
toward God, for such	<b>fervent</b>	love, and inestimable kindness	12, 313/ 9
fantasies, but falleth more	<b>fervently</b>	to them than before	12, 61/ 18
suffer the strength and	<b>fervor</b>	of our faith to	12, 13/ 8
clearer conscience in the	<b>fervor</b>	of their tribulation, in	12, 28/ 17
holy martyrs in the	<b>fervor</b>	of their torment, shall	12, 67/ 21
of old time the	<b>fervor</b>	of faith to suffer	12, 204/ 27
quench the great furious	<b>fervor</b>	of the pain that	12, 241/ 25

cannot serve. But the	<b>fervor</b>	of the Christian faith	12, 242/ 22
the most part) the	<b>fervor</b>	of our faith wax	12, 281/ 6
it hath the while	<b>festered</b>	in his body, and	12, 63/ 8
now, to seek and	<b>fetch</b>	comfort of them; or	12, 3/ 11
of tribulation shall we	<b>fetch</b>	from that high, great	12, 11/ 16
hand, than to go	<b>fetch</b>	it at his. Some	12, 59/ 14
when he cometh to	<b>fetch</b>	him, "Welcome, my Maker	12, 76/ 22
had happed you to	<b>fetch</b>	the counsel at some	12, 320/ 21
in that oration, he	<b>fetch</b>	a long sigh with	12, 216/ 1
keeping, to be readily	<b>fetch</b>	forth, when God calleth	12, 267/ 16
of which they were	<b>fetch</b>	and whipped for the	12, 291/ 6
every man whom it	<b>fetcheth</b>	hence by force against	12, 301/ 23
displeasure were bolted and	<b>fettered</b>	, and laid in a	12, 265/ 13
hath his one foot	<b>fettered</b>	with the gout, lieth	12, 275/ 6
yet a pair of	<b>fetters</b>	fast riveted on his	12, 256/ 3
the stocks, or strike	<b>fetters</b>	on his legs, or	12, 274/ 9
danceth in his two	<b>fetters</b>	, and feareth not his	12, 275/ 5
a goodly fair fervent	<b>fever</b>	, that maketh her bones	12, 29/ 14
once in a great	<b>fever</b>	. VINCENT What strange case	12, 88/ 5
such a kind of	<b>fever</b>	indeed. VINCENT By our	12, 89/ 13
he hap, ere that	<b>fever</b>	be full cured, to	12, 147/ 24
the body before the	<b>fever</b>	could be cured: he	12, 147/ 27
further cure of the	<b>fever</b>	. And likewise, if the	12, 148/ 2
prisoners with an hot	<b>fever</b>	, as evil at his	12, 274/ 20
fewer surfeits and fewer	<b>fevers</b>	growing thereon to, were	12, 210/ 11
good Uncle, before a	<b>few</b>	years passed, that such	12, 3/ 9
of God, as very	<b>few</b>	be better in this	12, 3/ 23
so sore now, which	<b>few</b>	years past feared it	12, 7/ 26
The Turk is in	<b>few</b>	years wonderfully increased, and	12, 8/ 13
no case (except very	<b>few</b>	), but under a certain	12, 19/ 28
though to the multitude	<b>few</b>	) that for the kind	12, 31/ 10
wot well, not a	<b>few</b>	, and those are they	12, 44/ 11
think there are very	<b>few</b>	that can (if they	12, 65/ 16
as far gone, very	<b>few</b>	would fear God: but	12, 83/ 24
meet thereto, in so	<b>few</b>	as myself ween that	12, 85/ 16
after that time such	<b>few</b>	days again, as you	12, 86/ 1
speak but of very	<b>few</b>	. Howbeit hereafter if God	12, 86/ 12
in my days; and	<b>few</b>	men are there, of	12, 88/ 21
a man had in	<b>few</b>	days before cast off	12, 118/ 25
such stomachs than a	<b>few</b>	. Have you never heard	12, 124/ 27
a wealth of a	<b>few</b>	weeks he would ween	12, 163/ 12
so little, and so	<b>few</b>	, and their displeasures and	12, 168/ 30
multitude, there be very	<b>few</b>	, but that they long	12, 172/ 7

long to be, very	<b>few</b>	reserved also, but that	12, 172/ 8
think therein, with as	<b>few</b>	words as I conveniently	12, 173/ 25
Lord had at those	<b>few</b>	words outwardly spoken to	12, 176/ 23
so that for a	<b>few</b>	, she lost many. But	12, 181/ 4
by the body: how	<b>few</b>	escape and live, he	12, 191/ 12
us, which within these	<b>few</b>	years could no more	12, 192/ 4
fear me, within very	<b>few</b>	years. VINCENT But yet	12, 193/ 11
ween also that very	<b>few</b>	men can escape it	12, 197/ 29
for the body very	<b>few</b>	words shall serve us	12, 204/ 8
the compass of very	<b>few</b>	years in effect. And	12, 208/ 24
troth and methinketh very	<b>few</b>	there are of them	12, 220/ 14
displeasures neither small nor	<b>few</b>	, and of the losing	12, 222/ 31
that we shall find	<b>few</b>	(of such as have	12, 228/ 18
worldly goods of so	<b>few</b>	years, to cast yourself	12, 237/ 7
therefore our Savior in	<b>few</b>	words concluded and confuted	12, 237/ 11
boldly fought within so	<b>few</b>	hours before, and by	12, 245/ 5
I know, methinketh, as	<b>few</b>	of them, as you	12, 259/ 12
which I ween very	<b>few</b>	be) by some special	12, 261/ 29
affection happeth in very	<b>few</b>	, but that either the	12, 283/ 14
sight here of a	<b>few</b>	worldly wretches, it is	12, 290/ 5
remnant too. In far	<b>fewer</b>	years than three thousand	12, 208/ 15
less superfluous fare, with	<b>fewer</b>	surfeits and fewer fevers	12, 210/ 10
with fewer surfeits and	<b>fewer</b>	fevers growing thereon to	12, 210/ 11
a great office, commandeth	<b>fewer</b>	things and less labor	12, 220/ 22
him to be so	<b>fickle</b>	and so false of	12, 232/ 4
a sure way. For "	<b>Fidelis</b>	est Deus," saith Saint	12, 247/ 17
mouth of St. Paul, "	<b>Fidelis</b>	Deus, qui non patitur	12, 278/ 27
apostles, "Domine, adauge nobis	<b>fidem</b>	" (Lord, increase our faith	12, 13/ 6
quum venerit putas, inveniet	<b>fidem</b>	in terra?" (When the	12, 193/ 32
saith the scripture too: "	<b>Fides</b>	, spes, caritas: tria haec	12, 40/ 1
by fight in the	<b>field</b>	, by which the faithful	12, 201/ 20
taken prisoner upon the	<b>field</b>	, and in the hand	12, 257/ 3
and to the flinging	<b>fiend</b>	; the tribulation that God's	12, 63/ 20
flights of the wicked	<b>fiend</b>	, and gave him surely	12, 80/ 12
as it were, the	<b>fiend's</b>	train and persecution his	12, 100/ 19
this woman was so	<b>fiendish</b>	, that the devil perceiving	12, 124/ 16
unto him in very	<b>fierce</b>	anger: "By the Mass	12, 125/ 17
fire in wrath and	<b>fierce</b>	furious anger; so where	12, 150/ 13
be perceived, by his	<b>fierce</b>	, malicious persecution against the	12, 200/ 20
faithful soul, by his	<b>fierce</b>	, furious assault and incursion	12, 200/ 25
forth; but rigorously and	<b>fiercely</b>	gripe him by the	12, 268/ 13
Paul: "Qui volunt divites	<b>fieri</b>	, incidunt in tentationem et	12, 168/ 7
saith: "Qui volunt divites	<b>fieri</b>	, incidunt in tentationem, et	12, 170/ 29

saith, "Qui volunt divites	<b>fieri</b>	," etc. (They that will	12, 171/ 10
Timothy: "Qui volunt divites	<b>fieri</b>	, incidunt in tentationem, et	12, 223/ 30
horses and mules. "Nolite	<b>fieri</b>	sicut equus et mulus	12, 296/ 17
calling out of his	<b>fiero</b>	couch that Lazarus might	12, 55/ 18
than lukewarm, by the	<b>fiero</b>	affection that we bear	12, 205/ 4
is now more than	<b>fifteen</b>	years ago) I lay	12, 88/ 9
he was living here	<b>fifteen</b>	hundred year ago, he	12, 230/ 32
he telleth you plain	<b>fifteen</b>	hundred year ago his	12, 231/ 4
commending you, more than	<b>fifteen</b>	times as many as	12, 289/ 18
do. Other objections. The	<b>Fifteenth</b>	Chapter VINCENT But yet	12, 46/ 13
and destroy themselves. The	<b>Fifteenth</b>	Chapter VINCENT Verily, good	12, 122/ 5
up safe before. The	<b>Fifteenth</b>	Chapter ANTHONY Methinketh, Cousin	12, 238/ 4
if we had the	<b>fifteenth</b>	part of the love	12, 315/ 1
comfort in tribulation. The	<b>Fifth</b>	Chapter Howbeit, though the	12, 18/ 20
the last cast. The	<b>Fifth</b>	Chapter VINCENT Forsooth, Uncle	12, 91/ 3
wise man in the	<b>fifth</b>	chapter of Sapience, where	12, 158/ 22
goods of fortune The	<b>Fifth</b>	Chapter For first to	12, 206/ 2
be at this day	<b>fifty</b>	year old, all the	12, 233/ 17
strive against it, and	<b>fight</b>	withal, and by reason	12, 21/ 7
as fell before to	<b>fight</b>	for it. The third	12, 38/ 9
devil, our spiritual enemy,	<b>fight</b>	against man in both	12, 100/ 17
persecution his plain open	<b>fight</b>	. And therefore, will I	12, 100/ 20
the other, his open	<b>fight</b>	. First, of temptation in	12, 100/ 22
and of his open	<b>fight</b>	as many sundry poisoned	12, 101/ 2
saith: How couldst thou	<b>fight</b>	or wrestle therefor, if	12, 101/ 28
near unto thee, and	<b>fight</b>	against me whose hand	12, 104/ 26
a man with open	<b>fight</b>	and assault for a	12, 107/ 21
themselves in array to	<b>fight</b>	. And then were the	12, 110/ 5
The manner of the	<b>fight</b>	against this temptation must	12, 153/ 30
all whole in the	<b>fight</b>	, but sometimes also in	12, 154/ 30
of a wise warrior's	<b>fight</b>	, to flee from his	12, 155/ 1
his merit. The final	<b>fight</b>	is by invocation of	12, 155/ 15
followeth them not, the	<b>fight</b>	against them serveth a	12, 170/ 19
I mean, not by	<b>fight</b>	in the field, by	12, 201/ 20
they run together and	<b>fight</b>	; in this they dice	12, 273/ 10
or turn again and	<b>fight</b>	with her. Whereunto the	12, 294/ 24
he would turn and	<b>fight</b>	he were in no	12, 294/ 29
intend to stand and	<b>fight</b>	with him, even hand	12, 318/ 15
and that we shall	<b>fight</b>	with his strength that	12, 318/ 17
a good man that	<b>fighteth</b>	against it, and will	12, 103/ 21
displeasantly, and striveth and	<b>fighteth</b>	against them, he hath	12, 153/ 22
respited, he were, for	<b>fighting</b>	with his fellows, put	12, 269/ 12
unruly, and fall to	<b>fighting</b>	with his fellows, or	12, 272/ 13

rule. "Et ipse cognovit	<b>figmentum</b>	suum, et propiciatur infirmitatibus	12, 97/ 19
Joshua, saying unto him, "	<b>Fili</b>	mi, da gloriam Deo	12, 26/ 17
to the rich wretch: "	<b>fili</b>	, recordare quia recipisti bona	12, 55/ 21
kingdom of heaven, saying: "	<b>Filioli</b>	, quam difficult est confidentes	12, 171/ 26
matrem, et uxorem, et	<b>filios</b>	, et fratres, et sorores	12, 174/ 23
chastiseth. "Et flagellat omnem	<b>filium</b>	quem recipit" (And he	12, 42/ 30
other side, "flagellat omnem	<b>filium</b>	quem recipit" (He scourgeth	12, 48/ 11
eo quod et ipse	<b>filius</b>	sit habrahae" (This day	12, 179/ 9
according to Christ's words, "	<b>Filius</b>	hominis quum venerit putas	12, 193/ 32
et meos sermones, hunc	<b>Filius</b>	Hominis erubescet, quum venerit	12, 290/ 18
sake, sit cock-a-hoop and	<b>fill</b>	in all the cups	12, 99/ 11
bag by his side	<b>filled</b>	even full of gold	12, 163/ 7
for a bigger bag	<b>filled</b>	full of gold. These	12, 285/ 17
exciting the flesh to	<b>filthy</b>	, voluptuous living, the devil	12, 150/ 9
eating, drinking, and other	<b>filthy</b>	delight, and some he	12, 167/ 7
bear to our own	<b>filthy</b>	flesh, make us so	12, 205/ 5
set less by the	<b>filthy</b>	voluptuous appetites of the	12, 306/ 7
use there his old	<b>filthy</b>	voluptuous fashion, he will	12, 307/ 19
come, that these foul	<b>filthy</b>	pleasures shall be so	12, 307/ 22
of the other foul	<b>filthy</b>	lust, is ready to	12, 307/ 27
wit, the referring the	<b>final</b>	end of their comfort	12, 10/ 21
token, that toward our	<b>final</b>	salvation our Savior is	12, 16/ 31
that much increaseth our	<b>final</b>	reward in heaven, the	12, 75/ 20
despair and to the	<b>final</b>	destruction of himself a	12, 148/ 9
increase his merit. The	<b>final</b>	fight is by invocation	12, 155/ 15
after that (at the	<b>final</b>	judgment) your body too	12, 236/ 30
increase our faith). And,	<b>finally</b>	, let us consider by	12, 13/ 6
like to fall, or,	<b>finally</b>	, for no respect of	12, 24/ 10
upon his house, and	<b>finally</b>	upon his person, he	12, 26/ 14
kind which we shall	<b>finally</b>	speak of that I	12, 28/ 19
that rich man's bosom.	<b>Finally</b>	, good Uncle, this we	12, 47/ 20
written law also; that	<b>finally</b>	, by the means of	12, 53/ 15
no wealth at all.	<b>Finally</b>	, whensoever the wealthy man	12, 72/ 4
himself willingly suffereth, or	<b>finally</b>	such as he cannot	12, 86/ 21
that of those which	<b>finally</b>	do destroy themselves, there	12, 122/ 21
pride, that he hath	<b>finally</b>	persuaded him by some	12, 131/ 14
unto him. He is	<b>finally</b>	sad of that he	12, 153/ 20
thing or other therein.	<b>Finally</b>	, when Christ spoke so	12, 198/ 5
then offices, authority, and	<b>finally</b>	all the lands of	12, 203/ 25
him in another; and	<b>finally</b>	some that most praise	12, 212/ 15
upon them like dogs.	<b>Finally</b>	, the cost and charge	12, 222/ 3
courage in sin, and	<b>finally</b>	to fall into infidelity	12, 236/ 10
than evil kept, and	<b>finally</b>	, what unkindness it were	12, 244/ 8

fear full fast, and	<b>finally</b>	better abide the brunt	12, 246/ 9
our reward of God.	<b>Finally</b>	, if we remember the	12, 254/ 20
the fire before them.	<b>Finally</b>	, Cousin, to finish this	12, 279/ 26
lack of hope, or	<b>finally</b>	lack of wit. They	12, 283/ 15
he shall never hap	<b>finally</b>	to scape from death	12, 300/ 24
I never could yet	<b>find</b>	that ever those natural	12, 10/ 16
simple folk, as they	<b>find</b>	so foolish to put	12, 11/ 10
they cannot fail to	<b>find</b>	it. For God both	12, 15/ 27
after shall we well	<b>find</b>	that it shall turn	12, 22/ 5
I should hap to	<b>find</b>	a man that had	12, 32/ 4
this wretched world, they	<b>find</b>	no purgatory at all	12, 38/ 28
time of weeping; we	<b>find</b>	that our Savior himself	12, 42/ 17
or thrice, but never	<b>find</b>	we that he laughed	12, 42/ 18
good Uncle, this we	<b>find</b>	at our eye, and	12, 47/ 20
sin; whatsoever words you	<b>find</b>	in any prayer, they	12, 52/ 21
himself; and of this	<b>find</b>	we no amendment or	12, 53/ 17
or repentance, as we	<b>find</b>	of his father. And	12, 53/ 17
that doubteth thereof shall	<b>find</b>	it in Genesis of	12, 54/ 25
not be then they	<b>find</b>	a talk awhile with	12, 60/ 23
true) say that they	<b>find</b>	it otherwise. For in	12, 65/ 17
there as he may	<b>find</b>	mirth? Whereto draweth this	12, 70/ 18
justice, or if you	<b>find</b>	further any such other	12, 71/ 8
shall with this comfort	<b>find</b>	our hearts lighted, and	12, 76/ 16
very joyful that I	<b>find</b>	you so well refreshed	12, 79/ 11
end, she began to	<b>find</b>	a little fault with	12, 80/ 15
good. But where you	<b>find</b>	fault, Uncle, that I	12, 81/ 24
year, as we should	<b>find</b>	in the bethinking us	12, 85/ 1
last together. And I	<b>find</b>	it, if we should	12, 85/ 14
than we shall haply	<b>find</b>	meet thereto, in so	12, 85/ 16
and persecution, we may	<b>find</b>	that either of them	12, 100/ 13
a lion, we sometimes	<b>find</b>	well afterward in the	12, 111/ 2
The Thirteenth Chapter Therefore	<b>find</b>	I, that in the	12, 111/ 12
that he should suddenly	<b>find</b>	therein, be easily conveyed	12, 114/ 10
price thereof would well	<b>find</b>	some poor man with	12, 116/ 20
poulter's shop, where folk	<b>find</b>	them out of their	12, 116/ 26
raven, therein can I	<b>find</b>	no fault: you have	12, 117/ 5
And then shall he	<b>find</b>	without any doubt, that	12, 121/ 23
can either remember, or	<b>find</b>	: howbeit, one yet cometh	12, 122/ 11
it well, you shall	<b>find</b>	more such stomachs than	12, 124/ 26
intent never so shameful,	<b>find</b>	some yet whom their	12, 127/ 11
there may you soon	<b>find</b>	it: for myself have	12, 129/ 12
let: first must he	<b>find</b>	the means to search	12, 131/ 7
means to search and	<b>find</b>	out, whether the man	12, 131/ 8

whereof a man shall	<b>find</b>	many both here, and	12, 133/ 6
thing that himself shall	<b>find</b>	of his own invention	12, 134/ 24
of, so easily to	<b>find</b>	, that I need not	12, 136/ 12
prohibition. But since we	<b>find</b>	not the contrary, but	12, 136/ 18
too, though I cannot	<b>find</b>	the words by which	12, 139/ 14
his virginity: nor never	<b>find</b>	we, that God proved	12, 142/ 6
for him, I can	<b>find</b>	no further shift, but	12, 145/ 12
his comfort, he may	<b>find</b>	ways enough in such	12, 148/ 13
that most wroth. You	<b>find</b>	in some places of	12, 153/ 3
and also you shall	<b>find</b>	this night and this	12, 157/ 13
nights, so shall you	<b>find</b>	that I made not	12, 157/ 15
have any substance, that	<b>find</b>	I no commandment of	12, 175/ 7
by the faith; they	<b>find</b>	the means sometimes to	12, 191/ 19
devil, begin now to	<b>find</b>	little fault therein, yea	12, 192/ 6
may, more glad to	<b>find</b>	fault, at every state	12, 192/ 7
thou that he shall	<b>find</b>	faith in the earth	12, 194/ 2
ween well dare not	<b>find</b>	any fault with them	12, 195/ 21
I should hap to	<b>find</b>	one or two more	12, 196/ 24
thereupon and where they	<b>find</b>	in the thinking thereon	12, 198/ 13
the crown. ANTHONY We	<b>find</b>	, Cousin Vincent, in full	12, 208/ 22
days, than they could	<b>find</b>	in their heart to	12, 210/ 21
saw that he could	<b>find</b>	no words of praise	12, 215/ 26
Howbeit, they that cannot	<b>find</b>	in their heart to	12, 219/ 2
faith: here, Uncle, I	<b>find</b>	it, as you said	12, 228/ 16
me that we shall	<b>find</b>	few (of such as	12, 228/ 18
to lose) that shall	<b>find</b>	in their hearts so	12, 228/ 18
person yourself, you should	<b>find</b>	him as shamefast as	12, 232/ 8
sect, you may not	<b>find</b>	them both like false	12, 232/ 25
For now may they	<b>find</b>	sure places to lay	12, 238/ 12
Turk's army shall never	<b>find</b>	it out. VINCENT Marry	12, 238/ 13
thieves may hap to	<b>find</b>	it out in any	12, 239/ 11
our Savior shall we	<b>find</b>	full true: "Ubi thesaurus	12, 241/ 11
shall (that once done)	<b>find</b>	our hearts so conversant	12, 241/ 21
he may hap to	<b>find</b>	himself when he shall	12, 245/ 1
unto my flesh, here	<b>find</b>	I the fear that	12, 245/ 14
not wit where, nor	<b>find</b>	the means to come	12, 251/ 4
And then if I	<b>find</b>	my mind much offended	12, 251/ 12
me, and that I	<b>find</b>	it a great pain	12, 251/ 27
ween he shall then	<b>find</b>	his liberty much less	12, 253/ 7
and then shall we	<b>find</b>	in our natural freedom	12, 253/ 22
castle, and we shall	<b>find</b>	that the straitest kept	12, 261/ 18
feel no harm, nor	<b>find</b>	no fault therein. Wherefore	12, 262/ 10
faith though I cannot	<b>find</b>	answers convenient, wherewith to	12, 262/ 11

it, that possibly can	<b>find</b>	any way, whereby they	12, 266/ 23
at shall we never	<b>find</b>	: so that he needeth	12, 272/ 21
it well, we shall	<b>find</b>	this general prison of	12, 275/ 9
pleasure, that they cannot	<b>find</b>	in their hearts to	12, 286/ 10
of leaving that house,	<b>find</b>	in their heart with	12, 286/ 16
this life we should	<b>find</b>	a far better; mine	12, 288/ 6
But now whensoever they	<b>find</b>	a servant such, as	12, 291/ 15
words can I none	<b>find</b>	that should have any	12, 294/ 14
say, can I none	<b>find</b>	, wherewith I might reasonably	12, 294/ 16
bitch might happen to	<b>find</b>	him again, at such	12, 294/ 26
in the peril to	<b>find</b>	his natural death more	12, 303/ 1
love, that we should	<b>find</b>	ourselves not only content	12, 313/ 4
pastime of worldly fantasies,	<b>findeth</b>	in a greater pain	12, 18/ 11
if he do; then	<b>findeth</b>	it the wretch no	12, 61/ 13
yet, Cousin, he that	<b>findeth</b>	himself in that case	12, 97/ 24
thereunto: and where he	<b>findeth</b>	some folk full of	12, 150/ 11
anger; so where he	<b>findeth</b>	some folk which through	12, 150/ 13
this temptation. The devil	<b>findeth</b>	the man of his	12, 154/ 22
than with his that	<b>findeth</b>	that fault in his	12, 156/ 11
And yet where he	<b>findeth</b>	good tokens and likelihood	12, 162/ 23
than he that evil	<b>findeth</b>	them. These things though	12, 223/ 13
come thereat, and either	<b>findeth</b>	a way that men	12, 246/ 19
very truth, my mind	<b>findeth</b>	not itself satisfied in	12, 262/ 13
a study, for the	<b>finding</b>	of some exquisite praise	12, 213/ 26
her, and had his	<b>finding</b>	there much part of	12, 277/ 19
the man must of	<b>fine</b>	force abide and endure	12, 201/ 15
them) be never one	<b>finger</b>	breadth of space, nor	12, 5/ 12
the tip of the	<b>finger</b>	(for hand would there	12, 80/ 9
fantasy. For if his	<b>finger</b>	do but ache of	12, 219/ 5
boy blow upon his	<b>finger</b>	. The little commodity that	12, 219/ 8
water falling from his	<b>finger's</b>	end, a little cool	12, 55/ 19
and never defile the	<b>fingers</b>	, to put flax unto	12, 160/ 21
the gout in their	<b>fingers</b>	, he wringeth them by	12, 274/ 25
convivii. In illa enim	<b>finis</b>	cunctorum admonetur homo, et	12, 69/ 12
or in heaven! Amen!	<b>FINIS</b>	.	12, 320/ 29
therefore, good Cousin, to	<b>finish</b>	our talking for this	12, 75/ 6
you be come to	<b>finish</b>	up the remnant. VINCENT	12, 79/ 4
of those two verses,	<b>finish</b>	and end all our	12, 105/ 15
than we could well	<b>finish</b>	this day. Howbeit, to	12, 131/ 26
And thus will I	<b>finish</b>	this piece of the	12, 157/ 2
faith. And therefore to	<b>finish</b>	this piece withal, concerning	12, 243/ 30
them. Finally, Cousin, to	<b>finish</b>	this piece with, our	12, 279/ 26
shall suffice for the	<b>finishing</b>	of this one part	12, 187/ 13

more sticks to that	<b>fire</b>	, shall in a manner	12, 4/ 21
of that furious endless	<b>fire</b>	; methought, that if the	12, 9/ 2
the soul into everlasting	<b>fire</b>	; we be so blind	12, 109/ 7
she sat by the	<b>fire</b>	with us, to tell	12, 114/ 20
set their heart on	<b>fire</b>	in wrath and fierce	12, 150/ 13
to put flax unto	<b>fire</b>	and yet keep them	12, 160/ 21
covetousness, fareth like the	<b>fire</b>	, the more wood that	12, 167/ 22
sit still by the	<b>fire</b>	, and make goslings in	12, 219/ 27
sit still by the	<b>fire</b>	, while they must arise	12, 222/ 5
soul into the everlasting	<b>fire</b>	of hell, whereof there	12, 237/ 8
fain as at a	<b>fire</b>	that is almost out	12, 242/ 25
peril inevitable of eternal	<b>fire</b>	. Methinketh therefore, Cousin, that	12, 268/ 22
were in chance of	<b>fire</b>	) never should move any	12, 277/ 28
damsel dance in the	<b>fire</b>	before them. Finally, Cousin	12, 279/ 24
midst with the foul	<b>fire</b>	of hell about them	12, 286/ 23
they will fall on	<b>fire</b>	for shame when Christ	12, 290/ 24
and run into eternal	<b>fire</b>	for fear of death	12, 296/ 27
he killeth, into everlasting	<b>fire</b>	: So I say to	12, 303/ 15
about like sparks of	<b>fire</b>	among reeds). Now tell	12, 307/ 8
like a spark of	<b>fire</b>	to skip about in	12, 307/ 11
and set them on	<b>fire</b>	in his love, that	12, 313/ 4
work unto themselves; that	<b>fire</b>	of charity thrown in	12, 318/ 22
the peril of everlasting	<b>fire</b>	, he shall be very	12, 319/ 8
the face with a	<b>firebrand</b>	of charity. For surely	12, 318/ 19
so joyful, that he	<b>firmly</b>	purposeth upon it, no	12, 134/ 17
upon this matter, and	<b>firmly</b>	to have settled ourselves	12, 199/ 13
so magnified the great	<b>fish</b>	that the emperor had	12, 216/ 10
left side, while the	<b>fish</b>	lay on his right	12, 216/ 14
it first in his	<b>fist</b>	, reckon how long he	12, 222/ 22
there on me one	<b>fit</b>	out of course, so	12, 88/ 11
trow, three or four	<b>fits</b>	: but after fell there	12, 88/ 10
the destruction of the	<b>five</b>	cities no heaviness to	12, 54/ 16
him feel it in	<b>five</b>	days after; and it	12, 63/ 7
But he shall have	<b>five</b>	leaves of valerian that	12, 63/ 11
let him lay those	<b>five</b>	leaves to his right	12, 63/ 12
his bitter Passion, than	<b>five</b>	hundred hazarders that in	12, 95/ 4
had been stolen away	<b>five</b>	year before his death	12, 210/ 27
death, all the same	<b>five</b>	year that he lived	12, 210/ 28
look to reign in	<b>five</b>	realms, that cannot well	12, 224/ 28
break more promises than	<b>five</b>	, as great as this	12, 232/ 3
me all again with	<b>five</b>	times as much thereto	12, 245/ 10
affections, that the bodily	<b>five</b>	wits imprint, and also	12, 282/ 5
the Jews had I	<b>five</b>	times forty stripes save	12, 310/ 21

affections that are before	<b>fixed</b>	and rooted in the	12, 281/ 13
he loveth, but "multa	<b>flagella</b>	peccatoris" too (There are	12, 48/ 13
loveth, he chastiseth. "Et	<b>flagellat</b>	omnem filium quem recipit	12, 42/ 29
on the other side, "	<b>flagellat</b>	omnem filium quem recipit	12, 48/ 11
yet suddenly lifteth a	<b>flame</b>	half an inch above	12, 85/ 23
not far from fair	<b>flat</b>	earnest indeed, talk as	12, 195/ 8
fear me that they	<b>flatter</b>	them, either for lucre	12, 44/ 21
a manner hire to	<b>flatter</b>	them; and would not	12, 212/ 26
our flattery I would	<b>flatter</b>	in Latin, that he	12, 214/ 15
every man mock them,	<b>flatter</b>	them, and deceive them	12, 218/ 7
from them that falsely	<b>flatter</b>	them, and they shall	12, 218/ 10
as in him is)	<b>flatter</b>	God's enemies, and do	12, 298/ 22
and virtuous before, and	<b>flattered</b>	they themselves with never	12, 228/ 23
them, rather than the	<b>flatterer</b>	that so telleth them	12, 45/ 8
this good ancient honorable	<b>flatterer</b>	. For when he saw	12, 215/ 26
senator, one of the	<b>flatterers</b>	of Tiberius the emperor	12, 216/ 8
hope, wherewith a man	<b>flattereth</b>	himself toward his own	12, 299/ 4
the help of false	<b>flatteries</b>	puff up a man	12, 224/ 21
effectually, and the false	<b>flattering</b>	world failing them so	12, 26/ 5
less liking the false	<b>flattering</b>	world, set a cross	12, 29/ 5
shift, that in his	<b>flattering</b>	he passed us all	12, 215/ 3
fear, false faith, false	<b>flattering</b>	hope. First, it is	12, 297/ 26
tottering stool, is false	<b>flattering</b>	hope. For since the	12, 298/ 29
sanctus" upon them. Of	<b>flattery</b>	. The Tenth Chapter And	12, 212/ 22
with the craft of	<b>flattery</b>	, that he went beyond	12, 214/ 10
should fall to our	<b>flattery</b>	I would flatter in	12, 214/ 15
much of their false	<b>flattery</b>	. I can well allow	12, 218/ 25
the fingers, to put	<b>flax</b>	unto fire and yet	12, 160/ 21
can be but a	<b>fleabiting</b>	in comparison of the	12, 317/ 15
ever. "Euntes ibant et	<b>flebant</b>	" (saith the Prophet) "mittentes	12, 42/ 8
nunc, quia lugebitis et	<b>flebitis</b>	" (Woe may you be	12, 41/ 30
ridetis, quia lugebitis et	<b>flebitis</b>	" (Woe be to you	12, 70/ 22
nomine Jesu omne genu	<b>flectatur</b>	, celestium, terrestrium et infernorum	12, 66/ 15
of which if he	<b>fled</b>	not, he should take	12, 111/ 15
which would (if he	<b>fled</b>	not, but durst abide	12, 111/ 17
to be dread and	<b>fled</b>	from, as to folk	12, 205/ 25
already, their persons only	<b>fled</b>	and safe: I think	12, 228/ 8
caught hold, and so	<b>fled</b>	himself naked away, and	12, 246/ 24
old hart that had	<b>fled</b>	from a little bitch	12, 294/ 19
thereby) give over and	<b>flee</b>	from him. This fault	12, 111/ 18
and while he would	<b>flee</b>	from Scylla, drive him	12, 120/ 11
every man shrink and	<b>flee</b>	, and that many such	12, 123/ 14
wise warrior's fight, to	<b>flee</b>	from his enemies' trains	12, 155/ 1

if he not only	<b>flee</b>	the deed, the consent	12, 170/ 20
that he conveniently may)	<b>flee</b>	from all the occasions	12, 170/ 21
be fain ourselves to	<b>flee</b>	, we may make shift	12, 207/ 17
land, and fain to	<b>flee</b>	into another, we would	12, 241/ 28
though you would fain	<b>flee</b>	from the painful death	12, 245/ 23
needeth, for he will	<b>flee</b>	the need; and counsel	12, 278/ 10
hart advised him to	<b>flee</b>	no further lest the	12, 294/ 25
as those other harts	<b>flee</b>	from the hounds. (Here	12, 295/ 20
taken, and may not	<b>flee</b>	, then we say that	12, 297/ 6
death, and death shall	<b>flee</b>	from them). Oh, good	12, 304/ 6
we should be to	<b>flee</b>	and escape all the	12, 305/ 9
then for fear to	<b>flee</b>	from that death, which	12, 319/ 11
doth sometimes by his	<b>fleeing</b>	make his enemy bold	12, 111/ 17
of Christ: then with	<b>fleeing</b>	from a shadow of	12, 290/ 13
us with exile and	<b>fleeing</b>	from our country, let	12, 317/ 2
the reason whereof he	<b>fleeth</b>	oftentimes for fear of	12, 111/ 15
suffer, than by the	<b>fleeing</b>	from it fall in	12, 100/ 10
and weep). "Est tempus	<b>flendi</b>	" (saith the scripture) "et	12, 41/ 31
the conflict of the	<b>flesh</b>	against the soul, the	12, 21/ 1
wasteth away her wanton	<b>flesh</b>	, and beautifieth her fair	12, 29/ 15
brier thrust into his	<b>flesh</b>	, or into his mind	12, 50/ 21
the world and the	<b>flesh</b>	, soliciting the mind of	12, 51/ 9
put affliction unto their	<b>flesh</b>	. And when a man	12, 52/ 13
but some to the	<b>flesh</b>	, and some to the	12, 59/ 2
comfort seek to the	<b>flesh</b>	, some to the world	12, 59/ 15
they turn to their	<b>flesh</b>	for help, and labor	12, 60/ 21
help otherwise, to the	<b>flesh</b>	and the world, and	12, 63/ 19
sweat of his holy	<b>flesh</b>	dropped down on the	12, 67/ 7
the frailty of the	<b>flesh</b>	, and the subtle flights	12, 80/ 12
such affliction of the	<b>flesh</b>	, or expense of his	12, 87/ 20
only to tame the	<b>flesh</b>	, when we feel it	12, 93/ 5
temperance, to tame the	<b>flesh</b>	and keep it from	12, 95/ 19
for taming of his	<b>flesh</b>	he should have needed	12, 95/ 21
be wanton in his	<b>flesh</b>	, when he fasted and	12, 95/ 25
the wantonness of her	<b>flesh</b>	, that she fasted all	12, 96/ 2
the affliction of the	<b>flesh</b>	. And he that so	12, 98/ 19
us by our own	<b>flesh</b>	, he tempteth us by	12, 101/ 3
it is not our	<b>flesh</b>	alone that we must	12, 101/ 17
saith St. Paul, (against	<b>flesh</b>	and blood, but against	12, 101/ 20
other day) of the	<b>flesh</b>	, the world, or the	12, 103/ 7
son. For I eat	<b>flesh</b>	all this Lent, myself	12, 116/ 8
so sick, that no	<b>flesh</b>	was there left on	12, 118/ 26
other humors, exciting the	<b>flesh</b>	to filthy, voluptuous living	12, 150/ 9

the vice of the	<b>flesh</b>	the victory standeth not	12, 154/ 29
the suggestions of the	<b>flesh</b>	, the occasions of the	12, 164/ 30
the pleasures of the	<b>flesh</b>	in eating, drinking, and	12, 167/ 6
the serving of the	<b>flesh</b>	a business that hath	12, 167/ 17
to our own filthy	<b>flesh</b>	, make us so dull	12, 205/ 5
may turn unto my	<b>flesh</b>	, here find I the	12, 245/ 14
had in his own	<b>flesh</b>	against his painful Passion	12, 245/ 19
your sensual parts, the	<b>flesh</b>	shrinking at the meditation	12, 245/ 21
soever we feel our	<b>flesh</b>	thereto) rather yet than	12, 247/ 8
and to have the	<b>flesh</b>	cut is no little	12, 293/ 13
she can touch thy	<b>flesh</b>	by more than ten	12, 295/ 3
a knife cut his	<b>flesh</b>	in the outside from	12, 302/ 11
voluptuous appetites of the	<b>flesh</b>	, and would by withdrawing	12, 306/ 8
not to have his	<b>flesh</b>	shine, he, nor like	12, 307/ 10
the tenderness of our	<b>flesh</b>	, when we can be	12, 316/ 13
wrestling is not against	<b>flesh</b>	and blood, etc.). Thus	12, 317/ 24
lame still in his	<b>fleshly</b>	lusts "ad probaticam piscinam	12, 45/ 16
for taming of his	<b>fleshly</b>	lusts, and also to	12, 52/ 10
impatience, the other by	<b>fleshly</b>	lust; and on the	12, 67/ 25
doubt a diminishing of	<b>fleshly</b>	wealth, and is a	12, 73/ 15
in worldly thing or	<b>fleshly</b>	, which mind, Uncle, of	12, 82/ 12
lusty to their foul	<b>fleshly</b>	delight: and were it	12, 152/ 19
diminishment of such foul	<b>fleshly</b>	motion? Of spiritual counsel	12, 152/ 23
without danger of foul	<b>fleshly</b>	desires: so is it	12, 160/ 24
end. But of these	<b>fleshly</b>	folk walking in this	12, 168/ 4
I say, while these	<b>fleshly</b>	and worldly busy folk	12, 169/ 20
them busily to such	<b>fleshly</b>	delight, and since they	12, 170/ 1
stand in dread of	<b>fleshly</b>	foul sin and covetousness	12, 170/ 10
point is in those	<b>fleshly</b>	temptations eth to perceive	12, 170/ 22
those affections that are	<b>fleshly</b>	and sensual. And those	12, 282/ 6
But forasmuch as the	<b>fleshly</b>	pleasures be far less	12, 305/ 24
less pleasant, than the	<b>fleshly</b>	pains be painful; therefore	12, 305/ 24
be painful; therefore we	<b>fleshly</b>	folk that are so	12, 305/ 25
so drowned in these	<b>fleshly</b>	pleasures, and in the	12, 306/ 1
to marvel that our	<b>fleshly</b>	affections be more abated	12, 306/ 3
set at naught all	<b>fleshly</b>	delight, all worldly pleasures	12, 307/ 2
this life have his	<b>fleshly</b>	pleasures in abomination, and	12, 308/ 4
that cannot only no	<b>fleshly</b>	carnal fantasy conceive, but	12, 308/ 17
affection many of these	<b>fleshly</b>	lovers have borne, and	12, 313/ 11
the little gnats and	<b>flies</b>	stick still and hang	12, 225/ 8
as a bumble bee	<b>flieth</b>	about in summer, never	12, 158/ 5
way) the soul that	<b>flieth</b>	up therewith, can never	12, 159/ 26
part of the day	<b>flieth</b>	and passeth by like	12, 200/ 12

should: in a sudden	<b>flight</b>	he cried out in	12, 92/ 14
sometimes also in the	<b>flight</b>	(saving that it is	12, 154/ 30
with that lusty light	<b>flight</b>	of pride, saying: "Ascendam	12, 159/ 28
and be driven to	<b>flight</b>	, what a shame should	12, 249/ 19
flesh, and the subtle	<b>flights</b>	of the wicked fiend	12, 80/ 12
world, and to the	<b>flinging</b>	fiend; the tribulation that	12, 63/ 20
so (but if ourselves	<b>flit</b>	from him) he will	12, 23/ 5
he can never well	<b>flit</b>	from you. Or else	12, 134/ 8
be part of his	<b>flock</b>	, and believe his promise	12, 5/ 9
busking them backward and	<b>flockmeal</b>	fall away. It is	12, 83/ 29
but down into the	<b>flood</b>	headlong needs he should	12, 92/ 13
fall thereto, an whole	<b>flood</b>	of all unhappy mischief	12, 160/ 28
been in peril of	<b>floods</b>	, in peril of thieves	12, 310/ 25
foot here in the	<b>floor</b>	? ANTHONY Have you never	12, 138/ 6
cor apponere" (If riches	<b>flow</b>	unto you, set not	12, 171/ 17
Christendom spring and spread,	<b>flower</b>	and increase again. Howbeit	12, 194/ 13
land of behest that	<b>floweth</b>	with milk and honey	12, 60/ 8
can never avail a	<b>fly</b>	. For likewise as it	12, 12/ 14
cold, and up we	<b>fly</b>	like an arrow that	12, 157/ 27
this arrow of pride,	<b>fly</b>	it never so high	12, 158/ 15
iron head. And therefore	<b>fly</b>	it never so high	12, 158/ 18
high their arrow can	<b>fly</b>	up. But now doth	12, 159/ 18
into which he purposeth (	<b>fly</b>	this arrow never so	12, 159/ 20
heaven, and began to	<b>fly</b>	up a cope high	12, 159/ 27
long ere he could	<b>fly</b>	up half so high	12, 160/ 1
bees break them and	<b>fly</b>	quite through. And then	12, 225/ 9
run on still and	<b>fly</b>	further from her, or	12, 294/ 24
devil, and he shall	<b>fly</b>	from you). For he	12, 317/ 29
we fall while we	<b>fly</b>	from this, then should	12, 319/ 17
nor of the arrow,	<b>flying</b>	in the day, nor	12, 105/ 21
pavise, from the arrow	<b>flying</b>	in the day), I	12, 157/ 19
wealth and prosperity, this	<b>flying</b>	arrow of the devil	12, 158/ 8
deformed devil; and from	<b>flying</b>	any further upward, down	12, 160/ 3
this arrow of pride	<b>flying</b>	forth in the day	12, 160/ 7
the arrow of pride	<b>flying</b>	forth in the day	12, 164/ 8
of the devil's arrow	<b>flying</b>	in the day of	12, 165/ 17
the labor of farther	<b>flying</b>	be fallen out of	12, 294/ 27
Sunday past, and then	<b>foded</b>	yet forth farther until	12, 115/ 1
my friend, or my	<b>foe</b>	, Christian man, or heathen	12, 182/ 8
a stranger, yea my	<b>foe</b>	, and God's enemy too	12, 183/ 20
tempteth us by our	<b>foes</b>	, he tempteth us by	12, 101/ 5
next friends our most	<b>foes</b>	. For as our Savior	12, 101/ 6
also for his very	<b>foes</b>	. We shall therefore, Cousin	12, 203/ 2

biting of a little	<b>foisting</b>	cur? Therefore when he	12, 318/ 12
part of our own	<b>folk</b>	that dwell even here	12, 7/ 2
so cruel to Christian	<b>folk</b>	as is the false	12, 7/ 9
careth what harm other	<b>folk</b>	feel, but each part	12, 8/ 12
foolish pride, give sick	<b>folk</b>	medicines of their own	12, 11/ 9
corners many such simple	<b>folk</b>	, as they find so	12, 11/ 10
you two kinds of	<b>folk</b>	that are in tribulation	12, 14/ 15
you, another kind of	<b>folk</b>	which fain would be	12, 15/ 4
him to desire good	<b>folk</b>	to help him to	12, 19/ 5
in comfort have these	<b>folk</b>	of the clearer conscience	12, 28/ 17
cause or why these	<b>folk</b>	that from good works	12, 39/ 30
they that are good	<b>folk</b>	, and fain would come	12, 41/ 9
wise use it, as	<b>folk</b>	that were weary of	12, 41/ 19
tribulation; when shall these	<b>folk</b>	come there, that never	12, 43/ 15
thereto themselves. And when	<b>folk</b>	are sick, not pray	12, 46/ 26
unto every sort of	<b>folk</b>	, either sort of fortune	12, 48/ 7
beateth not only good	<b>folk</b>	that he loveth, but	12, 48/ 12
also). He giveth evil	<b>folk</b>	good fortune in this	12, 48/ 15
too. To some good	<b>folk</b>	he sendeth sorrow, and	12, 48/ 24
world only to evil	<b>folk</b>	, then would men ween	12, 48/ 26
good men, then would	<b>folk</b>	take occasion to serve	12, 48/ 27
face, that some wealthy	<b>folk</b>	are good, and some	12, 50/ 7
black bugs indeed as	<b>folk</b>	call devils whose torments	12, 60/ 1
money, then are these	<b>folk</b>	(alas!) woefully bewrapped. For	12, 60/ 18
worth the while that	<b>folk</b>	think not of this	12, 61/ 13
all these kind of	<b>folk</b>	that in their tribulation	12, 63/ 18
service so said, as	<b>folk</b>	use to say it	12, 66/ 5
And God also threateneth	<b>folk</b>	with tribulation in this	12, 70/ 3
heart draweth thither as	<b>folk</b>	are in sadness; and	12, 70/ 17
the thing that worldly	<b>folk</b>	call wealth, is yet	12, 72/ 2
reason happily with some	<b>folk</b>	little perceived. But if	12, 72/ 25
I heard of your	<b>folk</b>	, that you have had	12, 78/ 4
man counsel to it.	<b>Folk</b>	are prone enough to	12, 82/ 27
shorter time those good	<b>folk</b>	that yet did not	12, 91/ 17
as far as the	<b>folk</b>	perceived, was of his	12, 93/ 30
God keep all good	<b>folk</b>	from such manner of	12, 95/ 3
days fast, that these	<b>folk</b>	call now so foolish	12, 95/ 24
And since these other	<b>folk</b>	sit so merry without	12, 99/ 17
gather the faithful trusting	<b>folk</b>	near unto his own	12, 104/ 2
his instruments, tempteth good	<b>folk</b>	to impatience, as he	12, 107/ 13
and naturally so casteth	<b>folk</b>	in fear, that of	12, 107/ 25
convenient thereto. But such	<b>folk</b>	have need to lift	12, 112/ 3
of other good ghostly	<b>folk</b>	cast away the cowardice	12, 112/ 4

man. The priests make	<b>folk</b>	fast and put them	12, 116/ 6
and do but make	<b>folk</b>	fools: but they shall	12, 116/ 7
the poulter's shop, where	<b>folk</b>	find them out of	12, 116/ 26
wily wolf. But such	<b>folk</b>	are out of tribulation	12, 120/ 7
temptation, by which some	<b>folk</b>	are tempted to kill	12, 122/ 3
There were standing other	<b>folk</b>	by, which had a	12, 125/ 24
therein. Some of my	<b>folk</b>	here can tell you	12, 127/ 12
set he such other	<b>folk</b>	, as he would should	12, 128/ 4
to himself or other	<b>folk</b>	, or only to vain	12, 133/ 22
a common thing among	<b>folk</b>	that are waking, and	12, 143/ 4
estimation lost among other	<b>folk</b>	, of whose praise he	12, 146/ 7
if some good virtuous	<b>folk</b>	, such as himself esteemeth	12, 146/ 30
I think, Uncle, that	<b>folk</b>	fall into this ungracious	12, 148/ 19
for a fool. And	<b>folk</b>	, of truth, nothing so	12, 149/ 6
Now likewise as such	<b>folk</b>	as are full of	12, 150/ 8
where he findeth some	<b>folk</b>	full of hot blood	12, 150/ 11
where he findeth some	<b>folk</b>	which through some dull	12, 150/ 14
of two manner of	<b>folk</b>	: that is, to wit	12, 151/ 21
Uncle, that when such	<b>folk</b>	have been at shrift	12, 152/ 27
such a bridge, if	<b>folk</b>	call upon him, "You	12, 154/ 18
thereof, which bridge, if	<b>folk</b>	looked merrily upon him	12, 154/ 19
to think thereon. Some	<b>folk</b>	have been clearly rid	12, 155/ 5
for him, both poor	<b>folk</b>	for his alms, and	12, 155/ 16
alms, and other good	<b>folk</b>	for their charity, especially	12, 155/ 17
to themselves, and other	<b>folk</b>	about, much good. ANTHONY	12, 165/ 21
of business, in tempting	<b>folk</b>	to much evil business	12, 166/ 19
walketh about, and such	<b>folk</b>	as will follow him	12, 167/ 4
and of such busy	<b>folk</b>	, whom this devil, called	12, 167/ 9
place be there busy	<b>folk</b>	that with this devil	12, 167/ 28
But of these fleshly	<b>folk</b>	walking in this busy	12, 168/ 4
fleshly and worldly busy	<b>folk</b>	are walking about in	12, 169/ 20
there are very good	<b>folk</b>	and virtuous that are	12, 169/ 30
before of those good	<b>folk</b>	and gracious that are	12, 170/ 7
hearts of very good	<b>folk</b>	when the world falleth	12, 170/ 26
marvel now though good	<b>folk</b>	that fear God take	12, 171/ 4
For the thing that	<b>folk</b>	sore long for, they	12, 171/ 13
fear me, that such	<b>folk</b>	fear least; for they	12, 173/ 29
Gospel counseleth the rich	<b>folk</b>	to buy in a	12, 175/ 16
if all the poor	<b>folk</b>	that he seeth be	12, 181/ 9
reckon all the poor	<b>folk</b>	committed by God only	12, 183/ 28
opinion of all other	<b>folk</b>	save myself, as to	12, 183/ 31
I help the poor	<b>folk</b>	shall all fail at	12, 183/ 32
quarter no more good	<b>folk</b>	now, but me. I	12, 183/ 33

them, but of good	<b>folk</b>	, that by the keeping	12, 184/ 11
he should give other	<b>folk</b>	occasion to marvel and	12, 184/ 27
and in setting other	<b>folk</b>	awork with such things	12, 185/ 5
have of our own	<b>folk</b>	here ready to fall	12, 191/ 28
many more, and that	<b>folk</b>	of sundry sorts, men	12, 202/ 20
fled from, as to	<b>folk</b>	at the first sight	12, 205/ 25
word of honorable fame,	<b>folk</b>	conceive the renown of	12, 211/ 14
happeth indeed) that such	<b>folk</b>	are of some other	12, 212/ 1
down of other innocent	<b>folk</b>	, and not so able	12, 225/ 5
say it unto other	<b>folk</b>	, but in the heart	12, 235/ 1
But, unto such minded	<b>folk</b>	speaketh holy scripture in	12, 236/ 13
a good husbandman his	<b>folk</b>	come afield (for the	12, 241/ 5
the persecutors be his	<b>folk</b>	to this purpose) and	12, 241/ 6
in bonum" (Unto good	<b>folk</b>	all things turn them	12, 248/ 28
condition of many other	<b>folk</b>	, in whose state and	12, 256/ 11
put to execution, as	<b>folk</b>	already condemned all unto	12, 270/ 19
of this whole world,	<b>folk</b>	be for the time	12, 271/ 8
if there were some	<b>folk</b>	born and brought up	12, 275/ 14
themselves ever called free	<b>folk</b>	at large; the like	12, 275/ 18
us, while so many	<b>folk</b>	are so well content	12, 277/ 3
the profit of other	<b>folk</b>	was content to live	12, 284/ 16
by and by. These	<b>folk</b>	are as very idiot	12, 285/ 15
full of gold. These	<b>folk</b>	fare, Cousin, as Aesop	12, 285/ 19
the folly of such	<b>folk</b>	, as so set their	12, 286/ 8
And surely such Christian	<b>folk</b>	as by their foolish	12, 286/ 14
there are then some	<b>folk</b>	fools, that ween themselves	12, 287/ 4
of wise and worshipful	<b>folk</b>	, allowing and commending you	12, 289/ 18
commendation of those commendable	<b>folk</b>	, and not regard a	12, 289/ 27
the estimation of worldly	<b>folk</b>	, we would among many	12, 291/ 9
the world. And commonly	<b>folk</b>	are in youth set	12, 291/ 14
ever is undoubtedly, when	<b>folk</b>	for a good mind	12, 294/ 1
of God forgiveth many	<b>folk</b>	the fault, yet to	12, 299/ 2
I can perceive, those	<b>folk</b>	that commonly depart of	12, 301/ 27
that death, in which	<b>folk</b>	shall evermore be dying	12, 304/ 4
these faithless or feeble-faithed	<b>folk</b>	, that to avoid the	12, 304/ 11
painful; therefore we fleshly	<b>folk</b>	that are so drowned	12, 305/ 25
in his mind that	<b>folk's</b>	fantasies were fallen from	12, 149/ 4
diversely to sundry diverse	<b>folks</b>	, as their own conscience	12, 30/ 4
the devil tempteth sundry	<b>folks</b>	by sundry ways. But	12, 123/ 21
as Terence saith, such	<b>folks</b>	make men of fools	12, 216/ 25
forth yourself, as other	<b>folks</b>	do? Will you sit	12, 219/ 27
these kinds, Cousin, of	<b>folks</b>	that are loath to	12, 284/ 19
profit, but for other	<b>folks'</b>	); but defend, therefore, of	12, 34/ 14

sins, and for other	<b>folks'</b>	too; for surely so	12, 42/ 22
whom (save for other	<b>folks'</b>	profit) they so fain	12, 285/ 4
and confuted all those	<b>follies</b>	of them, that for	12, 237/ 12
for these kind of	<b>follies</b>	, since they be loath	12, 287/ 11
short space like to	<b>follow</b>	, I waxed therewith myself	12, 9/ 9
what, saith he, shall	<b>follow</b>	thereof? "Venientes autem venient	12, 42/ 10
upon his back and	<b>follow</b>	me). He saith not	12, 43/ 12
but like unreasonable beasts,	<b>follow</b>	their foul affections, many	12, 51/ 13
they had, they might	<b>follow</b>	it and fulfill their	12, 52/ 5
and forget God, and	<b>follow</b>	their lust, and when	12, 59/ 11
And then if he	<b>follow</b>	this calling (as many	12, 60/ 9
that must (if they	<b>follow</b>	God) diminish much their	12, 60/ 17
of that thing to	<b>follow</b>	: which though it be	12, 70/ 6
and with their crosses	<b>follow</b>	him. And where they	12, 95/ 17
it, and will not	<b>follow</b>	it, is a very	12, 103/ 21
doubt, if we will	<b>follow</b>	him, and with faithful	12, 104/ 21
judgment of himself, and	<b>follow</b>	the counsel of some	12, 121/ 16
quiet his mind, and	<b>follow</b>	that that he is	12, 121/ 19
by the law to	<b>follow</b>	the example of the	12, 126/ 13
she might induce to	<b>follow</b>	her mind. With him	12, 127/ 19
any other maid to	<b>follow</b>	their example, but rather	12, 141/ 27
past: he longed to	<b>follow</b>	Christ no further. VINCENT	12, 144/ 21
secret commandment bound to	<b>follow</b>	it, so must be	12, 145/ 17
the holy suffrages that	<b>follow</b>	, which is a prayer	12, 155/ 21
such folk as will	<b>follow</b>	him he carrieth about	12, 167/ 4
but tempted therewith and	<b>follow</b>	it not, albeit that	12, 170/ 11
time be glad to	<b>follow</b>	the counsel of good	12, 186/ 14
of things that after	<b>follow</b>	) tokens foregoing through some	12, 193/ 1
double peril that may	<b>follow</b>	thereupon. For either shall	12, 196/ 10
loss of these things	<b>follow</b>	neediness and poverty, the	12, 204/ 1
intent or purpose to	<b>follow</b>	good advertisement, and take	12, 240/ 21
as his true disciple	<b>follow</b>	him, and with good	12, 246/ 2
of grace fain to	<b>follow</b>	and are too feeble	12, 253/ 21
short worldly shame, to	<b>follow</b>	him into everlasting glory	12, 292/ 9
reason too: yet to	<b>follow</b>	reason, and rule themselves	12, 296/ 6
of God's mercy to	<b>follow</b>	, doth encourage himself to	12, 299/ 10
of his must we	<b>follow</b>	him, if we will	12, 311/ 17
it, the grace to	<b>follow</b>	your good counsel therein	12, 320/ 17
which all his apostles	<b>followed</b>	him thither, the thing	12, 75/ 22
began, and the apostles	<b>followed</b>	, and all Christendom have	12, 95/ 23
the everlasting pain that	<b>followed</b>	it for their further	12, 169/ 16
great death there shortly	<b>followed</b>	after. And twice or	12, 192/ 26
as the sickness that	<b>followeth</b>	our intemperate surfeit, or	12, 24/ 4

before. And thereupon it	<b>followeth</b>	also, that since every	12, 50/ 27
everlasting damnation. Whereupon it	<b>followeth</b>	, that tribulation is one	12, 69/ 5
ambitious glory. Whereupon there	<b>followeth</b>	, if a man fall	12, 160/ 28
he that is tempted	<b>followeth</b>	them not, the fight	12, 170/ 18
fall in a sickness	<b>following</b>	upon our own gluttonous	12, 25/ 1
the two next verses	<b>following</b>	, the Prophet briefly comprehendeth	12, 105/ 11
about). And then continently	<b>following</b>	, to the intent that	12, 106/ 19
in the tempting and	<b>following</b>	. For some hath there	12, 123/ 29
invited men unto the	<b>following</b>	of himself in willful	12, 174/ 11
glad consideration of our	<b>following</b>	the gracious counsel of	12, 241/ 22
the wonderful dolorous effects	<b>following</b>	thereon, not only old	12, 313/ 20
and of a frail	<b>folly</b>	delighteth to think thereon	12, 4/ 19
impatience discomfortless, or of	<b>folly</b>	seek for their chief	12, 17/ 11
favor he reject our	<b>folly</b>	), he shall for indignation	12, 22/ 4
so! But, alas! their	<b>folly</b>	as far passeth the	12, 41/ 27
in wealth fall into	<b>folly</b>	. "Homo cum in honore	12, 48/ 29
first into such wanton	<b>folly</b>	in multiplying wives to	12, 53/ 11
turn at length to	<b>folly</b>	, and one subtle drift	12, 61/ 22
fell he to such	<b>folly</b>	afterward himself, that ere	12, 62/ 10
good, themselves by their	<b>folly</b>	turn unto their harm	12, 63/ 21
sufferance, in bearing my	<b>folly</b>	so long and so	12, 77/ 8
boldly to show my	<b>folly</b>	, I will be no	12, 82/ 3
but is a superstitious	<b>folly</b>	. The Sixth Chapter VINCENT	12, 92/ 22
condemn it for superstitious	<b>folly</b>	. Now, heaviness of heart	12, 93/ 17
And therefore were it	<b>folly</b>	to forbid it you	12, 117/ 6
were it then any	<b>folly</b>	upon the other side	12, 152/ 20
reason, considering what a	<b>folly</b>	it were to fall	12, 154/ 4
will of his own	<b>folly</b>	, all the devils in	12, 154/ 13
do now perceive their	<b>folly</b>	in the more pain	12, 169/ 9
confess they now their	<b>folly</b>	, and cry out, "Lassati	12, 169/ 10
that it were great	<b>folly</b>	, and very perilous too	12, 196/ 9
deadly through his own	<b>folly</b>	, whereas he needeth not	12, 196/ 17
the defense of their	<b>folly</b>	that can I not	12, 237/ 23
confirmed me in my	<b>folly</b>	. For in good faith	12, 262/ 26
we forget with our	<b>folly</b>	both ourselves and our	12, 273/ 21
fable to touch the	<b>folly</b>	of such folk, as	12, 286/ 8
them. For into this	<b>folly</b>	they bring themselves by	12, 286/ 25
forgiven him for his	<b>folly</b>	, but to his pain	12, 286/ 27
they fall in such	<b>folly</b>	indeed. And yet if	12, 287/ 3
yet if this be	<b>folly</b>	indeed, there are then	12, 287/ 3
that point is no	<b>folly</b>	but a little spark	12, 287/ 10
hour. In how wretched	<b>folly</b>	fall then these faithless	12, 304/ 11
Christ's sake before. What	<b>folly</b>	is it then for	12, 319/ 11

do fare like a	<b>fond</b>	fellow, that going toward	12, 41/ 21
foolishness of that other	<b>fond</b>	fellow, as there is	12, 41/ 27
no part of his	<b>fond</b>	fantasies, but falleth more	12, 61/ 18
their good. And many	<b>fond</b>	fools are there, that	12, 63/ 1
me little grief. A	<b>fond</b>	old man is often	12, 78/ 23
among other of her	<b>fond</b>	tales, she told us	12, 114/ 25
man of his own	<b>fond</b>	fantasy afeard, and then	12, 154/ 23
fallest," and maketh the	<b>fond</b>	man afeard, that he	12, 154/ 24
great, as our own	<b>fond</b>	affection and fantasy maketh	12, 210/ 5
so fed with this	<b>fond</b>	fantasy of fame, that	12, 212/ 18
people hath but a	<b>fond</b>	fantasy. For if his	12, 219/ 5
Is this, Cousin, a	<b>fond</b>	imagined fantasy, or is	12, 266/ 24
thing. By which their	<b>fond</b>	froward fashion they sometimes	12, 286/ 12
pray for our daily	<b>food</b>	, and to be preserved	12, 20/ 24
he was but a	<b>fool</b>	in asking that request	12, 22/ 18
whole heart like a	<b>fool</b>	more upon them; and	12, 61/ 19
the heart of a	<b>fool</b>	is there as he	12, 70/ 17
it, as old a	<b>fool</b>	as I am. Howbeit	12, 83/ 6
the coward or the	<b>fool</b>	) the matter of his	12, 102/ 2
make me no such	<b>fool</b>	, I warrant thee, son	12, 116/ 8
mean, Cousin, that every	<b>fool</b>	should at adventure fall	12, 147/ 17
take him for a	<b>fool</b>	. And folk, of truth	12, 149/ 6
he not a very	<b>fool</b>	, if for a wealth	12, 163/ 12
autem parasti, cuius erunt?" (	<b>Fool</b>	, this night shall they	12, 168/ 22
thou art a very	<b>fool</b>	. "The other afterward told	12, 218/ 2
non est Deus" (The	<b>fool</b>	hath said in his	12, 234/ 24
Cousin, such an old	<b>fool</b>	am I, that this	12, 262/ 27
if he be a	<b>fool</b>	he can never be	12, 268/ 7
Marry, I never saw	<b>fool</b>	yet that thought himself	12, 287/ 6
bed, so if a	<b>fool</b>	perceive himself a fool	12, 287/ 9
fool perceive himself a	<b>fool</b>	, that point is no	12, 287/ 9
lust of an old	<b>fool's</b>	life to sit well	12, 78/ 25
lucre, or of a	<b>foolish</b>	pride, give sick folk	12, 11/ 9
as they find so	<b>foolish</b>	to put their lives	12, 11/ 11
grant him his own	<b>foolish</b>	wishes. What wit have	12, 22/ 14
themselves after with a	<b>foolish</b>	tale. Our affection toward	12, 83/ 21
heaviness) refreshed with a	<b>foolish</b>	merry tale, there is	12, 84/ 21
inventions of men, your	<b>foolish</b>	Lenten fasts, and your	12, 94/ 12
folk call now so	<b>foolish</b>	. King Ahab was not	12, 95/ 24
body. And much more	<b>foolish</b>	are we in that	12, 109/ 18
almost no tale so	<b>foolish</b>	, but that yet in	12, 114/ 23
sight of all such	<b>foolish</b>	brethren as for their	12, 116/ 11
by means of a	<b>foolish</b>	pride, and some by	12, 123/ 30

of pusillanimity and very	<b>foolish</b>	fear. Take for the	12, 130/ 14
to, but his own	<b>foolish</b>	imagination may. For likewise	12, 154/ 14
pride of a little	<b>foolish</b>	praise: he said unto	12, 169/ 4
perceiving of their own	<b>foolish</b>	misery, through the good	12, 169/ 28
mind is very vain,	<b>foolish</b>	pride, and such a	12, 184/ 19
pleasant frenzy of much	<b>foolish</b>	vainglory, be there some	12, 212/ 24
warrant you, be so	<b>foolish</b>	to be ruled where	12, 220/ 5
the mouth the most	<b>foolish</b>	will forbear to say	12, 234/ 25
that are so frantic	<b>foolish</b>	as to ween there	12, 235/ 5
warrantise of ourselves, or	<b>foolish</b>	trust in our own	12, 247/ 5
forsake him; nor so	<b>foolish</b>	neither, as by forsaking	12, 280/ 10
thereof cometh the manifold	<b>foolish</b>	unfaithful words, which are	12, 283/ 18
with many other such	<b>foolish</b>	fantasies of the same	12, 283/ 22
folk as by their	<b>foolish</b>	affection, which they have	12, 286/ 14
railing of those mad	<b>foolish</b>	wretches, or hold on	12, 289/ 22
would not be so	<b>foolish</b>	as causeless to fall	12, 293/ 5
his people), we may	<b>foolishly</b>	choose the worse; and	12, 22/ 1
have hid their goods	<b>foolishly</b>	, in such place as	12, 238/ 24
as far passeth the	<b>foolishness</b>	of that other fond	12, 41/ 27
wit have we (poor	<b>fools</b>	) to wit what will	12, 22/ 15
were not yet more	<b>fools</b>	than so! But, alas	12, 41/ 26
good. And many fond	<b>fools</b>	are there, that when	12, 63/ 1
and the heart of	<b>fools</b>	is there as in	12, 69/ 18
do but make folk	<b>fools</b>	: but they shall make	12, 116/ 7
yet are there some	<b>fools</b>	so fed with this	12, 212/ 18
folks make men of	<b>fools</b>	even stark mad, and	12, 216/ 25
be many more such	<b>fools</b>	than every man would	12, 235/ 2
caitiffs, and very frantic	<b>fools</b>	too, if rather than	12, 254/ 24
are as very idiot	<b>fools</b>	, as he that had	12, 285/ 15
are then some folk	<b>fools</b>	, that ween themselves right	12, 287/ 4
that we worldly wretched	<b>fools</b>	ween were villainy and	12, 290/ 26
gave himself never a	<b>foot</b>	? Was it no trouble	12, 54/ 11
sins laid alow under	<b>foot</b>	, (shall thou not, good	12, 96/ 18
can scant shift a	<b>foot</b>	. And therefore, I may	12, 119/ 16
and stamp with my	<b>foot</b>	here in the floor	12, 138/ 6
it were but a	<b>foot</b>	from the ground: thus	12, 154/ 21
he should at every	<b>foot</b>	fall indeed. And the	12, 154/ 25
bear him up one	<b>foot</b>	. But now to the	12, 164/ 10
that hath his one	<b>foot</b>	fettered with the gout	12, 275/ 6
would fall on his	<b>foot</b>	no more but a	12, 275/ 8
bitch had found the	<b>foot</b>	again, and on she	12, 295/ 11
damned forever. The second	<b>foot</b>	of this tottering stool	12, 298/ 18
looketh on. The third	<b>foot</b>	of this tottering stool	12, 298/ 29

heaven never have set	<b>foot</b>	forward. But yet undoubtedly	12, 305/ 15
Facilius est camelum per	<b>foramen</b>	acus transire, quam divitem	12, 170/ 32
the abominable fornicator that	<b>forbear</b>	not the bed of	12, 57/ 25
that I shall not	<b>forbear</b>	boldly to show my	12, 82/ 2
for God's sake, to	<b>forbear</b>	it from thenceforth, yet	12, 97/ 9
them, he can scantly	<b>forbear</b>	to laugh. Now, if	12, 97/ 12
him for a while	<b>forbear</b>	the judgment of himself	12, 121/ 15
would pray God to	<b>forbear</b>	him of the remnant	12, 144/ 19
heed, Uncle, that you	<b>forbear</b>	not your dinner over	12, 166/ 3
his house, were better	<b>forbear</b>	them both and leave	12, 180/ 24
good will or better,	<b>forbear</b>	the possession of riches	12, 185/ 2
he biddeth you, and	<b>forbear</b>	all that he forbiddeth	12, 230/ 11
the most foolish will	<b>forbear</b>	to say it unto	12, 234/ 25
not be content to	<b>forbear</b>	his goods here for	12, 241/ 29
pain, and defer and	<b>forbear</b>	for the while his	12, 284/ 17
in their hearts to	<b>forbear</b>	it, neither for the	12, 286/ 10
athirst, and shall thereby	<b>forbear</b>	all his pleasure of	12, 307/ 14
remnant, whose execution he	<b>forbeareth</b>	yet unto a farther	12, 273/ 27
intolerable pain of his	<b>forbeaten</b>	and sore beaten veins	12, 312/ 19
might I well utterly	<b>forbid</b>	it, where the case	12, 82/ 24
sore as utterly to	<b>forbid</b>	it, since good men	12, 83/ 13
were it folly to	<b>forbid</b>	it you, and (to	12, 117/ 6
hundred, or else God	<b>forbid</b>	! But the thing that	12, 122/ 20
true and else God	<b>forbid</b>	! For else were the	12, 172/ 2
things, to bid or	<b>forbid</b>	, affirm or deny, reprove	12, 173/ 5
should (which our Lord	<b>forbid</b>	) hereafter either for fear	12, 248/ 33
behavior is prohibited and	<b>forbidden</b>	in effect upon all	12, 38/ 8
hath his own mouth	<b>forbidden</b>	. And that is, you	12, 136/ 11
plain among the commandments	<b>forbidden</b>	the unlawful killing of	12, 136/ 13
since God hath once	<b>forbidden</b>	the thing himself, though	12, 137/ 4
to come by a	<b>forbidden</b>	way, by which without	12, 142/ 13
of riches is not	<b>forbidden</b>	, but the inordinate affection	12, 171/ 15
and his servants not	<b>forbidden</b>	to abide about him	12, 264/ 17
pain of eternal death)	<b>forbidden</b>	, though the goodness of	12, 299/ 1
faint heart holy scripture	<b>forbiddeth</b>	, saying: "Noli esse pusillanimis	12, 162/ 8
forbear all that he	<b>forbiddeth</b>	you, without any manner	12, 230/ 12
that for all the	<b>forbidding</b>	of that great council	12, 291/ 4
openly too, if they	<b>forbore</b>	it not more for	12, 235/ 4
could, and thereby have	<b>forborne</b>	some part of his	12, 215/ 15
pleasure in this life	<b>forborne</b>	, we shall be with	12, 244/ 19
by fortune, or by	<b>force</b>	, or by fear of	12, 10/ 5
choice, but so by	<b>force</b>	as he would fain	12, 25/ 20
sorrow and sickness to	<b>force</b>	us to draw toward	12, 58/ 26

would drive him by	<b>force</b>	of such persecution. Another	12, 107/ 23
mine." "Well then, no	<b>force</b>	, " quoth Father Fox. But	12, 116/ 17
to be deflowered by	<b>force</b>	, ran into a water	12, 141/ 25
any manner violence by	<b>force</b>	, and commit sin of	12, 141/ 28
violently pursueth him by	<b>force</b>	to bereave him of	12, 142/ 6
he useth not to	<b>force</b>	any man to forsake	12, 189/ 28
he not used to	<b>force</b>	every whole country at	12, 190/ 6
temptation, but a furious	<b>force</b>	and a terrible incursion	12, 200/ 30
man must of fine	<b>force</b>	abide and endure the	12, 201/ 15
well, which without any	<b>force</b>	at all, or any	12, 276/ 20
it fetcheth hence by	<b>force</b>	against his will, and	12, 301/ 24
temptation with fear and	<b>force</b>	thereof into eternal damnation	12, 317/ 22
be lost too, or	<b>forced</b>	to forsake the faith	12, 6/ 32
stomach, whereby he was	<b>forced</b>	to the destruction of	12, 130/ 19
trow, that we be	<b>forced</b>	to do such labor	12, 254/ 5
thing (they say) that	<b>forceth</b>	him to work well	12, 39/ 19
and live, he little	<b>forceth</b>	; for he will have	12, 191/ 12
I the fear that	<b>forceth</b>	mine heart to tremble	12, 245/ 15
them do in the	<b>forcing</b>	us to forsake our	12, 304/ 19
not againward, in the	<b>fore-rehearsed</b>	virtues of his. For	12, 71/ 11
the Prophet in the	<b>fore-rehearsed</b>	verses saith not, that	12, 109/ 22
saith in the verse	<b>fore-rehearsed</b>	) so compass him about	12, 156/ 31
all those other things	<b>fore-rehearsed</b>	, whereupon their worldly wealth	12, 228/ 20
the taking of the	<b>fore-remembered</b>	comfort therein: that is	12, 18/ 14
is to the other	<b>fore-remembered</b>	in the first kind	12, 28/ 12
speaketh of in the	<b>fore-remembered</b>	psalm, "Qui habitat in	12, 200/ 6
corrupted stock of our	<b>forefather</b>	Adam. Is this, Cousin	12, 266/ 14
the other in the	<b>forefront</b>	, but as even as	12, 110/ 11
that after follow) tokens	<b>foregoing</b>	through some secret motion	12, 193/ 1
her a fair large	<b>forehead</b>	, and with straight bracing	12, 169/ 2
unbestowed if he had	<b>foreknown</b>	the chance. But being	12, 227/ 26
hundred year ago, he	<b>foresaw</b>	this mind of yours	12, 230/ 32
him so fast, that	<b>foreseeing</b>	how much weight of	12, 28/ 31
of a martyr, but	<b>foreseeing</b>	their infirmity, that though	12, 246/ 14
point always provided and	<b>foreseen</b>	, that he should ever	12, 264/ 21
been prepared therefor peradventure	<b>forever</b>	in hell. For many	12, 26/ 2
lands of his inheritance	<b>forever</b>	, that himself and his	12, 203/ 25
and his blood are	<b>forever</b>	the very lords and	12, 208/ 1
have thought himself shamed	<b>forever</b>	. Then said we our	12, 213/ 28
souls unto the devil	<b>forever</b>	, where he saith: "Quid	12, 237/ 13
there, to live wretches	<b>forever</b>	. VINCENT In good faith	12, 242/ 10
fast upon their backs	<b>forever</b>	, and not walk therewith	12, 286/ 21
so to be damned	<b>forever</b>	. The second foot of	12, 298/ 17

him and forsake him	<b>forever</b>	that both died for	12, 314/ 2
remember him not, but	<b>forget</b>	to pray to him	12, 58/ 26
they be wanton and	<b>forget</b>	God, and follow their	12, 59/ 11
in the matter I	<b>forget</b>	myself and you both	12, 79/ 13
wine, to make him	<b>forget</b>	his sorrow. And Saint	12, 82/ 17
sound thereof began to	<b>forget</b>	all the world, and	12, 84/ 8
into their, ears, they	<b>forget</b>	that the Church hath	12, 95/ 10
were he that could	<b>forget</b>	the saving of his	12, 109/ 19
of Abraham). But now	<b>forget</b>	I not, Cousin, that	12, 179/ 11
even a little to	<b>forget</b>	the world. And when	12, 187/ 10
twenty hours, wink and	<b>forget</b>	him once. Besides this	12, 212/ 13
I warrant you, not	<b>forget</b>	, as near as their	12, 238/ 15
I not after to	<b>forget</b>	. Howbeit, I purpose now	12, 255/ 23
so wanton, that we	<b>forget</b>	where we be; weening	12, 272/ 29
of death), where we	<b>forget</b>	with our folly both	12, 273/ 21
to my feet and	<b>forget</b>	altogether. But yet and	12, 295/ 7
us, to make us	<b>forget</b>	him. But let us	12, 317/ 13
the Turks that we	<b>forget</b>	the devil? What madman	12, 318/ 10
wax with wantonness so	<b>forgetful</b>	of their own state	12, 269/ 28
persuasion of wealth, and	<b>forgetfulness</b>	of our own wretched	12, 273/ 18
God too, God that	<b>forgetteth</b>	not us, but seeth	12, 273/ 23
honor of his faith,	<b>forgive</b>	the pain of all	12, 33/ 3
the queen's grace, God	<b>forgive</b>	her soul! it was	12, 126/ 20
as much go, and	<b>forgive</b>	it, because it was	12, 178/ 23
half. Howbeit, because (God	<b>forgive</b>	us!) we let so	12, 252/ 22
only are our sins	<b>forgiven</b>	freely without any recompense	12, 93/ 10
sins be never full	<b>forgiven</b>	him; and then he	12, 113/ 16
his drunkenness is not	<b>forgiven</b>	him for his folly	12, 286/ 27
Ghost shall never be	<b>forgiven</b>	, neither in this world	12, 299/ 26
of his fault, asking	<b>forgiveness</b>	of God, and yet	12, 26/ 28
and pray God of	<b>forgiveness</b>	. Let him call to	12, 164/ 26
and thereupon give him	<b>forgiveness</b>	, as him that forsook	12, 298/ 4
me thy pardon and	<b>forgiveness</b>	after) make thee peradventure	12, 298/ 16
hope of God's gracious	<b>forgiveness</b>	walketh in the ready	12, 299/ 8
the great difficulty of	<b>forgiveness</b>	, our Savior hath showed	12, 299/ 23
our Savior, and got	<b>forgiveness</b>	after; let him consider	12, 299/ 29
attain in such wise	<b>forgiveness</b>	well enough. ANTHONY All	12, 300/ 19
enough. ANTHONY All his	<b>forgiveness</b>	goeth, Cousin, you see	12, 300/ 21
the goodness of God	<b>forgiveth</b>	many folk the fault	12, 299/ 2
must be full of	<b>forgiving</b>	, and not use to	12, 178/ 25
for the hope of	<b>forgiving</b>	, is a very false	12, 299/ 3
loath we be to	<b>forgo</b>	it. ANTHONY That reason	12, 209/ 4
should be content to	<b>forgo</b>	his goods in the	12, 228/ 2

keeping letteth you to	<b>forgo</b>	them, and moveth you	12, 231/ 18
deadly. ANTHONY Cousin, I	<b>forgot</b>	not that point, but	12, 82/ 23
rich widow (but I	<b>forgot</b>	to ask him where	12, 127/ 15
as methinketh. ANTHONY Yet	<b>forgot</b>	I, Cousin, to ask	12, 257/ 27
it shall never be	<b>forgotten</b>	with me. Our Lord	12, 77/ 16
that I have almost	<b>forgotten</b>	for what purpose I	12, 90/ 9
for myself have half	<b>forgotten</b>	the thing, it is	12, 129/ 12
pleased him (I have	<b>forgotten</b>	upon what occasion) upon	12, 285/ 22
himself, and took the	<b>form</b>	of a bondman or	12, 254/ 22
God, "Humiliavit semet ipsum,	<b>formam</b>	servi accipiens" (Humbled himself	12, 254/ 22
merit. In all the	<b>former</b>	causes, tribulation is (if	12, 24/ 11
new recidivation into his	<b>former</b>	sin: since the great	12, 148/ 15
because we take our	<b>former</b>	liberty for more a	12, 252/ 4
the consideration of their	<b>former</b>	estate, and the mutable	12, 257/ 5
the devil the abominable	<b>fornicator</b>	that forbear not the	12, 57/ 25
too, or forced to	<b>forsake</b>	the faith of our	12, 6/ 32
as they do, and	<b>forsake</b>	our Savior too; and	12, 7/ 7
but if we will	<b>forsake</b>	it. VINCENT Surely, this	12, 23/ 25
condition that he should	<b>forsake</b>	the faith of Christ	12, 32/ 25
still, if he would	<b>forsake</b>	him. The bare patient	12, 32/ 28
him, rather than to	<b>forsake</b>	him, he shall forsake	12, 174/ 29
forsake him, he shall	<b>forsake</b>	them all. And so	12, 174/ 29
do not renounce and	<b>forsake</b>	all that ever he	12, 174/ 31
force any man to	<b>forsake</b>	his faith. ANTHONY Not	12, 189/ 28
country at once to	<b>forsake</b>	their faith. For of	12, 190/ 7
occasion to compel him	<b>forsake</b>	the faith of Christ	12, 191/ 22
would rather die than	<b>forsake</b>	the faith. The First	12, 196/ 3
any painful death, than	<b>forsake</b>	his faith, and by	12, 196/ 12
the pain, he would	<b>forsake</b>	God indeed, and by	12, 196/ 16
would rather die than	<b>forsake</b>	him, though he say	12, 196/ 28
in such case rather	<b>forsake</b>	the faith of Christ	12, 197/ 12
that those that will	<b>forsake</b>	their faith shall keep	12, 226/ 25
hearts so suddenly to	<b>forsake</b>	their good with all	12, 228/ 19
so that I will	<b>forsake</b>	the faith of Christ	12, 229/ 23
be compelled utterly to	<b>forsake</b>	Christ, nor all the	12, 229/ 25
commandments, and break all.	<b>Forsake</b>	one point of his	12, 230/ 13
of his faith, and	<b>forsake</b>	all, as for any	12, 230/ 14
substance still, but rather	<b>forsake</b>	his service, than put	12, 231/ 2
lose your goods than	<b>forsake</b>	your faith, if you	12, 231/ 10
worldly substance rather than	<b>forsake</b>	your faith in your	12, 231/ 15
moveth you rather to	<b>forsake</b>	your faith. I let	12, 231/ 18
God (whose faith you	<b>forsake</b>	, and therein do him	12, 235/ 14
of this worldly substance	<b>forsake</b>	him and his faith	12, 237/ 13

of this wretched world,	<b>forsake</b>	my faith toward God	12, 237/ 26
again, than shamefully to	<b>forsake</b>	such a master. And	12, 243/ 14
unkindly and unfaithfully to	<b>forsake</b>	him. And him they	12, 243/ 28
him. And him they	<b>forsake</b>	, if that for fear	12, 243/ 29
that for fear they	<b>forsake</b>	the confessing of his	12, 243/ 29
we would not rather	<b>forsake</b>	them for Christ's sake	12, 244/ 9
Christ's sake, than unfaithfully	<b>forsake</b>	Christ for them, which	12, 244/ 9
shirt (except I would	<b>forsake</b>	my faith) and offer	12, 245/ 10
stick thereat, rather to	<b>forsake</b>	it every whit than	12, 245/ 12
Christ's holy faith to	<b>forsake</b>	any point. But surely	12, 245/ 12
thereto) rather yet than	<b>forsake</b>	him or his faith	12, 247/ 8
he hath promised to	<b>forsake</b>	us before his Father	12, 247/ 9
goods, and our lives,	<b>forsake</b>	our Savior by denial	12, 249/ 17
shameful cowardous wise to	<b>forsake</b>	him for fear of	12, 249/ 21
than his Father should	<b>forsake</b>	us: we may think	12, 254/ 23
a while, we would	<b>forsake</b>	him that hath by	12, 254/ 26
point, rather utterly to	<b>forsake</b>	him than suffer any	12, 278/ 7
side, if rather than	<b>forsake</b>	our Savior, we determine	12, 278/ 12
as we rather would	<b>forsake</b>	his faith, than to	12, 278/ 15
before we come to	<b>forsake</b>	it for fear; we	12, 279/ 3
of imprisonment sinfully to	<b>forsake</b>	him; nor so foolish	12, 280/ 9
the occasion again to	<b>forsake</b>	us, and with the	12, 280/ 11
rather than I should	<b>forsake</b>	the faith of our	12, 280/ 21
leave behind them and	<b>forsake</b>	; they that would for	12, 287/ 13
for that cause rather	<b>forsake</b>	the faith than die	12, 287/ 13
than die would rather	<b>forsake</b>	it than lose their	12, 287/ 14
which were likely to	<b>forsake</b>	their faith in the	12, 287/ 28
cowardous hearts, as to	<b>forsake</b>	our Savior, and thereby	12, 296/ 26
of the pain, to	<b>forsake</b>	our Savior even in	12, 297/ 15
that he would rather	<b>forsake</b>	him than suffer for	12, 298/ 5
death (but if thou	<b>forsake</b>	me betimes in the	12, 298/ 15
after) make thee peradventure	<b>forsake</b>	me too late, and	12, 298/ 17
we fall, if we	<b>forsake</b>	our Savior, may make	12, 302/ 20
the forcing us to	<b>forsake</b>	our faith) should never	12, 304/ 19
of temporal death, to	<b>forsake</b>	our Savior that willingly	12, 313/ 23
rather than he would	<b>forsake</b>	us, considering that besides	12, 313/ 24
will refuse him and	<b>forsake</b>	him forever that both	12, 314/ 2
shall see his Catholics	<b>forsake</b>	his faith, rather than	12, 314/ 15
but if we would	<b>forsake</b>	the faith) were setting	12, 315/ 9
in the world willingly	<b>forsaken</b>	the likelihood of right	12, 185/ 27
him out of danger)	<b>forsaken</b>	and left of all	12, 243/ 10
esse discipulus" (He that	<b>forsaketh</b>	not all that ever	12, 174/ 19
while he so shamefully	<b>forsaketh</b>	him, full angrily looketh	12, 298/ 27

he doth, when he	<b>forsaketh</b>	his faith for fear	12, 298/ 30
of the violent death	<b>forsaketh</b>	the faith of Christ	12, 302/ 26
shall Christ for his	<b>forsaking</b>	of his forsaking of	12, 33/ 2
his forsaking of his	<b>forsaking</b>	of his own life	12, 33/ 2
manner with another man's	<b>forsaking</b>	of all, if there	12, 185/ 8
added further unto the	<b>forsaking</b>	beside, as percase far	12, 185/ 9
state of damnation, that	<b>forsaking</b>	all and entering into	12, 185/ 23
is to wit, the	<b>forsaking</b>	of the faith. And	12, 201/ 28
him pleasure in the	<b>forsaking</b>	of your faith; yet	12, 235/ 13
you displease him by	<b>forsaking</b>	his faith, suffer you	12, 235/ 25
by that fall in	<b>forsaking</b>	well perceived that he	12, 245/ 5
faith, that by the	<b>forsaking</b>	of our faith, we	12, 279/ 4
foolish neither, as by	<b>forsaking</b>	of him, to give	12, 280/ 10
ever; whereas by the	<b>forsaking</b>	of the faith in	12, 297/ 17
pain fall to the	<b>forsaking</b>	, and so die there	12, 297/ 29
worldly worship, with the	<b>forsaking</b>	of God's faith before	12, 298/ 23
And yet by that	<b>forsaking</b>	St. Peter won but	12, 300/ 2
should fall in by	<b>forsaking</b>	of him, the joyful	12, 314/ 19
on earth, than by	<b>forsaking</b>	the faith be his	12, 317/ 10
whosoever shrink away with	<b>forsaking</b>	his faith, and falleth	12, 319/ 7
authority, and over that	<b>forsook</b>	a right worshipful room	12, 219/ 24
world that he willingly	<b>forsook</b>	for our sake, being	12, 243/ 20
lived, for our sake	<b>forsook</b>	all the world, besides	12, 244/ 10
word and so cowardly	<b>forsook</b>	his master, for whom	12, 245/ 4
were overcome, and so	<b>forsook</b>	his faith, God could	12, 298/ 2
forgiveness, as him that	<b>forsook</b>	his faith in the	12, 298/ 4
of St. Peter which	<b>forsook</b>	our Savior, and got	12, 299/ 28
other side, that he	<b>forsook</b>	him not upon the	12, 299/ 30
fear of which he	<b>forsook</b>	his faith. VINCENT No	12, 300/ 24
upon God therefore. VINCENT	<b>Forsooth</b>	, my good Uncle, methinketh	12, 13/ 28
The Fourth Chapter VINCENT	<b>Forsooth</b>	, good Uncle, this good	12, 17/ 6
some other time. ANTHONY	<b>Forsooth</b>	, Cousin, many words, if	12, 79/ 18
one half. VINCENT Now	<b>forsooth</b>	, Uncle, this was a	12, 80/ 28
have him at home. "	<b>Forsooth</b>	, mistress," quoth he (as	12, 81/ 8
quoth our cousin then. "	<b>Forsooth</b>	mistress," quoth he, "your	12, 81/ 11
get the half." ANTHONY	<b>Forsooth</b>	, Cousin, I can soon	12, 81/ 20
for to talk. VINCENT	<b>Forsooth</b>	she is not so	12, 81/ 24
was that, Uncle? ANTHONY	<b>Forsooth</b>	, Cousin, even in this	12, 88/ 9
was that, Uncle? ANTHONY	<b>Forsooth</b>	, Cousin, this I asked	12, 89/ 4
The Fifth Chapter VINCENT	<b>Forsooth</b>	, Uncle, this is unto	12, 91/ 5
The Sixth Chapter VINCENT	<b>Forsooth</b>	, Uncle, in this point	12, 92/ 25
unto the people. And	<b>forsooth</b>	, I heard a religious	12, 93/ 28
The Seventh Chapter VINCENT	<b>Forsooth</b>	, Uncle, yet seemeth me	12, 97/ 5

he came so late? "	<b>Forsooth</b>	, Father Reynard," quoth he	12, 115/ 28
counsel you to do." "	<b>Forsooth</b>	, Father Fox," quoth the	12, 116/ 12
liveth in heaven? VINCENT	<b>Forsooth</b>	, and some such have	12, 125/ 4
heard it not. VINCENT	<b>Forsooth</b>	, this was a wonderful	12, 126/ 2
her own hands. VINCENT	<b>Forsooth</b>	, here was a tragical	12, 128/ 17
heard the like. ANTHONY	<b>Forsooth</b>	, the party that told	12, 128/ 19
marvelous strange manner. ANTHONY	<b>Forsooth</b>	, Cousin, I suppose that	12, 149/ 20
a long night. VINCENT	<b>Forsooth</b>	, Uncle, so have you	12, 157/ 7
need to dread. VINCENT	<b>Forsooth</b>	, Uncle, I like this	12, 165/ 19
he said unto her, "	<b>Forsooth</b>	, madam, if God give	12, 169/ 5
with it already. VINCENT	<b>Forsooth</b>	, good Uncle, God disposeth	12, 186/ 30
it but slenderly. VINCENT	<b>Forsooth</b>	, Uncle, this is very	12, 212/ 30
welkin, and wept. ANTHONY	<b>Forsooth</b>	, Cousin, he played his	12, 216/ 5
would now eschew? VINCENT	<b>Forsooth</b>	, I think, that if	12, 234/ 8
in any place. ANTHONY	<b>Forsooth</b>	he counseled them to	12, 239/ 13
The Seventeenth Chapter VINCENT	<b>Forsooth</b>	, Uncle, as for these	12, 244/ 27
The Twenty-first Chapter VINCENT	<b>Forsooth</b>	, Uncle (our Lord reward	12, 280/ 18
I can remember. VINCENT	<b>Forsooth</b>	, Uncle, I would ween	12, 286/ 5
The Twenty-sixth Chapter ANTHONY	<b>Forsooth</b>	, Cousin, if we were	12, 305/ 5
myself somewhat weary. VINCENT	<b>Forsooth</b>	, good Uncle, this is	12, 320/ 6
idle business swear and	<b>forswear</b>	themselves by his holy	12, 95/ 5
and may for the	<b>forswearing</b>	or the denying of	12, 201/ 23
man should take in	<b>forthinking</b>	of his sin. The	12, 96/ 13
through the grate) and	<b>forthwith</b>	began my lady to	12, 80/ 10
Passion, that he shall	<b>forthwith</b>	be carried up with	12, 134/ 16
killing of themselves, and	<b>forthwith</b>	in devising what an	12, 151/ 1
sinful and naught; he	<b>forthwith</b>	by the instinct of	12, 176/ 19
than every man is	<b>forthwith</b>	in state of damnation	12, 185/ 23
a while, but not	<b>forthwith</b>	all at the first	12, 189/ 21
from him, and that	<b>forthwith</b>	out of hand, ere	12, 189/ 25
your soul shall first	<b>forthwith</b>	, and after that (at	12, 236/ 29
beside that he repented	<b>forthwith</b>	very sore that he	12, 300/ 4
as the Prophet saith: "	<b>Fortitudo</b>	mea et laus mea	12, 102/ 10
he taken Belgrade, the	<b>fortress</b>	of this realm, and	12, 8/ 2
into which we shall	<b>fortune</b>	to fall, and therefore	12, 7/ 14
are the goods of	<b>fortune</b>	, riches, favor, and friends	12, 10/ 1
taken from us by	<b>fortune</b>	, or by force, or	12, 10/ 4
folk, either sort of	<b>fortune</b>	. "Et facit solem suum	12, 48/ 8
giveth evil folk good	<b>fortune</b>	in this world, both	12, 48/ 15
Sicily. ANTHONY It may	<b>fortune</b>	, Cousin, that the letter	12, 188/ 16
therefrom, that yet may	<b>fortune</b>	by some one chance	12, 199/ 7
these outward things of	<b>fortune</b>	, which serve for the	12, 203/ 15
of the goods of	<b>fortune</b>	The Fifth Chapter For	12, 206/ 1

called the goods of	<b>fortune</b>	, that serve for the	12, 206/ 5
all these advancements of	<b>fortune</b>	, surmount very far above	12, 206/ 18
thousand it may well	<b>fortune</b>	, that a poor ploughman's	12, 208/ 16
goods or gifts of	<b>fortune</b>	are by two manner	12, 209/ 15
these outward goods of	<b>fortune</b>	, as riches, good name	12, 209/ 18
called the gifts of	<b>fortune</b>	, no farther but the	12, 223/ 8
call the goods of	<b>fortune</b>	, there is never one	12, 225/ 14
call the gifts of	<b>fortune</b>	, this is methinketh in	12, 227/ 10
And if it so	<b>fortune</b>	(as with God's grace	12, 249/ 7
evil lives, it may	<b>fortune</b>	full well) that the	12, 249/ 9
that it may well	<b>fortune</b>	, that beside the very	12, 278/ 18
needed to fast whole	<b>forty</b>	days together. No nor	12, 95/ 21
have kept the Lenten	<b>forty</b>	days fast, that these	12, 95/ 23
had I five times	<b>forty</b>	stripes save one: thrice	12, 310/ 21
stir, and guide us	<b>forward</b>	, in the referring all	12, 10/ 28
cannot to God creep	<b>forward</b>	, in tribulation they run	12, 48/ 18
then hunger pricked him	<b>forward</b>	, that (as the shrewd	12, 118/ 20
What? By God! go	<b>forward</b>	with the best. For	12, 220/ 2
living, arise and come	<b>forward</b>	in the world. And	12, 291/ 13
faith, and helped also	<b>forward</b>	with aid of God's	12, 293/ 28
about to bask them	<b>forward</b>	to it, the bitch	12, 295/ 11
never have set foot	<b>forward</b>	. But yet undoubtedly were	12, 305/ 15
in us, and pricked	<b>forward</b>	with desire and joyful	12, 306/ 5
we be more pricked	<b>forward</b>	, if we were faithful	12, 319/ 19
there many of them	<b>forwearied</b>	as sore, and as	12, 168/ 29
in the feeding and	<b>fostering</b>	whereof we set our	12, 108/ 27
he had so boldly	<b>fought</b>	within so few hours	12, 245/ 4
God shall for that	<b>foul</b>	fault suffer our tribulation	12, 15/ 17
might have caught a	<b>foul</b>	fall, had not the	12, 29/ 24
unreasonable beasts, follow their	<b>foul</b>	affections, many of these	12, 51/ 13
bold courage took a	<b>foul</b>	fall, and yet because	12, 146/ 25
more lusty to their	<b>foul</b>	fleshly delight: and were	12, 152/ 19
the diminishment of such	<b>foul</b>	fleshly motion? Of spiritual	12, 152/ 23
women, without danger of	<b>foul</b>	fleshly desires: so is	12, 160/ 24
in dread of fleshly	<b>foul</b>	sin and covetousness, since	12, 170/ 10
Mahomet shall have a	<b>foul</b>	fall, Christendom spring and	12, 194/ 12
and soon had a	<b>foul</b>	fall; or else were	12, 196/ 14
the ground in a	<b>foul</b>	pit, within some corner	12, 268/ 16
the midst with the	<b>foul</b>	fire of hell about	12, 286/ 23
may soon take a	<b>foul</b>	fall. For these are	12, 297/ 24
shall come, that these	<b>foul</b>	filthy pleasures shall be	12, 307/ 22
acts of the other	<b>foul</b>	filthy lust, is ready	12, 307/ 27
you more. But never	<b>found</b>	I any place in	12, 68/ 21

lack even where I	<b>found</b>	it, and that was	12, 79/ 27
such questions, as I	<b>found</b>	upon your answer (might	12, 81/ 26
but that they have	<b>found</b>	out so easy a	12, 99/ 9
they came thither they	<b>found</b>	that the great fearful	12, 110/ 24
penance giving, the fox	<b>found</b>	that the most weighty	12, 115/ 20
all afresh, her husband	<b>found</b>	that good earnest. VINCENT	12, 118/ 12
felt the edge, and	<b>found</b>	a fault that it	12, 128/ 9
And therefore, if we	<b>found</b>	any such religious person	12, 130/ 28
world. If he were	<b>found</b>	in the first fashion	12, 131/ 12
if a man so	<b>found</b>	it, Uncle? What counsel	12, 131/ 18
yet any little fault	<b>found</b>	in himself, or diffidence	12, 133/ 14
peradventure by his revelations	<b>found</b>	false and reprov'd, or	12, 146/ 4
killed her hen, and	<b>found</b>	but one or twain	12, 181/ 3
before the money was	<b>found</b>	. Oh! Cousin Vincent, if	12, 207/ 25
was, Uncle, for he	<b>found</b>	out such a shift	12, 215/ 2
truth. For I never	<b>found</b>	you willing to be	12, 220/ 7
of mine (a merchant)	<b>found</b>	once the sultan of	12, 232/ 9
came again, and have	<b>found</b>	it dug out, and	12, 238/ 19
servant could scant be	<b>found</b>	that were of such	12, 243/ 12
upon them, as he	<b>found</b>	for his disciples, when	12, 246/ 20
hold them, as he	<b>found</b>	for St. John the	12, 246/ 22
prisoner there, whom she	<b>found</b>	in a chamber (to	12, 277/ 7
it, the bitch had	<b>found</b>	the foot again, and	12, 295/ 11
stress, either being sought,	<b>found</b>	, and brought out against	12, 316/ 25
Chapter That for a	<b>foundation</b>	men must needs begin	12, 12/ 6
wit, the ground and	<b>foundation</b>	of faith, without which	12, 12/ 12
spiritual comfort presuppose the	<b>foundation</b>	of faith; so since	12, 13/ 25
Uncle, methinketh that this	<b>foundation</b>	of faith, which (as	12, 13/ 28
reason grounded upon the	<b>foundation</b>	of faith, shall show	12, 288/ 12
grounded upon the sure	<b>foundation</b>	of faith, and helped	12, 293/ 28
I trow, three or	<b>four</b>	fits: but after fell	12, 88/ 10
great exultation rejoice. Of	<b>four</b>	kinds of temptations, and	12, 105/ 7
the Prophet briefly comprehendeth	<b>four</b>	kinds of temptation, and	12, 105/ 12
trains and assaults, by	<b>four</b>	kinds of temptations and	12, 106/ 22
first kind of the	<b>four</b>	temptations. The Twelfth Chapter	12, 107/ 1
whom he had wronged	<b>four</b>	times as much; yea	12, 178/ 21
I ween, in every	<b>four</b>	and twenty hours, wink	12, 212/ 12
more by three or	<b>four</b>	. For I assure you	12, 259/ 6
of our painful death	<b>four</b>	parts of the feeling	12, 314/ 30
ready to recompense him	<b>fourfold</b>	as much." VINCENT This	12, 176/ 29
my conscience worth but	<b>fourpence</b>	my conscience cannot serve	12, 119/ 23
sin turneth, than of	<b>fourscore</b>	and nineteen good men	12, 90/ 25
the answer thereto. The	<b>fourteenth</b>	Chapter VINCENT Verily, good	12, 44/ 7

a scrupulous conscience. The	<b>Fourteenth</b>	Chapter This pusillanimity bringeth	12, 112/ 16
Turk's said persecution. The	<b>Fourteenth</b>	Chapter VINCENT I cannot	12, 228/ 3
comfort of God. The	<b>Fourth</b>	Chapter VINCENT Forsooth, good	12, 17/ 4
last kind too. The	<b>Fourth</b>	Chapter The first kind	12, 87/ 16
go forth in the	<b>fourth</b>	temptation, which only remaineth	12, 199/ 22
present purpose. Of the	<b>fourth</b>	temptation, which is persecution	12, 200/ 1
The Second Chapter The	<b>fourth</b>	temptation, Cousin, that the	12, 200/ 5
that less than a	<b>fourth</b>	part of this will	12, 204/ 13
be blown down. The	<b>Fourth</b>	Chapter For if we	12, 205/ 18
Job, and Abraham. And,	<b>fourthly</b>	, in the end of	12, 50/ 6
to confession to the	<b>fox</b>	. The poor ass came	12, 114/ 27
until Good Friday. The	<b>fox</b>	asked the ass before	12, 115/ 2
of his rest. The	<b>fox</b>	for that fault, like	12, 115/ 10
the penance giving, the	<b>fox</b>	found that the most	12, 115/ 20
nay," quoth the Father	<b>Fox</b>	, "I am not so	12, 116/ 3
to do." "Forsooth, Father	<b>Fox</b>	, " quoth the wolf, "and	12, 116/ 13
no force," quoth Father	<b>Fox</b>	. But when he heard	12, 116/ 17
stealeth on like a	<b>fox</b>	: but in this Turk's	12, 200/ 31
lord's commendation, the wily	<b>fox</b>	had been so well	12, 214/ 9
before already, the wily	<b>fox</b>	would speak never a	12, 215/ 28
hunting term. At a	<b>fox</b>	it is called crying	12, 295/ 26
was, she said, the	<b>fox's</b>	name) to confession upon	12, 115/ 26
never think on a	<b>fox-tail</b>	. For if the counsel	12, 197/ 24
more, and of a	<b>frail</b>	folly delighteth to think	12, 4/ 19
as well as the	<b>frail</b>	infirmity of the man	12, 113/ 18
tribulation, feeling their own	<b>frailty</b>	so effectually, and the	12, 26/ 5
this world, and the	<b>frailty</b>	of the flesh, and	12, 80/ 11
fasting days, not of	<b>frailty</b>	or of malice first	12, 94/ 24
And he knoweth the	<b>frailty</b>	of his earthen vessel	12, 97/ 20
unto God his own	<b>frailty</b>	, negligence, and sloth in	12, 165/ 4
that after as his	<b>frailty</b>	can bear and suffer	12, 186/ 3
fear of our own	<b>frailty</b>	to drive us to	12, 247/ 25
the man list to	<b>frame</b>	himself, now drawing it	12, 120/ 3
mean well, while they	<b>frame</b>	themselves a conscience, and	12, 227/ 1
so far from all	<b>frame</b>	, that would cast away	12, 229/ 5
by the devil hath	<b>framed</b>	in their fantasy, and	12, 112/ 6
loss, or bodily pain,	<b>framed</b>	in our own minds	12, 249/ 15
the scrupulous person, which	<b>frameth</b>	himself many times double	12, 113/ 9
is, that our fantasy	<b>frameth</b>	us a false opinion	12, 276/ 9
into Portugal, Italy, Spain,	<b>France</b>	, Almaine, and England, and	12, 259/ 28
would should know, her	<b>frantic</b>	fantasy, in such place	12, 128/ 5
wife in such a	<b>frantic</b>	fantasy helped her husband	12, 143/ 28
those that are so	<b>frantic</b>	foolish as to ween	12, 235/ 5

unkind caitiffs, and very	<b>frantic</b>	fools too, if rather	12, 254/ 24
saith, "Omne gaudium existimate,	<b>fratres</b>	, quum in tentationes varias	12, 101/ 10
uxorem, et filios, et	<b>fratres</b>	, et sorores, adhuc autem	12, 174/ 23
us, and part by	<b>fraud</b>	, and part by violence	12, 273/ 4
in prison for a	<b>fray</b>	, and through the jailer's	12, 265/ 12
but for a light	<b>fray</b>	; but his danger of	12, 269/ 7
is but for the	<b>fray</b>	, but his deadly imprisonment	12, 269/ 14
man hurt in a	<b>fray</b>	feeleth not sometimes his	12, 314/ 25
man with his own	<b>free</b>	will obeying freely the	12, 12/ 27
his own election and	<b>free</b>	choice, but so by	12, 25/ 19
deceive ourselves. For what	<b>free</b>	man is there so	12, 252/ 19
man is there so	<b>free</b>	, that can be suffered	12, 252/ 19
so sore. Let every	<b>free</b>	man that reckoneth his	12, 253/ 6
that boasteth himself for	<b>free</b>	; the bondage, I mean	12, 253/ 10
we were at our	<b>free</b>	liberty before, and were	12, 253/ 27
the prince is at	<b>free</b>	liberty to walk where	12, 260/ 12
liberty, and make them	<b>free</b>	(as I will well	12, 261/ 15
I say, at his	<b>free</b>	liberty, to be where	12, 261/ 23
therefore not at his	<b>free</b>	liberty, but a prisoner	12, 261/ 27
still: so since your	<b>free</b>	beggar that you speak	12, 261/ 28
lack the effect of	<b>free</b>	liberty, and be both	12, 261/ 33
and themselves ever called	<b>free</b>	folk at large; the	12, 275/ 18
ourselves before, for more	<b>free</b>	than we be, and	12, 276/ 11
find in our natural	<b>freedom</b>	our bond service such	12, 253/ 23
own free will obeying	<b>freely</b>	the inward inspiration of	12, 12/ 27
are our sins forgiven	<b>freely</b>	without any recompense of	12, 93/ 10
be of the sect)	<b>freely</b>	to preach what they	12, 93/ 27
pass forth unpunished, and	<b>freely</b>	run out and rob	12, 162/ 20
be somewhat, and a	<b>fremd</b>	man's so great, that	12, 183/ 18
out of Latin into	<b>French</b>	, and out of French	12, 1 4
French, and out of	<b>French</b>	into English. % A Dialogue	12, 1 4
out of Latin into	<b>French</b>	, and out of French	12, 3/ 5
French, and out of	<b>French</b>	into English. ANTHONY AND	12, 3/ 5
I play as the	<b>French</b>	priest played, that had	12, 263/ 2
were in half a	<b>frenzy</b>	, and may, with a	12, 15/ 1
And into this pleasant	<b>frenzy</b>	of much foolish vainglory	12, 212/ 24
Cousin, while this is	<b>fresh</b>	in mind. VINCENT I	12, 77/ 13
rust and the moth	<b>fret</b>	it out, and where	12, 239/ 22
rust and the moth	<b>fret</b>	them out, and where	12, 239/ 24
and thanks, than by	<b>fretting</b>	and by fuming to	12, 87/ 10
that the priests and	<b>friars</b>	be wont to call	12, 3/ 13
me, fare there many	<b>friars</b>	and states' chaplains too	12, 46/ 9
forth farther until Good	<b>Friday</b>	. The fox asked the	12, 115/ 1

to confession upon Good	<b>Friday</b>	, his confessor shook his	12, 115/ 27
would upon a Good	<b>Friday</b>	needs have killed himself	12, 144/ 1
the remnant, till Good	<b>Friday</b>	come again. But when	12, 144/ 20
for themselves or their	<b>friend</b>	. And toward this purpose	12, 20/ 20
would not that his	<b>friend</b>	should have wealth, but	12, 47/ 11
from himself or any	<b>friend</b>	of his. ANTHONY I	12, 56/ 24
merry tale with a	<b>friend</b>	refresheth a man much	12, 82/ 14
you feign some secret	<b>friend</b>	of yours to be	12, 132/ 21
feign that your secret	<b>friend</b>	, for whose sake you	12, 134/ 10
reasoned already between your	<b>friend</b>	and you, and therein	12, 135/ 5
necessity, were he my	<b>friend</b>	, or my foe, Christian	12, 182/ 8
part to counsel my	<b>friend</b>	to the contrary. For	12, 196/ 26
their servants and their	<b>friend</b>	never so specially to	12, 217/ 8
an epigram unto a	<b>friend</b>	of his that required	12, 217/ 11
truth is this, my	<b>friend</b>	dear, The very truth	12, 217/ 16
called unto him a	<b>friend</b>	of his, a man	12, 217/ 24
great, till a good	<b>friend</b>	of ours merrily told	12, 219/ 20
as shamefast as a	<b>friend</b>	of mine (a merchant	12, 232/ 9
country would visit their	<b>friends</b>	lying in disease and	12, 3/ 10
death; yet we worldly	<b>friends</b>	, for fear of discomfoting	12, 3/ 14
fortune, riches, favor, and	<b>friends</b>	, fame, worldly worship, and	12, 10/ 1
those that are his	<b>friends</b>	that come to visit	12, 18/ 28
comfort marvelous great. His	<b>friends</b>	also, that thus counsel	12, 19/ 3
by the loss of	<b>friends</b>	, or by some other	12, 20/ 2
the loss of our	<b>friends</b>	, their grief and trouble	12, 20/ 6
not yourselves, most dear	<b>friends</b>	): and our Savior counseleth	12, 34/ 7
gave especially his special	<b>friends</b>	, the thing that in	12, 75/ 12
heart, and pray his	<b>friends</b>	to pray for him	12, 76/ 11
for all our other	<b>friends</b>	that have need of	12, 77/ 20
some other of your	<b>friends</b>	, to whom, as my	12, 79/ 8
and all our good	<b>friends</b>	for us, that we	12, 84/ 27
of goods, loss of	<b>friends</b>	, or such bodily harm	12, 86/ 27
us by our own	<b>friends</b>	, and, under color of	12, 101/ 5
many times our next	<b>friends</b>	our most foes. For	12, 101/ 6
miss, namely, if his	<b>friends</b>	fall to prayer for	12, 145/ 5
good prayer by his	<b>friends</b>	made for him, I	12, 145/ 12
do it, desired his	<b>friends</b>	to bind him. VINCENT	12, 149/ 16
and of his worldly	<b>friends</b>	, much worse many times	12, 164/ 31
aeterna tabernacula" (Make you	<b>friends</b>	of the wicked riches	12, 175/ 18
he list, where their	<b>friends</b>	never see them after	12, 191/ 7
truth his falsely professed	<b>friends</b>	. And surely, Cousin, albeit	12, 194/ 19
Cousin, and all our	<b>friends</b>	here, far in another	12, 199/ 11
or death of our	<b>friends</b>	, though the pain be	12, 201/ 12

thought, not for his	<b>friends</b>	only, but also for	12, 203/ 2
faithful, and his dear	<b>friends</b>	, bewrapped in like misery	12, 204/ 5
that himself and his	<b>friends</b>	have lost. Now for	12, 204/ 7
parts for their sundry	<b>friends</b>	: it cannot be that	12, 221/ 24
false matters of their	<b>friends</b>	, bear up their servants	12, 225/ 4
with him, and his	<b>friends</b>	leave at liberty to	12, 264/ 16
make him seek his	<b>friends</b>	to pay for a	12, 272/ 6
you that are my	<b>friends</b>	, be not afeard of	12, 303/ 11
courteous, wax angry, rough,	<b>froward</b>	, and sour, and thereupon	12, 45/ 26
of God with his	<b>froward</b>	behavior. And yet, albeit	12, 87/ 12
untowardness of our own	<b>froward</b>	will. Of comfort against	12, 250/ 8
to do. ANTHONY Our	<b>froward</b>	mind maketh every good	12, 254/ 13
By which their fond	<b>froward</b>	fashion they sometimes fall	12, 286/ 12
contrary affection, making him	<b>frowardly</b>	stubborn and angry against	12, 111/ 21
the man take little	<b>fruit</b>	of the scripture, if	12, 12/ 20
miracles always tending to	<b>fruit</b>	and profit: the devil	12, 136/ 5
to their no little	<b>fruit</b>	, if they have the	12, 238/ 11
advertisement, and take any	<b>fruit</b>	thereby. But verily, if	12, 240/ 22
had you lost the	<b>fruit</b>	. And if it be	12, 262/ 24
and tribulation thereto so	<b>fruitful</b>	; then were (as meseemeth	12, 46/ 24
of your charity some	<b>fruitful</b>	exhortation. And as I	12, 80/ 20
is to wit, in	<b>fruitful</b>	heaviness and penance for	12, 90/ 17
let, that grace of	<b>fruitful</b>	repenting shall never after	12, 92/ 18
works draw to no	<b>fruitful</b>	end, but to a	12, 136/ 6
fruitless despair, but with	<b>fruitful</b>	penance) so set him	12, 146/ 21
it out in the	<b>fruitful</b>	works of penance, prayer	12, 300/ 17
heaven, to have the	<b>fruition</b>	of his glorious face	12, 204/ 30
to wit, with the	<b>fruition</b>	of the sight of	12, 306/ 16
only shut from the	<b>fruition</b>	of the bliss of	12, 308/ 25
or with a care	<b>fruitless</b>	, fall into despair. An	12, 92/ 20
end, but to a	<b>fruitless</b>	ostentation and show, as	12, 136/ 6
meeke himself, not with	<b>fruitless</b>	despair, but with fruitful	12, 146/ 20
so were it undoubtedly	<b>frustrate</b>	to lay spiritual causes	12, 12/ 16
dissipentur inimici eius, et	<b>fugiant</b>	qui oderunt eum a	12, 156/ 19
Vocabunt mortem, et mors	<b>fugiet</b>	ab eis" (They shall	12, 304/ 5
Peter, "Resistite diabolo, et	<b>fugiet</b>	a vobis" (Stand against	12, 317/ 28
them, and so may	<b>fulfill</b>	their hearts with spiritual	12, 34/ 28
might follow it and	<b>fulfill</b>	their affection. Who dare	12, 52/ 5
be satiate, satisfied and	<b>fulfilled</b>	, when thy glory, good	12, 306/ 15
in heaven, as where, "	<b>Fulgebunt</b>	iusti sicut sol, et	12, 307/ 6
Father (if you put	<b>full</b>	trust and confidence in	12, 5/ 11
exciting men to the	<b>full</b>	contempt of all worldly	12, 10/ 14
pray God for a	<b>full</b>	and a fast faith	12, 13/ 31

behavior, fall in thereto	<b>full</b>	and whole. And this	12, 15/ 2
they that deny it	<b>full</b>	agreed among themselves, nor	12, 38/ 30
all the scripture is	<b>full</b>	, and our own experience	12, 41/ 4
thus, this answereth not	<b>full</b>	the matter. For we	12, 46/ 16
another rich man lie	<b>full</b>	low beneath Lazarus, crying	12, 55/ 17
worldly prosperity is very	<b>full</b>	of wealth, and hath	12, 59/ 17
wholesome and shall be	<b>full</b>	comfortable, to remember that	12, 60/ 5
calling (as many one	<b>full</b>	well doth) joyful shall	12, 60/ 9
and setteth his heart	<b>full</b>	whole upon his request	12, 65/ 20
that lie a-dying say	<b>full</b>	devoutly the seven psalms	12, 65/ 28
man is often as	<b>full</b>	of words as a	12, 78/ 23
out the day, is	<b>full</b>	likely to pass at	12, 92/ 7
deadly sins. He did	<b>full</b>	penance for us all	12, 94/ 9
neither. The scripture is	<b>full</b>	of places that prove	12, 96/ 4
twain? The scripture is	<b>full</b>	of those places, by	12, 96/ 24
the holy doctors be	<b>full</b>	and whole of that	12, 96/ 27
nature itself discomfortable and	<b>full</b>	of fear. And therefore	12, 107/ 10
tribulation, for lack of	<b>full</b>	and fast belief of	12, 109/ 8
that he be never	<b>full</b>	confessed, nor never full	12, 113/ 14
full confessed, nor never	<b>full</b>	contrite, and then that	12, 113/ 15
his sins be never	<b>full</b>	forgiven him; and then	12, 113/ 15
unquiet, and in fear,	<b>full</b>	of doubt and dullness	12, 113/ 22
fantasy, can never after	<b>full</b>	cast it off. ANTHONY	12, 122/ 18
thing, she was a	<b>full</b>	blessed woman. But letting	12, 126/ 23
much pain: and so	<b>full</b>	sore against her will	12, 128/ 12
as one that were	<b>full</b>	of the glad hope	12, 131/ 10
had his breast farced	<b>full</b>	of tediousness and weariness	12, 131/ 11
ere that fever be	<b>full</b>	cured, to fall into	12, 147/ 24
such folk as are	<b>full</b>	of young warm, lusty	12, 150/ 8
he findeth some folk	<b>full</b>	of hot blood and	12, 150/ 11
pestilent fantasies with very	<b>full</b>	contempt thereof, making a	12, 155/ 6
for that time is	<b>full</b>	of lightsome lust and	12, 157/ 23
For we begin many	<b>full</b>	poor and cold, and	12, 157/ 27
his side filled even	<b>full</b>	of gold, but giving	12, 163/ 8
devil that is ever	<b>full</b>	of business, in tempting	12, 166/ 18
that besides the very	<b>full</b>	night, which is the	12, 166/ 20
Go they never so	<b>full</b>	fed to bed, yet	12, 167/ 18
that he was fallen	<b>full</b>	therein long ere ever	12, 168/ 25
Christian men must be	<b>full</b>	of forgiving, and not	12, 178/ 25
places, letters all farced	<b>full</b>	of such tidings, that	12, 188/ 19
fear it not. Howbeit,	<b>full</b>	likely, Cousin, it is	12, 189/ 8
advertise the great Turk	<b>full</b>	surely. And therefore, Cousin	12, 195/ 24
men should never stand	<b>full</b>	out of fear of	12, 198/ 19

good hope, and in	<b>full</b>	purpose of standing. And	12, 198/ 20
find, Cousin Vincent, in	<b>full</b>	antique stories, many strange	12, 208/ 22
be he never so	<b>full</b>	, he hath little substance	12, 212/ 7
proposed, till it was	<b>full</b>	answered, no man I	12, 213/ 24
heart, falsely speak them	<b>full</b>	fair, and praise them	12, 221/ 33
again shortly be laid	<b>full</b>	low in earth, and	12, 224/ 23
sure enough, digging it	<b>full</b>	deep in the ground	12, 238/ 18
well we might, be	<b>full</b>	sore ashamed in ourselves	12, 240/ 26
ashamed in ourselves, and	<b>full</b>	sorry too, when we	12, 240/ 26
Savior shall we find	<b>full</b>	true: "Ubi thesaurus tuus	12, 241/ 11
fall for putting so	<b>full</b>	trust in himself: yet	12, 245/ 7
for all that fear	<b>full</b>	fast, and finally better	12, 246/ 9
lives, it may fortune	<b>full</b>	well) that the Turk	12, 249/ 9
and therefore do it	<b>full</b>	often full sore against	12, 253/ 2
do it full often	<b>full</b>	sore against our wills	12, 253/ 2
to shut every night	<b>full</b>	surely her own chamber	12, 277/ 21
too, that after fare	<b>full</b>	well. And then would	12, 278/ 4
and afterward yet fare	<b>full</b>	well. And yet that	12, 278/ 18
Herod and Herodias sat	<b>full</b>	merry at the feast	12, 279/ 19
while Herod and Herodias	<b>full</b>	heavily sit in hell	12, 279/ 23
able to purchase as	<b>full</b>	remission both of sin	12, 284/ 4
his childhood a bag	<b>full</b>	of cherrystones, and cast	12, 285/ 16
a bigger bag filled	<b>full</b>	of gold. These folk	12, 285/ 17
so shamefully forsaketh him,	<b>full</b>	angrily looketh on. The	12, 298/ 27
therefor by and by	<b>full</b>	bitterly, he came forth	12, 300/ 5
he come in heaven,	<b>full</b>	surely pay therefor. VINCENT	12, 300/ 15
their head pricked even	<b>full</b>	of pins. And they	12, 302/ 17
I believe, but either	<b>full</b>	faith or sufficient minding	12, 304/ 15
more shall hereafter sit,	<b>full</b>	gloriously crowned in heaven	12, 305/ 14
heaven by the very	<b>full</b>	draught thereof, whereof it	12, 306/ 13
wherein, albeit that I	<b>fully</b>	put my trust and	12, 8/ 24
We shall, therefore, neither	<b>fully</b>	receive these philosophers reasons	12, 11/ 13
world failing them so	<b>fully</b>	, turn goodly to God	12, 26/ 6
most base, though not	<b>fully</b>	so great as the	12, 37/ 1
will tell any man	<b>fully</b>	of that fashion. But	12, 44/ 20
books appeareth) taketh not	<b>fully</b>	for so much: then	12, 132/ 21
him, have not haply	<b>fully</b>	so perfect mind, but	12, 185/ 17
lack, and not so	<b>fully</b>	as a pure Christian	12, 185/ 18
the proof, before he	<b>fully</b>	show himself. But in	12, 189/ 23
by fretting and by	<b>fuming</b>	to increase his present	12, 87/ 10
sickness) so testy, so	<b>fumish</b>	, and so far out	12, 14/ 25
ubi fures effodiunt et	<b>furantur</b>	. Thesaurizate vobis thesauros in	12, 239/ 19
fures non effodiunt nec	<b>furantur</b>	. Ubi enim est thesaurus	12, 239/ 21

tinea demolitur, et ubi	<b>fures</b>	effodiunt et furantur. Thesaurizate	12, 239/ 19
tinea demolitur, et ubi	<b>fures</b>	non effodiunt nec furantur	12, 239/ 20
deep consideration of that	<b>furios</b>	endless fire; methought, that	12, 9/ 2
manner with impatience so	<b>furios</b>	as though they were	12, 14/ 27
you never heard no	<b>furios</b>	body plainly say, that	12, 124/ 27
in wrath and fierce	<b>furios</b>	anger; so where he	12, 150/ 13
soul, by his fierce,	<b>furios</b>	assault and incursion. For	12, 200/ 25
wily temptation, but a	<b>furios</b>	force and a terrible	12, 200/ 30
manner quench the great	<b>furios</b>	fervor of the pain	12, 241/ 25
to give him any	<b>further</b>	counsel of any spiritual	12, 19/ 15
set thereto and say	<b>further</b>	, that my diligent intercession	12, 44/ 27
other sorrow. Thirdly, ye	<b>further</b>	your objections with examples	12, 50/ 4
his. Now say I	<b>further</b>	, Cousin, that if this	12, 51/ 30
nothing for the matter	<b>further</b>	you; so your example	12, 56/ 11
me these arrows, methinketh,	<b>further</b>	from the prick than	12, 56/ 17
Uncle, encumber you no	<b>further</b>	. For methink I do	12, 64/ 7
after.) And yet he	<b>further</b>	saith: "Cor sapientum, ubi	12, 69/ 16
or if you find	<b>further</b>	any such other thing	12, 71/ 8
so bold upon you	<b>further</b>	as to seek sometime	12, 77/ 9
Uncle, ere we proceed	<b>further</b>	, I will be bold	12, 82/ 8
grudge to fall into	<b>further</b>	danger after by displeasing	12, 87/ 12
And, therefore, would I	<b>further</b>	advise one in that	12, 98/ 15
clucketh for them, the	<b>further</b>	they go from him	12, 104/ 20
yet a great deal	<b>further</b>	: "sub umbra alarum tuarum	12, 105/ 3
shall peradventure, except any	<b>further</b>	thing fall in our	12, 105/ 14
is done, have no	<b>further</b>	thing in their power	12, 109/ 4
his coat. Now consider	<b>further</b>	yet, that the Prophet	12, 109/ 22
thread, and in breadth	<b>further</b>	than he could see	12, 110/ 11
but venially. Yea, and	<b>further</b>	, the devil longeth to	12, 114/ 6
yet in a far	<b>further</b>	scruple; for then it	12, 117/ 25
And yet had she	<b>further</b>	devised, that another sum	12, 127/ 26
dreamed in good faith	<b>further</b>	, that I have been	12, 138/ 14
to follow Christ no	<b>further</b>	. VINCENT Indeed, Uncle, if	12, 144/ 22
I can find no	<b>further</b>	shift, but either have	12, 145/ 12
I can go no	<b>further</b>	. But now if he	12, 145/ 21
diligence after, about the	<b>further</b>	cure of the fever	12, 148/ 2
peril that may peradventure	<b>further</b>	grow by that sickness	12, 152/ 9
and from flying any	<b>further</b>	upward, down was he	12, 160/ 3
world, and then consider	<b>further</b>	therewith how rich soever	12, 163/ 20
on this thing much	<b>further</b>	. For he will not	12, 163/ 28
followed it for their	<b>further</b>	advantage after. So help	12, 169/ 16
also to go the	<b>further</b>	in the other after	12, 177/ 23
purpose, and exacting no	<b>further</b>	forth of him concerning	12, 179/ 7

pleasant unto God added	<b>further</b>	unto the forsaking beside	12, 185/ 9
be: yet would I	<b>further</b>	advise every good Christian	12, 195/ 27
to have it, the	<b>further</b>	by so much, and	12, 209/ 3
now if we consider	<b>further</b>	what harm to the	12, 223/ 10
pleasure, and for no	<b>further</b>	godly purpose, the devil	12, 223/ 18
motion secretly made me	<b>further</b>	, to keep all this	12, 229/ 24
yet go a little	<b>further</b>	, lo; suppose me that	12, 233/ 5
loving sufferance for our	<b>further</b>	merit in our tribulation	12, 241/ 26
when I bethink me	<b>further</b>	on the grief and	12, 245/ 13
his liberty from the	<b>further</b>	going into any other	12, 257/ 23
may without let, walk	<b>further</b>	upon other men's ground	12, 260/ 6
cause, save for the	<b>further</b>	satisfaction of mine own	12, 263/ 12
delayed till the king's	<b>further</b>	pleasure known, and he	12, 264/ 5
tell me a little	<b>further</b>	. If there were another	12, 265/ 11
Then seemeth this true	<b>further</b>	unto me, that God	12, 266/ 19
yet his soul out	<b>further</b>	unto a more fearful	12, 268/ 18
purposed to prove you	<b>further</b>	yet, that in this	12, 271/ 6
if we feared not	<b>further</b>	besides imprisonment the terrible	12, 280/ 18
on still and fly	<b>further</b>	from her, or turn	12, 294/ 24
him to flee no	<b>further</b>	lest the bitch might	12, 294/ 25
hath in his power	<b>further</b>	to cast him, whom	12, 303/ 14
blow about for the	<b>furtherance</b>	of some such affairs	12, 188/ 21
reason, I say, thus	<b>furthered</b>	with faith and grace	12, 294/ 6
hic civitatem manentem, sed	<b>futuram</b>	inquerimus" (We have here	12, 251/ 17
passiones huius temporis ad	<b>futuram</b>	gloriam, que revelabitur in	12, 319/ 21
et vivens cogitat quid	<b>futurum</b>	sit." (Better it is	12, 69/ 13
her lusts) to be	<b>gadding</b>	out anywhere else, is	12, 261/ 21
such things as they	<b>gain</b>	their living the better	12, 185/ 5
man, nor for the	<b>gaining</b>	of a better thing	12, 286/ 11
good causes, either of	<b>gaining</b>	some kind of great	12, 293/ 6
take pain for the	<b>gaining</b>	of some worldly rest	12, 293/ 25
in earth, for the	<b>gaining</b>	of everlasting wealthy life	12, 294/ 10
that a work of	<b>Galen</b>	, De Differentiis Februm, is	12, 89/ 22
then the chapter where	<b>Galen</b>	saith the same. VINCENT	12, 89/ 23
was once in a	<b>galley</b>	subtle with us on	12, 301/ 9
volui congregare te quemadmodum	<b>gallina</b>	congregat pullos suos sub	12, 104/ 9
it not ere they	<b>galped</b>	up the ghost. And	12, 62/ 4
for rest and ease,	<b>game</b>	, pleasure, wealth, and felicity	12, 41/ 20
could not reckon their	<b>game</b>	. And then left they	12, 62/ 3
the ghost. And what	<b>game</b>	they came then to	12, 62/ 5
as it were a	<b>game</b>	of wrestling, wherein the	12, 101/ 14
the law of the	<b>game</b>	). And then, as holy	12, 101/ 27
while after half between	<b>game</b>	and earnest, and by	12, 195/ 7

here began now the	<b>game</b>	: he that sat highest	12, 214/ 19
then left they their	<b>gamesters</b>	, and slyly slunk away	12, 62/ 4
is yet good, to	<b>gar</b>	him to ken his	12, 29/ 4
set it in the	<b>garden</b>	of our soul, all	12, 13/ 14
large, and right fair	<b>gardens</b>	too therein, it could	12, 257/ 14
is but as the	<b>garment</b>	of the soul. For	12, 108/ 15
is but as the	<b>garment</b>	of the soul; yet	12, 109/ 13
build our prison; we	<b>garnish</b>	it with gold, and	12, 273/ 8
and glorious in sight,	<b>garnished</b>	in silk, but cloth	12, 210/ 7
worldly fantasies, and so	<b>gather</b>	our faith together into	12, 13/ 12
the God of heaven	<b>gather</b>	the faithful trusting folk	12, 104/ 2
great goodness longeth to	<b>gather</b>	under the protection of	12, 104/ 16
those reasons must you	<b>gather</b>	of the man, of	12, 135/ 21
the matter may you	<b>gather</b>	, if it have happed	12, 136/ 1
peradventure) suddenly before they	<b>gather</b>	their wits unto them	12, 288/ 10
with a charm, and	<b>gathered</b>	with her left hand	12, 63/ 12
well by your answers	<b>gathered</b>	and considered together, that	12, 64/ 12
often would I have	<b>gathered</b>	thy sons together, as	12, 104/ 12
good that thou hast	<b>gathered</b>	, whose shall it be	12, 168/ 23
of this realm have	<b>gathered</b>	themselves in sundry companies	12, 192/ 28
are two or three	<b>gathered</b>	together in my name	12, 294/ 4
in their bed, were	<b>gathered</b>	together into so short	12, 301/ 30
together, as the hen	<b>gathereth</b>	her chickens under her	12, 104/ 12
laqueos mortis" (He that	<b>gathereth</b>	treasures, shall be shoved	12, 224/ 6
our minds to the	<b>gathering</b>	of comfort and courage	12, 296/ 20
doleas, et de dolore	<b>gaudeas</b>	" (Both be thou sorry	12, 90/ 14
to his disciples: "Mundus	<b>gaudebit</b>	, vos autem dolebitis: sed	12, 70/ 26
dolore miscebitur, et extrema	<b>gaudii</b>	luctus occupant" (Laughter shall	12, 70/ 20
tristitia vestra vertetur in	<b>gaudium</b>	" (The world shall joy	12, 70/ 27
St. James saith, "Omne	<b>gaudium</b>	existimate, fratres, quum in	12, 101/ 10
against Christ, till Christ	<b>gave</b>	him a great fall	12, 17/ 22
likewise as if he	<b>gave</b>	over his hold, all	12, 32/ 16
ever he lost, and	<b>gave</b>	him after long life	12, 47/ 15
example. And that God	<b>gave</b>	him here in this	12, 53/ 28
his whole life he	<b>gave</b>	himself never a foot	12, 54/ 11
a gift that he	<b>gave</b>	especially his special friends	12, 75/ 12
the wicked fiend, and	<b>gave</b>	him surely good counsel	12, 80/ 12
from time to time	<b>gave</b>	him leave. And therefore	12, 108/ 21
the deed doing so	<b>gave</b>	him), where indeed he	12, 114/ 5
and therefore he discreetly	<b>gave</b>	him in penance, that	12, 115/ 22
harm, than the sickness	<b>gave</b>	him cause. And therefore	12, 121/ 13
angel at his, and	<b>gave</b>	him ghostly courage, and	12, 125/ 22
man? ANTHONY The king	<b>gave</b>	him his pardon. VINCENT	12, 126/ 5

well likely that God	<b>gave</b>	him the mind to	12, 141/ 10
but ever his mind	<b>gave</b>	him that the people	12, 149/ 5
their own mind so	<b>gave</b>	them. Neither loss had	12, 149/ 10
him in silk, and	<b>gave</b>	him a great bag	12, 163/ 7
of a physician that	<b>gave</b>	a man a medicine	12, 173/ 9
tookest it when I	<b>gave</b>	it thee not." This	12, 173/ 15
selfsame medicine that he	<b>gave</b>	him before. To peruse	12, 173/ 21
in that country) he	<b>gave</b>	a great sum of	12, 232/ 11
first. And he that	<b>gave</b>	this counsel, wist what	12, 239/ 16
his face: then they	<b>gave</b>	him a reed in	12, 291/ 26
great cause, that Christ	<b>gave</b>	us so good warning	12, 303/ 6
him to whom they	<b>gave</b>	their voice. And now	12, 310/ 4
with rods and whips	<b>gave</b>	him upon every part	12, 312/ 14
hours, till himself willingly	<b>gave</b>	up unto his Father	12, 312/ 28
wealth and his prosperity,	<b>gay</b>	and soft apparel, with	12, 55/ 25
them to God with	<b>gay</b>	things and pleasant, as	12, 69/ 26
be from you." "What	<b>gay</b>	thing may that be	12, 81/ 11
fellow now, while his	<b>gay</b>	gown were on, might	12, 163/ 10
not for all his	<b>gay</b>	gear take him for	12, 163/ 11
a man in a	<b>gay</b>	gown: I that am	12, 208/ 4
nay, go much more	<b>gay</b>	and glorious in sight	12, 210/ 7
themselves with never so	<b>gay</b>	a gloss of good	12, 228/ 24
conjurer to get their	<b>gear</b>	again and marvelous things	12, 62/ 30
walked prowling for his	<b>gear</b>	about, he came where	12, 118/ 24
for all his gay	<b>gear</b>	take him for his	12, 163/ 11
acts. Now all this	<b>gear</b>	used as a thing	12, 211/ 16
habet potestatem mittere in	<b>gehennam</b>	: Ita dico vobis, hunc	12, 303/ 10
he causeth to be	<b>gelded</b>	, not their stones cut	12, 191/ 10
spiritus postulat pro nobis	<b>gemitibus</b>	inenarrabilibus" (What may we	12, 22/ 27
own contrition: "Laboravi in	<b>gemitu</b>	meo, lavabo per singulas	12, 96/ 19
weather or sickness, by	<b>general</b>	processions God giveth gracious	12, 58/ 22
First, of temptation in	<b>general</b>	as it is common	12, 100/ 23
since for all the	<b>general</b>	commandment of God in	12, 140/ 10
given him either in	<b>general</b>	among other men, or	12, 164/ 27
and suffer, hath a	<b>general</b>	intent and purpose to	12, 186/ 3
to the day of	<b>general</b>	judgment, weenest thou that	12, 194/ 1
the great harms in	<b>general</b>	, as near as we	12, 203/ 4
displeasures, in this other	<b>general</b>	imprisonment that you speak	12, 262/ 8
case prisoner by this	<b>general</b>	imprisonment that I speak	12, 263/ 19
this, that in this	<b>general</b>	imprisonment that I speak	12, 263/ 22
and dreadful, than the	<b>general</b>	imprisonment wherewith we be	12, 270/ 25
yet, that in this	<b>general</b>	prison, the large prison	12, 271/ 7
we shall find this	<b>general</b>	prison of the whole	12, 275/ 9

tribulation. For tribulation seemeth	<b>generally</b>	to signify nothing else	12, 10/ 6
and the prelates, and	<b>generally</b>	every man for other	12, 46/ 18
the carnal act of	<b>generation</b>	, and that he shall	12, 307/ 18
shall find it in	<b>Genesis</b>	of his own moan	12, 54/ 25
harm, but of a	<b>gentle</b>	nature doth some good	12, 45/ 14
the worse, and from	<b>gentle</b>	, smooth, sweet, and courteous	12, 45/ 25
she have a very	<b>gentle</b>	mistress that loveth her	12, 112/ 21
thence, he destroyeth the	<b>gentlemen</b>	, and giveth the lands	12, 190/ 14
of his goodness so	<b>gently</b>	calleth them to, be	12, 286/ 18
in nomine Jesu omne	<b>genu</b>	flectatur, celestium, terrestrium et	12, 66/ 15
third is, that all	<b>Germany</b>	, for all their divers	12, 38/ 10
the counsel which M.	<b>Gerson</b>	giveth every man, that	12, 98/ 16
godly doctor, Master Jean	<b>Gerson</b>	, entitled, De Probatione Spirituum	12, 133/ 8
such things (as Master	<b>Gerson</b>	saith) will make him	12, 133/ 16
that work of Master	<b>Gerson</b>	spoken of, to consider	12, 133/ 30
so much (as M.	<b>Gerson</b>	well showeth) stand him	12, 153/ 29
unto worldly vanities, to	<b>get</b>	help and comfort by	12, 15/ 10
The special means to	<b>get</b>	this first comfort in	12, 18/ 18
a means oftentimes to	<b>get</b>	man this first comfort	12, 18/ 22
sick still! How many	<b>get</b>	out of prison, that	12, 22/ 8
speed well, if ye	<b>get</b>	leave; look hardly for	12, 34/ 11
so, that ye may	<b>get</b>	it). If it must	12, 41/ 14
master himself? Would we	<b>get</b>	into his kingdom with	12, 43/ 7
for the thing which	<b>get</b>	he cannot (and as	12, 51/ 22
we can hap to	<b>get</b>	it. If he send	12, 57/ 10
and lance it, and	<b>get</b>	it away. Both these	12, 57/ 13
that the shipmen shall	<b>get</b>	them to their tackling	12, 57/ 31
for day, and then	<b>get</b>	them forth about their	12, 60/ 25
such a conjurer to	<b>get</b>	their gear again and	12, 62/ 30
giving thanks to God	<b>get</b>	good unto his soul	12, 64/ 27
was he glad to	<b>get</b>	leave of God to	12, 74/ 22
which no man can	<b>get</b>	to heaven. Whoso these	12, 75/ 24
still, rather than he	<b>get</b>	the half." ANTHONY Forsooth	12, 81/ 18
yet can they not	<b>get</b>	such meat as they	12, 108/ 8
cannot tell how to	<b>get</b>	out: he must get	12, 120/ 15
get out: he must	<b>get</b>	a substantial, cunning pilot	12, 120/ 16
last, and bade her	<b>get</b>	in or he would	12, 125/ 12
make many shifts to	<b>get</b>	, and jeopard themselves therefor	12, 171/ 14
the rich man cannot	<b>get</b>	into heaven of himself	12, 171/ 22
God, he said, can	<b>get</b>	him in well enough	12, 171/ 22
meant that could not	<b>get</b>	into the kingdom of	12, 171/ 25
may the more speedily	<b>get</b>	and attain the state	12, 174/ 15
or good occupations to	<b>get</b>	their living by, with	12, 183/ 8

almighty mercy of God,	<b>get</b>	into heaven well enough	12, 186/ 25
he be able to	<b>get</b>	it for him, you	12, 189/ 24
shall not fail to	<b>get</b>	it from him, and	12, 189/ 25
will Hungary, if he	<b>get</b>	it), in all those	12, 190/ 23
or for pain, may	<b>get</b>	of God the grace	12, 204/ 18
ere ever he can	<b>get</b>	up aloft; and let	12, 222/ 21
invent, shall labor to	<b>get</b>	them. And then shall	12, 224/ 13
for any thanks you	<b>get</b>	for the remnant. And	12, 230/ 14
parts yourself, and you	<b>get</b>	thereto none agreement of	12, 230/ 19
leave. And therefore go	<b>get</b>	thee hence out of	12, 232/ 22
think, that if he	<b>get</b>	it once, he will	12, 234/ 8
those goods that you	<b>get</b>	or keep thereby, to	12, 235/ 26
with you therein, and	<b>get</b>	and give you the	12, 245/ 26
by this good purpose	<b>get</b>	ourselves of God a	12, 249/ 11
be there: if I	<b>get</b>	(as I may, if	12, 251/ 9
them both, if he	<b>get</b>	the wisdom and the	12, 261/ 19
or that he can	<b>get</b>	surety for the recompense	12, 272/ 8
therein, the way to	<b>get</b>	out at shall we	12, 272/ 21
shall no man never	<b>get</b>	, and in this other	12, 279/ 11
save thy life, and	<b>get</b>	of me thy pardon	12, 298/ 16
but if he might	<b>get</b>	once to land, he	12, 301/ 16
be more glad to	<b>get</b>	, than we should be	12, 305/ 8
mind, which when he	<b>getteth</b>	once he then hath	12, 19/ 2
perceiveth himself drunk, and	<b>getteth</b>	him fair to bed	12, 287/ 8
be taken for the	<b>getting</b>	, I nothing doubt but	12, 19/ 7
this world toward the	<b>getting</b>	of the very good	12, 70/ 10
the labor in the	<b>getting</b>	, the fear in the	12, 210/ 12
little conscience in the	<b>getting</b>	, but by all evil	12, 224/ 12
displease God for the	<b>getting</b>	or the keeping of	12, 236/ 20
they galped up the	<b>ghost</b>	. And what game they	12, 62/ 5
blasphemy against the Holy	<b>Ghost</b>	. Against which sin concerning	12, 299/ 22
blasphemy against the Holy	<b>Ghost</b>	shall never be forgiven	12, 299/ 26
the referring all our	<b>ghostly</b>	comfort, yea, and our	12, 10/ 28
we shall with any	<b>ghostly</b>	counsel give any effectual	12, 12/ 9
performeth enjoined by his	<b>ghostly</b>	father in confession, or	12, 36/ 18
counsel of other good	<b>ghostly</b>	folk cast away the	12, 112/ 4
was commanded by his	<b>ghostly</b>	father, that he should	12, 117/ 27
told the cause, his	<b>ghostly</b>	father came and informed	12, 117/ 31
no manner of good	<b>ghostly</b>	comfort. ANTHONY Let us	12, 124/ 11
his, and gave him	<b>ghostly</b>	courage, and bade him	12, 125/ 22
such austerity and apparent	<b>ghostly</b>	living, that he were	12, 131/ 2
mouth of some virtuous	<b>ghostly</b>	father have such things	12, 164/ 13
beast. Now as our	<b>ghostly</b>	enemy the devil enforceth	12, 282/ 9

over that, no spiritual	<b>ghostly</b>	person (peradventure) neither, that	12, 308/ 18
against the spiritual wicked	<b>ghosts</b>	of the air). But	12, 101/ 22
faith indeed the gracious	<b>gift</b>	of God himself. For	12, 12/ 29
patre luminum" (Every good	<b>gift</b>	and every perfect gift	12, 12/ 31
gift and every perfect	<b>gift</b>	is given from above	12, 12/ 31
great thanks for his	<b>gift</b>	, and he rewardeth them	12, 48/ 23
prosperity to be God's	<b>gift</b>	, and given to some	12, 53/ 30
as well of his	<b>gift</b>	of riches, worship, and	12, 67/ 28
unto God for his	<b>gift</b>	; and then the body	12, 68/ 2
thank God of his	<b>gift</b>	, wherein he feeleth ease	12, 68/ 7
thanked God for his	<b>gift</b>	, our Lord promised any	12, 68/ 22
Law as a special	<b>gift</b>	of God: that was	12, 69/ 25
take it of his	<b>gift</b>	, and giveth God again	12, 73/ 25
tribulation as a gracious	<b>gift</b>	of God, a gift	12, 75/ 11
gift of God, a	<b>gift</b>	that he gave especially	12, 75/ 11
done by the special	<b>gift</b>	of strength then at	12, 141/ 19
exercise God with that	<b>gift</b>	, as with an earnest	12, 306/ 25
These outward goods or	<b>gifts</b>	of fortune are by	12, 209/ 15
him abuse many great	<b>gifts</b>	that God had given	12, 213/ 12
that are called the	<b>gifts</b>	of fortune, no farther	12, 223/ 8
that men call the	<b>gifts</b>	of fortune, this is	12, 227/ 10
to declare these special	<b>gifts</b>	, with yet other more	12, 310/ 12
nature even half a	<b>giglot</b>	and more. I would	12, 83/ 4
another, that a young	<b>girl</b>	here in this town	12, 89/ 12
daughter, a silly wretched	<b>girl</b>	, and ever puling, that	12, 112/ 18
a scrupulous conscience. This	<b>girl</b>	is a meetly good	12, 112/ 19
yet can this peevish	<b>girl</b>	never cease whining and	12, 112/ 24
Eh! what aileth this	<b>girl</b>	?The elvish urchin weeneth	12, 113/ 5
my poor wit can	<b>give</b>	them, anything assuage their	12, 6/ 18
stand in dread of,	<b>give</b>	us, while God lendeth	12, 7/ 21
reasons were able to	<b>give</b>	sufficient comfort of themselves	12, 10/ 17
of a foolish pride,	<b>give</b>	sick folk medicines of	12, 11/ 9
of all our health	<b>give</b>	him the honor; and	12, 11/ 20
with any ghostly counsel	<b>give</b>	any effectual comfort, one	12, 12/ 10
can neither any man	<b>give</b>	himself, nor yet any	12, 12/ 25
since no man can	<b>give</b>	us faith, but only	12, 13/ 25
For God both can	<b>give</b>	them comfort, and will	12, 15/ 28
goodness of God shall	<b>give</b>	it. It sufficeth not	12, 19/ 7
what can avail to	<b>give</b>	him any further counsel	12, 19/ 15
shall his sovereign goodness	<b>give</b>	us the thing that	12, 21/ 28
We shall therefore, to	<b>give</b>	it light withal, touch	12, 24/ 24
abscondas" (Mine own son,	<b>give</b>	glory to the God	12, 26/ 18
would without any doubt	<b>give</b>	that counsel and comfort	12, 31/ 26

should in his passion	<b>give</b>	him spiritual comfort, might	12, 32/ 8
well, since God shall	<b>give</b>	me thanks therefor. ANTHONY	12, 34/ 2
away the reward, and	<b>give</b>	the reward all whole	12, 39/ 31
whole to faith alone,	<b>give</b>	the reward to faith	12, 39/ 31
hands upon them, and	<b>give</b>	them so much as	12, 43/ 21
God should the sooner	<b>give</b>	him grace to amend	12, 45/ 1
fair weather withal, they	<b>give</b>	him fair words for	12, 45/ 27
neither should any man	<b>give</b>	any medicine to other	12, 47/ 2
here also, and they	<b>give</b>	him great thanks for	12, 48/ 23
too. If God should	<b>give</b>	the goods of this	12, 48/ 25
thereof. If God would	<b>give</b>	the goods only to	12, 48/ 27
great) he would gladly	<b>give</b>	more than half. Now	12, 51/ 17
receive him again and	<b>give</b>	him consolation. "Ut non	12, 57/ 27
very much wrong, to	<b>give</b>	you occasion to labor	12, 64/ 8
cause why you should	<b>give</b>	the preeminence unto tribulation	12, 64/ 23
what cause I should	<b>give</b>	any preeminence in comfort	12, 67/ 30
half. Now why I	<b>give</b>	prerogative in comfort unto	12, 68/ 31
to make children learn	<b>give</b>	them cakebread and butter	12, 69/ 27
do; as by riches,	<b>give</b>	alms; by authority, labor	12, 71/ 7
will unto God's, and	<b>give</b>	him thanks therefor but	12, 73/ 31
God's will, and to	<b>give</b>	him thanks too for	12, 74/ 11
the thanks that we	<b>give</b>	him for our tribulation	12, 74/ 13
loving, and so to	<b>give</b>	thanks to God in	12, 74/ 21
he be moved to	<b>give</b>	God thanks therefor. Therewith	12, 76/ 3
increase, and God shall	<b>give</b>	him such comfort, by	12, 76/ 4
him, mine heart cannot	<b>give</b>	me but he shall	12, 76/ 24
commanded. But if God	<b>give</b>	the occasion that with	12, 76/ 29
began my lady to	<b>give</b>	her brother a sermon	12, 80/ 10
a simple unlearned soul,	<b>give</b>	of your charity some	12, 80/ 19
them all myself, and	<b>give</b>	them all to him	12, 81/ 15
men should in heaviness	<b>give</b>	the sorry man wine	12, 82/ 17
should little need to	<b>give</b>	any man counsel to	12, 82/ 26
they stand and yet	<b>give</b>	him the hearing; but	12, 83/ 28
it in his mind,	<b>give</b>	him such comfort and	12, 88/ 1
we none need to	<b>give</b>	other than only to	12, 90/ 18
well hereafter, let him	<b>give</b>	God thanks that he	12, 97/ 25
surely counsel dare I	<b>give</b>	no man, to adventure	12, 99/ 14
that on his part	<b>give</b>	his adversary the fall	12, 101/ 23
is always ready to	<b>give</b>	him strength against the	12, 102/ 8
God, and he shall	<b>give</b>	it thee). "Ut possitis	12, 102/ 13
of the devil may	<b>give</b>	us any deadly wound	12, 103/ 27
to make haste and	<b>give</b>	warning to the camp	12, 110/ 15
but durst abide thereby)	<b>give</b>	over and flee from	12, 111/ 18

sore, that she might	<b>give</b>	him occasion to kill	12, 124/ 18
if men should anything	<b>give</b>	her toward her help	12, 129/ 2
counsel should a man	<b>give</b>	him then? ANTHONY That	12, 131/ 18
<i>si ex Deo sint</i> " (	<b>Give</b>	not credence to every	12, 132/ 25
you hear, and to	<b>give</b>	him counsel and exhortation	12, 135/ 2
it pleased God to	<b>give</b>	it him. Which thing	12, 141/ 15
counsel that men can	<b>give</b>	him, nor any other	12, 145/ 9
given him, he shall	<b>give</b>	the devil an hundred	12, 146/ 23
him, not only to	<b>give</b>	him counsel, but also	12, 147/ 2
also better able to	<b>give</b>	good advice and counsel	12, 147/ 8
continual fear (if he	<b>give</b>	the ear of his	12, 154/ 26
upright in their temptations,	<b>give</b>	place to the devil	12, 161/ 13
and authority, and rather	<b>give</b>	it over quite, and	12, 161/ 27
privately to himself, and	<b>give</b>	him humble hearty thanks	12, 164/ 28
Forsooth, madam, if God	<b>give</b>	you not hell, he	12, 169/ 5
while himself hath to	<b>give</b>	them, and whose necessity	12, 172/ 16
as I said, to	<b>give</b>	away all, or that	12, 175/ 6
not the mind to	<b>give</b>	it all away at	12, 176/ 2
my goods here I	<b>give</b>	unto the poor people	12, 176/ 27
had wronged, and then	<b>give</b>	half in alms of	12, 177/ 11
he said he would	<b>give</b>	half of his whole	12, 178/ 5
said not, he would	<b>give</b>	all away. Would God	12, 178/ 15
promised not, neither to	<b>give</b>	away all, nor to	12, 178/ 27
<i>quae sunt Caesaris, Caesari</i> " (	<b>Give</b>	the emperor those things	12, 179/ 5
<i>Omni petenti te, da,</i> " (	<b>Give</b>	every man that asketh	12, 181/ 12
he be bound to	<b>give</b>	out still to every	12, 181/ 12
Though Christ saith, "	<b>Give</b>	every man that asketh	12, 181/ 17
he saith not yet,	<b>give</b>	them all that they	12, 181/ 17
me by commandment, to	<b>give</b>	every man without exception	12, 181/ 19
us love our enemies,	<b>give</b>	good words for evil	12, 181/ 24
things, he biddeth us	<b>give</b>	every man that asketh	12, 181/ 28
enemy be in hunger	<b>give</b>	him meat). But now	12, 182/ 6
I be bound to	<b>give</b>	every manner of man	12, 182/ 7
the father should then	<b>give</b>	them a great deal	12, 183/ 12
am not bound to	<b>give</b>	every beggar that will	12, 183/ 25
none other man should	<b>give</b>	them nothing of his	12, 183/ 29
himself at liberty to	<b>give</b>	nothing at all. ANTHONY	12, 184/ 6
that are content to	<b>give</b>	naught, because they be	12, 184/ 10
world, lest he should	<b>give</b>	other folk occasion to	12, 184/ 27
withal murmur or grudge	<b>give</b>	it every whit away	12, 186/ 10
men, though he neither	<b>give</b>	away all at once	12, 186/ 15
all at once nor	<b>give</b>	every man that asketh	12, 186/ 15
great substance, he would	<b>give</b>	great alms for God's	12, 197/ 10

so fall, God should	<b>give</b>	them strength to stand	12, 198/ 18
trust God shall yet	<b>give</b>	us respite and time	12, 199/ 19
against each of them	<b>give</b>	you counsel and rehearse	12, 202/ 14
and praise themselves could	<b>give</b>	his good grace. ANTHONY	12, 216/ 23
in other men, to	<b>give</b>	them the greater courage	12, 218/ 27
if the great Turk	<b>give</b>	you your good, can	12, 233/ 25
But I pray God	<b>give</b>	me the grace to	12, 237/ 24
his sake again to	<b>give</b>	up all that ever	12, 243/ 26
death, your reason shall	<b>give</b>	over, but resist it	12, 245/ 22
therein, and get and	<b>give</b>	you the grace, that	12, 245/ 26
this, I say, to	<b>give</b>	you warning of the	12, 246/ 5
after our fall, and	<b>give</b>	us his grace again	12, 249/ 4
think that we would	<b>give</b>	over, and to save	12, 249/ 16
if you so have,	<b>give</b>	God the thanks, and	12, 250/ 1
for our short bondage	<b>give</b>	us everlasting liberty. VINCENT	12, 254/ 27
go but where men	<b>give</b>	him leave. ANTHONY Well	12, 259/ 19
go but where men	<b>give</b>	him leave: then is	12, 260/ 3
yet my mind cannot	<b>give</b>	me to think it	12, 263/ 1
take good hold, and	<b>give</b>	it not over against	12, 263/ 7
matter I purpose to	<b>give</b>	over my part, except	12, 263/ 16
then would I therein	<b>give</b>	over my part. But	12, 271/ 18
us) or else to	<b>give</b>	him warning to be	12, 278/ 6
bear. For he will	<b>give</b>	us the strength thereto	12, 278/ 25
forsaking of him, to	<b>give</b>	him the occasion again	12, 280/ 10
Uncle, I pray you	<b>give</b>	us some comfort against	12, 288/ 3
and very ready to	<b>give</b>	it: and but if	12, 296/ 12
would not, as well	<b>give</b>	him grace to repent	12, 298/ 3
repent again, and thereupon	<b>give</b>	him forgiveness, as him	12, 298/ 4
already, and would not	<b>give</b>	this world for that	12, 307/ 20
glad will he then	<b>give</b>	this whole world, if	12, 308/ 7
John, that he will	<b>give</b>	his holy martyrs, that	12, 309/ 10
that overcometh I shall	<b>give</b>	him to eat of	12, 309/ 13
death, and I shall	<b>give</b>	thee the crown of	12, 309/ 17
that overcometh, will I	<b>give</b>	manna secret and hid	12, 309/ 21
hid. And I will	<b>give</b>	him a white suffrage	12, 309/ 21
which overcometh he will	<b>give</b>	a white suffrage. For	12, 310/ 1
will in the suffrage	<b>give</b>	him a new name	12, 310/ 5
almsdeed in time, and	<b>give</b>	that unto God that	12, 316/ 28
thus praying God to	<b>give</b>	me and all other	12, 320/ 16
against tribulation, to be	<b>given</b>	us by such as	12, 3/ 21
shall have our goods	<b>given</b>	them and our bodies	12, 7/ 6
of heaviness offered and	<b>given</b>	unto the soul itself	12, 10/ 11
every perfect gift is	<b>given</b>	from above, descending from	12, 12/ 32

spiritual comfort were utterly	<b>given</b>	in vain. And, therefore	12, 13/ 30
the desire of comfort	<b>given</b>	by God, which desire	12, 18/ 15
revelation that God had	<b>given</b>	him, might have enhanced	12, 29/ 22
they shall have mercy	<b>given</b>	them); "Beati qui persecutionem	12, 34/ 24
his reward shall be	<b>given</b>	him for his faith	12, 39/ 18
that tribulation should be	<b>given</b>	always by God to	12, 47/ 25
the commandment of God	<b>given</b>	in the law by	12, 53/ 12
be God's gift, and	<b>given</b>	to some good men	12, 53/ 30
shall sleep. God hath	<b>given</b>	us our bodies here	12, 57/ 20
also exalted him, and	<b>given</b>	him a name which	12, 66/ 18
and conformity, and thanks	<b>given</b>	to God for tribulation	12, 71/ 16
giving, till he had	<b>given</b>	out all and left	12, 72/ 26
his will and thanks	<b>given</b>	to God for his	12, 74/ 6
conformity with our thanks	<b>given</b>	for and in our	12, 74/ 16
serve, whatsoever counsel be	<b>given</b>	: so to them that	12, 87/ 5
of comfort to be	<b>given</b>	unto him that is	12, 90/ 16
he had one day	<b>given</b>	his master a cause	12, 115/ 7
for my gluttony have	<b>given</b>	me in penance to	12, 116/ 2
that were to be	<b>given</b>	him, should have need	12, 130/ 6
then at that point	<b>given</b>	him by God; it	12, 141/ 20
that the devil has	<b>given</b>	him, he shall give	12, 146/ 23
weening that God hath	<b>given</b>	them over for ever	12, 150/ 25
advice were to be	<b>given</b>	him in such case	12, 151/ 13
most meet, he hath	<b>given</b>	that temptation quite over	12, 155/ 10
the devil, and occasions	<b>given</b>	by the world, that	12, 160/ 26
benefits that God hath	<b>given</b>	him either in general	12, 164/ 27
would not then have	<b>given</b>	him the selfsame medicine	12, 173/ 20
the commandment of God	<b>given</b>	unto them all in	12, 174/ 5
thing which God hath	<b>given</b>	them no commandment of	12, 176/ 5
bold and blind judgment	<b>given</b>	upon a man, whose	12, 176/ 21
half his goods were	<b>given</b>	away, yet were he	12, 178/ 12
till I have first	<b>given</b>	out all mine, nor	12, 183/ 29
the counsel be not	<b>given</b>	them, it cannot serve	12, 197/ 25
and if it be	<b>given</b>	them, it must put	12, 197/ 26
proximo suo" (God hath	<b>given</b>	every man cure and	12, 202/ 28
gifts that God had	<b>given</b>	him. Never was he	12, 213/ 12
enemy both. He hath	<b>given</b>	you plain warning already	12, 230/ 5
profitable they be well	<b>given</b>	than evil kept, and	12, 244/ 7
felony, and after judgment	<b>given</b>	of his death, and	12, 264/ 3
he hath already sentence	<b>given</b>	upon him to die	12, 268/ 4
hoped, more than half	<b>given</b>	him over. By occasion	12, 294/ 21
thereto had they never	<b>given</b>	them the power. And	12, 296/ 7
sundry countries have willingly	<b>given</b>	their own lives, and	12, 314/ 8

for your good counsel	<b>given</b>	; or else would I	12, 320/ 10
man that could have	<b>given</b>	you better. But better	12, 320/ 22
pray to him that	<b>giveth</b>	it, that it may	12, 13/ 2
which his high mercy	<b>giveth</b>	men space to be	12, 17/ 19
of that lesson, he	<b>giveth</b>	us good warning not	12, 22/ 21
at all, but God	<b>giveth</b>	all for faith alone	12, 37/ 15
of me now, and	<b>giveth</b>	me money also to	12, 44/ 23
I, that our Lord	<b>giveth</b>	in this world unto	12, 48/ 7
for sinners also). He	<b>giveth</b>	evil folk good fortune	12, 48/ 15
not bring them, he	<b>giveth</b>	them sometimes sorrow. And	12, 48/ 17
by general processions God	<b>giveth</b>	gracious help. And many	12, 58/ 23
glad also that he	<b>giveth</b>	thanks to God; yet	12, 68/ 7
very good that God	<b>giveth</b>	in the world to	12, 70/ 10
of all that he	<b>giveth</b>	of his goods is	12, 72/ 23
in that behalf, and	<b>giveth</b>	God thanks therefor; so	12, 73/ 22
his wealth which God	<b>giveth</b>	him conform his will	12, 73/ 23
of his gift, and	<b>giveth</b>	God again also right	12, 73/ 25
above the nose and	<b>giveth</b>	a pretty short light	12, 85/ 23
counsel which M. Gerson	<b>giveth</b>	every man, that since	12, 98/ 16
of every temptation, God	<b>giveth</b>	the faithful man (that	12, 103/ 23
far as my mind	<b>giveth</b>	me now without new	12, 129/ 22
And holy Saint Bernard	<b>giveth</b>	counsel, that every man	12, 156/ 1
affection thereunto, while he	<b>giveth</b>	it not out unto	12, 172/ 27
men, to whom God	<b>giveth</b>	substance and the mind	12, 176/ 1
destroyeth the gentlemen, and	<b>giveth</b>	the lands, part to	12, 190/ 14
both twain. For God	<b>giveth</b>	us great likelihood, that	12, 194/ 15
not only their minds	<b>giveth</b>	them, that hither in	12, 194/ 25
him, yet willingly he	<b>giveth</b>	them to God. Another	12, 227/ 31
you may bear, but	<b>giveth</b>	also with the temptation	12, 247/ 20
you may bear, but	<b>giveth</b>	also with the temptation	12, 279/ 2
better; mine own reason	<b>giveth</b>	me, that save for	12, 288/ 6
experimental taste, as God	<b>giveth</b>	here sometimes to some	12, 306/ 23
and heathen both, experience	<b>giveth</b>	us proof enough. And	12, 313/ 21
of them; or, in	<b>giving</b>	comfort to them, use	12, 3/ 12
itself, or by the	<b>giving</b>	him patience and spiritual	12, 16/ 10
chaplains too, in comfort	<b>giving</b>	to great men when	12, 46/ 9
and may also by	<b>giving</b>	thanks to God get	12, 64/ 27
worldly wealth, as in	<b>giving</b>	great alms he departeth	12, 72/ 7
he went forth with	<b>giving</b>	, till he had given	12, 72/ 26
came to the penance	<b>giving</b>	, the fox found that	12, 115/ 20
comfort, but counsel against	<b>giving</b>	credence to the devil's	12, 129/ 28
in manner rest in	<b>giving</b>	him warning of the	12, 131/ 28
Howbeit, even in the	<b>giving</b>	of his comfort, he	12, 148/ 12

yet far from occasion	<b>giving</b>	of new recidivation into	12, 148/ 15
full of gold, but	<b>giving</b>	him this knot therewith	12, 163/ 8
even straight unto the	<b>giving</b>	up his reckoning unto	12, 164/ 18
beguiled, and speak of	<b>giving</b>	his alms after. For	12, 177/ 5
out of hand, the	<b>giving</b>	(I mean) half in	12, 177/ 24
shall we take in	<b>giving</b>	men counsel of comfort	12, 204/ 22
hand of God from	<b>giving</b>	out his pardon where	12, 299/ 11
herein shall I be	<b>glad</b>	, as my poor wit	12, 9/ 14
And now am I	<b>glad</b>	that ye move it	12, 19/ 24
for our patient and	<b>glad</b>	suffering for God's sake	12, 37/ 17
sins, and not be	<b>glad</b>	to detract them, nor	12, 42/ 23
should say, I am	<b>glad</b>	, good gossip, that ye	12, 46/ 27
his sorrow be, and	<b>glad</b>	shall he be to	12, 60/ 10
ease, and may be	<b>glad</b>	also that he giveth	12, 68/ 7
and therefore was he	<b>glad</b>	to get leave of	12, 74/ 22
to depart, and be	<b>glad</b>	to go to God	12, 76/ 13
go, let us be	<b>glad</b>	thereof, and long to	12, 76/ 30
am I now very	<b>glad</b>	that you be come	12, 79/ 4
indeed, both sad and	<b>glad</b>	, and both twain at	12, 90/ 13
in his heart, be	<b>glad</b>	and rejoice in his	12, 98/ 1
at all, and very	<b>glad</b>	to go thereto: to	12, 124/ 2
then was she so	<b>glad</b>	in the pleasant device	12, 128/ 26
in his countenance, lightsome,	<b>glad</b>	, and joyful, or dumpish	12, 131/ 9
were full of the	<b>glad</b>	hope of heaven, or	12, 131/ 10
upon it, no less	<b>glad</b>	to do it than	12, 134/ 18
another man would be	<b>glad</b>	to avoid it. And	12, 134/ 19
when he was very	<b>glad</b>	, yet she bethought her	12, 144/ 12
great cause to be	<b>glad</b>	of this fall. For	12, 146/ 14
more cause to be	<b>glad</b>	. First, if he have	12, 153/ 11
that he may be	<b>glad</b>	: for since he taketh	12, 153/ 21
the night's fear, and	<b>glad</b>	am I that we	12, 157/ 2
thine house," was so	<b>glad</b>	thereof, and so touched	12, 176/ 10
it from him, and	<b>glad</b>	would be to use	12, 186/ 12
time to time be	<b>glad</b>	to follow the counsel	12, 186/ 14
as they may, more	<b>glad</b>	to find fault, at	12, 192/ 7
of his faith, be	<b>glad</b>	to depart from them	12, 227/ 8
a man would be	<b>glad</b>	for all that, to	12, 233/ 22
in heaven, with the	<b>glad</b>	consideration of our following	12, 241/ 22
heart. ANTHONY I am	<b>glad</b>	, Cousin, if your heart	12, 249/ 29
in the patient and	<b>glad</b>	doing of our service	12, 254/ 17
any courage would be	<b>glad</b>	to eschew, and very	12, 255/ 3
I will be very	<b>glad</b>	to perceive which of	12, 266/ 2
mind, I would be	<b>glad</b>	to know what moveth	12, 270/ 9

was on his behalf	<b>glad</b>	and very well comforted	12, 277/ 11
that are yet very	<b>glad</b>	to die, and long	12, 284/ 8
good cheer and a	<b>glad</b>	heart, thinking yourself much	12, 289/ 22
the council joyful and	<b>glad</b>	that God had vouchsafed	12, 291/ 1
and commodity, content and	<b>glad</b>	to sustain it. And	12, 293/ 9
him well content, and	<b>glad</b>	also for to take	12, 293/ 22
from time to time	<b>glad</b>	to increase it. And	12, 296/ 14
we should be more	<b>glad</b>	to get, than we	12, 305/ 8
good will and how	<b>glad</b>	will he then give	12, 308/ 7
imprisonment, and in the	<b>glad</b>	sustaining of worldly shame	12, 312/ 6
only content, but also	<b>glad</b>	and desirous, to suffer	12, 313/ 5
we be tempted, the	<b>gladder</b>	have we cause to	12, 101/ 9
room therein, and a	<b>glade</b>	round about for the	12, 241/ 9
comfort to take it	<b>gladly</b>	, or strength at the	12, 21/ 17
so great) he would	<b>gladly</b>	give more than half	12, 51/ 17
shall I, Cousin, very	<b>gladly</b>	do. The other kind	12, 100/ 2
such a purpose first	<b>gladly</b>	to suffer other pain	12, 145/ 1
him, and granteth him	<b>gladly</b>	his boon: and so	12, 165/ 13
and came down, and	<b>gladly</b>	received Christ, and said	12, 176/ 26
counsel therein. ANTHONY Very	<b>gladly</b>	, Cousin, shall I now	12, 199/ 22
truth thou wouldst not	<b>gladly</b>	hear." And in good	12, 217/ 17
that you be not	<b>gladly</b>	content, without any deliberation	12, 229/ 7
shall have great cause	<b>gladly</b>	to be content for	12, 254/ 15
a very good will	<b>gladly</b>	to die, and to	12, 284/ 3
as in mirth and	<b>gladness</b>	). And verily, there as	12, 69/ 19
wholesome heaviness and heavenly	<b>gladness</b>	too, especially if, which	12, 98/ 21
do but play at	<b>gleek</b>	, receive reverence, and to	12, 221/ 2
showed, that by the	<b>glimmering</b>	of the moon he	12, 110/ 8
by, have there a	<b>glimmering</b>	, though far from a	12, 308/ 5
save for a little	<b>glistening</b>	) as the rude rusty	12, 207/ 2
Dominus Iesus Cristus in	<b>gloria</b>	est Dei patris" (Christ	12, 66/ 16
board, never bring in	<b>Gloria</b>	Patri without a sicut	12, 218/ 19
mine honor with a	<b>Gloria</b>	Patri, never report it	12, 218/ 21
written, "Satiabor quum apparuerit	<b>gloria</b>	tua" (I shall be	12, 306/ 14
him, "Fili mi, da	<b>gloriam</b>	Deo Israell, et confiteri	12, 26/ 17
huius temporis ad futuram	<b>gloriam</b>	, que revelabitur in nobis	12, 319/ 21
modum in sublimitate eternum	<b>glorie</b>	pondus operatur in nobis	12, 311/ 7
turned from a bright	<b>glorious</b>	angel into a dark	12, 160/ 2
the fruition of his	<b>glorious</b>	face, as had those	12, 204/ 30
much more gay and	<b>glorious</b>	in sight, garnished in	12, 210/ 7
country of Christendom. But	<b>glorious</b>	was he very far	12, 213/ 10
gold, and make it	<b>glorious</b>	. In this prison they	12, 273/ 9
be shameful that is	<b>glorious</b>	? Or how can that	12, 288/ 24

can that be but	<b>glorious</b>	to die for the	12, 288/ 25
of his saints be	<b>glorious</b>	in the sight of	12, 289/ 3
God, and all the	<b>glorious</b>	company of heaven, which	12, 290/ 6
the sight of God's	<b>glorious</b>	majesty face to face	12, 306/ 16
blessed beholding of the	<b>glorious</b>	Godhead face to face	12, 308/ 21
our Savior in his	<b>glorious</b>	manhood, sitting on his	12, 315/ 23
mother, and all that	<b>glorious</b>	company calling us there	12, 315/ 24
shall hereafter sit, full	<b>gloriously</b>	crowned in heaven, had	12, 305/ 14
Mine own son, give	<b>glory</b>	to the God of	12, 26/ 18
shall turn all into	<b>glory</b>	. Yea, more shall I	12, 32/ 19
requite it all with	<b>glory</b>	; and this man among	12, 33/ 7
and comfort of his	<b>glory</b>	, and he lie panting	12, 61/ 7
Christ is in the	<b>glory</b>	of God his Father	12, 66/ 22
we go to everlasting	<b>glory</b>	, to which, my good	12, 77/ 1
beholding of another man's	<b>glory</b>	, or the suffering of	12, 130/ 20
regard of our own	<b>glory</b>	such other poor souls	12, 158/ 12
is then all the	<b>glory</b>	gone. Of this arrow	12, 158/ 21
what good hath the	<b>glory</b>	of our riches done	12, 159/ 1
deadly desire of ambitious	<b>glory</b>	. Whereupon there followeth, if	12, 160/ 27
about him for a	<b>glory</b>	and royalty of the	12, 184/ 16
and art amid thy	<b>glory</b>	but a man in	12, 208/ 4
that they rejoyce and	<b>glory</b>	to think how they	12, 212/ 18
As for fame and	<b>glory</b>	desired but for worldly	12, 224/ 18
in joyful bliss and	<b>glory</b>	. Of bodily pain, and	12, 244/ 21
him crowned in eternal	<b>glory</b>	. And this, I say	12, 246/ 5
man up to the	<b>glory</b>	of a martyr, but	12, 246/ 14
apostles reckoned for great	<b>glory</b>	. For they, when they	12, 290/ 28
through shame ascended into	<b>glory</b>	, we would be so	12, 292/ 7
follow him into everlasting	<b>glory</b>	. Of painful death to	12, 292/ 9
and fulfilled, when thy	<b>glory</b>	, good Lord, shall appear	12, 306/ 15
respect of the weighty	<b>glory</b>	that it after this	12, 311/ 5
us the weight of	<b>glory</b>	above measure in sublimitate	12, 311/ 11
Now to this great	<b>glory</b>	can there no man	12, 311/ 15
in heaven and everlasting	<b>glory</b>	? The devil hath also	12, 314/ 12
painful death for vain	<b>glory</b>	: and is it not	12, 314/ 14
for heaven and very	<b>glory</b>	? Would God, as I	12, 314/ 16
might then appear the	<b>glory</b>	of God, the Trinity	12, 315/ 22
I say of that	<b>glory</b>	there would I ween	12, 315/ 27
not worthy to the	<b>glory</b>	that is to come	12, 319/ 22
that they set a	<b>gloss</b>	upon it for his	12, 218/ 17
never so gay a	<b>gloss</b>	of good and gracious	12, 228/ 24
not dispute upon any	<b>glossing</b>	of that prohibition. But	12, 136/ 17
If a man's cheeks	<b>glow</b>	sometimes for shame in	12, 290/ 23

nor to this rich	<b>glutton</b>	no great heinous crime	12, 56/ 2
door all the rich	<b>glutton's</b>	dinner: so though he	12, 319/ 3
following upon our own	<b>gluttonous</b>	feasting, or a man	12, 25/ 2
all his shrift was	<b>gluttony</b>	, and therefore he discreetly	12, 115/ 21
you would for my	<b>gluttony</b>	have given me in	12, 116/ 2
worldly pomp, pride, and	<b>gluttony</b>	, with occasion of many	12, 224/ 16
in which the little	<b>gnats</b>	and flies stick still	12, 225/ 8
he would let them	<b>go</b>	. But when his tribulation	12, 18/ 5
cause, and bade them	<b>go</b>	seek the fault and	12, 26/ 11
many tribulations must we	<b>go</b>	into the kingdom of	12, 43/ 1
must suffer, and so	<b>go</b>	into his kingdom?) And	12, 43/ 5
more, if I should	<b>go</b>	tell him now, that	12, 44/ 25
him, but if he	<b>go</b>	fast, and watch, and	12, 44/ 26
as should make him	<b>go</b>	leave off any of	12, 45/ 5
enough, and biddeth him	<b>go</b>	, good son, I warrant	12, 46/ 3
tribulation the matter should	<b>go</b>	thus, that tribulation should	12, 47/ 24
at God's sending, to	<b>go</b>	into a strange land	12, 54/ 10
other hand, than to	<b>go</b>	fetch it at his	12, 59/ 14
Saul) in their tribulation	<b>go</b>	seek unto the devil	12, 62/ 8
sore. But let him	<b>go</b>	to no leechcraft, nor	12, 63/ 9
wealth, and yet well	<b>go</b>	to God. And that	12, 64/ 14
in tribulation, and yet	<b>go</b>	to the devil. And	12, 64/ 15
Better it is to	<b>go</b>	to the house of	12, 69/ 13
where the power lacketh,	<b>go</b>	very near to the	12, 71/ 14
and be glad to	<b>go</b>	to God, putting purgatory	12, 76/ 13
this way taketh, cannot	<b>go</b>	but well. For of	12, 76/ 19
that he longeth to	<b>go</b>	to him, mine heart	12, 76/ 23
his goodness we may	<b>go</b>	, let us be glad	12, 76/ 30
thereof, and long to	<b>go</b>	to him. And then	12, 76/ 31
transitory tribulation shall we	<b>go</b>	to everlasting glory, to	12, 77/ 1
leave, command me to	<b>go</b>	my way and to	12, 79/ 15
nor no medicine can	<b>go</b>	down with them, but	12, 84/ 1
it, if we should	<b>go</b>	some way to work	12, 85/ 14
workmen leave work and	<b>go</b>	home (being then in	12, 92/ 1
he with shrewd rest	<b>go</b>	supperless to bed. They	12, 92/ 8
he shall either graceless	<b>go</b>	linger on careless, or	12, 92/ 20
laws of Christ. Let	<b>go</b>	their peevish penance, and	12, 94/ 6
them, the further they	<b>go</b>	from him. And, therefore	12, 104/ 20
never be suffered to	<b>go</b>	farther in the tribulation	12, 108/ 20
the camp, than to	<b>go</b>	nearer unto them: for	12, 110/ 15
up and ready to	<b>go</b>	to work, and so	12, 115/ 12
can. For when I	<b>go</b>	to my meat, I	12, 116/ 14
and very glad to	<b>go</b>	thereto: to this I	12, 124/ 2

that he made him	go	kill himself, and as	12, 129/ 22
that thereby should he	go	straight to heaven. And	12, 129/ 25
sad: and whether he	go	thereabout, as one that	12, 131/ 9
is, that he shall	go	kill himself: and that	12, 134/ 14
list, any man to	go	kill either another man	12, 136/ 20
well yourself, you shall	go	somewhat a shorter way	12, 137/ 2
God's Lord, Uncle, you	go	now merrily to work	12, 138/ 25
bid me with reason	go	care for myself. For	12, 140/ 8
point, Uncle, I can	go	no further. But now	12, 145/ 21
mind his destruction, and	go	thereabout with heaviness of	12, 145/ 22
vicious than they be,	go	to physicians and apothecaries	12, 152/ 17
caused the whole city	go	in solemn procession therewith	12, 155/ 24
wot which way they	go	, nor whither. For verily	12, 167/ 13
to the beginning again?	Go	they never so full	12, 167/ 18
a great cable-rope, (to	go	through a needle's eye	12, 171/ 2
and then will we	go	to dinner. First, Cousin	12, 173/ 26
all, and let it	go	every whit, than deadly	12, 174/ 32
upon him, till he	go	seek up all his	12, 177/ 17
and increase also to	go	the further in the	12, 177/ 22
other thrice as much	go	, and forgive it, because	12, 178/ 23
much more thanks, to	go	about and be busy	12, 185/ 13
when you have dined,	go	at your pleasure, but	12, 187/ 25
mine Uncle, as I	go	more about than you	12, 195/ 2
goods. ANTHONY Though I	go	little abroad, Cousin, yet	12, 195/ 13
for the toothache, to	go	thrice about a churchyard	12, 197/ 24
truth of justice (which	go	almost all alike) he	12, 199/ 9
Cousin, shall I now	go	forth in the fourth	12, 199/ 22
or be loath to	go	therefrom. These outward goods	12, 209/ 14
I say not nay,	go	much more gay and	12, 210/ 7
do?" "What? By God!	go	forward with the best	12, 220/ 2
your faith, to let	go	all that ever you	12, 229/ 9
though he would never	go	so far forth with	12, 230/ 29
faith and let it	go	already?) this point, I	12, 231/ 11
no leave. And therefore	go	get thee hence out	12, 232/ 22
them too. But yet	go	a little further, lo	12, 233/ 5
you shall so suddenly	go	from your goods and	12, 236/ 26
safe. For who would	go	search a beggar's bag	12, 240/ 10
and Portugal too, so	go	all the slaves. Howbeit	12, 256/ 4
so mad as to	go	about to prove that	12, 256/ 6
lack of liberty to	go	if we list: now	12, 258/ 15
of prison, that may	go	where he will, though	12, 259/ 15
in prison that cannot	go	but where men give	12, 259/ 19
lack of liberty to	go	where a man will	12, 259/ 24

For he may not	go	where he will: for	12, 259/ 27
of his liberty to	go	where he will, in	12, 260/ 2
prison, because he cannot	go	but where men give	12, 260/ 3
would be suffered to	go	forth and hold on	12, 260/ 10
lack of liberty to	go	where we list, I	12, 260/ 15
VINCENT But they may	go	at the leastwise to	12, 260/ 29
do not will to	go	but where they may	12, 261/ 1
but where they may	go	, and therefore be they	12, 261/ 2
they at liberty to	go	where they will. ANTHONY	12, 261/ 2
not when he would,	go	where he would for	12, 261/ 8
this king commodious, to	go	into divers places, where	12, 261/ 11
have no will to	go	, but where they may	12, 261/ 16
but where they may	go	indeed; then let us	12, 261/ 17
he were suffered to	go	and ride also, both	12, 264/ 20
that he would not	go	from it, for a	12, 285/ 17
she should never after	go	from home, but should	12, 285/ 29
their good will to	go	to the great feast	12, 286/ 17
yet and you will	go	back with me, then	12, 295/ 7
harts heard, they to	go	both twain apace. And	12, 295/ 13
biddeth any man to	go	run into it. But	12, 297/ 5
God, and he shall	go	no more out thereof	12, 310/ 8
all their guns let	go	therewith, to make us	12, 315/ 12
and that whithersoever we	go	God shall go with	12, 317/ 4
we go God shall	go	with us. If he	12, 317/ 5
in the law of	God	, as very few be	12, 3/ 23
since you depart to	God	; but us here shall	12, 4/ 1
help and comfort; would	God	I had to you	12, 4/ 26
to do. But whensoever	God	take me hence, to	12, 4/ 28
a rotten reed. For	God	is, and must be	12, 5/ 2
Cousin, trust well in	God	, and he shall provide	12, 5/ 27
inwardly taught only by	God	, then should we thereby	12, 6/ 4
should we thereby tempt	God	, and displease him. And	12, 6/ 4
therefore thinketh me that	God	of duty bindeth me	12, 6/ 7
of, give us, while	God	lendeth you us, such	12, 7/ 21
to stay us when	God	shall call you hence	12, 7/ 23
our wickedness with which	God	is not content. But	12, 8/ 15
the great mercy of	God	, yet since there is	12, 8/ 25
of their comfort unto	God	, and to repute and	12, 10/ 22
help and aid of	God	to move, stir, and	12, 10/ 27
by the great physician	God	, prescribing the medicines himself	12, 11/ 5
wherein, the Spirit of	God	spiritually speaketh of himself	12, 11/ 19
him hath the high	God	ordained for thy necessity	12, 11/ 22
Christ, whose holy manhood	God	ordained for our necessity	12, 11/ 25

comfort must come of	<b>God</b>	, we must first presuppose	12, 12/ 8
is the word of	<b>God</b>	, and that the word	12, 12/ 18
that the word of	<b>God</b>	is true, how can	12, 12/ 18
were the word of	<b>God</b>	, or else ween that	12, 12/ 21
preaching be ministers unto	<b>God</b>	therein, and the man	12, 12/ 26
the inward inspiration of	<b>God</b>	be a weak worker	12, 12/ 28
weak worker with Almighty	<b>God</b>	therein; yet is the	12, 12/ 28
the gracious gift of	<b>God</b>	himself. For, as Saint	12, 12/ 29
us faith, but only	<b>God</b>	, let us never cease	12, 13/ 25
cease to call upon	<b>God</b>	therefore. VINCENT Forsooth, my	12, 13/ 26
now shall we pray	<b>God</b>	for a full and	12, 13/ 31
to be comforted by	<b>God</b>	. The Third Chapter I	12, 14/ 7
longing to be by	<b>God</b>	comforted. And not without	12, 14/ 10
these peevish worldly things,	<b>God</b>	shall for that foul	12, 15/ 17
to be comforted of	<b>God</b>	. And, as I told	12, 15/ 22
to be of Almighty	<b>God</b>	comforted. This mind of	12, 15/ 24
to find it. For	<b>God</b>	both can give them	12, 15/ 27
cannot doubt, but that	<b>God</b>	will surely keep this	12, 16/ 1
to be comforted by	<b>God</b>	; and that is he	12, 16/ 7
of his comforting to	<b>God</b>	, holding himself content, whether	12, 16/ 8
only longeth to have	<b>God</b>	take his trouble from	12, 16/ 11
of his comfort unto	<b>God</b>	desireth of God to	12, 16/ 17
unto God desireth of	<b>God</b>	to be comforted, asketh	12, 16/ 17
and so pleasant unto	<b>God</b>	, that he cannot fail	12, 16/ 18
that he hath in	<b>God</b>	a good faith, it	12, 16/ 22
while he perceiveth that	<b>God</b>	hath put such a	12, 16/ 24
by the goodness of	<b>God</b>	himself. And what a	12, 16/ 28
for the comfort of	<b>God</b>	. The Fourth Chapter VINCENT	12, 17/ 3
to be comforted by	<b>God</b>	, but are either of	12, 17/ 10
the causes for which	<b>God</b>	sendeth it unto man	12, 17/ 16
pain was ordained of	<b>God</b>	for the punishment of	12, 17/ 16
the first word, and	<b>God</b>	was his physician, and	12, 17/ 25
stubborn and stiff against	<b>God</b>	, and yet at length	12, 17/ 28
at them. But then	<b>God</b>	laid on a sorer	12, 18/ 1
himself a sinner, and	<b>God</b>	for good and righteous	12, 18/ 3
made him call to	<b>God</b>	, and his help made	12, 18/ 8
of comfort given by	<b>God</b>	, which desire of God's	12, 18/ 15
seek for comfort of	<b>God</b>	; those that are his	12, 18/ 27
move him to pray	<b>God</b>	put this desire in	12, 19/ 1
but the goodness of	<b>God</b>	shall give it. It	12, 19/ 7
to be comforted by	<b>God</b>	only by the taking	12, 19/ 9
to be comforted by	<b>God</b>	, else can I not	12, 19/ 14
that it may please	<b>God</b>	to comfort him in	12, 19/ 17

without sin desire of	<b>God</b>	the tribulation to be	12, 19/ 26
a man may pray	<b>God</b>	to take from him	12, 20/ 16
in the trust that	<b>God</b>	will so do. And	12, 20/ 17
to the goodness of	<b>God</b>	, either for themselves or	12, 20/ 20
and to depart unto	<b>God</b>	? And that mind must	12, 20/ 29
to wit, that if	<b>God</b>	see the contrary better	12, 21/ 15
taking away, pray that	<b>God</b>	of his goodness may	12, 21/ 16
either prescribe we to	<b>God</b>	, that we will he	12, 21/ 20
it so be that	<b>God</b>	offer us the choice	12, 21/ 30
by the prescribing unto	<b>God</b>	ourselves so precisely what	12, 22/ 2
will have tomorrow, that	<b>God</b>	could not lightly do	12, 22/ 13
tribulation, praying thrice unto	<b>God</b>	to take it away	12, 22/ 17
was answered again by	<b>God</b>	in a manner that	12, 22/ 17
we require aught of	<b>God</b>	, nor to be precise	12, 22/ 23
refer the choice to	<b>God</b>	at his own pleasure	12, 22/ 24
us never ask of	<b>God</b>	precisely our own ease	12, 23/ 1
this mind cometh of	<b>God</b>	, and also be we	12, 23/ 4
quis contra nos?" "If	<b>God</b>	be with us," saith	12, 23/ 8
it sent us by	<b>God</b>	without any certain deserving	12, 24/ 6
great goodness of Almighty	<b>God</b>	, that he punisheth not	12, 25/ 17
the great goodness of	<b>God</b>	the poor imperfect goodness	12, 25/ 22
here with another such,	<b>God</b>	yet of his bounty	12, 25/ 23
that he hath offended	<b>God</b>	and thereby deserved much	12, 25/ 30
fully, turn goodly to	<b>God</b>	and call for mercy	12, 26/ 6
city of Jericho, whereupon	<b>God</b>	took a great vengeance	12, 26/ 10
give glory to the	<b>God</b>	of Israel, and confess	12, 26/ 18
fault, asking forgiveness of	<b>God</b>	, and yet content to	12, 26/ 28
is sent us by	<b>God</b>	, without any open certain	12, 27/ 5
so sent us by	<b>God</b>	, that we know no	12, 27/ 17
seldom lack faults against	<b>God</b>	, worthy and well deserving	12, 27/ 21
deserved it, and that	<b>God</b>	for some sin sendeth	12, 27/ 23
is also certain, that	<b>God</b>	sometimes sendeth tribulation for	12, 28/ 13
tribulation sent us by	<b>God</b>	is medicinal, in that	12, 28/ 23
painful plaster. Now seeth	<b>God</b>	sometime that worldly wealth	12, 28/ 30
fall from him low;	<b>God</b>	of his goodness, I	12, 29/ 3
is yet good enough,	<b>God</b>	seeth a storm coming	12, 29/ 8
new acquainted knave. But	<b>God</b>	loving her more tenderly	12, 29/ 12
the high revelation that	<b>God</b>	had given him, might	12, 29/ 22
the provident goodness of	<b>God</b>	provided for his remedy	12, 29/ 24
to call thrice to	<b>God</b>	to take the tribulation	12, 29/ 26
him. And yet would	<b>God</b>	not grant his request	12, 29/ 27
sent a man by	<b>God</b>	, and not for his	12, 30/ 18
a good hope that	<b>God</b>	sendeth them some great	12, 31/ 12

right good hope, that	<b>God</b>	sendeth it unto them	12, 31/ 23
this pain, and that	<b>God</b>	sendeth it him for	12, 32/ 10
defend it well, since	<b>God</b>	shall give me thanks	12, 34/ 1
a means by which	<b>God</b>	keepeth us from hell	12, 35/ 22
patiently, and confessing to	<b>God</b>	that it is far	12, 36/ 1
doubt it, but that	<b>God</b>	shall of his high	12, 36/ 8
the liberal goodness of	<b>God</b>	through the merit of	12, 36/ 22
this liberal goodness of	<b>God</b>	, I say, shall yet	12, 36/ 27
nothing at all, but	<b>God</b>	giveth all for faith	12, 37/ 15
And I trust in	<b>God</b>	that this shall not	12, 38/ 14
but also that as	<b>God</b>	hath caused them to	12, 38/ 15
Therefore will I let	<b>God</b>	work and leave of	12, 38/ 18
purgatory at all: so	<b>God</b>	keep them from hell	12, 38/ 29
the mere goodness of	<b>God</b>	that list to set	12, 39/ 6
and that this price	<b>God</b>	setteth through Christ's Passion	12, 39/ 7
worketh no man without	<b>God</b>	work with him), and	12, 39/ 10
do, he can do	<b>God</b>	no good, but is	12, 39/ 12
the great goodness of	<b>God</b>	, that if the question	12, 39/ 21
our little while wandering,	<b>God</b>	would that we should	12, 41/ 18
at home. And would	<b>God</b>	that those that drown	12, 41/ 25
to the Hebrews, that	<b>God</b>	those that he loveth	12, 42/ 29
into the kingdom of	<b>God</b>	). And no marvel, for	12, 43/ 2
Saint Paul saith, that	<b>God</b>	chastiseth all them that	12, 43/ 17
be the means that	<b>God</b>	should the sooner give	12, 45/ 1
some good; they pray	<b>God</b>	themselves to send him	12, 45/ 14
good angel coming from	<b>God</b>	shall once begin to	12, 45/ 19
for himself too, that	<b>God</b>	would vouchsafe to send	12, 46/ 19
no good man pray	<b>God</b>	send another sorrow, nor	12, 46/ 20
not only to pray	<b>God</b>	send their neighbors sorrow	12, 46/ 25
are sick, not pray	<b>God</b>	send them health, but	12, 46/ 26
so sick, I pray	<b>God</b>	keep you long therein	12, 47/ 1
was he well-beloved with	<b>God</b>	. Job was also no	12, 47/ 9
his wealth for that	<b>God</b>	would not that his	12, 47/ 11
Deus Iob omnia duplicia" (	<b>God</b>	restored him double of	12, 47/ 14
be given always by	<b>God</b>	to all those he	12, 47/ 25
were always displeasent to	<b>God</b>	, or tribulation evermore wholesome	12, 48/ 5
in prosperity cannot to	<b>God</b>	creep forward, in tribulation	12, 48/ 18
that are good men	<b>God</b>	sendeth wealth here also	12, 48/ 22
him thereof too. If	<b>God</b>	should give the goods	12, 48/ 25
would men ween that	<b>God</b>	were not lord thereof	12, 48/ 26
not lord thereof. If	<b>God</b>	would give the goods	12, 48/ 27
ad iniquitatem manus suas" (	<b>God</b>	will not leave the	12, 49/ 6
ought then to pray	<b>God</b>	to send other sorrow	12, 50/ 2

standeth in dread of	<b>God</b>	, the tribulation of temptation	12, 51/ 15
that careth not for	<b>God</b>	think this trouble but	12, 51/ 19
his offenses done against	<b>God</b>	, and (as they did	12, 52/ 11
and sure) to pray	<b>God</b>	to keep every good	12, 52/ 22
sin and offense against	<b>God</b>	. And thus, I say	12, 52/ 30
was he beloved with	<b>God</b>	, I wot well, in	12, 53/ 7
that the favor of	<b>God</b>	persevered with him, as	12, 53/ 8
to the commandment of	<b>God</b>	given in the law	12, 53/ 12
trust well, and pray	<b>God</b>	he did so, but	12, 53/ 21
for a proof that	<b>God</b>	favoreth idolatry, as that	12, 53/ 23
no example. And that	<b>God</b>	gave him here in	12, 53/ 28
a strange land, which	<b>God</b>	promised him and his	12, 54/ 10
his wife, whom (though	<b>God</b>	provided to keep undefiled	12, 54/ 20
own moan made to	<b>God</b>	. No man doubteth but	12, 54/ 25
child of promise, although	<b>God</b>	kept his life that	12, 55/ 1
of it, saving that	<b>God</b>	which teacheth us the	12, 57/ 1
then when it is	<b>God</b>	that teacheth both, I	12, 57/ 5
Both these points teacheth	<b>God</b>	in scripture in more	12, 57/ 14
more thanks hath of	<b>God</b>	; and yet will God	12, 57/ 15
God; and yet will	<b>God</b>	that we shall eat	12, 57/ 16
much more pleasant to	<b>God</b>	; and yet will God	12, 57/ 17
God; and yet will	<b>God</b>	that we shall drink	12, 57/ 17
much more acceptable to	<b>God</b>	than sleeping; and yet	12, 57/ 18
sleeping; and yet will	<b>God</b>	that we shall sleep	12, 57/ 19
that we shall sleep.	<b>God</b>	hath given us our	12, 57/ 20
up). And therefore when	<b>God</b>	sendeth the tempest, he	12, 57/ 30
whom he seeth, loveth	<b>God</b>	but a little whom	12, 58/ 11
he seeth not yet.	<b>God</b>	sendeth us also such	12, 58/ 14
at their fervent prayer	<b>God</b>	by miracle delivered him	12, 58/ 18
sickness, by general processions	<b>God</b>	giveth gracious help. And	12, 58/ 23
sickness by calling upon	<b>God</b>	is marvelously made whole	12, 58/ 24
tribulation seek not unto	<b>God</b>	, but some to the	12, 59/ 2
are there with whom	<b>God</b>	is not content, which	12, 59/ 8
be wanton and forget	<b>God</b>	, and follow their lust	12, 59/ 11
their lust, and when	<b>God</b>	with tribulation draweth them	12, 59/ 12
part of his pleasure:	<b>God</b>	willing of his goodness	12, 59/ 19
of the grace that	<b>God</b>	therein offereth him, his	12, 60/ 4
comfortable, to remember that	<b>God</b>	by this tribulation calleth	12, 60/ 6
when this calling of	<b>God</b>	causeth them to be	12, 60/ 12
must (if they follow	<b>God</b>	) diminish much their money	12, 60/ 17
alas!) woefully bewrapped. For	<b>God</b>	pricketh upon them of	12, 60/ 18
with which they displease	<b>God</b>	most, and at length	12, 60/ 27
times using this manner	<b>God</b>	utterly casteth them off	12, 60/ 28

set naught neither by	<b>God</b>	nor devil. "Peccator quum	12, 61/ 1
of this in time.	<b>God</b>	sendeth to some man	12, 61/ 15
without any counsel of	<b>God</b>	, or any trust put	12, 61/ 21
came then to, that	<b>God</b>	knoweth, and not I	12, 62/ 5
not I. I pray	<b>God</b>	it were good, but	12, 62/ 6
should speed. Now had	<b>God</b>	showed him before by	12, 62/ 14
and worse, so that	<b>God</b>	list not to look	12, 62/ 16
to have answer of	<b>God</b>	, there came none answer	12, 62/ 17
he was not with	<b>God</b>	heard at his pleasure	12, 62/ 19
lack of trust in	<b>God</b>	, for which he left	12, 62/ 25
to take counsel of	<b>God</b>	, and fell to seek	12, 62/ 26
great deal, than in	<b>God</b>	. And thus, Cousin, as	12, 63/ 17
tribulation call not upon	<b>God</b>	, but seek for their	12, 63/ 18
other side seek unto	<b>God</b>	therein, both comfort and	12, 63/ 22
yet well go to	<b>God</b>	. And that on the	12, 64/ 14
a man may please	<b>God</b>	by patience in adversity	12, 64/ 16
so may he please	<b>God</b>	by thanksgiving in prosperity	12, 64/ 17
by giving thanks to	<b>God</b>	get good unto his	12, 64/ 27
ease may pray to	<b>God</b>	quietly and merrily, with	12, 65/ 4
sometimes to call upon	<b>God</b>	in his grief, though	12, 65/ 13
desperate wretch, calleth upon	<b>God</b>	, not hourly, but right	12, 65/ 19
our prayers apace; good	<b>God</b>	, how many mad ways	12, 65/ 23
that some other have,	<b>God</b>	requireth no such long	12, 66/ 2
that he was very	<b>God</b>	, and as God, was	12, 66/ 9
very God, and as	<b>God</b>	, was in eternal equal	12, 66/ 10
cross, for which thing	<b>God</b>	hath also exalted him	12, 66/ 18
in the glory of	<b>God</b>	his Father). Now if	12, 66/ 22
be naught and offend	<b>God</b>	, the one by impatience	12, 67/ 25
and deserve thanks of	<b>God</b>	by thanksgiving to God	12, 67/ 27
God by thanksgiving to	<b>God</b>	, as well of his	12, 67/ 28
soul by thanksgiving unto	<b>God</b>	for his gift; and	12, 68/ 2
be bound to thank	<b>God</b>	of his gift, wherein	12, 68/ 6
he giveth thanks to	<b>God</b>	; yet for that he	12, 68/ 8
to God's pleasure therein,	<b>God</b>	rewarded the sufferer after	12, 68/ 18
the wealthy man thanked	<b>God</b>	for his gift, our	12, 68/ 22
a special gift of	<b>God</b>	: that was for their	12, 69/ 25
to draw them to	<b>God</b>	with gay things and	12, 69/ 26
nothing to perfection). And	<b>God</b>	also threateneth folk with	12, 70/ 3
the very good that	<b>God</b>	giveth in the world	12, 70/ 10
the man's will unto	<b>God</b>	, and in thanksgiving to	12, 71/ 5
and in thanksgiving to	<b>God</b>	for his visitation. If	12, 71/ 5
and thanks given to	<b>God</b>	for tribulation: since it	12, 71/ 16
of man's will unto	<b>God</b>	, and in thanksgiving unto	12, 73/ 20

and in thanksgiving unto	<b>God</b>	. For like as the	12, 73/ 21
tribulation sent him by	<b>God</b>	, conformeth his will to	12, 73/ 21
that behalf, and giveth	<b>God</b>	thanks therefor; so doth	12, 73/ 22
in his wealth which	<b>God</b>	giveth him conform his	12, 73/ 23
his gift, and giveth	<b>God</b>	again also right hearty	12, 73/ 25
and thanks given to	<b>God</b>	for his wealth, his	12, 74/ 6
a reverent fear unto	<b>God</b>	, God had done so	12, 74/ 18
reverent fear unto God,	<b>God</b>	had done so much	12, 74/ 19
to give thanks to	<b>God</b>	in tribulation and adversity	12, 74/ 21
to get leave of	<b>God</b>	to put him in	12, 74/ 22
murmur and grudge against	<b>God</b>	with impatience. But the	12, 74/ 23
favor and thanks of	<b>God</b>	, and more is he	12, 74/ 26
as the Spirit of	<b>God</b>	instructeth his Catholic Church	12, 75/ 10
a gracious gift of	<b>God</b>	, a gift that he	12, 75/ 11
thing which but if	<b>God</b>	send it, men have	12, 75/ 14
to draw more toward	<b>God</b>	, a thing that much	12, 75/ 18
shall he consider that	<b>God</b>	sendeth it for his	12, 76/ 2
be moved to give	<b>God</b>	thanks therefor. Therewith shall	12, 76/ 3
his grace increase, and	<b>God</b>	shall give him such	12, 76/ 4
comfort, by considering that	<b>God</b>	is in his trouble	12, 76/ 5
tribulato sunt corde" --	<b>God</b>	is near, saith the	12, 76/ 6
but especially trust in	<b>God</b>	, and seek for help	12, 76/ 9
pleasure, and pray to	<b>God</b>	in his heart, and	12, 76/ 10
make us clean to	<b>God</b>	and ready to depart	12, 76/ 13
glad to go to	<b>God</b>	, putting purgatory in his	12, 76/ 13
the longer. Now if	<b>God</b>	will we shall hence	12, 76/ 18
will, that saith unto	<b>God</b>	when he cometh to	12, 76/ 22
he that trusteth in	<b>God</b>	cannot be confounded. And	12, 76/ 26
while we may, because	<b>God</b>	hath so commanded. But	12, 76/ 29
so commanded. But if	<b>God</b>	give the occasion that	12, 76/ 29
good Cousin, I pray	<b>God</b>	bring us both. VINCENT	12, 77/ 2
good Uncle, I pray	<b>God</b>	reward you, and at	12, 77/ 4
comfort, I trust in	<b>God</b>	; to whose keeping I	12, 77/ 24
my last being here (	<b>God</b>	be thanked!) meetly good	12, 78/ 4
in the law of	<b>God</b>	do not now at	12, 80/ 18
comfort must be of	<b>God</b>	, and that with him	12, 83/ 10
such, as I would	<b>God</b>	we were! and such	12, 83/ 15
of heaven: whereas now,	<b>God</b>	help us! our wretchedness	12, 83/ 19
very few would fear	<b>God</b>	: but that yet a	12, 83/ 24
let us pray unto	<b>God</b>	, and all our good	12, 84/ 26
this: and I pray	<b>God</b>	bring us once to	12, 85/ 4
few. Howbeit hereafter if	<b>God</b>	send me more such	12, 86/ 13
after by displeasing of	<b>God</b>	with his froward behavior	12, 87/ 12

and for devotion to	<b>God</b>	. Now in this tribulation	12, 87/ 22
parts, I say, so	<b>God</b>	save my soul! I	12, 88/ 16
that turned not to	<b>God</b>	till he might steal	12, 90/ 23
that turn not to	<b>God</b>	, till they come at	12, 91/ 2
the great goodness of	<b>God</b>	, that the better that	12, 91/ 10
salvation, for pity that	<b>God</b>	had and his saints	12, 91/ 13
yet, my Cousin, though	<b>God</b>	(I doubt not) be	12, 91/ 24
peevishness. Howbeit (thanked be	<b>God</b>	!) their women wax there	12, 93/ 19
him down. ANTHONY Cousin,	<b>God</b>	amend that man, whatsoever	12, 95/ 2
whatsoever he be, and	<b>God</b>	keep all good folk	12, 95/ 2
their sin, to procure	<b>God</b>	to pity them and	12, 95/ 28
but the institution of	<b>God</b>	, and that it hath	12, 96/ 5
it plainly appeareth, that	<b>God</b>	looketh of duty, not	12, 96/ 25
eius" (The mercy of	<b>God</b>	is above all his	12, 97/ 18
hereafter, let him give	<b>God</b>	thanks that he is	12, 97/ 25
we well believe in	<b>God</b>	, and therewith deeply consider	12, 98/ 8
the great goodness of	<b>God</b>	also: either should dread	12, 98/ 9
the holy scripture of	<b>God</b>	is very plain against	12, 98/ 27
in the displeasure of	<b>God</b>	, or leave God's pleasure	12, 100/ 11
wherein the people of	<b>God</b>	come in on the	12, 101/ 14
the air). But as	<b>God</b>	(unto them that on	12, 101/ 23
may be sure that	<b>God</b>	is always ready to	12, 102/ 8
tibi" (Ask wisdom of	<b>God</b>	, and he shall give	12, 102/ 13
kinds of temptation, that	<b>God</b>	hath so his hand	12, 102/ 16
if he call upon	<b>God</b>	betimes, his fall shall	12, 102/ 21
plain comfortable promise of	<b>God</b>	against all temptation, where	12, 102/ 25
help of the highest	<b>God</b>	, he shall abide in	12, 103/ 1
or defense of the	<b>God</b>	of heaven). Who dwelleth	12, 103/ 1
help of the high	<b>God</b>	? Surely he that through	12, 103/ 2
well and hope well,	<b>God</b>	will never fail in	12, 103/ 12
therefore, of every temptation,	<b>God</b>	giveth the faithful man	12, 103/ 23
of the shoulder of	<b>God</b>	standeth always between? Then	12, 103/ 28
dark air, will the	<b>God</b>	of heaven gather the	12, 104/ 2
with how tender affection	<b>God</b>	of his great goodness	12, 104/ 15
meridiano" (The truth of	<b>God</b>	shall compass thee about	12, 105/ 19
-- "The truth of	<b>God</b>	shall compass thee about	12, 105/ 24
that the shoulders of	<b>God</b>	should shadow them, and	12, 106/ 2
that the truth of	<b>God</b>	shall compass thee with	12, 106/ 4
to wit, that as	<b>God</b>	hath faithfully promised to	12, 106/ 5
that the pavise of	<b>God</b>	should compass us about	12, 106/ 20
eorum, idcirco inducet noctem" (	<b>God</b>	hath known the work	12, 107/ 6
through the sufferance of	<b>God</b>	, either by himself, or	12, 107/ 12
shield or pavise of	<b>God</b>	, that he shall have	12, 107/ 15

roaring and calling unto	<b>God</b>	for their meat). Now	12, 108/ 6
content with such as	<b>God</b>	suffereth to fall in	12, 108/ 9
aware thereof, yet of	<b>God</b>	they ask it, and	12, 108/ 10
shield or pavise of	<b>God</b>	, that as long as	12, 108/ 17
tribulation of Job, than	<b>God</b>	from time to time	12, 108/ 21
of good hope in	<b>God</b>	, to be in their	12, 108/ 23
meditation whereof we bestow,	<b>God</b>	wot, little time), that	12, 108/ 30
we very little fear	<b>God</b>	for our soul, our	12, 109/ 9
to the scripture of	<b>God</b>	maketh us with the	12, 109/ 14
king, then my master (	<b>God</b>	assoil his soul!) and	12, 109/ 30
beyond Belgrade, which would	<b>God</b>	were ours now, as	12, 110/ 1
soberly coming on, turned (	<b>God</b>	be thanked!) into a	12, 110/ 26
we should have in	<b>God</b>	, casteth in our imagination	12, 110/ 29
stubborn and angry against	<b>God</b>	, and thereby to fall	12, 111/ 22
good thing undone, whereof	<b>God</b>	offereth him occasion, and	12, 112/ 2
hearts and call upon	<b>God</b>	, and by the counsel	12, 112/ 3
and sure trust in	<b>God</b>	. And therefore let us	12, 112/ 11
is no commandment of	<b>God</b>	this fasting, but an	12, 116/ 5
and so I thank	<b>God</b>	I do, as near	12, 116/ 13
this day I thank	<b>God</b>	, was I well shriven	12, 118/ 4
confession (for there is	<b>God</b>	especially present with his	12, 121/ 17
an hundred, or else	<b>God</b>	forbid! But the thing	12, 122/ 20
long in hell as	<b>God</b>	liveth in heaven? VINCENT	12, 125/ 2
was the queen's grace,	<b>God</b>	forgive her soul! it	12, 126/ 20
whether they be of	<b>God</b>	); and these words of	12, 132/ 27
against the scripture of	<b>God</b>	, or against the common	12, 133/ 28
neither having revelations of	<b>God</b>	, nor illusions from the	12, 134/ 1
against the scripture of	<b>God</b>	, or the common faith	12, 134/ 6
that the pleasure of	<b>God</b>	is, that he shall	12, 134/ 14
of the law of	<b>God</b>	, or of some one	12, 135/ 22
Of the law of	<b>God</b>	you must draw your	12, 136/ 9
thing which he weeneth	<b>God</b>	by his angel biddeth	12, 136/ 10
by his angel biddeth,	<b>God</b>	hath his own mouth	12, 136/ 11
the contrary, but that	<b>God</b>	may dispense with that	12, 136/ 18
induced to believe that	<b>God</b>	so biddeth him and	12, 136/ 22
taking the scripture of	<b>God</b>	for a ground for	12, 137/ 1
of him, that since	<b>God</b>	hath once forbidden the	12, 137/ 3
devil may feign himself	<b>God</b>	, and with a marvelous	12, 137/ 5
and make as though	<b>God</b>	did it, and since	12, 137/ 6
against God's commandment than	<b>God</b>	against his own; you	12, 137/ 7
mind? ANTHONY Yea, Cousin,	<b>God</b>	may cast into the	12, 137/ 16
kind of revelation from	<b>God</b>	is as sure of	12, 139/ 23
but I say that	<b>God</b>	doth, or may do	12, 140/ 3

the general commandment of	<b>God</b>	in the scripture, God	12, 140/ 10
God in the scripture,	<b>God</b>	may dispense where he	12, 140/ 11
had by inspiration of	<b>God</b>	commandment to kill himself	12, 140/ 13
death of his son,	<b>God</b>	intended it not, but	12, 141/ 5
Philistines being enemies to	<b>God</b>	, and using Sampson for	12, 141/ 9
mocking-stock in scorn of	<b>God</b>	, it is well likely	12, 141/ 9
is well likely that	<b>God</b>	gave him the mind	12, 141/ 10
blasphemous Philistines did unto	<b>God</b>	. And that appeareth meetly	12, 141/ 12
times as it pleased	<b>God</b>	to give it him	12, 141/ 15
power or might of	<b>God</b>	rushed into Sampson). And	12, 141/ 17
point given him by	<b>God</b>	; it well declareth, that	12, 141/ 20
that the strength of	<b>God</b>	, and therewith the Spirit	12, 141/ 21
therewith the Spirit of	<b>God</b>	, entered into him therefor	12, 141/ 21
of the Spirit of	<b>God</b>	, that (for causes seen	12, 142/ 1
never find we, that	<b>God</b>	proved any man's obedient	12, 142/ 6
year; he would pray	<b>God</b>	to forbear him of	12, 144/ 19
as commanded thereto by	<b>God</b>	, that no good counsel	12, 145/ 9
plain open prohibition of	<b>God</b>	, we be by the	12, 145/ 18
than he was, and	<b>God</b>	, for favor that he	12, 146/ 16
overbold pride, so will	<b>God</b>	now (if the man	12, 146/ 20
upon it, how highly	<b>God</b>	took him into his	12, 146/ 27
that without help of	<b>God</b>	they can never cast	12, 150/ 16
of grace, weening that	<b>God</b>	hath given them over	12, 150/ 24
to destroy him as	<b>God</b>	is to preserve him	12, 153/ 13
do him harm as	<b>God</b>	is to do him	12, 153/ 14
and assault him as	<b>God</b>	is to defend him	12, 153/ 16
God's favor, and that	<b>God</b>	assisteth him and helpeth	12, 153/ 23
sure, that so will	<b>God</b>	never cease to do	12, 153/ 24
the due remembrance of	<b>God</b>	and then driveth him	12, 154/ 28
invocation of help unto	<b>God</b>	both praying for himself	12, 155/ 15
pray for him to	<b>God</b>	in the things that	12, 156/ 3
it need not, because	<b>God</b>	can hear us himself	12, 156/ 4
in his doctrine. Unto	<b>God</b>	himself every man counseleth	12, 156/ 13
such horrible temptation to	<b>God</b>	pleasant, and to the	12, 156/ 20
prayer more acceptable unto	<b>God</b>	, nor more effectual for	12, 156/ 24
have the truth of	<b>God</b>	(as the Prophet saith	12, 156/ 30
die" (The truth of	<b>God</b>	shall compass thee round	12, 157/ 18
fare many of us,	<b>God</b>	help us! For in	12, 158/ 7
by some grace of	<b>God</b>	by the way) the	12, 159/ 25
aid and help of	<b>God</b>	in holding them upright	12, 161/ 12
and meekness, and serving	<b>God</b>	in contemplation and silence	12, 161/ 16
if it so be)	<b>God</b>	is not well content	12, 161/ 18
himself aside and serve	<b>God</b>	, than take the worldly	12, 161/ 28

and think, that since	<b>God</b>	hath set him in	12, 162/ 11
if he think that	<b>God</b>	have set him therein	12, 162/ 11
have set him therein),	<b>God</b>	will assist him with	12, 162/ 12
himself, and call unto	<b>God</b>	and pray; and look	12, 162/ 17
the dreadful judgment of	<b>God</b>	, and upon the fearful	12, 164/ 1
up his reckoning unto	<b>God</b>	of his sinful living	12, 164/ 19
the feet of Almighty	<b>God</b>	, verily believing him to	12, 164/ 23
open his heart to	<b>God</b>	, and confess his faults	12, 164/ 25
to mind, and pray	<b>God</b>	of forgiveness. Let him	12, 164/ 25
remembrance the benefits that	<b>God</b>	hath given him either	12, 164/ 26
let him declare unto	<b>God</b>	the temptations of the	12, 164/ 29
drawing a man from	<b>God</b>	than are his most	12, 164/ 31
lament and bewail unto	<b>God</b>	his own frailty, negligence	12, 165/ 4
There let him beseech	<b>God</b>	of his gracious aid	12, 165/ 7
not doubt but that	<b>God</b>	heareth him, and granteth	12, 165/ 12
therein the truth of	<b>God</b>	so compass him about	12, 165/ 15
then shall we therewith,	<b>God</b>	willing, make an end	12, 165/ 29
protection and safeguard of	<b>God</b>	of heaven; and thou	12, 166/ 15
yet to walk. But	<b>God</b>	said unto him, "Stulte	12, 168/ 20
her, "Forsooth, madam, if	<b>God</b>	give you not hell	12, 169/ 5
after. So help me	<b>God</b>	, and none otherwise but	12, 169/ 17
they be not with	<b>God</b>	in the light, but	12, 170/ 4
and terrible threats, that	<b>God</b>	in holy scripture speaketh	12, 170/ 27
into the kingdom of	<b>God</b>	): no marvel now though	12, 171/ 3
good folk that fear	<b>God</b>	take occasion of great	12, 171/ 4
heaven of himself, yet	<b>God</b>	, he said, can get	12, 171/ 22
impossible, but not unto	<b>God</b>	; for unto God, he	12, 171/ 23
unto God; for unto	<b>God</b>	, he said, all things	12, 171/ 24
into the kingdom of	<b>God</b>	!) VINCENT This I suppose	12, 171/ 29
very true and else	<b>God</b>	forbid! For else were	12, 172/ 2
to the commandment of	<b>God</b>	given unto them all	12, 174/ 5
hand. But, Cousin, though	<b>God</b>	invited men unto the	12, 174/ 11
whit, than deadly displease	<b>God</b>	with the reserving of	12, 175/ 1
teacheth us to love	<b>God</b>	above all thing, And	12, 175/ 2
And he loveth not	<b>God</b>	above all thing, that	12, 175/ 3
more by than by	<b>God</b>	, while he is better	12, 175/ 5
better content to lose	<b>God</b>	than it. But, as	12, 175/ 6
rich, by that, that	<b>God</b>	in the Gospel counseleth	12, 175/ 15
good men, to whom	<b>God</b>	giveth substance and the	12, 176/ 1
of the thing which	<b>God</b>	hath given them no	12, 176/ 4
of the Spirit of	<b>God</b>	, in reproach of all	12, 176/ 20
did the Spirit of	<b>God</b>	temper the tongue of	12, 178/ 1
est gubernare linguam" (To	<b>God</b>	it belongeth govern the	12, 178/ 4

give all away. Would	<b>God</b>	, Cousin, that every rich	12, 178/ 16
or any commandment of	<b>God</b>	. By nature, as our	12, 182/ 14
of him. For when	<b>God</b>	hath by such chance	12, 182/ 30
and the favor of	<b>God</b>	, but not to make	12, 183/ 8
children; yet not only	<b>God</b>	commandeth, but the order	12, 183/ 13
yet as much as	<b>God</b>	and nature both bindeth	12, 183/ 16
that both nature and	<b>God</b>	also would, I should	12, 183/ 19
poor folk committed by	<b>God</b>	only so to my	12, 183/ 28
fail at once; for	<b>God</b>	hath left in all	12, 183/ 32
great fear to offend	<b>God</b>	. For the quieting of	12, 184/ 12
man such (as would	<b>God</b>	were many!) that hath	12, 184/ 20
an hypocrite, therein between	<b>God</b>	and him doth truly	12, 184/ 28
circumstances more pleasant unto	<b>God</b>	added further unto the	12, 185/ 9
among the bells. But	<b>God</b>	is more merciful to	12, 185/ 30
a mind to serve	<b>God</b>	and please him, and	12, 186/ 8
away, in case that	<b>God</b>	should so command him	12, 186/ 10
take it patiently, if	<b>God</b>	would take it from	12, 186/ 11
what manner using thereof	<b>God</b>	would be pleased with	12, 186/ 13
shall the truth of	<b>God</b>	so compass him about	12, 186/ 19
and almighty mercy of	<b>God</b>	, get into heaven well	12, 186/ 25
VINCENT Forsooth, good Uncle,	<b>God</b>	disposeth and timeth your	12, 186/ 30
you, and then is (	<b>God</b>	willing) all this long	12, 187/ 11
we him in ourselves (	<b>God</b>	save us!) as Aesop	12, 189/ 13
their faith of which	<b>God</b>	keepeth (lauded be his	12, 191/ 1
and hope to have,	<b>God</b>	will not always send	12, 193/ 21
were such, as would	<b>God</b>	we were! I would	12, 193/ 24
me) both twain. For	<b>God</b>	giveth us great likelihood	12, 194/ 15
still and call unto	<b>God</b>	to hold his gracious	12, 195/ 25
pain, he would forsake	<b>God</b>	indeed, and by that	12, 196/ 16
any deadly displeasure unto	<b>God</b>	, nor St. Peter, though	12, 197/ 2
so saying offended not	<b>God</b>	greatly neither. But his	12, 197/ 3
case should so fall,	<b>God</b>	should give them strength	12, 198/ 18
whereby the goodness of	<b>God</b>	shall not fail so	12, 198/ 27
very truth, and would	<b>God</b>	it had come sooner	12, 199/ 17
never. And I trust	<b>God</b>	shall yet give us	12, 199/ 19
that the truth of	<b>God</b>	shall compass that man	12, 200/ 26
content therewith, and thank	<b>God</b>	thereof, and of necessity	12, 201/ 18
curam de proximo suo" (	<b>God</b>	hath given every man	12, 202/ 27
pain, may get of	<b>God</b>	the grace to ween	12, 204/ 18
longing to be with	<b>God</b>	in heaven, to have	12, 204/ 29
with our love to	<b>God</b>	, less than lukewarm, by	12, 205/ 4
perceive all thing: Lord	<b>God</b>	! how the ground, on	12, 207/ 28
thou were half a	<b>god</b>	, and art amid thy	12, 208/ 3

many great gifts that	<b>God</b>	had given him. Never	12, 213/ 12
angry with them. VINCENT	<b>God</b>	hath indeed, and is	12, 217/ 2
as children do? Would	<b>God</b>	I were a man	12, 219/ 28
you do?" "What? By	<b>God</b>	! go forward with the	12, 220/ 2
was wont to say (	<b>God</b>	have mercy on her	12, 220/ 3
ruled. And therefore by	<b>God</b>	! I would not, I	12, 220/ 4
mouth of St. Paul	<b>God</b>	saith, that they shall	12, 224/ 8
the meantime for a	<b>god</b>	here upon earth, and	12, 224/ 24
Quia Deus non irridetur" (	<b>God</b>	cannot be mocked). And	12, 226/ 16
aware of, which only	<b>God</b>	beholdeth. And therefore saith	12, 226/ 19
saith the Prophet unto	<b>God</b>	, "Inperfectum meum viderunt oculi	12, 226/ 20
to the pleasure of	<b>God</b>	indeed, then shall they	12, 227/ 7
for the pleasure of	<b>God</b>	, in keeping of his	12, 227/ 8
the world or for	<b>God</b>	: he that setteth by	12, 227/ 13
for the pleasure of	<b>God</b>	, the loss of them	12, 227/ 19
he giveth them to	<b>God</b>	. Another cause, for which	12, 227/ 31
the deep sight of	<b>God</b>	, not sound and sure	12, 228/ 26
that would cast away	<b>God</b>	for a little, that	12, 229/ 6
it were indentures between	<b>God</b>	and you, what thing	12, 230/ 15
believe him to be	<b>God</b>	. For surely if he	12, 230/ 27
if he were not	<b>God</b>	, he were no good	12, 230/ 27
plainly said he was	<b>God</b>	. But though he would	12, 230/ 28
You cannot serve both	<b>God</b>	and your riches together	12, 231/ 6
None at all? Not	<b>God</b>	? VINCENT God? What, yes	12, 234/ 18
all? Not God? VINCENT	<b>God</b>	? What, yes, pardie; who	12, 234/ 20
whether there be any	<b>God</b>	, or no. And that	12, 234/ 22
heart, there is no	<b>God</b>	). With the mouth the	12, 234/ 25
for any fear of	<b>God</b>	. But now those that	12, 235/ 5
ween there were no	<b>God</b>	, and yet in their	12, 235/ 6
pass, till it please	<b>God</b>	to show himself unto	12, 235/ 8
of your faith; yet	<b>God</b>	(whose faith you forsake	12, 235/ 14
you wot well, that	<b>God</b>	, whom you displease therewith	12, 235/ 18
believe there is a	<b>God</b>	, you cannot but believe	12, 235/ 20
any benefit in? VINCENT	<b>God</b>	is gracious, and though	12, 235/ 29
infidelity, and think that	<b>God</b>	careth not nor regardeth	12, 236/ 11
me no harm: for	<b>God</b>	suffereth before he strike	12, 236/ 16
when you deadly displease	<b>God</b>	for the getting or	12, 236/ 20
keeping of your goods,	<b>God</b>	shall not suffer those	12, 236/ 21
longer. But I pray	<b>God</b>	give me the grace	12, 237/ 24
forsake my faith toward	<b>God</b>	, neither in heart, nor	12, 237/ 27
holy word of Almighty	<b>God</b>	himself, we would, and	12, 240/ 25
great good counsel of	<b>God</b>	no better setteth nor	12, 240/ 31
saith, the word of	<b>God</b>	that was sown therein	12, 241/ 3

therein. And therefore is	<b>God</b>	very good Lord unto	12, 241/ 4
that the word of	<b>God</b>	sown in our hearts	12, 241/ 8
up all that ever	<b>God</b>	hath lent them (and	12, 243/ 27
well, and will pray	<b>God</b>	with his holy hand	12, 244/ 12
substance everlastingly recompensed of	<b>God</b>	in joyful bliss and	12, 244/ 20
faith methinketh now (and	<b>God</b>	shall I trust help	12, 245/ 8
abide the brunt, when	<b>God</b>	is so good unto	12, 246/ 9
so it is, for	<b>God</b>	having many mansions, and	12, 246/ 12
to prison too, yet	<b>God</b>	sometimes delivereth them thence	12, 246/ 25
And therefore which way	<b>God</b>	will take with us	12, 247/ 3
proventum ut possitis ferre" (	<b>God</b>	is), saith the Apostle	12, 247/ 19
the very word of	<b>God</b>	, and that the word	12, 248/ 10
that the word of	<b>God</b>	cannot be but true	12, 248/ 10
his blessed Apostle also,	<b>God</b>	hath made us so	12, 248/ 12
of heart, and toward	<b>God</b>	in faith out of	12, 248/ 18
I say, that either	<b>God</b>	shall not suffer the	12, 248/ 20
or, if they do,	<b>God</b>	shall provide such resistance	12, 248/ 21
but good. For if	<b>God</b>	make us and keep	12, 248/ 25
therefore, Cousin, since that	<b>God</b>	knoweth what shall happen	12, 248/ 29
the more likely, that	<b>God</b>	should lift us up	12, 249/ 3
purpose get ourselves of	<b>God</b>	a very good, cheap	12, 249/ 11
we be gone from	<b>God</b>	the while. And then	12, 249/ 18
before the face of	<b>God</b>	, in so shameful cowardous	12, 249/ 20
you so have, give	<b>God</b>	the thanks, and not	12, 250/ 1
the holy words of	<b>God</b>	himself, and spoken also	12, 250/ 4
if the Spirit of	<b>God</b>	therewith inwardly work in	12, 250/ 6
such unknown country, that	<b>God</b>	could not wit where	12, 251/ 4
whithersoever men convey me,	<b>God</b>	is no more verily	12, 251/ 8
settling my mind in	<b>God</b>	, where it should be	12, 251/ 29
list? In many things	<b>God</b>	hath restrained us by	12, 252/ 20
the half. Howbeit, because (	<b>God</b>	forgive us!) we let	12, 252/ 22
needs so be, since	<b>God</b>	saith it is so	12, 253/ 14
the provident send of	<b>God</b>	, and that for our	12, 254/ 2
and our reward of	<b>God</b>	. Finally, if we remember	12, 254/ 19
he being very Almighty	<b>God</b>	, "Humiliavit semet ipsum, formam	12, 254/ 21
troth, Uncle, I cry	<b>God</b>	mercy. I send them	12, 258/ 23
he is created by	<b>God</b>	, so cometh he hither	12, 266/ 4
by the providence of	<b>God</b>	. Is this any sophistry	12, 266/ 5
of the mother's womb,	<b>God</b>	condemneth them unto death	12, 266/ 11
further unto me, that	<b>God</b>	hath put every man	12, 266/ 19
by the ordinance of	<b>God</b>	in a place, be	12, 267/ 13
readily fetched forth, when	<b>God</b>	calleth for him, and	12, 267/ 16
as I take it,	<b>God</b>	. And that, I suppose	12, 271/ 22

it now, Cousin, that	<b>God</b>	, the chief jailer, as	12, 272/ 17
knave. And thus while	<b>God</b>	the king, and our	12, 273/ 14
and our chief jailer	<b>God</b>	too, God that forgetteth	12, 273/ 22
chief jailer God too,	<b>God</b>	that forgetteth not us	12, 273/ 22
so indeed. But that	<b>God</b>	, our chief jailer in	12, 274/ 7
never was seen before.	<b>God</b>	our chief jailer, as	12, 274/ 16
which kind of unkindness	<b>God</b>	keep every man!) comfort	12, 278/ 9
etiam cum tentatione proventum" (	<b>God</b>	is faithful, which suffereth	12, 278/ 28
it may be, that	<b>God</b>	will suffer us to	12, 279/ 6
and yet even here	<b>God</b>	kept him harmless, and	12, 279/ 15
although the respect of	<b>God</b>	vanquisheth all the remnant	12, 281/ 1
beastly; so doth Almighty	<b>God</b>	of his goodness by	12, 282/ 10
and to be with	<b>God</b>	, were in my mind	12, 284/ 3
die may be before	<b>God</b>	allowable. Some are there	12, 284/ 7
had to be with	<b>God</b>	, would fain have been	12, 284/ 15
yet sever them from	<b>God</b>	, with whom (save for	12, 285/ 4
heaven, and be with	<b>God</b>	by and by. These	12, 285/ 14
feign for the great	<b>God</b>	) invited all poor worms	12, 285/ 20
the great feast that	<b>God</b>	prepareth in heaven, and	12, 286/ 17
in the sight of	<b>God</b>	, the death of his	12, 289/ 2
in the sight of	<b>God</b>	, it can never be	12, 289/ 3
dieth for the faith,	<b>God</b>	with his heavenly company	12, 289/ 8
in the sight of	<b>God</b>	, and all the glorious	12, 290/ 6
joyful and glad that	<b>God</b>	had vouchsafed to do	12, 291/ 1
is taken. But by	<b>God</b>	, Uncle, all the wisdom	12, 292/ 20
if we desire it,	<b>God</b>	is at such reasoning	12, 296/ 11
surfeit of worldly vanities:	<b>God</b>	shall so well work	12, 296/ 24
so forsook his faith,	<b>God</b>	could not, or would	12, 298/ 2
sake, the worse would	<b>God</b>	be to him. If	12, 298/ 7
man to say to	<b>God</b>	secretly that he believeth	12, 298/ 19
well that he doth	<b>God</b>	this despite, even before	12, 298/ 25
by the mouth of	<b>God</b>	(upon the pain of	12, 299/ 1
though the goodness of	<b>God</b>	forgiveth many folk the	12, 299/ 2
sin, and therewith offendeth	<b>God</b>	first (I have no	12, 299/ 11
shut the hand of	<b>God</b>	from giving out his	12, 299/ 11
seek for pardon that	<b>God</b>	hath (by his other	12, 299/ 17
violent death thereby. For	<b>God</b>	is without doubt displeased	12, 301/ 4
ever he wished, "Would	<b>God</b>	I were on land	12, 301/ 13
be afeard of him.)	<b>God</b>	meaneth not here, that	12, 303/ 16
fear him). Oh, good	<b>God</b>	! Cousin, if a man	12, 303/ 23
in hell. But surely	<b>God</b>	in that thing, wherein	12, 305/ 10
through the grace of	<b>God</b>	, draw near to the	12, 306/ 9
for the love of	<b>God</b>	and salvation of our	12, 306/ 18

such experimental taste, as	<b>God</b>	giveth here sometimes to	12, 306/ 23
for which spiritual exercise	<b>God</b>	with that gift, as	12, 306/ 25
perfect sight: oh, good	<b>God</b>	! how fain will he	12, 308/ 6
in this life. For	<b>God</b>	hath so said himself	12, 308/ 22
the temple of my	<b>God</b>	, and he shall go	12, 310/ 8
the name of my	<b>God</b>	, and the name of	12, 310/ 9
the city of my	<b>God</b>	, the new Jerusalem which	12, 310/ 9
from heaven from my	<b>God</b>	, and I shall write	12, 310/ 10
such wise, as would	<b>God</b>	we would, I verily	12, 313/ 2
death for ours. Would	<b>God</b>	we would here to	12, 313/ 8
cold affection again toward	<b>God</b>	, for such fervent love	12, 313/ 9
and inestimable kindness of	<b>God</b>	toward us: would God	12, 313/ 9
God toward us: would	<b>God</b>	we would, I say	12, 313/ 10
be we then unto	<b>God</b>	, if rather than die	12, 314/ 1
and very glory? Would	<b>God</b>	, as I many times	12, 314/ 17
appear the glory of	<b>God</b>	, the Trinity in his	12, 315/ 22
in the help of	<b>God</b>	, and I then doubt	12, 316/ 2
if we trust in	<b>God</b>	well, and prepare us	12, 316/ 5
in the help of	<b>God</b>	, and that the very	12, 316/ 16
help and strength of	<b>God</b>	, if he suffer us	12, 316/ 24
and give that unto	<b>God</b>	that may be taken	12, 316/ 29
that whithersoever we go	<b>God</b>	shall go with us	12, 317/ 5
for the pleasure of	<b>God</b>	, than by displeasing God	12, 317/ 7
God, than by displeasing	<b>God</b>	, be perpetual thrall unto	12, 317/ 8
from it. For as	<b>God</b>	did more for poor	12, 319/ 1
too. And thus praying	<b>God</b>	to give me and	12, 320/ 16
shall commit you to	<b>God</b>	. ANTHONY Since you be	12, 320/ 18
good Cousin, farewell, till	<b>God</b>	bring us together again	12, 320/ 27
dew (I mean) of	<b>God's</b>	grace, by which he	12, 4/ 23
he should wish with	<b>God's</b>	will to be hence	12, 4/ 23
prove that because of	<b>God's</b>	own gracious presence we	12, 5/ 16
the true belief of	<b>God's</b>	word we shall put	12, 13/ 19
abject cast out of	<b>God's</b>	gracious favor, while he	12, 16/ 24
mind of longing for	<b>God's</b>	comfort is a good	12, 17/ 6
to the seeking of	<b>God's</b>	help. And therefore is	12, 18/ 12
God, which desire of	<b>God's</b>	comfort is, as I	12, 18/ 16
have this desire of	<b>God's</b>	comfort, that is to	12, 19/ 17
a good desire of	<b>God's</b>	comfort, and a desire	12, 19/ 19
is left us by	<b>God's</b>	ordinance to strive against	12, 21/ 6
that the help of	<b>God's</b>	grace in that tribulation	12, 22/ 19
pain and punishment, by	<b>God's</b>	good provision for him	12, 25/ 11
for the defense of	<b>God's</b>	cause. For if I	12, 32/ 3
their temporal trouble. But	<b>God's</b>	nearer cause of faith	12, 35/ 2

suppose and trust in	<b>God's</b>	goodness, all such penance	12, 36/ 17
and glad suffering for	<b>God's</b>	sake, or for any	12, 37/ 17
far fallen out of	<b>God's</b>	favor, and stand deep	12, 43/ 30
prosperity may stand with	<b>God's</b>	favor, "Reddidit Deus Iob	12, 47/ 14
a fearful sign of	<b>God's</b>	indignation. And therefore this	12, 49/ 14
to another commandment of	<b>God's</b>	written law also; that	12, 53/ 14
not prosperity to be	<b>God's</b>	gift, and given to	12, 53/ 30
own country, and at	<b>God's</b>	sending, to go into	12, 54/ 9
well taken here for	<b>God's</b>	sake too. And so	12, 55/ 12
made whole. This is	<b>God's</b>	goodness, that because in	12, 58/ 25
of the witch against	<b>God's</b>	prohibition in the law	12, 62/ 26
fiend; the tribulation that	<b>God's</b>	goodness sendeth them for	12, 63/ 20
is patiently taken for	<b>God's</b>	sake, and his will	12, 68/ 17
his will conformed to	<b>God's</b>	pleasure therein, God rewarded	12, 68/ 18
man hath hope of	<b>God's</b>	favor and remission of	12, 68/ 25
conformeth his will to	<b>God's</b>	will in that behalf	12, 73/ 22
conform his will to	<b>God's</b>	in that point: since	12, 73/ 24
conform his will unto	<b>God's</b>	, and give him thanks	12, 73/ 30
to take wealth at	<b>God's</b>	hand, and say, Marry	12, 74/ 2
conform our will to	<b>God's</b>	will, and to give	12, 74/ 11
of our will unto	<b>God's</b>	, and the thanks that	12, 74/ 13
own will wholly to	<b>God's</b>	pleasure, and pray to	12, 76/ 10
therefore will I with	<b>God's</b>	help, seem I never	12, 86/ 5
the courage that for	<b>God's</b>	sake and his soul's	12, 87/ 27
well the goodness of	<b>God's</b>	excellent mercy, that infinitely	12, 90/ 19
him remember, that into	<b>God's</b>	vineyard there goeth no	12, 92/ 5
grace cometh but at	<b>God's</b>	will, and that mind	12, 92/ 17
can be content for	<b>God's</b>	sake, to forbear it	12, 97/ 9
of God, or leave	<b>God's</b>	pleasure unprocured. Howbeit, if	12, 100/ 11
trust and confidence of	<b>God's</b>	help, and neither for	12, 103/ 4
sure hope dwelleth in	<b>God's</b>	help, and hangeth always	12, 103/ 8
dwell and abide in	<b>God's</b>	defense and protection; that	12, 103/ 10
round compassing pavise of	<b>God's</b>	truth, shall in such	12, 106/ 24
in the hope of	<b>God's</b>	help, shall so be	12, 107/ 14
in the hope of	<b>God's</b>	help), the lions' whelps	12, 108/ 18
and fast belief of	<b>God's</b>	word, that whereas in	12, 109/ 8
in the hope of	<b>God's</b>	help, the pavise of	12, 111/ 6
in the trust of	<b>God's</b>	help) he were well	12, 111/ 25
to the minding of	<b>God's</b>	rigorous justice, that he	12, 113/ 27
the comfortable remembrance of	<b>God's</b>	great mighty mercy, and	12, 113/ 28
of the fear of	<b>God's</b>	justice, and be more	12, 121/ 20
that the pavise of	<b>God's</b>	truth shall, as the	12, 121/ 23
believe, that it was	<b>God's</b>	will he should so	12, 129/ 24

for the proof, that	<b>God's</b>	pleasure is that he	12, 131/ 15
not (under hope of	<b>God's</b>	true revelation) in body	12, 134/ 21
a good mark between	<b>God's</b>	miracles and the devil's	12, 136/ 3
likely to speak against	<b>God's</b>	commandment than God against	12, 137/ 7
that his vision is	<b>God's</b>	true revelation, and not	12, 137/ 9
matters with me? VINCENT	<b>God's</b>	Lord, Uncle, you go	12, 138/ 25
be illusions, and since	<b>God's</b>	word is in the	12, 140/ 17
For the dispensation of	<b>God's</b>	common precept (which dispensation	12, 140/ 27
of persecution, being by	<b>God's</b>	enemies -- infidels --	12, 141/ 24
neither hath any of	<b>God's</b>	enemies to be by	12, 142/ 4
case both plain against	<b>God's</b>	open precepts, and the	12, 142/ 8
offered him, that for	<b>God's</b>	sake she would secretly	12, 144/ 9
courage and trust in	<b>God's</b>	great mercy, he shall	12, 146/ 13
he despaired not of	<b>God's</b>	mercy, but wept and	12, 146/ 26
the comfort thereof and	<b>God's</b>	favor increasing therewith, shall	12, 152/ 10
he were out of	<b>God's</b>	favor, because such horrible	12, 153/ 19
that he is in	<b>God's</b>	favor, and that God	12, 153/ 23
I doubt not, by	<b>God's</b>	grace, but he that	12, 156/ 27
the faithful hope of	<b>God's</b>	help, shall have the	12, 156/ 30
toward the mistrust of	<b>God's</b>	gracious help, which immoderate	12, 162/ 7
the faithful trust of	<b>God's</b>	help, he shall well	12, 165/ 13
the faithful hope of	<b>God's</b>	help, he shall abide	12, 166/ 14
the good help of	<b>God's</b>	grace beginning to shine	12, 169/ 29
fear of loss of	<b>God's</b>	favor therefor, is without	12, 170/ 14
he should have in	<b>God's</b>	help. And as for	12, 170/ 17
and yet stand in	<b>God's</b>	favor therewith as Abraham	12, 172/ 24
thing, that contrary to	<b>God's</b>	pleasure keepeth any thing	12, 175/ 4
that those, which for	<b>God's</b>	sake patiently suffer penury	12, 175/ 11
should not despair of	<b>God's</b>	favor for the not	12, 176/ 4
grace, nor out of	<b>God's</b>	favor. Howbeit you think	12, 179/ 13
be so specially by	<b>God's</b>	commandment committed unto his	12, 181/ 10
discharged of him. By	<b>God's</b>	commandment are in our	12, 183/ 4
yea my foe, and	<b>God's</b>	enemy too, the very	12, 183/ 20
come to heaven by	<b>God's</b>	grace well enough. VINCENT	12, 184/ 1
to use it unto	<b>God's</b>	pleasure, and do his	12, 186/ 12
the faithful hope of	<b>God's</b>	help. And then shall	12, 186/ 19
of this realm by	<b>God's</b>	grace it is otherwise	12, 195/ 5
woman both appoint with	<b>God's</b>	help in their own	12, 195/ 30
give great alms for	<b>God's</b>	sake. But now is	12, 197/ 10
should fall, then, (with	<b>God's</b>	help), so we would	12, 198/ 11
affection of sufferance for	<b>God's</b>	sake, but by a	12, 205/ 13
and shall hereafter by	<b>God's</b>	grace be lost into	12, 206/ 23
mended, and grow into	<b>God's</b>	favor again. But when	12, 206/ 24

of our merit with	<b>God's</b>	help in the life	12, 209/ 23
in such wise unto	<b>God's</b>	pleasure, that at the	12, 227/ 22
days. ANTHONY Yes, by	<b>God's</b>	grace: but yet if	12, 234/ 11
calling and trusting upon	<b>God's</b>	help, without which, much	12, 242/ 21
we lose them for	<b>God's</b>	sake, how much more	12, 244/ 7
in the help of	<b>God's</b>	grace, have a good	12, 248/ 30
so fortune (as with	<b>God's</b>	grace at men's good	12, 249/ 8
unto that man for	<b>God's</b>	sake, according to his	12, 254/ 17
and therefore, though, by	<b>God's</b>	grace, not out of	12, 268/ 20
at a stone; while	<b>God's</b>	prisoner, that hath his	12, 275/ 5
as to suffer for	<b>God's</b>	sake, we might be	12, 276/ 18
therewith, and will for	<b>God's</b>	love live so to	12, 277/ 4
feast in heaven at	<b>God's</b>	board, while Herod and	12, 279/ 22
forward with aid of	<b>God's</b>	grace (as it ever	12, 294/ 1
a good mind in	<b>God's</b>	name common together thereon	12, 294/ 2
a man taketh for	<b>God's</b>	sake, the worse would	12, 298/ 7
where he should to	<b>God's</b>	honor tell the same	12, 298/ 20
doth so, there to	<b>God's</b>	dishonor (as much as	12, 298/ 22
in him is) flatter	<b>God's</b>	enemies, and do them	12, 298/ 22
with the forsaking of	<b>God's</b>	faith before the world	12, 298/ 23
himself with hope of	<b>God's</b>	gracious forgiveness walketh in	12, 299/ 8
with the hope of	<b>God's</b>	mercy to follow, doth	12, 299/ 9
of the sight of	<b>God's</b>	glorious majesty face to	12, 306/ 16
of themselves, and with	<b>God's</b>	help the feeblest of	12, 316/ 18
broad above with the	<b>Godhead</b>	, and narrow beneath with	12, 106/ 10
beholding of the glorious	<b>Godhead</b>	face to face, there	12, 308/ 21
and make a right	<b>godly</b>	end. Consider well the	12, 26/ 8
is yet for his	<b>godly</b>	set mind (drawn from	12, 72/ 2
treatises of that good	<b>godly</b>	doctor, Master Jean Gerson	12, 133/ 7
his visions be no	<b>godly</b>	revelations, but very devilish	12, 135/ 20
in all that men	<b>godly</b>	may. Here must they	12, 146/ 10
and for no further	<b>godly</b>	purpose, the devil shall	12, 223/ 18
and not for any	<b>godly</b>	purpose, what good they	12, 223/ 28
not for any good	<b>godly</b>	purpose, but for only	12, 224/ 11
therefor, not for any	<b>godly</b>	purpose but only for	12, 225/ 15
the wise advertisement of	<b>godly</b>	counsel and continual prayer	12, 282/ 15
for good works to	<b>Godward</b>	worketh no man without	12, 39/ 9
manner living, as to	<b>Godward</b>	they should live the	12, 183/ 10
worldly commodity, and unto	<b>Godward</b>	therein little or nothing	12, 226/ 14
and rest the reason	<b>goeth</b>	alike: which who can	12, 72/ 29
looked for out it	<b>goeth</b>	altogether: so have I	12, 85/ 25
into God's vineyard there	<b>goeth</b>	no man, but he	12, 92/ 5
standeth always between? Then	<b>goeth</b>	the verse farther, and	12, 103/ 29

which the common tale	<b>goeth</b>	, that a carver's wife	12, 143/ 27
as a roaring lion,	<b>goeth</b>	about, seeking whom he	12, 149/ 23
wotteth not whither he	<b>goeth</b>	). And surely in such	12, 167/ 12
sinful wretched living, he	<b>goeth</b>	about to make these	12, 194/ 16
both, as have both.	<b>Goeth</b>	all thing evermore as	12, 221/ 17
men do. And this	<b>goeth</b>	not only to men	12, 221/ 27
after your days, there	<b>goeth</b>	your children's inheritance away	12, 234/ 12
ANTHONY All his forgiveness	<b>goeth</b>	, Cousin, you see well	12, 300/ 21
yet by his death	<b>goeth</b>	from her, might by	12, 313/ 28
the mischief that he	<b>goeth</b>	about. The Turks are	12, 317/ 16
filled even full of	<b>gold</b>	, but giving him this	12, 163/ 8
heap of silver or	<b>gold</b>	, white and yellow metal	12, 207/ 1
we garnish it with	<b>gold</b>	, and make it glorious	12, 273/ 8
bag filled full of	<b>gold</b>	. These folk fare, Cousin	12, 285/ 18
her every day a	<b>golden</b>	egg; till on a	12, 181/ 1
he shall soon be	<b>gone</b>	. And we that are	12, 3/ 19
have when ye be	<b>gone</b>	. For albeit, good Uncle	12, 5/ 18
that when ye be	<b>gone</b>	, we shall be sore	12, 6/ 5
have died wretchedly, and	<b>gone</b>	to the devil eternally	12, 26/ 24
cause of that comfort	<b>gone</b>	, if the comfort that	12, 37/ 13
and then is there	<b>gone</b>	(if this be thus	12, 37/ 18
time after you were	<b>gone</b>	, when I felt myself	12, 79/ 21
hell were as far	<b>gone</b>	, very few would fear	12, 83/ 24
and are very shortly	<b>gone</b>	. For surely, Cousin, I	12, 85/ 19
then all the glory	<b>gone</b>	. Of this arrow speaketh	12, 158/ 21
pleasure, short and soon	<b>gone</b>	, that they took all	12, 169/ 14
therein, and his money	<b>gone</b>	, I reckon myself bound	12, 182/ 27
and if you be	<b>gone</b>	from that ground of	12, 231/ 8
come not, we be	<b>gone</b>	from God the while	12, 249/ 18
grace be so far	<b>gone</b>	from him. But on	12, 278/ 11
destroyed our noble young	<b>goodly</b>	king. And now strive	12, 8/ 3
much about, and many	<b>goodly</b>	sayings have they toward	12, 10/ 12
them so fully, turn	<b>goodly</b>	to God and call	12, 26/ 6
her in season a	<b>goodly</b>	fair fervent fever, that	12, 29/ 13
and whole together diverse	<b>goodly</b>	treatises of that good	12, 133/ 7
should have seen a	<b>goodly</b>	palace, and been delighted	12, 285/ 26
been delighted with many	<b>goodly</b>	pleasures: she answered him	12, 285/ 27
should come by a	<b>goodly</b>	company standing in a	12, 289/ 17
ye recognize of your	<b>goodness</b>	to have had here	12, 4/ 25
man's heart by the	<b>goodness</b>	of God himself. And	12, 16/ 28
nothing doubt but the	<b>goodness</b>	of God shall give	12, 19/ 7
times pray to the	<b>goodness</b>	of God, either for	12, 20/ 19
that God of his	<b>goodness</b>	may send us either	12, 21/ 16

so shall his sovereign	<b>goodness</b>	give us the thing	12, 21/ 28
such is the great	<b>goodness</b>	of Almighty God, that	12, 25/ 17
far passeth the great	<b>goodness</b>	of God the poor	12, 25/ 22
God the poor imperfect	<b>goodness</b>	of man that though	12, 25/ 22
low; God of his	<b>goodness</b>	, I say, preventeth his	12, 29/ 3
had not the provident	<b>goodness</b>	of God provided for	12, 29/ 24
and trust in God's	<b>goodness</b>	, all such penance and	12, 36/ 17
do; yet the liberal	<b>goodness</b>	of God through the	12, 36/ 22
us himself: this liberal	<b>goodness</b>	of God, I say	12, 36/ 27
rate as his high	<b>goodness</b>	and wisdom shall see	12, 36/ 30
but through the mere	<b>goodness</b>	of God that list	12, 39/ 6
trust to the great	<b>goodness</b>	of God, that if	12, 39/ 21
whole. This is God's	<b>goodness</b>	, that because in wealth	12, 58/ 25
abuse this great high	<b>goodness</b>	of his, whom neither	12, 59/ 9
God willing of his	<b>goodness</b>	to call the man	12, 59/ 19
them of his great	<b>goodness</b>	still, and the grief	12, 60/ 19
he would of his	<b>goodness</b>	take his delight and	12, 61/ 17
the tribulation that God's	<b>goodness</b>	sendeth them for good	12, 63/ 20
that prosperity doth, in	<b>goodness</b>	the prerogative of tribulation	12, 72/ 18
than for all the	<b>goodness</b>	of his long prosperous	12, 74/ 27
shall he grow in	<b>goodness</b>	and think himself well	12, 76/ 1
occasion that with his	<b>goodness</b>	we may go, let	12, 76/ 30
and consider well the	<b>goodness</b>	of God's excellent mercy	12, 90/ 19
wise abuse the great	<b>goodness</b>	of God, that the	12, 91/ 10
sin, and the great	<b>goodness</b>	of God also: either	12, 98/ 9
God of his great	<b>goodness</b>	longeth to gather under	12, 104/ 16
meditation thereof, whereby the	<b>goodness</b>	of God shall not	12, 198/ 27
trust in his great	<b>goodness</b>	I never shall. This	12, 237/ 27
inwardly consider the great	<b>goodness</b>	of our Savior toward	12, 243/ 17
but that is his	<b>goodness</b>	ever ready to do	12, 250/ 7
Almighty God of his	<b>goodness</b>	by his Holy Spirit	12, 282/ 11
heaven, and of his	<b>goodness</b>	so gently calleth them	12, 286/ 18
death) forbidden, though the	<b>goodness</b>	of God forgiveth many	12, 299/ 2
but shall have our	<b>goods</b>	given them and our	12, 7/ 6
set little by such	<b>goods</b>	, or such hurt either	12, 9/ 25
tribulation: as are the	<b>goods</b>	of fortune, riches, favor	12, 10/ 1
some by loss of	<b>goods</b>	or possessions; and some	12, 20/ 1
may fear loss of	<b>goods</b>	or possessions, or the	12, 20/ 5
to lose their worldly	<b>goods</b>	, have in keeping of	12, 22/ 10
God should give the	<b>goods</b>	of this world only	12, 48/ 25
God would give the	<b>goods</b>	only to good men	12, 48/ 27
or in loss of	<b>goods</b>	, is not yet out	12, 52/ 25
tribulation about his worldly	<b>goods</b>	, because he would of	12, 61/ 16

much of his worldly	<b>goods</b>	, which are in that	12, 72/ 8
he giveth of his	<b>goods</b>	is very little in	12, 72/ 24
sickness, imprisonment, loss of	<b>goods</b>	, loss of friends, or	12, 86/ 26
or expense of his	<b>goods</b>	, as a man taketh	12, 87/ 20
of the very outward	<b>goods</b>	that serve for the	12, 109/ 17
outward things, lands, possessions,	<b>goods</b>	, authority, fame, favor, or	12, 150/ 1
seeking for these worldly	<b>goods</b>	: and of such busy	12, 167/ 8
when they see worldly	<b>goods</b>	fall to them, and	12, 171/ 5
them to keep any	<b>goods</b>	or no. But evermore	12, 171/ 7
having of the worldly	<b>goods</b>	is not the thing	12, 171/ 8
one half of my	<b>goods</b>	here I give unto	12, 176/ 27
that if half his	<b>goods</b>	were given away, yet	12, 178/ 12
less than half his	<b>goods</b>	recompense every man whom	12, 178/ 20
the keeping of worldly	<b>goods</b>	stand in great fear	12, 184/ 12
owners of all their	<b>goods</b>	. ANTHONY Though I go	12, 195/ 11
the loss of the	<b>goods</b>	of fortune The Fifth	12, 206/ 1
begin at these outward	<b>goods</b>	, that neither are the	12, 206/ 3
neither are the proper	<b>goods</b>	of the soul, nor	12, 206/ 4
but are called the	<b>goods</b>	of fortune, that serve	12, 206/ 5
go therefrom. These outward	<b>goods</b>	or gifts of fortune	12, 209/ 15
consider in these outward	<b>goods</b>	of fortune, as riches	12, 209/ 18
it. That these outward	<b>goods</b>	desired but for worldly	12, 223/ 3
hitherto, in these outward	<b>goods</b>	that are called the	12, 223/ 8
of all this outward	<b>goods</b>	, which men call the	12, 225/ 13
which men call the	<b>goods</b>	of fortune, there is	12, 225/ 14
men desire these outward	<b>goods</b>	for their own worldly	12, 225/ 18
faith shall keep their	<b>goods</b>	, and those shall lose	12, 226/ 26
those shall lose their	<b>goods</b>	that will not leave	12, 226/ 26
themselves, but keep their	<b>goods</b>	for any good purpose	12, 227/ 6
content to forgo his	<b>goods</b>	in the Turk's said	12, 228/ 2
then rather lose your	<b>goods</b>	than forsake your faith	12, 231/ 10
let you keep your	<b>goods</b>	as long as ever	12, 233/ 16
great Turk for your	<b>goods</b>	, while you wot well	12, 235/ 18
suffer you of those	<b>goods</b>	that you get or	12, 235/ 26
the keeping of your	<b>goods</b>	, God shall not suffer	12, 236/ 20
shall not suffer those	<b>goods</b>	to do you good	12, 236/ 21
suddenly go from your	<b>goods</b>	and leave them here	12, 236/ 26
world without end? What	<b>goods</b>	of the world can	12, 237/ 2
pleasure of your worldly	<b>goods</b>	of so few years	12, 237/ 7
increasing of his worldly	<b>goods</b>	, to lose and destroy	12, 237/ 19
men have to their	<b>goods</b>	, which they that are	12, 238/ 2
they have hid their	<b>goods</b>	foolishly, in such place	12, 238/ 24
content to forbear his	<b>goods</b>	here for the while	12, 241/ 29

love to see our	<b>goods</b>	here about us, and	12, 242/ 5
loss of all his	<b>goods</b>	. VINCENT What thing may	12, 243/ 3
keep neither lands nor	<b>goods</b>	: the deep consideration and	12, 243/ 24
losing our outward worldly	<b>goods</b>	, let us consider the	12, 244/ 1
of our wretched worldly	<b>goods</b>	, for whose short and	12, 244/ 19
as for these outward	<b>goods</b>	, you have so far	12, 244/ 27
and to save our	<b>goods</b>	, and our lives, forsake	12, 249/ 16
his lands and his	<b>goods</b>	, and his wife and	12, 264/ 15
perused, as loss of	<b>goods</b>	, lands and liberty, yet	12, 281/ 3
than lose their worldly	<b>goods</b>	, though there were offered	12, 287/ 14
the loss of worldly	<b>goods</b>	, in suffering of captivity	12, 312/ 5
our land and our	<b>goods</b>	, let us remember that	12, 317/ 1
with a good fat	<b>goose</b>	. But when it came	12, 115/ 19
I bring home a	<b>goose</b>	, "quothe he, "not out	12, 116/ 25
the fire, and make	<b>goslings</b>	in the ashes with	12, 219/ 28
with him in the	<b>Gospel</b>	, "Credo Domine, adjuva incredulitatem	12, 13/ 3
the pool that the	<b>Gospel</b>	speaketh of beside the	12, 45/ 17
and look in the	<b>Gospel</b>	upon him which laid	12, 112/ 6
some places of the	<b>Gospel</b>	, that the devil the	12, 153/ 4
Savior saith in the	<b>Gospel</b>	, "Qui ambulat in tenebris	12, 167/ 11
speaketh of in the	<b>Gospel</b>	, that had so great	12, 168/ 17
seemeth verily by the	<b>Gospel</b>	, that those, which for	12, 175/ 11
that God in the	<b>Gospel</b>	counseleth the rich folk	12, 175/ 15
they strangle, as the	<b>Gospel</b>	saith, the word of	12, 241/ 3
I am glad, good	<b>gossip</b>	, that ye be so	12, 47/ 1
ease, when he himself	<b>got</b>	not into his own	12, 43/ 8
time of his adversity	<b>got</b>	him much more favor	12, 74/ 25
forsook our Savior, and	<b>got</b>	forgiveness after; let him	12, 299/ 28
it must then be	<b>gotten</b>	with running, when shall	12, 41/ 15
mind all his good	<b>gotten</b>	in effect with wrong	12, 178/ 9
their hands with the	<b>gout</b>	in their fingers, he	12, 274/ 25
foot fettered with the	<b>gout</b>	, lieth groaning on a	12, 275/ 6
laid up in remembrance,	<b>govern</b>	and stay the ship	12, 6/ 13
To God it belongeth	<b>govern</b>	the tongue). For here	12, 178/ 4
against the rule and	<b>governance</b>	of reason, the relics	12, 21/ 2
the quiet and politic	<b>governance</b>	of the people. And	12, 252/ 26
coat, leave him thy	<b>gown</b>	too): the defense, therefore	12, 34/ 10
the covering of his	<b>gown</b>	or his coat. Now	12, 109/ 20
now, while his gay	<b>gown</b>	were on, might he	12, 163/ 10
able to put a	<b>gown</b>	to make? Who by	12, 180/ 19
man in a gay	<b>gown</b>	: I that am the	12, 208/ 4
I mean) of God's	<b>grace</b>	, by which he should	12, 4/ 23
our Lord send the	<b>grace</b>	that the third dog	12, 8/ 4

strengthen us in his	<b>grace</b>	, as our deadly enemy	12, 11/ 30
and by reason and	<b>grace</b>	to master it, and	12, 21/ 7
we boldly pray; for	<b>grace</b>	may we boldly pray	12, 21/ 9
the help of God's	<b>grace</b>	in that tribulation to	12, 22/ 19
for mercy, and by	<b>grace</b>	make virtue of necessity	12, 26/ 6
up so high that	<b>grace</b>	should fall from him	12, 29/ 2
if we pray for	<b>grace</b>	to take it meekly	12, 36/ 1
thereat, and marvelous great	<b>grace</b>	if he ever come	12, 41/ 13
the sooner give him	<b>grace</b>	to amend, and fast	12, 45/ 1
to have any such	<b>grace</b>	at all as should	12, 45/ 4
themselves to send him	<b>grace</b>	, and so they let	12, 45/ 15
fall after into farther	<b>grace</b>	. Of them that in	12, 58/ 29
call the man to	<b>grace</b>	, casteth a remorse into	12, 59/ 20
take hold of the	<b>grace</b>	that God therein offereth	12, 60/ 4
therefor. Therewith shall his	<b>grace</b>	increase, and God shall	12, 76/ 4
might once purchase the	<b>grace</b>	to come to that	12, 84/ 30
shall by the same	<b>grace</b>	that put it in	12, 87/ 28
sin in hope of	<b>grace</b>	: for grace cometh but	12, 92/ 17
hope of grace: for	<b>grace</b>	cometh but at God's	12, 92/ 17
be the let, that	<b>grace</b>	of fruitful repenting shall	12, 92/ 18
especially present with his	<b>grace</b>	, assisting his holy sacrament	12, 121/ 18
persevere in prayer for	<b>grace</b>	, and abide and dwell	12, 121/ 21
and yet have by	<b>grace</b>	and good counsel, well	12, 122/ 25
law was the queen's	<b>grace</b>	, God forgive her soul	12, 126/ 20
strengthen him with his	<b>grace</b>	, that for this one	12, 146/ 22
fall into despair of	<b>grace</b>	, weening that God hath	12, 150/ 24
must, and doth, with	<b>grace</b>	and wisdom, resist it	12, 151/ 9
doubt not, by God's	<b>grace</b>	, but he that in	12, 156/ 27
be stopped by some	<b>grace</b>	of God by the	12, 159/ 25
assist him with his	<b>grace</b>	to the well using	12, 162/ 12
hand of his merciful	<b>grace</b>	to lift him up	12, 165/ 10
the state of his	<b>grace</b>	again, and let this	12, 165/ 11
ere the light of	<b>grace</b>	be well in the	12, 166/ 25
when the light of	<b>grace</b>	out of the soul	12, 167/ 1
good help of God's	<b>grace</b>	beginning to shine upon	12, 169/ 29
the day light of	<b>grace</b>	, and yet because the	12, 169/ 31
that shall have the	<b>grace</b>	to dwell even in	12, 175/ 9
touched inwardly with special	<b>grace</b>	to the profit of	12, 176/ 11
while we think thereon:	<b>grace</b>	shall the better stand	12, 177/ 22
of the state of	<b>grace</b>	, nor out of God's	12, 179/ 12
to heaven by God's	<b>grace</b>	well enough. VINCENT Marry	12, 184/ 1
with the state of	<b>grace</b>	. Now think I, Cousin	12, 184/ 15
conclusion by the great	<b>grace</b>	and almighty mercy of	12, 186/ 25

now will we say	<b>grace</b>	, and then for a	12, 187/ 5
this realm by God's	<b>grace</b>	it is otherwise. But	12, 195/ 5
for more strength of	<b>grace</b>	, he had need to	12, 197/ 20
and heartily pray for	<b>grace</b>	that if the case	12, 198/ 17
so to aspire the	<b>grace</b>	of his Holy Spirit	12, 198/ 28
get of God the	<b>grace</b>	to ween still as	12, 204/ 18
better enter, and through	<b>grace</b>	working with their diligence	12, 205/ 12
shall hereafter by God's	<b>grace</b>	be lost into Christian	12, 206/ 23
went yet with some	<b>grace</b>	in the Almain tongue	12, 214/ 4
eloquence that my lord's	<b>grace</b>	had uttered in that	12, 216/ 1
could give his good	<b>grace</b>	. ANTHONY Surely, Cousin, as	12, 216/ 23
fellow, when thou say	<b>grace</b>	at my board, never	12, 218/ 18
ANTHONY Yes, by God's	<b>grace</b>	: but yet if he	12, 234/ 11
betimes, by his merciful	<b>grace</b>	, or else outwardly (but	12, 235/ 9
God give me the	<b>grace</b>	to play the contrary	12, 237/ 25
the wit and the	<b>grace</b>	to take it in	12, 238/ 11
the warm sun of	<b>grace</b>	to come to it	12, 241/ 10
own part, save only	<b>grace</b>	well to remember them	12, 242/ 14
and give you the	<b>grace</b>	, that you shall submit	12, 245/ 27
and pray for his	<b>grace</b>	, we can tell well	12, 247/ 14
upon us than his	<b>grace</b>	will make us able	12, 247/ 15
in hope of his	<b>grace</b>	, and some fear of	12, 247/ 24
us to call for	<b>grace</b>	), or else if we	12, 247/ 25
the help of God's	<b>grace</b>	, have a good purpose	12, 248/ 31
for lack of his	<b>grace</b>	(lost in our own	12, 248/ 33
and give us his	<b>grace</b>	again. Howbeit, if this	12, 249/ 4
fortune (as with God's	<b>grace</b>	at men's good prayers	12, 249/ 8
if I will) the	<b>grace</b>	to set my whole	12, 251/ 9
our faultful lack of	<b>grace</b>	fain to follow and	12, 253/ 21
the wisdom and the	<b>grace</b>	to quiet his own	12, 261/ 19
therefore, though, by God's	<b>grace</b>	, not out of good	12, 268/ 20
availeth him little, if	<b>grace</b>	be so far gone	12, 278/ 11
with the help of	<b>grace</b>	never shrink thereat. But	12, 280/ 22
and help of his	<b>grace</b>	, toward the other affections	12, 282/ 12
with aid of God's	<b>grace</b>	(as it ever is	12, 294/ 1
furthered with faith and	<b>grace</b>	, be much more able	12, 294/ 6
think without help of	<b>grace</b>	, men's reasoning shall do	12, 296/ 10
before, that as for	<b>grace</b>	, if we desire it	12, 296/ 11
as well give him	<b>grace</b>	to repent again, and	12, 298/ 3
man may miss the	<b>grace</b>	to require it in	12, 299/ 13
kind shall have the	<b>grace</b>	offered after in such	12, 299/ 16
if we have the	<b>grace</b>	verily to believe it	12, 304/ 16
of prayer through the	<b>grace</b>	of God, draw near	12, 306/ 9

shall read it, the	<b>grace</b>	to follow your good	12, 320/ 17
that he shall either	<b>graceless</b>	go linger on careless	12, 92/ 19
because of God's own	<b>gracious</b>	presence we cannot be	12, 5/ 16
is, to wit, the	<b>gracious</b>	help and aid of	12, 10/ 27
the faith indeed the	<b>gracious</b>	gift of God himself	12, 12/ 29
cast out of God's	<b>gracious</b>	favor, while he perceiveth	12, 16/ 24
good angel, or other	<b>gracious</b>	occasion inspired into man's	12, 16/ 28
except that of his	<b>gracious</b>	favor he reject our	12, 22/ 3
of his soul, with	<b>gracious</b>	remission of his sin	12, 25/ 33
purgatory, but also so	<b>gracious</b>	unto us, as to	12, 36/ 6
general processions God giveth	<b>gracious</b>	help. And many a	12, 58/ 23
consider tribulation as a	<b>gracious</b>	gift of God, a	12, 75/ 11
the mistrust of God's	<b>gracious</b>	help, which immoderate fear	12, 162/ 7
beseech God of his	<b>gracious</b>	aid and help, to	12, 165/ 7
those good folk and	<b>gracious</b>	that are in the	12, 170/ 7
This was, Uncle, a	<b>gracious</b>	hearing; but I marvel	12, 177/ 2
God to hold his	<b>gracious</b>	hand over us, and	12, 195/ 25
gloss of good and	<b>gracious</b>	purpose that they keep	12, 228/ 24
in? VINCENT God is	<b>gracious</b>	, and though that men	12, 235/ 29
of our following the	<b>gracious</b>	counsel of Christ, that	12, 241/ 23
with hope of God's	<b>gracious</b>	forgiveness walketh in the	12, 299/ 8
inestimable good. Of whose	<b>gracious</b>	help wherefore should we	12, 316/ 8
so though he be	<b>gracious</b>	to a man, whom	12, 319/ 4
Savior is himself so	<b>graciously</b>	busy about us. That	12, 16/ 31
name, so shall he	<b>graciously</b>	bring them to agree	12, 38/ 16
And like the little	<b>grain</b>	of a mustard seed	12, 13/ 13
a one in the	<b>grammar</b>	schools), an usher or	12, 69/ 31
this, I cannot but	<b>grant</b>	it for true; yet	12, 5/ 19
he shall for indignation	<b>grant</b>	us our own request	12, 22/ 4
in this world to	<b>grant</b>	him his own foolish	12, 22/ 14
yet would God not	<b>grant</b>	his request, but let	12, 29/ 27
of his high bounty	<b>grant</b>	us our boon. For	12, 36/ 8
that like as we	<b>grant</b>	them that no good	12, 39/ 4
him), and as we	<b>grant</b>	them also that no	12, 39/ 10
as we, I say,	<b>grant</b>	unto them these things	12, 39/ 13
or twain do they	<b>grant</b>	us again, that men	12, 39/ 14
to charity. For this	<b>grant</b>	they themselves, that faith	12, 39/ 32
yet since that they	<b>grant</b>	that have it he	12, 40/ 8
prosperity. Now since you	<b>grant</b>	these things to be	12, 64/ 18
tell me that I	<b>grant</b>	you that both in	12, 67/ 24
which you must needs	<b>grant</b>	, if you have faith	12, 231/ 7
in remembrance of his	<b>grant</b>	passed his own mouth	12, 232/ 15
we shall have (I	<b>grant</b>	well) many times great	12, 252/ 14

imprisonment be (as you	<b>grant</b>	it is) a lack	12, 260/ 15
as I will well	<b>grant</b>	it doth, if they	12, 261/ 15
it well, that you	<b>grant</b>	no such thing in	12, 265/ 1
indeed. And now you	<b>grant</b>	yourself again for very	12, 267/ 11
I suppose, ye will	<b>grant</b>	me too. VINCENT That	12, 271/ 23
of his imprisonment, I	<b>grant</b>	well, was not long	12, 280/ 3
penitents) bound himself to	<b>grant</b>	it. But this kind	12, 299/ 19
never after pardon be	<b>granted</b>	, but the truth being	12, 126/ 11
he scant had him	<b>granted</b>	and put in his	12, 232/ 12
as to have it	<b>granted</b>	. Nor I cannot suddenly	12, 299/ 14
God heareth him, and	<b>granteth</b>	him gladly his boon	12, 165/ 12
things the great Turk	<b>granteth</b>	me to keep still	12, 229/ 21
Mahomet's law, and only	<b>granting</b>	Mahomet for a true	12, 229/ 27
Cousin, by your own	<b>granting</b>	before, every man a	12, 267/ 17
came she to the	<b>grate</b>	that they call, I	12, 80/ 6
be wrung through the	<b>grate</b>	) and forthwith began my	12, 80/ 10
hour descend into their	<b>graves</b>	), and be painfully buried	12, 42/ 28
fantasies, findeth in a	<b>greater</b>	pain all these comforts	12, 18/ 11
purged here) a far	<b>greater</b>	punishment after this world	12, 25/ 10
and of the far	<b>greater</b>	pain that else had	12, 26/ 1
than the third, far	<b>greater</b>	cause of comfort yet	12, 37/ 2
tribulation far in the	<b>greater</b>	fear, for lack of	12, 108/ 23
thing and for a	<b>greater</b>	tribulation a great deal	12, 109/ 1
before he stood in	<b>greater</b>	peril than he was	12, 146/ 15
in prosperity, is a	<b>greater</b>	tribulation, and more need	12, 160/ 17
as great and sometimes	<b>greater</b>	too; yet is not	12, 201/ 13
the pains; but the	<b>greater</b>	, the more bitter that	12, 204/ 26
been yet a far	<b>greater</b>	fault in his painting	12, 215/ 18
to give them the	<b>greater</b>	courage to the increase	12, 218/ 28
may imagine them much	<b>greater</b>	grief than they be	12, 278/ 2
the suffering of far	<b>greater</b>	pain, not to shrink	12, 293/ 7
but for his far	<b>greater</b>	advantage and commodity, content	12, 293/ 9
hand that methinketh the	<b>greatest</b>	comfort that a man	12, 3/ 18
all these three the	<b>greatest</b>	is charity), and therefore	12, 40/ 3
and he that the	<b>greatest</b>	cures did upon other	12, 121/ 6
soul! it was the	<b>greatest</b>	thing, I ween, good	12, 126/ 21
or any lord the	<b>greatest</b>	in this land, reckon	12, 206/ 28
state, one of the	<b>greatest</b>	in all that country	12, 213/ 8
of hers is the	<b>greatest</b>	commodity that men reckon	12, 220/ 11
only a king, the	<b>greatest</b>	in authority under him	12, 221/ 4
but unto the very	<b>greatest</b>	. The princes themselves cannot	12, 221/ 28
hearts. And surely the	<b>greatest</b>	comfort that any may	12, 241/ 15
of our merit. The	<b>greatest</b>	grief that is in	12, 254/ 4

though he be the	<b>greatest</b>	king upon earth) set	12, 267/ 12
say such, that the	<b>greatest</b>	king is, in this	12, 268/ 25
condemned to death, the	<b>greatest</b>	man of this world	12, 268/ 29
standeth, I shall not	<b>greatly</b>	need. For if they	12, 40/ 5
comfort and profit they	<b>greatly</b>	take thereby. Another objection	12, 63/ 23
fellowship, but also grown	<b>greatly</b>	rich, whereby the people	12, 176/ 18
saying offended not God	<b>greatly</b>	neither. But his offense	12, 197/ 3
should a good man	<b>greatly</b>	rejoice in that, that	12, 206/ 15
then in reason so	<b>greatly</b>	to be set by	12, 208/ 24
question, Cousin, I cannot	<b>greatly</b>	blame him: and thus	12, 218/ 6
no list to grow	<b>greatly</b>	upward in the world	12, 219/ 23
worldly commodity, men should	<b>greatly</b>	desire it. That these	12, 223/ 2
since we regard so	<b>greatly</b>	the estimation of worldly	12, 291/ 9
doloris absorbeatur" (that the	<b>greatness</b>	of his sorrow should	12, 57/ 28
they dwell farther off.	<b>Greece</b>	feared not the Turk	12, 7/ 29
his own, as Morea,	<b>Greece</b>	, and Macedonia, and such	12, 190/ 22
these two great empires,	<b>Greece</b>	first, since myself was	12, 207/ 23
the other noblemen of	<b>Greece</b>	that beheld it, spent	12, 215/ 10
used of old in	<b>Greece</b>	(where Saint John did	12, 309/ 24
he should never for	<b>greediness</b>	of his meat do	12, 115/ 22
penance was, that for	<b>greediness</b>	of his meat he	12, 117/ 21
fervent and the more	<b>greedy</b>	it is. But now	12, 167/ 23
they have a corrupt,	<b>greedy</b>	, covetous mind, or not	12, 238/ 8
so signifieth in the	<b>Greek</b>	tongue) for a great	12, 171/ 1
loose thereat by a	<b>green</b>	thread: he shall never	12, 63/ 14
that holy man Saint	<b>Gregory</b>	, which opinion rose of	12, 155/ 23
of years before St.	<b>Gregory</b>	was born. And holy	12, 156/ 1
many years before St.	<b>Gregory's</b>	days, as well appeareth	12, 155/ 26
tribulation or grief, whereof	<b>grew</b>	sloth and negligence to	12, 56/ 4
but some kind of	<b>grief</b>	, either pain of the	12, 10/ 7
sickness, and all bodily	<b>grief</b>	, painful death and all	12, 10/ 15
of our friends, their	<b>grief</b>	and trouble, or our	12, 20/ 6
and instead of our	<b>grief</b>	taking away, pray that	12, 21/ 16
sendeth them some great	<b>grief</b>	for exercise of their	12, 31/ 13
the heaviness and the	<b>grief</b>	of all their temporal	12, 35/ 1
to take in their	<b>grief</b>	great inward comfort and	12, 44/ 4
passeth in pain the	<b>grief</b>	that paineth the body	12, 50/ 22
inward trouble and secret	<b>grief</b>	in his heart? To	12, 51/ 10
an anguish and a	<b>grief</b>	every deal as great	12, 51/ 29
meantime? What a continual	<b>grief</b>	was it to his	12, 54/ 23
and was it no	<b>grief</b>	then, when he was	12, 54/ 27
without any tribulation or	<b>grief</b>	, whereof grew sloth and	12, 56/ 3
goodness still, and the	<b>grief</b>	of this great pang	12, 60/ 19

and that is the	<b>grief</b>	that paineth him so	12, 63/ 8
lieth groaning in his	<b>grief</b>	cannot endure to pray	12, 65/ 5
upon God in his	<b>grief</b>	, though the man be	12, 65/ 13
those that for the	<b>grief</b>	of their pain cannot	12, 65/ 29
lighted, and thereby the	<b>grief</b>	of our tribulation lessed	12, 76/ 16
respect of the great	<b>grief</b>	that for a month's	12, 78/ 7
is to me little	<b>grief</b>	. A fond old man	12, 78/ 23
recreation be but a	<b>grief</b>	to think on. And	12, 84/ 29
adversity he useth only	<b>grief</b>	and pain to pull	12, 201/ 6
wretched necessity, besides the	<b>grief</b>	of heart and heaviness	12, 204/ 3
as he caught once	<b>grief</b>	with a cough that	12, 221/ 12
is such a painful	<b>grief</b>	: I can see no	12, 223/ 1
can be no manner	<b>grief</b>	unto him; since that	12, 227/ 21
after and complain your	<b>grief</b>	unto his own person	12, 232/ 7
me further on the	<b>grief</b>	and the pain that	12, 245/ 14
say nay, but that	<b>grief</b>	it is, Cousin, indeed	12, 251/ 2
should be any great	<b>grief</b>	unto me, the fault	12, 251/ 6
the cause of my	<b>grief</b>	is mine own wrong	12, 251/ 14
I would be: that	<b>grief</b>	shall great part grow	12, 251/ 28
shall soon ease my	<b>grief</b>	. Now as for all	12, 251/ 30
our merit. The greatest	<b>grief</b>	that is in bondage	12, 254/ 4
But then against that	<b>grief</b>	Seneca teacheth us a	12, 254/ 6
my mind no little	<b>grief</b>	in itself for a	12, 257/ 12
say they be no	<b>grief</b>	; but I say, that	12, 278/ 1
imagine them much greater	<b>grief</b>	than they be. And	12, 278/ 2
bitter potion is great	<b>grief</b>	and displeasure, and to	12, 293/ 13
grow unto their more	<b>grief</b>	till it become incurable	12, 293/ 16
experience in the fervent	<b>grief</b>	of a sore painful	12, 307/ 25
their displeasures and their	<b>grievs</b>	so great, so continual	12, 168/ 31
rehearse you therefore the	<b>grievs</b>	and pains that you	12, 202/ 13
for all the other	<b>grievs</b>	and pains that are	12, 252/ 1
displeasures and very sore	<b>grievs</b>	knit and adjoined thereto	12, 255/ 20
those other kinds of	<b>grievs</b>	that come with imprisonment	12, 256/ 17
therein, of all which	<b>grievs</b>	, and pains, and displeasures	12, 262/ 7
save for the other	<b>grievs</b>	going before the change	12, 288/ 7
it could not but	<b>grieve</b>	his heart to be	12, 257/ 15
by the knee and	<b>grieve</b>	him not, if his	12, 293/ 3
mind should not be	<b>grieved</b>	, neither with the pain	12, 10/ 9
that he is sore	<b>grieved</b>	with heaviness and pain	12, 65/ 3
thing as troubleth and	<b>grieveth</b>	the man, either in	12, 50/ 19
every trouble also that	<b>grieveth</b>	the mind, many good	12, 51/ 5
in their great and	<b>grievous</b>	pain) put them in	12, 31/ 22
there is, or other	<b>grievous</b>	bodily pain, that hard	12, 65/ 26



their treasure in the	<b>ground</b>	. And he showed them	12, 239/ 7
so high in the	<b>ground</b>	of our hearts, that	12, 241/ 2
further upon other men's	<b>ground</b>	, than many a prince	12, 260/ 7
one in his own	<b>ground</b>	, the other in other	12, 260/ 20
be cast into the	<b>ground</b>	in a foul pit	12, 268/ 16
or on the cold	<b>ground</b>	(which manner of hard	12, 270/ 21
his on the cold	<b>ground</b>	. He wringeth them by	12, 274/ 22
the beginning for a	<b>ground</b>	), words, I say, can	12, 294/ 16
the other side the	<b>ground</b>	quake and rive atwain	12, 315/ 13
him down on the	<b>ground</b>	willingly fallen himself. For	12, 318/ 1
the matter well, reason	<b>grounded</b>	upon the foundation of	12, 288/ 12
why should not reason	<b>grounded</b>	upon the sure foundation	12, 293/ 27
faith; then shall it	<b>grow</b>	, and so spread up	12, 13/ 16
suffer our tribulation to	<b>grow</b>	so great, that all	12, 15/ 18
are there also that	<b>grow</b>	upon such causes, that	12, 31/ 25
our belief rise and	<b>grow</b>	among ourselves, to the	12, 37/ 25
some good agreement to	<b>grow</b>	in one accord of	12, 38/ 4
and then shall he	<b>grow</b>	in goodness and think	12, 76/ 1
the comfort that may	<b>grow</b>	thereon. And therefore am	12, 79/ 3
that may peradventure further	<b>grow</b>	by that sickness than	12, 152/ 9
shall be mended, and	<b>grow</b>	into God's favor again	12, 206/ 24
had no list to	<b>grow</b>	greatly upward in the	12, 219/ 22
way to rise and	<b>grow</b>	up in authority, by	12, 222/ 14
of our worldly substance	<b>grow</b>	so thick, and spring	12, 241/ 2
it and make it	<b>grow</b>	. For surely those words	12, 241/ 10
grief shall great part	<b>grow</b>	for lack of sure	12, 251/ 28
are brought up and	<b>grow</b>	. But now whensoever they	12, 291/ 15
sickness or their sore	<b>grow</b>	unto their more grief	12, 293/ 16
all that good merit	<b>groweth</b>	to the wealthy man	12, 73/ 17
fear it cometh and	<b>groweth</b>	always. For the devil	12, 123/ 20
led to destroy themselves,	<b>groweth</b>	out of pusillanimity and	12, 130/ 13
part of our horror	<b>groweth</b>	of our own fantasy	12, 256/ 10
heart of some good	<b>growing</b>	toward them, than for	12, 68/ 14
surfeits and fewer fevers	<b>growing</b>	thereon to, were within	12, 210/ 11
that fellowship, but also	<b>grown</b>	greatly rich, whereby the	12, 176/ 17
wrong, because he was	<b>grown</b>	to substance in that	12, 178/ 10
hooks and their stocking-irons	<b>grub</b>	up these wicked weeds	12, 241/ 7
poisoned dart of murmur,	<b>grudge</b>	, and impatience, to turn	12, 12/ 2
cause him murmur and	<b>grudge</b>	against God with impatience	12, 74/ 23
tribulation neither murmur nor	<b>grudge</b>	; but first by patience	12, 75/ 26
and by murmur and	<b>grudge</b>	to fall into further	12, 87/ 11
thereby to murmur and	<b>grudge</b>	and blaspheme; and every	12, 103/ 20
he had a marvelous	<b>grudge</b>	in his inward conscience	12, 115/ 7

conscience began therein to	<b>grudge</b>	him. For while his	12, 117/ 20
his conscience began to	<b>grudge</b>	him against both these	12, 119/ 6
would withal murmur or	<b>grudge</b>	give it every whit	12, 186/ 10
with good will without	<b>grudge</b>	do as he did	12, 246/ 3
and great cause to	<b>grudge</b>	against; and (as far	12, 271/ 11
marvel though men's hearts	<b>grudge</b>	much thereagainst. ANTHONY Surely	12, 276/ 4
sum" -- My conscience	<b>grudgeth</b>	me not of anything	12, 28/ 7
Every man, Uncle, naturally	<b>grudgeth</b>	at pain, and is	12, 297/ 2
no such manner of	<b>grudging</b>	felt in your sensual	12, 245/ 21
he saith, "Domini est	<b>gubernare</b>	linguam" (To God it	12, 178/ 3
will not tell you;	<b>guess</b>	there and you can	12, 81/ 2
Cousin, I can soon	<b>guess</b>	which of our kin	12, 81/ 20
as your conscience can	<b>guess</b>	the price." Their shrift	12, 117/ 13
that yourself may lightly	<b>guess</b>	, the losing of the	12, 229/ 18
my house as a	<b>guest</b>	, if he fall sick	12, 182/ 26
to move, stir, and	<b>guide</b>	us forward, in the	12, 10/ 28
other side, but can	<b>guide</b>	him in the midway	12, 120/ 18
thither. He is our	<b>guide</b>	to guide us thither	12, 311/ 18
is our guide to	<b>guide</b>	us thither, and is	12, 311/ 18
have ever had a	<b>guise</b>	in Hungary, to lift	12, 3/ 15
began after her old	<b>guise</b>	so to revile him	12, 125/ 11
you know my customable	<b>guise</b>	(for manner I may	12, 187/ 7
call it, because the	<b>guise</b>	is unmannerly) to bid	12, 187/ 8
debated again. ANTHONY That	<b>guise</b>	, Cousin, hold on hardily	12, 263/ 15
once, and all their	<b>guns</b>	let go therewith, to	12, 315/ 12
said himself, "Pauperes semper	<b>habebitis</b>	vobiscum, quibus quum vultis	12, 179/ 23
dixerimus, quia peccatum non	<b>habemus</b>	, ipsi nos seducimus et	12, 28/ 9
St. Paul saith, "Non	<b>habemus</b>	hic civitatem manentem, sed	12, 251/ 17
et post hac non	<b>habent</b>	amplius quid faciant" (Be	12, 298/ 11
et post hac non	<b>habent</b>	amplius quid faciant. Ostendam	12, 303/ 8
eum, qui postquam occiderit,	<b>habet</b>	potestatem mittere in gehennam	12, 303/ 9
men out of their	<b>habit</b>	, but suffered (where those	12, 93/ 27
that answer, hath the	<b>habit</b>	of faith so faint	12, 197/ 18
in such a sure	<b>habit</b>	of spiritual, faithful strength	12, 198/ 30
continuance a strong deep-rooted	<b>habit</b>	, not like a reed	12, 205/ 14
where he saith: "Qui	<b>habitat</b>	in adiutorio Altissimi, in	12, 102/ 26
the said psalm, "Qui	<b>habitat</b>	in adiutorio Altissimi, in	12, 166/ 11
the fore-remembered psalm, "Qui	<b>habitat</b>	in adiutorio Altissimi" etc	12, 200/ 6
shall turn into an	<b>habitual</b>	fast and deep-rooted purpose	12, 294/ 9
actually sometimes, and evermore	<b>habitually</b>	, that if the case	12, 198/ 10
that they may be	<b>habitually</b>	radicate, and surely take	12, 282/ 16
et ipse filius sit	<b>habrahae</b>	" (This day is health	12, 179/ 9
shortly after wish thou	<b>hadst</b>	died? Yea, I ween	12, 319/ 12

For he made mine	<b>hair</b>	stand up upon my	12, 94/ 21
when he wanted his	<b>hair</b>	, yet had he not	12, 141/ 13
while he had his	<b>hair</b>	, but at such times	12, 141/ 14
straight binding up her	<b>hair</b>	to make her a	12, 169/ 2
and other more done	<b>half</b>	so much as myself	12, 4/ 27
though they were in	<b>half</b>	a frenzy, and may	12, 15/ 1
gladly give more than	<b>half</b>	. Now, if he that	12, 51/ 18
by in a manner	<b>half</b>	, since that in prosperity	12, 64/ 26
very well away the	<b>half</b>	. Now why I give	12, 68/ 30
here the less of	<b>half</b>	an hour, but shall	12, 76/ 15
you to the one	<b>half</b>	. VINCENT Now forsooth, Uncle	12, 80/ 26
me talk the one	<b>half</b>	, then shall you be	12, 80/ 29
than he get the	<b>half</b>	." ANTHONY Forsooth, Cousin, I	12, 81/ 18
am of nature even	<b>half</b>	a giglot and more	12, 83/ 4
heaven in less than	<b>half</b>	an hour. VINCENT In	12, 85/ 2
suddenly lifteth a flame	<b>half</b>	an inch above the	12, 85/ 23
the very necessity is	<b>half</b>	counsel enough, to take	12, 87/ 8
seemed she spoke it	<b>half</b>	in sport. For that	12, 118/ 10
much as she by	<b>half</b>	. And therefore, while the	12, 119/ 22
it: for myself have	<b>half</b>	forgotten the thing, it	12, 129/ 12
he could fly up	<b>half</b>	so high, as he	12, 160/ 1
less than the one	<b>half</b>	. But yet, as I	12, 169/ 19
Lo, Lord, the one	<b>half</b>	of my goods here	12, 176/ 27
wronged, and then give	<b>half</b>	in alms of that	12, 177/ 11
the giving (I mean)	<b>half</b>	in alms, and not	12, 177/ 24
said he would give	<b>half</b>	of his whole good	12, 178/ 5
his reckoning, that if	<b>half</b>	his goods were given	12, 178/ 12
duty with the other	<b>half</b>	, and yet leave himself	12, 178/ 14
wit, with less than	<b>half</b>	his goods recompense every	12, 178/ 20
money lose the one	<b>half</b>	: for then were himself	12, 180/ 26
in a while after	<b>half</b>	between game and earnest	12, 195/ 7
the peril nowhere nigh	<b>half</b>	so much. For in	12, 201/ 14
putteth the faithless in	<b>half</b>	the fear, and half	12, 201/ 22
half the fear, and	<b>half</b>	the harm too), but	12, 201/ 22
that weenest thou were	<b>half</b>	a god, and art	12, 208/ 3
far as I ween	<b>half</b>	of the remnant too	12, 208/ 15
great deal than the	<b>half</b>	. But this am I	12, 216/ 19
him among them all	<b>half</b>	so much ease, as	12, 219/ 7
kept not his head	<b>half</b>	so warm, as to	12, 221/ 10
together, and either almost	<b>half</b>	thereof, or more than	12, 236/ 4
thereof, or more than	<b>half</b>	(you think yourself, I	12, 236/ 5
Can you burn out	<b>half</b>	a short candle, and	12, 236/ 6
he told them but	<b>half</b>	a tale. But he	12, 239/ 5

as unto me not	<b>half</b>	so much as it	12, 251/ 3
be more than the	<b>half</b>	. Howbeit, because (God forgive	12, 252/ 22
seldom doth command him	<b>half</b>	so sore. Let every	12, 253/ 4
of these matters, that	<b>half</b>	so well liked me	12, 262/ 21
head be off but	<b>half</b>	an hour before. But	12, 293/ 3
he hoped, more than	<b>half</b>	given him over. By	12, 294/ 21
a little body scant	<b>half</b>	so much as thou	12, 295/ 2
man in less than	<b>half</b>	an hour; except a	12, 302/ 9
for the space of	<b>half</b>	an hour. In how	12, 304/ 10
take your service at	<b>halves</b>	, to serve him and	12, 230/ 4
take your service to	<b>halves</b>	, but will that you	12, 230/ 30
nails cruelly driven with	<b>hammers</b>	through his holy hands	12, 312/ 22
as they be hence)	<b>hanced</b>	up in heaven, and	12, 285/ 14
here to fall at	<b>hand</b>	that methinketh the greatest	12, 3/ 18
receive reward at his	<b>hand</b>	in heaven. And for	12, 10/ 24
whatsoever cometh next to	<b>hand</b>	, and that holdeth he	12, 15/ 12
hung on Christ's right	<b>hand</b>	. Did not he (by	12, 26/ 27
this world in their	<b>hand</b>	. And I wot well	12, 44/ 13
help at any other	<b>hand</b>	, than to go fetch	12, 59/ 14
gathered with her left	<b>hand</b>	: let him lay those	12, 63/ 12
fear of death at	<b>hand</b>	, so painful and so	12, 67/ 5
take wealth at God's	<b>hand</b>	, and say, Marry, I	12, 74/ 2
of the finger (for	<b>hand</b>	would there none be	12, 80/ 9
they bear us in	<b>hand</b>	, that all those other	12, 99/ 6
God hath so his	<b>hand</b>	upon him that is	12, 102/ 17
Lord holdeth under his	<b>hand</b>	). The Prophet expresseth a	12, 102/ 24
fight against me whose	<b>hand</b>	that will). And to	12, 104/ 27
house at the first	<b>hand</b>	, which may somewhat better	12, 116/ 28
axe in his one	<b>hand</b>	, and with the other	12, 128/ 8
and with the other	<b>hand</b>	he felt the edge	12, 128/ 9
that we have in	<b>hand</b>	enter into that too	12, 131/ 24
not now wag my	<b>hand</b>	, shake my head, and	12, 138/ 5
that strength evermore at	<b>hand</b>	while he had his	12, 141/ 14
hands, but by the	<b>hand</b>	of some other: for	12, 144/ 6
at adventure fall in	<b>hand</b>	with him; for so	12, 147/ 18
have a man in	<b>hand</b>	, he can well discern	12, 147/ 19
a knife in their	<b>hand</b>	, suddenly thought upon the	12, 150/ 29
sped at his holy	<b>hand</b>	. If any man will	12, 156/ 3
he should set his	<b>hand</b>	to sustain decay through	12, 161/ 23
then with the helping	<b>hand</b>	of his merciful grace	12, 165/ 10
verily require of thine	<b>hand</b>	. But, Cousin, though God	12, 174/ 10
that is at his	<b>hand</b>	, and peradventure calleth upon	12, 177/ 16
some good out of	<b>hand</b>	, while we think thereon	12, 177/ 21

the one out of	<b>hand</b>	, the giving (I mean	12, 177/ 24
out of every man's	<b>hand</b>	, and laid all upon	12, 180/ 5
then have themselves in	<b>hand</b>	. The Turk hath also	12, 188/ 22
that forthwith out of	<b>hand</b>	, ere ever he suffer	12, 189/ 25
to hold his gracious	<b>hand</b>	over us, and keep	12, 195/ 25
to fall therefor in	<b>hand</b>	with it. But forasmuch	12, 202/ 8
him, she fell in	<b>hand</b>	with him (he told	12, 219/ 25
and put in his	<b>hand</b>	, but that ere ever	12, 232/ 12
signed with his own	<b>hand</b>	. Whereunto the sultan answered	12, 232/ 16
my mouth nor my	<b>hand</b>	shall be master over	12, 232/ 18
this world in his	<b>hand</b>	, to be content rather	12, 237/ 18
it out of his	<b>hand</b>	? VINCENT These things are	12, 240/ 12
power in his own	<b>hand</b>	to have used it	12, 243/ 21
God with his holy	<b>hand</b>	to print them in	12, 244/ 13
that if they set	<b>hand</b>	on them, they shall	12, 246/ 21
field, and in the	<b>hand</b>	of a Christian king	12, 257/ 4
a reed in his	<b>hand</b>	for a scepter, and	12, 291/ 27
pain therewith out of	<b>hand</b>	, and thereby be utterly	12, 298/ 1
power to shut the	<b>hand</b>	of God from giving	12, 299/ 11
that we be in	<b>hand</b>	with here may put	12, 302/ 25
he hath lost an	<b>hand</b>	, before that he perceive	12, 314/ 27
all were ready at	<b>hand</b>	with all the terrible	12, 315/ 8
fight with him, even	<b>hand</b>	to hand. If he	12, 318/ 15
him, even hand to	<b>hand</b>	. If he threaten us	12, 318/ 15
and exultation, with their	<b>handfuls</b>	of corn in their	12, 42/ 12
places, that some by	<b>handicraft</b>	, some by merchandise, some	12, 291/ 12
his face in his	<b>handkerchief</b>	. The like pageant in	12, 215/ 24
shall see him so	<b>handle</b>	it, that he shall	12, 189/ 24
for these infidel emperors	<b>handle</b>	oftentimes the princes that	12, 257/ 7
escaped; he will never	<b>handle</b>	him in any such	12, 272/ 9
to be more hardly	<b>handled</b>	and die more cruel	12, 7/ 10
is to be fair	<b>handled</b>	and sweetly, and with	12, 146/ 9
one, or else so	<b>handled</b>	, that as for this	12, 191/ 15
be therein so sore	<b>handled</b>	and so hardly, and	12, 263/ 23
he were so favorably	<b>handled</b>	that he were suffered	12, 264/ 13
the meanwhile so favorably	<b>handled</b>	, and suffered to do	12, 264/ 28
that is thus hardly	<b>handled</b>	? VINCENT By our Lady	12, 265/ 18
therein sore and hardly	<b>handled</b>	. For where some of	12, 268/ 28
be therein as sore	<b>handled</b>	and as hardly, and	12, 271/ 8
as there are any	<b>handled</b>	in those special prisons	12, 274/ 2
prisoners be as sore	<b>handled</b>	as they be in	12, 275/ 10
of them be sore	<b>handled</b>	, so be some of	12, 275/ 27
thousands at once), he	<b>handleth</b>	many of the remnant	12, 273/ 26

fair treating, nor hard	<b>handling</b>	, can cause to remember	12, 59/ 10
by sore and hard	<b>handling</b>	therein, yet reckon I	12, 256/ 31
keeping and the hard	<b>handling</b>	that many men have	12, 262/ 6
to abhor this hard	<b>handling</b>	that is in this	12, 263/ 25
which manner of hard	<b>handling</b>	is used in these	12, 270/ 22
prisoners no such hard	<b>handling</b>	used. ANTHONY I said	12, 271/ 3
conceive against the hard	<b>handling</b>	that is in this	12, 271/ 12
which for the hard	<b>handling</b>	used (you say) therein	12, 274/ 3
other accidents of hard	<b>handling</b>	therein, so mad am	12, 277/ 30
the fear of hard	<b>handling</b>	should any thing stick	12, 278/ 14
as imprisonment; since the	<b>handling</b>	is neither such in	12, 278/ 16
hap us no hard	<b>handling</b>	at all, nor that	12, 278/ 20
but as for hard	<b>handling</b>	(which our hearts most	12, 280/ 4
have set to their	<b>hands</b>	in time, the Turk	12, 8/ 10
and unlearned blind bayards'	<b>hands</b>	. We shall, therefore, neither	12, 11/ 12
fall into the Turks'	<b>hands</b>	, and there did abide	12, 32/ 5
of corn in their	<b>hands</b>	). Lo, they that in	12, 42/ 13
vouchsafe to defile his	<b>hands</b>	upon them, and give	12, 43/ 20
and stretch out their	<b>hands</b>	to iniquity). So say	12, 49/ 8
head hot while the	<b>hands</b>	were cold; but the	12, 88/ 16
putteth himself in their	<b>hands</b>	for many considerations, whereof	12, 120/ 27
they dare their own	<b>hands</b>	put themselves to death	12, 123/ 13
hung herself her own	<b>hands</b>	. VINCENT Forsooth, here was	12, 128/ 15
sake with his own	<b>hands</b>	kill himself. VINCENT Now	12, 131/ 16
be by his own	<b>hands</b>	, but by the hand	12, 144/ 6
most abound in the	<b>hands</b>	of many that be	12, 206/ 16
lost into Christian men's	<b>hands</b>	likewise, when Christian people	12, 206/ 24
held up both his	<b>hands</b>	, and lift up his	12, 216/ 2
untouched in their own	<b>hands</b>	, and that the keeping	12, 228/ 14
both in their own	<b>hands</b>	by the Turk's offer	12, 228/ 15
carried away to their	<b>hands</b>	. ANTHONY Nay, from their	12, 238/ 20
ANTHONY Nay, from their	<b>hands</b>	, I ween you would	12, 238/ 22
mind to lay any	<b>hands</b>	upon them, as he	12, 246/ 20
us out of their	<b>hands</b>	(though he before suffer	12, 247/ 22
we fall in their	<b>hands</b>	, so that we fall	12, 247/ 25
spit well on your	<b>hands</b>	, and take good hold	12, 263/ 7
they cannot lift their	<b>hands</b>	to their head: he	12, 274/ 24
head: he manacleth their	<b>hands</b>	with the gout in	12, 274/ 25
in some place by	<b>hands</b>	, and one kind of	12, 309/ 27
hammers through his holy	<b>hands</b>	and feet, and in	12, 312/ 23
that if the question	<b>hang</b>	on that narrow point	12, 39/ 21
their sinful lusts that	<b>hang</b>	in their hearts, and	12, 60/ 14
to, but let it	<b>hang</b>	loose thereat by a	12, 63/ 13

away, but let it	<b>hang</b>	till he be whole	12, 63/ 15
will so rise an	<b>hang</b>	himself: I can then	12, 143/ 25
flies stick still and	<b>hang</b>	fast, but the great	12, 225/ 8
or the losing shall	<b>hang</b>	both in their own	12, 228/ 14
lift up and let	<b>hang</b>	with the peise of	12, 312/ 23
the torment that he	<b>hanged</b>	in of beating, nailing	12, 67/ 10
then should he be	<b>hanged</b>	for her. VINCENT This	12, 124/ 19
her husband should be	<b>hanged</b>	after. And peradventure if	12, 124/ 25
Job, since our question	<b>hangeth</b>	upon perpetual prosperity, the	12, 53/ 26
in God's help, and	<b>hangeth</b>	always thereupon, never falling	12, 103/ 9
But yet ever there	<b>hangeth</b>	in a man's heart	12, 240/ 15
and have their hearts	<b>hanging</b>	upon a change. And	12, 192/ 16
day, that grisly, cruel	<b>hangman</b>	, death, which, from his	12, 268/ 8
that he sendeth the	<b>hangman</b>	death, to put to	12, 273/ 25
out of prison, that	<b>hap</b>	on such harm abroad	12, 22/ 8
For if I should	<b>hap</b>	to find a man	12, 32/ 4
in whatsoever wise they	<b>hap</b>	unto us, be our	12, 35/ 26
lest the righteous peradventure	<b>hap</b>	to extend and stretch	12, 49/ 8
his mind, if himself	<b>hap</b>	upon a fervent longing	12, 51/ 21
meat when we can	<b>hap</b>	to get it. If	12, 57/ 10
wise therewith, lest there	<b>hap</b>	to be such black	12, 60/ 1
appear. Now if it	<b>hap</b>	, that some man cannot	12, 72/ 19
where the case might	<b>hap</b>	to fall that it	12, 82/ 25
the young man may	<b>hap</b>	sometime to die soon	12, 86/ 9
it so. VINCENT This	<b>hap</b>	, hold I, little causeth	12, 89/ 9
tell again upon that	<b>hap</b>	of a maid. For	12, 89/ 16
believe her, it might	<b>hap</b>	her very well at	12, 89/ 17
yet happed there another	<b>hap</b>	thereon, Cousin, that a	12, 89/ 21
as you say, that	<b>hap</b>	happed well; and that	12, 90/ 2
that maid had (as	<b>hap</b>	was) in that one	12, 90/ 3
will envy their good	<b>hap</b>	, but surely counsel dare	12, 99/ 13
of faith stagger or	<b>hap</b>	to fall, yet if	12, 102/ 20
some purpose it may	<b>hap</b>	to serve. For I	12, 114/ 24
of those pigs might	<b>hap</b>	to die for cold	12, 117/ 23
some other beast might	<b>hap</b>	to have it, and	12, 117/ 29
destroy himself, whoso should	<b>hap</b>	to come to the	12, 131/ 6
the better, if they	<b>hap</b>	to come in on	12, 133/ 1
assay whether that might	<b>hap</b>	to help him with	12, 143/ 27
as the devil may	<b>hap</b>	to make him suffer	12, 145/ 4
suffer, so may he	<b>hap</b>	to miss, namely, if	12, 145/ 4
so, lo, might it	<b>hap</b>	to do harm indeed	12, 147/ 18
cold: yet if he	<b>hap</b>	, ere that fever be	12, 147/ 24
whereof that harm should	<b>hap</b>	; "that medicine," quoth he	12, 173/ 14

loss soever I should	<b>hap</b>	to sustain in the	12, 182/ 29
my troth, if they	<b>hap</b>	to come hither, methink	12, 191/ 27
Cousin, although I should	<b>hap</b>	to find one or	12, 196/ 24
other, where they shall	<b>hap</b>	to come in company	12, 197/ 31
to mind, that may	<b>hap</b>	unto any man. The	12, 203/ 5
commodity, as if it	<b>hap</b>	that for the good	12, 211/ 20
is renowned, if it	<b>hap</b>	, I say, that any	12, 211/ 24
it may sometimes so	<b>hap</b>	(and sometimes so happeth	12, 211/ 26
indeed) so may it	<b>hap</b>	sometimes on the other	12, 211/ 27
It needed not, as	<b>hap</b>	was, Uncle, for he	12, 215/ 2
pain, if his knee	<b>hap</b>	to be sore. And	12, 221/ 7
live, yet if it	<b>hap</b>	, that you be at	12, 233/ 17
he? For thieves may	<b>hap</b>	to find it out	12, 239/ 10
pain that we shall	<b>hap</b>	to have by his	12, 241/ 25
how feeble he may	<b>hap</b>	to find himself when	12, 245/ 1
men's, that prince might	<b>hap</b>	to be said nay	12, 260/ 9
stocks, where he might	<b>hap</b>	to lie peradventure for	12, 265/ 14
bare imprisonment, there shall	<b>hap</b>	us no hard handling	12, 278/ 19
tormentry he might peradventure	<b>hap</b>	for the sharpness and	12, 297/ 14
well, by no manner	<b>hap</b>	he shall never hap	12, 300/ 23
hap he shall never	<b>hap</b>	finally to scape from	12, 300/ 24
it so be, shall	<b>haply</b>	keep this quarter from	12, 7/ 4
because his request is	<b>haply</b>	not good for himself	12, 16/ 15
been in peril never	<b>haply</b>	to have had just	12, 26/ 23
profitable, that I should	<b>haply</b>	doubt as ye do	12, 56/ 27
of than we shall	<b>haply</b>	find meet thereto, in	12, 85/ 15
weep, but some were	<b>haply</b>	so wanton, that when	12, 97/ 11
than hers, but rather	<b>haply</b>	the more mad of	12, 125/ 7
of a little while,	<b>haply</b>	less than one week	12, 163/ 24
safe enough from riches	<b>haply</b>	for all their life	12, 180/ 12
by him, have not	<b>haply</b>	fully so perfect mind	12, 185/ 16
would he were, and	<b>haply</b>	than himself would wish	12, 185/ 20
all, nor that same	<b>haply</b>	but for a short	12, 278/ 20
and had at last	<b>happed</b>	to fall into the	12, 32/ 5
neither, had there not	<b>happed</b>	me another thing soon	12, 88/ 26
true, lo. But then	<b>happed</b>	there another, that a	12, 89/ 11
ANTHONY Yea, but yet	<b>happed</b>	there another hap thereon	12, 89/ 21
you say, that hap	<b>happed</b>	well; and that maid	12, 90/ 2
enough. But then so	<b>happed</b>	it, that long ere	12, 92/ 11
was then! But so	<b>happed</b>	it, that in our	12, 110/ 2
price of sixpence. It	<b>happed</b>	him then as he	12, 118/ 24
the same. VINCENT How	<b>happed</b>	it, Uncle, that the	12, 126/ 15
left unmade? ANTHONY How	<b>happed</b>	it? As it happeth	12, 126/ 17

ask him where it	<b>happed</b>	) having all her life	12, 127/ 15
gather, if it have	<b>happed</b>	his revelations before to	12, 136/ 1
that in them it	<b>happed</b>	by the special instinct	12, 141/ 31
soon coming might have	<b>happed</b>	to have made you	12, 188/ 6
in Almaine, Uncle, it	<b>happed</b>	me to be somewhat	12, 213/ 6
his own praise. So	<b>happed</b>	it one day, that	12, 213/ 14
his craft, might have	<b>happed</b>	to make some other	12, 215/ 16
of the country were	<b>happed</b>	to be spoiled and	12, 228/ 7
and yet there hath	<b>happed</b>	me no harm: for	12, 236/ 15
I would it had	<b>happed</b>	you to fetch the	12, 320/ 21
as I never heard	<b>happen</b>	any man else in	12, 88/ 21
God knoweth what shall	<b>happen</b>	, and not we, let	12, 248/ 29
And if it so	<b>happen</b>	that you think otherwise	12, 266/ 1
lest the bitch might	<b>happen</b>	to find him again	12, 294/ 26
to vomit, if it	<b>happen</b>	him to think thereon	12, 307/ 27
the Turk's coming, it	<b>happened</b>	my mind to fall	12, 8/ 22
often from home. So	<b>happened</b>	it on a time	12, 81/ 5
wanton, that when he	<b>happeth</b>	to remember them, he	12, 97/ 11
happed it? As it	<b>happeth</b>	, Cousin, that many more	12, 126/ 17
But in sleep it	<b>happeth</b>	very seldom that men	12, 142/ 25
is such also as	<b>happeth</b>	so seldom, and oftener	12, 142/ 28
so seldom, and oftener	<b>happeth</b>	that men dream of	12, 142/ 28
than our money, how	<b>happeth</b>	it then, that in	12, 207/ 20
hap (and sometimes so	<b>happeth</b>	indeed) so may it	12, 211/ 26
side so it sometimes	<b>happeth</b>	indeed) that such folk	12, 212/ 1
mouth, which when there	<b>happeth</b>	any great fall unto	12, 222/ 1
is. For that affection	<b>happeth</b>	in very few, but	12, 283/ 14
therefore is the reason	<b>happily</b>	with some folk little	12, 72/ 25
waking, and so seldom	<b>happing</b>	in a dream, should	12, 143/ 4
Father many mansions, and	<b>happy</b>	shall he be that	12, 175/ 9
perceive, how far more	<b>happy</b>	is he that well	12, 223/ 12
chance; and much more	<b>happy</b>	then, while he loseth	12, 227/ 17
and his help made	<b>hard</b>	his heart again. Many	12, 18/ 8
of penance over the	<b>hard</b>	ears. But in the	12, 45/ 23
And therefore it seemeth	<b>hard</b>	, good Uncle, that between	12, 47/ 23
neither fair treating, nor	<b>hard</b>	handling, can cause to	12, 59/ 10
grievous bodily pain, that	<b>hard</b>	it were for a	12, 65/ 26
that it was an	<b>hard</b>	thing for Job to	12, 74/ 20
he die not well.	<b>Hard</b>	it is for him	12, 76/ 21
of yours, seemeth somewhat	<b>hard</b>	. For a merry tale	12, 82/ 13
life, shall have his	<b>hard</b>	heart after relent into	12, 98/ 20
that would be an	<b>hard</b>	question for him. May	12, 137/ 12
is a thing right	<b>hard</b>	to touch pitch and	12, 160/ 21

desires: so is it	<b>hard</b>	for any person, either	12, 160/ 24
That will be very	<b>hard</b>	, Uncle, for an honorable	12, 162/ 29
it is not only	<b>hard</b>	, but also impossible, for	12, 171/ 20
introyre!" (My babes, how	<b>hard</b>	is it for them	12, 171/ 27
world in a very	<b>hard</b>	case, if every rich	12, 172/ 3
very scantly serve. ANTHONY	<b>Hard</b>	it is, Cousin, in	12, 173/ 5
was one of the	<b>hard</b>	points of the Old	12, 178/ 24
it? That were as	<b>hard</b>	as to please all	12, 221/ 18
which is somewhat more	<b>hard</b>	and difficult to do	12, 250/ 14
said: but it is	<b>hard</b>	to do. ANTHONY Our	12, 254/ 11
maketh every good thing	<b>hard</b>	, and that to our	12, 254/ 13
thing by sore and	<b>hard</b>	handling therein, yet reckon	12, 256/ 31
assure you, it is	<b>hard</b>	to tell how much	12, 259/ 6
the keeping and the	<b>hard</b>	handling that many men	12, 262/ 6
sore to abhor this	<b>hard</b>	handling that is in	12, 263/ 25
ground (which manner of	<b>hard</b>	handling is used in	12, 270/ 22
the prisoners no such	<b>hard</b>	handling used. ANTHONY I	12, 271/ 3
to conceive against the	<b>hard</b>	handling that is in	12, 271/ 12
him in any such	<b>hard</b>	fashion as we most	12, 272/ 9
prisons, which for the	<b>hard</b>	handling used (you say	12, 274/ 3
those other accidents of	<b>hard</b>	handling therein, so mad	12, 277/ 30
that the fear of	<b>hard</b>	handling should any thing	12, 278/ 13
shall hap us no	<b>hard</b>	handling at all, nor	12, 278/ 20
long; but as for	<b>hard</b>	handling (which our hearts	12, 280/ 4
ANTHONY Let that be	<b>hardily</b>	very shortly, Cousin, while	12, 77/ 13
consider the thing, and	<b>hardily</b>	spit well on your	12, 263/ 6
guise, Cousin, hold on	<b>hardily</b>	still. For in this	12, 263/ 15
seem men of most	<b>hardiness</b>	, it shall well appear	12, 130/ 11
truth, to be more	<b>hardly</b>	handled and die more	12, 7/ 10
that kind of comfort	<b>hardly</b>	to Saint Paul till	12, 30/ 8
ye get leave; look	<b>hardly</b>	for no thanks. But	12, 34/ 11
let him be sorry	<b>hardly</b>	that he is no	12, 97/ 27
much for as much,	<b>hardly</b>	, and then they shall	12, 178/ 22
sore handled and so	<b>hardly</b>	, and in such painful	12, 263/ 23
he that is thus	<b>hardly</b>	handled? VINCENT By our	12, 265/ 18
is therein sore and	<b>hardly</b>	handled. For where some	12, 268/ 27
sore handled and as	<b>hardly</b>	, and wrenched and wronged	12, 271/ 8
farther time, even as	<b>hardly</b>	, and punisheth them as	12, 274/ 1
standeth in things of	<b>hardness</b>	and difficulty. And then	12, 74/ 8
told you, much less	<b>hardness</b>	and less difficulty there	12, 74/ 9
choice, with much other	<b>hardness</b>	more, holy monks, I	12, 276/ 22
great heart and excellent	<b>hardy</b>	courage. ANTHONY I said	12, 123/ 16
heart and courage most	<b>hardy</b>	. VINCENT Yet is it	12, 124/ 6

of spirit, bold and	<b>hardy</b>	, or timorous and fearful	12, 150/ 4
up their heads and	<b>harkened</b>	unto that. And after	12, 84/ 11
Some young maids maketh	<b>harlots</b>	, some young men he	12, 191/ 8
man it doth more	<b>harm</b>	than good, withdrawing him	12, 4/ 10
no man careth what	<b>harm</b>	other folk feel, but	12, 8/ 12
again cause of his	<b>harm</b>	. For his tribulation made	12, 18/ 7
shall turn us to	<b>harm</b>	. How many men attain	12, 22/ 5
that hap on such	<b>harm</b>	abroad as the prison	12, 22/ 8
trouble can do us	<b>harm</b>	? "Si deus nobiscum quis	12, 23/ 7
cause of his own	<b>harm</b>	; yet hath he good	12, 25/ 6
might well without his	<b>harm</b>	take it from him	12, 29/ 30
rather choose to take	<b>harm</b>	than do wrong in	12, 33/ 19
we well consider what	<b>harm</b>	the lack is, and	12, 41/ 2
man doth no great	<b>harm</b>	, but of a gentle	12, 45/ 13
folly turn unto their	<b>harm</b>	. And they that on	12, 63/ 21
much, and without any	<b>harm</b>	lighteth his mind, and	12, 82/ 14
friends, or such bodily	<b>harm</b>	as a man hath	12, 86/ 27
they can do us	<b>harm</b>	, but biddeth us stand	12, 109/ 5
he should take none	<b>harm</b>	: and some man doth	12, 111/ 16
any other beast any	<b>harm</b>	or hindrance, and then	12, 115/ 23
none other body none	<b>harm</b>	; he thought he might	12, 117/ 21
had here, is less	<b>harm</b>	yet, than a conscience	12, 120/ 2
him sometime much more	<b>harm</b>	, than the sickness gave	12, 121/ 12
it hap to do	<b>harm</b>	indeed. But, Cousin, if	12, 147/ 18
fear of horrible bodily	<b>harm</b>	, and some, as I	12, 148/ 25
his good into his	<b>harm</b>	) he hath more cause	12, 153/ 11
him to do him	<b>harm</b>	as God is to	12, 153/ 14
doth his own soul	<b>harm</b>	, and cannot do therein	12, 161/ 21
and had thereof more	<b>harm</b>	than good; which thing	12, 173/ 12
asked him whereof that	<b>harm</b>	should hap; "that medicine	12, 173/ 13
did no good but	<b>harm</b>	, because thou tookest it	12, 173/ 14
of our good and	<b>harm</b>	done unto our body	12, 181/ 26
that do us the	<b>harm</b>	. And among these things	12, 181/ 28
unlikely to do great	<b>harm</b>	) in my father, and	12, 183/ 22
seemeth me no more	<b>harm</b>	the while, than a	12, 197/ 8
fear, and half the	<b>harm</b>	too), but where he	12, 201/ 22
the soul, all the	<b>harm</b>	that any man may	12, 203/ 7
no rehearsal of any	<b>harm</b>	, that by this kind	12, 203/ 11
and thereby do her	<b>harm</b>	herself. Now remain there	12, 203/ 14
I see none other	<b>harm</b>	but loss of liberty	12, 204/ 9
and hate them take	<b>harm</b>	, as they take by	12, 212/ 2
pity, for it did	<b>harm</b>	, and made him abuse	12, 213/ 11
but are also much	<b>harm</b>	for the soul. The	12, 223/ 5

we consider further what	<b>harm</b>	to the soul they	12, 223/ 10
unto the soul inestimable	<b>harm</b>	. For that setteth men's	12, 224/ 19
as easy to take	<b>harm</b>	. Then the laws that	12, 225/ 6
that unto their own	<b>harm</b>	, "Quia Deus non irridetur	12, 226/ 15
the body, and great	<b>harm</b>	unto the soul; and	12, 227/ 14
and of the great	<b>harm</b>	that the having of	12, 231/ 20
against Christ to the	<b>harm</b>	of your soul, whereby	12, 231/ 24
hath happed me no	<b>harm</b>	: for God suffereth before	12, 236/ 15
while to your more	<b>harm</b>	; and after shall he	12, 236/ 23
is mingled withal, what	<b>harm</b>	the love of them	12, 244/ 4
their persecution take little	<b>harm</b>	or rather no harm	12, 248/ 24
harm or rather no	<b>harm</b>	at all, but that	12, 248/ 24
that that shall seem	<b>harm</b>	, shall indeed be to	12, 248/ 24
be to us no	<b>harm</b>	at all, but good	12, 248/ 25
own more hurt and	<b>harm</b>	. But in this case	12, 254/ 14
for they feel no	<b>harm</b>	, nor find no fault	12, 262/ 10
the recompense of more	<b>harm</b>	than he seeth he	12, 272/ 8
take thereby no little	<b>harm</b>	. And surely such Christian	12, 286/ 13
his more hurt and	<b>harm</b>	, but for his far	12, 293/ 8
the suffering, and what	<b>harm</b>	by the refusing, this	12, 293/ 22
impassible, and never feel	<b>harm</b>	: yet if he think	12, 307/ 12
else if he do,	<b>harm</b>	shall he none do	12, 316/ 7
us, but instead of	<b>harm</b>	, inestimable good. Of whose	12, 316/ 7
many desires unprofitable and	<b>harmful</b>	, which drown men into	12, 168/ 11
scrupulous conscience of an	<b>harmless</b>	lie devised to do	12, 132/ 18
here God kept him	<b>harmless</b>	, and brought him safe	12, 279/ 15
Cousin, not rehearse your	<b>harms</b>	or mine that may	12, 203/ 3
but all the great	<b>harms</b>	in general, as near	12, 203/ 4
playeth not on an	<b>harp</b>	? Maketh no man melody	12, 274/ 13
poet's fable, nor an	<b>harper's</b>	song, but the very	12, 240/ 24
of a great old	<b>hart</b>	that had fled from	12, 294/ 18
her. Whereunto the other	<b>hart</b>	advised him to flee	12, 294/ 25
troth, quoth the other	<b>hart</b>	, I like your counsel	12, 295/ 4
both. Whereunto the other	<b>hart</b>	agreed, and so they	12, 295/ 9
call it at an	<b>hart</b>	, but it shall make	12, 296/ 1
as soon as the	<b>harts</b>	heard, they to go	12, 295/ 12
us, as those other	<b>harts</b>	flee from the hounds	12, 295/ 20
speaketh of, though those	<b>harts</b>	and other brute beasts	12, 296/ 4
beasts, as were those	<b>harts</b>	, and as are horses	12, 296/ 16
heaven a merry laughing	<b>harvest</b>	for ever. "Euntes ibant	12, 42/ 8
after that they made	<b>haste</b>	). To some that are	12, 48/ 21
to arm them in	<b>haste</b>	, and set themselves in	12, 110/ 5
rather time to make	<b>haste</b>	and give warning to	12, 110/ 15

she might in all	<b>haste</b>	be canonized. This poor	12, 127/ 28
and said, "Zacchaeus, make	<b>haste</b>	and come down, for	12, 176/ 9
good. For he made	<b>haste</b>	and came down, and	12, 176/ 25
no such thing in	<b>haste</b>	, as you would after	12, 265/ 1
you not here be	<b>hasty</b>	in your answer, but	12, 264/ 29
that envy them and	<b>hate</b>	them take harm, as	12, 212/ 2
master was, and not	<b>hate</b>	them that kill us	12, 318/ 20
some other envied and	<b>hated</b>	, and as readily by	12, 212/ 2
cometh to me, and	<b>hateth</b>	not his father and	12, 174/ 24
his high malice and	<b>hatred</b>	, and his incomparable cruelty	12, 6/ 24
authority, fame, favor, or	<b>hatred</b>	of the world, but	12, 150/ 2
behavior, ravine, extortion, oppression,	<b>hatred</b>	, and cruelty. Now many	12, 161/ 2
the faithful Christians, for	<b>hatred</b>	of Christ's true Catholic	12, 200/ 21
since such revelations have	<b>haunted</b>	him than he was	12, 135/ 24
should come into an	<b>haven</b>	, in the mouth whereof	12, 120/ 13
but the affection the	<b>haver</b>	unlawfully beareth thereto. For	12, 171/ 9
him where it happened)	<b>having</b>	all her life an	12, 127/ 15
whether the person neither	<b>having</b>	revelations of God, nor	12, 133/ 31
places of scripture, the	<b>having</b>	of the worldly goods	12, 171/ 8
speakech not of the	<b>having</b>	, but of the will	12, 171/ 11
to declare that the	<b>having</b>	of riches is not	12, 171/ 15
perceive what manner of	<b>having</b>	of worldly good and	12, 184/ 14
riches no love, but	<b>having</b>	it fall abundantly unto	12, 184/ 21
his means, this man's	<b>having</b>	of riches I might	12, 185/ 6
shall for all the	<b>having</b>	of riches and worldly	12, 186/ 23
faith, that no man	<b>having</b>	faith can doubt what	12, 200/ 22
them? For if the	<b>having</b>	of strength make a	12, 206/ 10
man strong, and the	<b>having</b>	of heat make a	12, 206/ 11
man hot, and the	<b>having</b>	of virtue make a	12, 206/ 11
them, may by the	<b>having</b>	of them as well	12, 206/ 13
that since in the	<b>having</b>	the profit is not	12, 222/ 30
great harm that the	<b>having</b>	of them do to	12, 231/ 20
king thereof, and so	<b>having</b>	the power in his	12, 243/ 21
it is, for God	<b>having</b>	many mansions, and all	12, 246/ 12
pain, that in the	<b>having</b>	of pain he feel	12, 292/ 25
over. By occasion whereof,	<b>having</b>	then some time to	12, 294/ 21
Passion, than five hundred	<b>hazarders</b>	that in their idle	12, 95/ 5
pillow, and lay their	<b>head</b>	softer, and assay to	12, 60/ 22
pricking him into the	<b>head</b>	, that his blessed blood	12, 67/ 13
to hold up his	<b>head</b>	and hear talking of	12, 84/ 19
thing to feel the	<b>head</b>	hot while the hands	12, 88/ 15
stand up upon my	<b>head</b>	; and with such preaching	12, 94/ 22
scant can cover the	<b>head</b>	, but with a long	12, 106/ 8

chop off that unhappy	<b>head</b>	of hers that carried	12, 125/ 14
wouldst: here lieth my	<b>head</b>	, lo," (and therewith down	12, 125/ 18
down she laid her	<b>head</b>	upon the same timber	12, 125/ 19
chop chopped off her	<b>head</b>	indeed. There were standing	12, 125/ 24
tongue babble in her	<b>head</b>	, and call whoreson, whoreson	12, 125/ 27
whoreson, twice after the	<b>head</b>	was from the body	12, 125/ 27
to strike off her	<b>head</b>	. And when he had	12, 127/ 22
time she kept her	<b>head</b>	still. But because she	12, 128/ 12
my hand, shake my	<b>head</b>	, and stamp with my	12, 138/ 5
house upon his own	<b>head</b>	at the feast of	12, 140/ 15
might put on his	<b>head</b>	, and drive it well	12, 144/ 17
yet an heavy iron	<b>head</b>	. And therefore fly it	12, 158/ 18
proudly went over my	<b>head</b>	, lie now low in	12, 208/ 8
and lift up his	<b>head</b>	, and cast up his	12, 216/ 3
him, kept not his	<b>head</b>	half so warm, as	12, 221/ 10
their hands to their	<b>head</b>	: he manacleth their hands	12, 274/ 24
danced off St. John's	<b>head</b>	. And now sitteth he	12, 279/ 21
left in a drunken	<b>head</b>	, when he perceiveth himself	12, 287/ 8
heaven open over his	<b>head</b>	) but at the death	12, 289/ 7
thorns about his holy	<b>head</b>	. Now saith our Savior	12, 292/ 2
hath reason in his	<b>head</b>	shall hold himself satisfied	12, 292/ 16
him not, if his	<b>head</b>	be off but half	12, 293/ 3
within the brainpan, their	<b>head</b>	pricked even full of	12, 302/ 16
man come headless. Our	<b>head</b>	is Christ, and therefore	12, 311/ 16
down upon his holy	<b>head</b>	, so strait and so	12, 312/ 16
there no man come	<b>headless</b>	. Our head is Christ	12, 311/ 15
down into the flood	<b>headlong</b>	needs he should: in	12, 92/ 14
fantasies out of their	<b>heads</b>	: and what fantasies trow	12, 61/ 27
they lift up their	<b>heads</b>	and harkened unto that	12, 84/ 11
so far, like an	<b>headstrong</b>	horse, that spite of	12, 282/ 24
we could never be	<b>healed</b>	of our very deadly	12, 11/ 17
was his physician, and	<b>healed</b>	him soon after both	12, 17/ 25
life in his best	<b>health</b>	; yet is that manner	12, 4/ 14
strength, agility, quickness, and	<b>health</b>	. These things (ye wot	12, 10/ 3
us of all our	<b>health</b>	give him the honor	12, 11/ 20
sickness pray for his	<b>health</b>	again, when should he	12, 20/ 28
How many men attain	<b>health</b>	of body, that were	12, 22/ 6
better for their souls'	<b>health</b>	their bodies were sick	12, 22/ 7
that restoreth us our	<b>health</b>	when we lose it	12, 28/ 26
be that preserveth our	<b>health</b>	while we have it	12, 28/ 28
that would (if her	<b>health</b>	and her fat feeding	12, 29/ 9
send them all perpetual	<b>health</b>	and prosperity. And I	12, 46/ 19
pray God send them	<b>health</b>	, but when they come	12, 46/ 26



little abroad, Cousin, yet	<b>hear</b>	I sometimes, when I	12, 195/ 13
blood, nor any word	<b>hear</b>	of thy name. Who	12, 208/ 10
thorns, till he might	<b>hear</b>	how they that sat	12, 213/ 16
thou wouldst not gladly	<b>hear</b>	." And in good faith	12, 217/ 17
they be content to	<b>hear</b>	the truth, let them	12, 218/ 9
well he shall never	<b>hear</b>	? Not very much, although	12, 232/ 6
never or but seldom	<b>hear</b>	any good counsel thereagainst	12, 240/ 19
thereagainst. And when they	<b>hear</b>	it, hearken it but	12, 240/ 19
ear, but also our	<b>hear</b>	thereto, and consider that	12, 240/ 23
fear me, when I	<b>hear</b>	once that urchin bitch	12, 295/ 6
as we should once	<b>hear</b>	these hell hounds, these	12, 295/ 18
against such persecutions, and	<b>hear</b>	reason, and let it	12, 296/ 21
midst outward. Some we	<b>hear</b>	in their deathbeds complain	12, 302/ 14
I now had not	<b>heard</b>	it of you, I	12, 5/ 20
yet when I now	<b>heard</b>	your lamentable words, laying	12, 9/ 6
I before have read,	<b>heard</b>	, or thought upon, that	12, 9/ 15
enough: for I have	<b>heard</b>	them tell them so	12, 44/ 17
was not with God	<b>heard</b>	at his pleasure, he	12, 62/ 19
counsel, that I have	<b>heard</b>	of you, do them	12, 77/ 23
came in here I	<b>heard</b>	of your folk, that	12, 78/ 4
verily, albeit I had	<b>heard</b>	before, that in respect	12, 78/ 6
I was (till I	<b>heard</b>	other word) lest you	12, 78/ 16
the sleep therewith broken,	<b>heard</b>	him tell on of	12, 84/ 12
such as I never	<b>heard</b>	happen any man else	12, 88/ 21
you should not have	<b>heard</b>	it of me neither	12, 88/ 26
ever since that I	<b>heard</b>	the manner of their	12, 93/ 23
people. And forsooth, I	<b>heard</b>	a religious man there	12, 93/ 28
of us thought we	<b>heard</b>	them ourselves also. But	12, 110/ 21
I trow, you have	<b>heard</b>	of her. VINCENT Yea	12, 114/ 16
Fox. But when he	<b>heard</b>	after by his confession	12, 116/ 18
her so? That word	<b>heard</b>	I her speak, but	12, 118/ 7
very sore sick, I	<b>heard</b>	his fellows that then	12, 121/ 7
therewith. Many have I	<b>heard</b>	of, and with some	12, 123/ 4
few. Have you never	<b>heard</b>	no furious body plainly	12, 124/ 27
some such have I	<b>heard</b>	of. ANTHONY This mind	12, 125/ 4
so stood (as I	<b>heard</b>	say) his good angel	12, 125/ 21
it. They said they	<b>heard</b>	her tongue babble in	12, 125/ 26
she said that she	<b>heard</b>	it not. VINCENT Forsooth	12, 125/ 29
story, whereof I never	<b>heard</b>	the like. ANTHONY Forsooth	12, 128/ 17
man hath read or	<b>heard</b>	of among faithful people	12, 141/ 4
other cause we never	<b>heard</b>	that ever he bade	12, 142/ 13
him. VINCENT I have	<b>heard</b>	some say, Uncle, that	12, 152/ 27
shrews say, that they	<b>heard</b>	such a Christian man	12, 191/ 20

marvelous good. But yet	<b>heard</b>	I once a right	12, 196/ 7
Cousin, that you have	<b>heard</b>	some man that would	12, 196/ 21
medicine that I have	<b>heard</b>	taught one for the	12, 197/ 23
of his possession, and	<b>heard</b>	him boast himself that	12, 207/ 30
than ever thou hast	<b>heard</b>	the names of. And	12, 208/ 7
but if you had	<b>heard</b>	it. VINCENT I heard	12, 216/ 15
heard it. VINCENT I	<b>heard</b>	it, Uncle, indeed, and	12, 216/ 17
he would fain have	<b>heard</b>	the truth, and in	12, 217/ 30
we did before we	<b>heard</b>	them. This manner of	12, 240/ 29
list, as though we	<b>heard</b>	him not, we reckon	12, 252/ 23
the door, nor never	<b>heard</b>	of other world abroad	12, 275/ 15
some straiter room, and	<b>heard</b>	them only called prisoners	12, 275/ 17
himself, as you have	<b>heard</b>	his promise already by	12, 278/ 26
which I have here	<b>heard</b>	of you, rather than	12, 280/ 21
not but you have	<b>heard</b>	of many by right	12, 281/ 19
soon as the harts	<b>heard</b>	, they to go both	12, 295/ 13
longer too. VINCENT I	<b>heard</b>	, Uncle, of late, where	12, 297/ 10
inevitable unto me: yet	<b>heard</b>	I late, as I	12, 297/ 12
that ever men have	<b>heard</b>	of, all that ever	12, 309/ 7
doubt but that God	<b>heareth</b>	him, and granteth him	12, 165/ 12
like as while he	<b>heareth</b>	one talking to him	12, 198/ 2
this is an heavy	<b>hearing</b>	, and likewise as we	12, 7/ 25
yet give him the	<b>hearing</b>	; but as soon as	12, 83/ 28
was, Uncle, a gracious	<b>hearing</b>	: but I marvel me	12, 177/ 2
which is an heavy	<b>hearing</b>	in mine ear) the	12, 195/ 3
was he satiate of	<b>hearing</b>	his own praise. So	12, 213/ 13
fault therein. At the	<b>hearing</b>	whereof, he swore in	12, 218/ 1
shall be, as with	<b>hearing</b>	what our Lord telleth	12, 306/ 28
in our ears by	<b>hearing</b>	, often in our mouths	12, 308/ 11
case, that men's minds	<b>hearken</b>	after novelties, and have	12, 192/ 15
when they hear it,	<b>hearken</b>	it but as though	12, 240/ 19
of the night, evermore	<b>hearkening</b>	when we should hear	12, 110/ 19
the eyes of our	<b>heart</b>	a fearful imagination of	12, 6/ 22
lay up in your	<b>heart</b>	as a treacle against	12, 9/ 12
it stood in our	<b>heart</b>	; whereas, with a very	12, 13/ 21
occasion inspired into man's	<b>heart</b>	by the goodness of	12, 16/ 28
help made hard his	<b>heart</b>	again. Many a man	12, 18/ 8
him, and enhance his	<b>heart</b>	up so high that	12, 29/ 2
the ship of his	<b>heart</b>	, and bear a low	12, 29/ 6
he have in his	<b>heart</b>	that where white is	12, 33/ 25
the water of his	<b>heart</b>	, and move him to	12, 45/ 20
that sticketh in the	<b>heart</b>	pass and exceed in	12, 50/ 23
secret grief in his	<b>heart</b>	?To such wretches as	12, 51/ 11

no heaviness to his	<b>heart</b>	? A man would ween	12, 54/ 16
to save them. His	<b>heart</b>	was, I dare say	12, 54/ 19
was it to his	<b>heart</b>	many a long day	12, 54/ 23
conceive what heaviness his	<b>heart</b>	had then? I would	12, 55/ 4
pincheth them by the	<b>heart</b>	, and of wickedness they	12, 60/ 20
and setteth his whole	<b>heart</b>	like a fool more	12, 61/ 19
of death pulled their	<b>heart</b>	from their play, and	12, 62/ 2
heartily, and setteth his	<b>heart</b>	full whole upon his	12, 65/ 20
and lack that strong	<b>heart</b>	and stomach that some	12, 66/ 1
lifting up of the	<b>heart</b>	alone, without any word	12, 66/ 3
the heaviness of his	<b>heart</b>	with fear of death	12, 67/ 5
drink comforteth well my	<b>heart</b>	. But comfort, Cousin, is	12, 68/ 12
take it in their	<b>heart</b>	of some good growing	12, 68/ 14
comfort unto a man's	<b>heart</b>	, in that it dischargeth	12, 69/ 6
stultorum ubi letitia" (The	<b>heart</b>	of wise men is	12, 69/ 17
heaviness is, and the	<b>heart</b>	of fools is there	12, 69/ 18
that the wise man's	<b>heart</b>	draweth thither as folk	12, 70/ 16
in sadness; and the	<b>heart</b>	of a fool is	12, 70/ 17
no riches, nor in	<b>heart</b>	setteth by neither nother	12, 71/ 26
liveth in a contrite	<b>heart</b>	and a life penitential	12, 71/ 27
or hath in his	<b>heart</b>	but very little good	12, 74/ 1
this with all mine	<b>heart</b>	, and will not fail	12, 74/ 3
them that have their	<b>heart</b>	in trouble): that his	12, 76/ 7
to God in his	<b>heart</b>	, and pray his friends	12, 76/ 11
this wretched world, mine	<b>heart</b>	is much in fear	12, 76/ 20
go to him, mine	<b>heart</b>	cannot give me but	12, 76/ 24
soul's health kindleth his	<b>heart</b>	and enflameth it thereto	12, 87/ 27
while he hath in	<b>heart</b>	also some great heaviness	12, 88/ 2
folly. Now, heaviness of	<b>heart</b>	and weeping for our	12, 93/ 18
non despicies" (A contrite	<b>heart</b>	and an humbled), that	12, 96/ 16
is to say, an	<b>heart</b>	broken, torn, and with	12, 96/ 17
contrition and sorrow in	<b>heart</b>	. What if a man	12, 96/ 29
weep, nor in his	<b>heart</b>	be sorry for his	12, 97/ 1
contrition and sorrow of	<b>heart</b>	be requisite of necessity	12, 97/ 13
sin sorroweth in his	<b>heart</b>	, be glad and rejoice	12, 98/ 1
and break our stony	<b>heart</b>	, or love should for	12, 98/ 10
shall have his hard	<b>heart</b>	after relent into tears	12, 98/ 20
a man for faint	<b>heart</b>	is afraid where he	12, 111/ 14
his tribulation for feeble	<b>heart</b>	first impatient, and afterward	12, 111/ 20
and then is his	<b>heart</b>	evermore in heaviness, unquiet	12, 113/ 21
for men of great	<b>heart</b>	and excellent hardy courage	12, 123/ 16
that of only faint	<b>heart</b>	and fear it cometh	12, 123/ 20
most strong, and their	<b>heart</b>	and courage most hardy	12, 124/ 5

I beshrew thy whoreson	<b>heart</b>	. " With that, likewise, as	12, 125/ 20
some yet whom their	<b>heart</b>	serveth them to make	12, 127/ 11
tell you, strength of	<b>heart</b>	and courage is there	12, 130/ 8
of himself, because his	<b>heart</b>	was too feeble to	12, 130/ 20
else oppressed by faint	<b>heart</b>	and fear, wherein a	12, 130/ 26
thereabout with heaviness of	<b>heart</b>	and thought and dullness	12, 145/ 23
instruments to set their	<b>heart</b>	on fire in wrath	12, 150/ 13
desperate dread into his	<b>heart</b>	. VINCENT I pray you	12, 151/ 11
the ear of his	<b>heart</b>	, "Thou fallest, thou fallest	12, 154/ 23
the ear of his	<b>heart</b>	unto him), that at	12, 154/ 26
and piercing through our	<b>heart</b>	, beareth us up in	12, 158/ 9
high, and the proud	<b>heart</b>	thereon) to have them	12, 159/ 21
he said in his	<b>heart</b>	he would, he was	12, 160/ 1
temptation. Whereby for faint	<b>heart</b>	, they leave off good	12, 161/ 14
to themselves) of humble	<b>heart</b>	and meekness, and serving	12, 161/ 16
immoderate fear and faint	<b>heart</b>	holy scripture forbiddeth, saying	12, 162/ 8
rovers, but in his	<b>heart</b>	be sorry to see	12, 162/ 21
think in his own	<b>heart</b>	every poor beggar his	12, 162/ 26
never so wound his	<b>heart</b>	that ever it shall	12, 164/ 9
and there open his	<b>heart</b>	, and by the mouth	12, 164/ 12
let him open his	<b>heart</b>	to God, and confess	12, 164/ 24
be well in the	<b>heart</b>	sprung up; the other	12, 166/ 25
them to set their	<b>heart</b>	thereupon, they be so	12, 170/ 3
you, set not your	<b>heart</b>	thereupon). And albeit that	12, 171/ 17
that they set their	<b>heart</b>	very sore thereon. VINCENT	12, 172/ 9
hath in his own	<b>heart</b>	and affection, that he	12, 174/ 31
so wrought in his	<b>heart</b>	within that whatsoever he	12, 176/ 24
that we should in	<b>heart</b>	have of these worldly	12, 181/ 22
and appoint in his	<b>heart</b>	before, that if he	12, 196/ 2
VINCENT Well fare your	<b>heart</b>	, good Uncle, for this	12, 196/ 6
it still in his	<b>heart</b>	, than for the confessing	12, 197/ 13
it out of their	<b>heart</b>	. VINCENT By my troth	12, 198/ 32
faith shining in their	<b>heart</b>	, and openly suffereth himself	12, 200/ 19
besides the grief of	<b>heart</b>	and heaviness in beholding	12, 204/ 4
man had in his	<b>heart</b>	so deep a desire	12, 204/ 29
woundeth us to the	<b>heart</b>	, and striketh our devotion	12, 205/ 7
could find in their	<b>heart</b>	to diminish their hoard	12, 210/ 21
cannot find in their	<b>heart</b>	to commend another man's	12, 219/ 2
many bear them in	<b>heart</b>	, falsely speak them full	12, 221/ 32
much more set their	<b>heart</b>	upon, than ever they	12, 222/ 27
with all your whole	<b>heart</b>	. And because that while	12, 230/ 31
always still in your	<b>heart</b>	, and are but in	12, 231/ 14
hath said in his	<b>heart</b>	, there is no God	12, 234/ 25

folk, but in the	<b>heart</b>	they let not to	12, 235/ 1
there enter into your	<b>heart</b>	, when you shall see	12, 236/ 25
toward God, neither in	<b>heart</b>	, nor tongue, as I	12, 237/ 27
treasure, there is thy	<b>heart</b>	too.) If we would	12, 240/ 2
hangeth in a man's	<b>heart</b>	a loathness to lack	12, 240/ 15
there is also thine	<b>heart</b>	). If we lay up	12, 241/ 13
is to have his	<b>heart</b>	in heaven. If thine	12, 241/ 16
in heaven. If thine	<b>heart</b>	were indeed out of	12, 241/ 17
fear that forceth mine	<b>heart</b>	to tremble. ANTHONY Neither	12, 245/ 15
of death in his	<b>heart</b>	, he should not thereby	12, 246/ 7
very shamefully cowardous of	<b>heart</b>	, and toward God in	12, 248/ 18
already, marvelously comforted mine	<b>heart</b>	. ANTHONY I am glad	12, 249/ 27
glad, Cousin, if your	<b>heart</b>	have taken comfort thereby	12, 249/ 29
to do, when the	<b>heart</b>	is before taken up	12, 250/ 14
to set my whole	<b>heart</b>	upon him, and long	12, 251/ 10
not but grieve his	<b>heart</b>	to be restrained by	12, 257/ 15
ANTHONY Well fare thine	<b>heart</b>	, good Cousin Vincent. There	12, 262/ 20
you say) therein, your	<b>heart</b>	hath in such horror	12, 274/ 3
the strength in our	<b>heart</b>	, so be we stronger	12, 282/ 18
house, find in their	<b>heart</b>	with their good will	12, 286/ 17
cheer and a glad	<b>heart</b>	, thinking yourself much honored	12, 289/ 23
and that for faint	<b>heart</b>	, joined with lack of	12, 293/ 18
it sink into our	<b>heart</b>	, and cast it not	12, 296/ 21
still nevertheless in his	<b>heart</b>	, a man may save	12, 297/ 19
either faithless in his	<b>heart</b>	too, or else wotteth	12, 298/ 24
swap them to the	<b>heart</b>	. The consideration of the	12, 302/ 18
down deep into his	<b>heart</b>	, and often bethink himself	12, 303/ 24
it shall abhor his	<b>heart</b>	once to think on	12, 307/ 23
horrible abomination in their	<b>heart</b>	at the remembrance of	12, 307/ 29
departed, pierced his holy	<b>heart</b>	with a sharp spear	12, 312/ 30
trouble out of your	<b>heart</b>	, and also pray that	12, 320/ 1
may teach him in	<b>heart</b>	, without whom, little availeth	12, 320/ 25
I beseech our Lord	<b>heartily</b>	for them, that when	12, 38/ 27
not hourly, but right	<b>heartily</b>	, and setteth his heart	12, 65/ 20
Uncle, I beseech you	<b>heartily</b>	, that if I for	12, 79/ 12
suffered for them, and	<b>heartily</b>	pray for grace that	12, 198/ 17
But I pray you	<b>heartily</b>	tell me the very	12, 217/ 29
that he spoke so	<b>heartily</b>	, that the other had	12, 217/ 30
to lift up their	<b>hearts</b>	and put them in	12, 3/ 16
the walls of our	<b>hearts</b>	against the great scourges	12, 5/ 24
so heavy at our	<b>hearts</b>	, while we wot not	12, 7/ 13
so may fulfill their	<b>hearts</b>	with spiritual joy, that	12, 34/ 28
that hang in their	<b>hearts</b>	, and especially if they	12, 60/ 14

this comfort find our	<b>hearts</b>	lighted, and thereby the	12, 76/ 16
non vestimenta" (Tear your	<b>hearts</b>	), he saith, (and not	12, 96/ 15
to lift up their	<b>hearts</b>	and call upon God	12, 112/ 3
it out of their	<b>hearts</b>	. Some, at the sudden	12, 150/ 17
a cross upon their	<b>hearts</b>	and bidding the devil	12, 155/ 7
arise thereof in the	<b>hearts</b>	of very good folk	12, 170/ 26
novelties, and have their	<b>hearts</b>	hanging upon a change	12, 192/ 16
the thinking thereon, their	<b>hearts</b>	agrise, and shrink in	12, 198/ 14
Holy Spirit into their	<b>hearts</b>	in reward of that	12, 198/ 28
For that setteth men's	<b>hearts</b>	upon high devices and	12, 224/ 19
shall find in their	<b>hearts</b>	so suddenly to forsake	12, 228/ 19
for, yet were their	<b>hearts</b>	inwardly in the deep	12, 228/ 25
said before, try men's	<b>hearts</b>	when it cometh, and	12, 238/ 7
to have in our	<b>hearts</b>	no more strength and	12, 240/ 27
the ground of our	<b>hearts</b>	, that they strangle, as	12, 241/ 3
God sown in our	<b>hearts</b>	may have room therein	12, 241/ 9
earth shall be our	<b>hearts</b>	. If we send our	12, 241/ 14
shall we have our	<b>hearts</b>	. And surely the greatest	12, 241/ 15
us then send our	<b>hearts</b>	hence thither, in such	12, 241/ 19
once done) find our	<b>hearts</b>	so conversant in heaven	12, 241/ 21
print them in our	<b>hearts</b>	, and will abide and	12, 244/ 13
for such things men's	<b>hearts</b>	hath such horror thereof	12, 256/ 5
painful wise, that men's	<b>hearts</b>	have with reason great	12, 263/ 24
painful wise, that our	<b>hearts</b>	(save that we consider	12, 271/ 10
little marvel though men's	<b>hearts</b>	grudge much thereagainst. ANTHONY	12, 276/ 4
hard handling (which our	<b>hearts</b>	most abhor) he had	12, 280/ 4
so cold, and our	<b>hearts</b>	so faint, that we	12, 281/ 7
cannot find in their	<b>hearts</b>	to forbear it, neither	12, 286/ 10
bawling upon us, our	<b>hearts</b>	should soon fall as	12, 295/ 19
all such shameful cowardous	<b>hearts</b>	, as to forsake our	12, 296/ 26
well conceive in our	<b>hearts</b>	the marvelous joys of	12, 305/ 17
little sipping that our	<b>hearts</b>	should have here now	12, 306/ 10
to conceive in our	<b>hearts</b>	such a fervent longing	12, 307/ 1
rehearsing, often in our	<b>hearts</b>	by meditation and thinking	12, 308/ 12
of which our carnal	<b>hearts</b>	hath so feeble and	12, 308/ 14
not audible, to men's	<b>hearts</b>	uncogitable, so far forth	12, 309/ 6
to inflame our key-cold	<b>hearts</b>	, and set them on	12, 313/ 4
knives cut a-two their	<b>heartstrings</b>	. Some cry out and	12, 302/ 15
God again also right	<b>hearty</b>	thanks therefor. And thus	12, 73/ 25
and give him humble	<b>hearty</b>	thanks therefor. There let	12, 164/ 28
that in the fervent	<b>heat</b>	of temptation or tribulation	12, 103/ 17
tribulation. In the fervent	<b>heat</b>	, I say therefore, of	12, 103/ 22
the man in that	<b>heat</b>	, and in every tribulation	12, 103/ 25

and the having of	<b>heat</b>	make a man hot	12, 206/ 11
foe, Christian man, or	<b>heathen</b>	; yet am I not	12, 182/ 8
any king Christian, or	<b>heathen</b>	, you may strike off	12, 208/ 13
every country Christian and	<b>heathen</b>	both, experience giveth us	12, 313/ 21
meditation of death, judgment,	<b>heaven</b>	and hell, whereof he	12, 4/ 12
be with him in	<b>heaven</b>	. Now where you take	12, 4/ 24
the joyful hope of	<b>heaven</b>	. Then compared I it	12, 8/ 29
at his hand in	<b>heaven</b>	. And for lack of	12, 10/ 24
the holy angels of	<b>heaven</b>	, shall breed in our	12, 13/ 17
merit of reward in	<b>heaven</b>	, and shall assign no	12, 33/ 5
is the kingdom of	<b>heaven</b>	). Here is an high	12, 34/ 26
have any reward in	<b>heaven</b>	, to be not only	12, 36/ 4
merit and reward in	<b>heaven</b>	: I verily trust, and	12, 36/ 7
for any reward in	<b>heaven</b>	, either for our patient	12, 37/ 17
man is rewardable in	<b>heaven</b>	of his own nature	12, 39/ 6
that men shall in	<b>heaven</b>	be rewarded for their	12, 39/ 23
between the height of	<b>heaven</b>	and the very depth	12, 41/ 28
shall come after in	<b>heaven</b>	. There is also a	12, 42/ 3
shall we have in	<b>heaven</b>	a merry laughing harvest	12, 42/ 7
their going home towards	<b>heaven</b>	sow their seeds with	12, 42/ 14
make merry. Now, if	<b>heaven</b>	serve but for Christ's	12, 43/ 14
he receiveth, and to	<b>heaven</b>	shall none come but	12, 43/ 18
we cannot) come to	<b>heaven</b>	but by many tribulations	12, 43/ 22
for all that have	<b>heaven</b>	after too; they do	12, 44/ 16
of their soul, of	<b>heaven</b>	and of hell that	12, 61/ 29
his holy Father in	<b>heaven</b>	. These prayers of his	12, 67/ 18
promised any reward in	<b>heaven</b>	, because the man took	12, 68/ 23
or reward else in	<b>heaven</b>	: and such comfort cometh	12, 68/ 27
wealth and felicity of	<b>heaven</b>	, than our conformity with	12, 74/ 15
our final reward in	<b>heaven</b>	, the thing by which	12, 75/ 20
man can get to	<b>heaven</b>	. Whoso these things thinketh	12, 75/ 24
then shall hope of	<b>heaven</b>	comfort our heaviness, and	12, 76/ 31
were to hear of	<b>heaven</b>	: whereas now, God help	12, 83/ 18
though to hear of	<b>heaven</b>	were an heavy burden	12, 83/ 20
of hell and of	<b>heaven</b>	. Now, while he preacheth	12, 83/ 27
to the joys of	<b>heaven</b>	, they be busking them	12, 83/ 29
a sermon, spoke of	<b>heaven</b>	and of heavenly things	12, 84/ 7
him tell on of	<b>heaven</b>	again. In what wise	12, 84/ 12
and hear talking of	<b>heaven</b>	, except he be now	12, 84/ 20
then between (as though	<b>heaven</b>	were heaviness) refreshed with	12, 84/ 21
in the delight of	<b>heaven</b>	, that in respect of	12, 84/ 28
the bethinking us of	<b>heaven</b>	in less than half	12, 85/ 2
maketh more feast in	<b>heaven</b>	at one that from	12, 90/ 24

in like state in	<b>heaven</b>	as he should have	12, 91/ 14
him as well for	<b>heaven</b>	, that cometh to work	12, 91/ 27
thing shall enter into	<b>heaven</b>	; cleansed shall it be	12, 98/ 14
easy a way to	<b>heaven</b>	, as to take no	12, 99/ 9
of the God of	<b>heaven</b>	). Who dwelleth now, good	12, 103/ 2
will the God of	<b>heaven</b>	gather the faithful trusting	12, 104/ 2
as God liveth in	<b>heaven</b>	? VINCENT Forsooth, and some	12, 125/ 2
he go straight to	<b>heaven</b>	. And then if it	12, 129/ 25
the glad hope of	<b>heaven</b>	, or as one that	12, 131/ 10
up with angels into	<b>heaven</b>	. For which is he	12, 134/ 17
both in despair of	<b>heaven</b>	through fear, and in	12, 146/ 6
right great reward in	<b>heaven</b>	: and the pain that	12, 153/ 28
when himself was in	<b>heaven</b>	, and began to fly	12, 159/ 27
the inestimable joys of	<b>heaven</b>	. And in the considering	12, 164/ 2
safeguard of God of	<b>heaven</b>	; and thou that art	12, 166/ 15
he might have bought	<b>heaven</b>	with less than the	12, 169/ 19
merit and reward in	<b>heaven</b>	, if he not only	12, 170/ 20
into the kingdom of	<b>heaven</b>	: yet he declared, that	12, 171/ 21
man cannot get into	<b>heaven</b>	of himself, yet God	12, 171/ 22
into the kingdom of	<b>heaven</b>	, saying: "Filioli, quam difficult	12, 171/ 26
dwell above those in	<b>heaven</b>	, that live here in	12, 175/ 12
earth, but also that	<b>heaven</b>	in some manner of	12, 175/ 13
buy in a manner	<b>heaven</b>	of them, where he	12, 175/ 16
that he may in	<b>heaven</b>	be far above the	12, 175/ 24
and yet come to	<b>heaven</b>	by God's grace well	12, 184/ 1
of God, get into	<b>heaven</b>	well enough. And now	12, 186/ 25
thing (save only for	<b>heaven</b>	) our prayer nor our	12, 193/ 22
be with God in	<b>heaven</b>	, to have the fruition	12, 204/ 30
in the desire of	<b>heaven</b>	that the sudden dread	12, 205/ 5
hide their treasure in	<b>heaven</b>	, and there lay it	12, 239/ 13
up your treasures in	<b>heaven</b>	, where neither the rust	12, 239/ 23
send our treasure into	<b>heaven</b>	, in heaven shall we	12, 241/ 14
treasure into heaven, in	<b>heaven</b>	shall we have our	12, 241/ 14
have his heart in	<b>heaven</b>	. If thine heart were	12, 241/ 16
this world and in	<b>heaven</b>	, all the kinds of	12, 241/ 17
hearts so conversant in	<b>heaven</b>	, with the glad consideration	12, 241/ 22
make us rich in	<b>heaven</b>	) he lived here in	12, 243/ 22
of the prison into	<b>heaven</b>	, and suffereth them not	12, 246/ 27
the holy company of	<b>heaven</b>	), rather, I say, than	12, 247/ 10
with great feast in	<b>heaven</b>	at God's board, while	12, 279/ 22
his inestimable bliss in	<b>heaven</b>	. "Cupio dissolui et esse	12, 284/ 18
send him straight to	<b>heaven</b>	. And some of these	12, 284/ 26
hence) hanced up in	<b>heaven</b>	, and be with God	12, 285/ 14

that God prepareth in	<b>heaven</b>	, and of his goodness	12, 286/ 18
show himself with the	<b>heaven</b>	open over his head	12, 289/ 7
the glorious company of	<b>heaven</b>	, which as perfectly stand	12, 290/ 7
before the Father of	<b>heaven</b>	and all his holy	12, 290/ 16
everlasting shame, both before	<b>heaven</b>	and hell, than for	12, 292/ 8
everlasting wealthy life in	<b>heaven</b>	, and avoiding of everlasting	12, 294/ 11
ere he come in	<b>heaven</b>	, full surely pay therefor	12, 300/ 15
of the joys of	<b>heaven</b>	should make us for	12, 305/ 1
of the joys of	<b>heaven</b>	, the pleasure whereof we	12, 305/ 7
full gloriously crowned in	<b>heaven</b>	, had they not first	12, 305/ 14
of hell, would toward	<b>heaven</b>	never have set foot	12, 305/ 15
the marvelous joys of	<b>heaven</b>	, as we conceive the	12, 305/ 17
and joyful hope of	<b>heaven</b>	. Howbeit if we would	12, 306/ 6
if we will) in	<b>heaven</b>	by the very full	12, 306/ 13
whole reward after in	<b>heaven</b>	, comforteth them here in	12, 306/ 26
we shall have in	<b>heaven</b>	, as where, "Fulgebunt iusti	12, 307/ 5
with the joys of	<b>heaven</b>	. When he shall, I	12, 308/ 3
of the bliss of	<b>heaven</b>	, but also that the	12, 308/ 26
of the joys of	<b>heaven</b>	: "Nec oculus non vidit	12, 309/ 3
world, the joys of	<b>heaven</b>	are by man's mouth	12, 309/ 5
where the joys of	<b>heaven</b>	be such, prepared for	12, 309/ 9
Jerusalem which descendeth from	<b>heaven</b>	from my God, and	12, 310/ 10
which he walked into	<b>heaven</b>	, himself showeth what way	12, 311/ 21
him, we shall in	<b>heaven</b>	everlastingly both live and	12, 314/ 4
for eternal honor in	<b>heaven</b>	and everlasting glory? The	12, 314/ 12
suffer the same for	<b>heaven</b>	and very glory? Would	12, 314/ 16
of eternal life in	<b>heaven</b>	, that we shall win	12, 314/ 20
Christ's death, hell and	<b>heaven</b>	, were likely to diminish	12, 314/ 29
joyously bring us to	<b>heaven</b>	by it. And then	12, 318/ 32
for the desire of	<b>heaven</b>	, though there were no	12, 319/ 15
of the joys of	<b>heaven</b>	, of which the Apostle	12, 319/ 20
either here, or in	<b>heaven</b>	! Amen! FINIS.	12, 320/ 28
too, all unto that	<b>heavenly</b>	end. And therefore, as	12, 10/ 29
comfort in hope of	<b>heavenly</b>	reward, above the virtues	12, 75/ 2
tale. Our affection toward	<b>heavenly</b>	joys waxeth wonderful cold	12, 83/ 23
of heaven and of	<b>heavenly</b>	things so celestially, that	12, 84/ 7
an wholesome heaviness and	<b>heavenly</b>	gladness too, especially if	12, 98/ 21
covering of his own	<b>heavenly</b>	wings. And of this	12, 104/ 4
we sit under his	<b>heavenly</b>	feathers, the Prophet saith	12, 105/ 2
the covering of his	<b>heavenly</b>	wings, with great exultation	12, 105/ 6
a pavise of his	<b>heavenly</b>	defense, that of the	12, 165/ 16
we shall be with	<b>heavenly</b>	substance everlastingly recompensed of	12, 244/ 20
faith, God with his	<b>heavenly</b>	company beholdeth his whole	12, 289/ 8

the winning of the	<b>heavenly</b>	joys, than for the	12, 305/ 22
the desire, expectation, and	<b>heavenly</b>	hope thereof, shall more	12, 306/ 17
and shall of those	<b>heavenly</b>	joys, which he set	12, 308/ 4
and great those spiritual	<b>heavenly</b>	joys are, of which	12, 308/ 14
appear how far these	<b>heavenly</b>	joys shall surmount above	12, 310/ 14
shall serve us to	<b>heavenward</b>	. But as for all	12, 21/ 11
is aught worth to	<b>heavenward</b>	without faith, and that	12, 39/ 4
that were ravished unto	<b>heavenward</b>	with the wonder of	12, 215/ 29
departing from you so	<b>heavily</b>	, as of him of	12, 4/ 25
some other look more	<b>heavily</b>	for the pity of	12, 215/ 17
Herod and Herodias full	<b>heavily</b>	sit in hell burning	12, 279/ 23
Uncle, what heaps of	<b>heaviness</b>	hath of late fallen	12, 6/ 15
of the body or	<b>heaviness</b>	of the mind. Now	12, 10/ 7
nor with occasions of	<b>heaviness</b>	offered and given unto	12, 10/ 11
are in tribulation and	<b>heaviness</b>	. One sort, that will	12, 14/ 16
this comfortless kind of	<b>heaviness</b>	in tribulation is the	12, 14/ 22
And this kind of	<b>heaviness</b>	in tribulation is even	12, 15/ 2
may far surmount the	<b>heaviness</b>	and the grief of	12, 35/ 1
cause of fear and	<b>heaviness</b>	that continueth always still	12, 40/ 18
mind by contrition and	<b>heaviness</b>	for his sin and	12, 52/ 29
the five cities no	<b>heaviness</b>	to his heart? A	12, 54/ 16
himself can conceive what	<b>heaviness</b>	his heart had then	12, 55/ 4
is sore grieved with	<b>heaviness</b>	and pain: besides this	12, 65/ 3
and help of his	<b>heaviness</b>	. But when men are	12, 65/ 21
his agony, when the	<b>heaviness</b>	of his heart with	12, 67/ 5
in that house of	<b>heaviness</b>	is a man put	12, 69/ 14
men is there as	<b>heaviness</b>	is, and the heart	12, 69/ 18
in the house of	<b>heaviness</b>	, than to be at	12, 70/ 15
is taken up with	<b>heaviness</b>	). And our Savior saith	12, 70/ 21
of heaven comfort our	<b>heaviness</b>	, and out of our	12, 76/ 31
commenced of sorrow and	<b>heaviness</b>	, yet was the thing	12, 79/ 2
that men should in	<b>heaviness</b>	give the sorry man	12, 82/ 17
as though heaven were	<b>heaviness</b>	) refreshed with a foolish	12, 84/ 21
heart also some great	<b>heaviness</b>	for his sin, yet	12, 88/ 3
to wit, in fruitful	<b>heaviness</b>	and penance for his	12, 90/ 17
the other side, that	<b>heaviness</b>	for our sins we	12, 92/ 26
for superstitious folly. Now,	<b>heaviness</b>	of heart and weeping	12, 93/ 18
mislike the sorrow and	<b>heaviness</b>	and displeasure of mind	12, 96/ 13
and with tribulation of	<b>heaviness</b>	for his sins laid	12, 96/ 18
soul in an wholesome	<b>heaviness</b>	and heavenly gladness too	12, 98/ 21
his heart evermore in	<b>heaviness</b>	, unquiet, and in fear	12, 113/ 21
and go thereabout with	<b>heaviness</b>	of heart and thought	12, 145/ 23
grief of heart and	<b>heaviness</b>	in beholding good men	12, 204/ 4

what an heap of	<b>heaviness</b>	will there enter into	12, 236/ 24
then shall be most	<b>heaviness</b>	of all) when you	12, 236/ 28
of perils lie so	<b>heavy</b>	at our hearts, while	12, 7/ 13
Cousin, this is an	<b>heavy</b>	hearing, and likewise as	12, 7/ 25
face the heap of	<b>heavy</b>	sorrowful tribulation, that beside	12, 9/ 7
estis vos" (Burdenous and	<b>heavy</b>	comforters be you). Nay	12, 32/ 13
it is a right	<b>heavy</b>	thing to see such	12, 37/ 25
and fear of his	<b>heavy</b>	judgment. Then the devil	12, 61/ 10
the mind, against an	<b>heavy</b>	discomfortable dullness. Now whereas	12, 69/ 23
of heaven were an	<b>heavy</b>	burden, they must refresh	12, 83/ 21
that is contrite and	<b>heavy</b>	for his sin, shall	12, 90/ 12
cannot be sorry and	<b>heavy</b>	for his sin that	12, 97/ 8
and joyful, or dumpish,	<b>heavy</b>	, and sad: and whether	12, 131/ 9
it hath yet an	<b>heavy</b>	iron head. And therefore	12, 158/ 17
hear (which is an	<b>heavy</b>	hearing in mine ear	12, 195/ 3
no manner of new	<b>heavy</b>	cheer or countenance for	12, 215/ 20
other a much more	<b>heavy</b>	before, and therefore to	12, 215/ 21
the troublous affection of	<b>heavy</b>	sorrowful fear: let us	12, 250/ 15
captivity is a marvelous	<b>heavy</b>	thing, namely when they	12, 250/ 23
think we bear an	<b>heavy</b>	burden of our servile	12, 252/ 13
purpose to put such	<b>heavy</b>	things out of our	12, 304/ 24
Paul saith to the	<b>Hebrews</b>	, that God those that	12, 42/ 29
into a fair long	<b>hedge</b>	, standing even stone still	12, 110/ 26
when he took no	<b>heed</b>	, he was taken with	12, 63/ 5
old woman that took	<b>heed</b>	to her children, they	12, 114/ 15
he took so great	<b>heed</b>	unto every suspicious token	12, 121/ 11
begin to take good	<b>heed</b>	to keep him well	12, 148/ 8
Lord's sake take good	<b>heed</b>	, Uncle, that you forbear	12, 166/ 3
took I so little	<b>heed</b>	of, that I never	12, 219/ 20
is thrust in the	<b>heel</b>	. Now, Cousin, if tribulation	12, 50/ 24
so spread up in	<b>height</b>	, that the birds, that	12, 13/ 16
is distance between the	<b>height</b>	of heaven and the	12, 41/ 28
a man for his	<b>heinous</b>	crime; or else is	12, 24/ 6
rich glutton no great	<b>heinous</b>	crime, but the taking	12, 56/ 2
that himself and his	<b>heirs</b>	perpetually might else enjoy	12, 203/ 26
a month's space had	<b>held</b>	you, you were a	12, 78/ 7
die for cold. So	<b>held</b>	he still his hunger	12, 117/ 23
of conscience withdrew and	<b>held</b>	him back, because he	12, 118/ 21
of his breast, and	<b>held</b>	up both his hands	12, 216/ 2
be said nay, and	<b>held</b>	fast, where that beggar	12, 260/ 9
death, judgment, heaven and	<b>hell</b>	, whereof he should beset	12, 4/ 12
upon the pains of	<b>hell</b>	. And after, I bethought	12, 8/ 27
the fearful dread of	<b>hell</b>	. And therein casting in	12, 8/ 30

but ever punished in	<b>hell</b>	), yet in this world	12, 17/ 18
therefor peradventure forever in	<b>hell</b>	. For many there are	12, 26/ 2
passion, cast sin, and	<b>hell</b>	, and purgatory, and all	12, 32/ 15
God keepeth us from	<b>hell</b>	; and serveth for the	12, 35/ 22
For likewise as in	<b>hell</b>	pain serveth only for	12, 36/ 9
God keep them from	<b>hell</b>	. And as for the	12, 38/ 29
the very depth of	<b>hell</b>	. For as our Savior	12, 41/ 29
be painfully buried in	<b>hell</b>	. Saint Paul saith to	12, 42/ 28
despair with imagination of	<b>hell</b>	, and suffereth him not	12, 61/ 11
of heaven and of	<b>hell</b>	that irked them to	12, 61/ 29
cold. If dread of	<b>hell</b>	were as far gone	12, 83/ 24
the preacher speaketh of	<b>hell</b>	and of heaven. Now	12, 83/ 26
of the pains of	<b>hell</b>	, still they stand and	12, 83/ 27
the damned souls in	<b>hell</b>	. This fault of pusillanimity	12, 111/ 23
lie as long in	<b>hell</b>	as God liveth in	12, 125/ 2
all the devils in	<b>hell</b>	so strong to invade	12, 153/ 15
all the devils in	<b>hell</b>	can never drive him	12, 154/ 13
spent, passed hence into	<b>hell</b>	: "Quid profuit nobis superbia	12, 158/ 24
when they lay in	<b>hell</b>	. Here shall you, good	12, 159/ 10
the very pit of	<b>hell</b>	. There is set the	12, 159/ 22
the deep dungeon of	<b>hell</b>	. Now may it peradventure	12, 160/ 4
the fearful pains of	<b>hell</b>	, and the inestimable joys	12, 164/ 2
of this maze is	<b>hell</b>	, and into that place	12, 167/ 27
down they descend into	<b>hell</b>	). Of the covetous men	12, 168/ 6
God give you not	<b>hell</b>	, he shall do you	12, 169/ 5
that now lie in	<b>hell</b>	for their wretched living	12, 169/ 8
many a man buyeth	<b>hell</b>	here with so much	12, 169/ 18
all the devils in	<b>hell</b>	with all the wrestling	12, 198/ 31
of the devil of	<b>hell</b>	, there to tarry in	12, 237/ 2
the everlasting fire of	<b>hell</b>	, whereof there is not	12, 237/ 8
into the prison of	<b>hell</b>	, and that can we	12, 279/ 5
full heavily sit in	<b>hell</b>	burning both twain, and	12, 279/ 23
the foul fire of	<b>hell</b>	about them. For into	12, 286/ 23
both before heaven and	<b>hell</b>	, than for fear of	12, 292/ 8
everlasting painful death in	<b>hell</b>	? VINCENT By my troth	12, 294/ 12
should once hear these	<b>hell</b>	hounds, these Turks come	12, 295/ 18
shorter here, than in	<b>hell</b>	the sorer, and so	12, 297/ 8
of the pains of	<b>hell</b>	, in which we fall	12, 302/ 19
into the pain of	<b>hell</b>	an hundred thousand times	12, 304/ 2
on these pains of	<b>hell</b>	, as we be very	12, 304/ 23
of the pains of	<b>hell</b>	. I would rather put	12, 305/ 7
all the pains in	<b>hell</b>	. But surely God in	12, 305/ 9
in that he provided	<b>hell</b>	. For I suppose very	12, 305/ 12

first been afraid of	<b>hell</b>	, would toward heaven never	12, 305/ 15
the fearful pains of	<b>hell</b>	(howbeit sufficiently we can	12, 305/ 18
dread and terror of	<b>hell</b>	, than affections spiritual imprinted	12, 306/ 4
damned wretches have in	<b>hell</b>	. Wherefore in the meantime	12, 306/ 21
us, the consideration of	<b>hell</b>	that we should fall	12, 314/ 19
other things, Christ's death,	<b>hell</b>	and heaven, were likely	12, 314/ 29
devils rise out of	<b>hell</b>	and show themselves in	12, 315/ 14
hellhounds should screech, lay	<b>hell</b>	open on every side	12, 315/ 16
his prisoners ever in	<b>hell</b>	. If he put in	12, 317/ 11
though there were no	<b>hell</b>	. But to fear, while	12, 319/ 15
if we would remember	<b>hell</b>	pain on the other	12, 319/ 16
hideous howling that those	<b>hellhounds</b>	should screech, lay hell	12, 315/ 16
he would lay the	<b>helm</b>	of his axe about	12, 125/ 12
all whom your good	<b>help</b>	and comfort and counsel	12, 4/ 3
have had here before	<b>help</b>	and comfort; would God	12, 4/ 26
to wit, the gracious	<b>help</b>	and aid of God	12, 10/ 27
may please him to	<b>help</b>	and increase it. And	12, 13/ 2
believe, good Lord, but	<b>help</b>	thou the lack of	12, 13/ 4
worldly vanities, to get	<b>help</b>	and comfort by them	12, 15/ 10
cry to him for	<b>help</b>	, and then sent he	12, 18/ 2
his profit, and his	<b>help</b>	again cause of his	12, 18/ 7
to God, and his	<b>help</b>	made hard his heart	12, 18/ 8
the seeking of God's	<b>help</b>	. And therefore is, I	12, 18/ 13
unto the attaining thereof	<b>help</b>	to pray for him	12, 19/ 4
desire good folk to	<b>help</b>	him to pray therefor	12, 19/ 5
Church. And toward our	<b>help</b>	in some of these	12, 20/ 22
in tribulation desire this	<b>help</b>	and comfort, and let	12, 21/ 24
request, but that the	<b>help</b>	of God's grace in	12, 22/ 19
Passion, I mean, without	<b>help</b>	of which no pain	12, 33/ 1
this shall not only	<b>help</b>	us here to strengthen	12, 38/ 14
him another tale, and	<b>help</b>	to bear him and	12, 45/ 22
sorrow, but also to	<b>help</b>	thereto themselves. And when	12, 46/ 25
them not up. For	<b>help</b>	ourselves as well as	12, 58/ 1
pray unto him for	<b>help</b>	. And therefore, when Saint	12, 58/ 15
processions God giveth gracious	<b>help</b>	. And many a man	12, 58/ 23
rather run and seek	<b>help</b>	at any other hand	12, 59/ 14
to their flesh for	<b>help</b>	, and labor to shake	12, 60/ 21
for their ease and	<b>help</b>	otherwise, to the flesh	12, 63/ 19
longeth for ease and	<b>help</b>	of his heaviness. But	12, 65/ 21
God, and seek for	<b>help</b>	of him, submitting his	12, 76/ 9
heaven: whereas now, God	<b>help</b>	us! our wretchedness is	12, 83/ 19
it, but I cannot	<b>help</b>	it. Howbeit, let us	12, 84/ 23
will I with God's	<b>help</b>	, seem I never so	12, 86/ 5

Whoso dwelleth in the	<b>help</b>	of the highest God	12, 102/ 27
good Cousin, in the	<b>help</b>	of the high God	12, 103/ 2
and confidence of God's	<b>help</b>	, and neither for lack	12, 103/ 4
and trust in his	<b>help</b>	falleth desperate of all	12, 103/ 5
falleth desperate of all	<b>help</b>	, nor departeth from the	12, 103/ 5
the hope of his	<b>help</b>	to seek himself help	12, 103/ 6
help to seek himself	<b>help</b>	(as I told you	12, 103/ 6
hope dwelleth in God's	<b>help</b>	, and hangeth always thereupon	12, 103/ 8
thou hast in his	<b>help</b>	, he will take thee	12, 103/ 31
the trust of his	<b>help</b>	; so will he truly	12, 106/ 6
the hope of God's	<b>help</b>	, shall so be clipped	12, 107/ 14
the hope of God's	<b>help</b>	), the lions' whelps shall	12, 108/ 18
the hope of God's	<b>help</b>	, the pavise of his	12, 111/ 6
the trust of God's	<b>help</b>	) he were well able	12, 111/ 25
good hope of his	<b>help</b>	, and then shall the	12, 112/ 12
disease, have used his	<b>help</b>	before any other man	12, 121/ 8
sure hope of his	<b>help</b>	. And then shall he	12, 121/ 22
give her toward her	<b>help</b>	, it must have been	12, 129/ 2
he, whom he would	<b>help</b>	, should abhor him and	12, 135/ 13
that might hap to	<b>help</b>	him with which the	12, 143/ 27
Indeed, Uncle, if this	<b>help</b>	him not, then will	12, 144/ 24
not, then will nothing	<b>help</b>	him, I trow. ANTHONY	12, 144/ 24
their mind, that without	<b>help</b>	of God they can	12, 150/ 16
ANTHONY Surely methinketh his	<b>help</b>	standeth in two things	12, 151/ 16
in the invocation of	<b>help</b>	. Resist must a man	12, 154/ 2
is by invocation of	<b>help</b>	unto God both praying	12, 155/ 15
faithful hope of God's	<b>help</b>	, shall have the truth	12, 156/ 30
many of us, God	<b>help</b>	us! For in the	12, 158/ 7
mistrusting the aid and	<b>help</b>	of God in holding	12, 161/ 12
mistrust of God's gracious	<b>help</b>	, which immoderate fear and	12, 162/ 7
all that he may,	<b>help</b>	that mercy be had	12, 162/ 24
his gracious aid and	<b>help</b>	, to strengthen his infirmity	12, 165/ 7
faithful trust of God's	<b>help</b>	, he shall well use	12, 165/ 14
faithful hope of God's	<b>help</b>	, he shall abide in	12, 166/ 14
further advantage after. So	<b>help</b>	me God, and none	12, 169/ 17
misery, through the good	<b>help</b>	of God's grace beginning	12, 169/ 29
should have in God's	<b>help</b>	. And as for those	12, 170/ 17
default where we might	<b>help</b>	them, we kill them	12, 172/ 19
that but if we	<b>help</b>	him ourselves, the person	12, 182/ 4
able to labor and	<b>help</b>	themselves; for this were	12, 182/ 24
that but if I	<b>help</b>	the poor folk shall	12, 183/ 31
faithful hope of God's	<b>help</b>	. And then shall the	12, 186/ 19
our quarter here to	<b>help</b>	us in this behalf	12, 195/ 19

both appoint with God's	<b>help</b>	in their own mind	12, 195/ 30
fall, then, (with God's	<b>help</b>	), so we would. And	12, 198/ 11
faithful hope of his	<b>help</b>	with a pavise, "Ab	12, 200/ 28
our merit with God's	<b>help</b>	in the life after	12, 209/ 24
outrageous, and by the	<b>help</b>	of false flatteries puff	12, 224/ 21
and trusting upon God's	<b>help</b>	, without which, much more	12, 242/ 21
that he had (to	<b>help</b>	him out of danger	12, 243/ 10
the hope of his	<b>help</b>	: his truth shall (as	12, 244/ 14
God shall I trust	<b>help</b>	me to keep this	12, 245/ 8
we will with his	<b>help</b>	(how loath soever we	12, 247/ 7
we would with his	<b>help</b>	endure and sustain for	12, 247/ 11
to call for his	<b>help</b>	, his truth shall, as	12, 248/ 1
good hope in the	<b>help</b>	of God's grace, have	12, 248/ 30
I would with the	<b>help</b>	of grace never shrink	12, 280/ 22
motions, with aid and	<b>help</b>	of his grace, toward	12, 282/ 12
whom no comfort can	<b>help</b>	, but counsel only to	12, 287/ 23
it hath much less	<b>help</b>	to take hold of	12, 293/ 11
salvation, I think without	<b>help</b>	of grace, men's reasoning	12, 296/ 10
I could, but rather	<b>help</b>	to pray therefor, but	12, 299/ 12
withdrawing from them, with	<b>help</b>	of prayer through the	12, 306/ 8
sure hope in the	<b>help</b>	of God, and I	12, 316/ 1
good. Of whose gracious	<b>help</b>	wherefore should we so	12, 316/ 8
martyrs by his holy	<b>help</b>	suffered as much before	12, 316/ 11
all stood in the	<b>help</b>	of God, and that	12, 316/ 16
themselves, and with God's	<b>help</b>	the feeblest of them	12, 316/ 18
whole trust in his	<b>help</b>	, without any trust in	12, 316/ 20
desire martyrdom) but desiring	<b>help</b>	and strength of God	12, 316/ 24
ever call for his	<b>help</b>	, such as himself list	12, 318/ 29
such a frantic fantasy	<b>helped</b>	her husband. To whom	12, 143/ 28
as except it were	<b>helped</b>	with hot medicines were	12, 147/ 26
a certain disease that	<b>helped</b>	him. The selfsame man	12, 173/ 10
foundation of faith, and	<b>helped</b>	also forward with aid	12, 293/ 28
stick; but then that	<b>helpeth</b>	him not, for that	12, 15/ 13
it, a thing that	<b>helpeth</b>	to purge our sins	12, 75/ 16
God assisteth him and	<b>helpeth</b>	him, and may make	12, 153/ 23
fall, then with the	<b>helping</b>	hand of his merciful	12, 165/ 10
and be busy in	<b>helping</b>	her sister Martha to	12, 185/ 13
for poor Lazarus, in	<b>helping</b>	him patiently to die	12, 319/ 2
protection, that as the	<b>hen</b>	, to keep her young	12, 103/ 32
sons together, as the	<b>hen</b>	gathereth her chickens under	12, 104/ 12
often like a loving	<b>hen</b>	he clucketh home unto	12, 104/ 17
fables, which had an	<b>hen</b>	that laid her every	12, 181/ 1
therefore she killed her	<b>hen</b>	, and found but one	12, 181/ 3

now likely to depart	<b>hence</b>	ere long. But that	12, 3/ 26
God's will to be	<b>hence</b>	, and long to be	12, 4/ 23
whensoever God take me	<b>hence</b>	, to reckon yourself then	12, 4/ 28
away the people far	<b>hence</b>	from home, and there	12, 6/ 26
if we were taken	<b>hence</b>	and carried into Turkey	12, 7/ 12
God shall call you	<b>hence</b>	. ANTHONY Ah! my good	12, 7/ 23
since we shall come	<b>hence</b>	so void of all	12, 36/ 3
he send for us	<b>hence</b>	. Now can we not	12, 57/ 21
this world, and walk	<b>hence</b>	alone, he wotteth not	12, 59/ 24
God will we shall	<b>hence</b>	, then doth he much	12, 76/ 18
that so spent, passed	<b>hence</b>	into hell: "Quid profuit	12, 158/ 24
and his bare going	<b>hence</b>	again, but also upon	12, 163/ 29
he be both departed	<b>hence</b>	, the beggar may be	12, 164/ 4
mercy keep those wretches	<b>hence</b>	! For by my troth	12, 191/ 26
was there not yet	<b>hence</b>	upon twenty years, the	12, 206/ 19
therefore go get thee	<b>hence</b>	out of my country	12, 232/ 22
then send our hearts	<b>hence</b>	thither, in such manner	12, 241/ 19
(thither our worldly substance)	<b>hence</b>	. And let us never	12, 241/ 20
whether they carry me	<b>hence</b>	or leave me here	12, 251/ 11
my being far from	<b>hence</b>	be very grievous to	12, 251/ 26
alone, let to depart	<b>hence</b>	with good will in	12, 284/ 23
soon as they be	<b>hence</b>	) hanced up in heaven	12, 285/ 14
man whom it fetcheth	<b>hence</b>	by force against his	12, 301/ 24
of sore tribulation. And	<b>herein</b>	shall I be glad	12, 9/ 13
Uncle, all your answers	<b>herein</b>	; but one doubt yet	12, 64/ 4
us his pleasure. And	<b>hereof</b>	it cometh, lo, that	12, 272/ 28
also some so obstinate	<b>heretics</b>	that endure wittingly painful	12, 314/ 13
well, in prison, while	<b>Herod</b>	and Herodias sat full	12, 279/ 19
at God's board, while	<b>Herod</b>	and Herodias full heavily	12, 279/ 22
from Pilate to King	<b>Herod</b>	: prisoner from Herod unto	12, 280/ 1
King Herod: prisoner from	<b>Herod</b>	unto Pilate again. And	12, 280/ 1
prison, while Herod and	<b>Herodias</b>	sat full merry at	12, 279/ 19
and the daughter of	<b>Herodias</b>	delighted them with her	12, 279/ 20
board, while Herod and	<b>Herodias</b>	full heavily sit in	12, 279/ 22
was a carpenter) stood	<b>hewing</b>	with his chip-axe upon	12, 125/ 10
me, Domine" (From mine	<b>hid</b>	sins cleanse thou me	12, 226/ 22
thought that they had	<b>hid</b>	their money safe and	12, 238/ 17
too, but they have	<b>hid</b>	their goods foolishly, in	12, 238/ 23
where they should have	<b>hid</b>	it to have it	12, 239/ 3
money that he hath	<b>hid</b>	. And I doubt not	12, 281/ 18
give manna secret and	<b>hid</b>	. And I will give	12, 309/ 21
thou hast done and	<b>hide</b>	it not); he confessed	12, 26/ 19
in a pot, and	<b>hide</b>	it in the ground	12, 210/ 25

should in no wise	<b>hide</b>	their treasure in the	12, 239/ 7
Why where should they	<b>hide</b>	it then, said he	12, 239/ 10
he counseled them to	<b>hide</b>	their treasure in heaven	12, 239/ 13
face: in all these	<b>hideous</b>	pains, in all their	12, 67/ 14
them, and with that	<b>hideous</b>	howling that those hellhounds	12, 315/ 15
said in this wise: "	<b>Hierusalem</b>	, Hierusalem, quae occidis prophetas	12, 104/ 7
in this wise: "Hierusalem,	<b>Hierusalem</b>	, quae occidis prophetas, et	12, 104/ 7
strength and power, his	<b>high</b>	malice and hatred, and	12, 6/ 24
we fetch from that	<b>high</b>	, great and excellent physician	12, 11/ 16
for him hath the	<b>high</b>	God ordained for thy	12, 11/ 22
let us require the	<b>high</b>	physician, our blessed Savior	12, 11/ 24
is even a mischievous	<b>high</b>	branch of the mortal	12, 15/ 3
world, in which his	<b>high</b>	mercy giveth men space	12, 17/ 19
comfort unto his own	<b>high</b>	pleasure; which, when we	12, 21/ 25
that like as his	<b>high</b>	wisdom better seeth what	12, 21/ 26
own punishment, after his	<b>high</b>	pride conceived in the	12, 21/ 31
his heart up so	<b>high</b>	that grace should fall	12, 29/ 2
himself confess, that the	<b>high</b>	revelation that God had	12, 29/ 22
enhanced him into such	<b>high</b>	pride that he might	12, 29/ 23
heaven). Here is an	<b>high</b>	comfort, lo, for them	12, 34/ 26
God shall of his	<b>high</b>	bounty grant us our	12, 36/ 8
such rate as his	<b>high</b>	goodness and wisdom shall	12, 36/ 30
list to set so	<b>high</b>	a price upon so	12, 39/ 7
the faith, shall have	<b>high</b>	reward, not for his	12, 40/ 7
the cause of the	<b>high</b>	comfort in the third	12, 40/ 9
which abuse this great	<b>high</b>	goodness of his, whom	12, 59/ 9
the help of the	<b>high</b>	God? Surely he that	12, 103/ 2
all her life an	<b>high</b>	proud mind and a	12, 127/ 15
of fear, but of	<b>high</b>	malice and pride. But	12, 128/ 26
brought into such an	<b>high</b>	spiritual pride, that in	12, 129/ 20
of St. Peter, whose	<b>high</b>	bold courage took a	12, 146/ 25
man going over an	<b>high</b>	bridge, waxeth so afeard	12, 154/ 15
of the devil, this	<b>high</b>	spirit of pride, shot	12, 158/ 8
fly it never so	<b>high</b>	in the clouds, and	12, 158/ 15
it carrieth up so	<b>high</b>	, never so joyful thereof	12, 158/ 16
fly it never so	<b>high</b>	, down must it needs	12, 158/ 18
shoot up a cope	<b>high</b>	, to see how high	12, 159/ 17
high, to see how	<b>high</b>	their arrow can fly	12, 159/ 18
this arrow never so	<b>high</b>	, and the proud heart	12, 159/ 20
fly up a cope	<b>high</b>	with that lusty light	12, 159/ 27
fly up half so	<b>high</b>	, as he said in	12, 160/ 1
unhappy mischief, arrogant manner,	<b>high</b>	sullen solemn port, overlooking	12, 160/ 29
move men to such	<b>high</b>	point of presumption, as	12, 161/ 6

dissimulating himself and his	<b>high</b>	mortal malice, that a	12, 200/ 15
them that have an	<b>high</b>	light of faith shining	12, 200/ 18
as they rise up	<b>high</b>	, so fall they down	12, 222/ 16
for which, as an	<b>high</b>	worldly commodity, men should	12, 223/ 2
setteth men's hearts upon	<b>high</b>	devices and desires of	12, 224/ 19
bestow them unto his	<b>high</b>	pleasure better. For though	12, 227/ 24
and spring up so	<b>high</b>	in the ground of	12, 241/ 2
restrained us by his	<b>high</b>	commandment, and so many	12, 252/ 20
sake, according to his	<b>high</b>	commandment by the mouth	12, 254/ 18
brought through the broad	<b>high</b>	street of a great	12, 289/ 11
brach. This is an	<b>high</b>	point in a low	12, 295/ 25
the waves rose very	<b>high</b>	, and he came never	12, 301/ 10
measure in sublimitate on	<b>high</b>	, we beholding not those	12, 311/ 12
the Trinity in his	<b>high</b>	marvelous majesty, our Savior	12, 315/ 22
it seemeth a proud	<b>high</b>	mind to desire martyrdom	12, 316/ 23
in tribulation is the	<b>highest</b>	kind of the deadly	12, 14/ 23
the help of the	<b>highest</b>	God, he shall abide	12, 103/ 1
shot up into the	<b>highest</b>	, ere we be well	12, 158/ 2
be like unto the	<b>Highest</b>	): long ere he could	12, 160/ 1
much. For let the	<b>highest</b>	look on the most	12, 163/ 18
the lowest unto the	<b>highest</b>	in good order, as	12, 213/ 29
game: he that sat	<b>highest</b>	, and was to speak	12, 214/ 19
that in scripture is	<b>highly</b>	commended and praised, a	12, 75/ 13
sister, as he that	<b>highly</b>	rejoiced in her virtue	12, 80/ 6
called upon it, how	<b>highly</b>	God took him into	12, 146/ 27
for our suffering so	<b>highly</b>	reward us with everlasting	12, 313/ 25
or in the common	<b>highway</b>	, where they may walk	12, 260/ 21
to remove a little	<b>hillock</b>	. And, therefore, as for	12, 13/ 23
for his own meat	<b>hinder</b>	any other beast. For	12, 117/ 28
eating of it peradventure	<b>hinder</b>	another. And thus stood	12, 117/ 30
hath not a little	<b>hindered</b>	you. An answer to	12, 56/ 12
beast any harm or	<b>hindrance</b>	, and then eat his	12, 115/ 23
do in a manner	<b>hire</b>	to flatter them; and	12, 212/ 25
a man's life, and	<b>hireth</b>	him as well for	12, 91/ 26
would serve), as he	<b>hireth</b>	him that cometh in	12, 92/ 2
these tidings have come	<b>hither</b>	so brim of the	12, 6/ 19
Then send his people	<b>hither</b>	and his false faith	12, 6/ 30
upon his bare coming	<b>hither</b>	, and his bare going	12, 163/ 29
his voyage shall be	<b>hither</b>	. Howbeit, he that wrote	12, 188/ 12
they hap to come	<b>hither</b>	, methink I see many	12, 191/ 27
minds giveth them, that	<b>hither</b>	in shall he come	12, 194/ 25
God, so cometh he	<b>hither</b>	by the providence of	12, 266/ 5
no man nor woman	<b>hither</b>	into the earth, but	12, 266/ 10

before, and lay tossed	<b>hither</b>	and thither, the poor	12, 301/ 11
time since Christ's days	<b>hitherto</b>	, nor (as I think	12, 179/ 27
that hath been ever	<b>hitherto</b>	a very sure key	12, 193/ 6
far have we considered	<b>hitherto</b>	, in these outward goods	12, 223/ 7
troubles that we have	<b>hitherto</b>	perused, as loss of	12, 281/ 2
heart to diminish their	<b>hoard</b>	, they have such fantasy	12, 210/ 21
est et cor tuum." (	<b>Hoard</b>	not up your treasures	12, 239/ 21
steal it away. But	<b>hoard</b>	up your treasures in	12, 239/ 23
behavior, answered and said, "	<b>Hodie</b>	salus facta est huic	12, 179/ 8
he gave over his	<b>hold</b>	, all his merit were	12, 32/ 16
must of their courtesy	<b>hold</b>	my poor fear excused	12, 38/ 27
is all your chief	<b>hold</b>	, because that you not	12, 54/ 1
surely if he take	<b>hold</b>	of the grace that	12, 60/ 4
cannot long endure to	<b>hold</b>	up his head and	12, 84/ 19
so. VINCENT This hap,	<b>hold</b>	I, little causeth you	12, 89/ 9
part I cannot well	<b>hold</b>	with them. For, as	12, 98/ 26
would always but must	<b>hold</b>	themselves content with such	12, 108/ 9
hath two things that	<b>hold</b>	him in his temptation	12, 151/ 18
if that reason would	<b>hold</b>	, I ween the world	12, 179/ 18
if your rule should	<b>hold</b>	, then were there, I	12, 179/ 26
to sit still, and	<b>hold</b>	my peace? For of	12, 195/ 16
call unto God to	<b>hold</b>	his gracious hand over	12, 195/ 25
is taken and in	<b>hold</b>	, and may for the	12, 201/ 22
as though he should	<b>hold</b>	him content with such	12, 230/ 17
have no power to	<b>hold</b>	them, as he found	12, 246/ 22
him, whereupon they caught	<b>hold</b>	, and so fled himself	12, 246/ 23
them; or, though they	<b>hold</b>	him and bring him	12, 246/ 24
to go forth and	<b>hold</b>	on his way. But	12, 260/ 11
his own mind, and	<b>hold</b>	himself content with that	12, 261/ 20
hands, and take good	<b>hold</b>	, and give it not	12, 263/ 7
ANTHONY That guise, Cousin,	<b>hold</b>	on hardily still. For	12, 263/ 15
here into a sure	<b>hold</b>	to be kept till	12, 270/ 18
mad foolish wretches, or	<b>hold</b>	on your way with	12, 289/ 22
in his head shall	<b>hold</b>	himself satisfied with this	12, 292/ 16
less help to take	<b>hold</b>	of, than it hath	12, 293/ 11
to hand, and that	<b>holdeth</b>	he fast, be it	12, 15/ 12
bruised for our Lord	<b>holdeth</b>	under his hand). The	12, 102/ 24
his comforting to God,	<b>holding</b>	himself content, whether it	12, 16/ 8
all. Some have, with	<b>holding</b>	a knife in their	12, 150/ 29
help of God in	<b>holding</b>	them upright in their	12, 161/ 12
fain to paint him,	<b>holding</b>	his face in his	12, 215/ 24
the pride of their	<b>holiness</b>	. Let men leave that	12, 30/ 7
puff ring of Paris,	<b>hollow</b>	, light, and counterfeit indeed	12, 228/ 28

them a comforter, the	<b>Holy</b>	Spirit of his Father	12, 5/ 6
when Christ and his	<b>Holy</b>	Spirit, and with them	12, 5/ 10
blessed Savior Christ, whose	<b>holy</b>	manhood God ordained for	12, 11/ 25
man first believe that	<b>holy</b>	scripture is the word	12, 12/ 17
the comfortable words of	<b>holy</b>	scripture stand the man	12, 12/ 23
is, to wit, the	<b>holy</b>	angels of heaven, shall	12, 13/ 17
service of our Mother	<b>Holy</b>	Church. And toward our	12, 20/ 22
pleasure. For his own	<b>Holy</b>	Spirit so sore desireth	12, 22/ 24
but also by that	<b>holy</b>	man Job, which in	12, 31/ 15
deny not many for	<b>holy</b>	saints; that I dare	12, 38/ 25
them, and as old	<b>holy</b>	saints have construed them	12, 39/ 25
is now, that all	<b>holy</b>	men agree, and all	12, 41/ 4
are of the old	<b>holy</b>	saints, that with one	12, 43/ 25
that we read in	<b>holy</b>	scripture of men that	12, 47/ 6
upon such authorities of	<b>holy</b>	scripture say, that our	12, 66/ 24
be, of all his	<b>holy</b>	prayers, the chief seemeth	12, 67/ 2
bloody sweat of his	<b>holy</b>	flesh dropped down on	12, 67/ 7
own soul unto his	<b>holy</b>	Father in heaven. These	12, 67/ 17
Passion, and of his	<b>holy</b>	martyrs in the fervor	12, 67/ 20
truly, as the old	<b>holy</b>	doctors declare it, and	12, 75/ 9
locutory, and after their	<b>holy</b>	watchword spoken on both	12, 80/ 7
his, that a certain	<b>holy</b>	father, in making of	12, 84/ 6
do, as I remember	<b>holy</b>	Saint Jerome biddeth: "Et	12, 90/ 14
forswear themselves by his	<b>holy</b>	bitter Passion at dice	12, 95/ 6
days together. No nor	<b>holy</b>	neither, nor yet our	12, 95/ 22
before, and all the	<b>holy</b>	doctors be full and	12, 96/ 27
wit can perceive, the	<b>holy</b>	scripture of God is	12, 98/ 27
and all the old	<b>holy</b>	doctors have evermore taught	12, 98/ 30
and all the old	<b>holy</b>	interpreters have construed the	12, 98/ 31
of all those old	<b>holy</b>	doctors no man could	12, 99/ 1
game). And then, as	<b>holy</b>	Saint Bernard saith: How	12, 101/ 27
many faithful promises in	<b>holy</b>	scripture, that either he	12, 102/ 19
the shadow of his	<b>holy</b>	shoulders, which are broad	12, 103/ 24
sweet side under his	<b>holy</b>	wing) sit in safeguard	12, 105/ 4
the body, made, as	<b>holy</b>	Saint Bernard saith, broad	12, 106/ 9
his grace, assisting his	<b>holy</b>	sacrament), and let him	12, 121/ 18
days a very special	<b>holy</b>	man in his living	12, 129/ 14
also rehearseth that certain	<b>holy</b>	, virtuous virgins, in time	12, 141/ 23
left not beating, with	<b>holy</b>	exhortation to suffer so	12, 144/ 15
favor again, in his	<b>holy</b>	scripture is well testified	12, 146/ 28
good priests in that	<b>holy</b>	sacred service of the	12, 155/ 18
good angel, and other	<b>holy</b>	saints, such as his	12, 155/ 19
the Litany with the	<b>holy</b>	suffrages that follow, which	12, 155/ 21

it were, by that	<b>holy</b>	man Saint Gregory, which	12, 155/ 22
the books of other	<b>holy</b>	doctors and saints that	12, 155/ 27
Gregory was born. And	<b>holy</b>	Saint Bernard giveth counsel	12, 156/ 1
have sped at his	<b>holy</b>	hand. If any man	12, 156/ 3
fear and faint heart	<b>holy</b>	scripture forbiddeth, saying: "Noli	12, 162/ 8
threats, that God in	<b>holy</b>	scripture speaketh against those	12, 170/ 28
so far forth that	<b>holy</b>	St. Ambrose saith, that	12, 172/ 18
did, and many another	<b>holy</b>	rich man since; yet	12, 172/ 24
consideration of the circumstances.	<b>Holy</b>	St. Augustine telleth of	12, 173/ 9
keepeth (lauded be his	<b>holy</b>	name!) very many, he	12, 191/ 1
the grace of his	<b>Holy</b>	Spirit into their hearts	12, 198/ 28
face, as had those	<b>holy</b>	men that were martyrs	12, 204/ 30
that time those old	<b>holy</b>	martyrs did. But alas	12, 205/ 3
into perdition). And the	<b>holy</b>	scripture saith also in	12, 224/ 5
would fain seem as	<b>holy</b>	as an horse. And	12, 226/ 4
such minded folk speaketh	<b>holy</b>	scripture in this wise	12, 236/ 13
song, but the very	<b>holy</b>	word of Almighty God	12, 240/ 25
the comfort of his	<b>Holy</b>	Spirit (inspired us therefor	12, 241/ 23
pray God with his	<b>holy</b>	hand to print them	12, 244/ 13
whit than of Christ's	<b>holy</b>	faith to forsake any	12, 245/ 12
inward inspiration of his	<b>Holy</b>	Spirit, as he was	12, 245/ 29
by many a good	<b>holy</b>	man. And some he	12, 246/ 28
Father, and all the	<b>holy</b>	company of heaven), rather	12, 247/ 10
faith very sure that	<b>holy</b>	scripture is the very	12, 248/ 9
the mouth of his	<b>holy</b>	Prophet, and by the	12, 248/ 11
well therefor) then saith	<b>holy</b>	scripture: "Bonis omnia cooperantur	12, 248/ 27
sure standing by his	<b>holy</b>	faith against all persecutions	12, 248/ 31
world, no not the	<b>holy</b>	words of God himself	12, 250/ 3
also with his own	<b>holy</b>	mouth, can be able	12, 250/ 4
much other hardness more,	<b>holy</b>	monks, I mean, of	12, 276/ 22
his goodness by his	<b>Holy</b>	Spirit inspire us good	12, 282/ 11
heaven and all his	<b>holy</b>	angels, saying in the	12, 290/ 17
Father, and of his	<b>holy</b>	angels.) And what manner	12, 290/ 22
sharp thorns about his	<b>holy</b>	head. Now saith our	12, 292/ 2
or promise expressed in	<b>holy</b>	scripture, that the offender	12, 299/ 16
of blasphemy against the	<b>Holy</b>	Ghost. Against which sin	12, 299/ 22
that blasphemy against the	<b>Holy</b>	Ghost shall never be	12, 299/ 26
Lord telleth us in	<b>holy</b>	scripture, how marvelous great	12, 306/ 28
those joyful words of	<b>holy</b>	scripture, by which we	12, 308/ 13
he will give his	<b>holy</b>	martyrs, that suffer for	12, 309/ 10
every part of his	<b>holy</b>	tender body, the scornful	12, 312/ 15
beaten down upon his	<b>holy</b>	head, so strait and	12, 312/ 16
with hammers through his	<b>holy</b>	hands and feet, and	12, 312/ 22

unto his Father his	<b>holy</b>	soul: after which yet	12, 312/ 28
their malice, after his	<b>holy</b>	soul departed, pierced his	12, 312/ 29
soul departed, pierced his	<b>holy</b>	heart with a sharp	12, 312/ 30
which issued out the	<b>holy</b>	blood and water whereof	12, 312/ 30
and water whereof his	<b>holy</b>	sacraments have inestimable secret	12, 312/ 31
so many a thousand	<b>holy</b>	martyrs by his holy	12, 316/ 11
holy martyrs by his	<b>holy</b>	help suffered as much	12, 316/ 11
to breathe of his	<b>Holy</b>	Spirit into the reader's	12, 320/ 24
people far hence from	<b>home</b>	, and there sever the	12, 6/ 27
our own countrymen at	<b>home</b>	, than if we were	12, 7/ 11
length tribulation bringeth them	<b>home</b>	. The proud king Pharaoh	12, 17/ 28
and never come at	<b>home</b>	. And would God that	12, 41/ 24
that in their going	<b>home</b>	towards heaven sow their	12, 42/ 14
in her sight at	<b>home</b>	) she studieth not much	12, 46/ 6
and biddeth him come	<b>home</b>	out of the country	12, 60/ 6
When he was come	<b>home</b>	he went to see	12, 80/ 5
the more often from	<b>home</b>	. So happened it on	12, 81/ 5
not have him at	<b>home</b>	. "Forsooth, mistress," quoth he	12, 81/ 8
leave work and go	<b>home</b>	(being then in will	12, 92/ 1
loving hen he clucketh	<b>home</b>	unto him even those	12, 104/ 17
For when I bring	<b>home</b>	a goose," quoth he	12, 116/ 25
and when I come	<b>home</b>	, am fain to do	12, 117/ 1
need to be called	<b>home</b>	with good counsel, or	12, 130/ 25
carry us far from	<b>home</b>	, into a strange uncouth	12, 250/ 24
snail kept her at	<b>home</b>	and would not come	12, 285/ 23
never after go from	<b>home</b>	, but should always bear	12, 285/ 30
sinfully, herself become an	<b>homicide</b>	of herself; yet he	12, 141/ 30
et nociva, quae mergunt	<b>homines</b>	in interitum et perditionem	12, 168/ 9
et noxia, quae mergunt	<b>homines</b>	in interitum et perditionem	12, 224/ 1
he saith: "Quid prodest	<b>homini</b>	si universum mundum lucretur	12, 237/ 14
our Savior saith, "Inimici	<b>hominis</b>	, domestici eius" But in	12, 101/ 7
where he saith: "Inimici	<b>hominis</b>	domestici eius" (The enemies	12, 165/ 2
to Christ's words, "Filius	<b>hominis</b>	quum venerit putas, inveniet	12, 193/ 32
meos sermones, hunc Filius	<b>Hominis</b>	erubescet, quum venerit in	12, 290/ 18
audivit, nec in cor	<b>hominis</b>	ascendit, que preparavit Deus	12, 309/ 3
wealth fall into folly. "	<b>Homo</b>	cum in honore esset	12, 48/ 29
enim finis cunctorum admonetur	<b>homo</b>	, et vivens cogitat quid	12, 69/ 12
the scripture saith: "Beatus	<b>homo</b>	, qui semper est pavidus	12, 162/ 4
Saint Paul saith, "Animalis	<b>homo</b>	non percipit ea quae	12, 307/ 21
himself, "Non videbit me	<b>homo</b>	, et vivet" (There shall	12, 308/ 23
and behavior of another	<b>honest</b>	man, and kept him	12, 81/ 3
comfort themselves with some	<b>honest</b>	mirth: first, agreed that	12, 83/ 9
now and then some	<b>honest</b>	worldly mirth, I dare	12, 83/ 12

and was a right	<b>honest</b>	ass many a fair	12, 117/ 33
days, a good, poor,	<b>honest</b>	man's wife: this woman	12, 124/ 15
I reckon for right	<b>honest</b>	, and of substantial truth	12, 128/ 21
reputed for a right	<b>honest</b>	man, which was fallen	12, 148/ 26
both for wise and	<b>honest</b>	. Two other knew I	12, 149/ 7
is) reckoned for right	<b>honest</b>	too, would and were	12, 178/ 18
their own; office or	<b>honest</b>	room they bear none	12, 191/ 4
as riches, good name,	<b>honest</b>	estimation, honorable fame and	12, 209/ 19
now consider good name,	<b>honest</b>	estimation, and honorable fame	12, 211/ 7
he never so poor.	<b>Honest</b>	estimation in the common	12, 211/ 11
hath, or for the	<b>honest</b>	estimation that a man	12, 211/ 21
he be good and	<b>honest</b>	, is neither so cruel	12, 272/ 4
a man reputed right	<b>honest</b>	, letteth not for his	12, 273/ 12
floweth with milk and	<b>honey</b>	. And then if he	12, 60/ 8
health give him the	<b>honor</b>	; and therein thus saith	12, 11/ 20
enim ordinavit eum Altissimus" (	<b>Honor</b>	thou the physician, for	12, 11/ 22
own life in the	<b>honor</b>	of his faith, forgive	12, 33/ 3
all his life in	<b>honor</b>	and in wealth; yea	12, 47/ 17
When man was in	<b>honor</b>	his understanding failed him	12, 49/ 2
pray him for the	<b>honor</b>	of his death, the	12, 156/ 15
both in reverent behavior	<b>honor</b>	their father and mother	12, 183/ 15
as worldly substance, offices,	<b>honor</b>	, and authority, what great	12, 206/ 7
it again to mine	<b>honor</b>	with a Gloria Patri	12, 218/ 20
to their cost pay	<b>honor</b>	again therefor. For except	12, 221/ 3
to reason himself doth	<b>honor</b>	to him. Nor twenty	12, 221/ 6
so short that their	<b>honor</b>	and authority by nature	12, 222/ 24
that he desireth riches,	<b>honor</b>	, and renown, offices and	12, 226/ 2
which for his own	<b>honor</b>	it cannot become him	12, 231/ 30
he should to God's	<b>honor</b>	tell the same tale	12, 298/ 21
as much for eternal	<b>honor</b>	in heaven and everlasting	12, 314/ 12
thus saith unto us, "	<b>Honora</b>	medicum; propter necessitatem enim	12, 11/ 21
hard, Uncle, for an	<b>honorable</b>	man to do, when	12, 162/ 29
good name, honest estimation,	<b>honorable</b>	fame and authority: in	12, 209/ 19
name, honest estimation, and	<b>honorable</b>	fame. For these three	12, 211/ 7
In the word of	<b>honorable</b>	fame, folk conceive the	12, 211/ 14
neighbors, or for the	<b>honorable</b>	fame wherewith the great	12, 211/ 23
there this good ancient	<b>honorable</b>	flatterer. For when he	12, 215/ 26
approbation of that other	<b>honorable</b>	sort? VINCENT Nay by	12, 289/ 24
for very precious and	<b>honorable</b>	in the sight of	12, 290/ 6
and choose men unto	<b>honorable</b>	rooms, and every man's	12, 309/ 25
folly. "Homo cum in	<b>honore</b>	esset, non intellexit: comparatus	12, 48/ 29
heart, thinking yourself much	<b>honored</b>	by the laud and	12, 289/ 23
purpose) and with their	<b>hooks</b>	and their stocking-irons grub	12, 241/ 6

put them in good	<b>hope</b>	of life. But now	12, 3/ 16
put my trust and	<b>hope</b>	to be a saved	12, 8/ 24
it with the joyful	<b>hope</b>	of heaven. Then compared	12, 8/ 29
sloth, or impatience, or	<b>hope</b>	of worldly comfort, have	12, 18/ 26
pray; for faith, for	<b>hope</b>	, and for charity, and	12, 21/ 10
true faith and good	<b>hope</b>	, by meek and patient	12, 25/ 14
sin have a good	<b>hope</b>	that God sendeth them	12, 31/ 12
them in right good	<b>hope</b>	, that God sendeth it	12, 31/ 22
in derision, and catch	<b>hope</b>	to overwhelm us all	12, 38/ 1
the three virtues, faith,	<b>hope</b>	, and charity, of all	12, 40/ 2
himself, and have good	<b>hope</b>	, and be joyful also	12, 40/ 15
the consolation of good	<b>hope</b>	that men take it	12, 68/ 13
which a man hath	<b>hope</b>	of God's favor and	12, 68/ 25
preeminence of comfort in	<b>hope</b>	of heavenly reward, above	12, 75/ 2
and cause of good	<b>hope</b>	and comfort) that cometh	12, 75/ 3
him. And then shall	<b>hope</b>	of heaven comfort our	12, 76/ 31
Now, he that in	<b>hope</b>	to be called toward	12, 92/ 6
he died, whereon his	<b>hope</b>	hung all his wretched	12, 92/ 16
no man sin in	<b>hope</b>	of grace: for grace	12, 92/ 17
nor departeth from the	<b>hope</b>	of his help to	12, 103/ 6
fast faith and sure	<b>hope</b>	dwelleth in God's help	12, 103/ 8
never falling from that	<b>hope</b>	; he shall, saith the	12, 103/ 9
to believe well and	<b>hope</b>	well, God will never	12, 103/ 11
pennis eius sperabis" (thine	<b>hope</b>	shall be under his	12, 103/ 30
wit, for the good	<b>hope</b>	thou hast in his	12, 103/ 31
him, and with faithful	<b>hope</b>	come run to him	12, 104/ 21
continueth faithfully in the	<b>hope</b>	of God's help, shall	12, 107/ 14
adiutorio Altissimi (in the	<b>hope</b>	of God's help), the	12, 108/ 18
and out of good	<b>hope</b>	in God, to be	12, 108/ 23
with dread the faithful	<b>hope</b>	that we should have	12, 110/ 29
faithfully dwelleth in the	<b>hope</b>	of God's help, the	12, 111/ 6
dwel in the good	<b>hope</b>	of his help, and	12, 112/ 12
faithfully in the sure	<b>hope</b>	of his help. And	12, 121/ 22
full of the glad	<b>hope</b>	of heaven, or as	12, 131/ 10
he be not (under	<b>hope</b>	of God's true revelation	12, 134/ 21
other pain, or in	<b>hope</b>	of winning any manner	12, 154/ 5
abide in the faithful	<b>hope</b>	of God's help, shall	12, 156/ 30
his fear with good	<b>hope</b>	, and think, that since	12, 162/ 10
dwelleth in the faithful	<b>hope</b>	of God's help, he	12, 166/ 14
consolation of the good	<b>hope</b>	that he should have	12, 170/ 17
therewith in the faithful	<b>hope</b>	of God's help. And	12, 186/ 19
us have our sure	<b>hope</b>	in him, and then	12, 193/ 17
the thing that we	<b>hope</b>	for, or a better	12, 193/ 19

we pray for, and	<b>hope</b>	to have, God will	12, 193/ 20
our prayer nor our	<b>hope</b>	may never be too	12, 193/ 23
they persevere in good	<b>hope</b>	, and in full purpose	12, 198/ 20
dwelleth in the faithful	<b>hope</b>	of his help with	12, 200/ 27
dwell still in the	<b>hope</b>	of his help: his	12, 244/ 14
mind, some comfort in	<b>hope</b>	of his grace, and	12, 247/ 24
meanwhile with a good	<b>hope</b>	in the help of	12, 248/ 30
that himself (though he	<b>hope</b>	upon long respite of	12, 268/ 5
not out of good	<b>hope</b>	, yet for all that	12, 268/ 20
of faith, lack of	<b>hope</b>	, or finally lack of	12, 283/ 15
fall out of good	<b>hope</b>	of salvation, and then	12, 283/ 24
is to come, and	<b>hope</b>	also to come thither	12, 285/ 8
the faith joined with	<b>hope</b>	and charity), while the	12, 288/ 26
false faith, false flattering	<b>hope</b>	. First, it is a	12, 297/ 26
stool, is false flattering	<b>hope</b>	. For since the thing	12, 298/ 29
in offending for the	<b>hope</b>	of forgiving, is a	12, 299/ 3
a very false pestilent	<b>hope</b>	, wherewith a man flattereth	12, 299/ 4
again, comforteth himself with	<b>hope</b>	of God's gracious forgiveness	12, 299/ 8
he that, with the	<b>hope</b>	of God's mercy to	12, 299/ 9
under the pretext of	<b>hope</b>	, seemeth rather to draw	12, 299/ 19
with desire and joyful	<b>hope</b>	of heaven. Howbeit if	12, 306/ 5
desire, expectation, and heavenly	<b>hope</b>	thereof, shall more encourage	12, 306/ 17
let us have sure	<b>hope</b>	in the help of	12, 316/ 1
and comfort us with	<b>hope</b>	, and smite the devil	12, 318/ 18
the joy which we	<b>hope</b>	to have everlastingly. And	12, 319/ 28
my cunning. And I	<b>hoped</b>	to be liked the	12, 214/ 6
him, and as he	<b>hoped</b>	, more than half given	12, 294/ 20
old, but that he	<b>hopeth</b>	yet that he may	12, 4/ 18
the faithful man (that	<b>hopeth</b>	in him) the shadow	12, 103/ 23
such a faithful, well	<b>hoping</b>	man the Prophet in	12, 103/ 13
as thou, and thy	<b>horns</b>	may thrust her through	12, 295/ 2
good Uncle, against these	<b>horrible</b>	fears of these terrible	12, 7/ 19
multiplying wives to an	<b>horrible</b>	number, contrary to the	12, 53/ 12
is, to wit, the	<b>horrible</b>	temptation, by which some	12, 122/ 2
other fears the most	<b>horrible</b>	: that is, to wit	12, 122/ 13
But surely, Cousin, an	<b>horrible</b>	sore trouble it is	12, 123/ 3
brought him to that	<b>horrible</b>	point, that he made	12, 129/ 21
Augustine well proveth) that	<b>horrible</b>	deed is no act	12, 130/ 22
some for fear of	<b>horrible</b>	bodily harm, and some	12, 148/ 24
sudden falling of some	<b>horrible</b>	thought into their mind	12, 150/ 17
were it never so	<b>horrible</b>	and never so abominable	12, 150/ 26
in devising what an	<b>horrible</b>	thing it were, if	12, 151/ 2
God's favor, because such	<b>horrible</b>	thoughts fall in his	12, 153/ 19

which are in such	<b>horrible</b>	temptation to God pleasant	12, 156/ 20
thousand thousand times more	<b>horrible</b>	, and of which terrible	12, 304/ 13
dread of all the	<b>horrible</b>	pains that damned wretches	12, 306/ 20
this life, feel that	<b>horrible</b>	abomination in their heart	12, 307/ 28
feet, and in this	<b>horrible</b>	pain lift up and	12, 312/ 23
feel himself in an	<b>horror</b>	at the thinking upon	12, 244/ 24
dismayed therefor. The great	<b>horror</b>	and the fear that	12, 245/ 18
man feeleth such an	<b>horror</b>	of death in his	12, 246/ 7
methinketh, have so great	<b>horror</b>	thereof. For of itself	12, 255/ 14
men's hearts hath such	<b>horror</b>	thereof, albeit that I	12, 256/ 6
great part of our	<b>horror</b>	groweth of our own	12, 256/ 10
the cause of your	<b>horror</b>	with the terror of	12, 256/ 25
a thing of great	<b>horror</b>	and fear, both for	12, 262/ 5
of pain) as much	<b>horror</b>	to conceive against the	12, 271/ 12
heart hath in such	<b>horror</b>	, and so sore abhorreth	12, 274/ 4
choose, is but an	<b>horror</b>	enhanced of our own	12, 277/ 4
he were old, his	<b>horse</b>	once stumbled upon a	12, 92/ 12
aware. For yonder dead	<b>horse</b>	, because I never saw	12, 119/ 9
I never saw dead	<b>horse</b>	sold in the market	12, 119/ 9
then, is yonder quick	<b>horse</b>	of likelihood worth a	12, 119/ 14
be outrun of an	<b>horse</b>	, yet would I no	12, 214/ 17
as holy as an	<b>horse</b>	. And therefore will every	12, 226/ 4
far, like an headstrong	<b>horse</b>	, that spite of our	12, 282/ 24
not you like an	<b>horse</b>	and a mule, that	12, 296/ 18
while he leapt on	<b>horseback</b>	); but, as I began	12, 257/ 10
old, lean, and lame	<b>horses</b>	, so sick, that no	12, 118/ 26
against both these two	<b>horses</b>	. And then he sighed	12, 119/ 7
deal of money: for	<b>horses</b>	be dear in this	12, 119/ 15
harts, and as are	<b>horses</b>	and mules. "Nolite fieri	12, 296/ 17
his cap or his	<b>hose</b>	to a wise woman	12, 63/ 3
hath spied in his	<b>hose</b>	where, when he took	12, 63/ 5
Turk with his whole	<b>host</b>	, and all his trumpets	12, 9/ 3
us, wherewith our whole	<b>host</b>	was warned to arm	12, 110/ 4
as for the Turk's	<b>host</b>	, we should scanty remember	12, 315/ 20
tapster's pleasure become an	<b>hostler</b>	by the way and	12, 41/ 23
which is of nature	<b>hot</b>	, set it in the	12, 13/ 14
felt myself verily both	<b>hot</b>	and cold throughout all	12, 88/ 13
to feel the head	<b>hot</b>	while the hands were	12, 88/ 15
in one instant both	<b>hot</b>	and cold at once	12, 88/ 18
my body then both	<b>hot</b>	and cold at once	12, 90/ 11
blow out never an	<b>hot</b>	word, yet is it	12, 133/ 20
it were helped with	<b>hot</b>	medicines were likely to	12, 147/ 26
some folk full of	<b>hot</b>	blood and choler, he	12, 150/ 12

heat make a man	<b>hot</b>	, and the having of	12, 206/ 11
but ache of an	<b>hot</b>	blain, a great many	12, 219/ 6
and decayeth, coming from	<b>hot</b>	unto lukewarm, and from	12, 242/ 23
his prisoners with an	<b>hot</b>	fever, as evil at	12, 274/ 20
say, but consider what	<b>hot</b>	affection many of these	12, 313/ 10
once hear these hell	<b>hounds</b>	, these Turks come yelping	12, 295/ 18
harts flee from the	<b>hounds</b>	. (Here it must be	12, 295/ 20
a moment of an	<b>hour</b>	descend into their graves	12, 42/ 27
less of half an	<b>hour</b>	, but shall with this	12, 76/ 15
less than half an	<b>hour</b>	. VINCENT In faith, Uncle	12, 85/ 2
one day, or one	<b>hour</b>	either? And then what	12, 237/ 6
off but half an	<b>hour</b>	before. But reason may	12, 293/ 4
less than half an	<b>hour</b>	; except a man would	12, 302/ 9
one moment of an	<b>hour</b>	between but the end	12, 303/ 3
space of half an	<b>hour</b>	. In how wretched folly	12, 304/ 10
calleth upon God, not	<b>hourly</b>	, but right heartily, and	12, 65/ 19
every four and twenty	<b>hours</b>	, wink and forget him	12, 212/ 13
fought within so few	<b>hours</b>	before, and by that	12, 245/ 5
more than three long	<b>hours</b>	, till himself willingly gave	12, 312/ 27
ye wot well, our	<b>house</b>	already hath, and the	12, 7/ 20
and then upon his	<b>house</b>	, and finally upon his	12, 26/ 14
going toward his own	<b>house</b>	where he should be	12, 41/ 22
privilege in our master's	<b>house</b>	than our master himself	12, 43/ 7
to go to the	<b>house</b>	of weeping and wailing	12, 69/ 13
death, than to the	<b>house</b>	of a feast. For	12, 69/ 14
feast. For in that	<b>house</b>	of heaviness is a	12, 69/ 14
to be in the	<b>house</b>	of heaviness, than to	12, 70/ 15
good puzzle in an	<b>house</b>	, never idle, but ever	12, 112/ 20
did her in her	<b>house</b>	, but this continual discomfortable	12, 113/ 3
have her in my	<b>house</b>	. " Thus fareth, lo, the	12, 113/ 8
out of the housewife's	<b>house</b>	at the first hand	12, 116/ 28
to come to her	<b>house</b>	, and with an axe	12, 127/ 22
bloody axe into the	<b>house</b>	of him with whom	12, 127/ 23
and thereupon into her	<b>house</b>	he came. But then	12, 128/ 4
with pulling down the	<b>house</b>	upon his own head	12, 140/ 14
pulling down of the	<b>house</b>	was done by the	12, 141/ 19
have him in his	<b>house</b>	, and thereupon arrayed him	12, 163/ 6
place in his own	<b>house</b>	, as far from noise	12, 164/ 16
Savior saith, in the	<b>house</b>	of his Father many	12, 175/ 8
I dwell in thine	<b>house</b>	, " was so glad thereof	12, 176/ 10
to come unto his	<b>house</b>	, considering that they knew	12, 176/ 13
health come to this	<b>house</b>	, for that he too	12, 179/ 10
build neither church, nor	<b>house</b>	? Who should be the	12, 180/ 21

two ducats in his	<b>house</b>	, were better forbear them	12, 180/ 23
I received into my	<b>house</b>	as a guest, if	12, 182/ 26
upon himself in his	<b>house</b>	after some manner of	12, 184/ 26
weather, while in one	<b>house</b>	the husband would have	12, 221/ 19
wealthful in his Father's	<b>house</b>	, exalteth not every good	12, 246/ 13
well as her own	<b>house</b>	. With which answer Jupiter	12, 285/ 28
since she loved her	<b>house</b>	so well, she should	12, 285/ 29
should always bear her	<b>house</b>	upon her back, wheresoever	12, 285/ 30
snail upon their own	<b>house</b>	here in this earth	12, 286/ 15
loathness of leaving that	<b>house</b>	, find in their heart	12, 286/ 16
like to have their	<b>house</b>	here (the earth), bound	12, 286/ 21
that name about from	<b>house</b>	to house too. I	12, 291/ 8
about from house to	<b>house</b>	too. I would, since	12, 291/ 8
point in a low	<b>house</b>	. Beware of barking, for	12, 295/ 25
our servants in our	<b>household</b>	. So that albeit these	12, 182/ 15
in keeping a good	<b>household</b>	in good Christian order	12, 185/ 4
manner all close religious	<b>houses</b>	. And yet anchorites and	12, 276/ 26
but out of the	<b>housewife's</b>	house at the first	12, 116/ 27
coming in, hath ever	<b>hoved</b>	aloof, and looked toward	12, 268/ 9
and with that hideous	<b>howling</b>	that those hellhounds should	12, 315/ 16
we learn, how wonderful	<b>huge</b>	and great those spiritual	12, 308/ 13
a thing against all	<b>humanity</b>	. And surely, if he	12, 182/ 25
war) to show much	<b>humanity</b>	to them, and in	12, 257/ 6
his meek sufferance and	<b>humble</b>	knowledge of his fault	12, 26/ 27
seemeth to themselves) of	<b>humble</b>	heart and meekness, and	12, 161/ 16
himself, and give him	<b>humble</b>	heartly thanks therefor. There	12, 164/ 28
fast, but the great	<b>humble</b>	bees break them and	12, 225/ 9
we remember the great	<b>humble</b>	meekness of our Savior	12, 254/ 20
Dei patris" (Christ hath	<b>humbled</b>	himself, and became obedient	12, 66/ 16
contrite heart and an	<b>humbled</b>	), that is to say	12, 96/ 17
ipsum, formam servi accipiens" (	<b>Humbled</b>	himself, and took the	12, 254/ 22
it not); he confessed	<b>humbly</b>	the theft and meekly	12, 26/ 20
he to him, and	<b>humbly</b>	put him in remembrance	12, 232/ 15
saith: "Cor contritum et	<b>humiliatum</b>	, Deus, non despicias" (A	12, 96/ 16
of Saint Paul: "Cristus	<b>humiliavit</b>	semet ipsum factus obediens	12, 66/ 12
being very Almighty God, "	<b>Humiliavit</b>	semet ipsum, formam servi	12, 254/ 21
him take it for	<b>humility</b>	, to think himself unmeet	12, 111/ 27
to be praised of	<b>humility</b>	, he refuse to hear	12, 133/ 13
devil using their malicious	<b>humor</b>	(and thereby their natural	12, 150/ 20
health or sickness, good	<b>humors</b>	or bad, by which	12, 150/ 3
lusty blood and other	<b>humors</b>	, exciting the flesh to	12, 150/ 9
choleric, he maketh those	<b>humors</b>	his instruments to set	12, 150/ 12
through some dull melancholious	<b>humors</b>	are naturally disposed to	12, 150/ 14

man do, whose malicious	<b>humors</b>	the devil abuseth toward	12, 151/ 10
to wit, some evil	<b>humors</b>	of his own body	12, 151/ 19
hath of those evil	<b>humors</b>	that the devil maketh	12, 151/ 24
and pain therefor; an	<b>hundred</b>	times more comfort may	12, 33/ 24
Christendom by so many	<b>hundred</b>	years have believed the	12, 38/ 22
bitter Passion, than five	<b>hundred</b>	hazarders that in their	12, 95/ 5
yes, Cousin, many an	<b>hundred</b>	, or else God forbid	12, 122/ 20
give the devil an	<b>hundred</b>	. And here must he	12, 146/ 23
proud, have had an	<b>hundred</b>	such owners of me	12, 208/ 5
was living here fifteen	<b>hundred</b>	year ago, he foresaw	12, 230/ 32
telleth you plain fifteen	<b>hundred</b>	year ago his own	12, 231/ 4
the space of an	<b>hundred</b>	thousand years! And therefore	12, 237/ 10
number more than an	<b>hundred</b>	to one: and of	12, 290/ 8
one: and of that	<b>hundred</b>	, every one an hundred	12, 290/ 9
hundred, every one an	<b>hundred</b>	times more to be	12, 290/ 9
of the other an	<b>hundred</b>	such whole rabbles. And	12, 290/ 10
pain of hell an	<b>hundred</b>	thousand times more intolerable	12, 304/ 2
saints that were dead	<b>hundreds</b>	of years before St	12, 155/ 27
the well-converted thief that	<b>hung</b>	on Christ's right hand	12, 26/ 26
died, whereon his hope	<b>hung</b>	all his wretched life	12, 92/ 16
very long after she	<b>hung</b>	herself her own hands	12, 128/ 14
Tribulation, made by an	<b>Hungarian</b>	in Latin, and Translated	12, 1 2
Tribulation, made by an	<b>Hungarian</b>	in Latin, and translated	12, 3/ 3
sect, and put our	<b>Hungarian</b>	out. Then came he	12, 232/ 14
had a guise in	<b>Hungary</b>	, to lift up their	12, 3/ 15
indeed, not here in	<b>Hungary</b>	only, but almost also	12, 4/ 8
into this realm of	<b>Hungary</b>	he will not fail	12, 189/ 9
verily think, he will	<b>Hungary</b>	, if he get it	12, 190/ 23
it is. And undoubtedly	<b>Hungary</b>	shall never do well	12, 192/ 14
in this realm of	<b>Hungary</b>	that hath been ever	12, 193/ 6
out of doubt, if	<b>Hungary</b>	be lost, and that	12, 193/ 7
many martyrs here in	<b>Hungary</b>	, as have been before	12, 315/ 4
do. And therefore against	<b>hunger</b>	, sickness, and bodily hurt	12, 20/ 18
and died for pure	<b>hunger</b>	and thirst, had after	12, 54/ 5
wist him die for	<b>hunger</b>	at his door, that	12, 56/ 5
held he still his	<b>hunger</b>	, till one brought him	12, 117/ 24
old raven, and then	<b>hunger</b>	pricked him forward, that	12, 118/ 19
thine enemy be in	<b>hunger</b>	give him meat). But	12, 182/ 6
many nights' watch, in	<b>hunger</b>	and thirst, in many	12, 310/ 28
patiently to die for	<b>hunger</b>	at the rich man's	12, 319/ 2
shall never be an	<b>hungered</b>	, nor athirst, and shall	12, 307/ 13
spiritual perfection, and the	<b>hungry</b>	desire and longing for	12, 174/ 16
man with whom she	<b>hunteth</b>	is more than a	12, 295/ 1

that con skill of	<b>hunting</b>	, whether that we mistake	12, 295/ 21
for there lacketh another	<b>hunting</b>	term. At a fox	12, 295/ 26
such goods, or such	<b>hurt</b>	either, the going and	12, 9/ 25
hunger, sickness, and bodily	<b>hurt</b>	, and against the loss	12, 20/ 18
mar it, or peradventure	<b>hurt</b>	the soul also? Wherefore	12, 57/ 23
that it should not	<b>hurt</b>	; and on the other	12, 82/ 25
pull us thence, nor	<b>hurt</b>	our souls there. "Pone	12, 104/ 25
that thine enemy shall	<b>hurt</b>	thy soul on no	12, 106/ 16
not be able to	<b>hurt</b>	it. For the great	12, 108/ 19
have yet taken great	<b>hurt</b>	, there hath fallen very	12, 192/ 30
and do thereby great	<b>hurt</b>	? For then shall they	12, 225/ 2
so able to do	<b>hurt</b>	, as easy to take	12, 225/ 6
to our own more	<b>hurt</b>	and harm. But in	12, 254/ 14
it to his more	<b>hurt</b>	and harm, but for	12, 293/ 8
overcometh, shall not be	<b>hurt</b>	of the second death	12, 309/ 18
that as a man	<b>hurt</b>	in a fray feeleth	12, 314/ 25
fall, he can never	<b>hurt</b>	us. And therefore saith	12, 317/ 27
and you can. Her	<b>husband</b>	had much pleasure in	12, 81/ 2
him for making her	<b>husband</b>	so good cheer out	12, 81/ 7
mistress," quoth he, "your	<b>husband</b>	loveth well to talk	12, 81/ 12
wife once told her	<b>husband</b>	that she would do	12, 118/ 2
sport to make her	<b>husband</b>	laugh. ANTHONY Indeed it	12, 118/ 8
it all afresh, her	<b>husband</b>	found that good earnest	12, 118/ 12
she should anger her	<b>husband</b>	so sore, that she	12, 124/ 17
to think that her	<b>husband</b>	should be hanged after	12, 124/ 25
purpose came: as her	<b>husband</b>	(the man was a	12, 125/ 9
By the Mass, whoreson	<b>husband</b>	, I would thou wouldst	12, 125/ 18
to be proved, no	<b>husband</b>	should need any pardon	12, 126/ 12
frantic fantasy helped her	<b>husband</b>	. To whom when he	12, 143/ 28
himself. And because her	<b>husband</b>	should need to make	12, 144/ 8
him. For when her	<b>husband</b>	had no list to	12, 219/ 22
Why, wife," quoth her	<b>husband</b>	, "what would you do	12, 220/ 1
troth, wife," quoth her	<b>husband</b>	, "in this, I dare	12, 220/ 6
in one house the	<b>husband</b>	would have fair weather	12, 221/ 19
causeth like a good	<b>husbandman</b>	his folk come afield	12, 241/ 5
less would let their	<b>husbands</b>	for to talk. VINCENT	12, 81/ 22
hear them come, with "	<b>Hush</b>	, stand still, methink I	12, 110/ 19
misreport him for an	<b>hypocrite</b>	, therein between God and	12, 184/ 28
nobis superbia? aut divitiarum	<b>iactantia</b>	quid contulit nobis? Transierunt	12, 158/ 25
harvest for ever. "Euntes	<b>ibant</b>	et flebant" (saith the	12, 42/ 8
enim Deus opera eorum,	<b>idcirco</b>	inducet noctem" (God hath	12, 107/ 6
folk are as very	<b>idiot</b>	fools, as he that	12, 285/ 15
the first into wanton	<b>idle</b>	tales. And of truth	12, 83/ 3

hazarders that in their	<b>idle</b>	business swear and forswear	12, 95/ 5
in an house, never	<b>idle</b>	, but ever occupied and	12, 112/ 20
though they would an	<b>idle</b>	tale, rather for a	12, 240/ 20
into the maintenance of	<b>idolatry</b>	himself; and of this	12, 53/ 16
proof that God favoreth	<b>idolatry</b>	, as that he favoreth	12, 53/ 24
Nisi in oratione et	<b>ieiunio</b>	" (without prayer and fasting	12, 96/ 9
lingua confitatur, quia Dominus	<b>Iesus</b>	Cristus in gloria est	12, 66/ 16
drowning. You be not	<b>ignorant</b>	, good Uncle, what heaps	12, 6/ 15
se reclusus est, ut	<b>ignoretur</b>	transitus illius: sic et	12, 158/ 27
And he that is	<b>illuded</b>	by the devil, is	12, 139/ 24
to kill himself by	<b>illusion</b>	of the devil, which	12, 129/ 6
persuaded him by some	<b>illusion</b>	showed him for the	12, 131/ 14
by the devil's false	<b>illusion</b>	. If he will in	12, 134/ 22
but a very false	<b>illusion</b>	. VINCENT Verily, Uncle, I	12, 135/ 7
vision is but an	<b>illusion</b>	, and not a true	12, 136/ 25
therefore call it an	<b>illusion</b>	), bid me with reason	12, 140/ 7
and not any false	<b>illusion</b>	, since for all the	12, 140/ 10
is not a false	<b>illusion</b>	; then shall he bid	12, 140/ 20
not upon a false	<b>illusion</b>	, he would bid you	12, 142/ 17
by himself, would prove	<b>illusions</b>	of the devil: and	12, 129/ 18
revelations from the false	<b>illusions</b>	, whereof a man shall	12, 133/ 5
they be the devil's	<b>illusions</b>	: such things (as Master	12, 133/ 16
revelations of God, nor	<b>illusions</b>	from the devil, do	12, 134/ 1
be known from false	<b>illusions</b>	, that man himself bring	12, 134/ 4
revelations, but very devilish	<b>illusions</b>	. And those reasons must	12, 135/ 21
some kind of false	<b>illusions</b>	, as it standeth between	12, 139/ 20
such apparitions may be	<b>illusions</b>	, and since God's word	12, 140/ 17
altar, or some pitiful	<b>image</b>	of Christ's bitter Passion	12, 164/ 20
cause appearing, or well	<b>imaginable</b>	; but if he would	12, 142/ 10
our heart a fearful	<b>imagination</b>	of this terrible thing	12, 6/ 23
him to despair with	<b>imagination</b>	of hell, and suffereth	12, 61/ 11
God, casteth in our	<b>imagination</b>	much more fear than	12, 110/ 29
sometimes such a fearful	<b>imagination</b>	in their mind, that	12, 150/ 15
so sore in their	<b>imagination</b>	, that some of them	12, 151/ 4
but his own foolish	<b>imagination</b>	may. For likewise as	12, 154/ 14
the pain that their	<b>imagination</b>	representeth to the mind	12, 198/ 15
is mine own wrong	<b>imagination</b>	, whereby I beguile myself	12, 251/ 14
Nay, this is no	<b>imagination</b>	, Uncle, but a thing	12, 267/ 2
we would in our	<b>imagination</b>	draw as much toward	12, 305/ 19
shadow of the right	<b>imagination</b>	. A shadow I say	12, 308/ 16
ween, attain the right	<b>imagination</b>	thereof, but those that	12, 308/ 28
man from the right	<b>imagination</b>	of colors. The words	12, 308/ 30
our minds a right	<b>imagination</b>	and remembrance of Christ's	12, 312/ 12

blind mortality cannot here	<b>imagine</b>	nor devise the stint	12, 36/ 32
and fantasy maketh us	<b>imagine</b>	it. It maketh us	12, 210/ 6
world can any man	<b>imagine</b>	, whereof the pleasure and	12, 237/ 3
that can I not	<b>imagine</b>	, nor list in this	12, 237/ 23
that our fear may	<b>imagine</b>	them much greater grief	12, 278/ 1
torments that they could	<b>imagine</b>	, and (but if we	12, 315/ 9
this, Cousin, a fond	<b>imagined</b>	fantasy, or is it	12, 266/ 24
that that is venial,	<b>imagineth</b>	to be deadly. And	12, 113/ 12
sometimes secretly resort alone,	<b>imagining</b>	himself as one going	12, 164/ 17
his throne with his	<b>immaculate</b>	mother, and all that	12, 315/ 24
such good mind either	<b>immediately</b>	, or by the means	12, 16/ 27
of these two; either	<b>immediately</b>	, or by the means	12, 203/ 8
God's gracious help, which	<b>immoderate</b>	fear and faint heart	12, 162/ 8
such things as are	<b>immoderate</b>	and outrageous, and by	12, 224/ 20
substance be movable or	<b>immovable</b>	, since we be so	12, 207/ 14
his body shall be	<b>impassible</b>	, and never feel harm	12, 307/ 12
of murmur, grudge, and	<b>impatience</b>	, to turn our short	12, 12/ 2
in a manner with	<b>impatience</b>	so furious as though	12, 14/ 27
either of sloth or	<b>impatience</b>	discomfortless, or of folly	12, 17/ 10
man of sloth, or	<b>impatience</b>	, or hope of worldly	12, 18/ 26
God, the one by	<b>impatience</b>	, the other by fleshly	12, 67/ 25
grudge against God with	<b>impatience</b>	. But the devil had	12, 74/ 23
to bring us to	<b>impatience</b>	, and thereby to murmur	12, 103/ 19
tempteth good folk to	<b>impatience</b>	, as he did Job	12, 107/ 13
oftentimes driveth him by	<b>impatience</b>	into a contrary affection	12, 111/ 21
a man into murmur,	<b>impatience</b>	, and blasphemy: in this	12, 201/ 7
for fear, or for	<b>impatience</b>	to fall, and himself	12, 318/ 2
for feeble heart first	<b>impatient</b>	, and afterward oftentimes driveth	12, 111/ 20
never so wroth and	<b>impatient</b>	therewith, is a great	12, 201/ 16
deadly wound while that	<b>impenetrable</b>	pavise of the shoulder	12, 103/ 27
of God the poor	<b>imperfect</b>	goodness of man that	12, 25/ 22
works for his own	<b>imperfect</b>	working, and for that	12, 39/ 11
yet themselves somewhat an	<b>imperfect</b>	sight of them too	12, 110/ 17
that was for their	<b>imperfection</b>	at that time, to	12, 69/ 25
more merciful to man's	<b>imperfection</b>	, if the man know	12, 186/ 1
but there lieth more	<b>imperfection</b>	secret in their affection	12, 226/ 18
viderunt oculi tui" (Mine	<b>imperfection</b>	have thine eyes beheld	12, 226/ 21
Proverbs: "Qui congregat thesauros,	<b>impingetur</b>	ad laqueos mortis" (He	12, 224/ 6
Si dicente me ad	<b>impium</b>	, morte morieris, non annuaueris	12, 174/ 6
condition, either expressed or	<b>implied</b>	. For tribulations are (ye	12, 19/ 29
other condition added or	<b>implied</b>	, were inordinate, and were	12, 52/ 3
me in a manner	<b>implied</b>	therein, that we be	12, 198/ 8
we must express or	<b>imply</b>	a condition therein; that	12, 21/ 14



wretch, by that special	<b>imprisonment</b>	that you speak of	12, 263/ 21
that in this general	<b>imprisonment</b>	that I speak of	12, 263/ 22
that is in this	<b>imprisonment</b>	, as the other that	12, 263/ 25
is a very plain	<b>imprisonment</b>	indeed, and that as	12, 268/ 25
is by the other	<b>imprisonment</b>	, that is therein sore	12, 268/ 27
is by the other	<b>imprisonment</b>	, by which he is	12, 269/ 8
fray, but his deadly	<b>imprisonment</b>	was the other (the	12, 269/ 15
him. And by that	<b>imprisonment</b>	, both they and he	12, 269/ 18
not by that strait	<b>imprisonment</b>	that is commonly called	12, 269/ 19
that is commonly called	<b>imprisonment</b>	, but by that imprisonment	12, 269/ 20
imprisonment, but by that	<b>imprisonment</b>	which (because of the	12, 269/ 20
the reason of their	<b>imprisonment</b>	in this large prison	12, 270/ 2
must needs make that	<b>imprisonment</b>	which only beareth among	12, 270/ 23
dreadful, than the general	<b>imprisonment</b>	wherewith we be every	12, 270/ 25
as we most abhor	<b>imprisonment</b>	for. But marry, if	12, 272/ 10
I had said that	<b>imprisonment</b>	were no displeasure at	12, 276/ 7
than we be, and	<b>imprisonment</b>	for a stranger thing	12, 276/ 12
that are proper to	<b>imprisonment</b>	of their own nature	12, 276/ 15
sake so much as	<b>imprisonment</b>	; since the handling is	12, 278/ 16
beside the very bare	<b>imprisonment</b>	, there shall hap us	12, 278/ 19
therefore if we fear	<b>imprisonment</b>	so sore, we be	12, 279/ 9
The time of his	<b>imprisonment</b>	, I grant well, was	12, 280/ 3
as for fear of	<b>imprisonment</b>	sinfully to forsake him	12, 280/ 9
come, where the short	<b>imprisonment</b>	would win us everlasting	12, 280/ 14
feared not further besides	<b>imprisonment</b>	the terrible dart of	12, 280/ 19
painful death; as for	<b>imprisonment</b>	, I would verily trust	12, 280/ 20
of captivity, thralldom, and	<b>imprisonment</b>	, and in the glad	12, 312/ 6
he threat us with	<b>imprisonment</b>	, let us tell him	12, 317/ 9
used in these special	<b>imprisonments</b>	that only be called	12, 270/ 22
the time about the	<b>impugning</b>	every part of this	12, 261/ 5
will, they be not	<b>imputed</b>	unto him. He is	12, 153/ 20
but to his pain	<b>imputed</b>	to his fault. VINCENT	12, 286/ 28
Isaiah prophesying of Christ's	<b>incarnation</b>	, may properly be verified	12, 309/ 2
some he setteth about	<b>incessant</b>	seeking for these worldly	12, 167/ 7
Church without intermission prayed	<b>incessantly</b>	for him; and that	12, 58/ 17
prayers aloud, but one	<b>inch</b>	of such a prayer	12, 66/ 7
a flame half an	<b>inch</b>	above the nose and	12, 85/ 23
we cannot carry one	<b>inch</b>	. If our land be	12, 207/ 19
either of them is	<b>incident</b>	to the other. For	12, 100/ 13
quum in tentationes varias	<b>incideritis</b>	" (Esteem it and take	12, 101/ 11
Qui volunt divites fieri,	<b>incidunt</b>	in tentationem et in	12, 168/ 7
Qui volunt divites fieri,	<b>incidunt</b>	in tentationem, et in	12, 170/ 29
Qui volunt divites fieri,	<b>incidunt</b>	in tentationem, et in	12, 223/ 30

and thereby their natural	<b>inclination</b>	to fear) for his	12, 150/ 21
consider whether that any	<b>incommodities</b>	be so joined therewith	12, 221/ 15
indeed. But now the	<b>incommodities</b>	that you repeat again	12, 276/ 14
commodity for himself, with	<b>incommodity</b>	of them whom his	12, 161/ 29
only, without any other	<b>incommodity</b>	beside. For a man	12, 255/ 25
what manner pain or	<b>incommodity</b>	we should reckon imprisonment	12, 256/ 23
and hatred, and his	<b>incomparable</b>	cruelty, with robbing, spoiling	12, 6/ 24
he cured by that	<b>incomparable</b>	medicine our mortal malady	12, 11/ 27
person but excellent and	<b>incomparable</b>	, passing the prayer of	12, 66/ 30
an estimation of the	<b>incomparable</b>	and uncogitable joy, that	12, 306/ 12
the consideration of his	<b>incomparable</b>	kindness could not fail	12, 313/ 3
his only Passion meriteth	<b>incomparably</b>	more for us, than	12, 95/ 14
him to some great	<b>inconvenience</b>	: for he will, if	12, 113/ 25
engendereth so many great	<b>inconveniences</b>	, and feeling the devil	12, 161/ 6
in weight and number	<b>increase</b>	, so shall we need	12, 5/ 22
him to help and	<b>increase</b>	it. And let us	12, 13/ 2
adauge nobis fidem" (Lord,	<b>increase</b>	our faith). And, finally	12, 13/ 6
of his patience and	<b>increase</b>	of his merit. In	12, 24/ 11
of their patience and	<b>increase</b>	of merit, great cause	12, 28/ 16
merit, great cause of	<b>increase</b>	in comfort have these	12, 28/ 16
of his patience and	<b>increase</b>	of his merit, which	12, 30/ 13
of our patience and	<b>increase</b>	of our merit, and	12, 30/ 20
should fall, or for	<b>increase</b>	of merit and reward	12, 30/ 28
their patience, and for	<b>increase</b>	of their merit; as	12, 31/ 14
serve us also for	<b>increase</b>	of reward. And so	12, 36/ 15
his patience, to the	<b>increase</b>	of his merit, and	12, 47/ 12
Therewith shall his grace	<b>increase</b>	, and God shall give	12, 76/ 4
and by fuming to	<b>increase</b>	his present pain, and	12, 87/ 11
him, he should much	<b>increase</b>	his merit. The final	12, 155/ 14
stand with us, and	<b>increase</b>	also to go the	12, 177/ 22
and spread, flower and	<b>increase</b>	again. Howbeit that the	12, 194/ 13
greater courage to the	<b>increase</b>	thereof. For men keep	12, 218/ 28
shall, as you list,	<b>increase</b>	and aggrieve the cause	12, 256/ 25
this point too taketh	<b>increase</b>	or diminishment of dread	12, 281/ 12
men's minds toward the	<b>increase</b>	or decrease of dread	12, 281/ 23
to time glad to	<b>increase</b>	it. And therefore biddeth	12, 296/ 14
us, and to the	<b>increase</b>	of our terror, fell	12, 315/ 10
in few years wonderfully	<b>increased</b>	, and Christendom on the	12, 8/ 14
a thing that much	<b>increaseth</b>	our final reward in	12, 75/ 20
in this matter, which	<b>increaseth</b>	about us here. I	12, 195/ 4
thereof and God's favor	<b>increasing</b>	therewith, shall also do	12, 152/ 11
for the retaining or	<b>increasing</b>	of his worldly goods	12, 237/ 19
Gospel, "Credo Domine, adjuva	<b>incredulitatem</b>	meam" (I believe, good	12, 13/ 3

<p style="text-indent: 2em;">grief till it become quarter from the Turk's of, the Turks' cruel darknesses, nor of the meridian" -- From the fierce, furious assault and demonio meridian," (from the force and a terrible us, to make his demonio meridiano" (of this not to fear this et demonium meridianum" (this pavise, that of this himself that maketh such perambulante in tenebris, ab is to wit, "Ab of the Prophet, "Ab in these words, "Ab with a pavise, "Ab to be afeard "Ab the dread that maketh " devise as it were make, I say, such Israell, et confiteri, ac shall they fall from of themselves equal and of their own nature turn them from things though that they be of them lightly stand folly), he shall for stand deep in his fearful sign of God's them and withdraw his sometimes fall in great articles so wisely, and taught himself, "Ne nos for money she might in their bodily sickness and conclude me, than such a marvelous vision Deus opera eorum, idcirco postulat pro nobis gemitibus</p>	<p><b>incurable</b> <b>incursion</b> <b>incursion</b> <b>incursion</b> <b>incursion</b> <b>incursion</b> <b>incursion</b> <b>incursion</b> <b>incursion</b> <b>incursion</b> <b>incursion</b> <b>incursion</b> <b>incursion</b> <b>incursu</b> <b>incursu</b> <b>incursu</b> <b>incursu</b> <b>incursu</b> <b>incursu</b> <b>incursu</b> <b>incursum</b> <b>indentures</b> <b>indentures</b> <b>indica</b> <b>indifference</b> <b>indifferent</b> <b>indifferent</b> <b>indifferent</b> <b>indifferent</b> <b>indifferent</b> <b>indignation</b> <b>indignation</b> <b>indignation</b> <b>indignation</b> <b>indignation</b> <b>indited</b> <b>inducas</b> <b>induce</b> <b>induce</b> <b>induce</b> <b>induced</b> <b>inducet</b> <b>inenarrabilibus</b></p>	<p>, than abide the pain . But then shall they into this country of or invasion of the , and the devil of . For therefore saith the and the devil of . In other of his with: we shall well of this midday devil of this midday devil of this midday devil of this midday devil upon us, by the et demonio meridiano" (The et demonio meridian" -- et demonio meridiano." The et demonio meridiano." And et demonio meridian," (from et demonio meridiano" (of et demonium meridianum" (this between God and you , you shall seal both mihi quid feceris, et , and maintain false matters , turning to good or , that is to wit unto them, and make of their nature, yet , but determinately must either grant us our own and displeasure, while he . And therefore this mark . Anna that in her , and take thereby no them so well, that in tentationem, sed libera to follow her mind the priests, and saith a credence and persuade to believe that God noctem" (God hath known " (What may we pray</p>	<p>12, 293/ 17 12, 7/ 5 12, 33/ 12 12, 105/ 22 12, 165/ 28 12, 200/ 25 12, 200/ 28 12, 200/ 30 12, 205/ 21 12, 244/ 16 12, 248/ 3 12, 280/ 25 12, 316/ 4 12, 317/ 26 12, 105/ 19 12, 165/ 28 12, 200/ 3 12, 200/ 7 12, 200/ 28 12, 244/ 16 12, 280/ 24 12, 230/ 15 12, 230/ 18 12, 26/ 17 12, 225/ 3 12, 64/ 21 12, 223/ 14 12, 223/ 19 12, 223/ 20 12, 223/ 21 12, 22/ 4 12, 44/ 1 12, 49/ 14 12, 95/ 29 12, 286/ 12 12, 217/ 22 12, 156/ 25 12, 127/ 19 12, 152/ 13 12, 262/ 15 12, 136/ 22 12, 107/ 6 12, 22/ 28</p>
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be to man an	<b>inestimable</b>	comfort in all temptation	12, 102/ 6
of hell, and the	<b>inestimable</b>	joys of heaven. And	12, 164/ 2
doth unto the soul	<b>inestimable</b>	harm. For that setteth	12, 224/ 19
for the while his	<b>inestimable</b>	bliss in heaven. "Cupio	12, 284/ 18
his holy sacraments have	<b>inestimable</b>	secret strength: if we	12, 312/ 31
such fervent love, and	<b>inestimable</b>	kindness of God toward	12, 313/ 9
but instead of harm,	<b>inestimable</b>	good. Of whose gracious	12, 316/ 7
and peradventure, in peril	<b>inevitable</b>	of eternal fire. Methinketh	12, 268/ 22
reason seemeth undoubted and	<b>inevitable</b>	unto me: yet heard	12, 297/ 11
among the people sore	<b>infamed</b>	of raven, extortion, and	12, 176/ 16
et in puncto ad	<b>inferna</b>	descendunt" (lead all their	12, 42/ 26
et in puncto ad	<b>inferna</b>	descendunt" (They lead their	12, 168/ 5
endless everlasting death of	<b>infernal</b>	damnation. The Second Chapter	12, 12/ 4
terrestrial, and of the	<b>infernal</b>	too: and that every	12, 66/ 21
eschewing of all those	<b>infernal</b>	pains. But forasmuch as	12, 305/ 23
sumus. Talia dixerunt in	<b>inferno</b>	ii qui peccaverunt." (What	12, 158/ 30
flectatur, celestium, terrestrium et	<b>infernorum</b>	, et omnis lingua confitatur	12, 66/ 15
is worse than an	<b>infidel</b>	). Those are ours that	12, 182/ 13
entreat them (for these	<b>infidel</b>	emperors handle oftentimes the	12, 257/ 7
non providet suis, est	<b>infidelis</b>	deterior" (He that provideth	12, 182/ 11
finally to fall into	<b>infidelity</b>	, and think that God	12, 236/ 11
except the kind of	<b>infidelity</b>	, whom no comfort can	12, 287/ 23
that had among those	<b>infidels</b>	committed a very deadly	12, 32/ 21
other such as were	<b>infidels</b>	, contrary to another commandment	12, 53/ 14
by God's enemies --	<b>infidels</b>	-- pursued upon to	12, 141/ 24
about to make these	<b>infidels</b>	, that are his open	12, 194/ 16
and ungracious wretches and	<b>infidels</b>	, and his most mortal	12, 204/ 6
well, in manner an	<b>infinite</b>	thing. For under that	12, 100/ 27
God's excellent mercy, that	<b>infinitely</b>	passeth the malice of	12, 90/ 19
him apace. "Multiplicatae sunt	<b>infirmities</b>	eorum, postea acceleraverunt" (Their	12, 48/ 19
figmentum suum, et propiciatur	<b>infirmatibus</b>	nostris" (And he knoweth	12, 97/ 20
eorum, postea acceleraverunt" (Their	<b>infirmities</b>	were multiplied), saith the	12, 48/ 20
pity upon our feeble	<b>infirmities</b>	), and shall not exact	12, 97/ 22
well as the frail	<b>infirmity</b>	of the man will	12, 113/ 18
help, to strengthen his	<b>infirmity</b>	withal, both in keeping	12, 165/ 8
martyr, but foreseeing their	<b>infirmity</b>	, that though they be	12, 246/ 14
in such wise to	<b>inflamm</b>	our key-cold hearts, and	12, 313/ 3
be surely proved so	<b>inflexibly</b>	set upon the purpose	12, 145/ 7
that, the terror and	<b>infliction</b>	of intolerable pain and	12, 201/ 11
ghostly father came and	<b>informed</b>	him better, and then	12, 117/ 32
the lands of his	<b>inheritance</b>	forever, that himself and	12, 203/ 25
and great possessions of	<b>inheritance</b>	, with great rule and	12, 229/ 20
there goeth your children's	<b>inheritance</b>	away again. But be	12, 234/ 12

as our Savior saith, "	<b>Inimici</b>	hominis, domestici eius" But	12, 101/ 7
Exurgat Deus, et dissipentur	<b>inimici</b>	eius, et fugiant qui	12, 156/ 19
himself, where he saith: "	<b>Inimici</b>	hominis domestici eius" (The	12, 165/ 2
therefore saith, "Si esurierit	<b>inimicus</b>	tuus, da illi cibum	12, 182/ 5
non extendant iusti ad	<b>iniquitatem</b>	manus suas" (God will	12, 49/ 6
Lassati sumus in via	<b>iniquitatis</b>	" (We have been wearied	12, 169/ 11
vobis amicos de Mammona	<b>iniquitatis</b>	, ut quum defeceritis, recipiant	12, 175/ 17
out their hands to	<b>iniquity</b>	). So say I not	12, 49/ 8
pluit super iustos et	<b>iniustos</b>	" (He maketh his sun	12, 48/ 9
and not only suffer	<b>injuries</b>	patiently, both by taking	12, 181/ 25
thing they call plain	<b>injury</b>	to the Passion of	12, 93/ 9
bearing down of other	<b>innocent</b>	folk, and not so	12, 225/ 5
in the defense of	<b>innocents</b>	, those shall they make	12, 225/ 11
added or implied, were	<b>inordinate</b>	, and were very childish	12, 52/ 3
not forbidden, but the	<b>inordinate</b>	affection of the mind	12, 171/ 15
that he hath an	<b>inordinate</b>	affection thereunto, while he	12, 172/ 27
if that by some	<b>inordinate</b>	love and affection that	12, 203/ 12
the Prophet unto God, "	<b>Inperfectum</b>	meum viderunt oculi tui	12, 226/ 20
civitatem manentem, sed futuram	<b>inquerimus</b>	" (We have here no	12, 251/ 17
shall not lack to	<b>inquire</b>	, by what sure and	12, 133/ 4
physicians and apothecaries, and	<b>inquire</b>	what things may serve	12, 152/ 18
unto such uncleanness, should	<b>inquire</b>	of the physician what	12, 152/ 21
and with them their	<b>inseparable</b>	Father (if you put	12, 5/ 11
accidents thereunto, as are	<b>inseparable</b>	therefrom, but that imprisonment	12, 256/ 20
a little and little	<b>insinuate</b>	the doubt of such	12, 132/ 12
where he saith; "Dixit	<b>insipiens</b>	in corde suo, non	12, 234/ 24
intellexit: comparatus est iumentis	<b>insipientibus</b>	, et similis factus est	12, 49/ 1
obeying freely the inward	<b>inspiration</b>	of God be a	12, 12/ 28
as Sampson had by	<b>inspiration</b>	of God commandment to	12, 140/ 13
with the secret inward	<b>inspiration</b>	of his Holy Spirit	12, 245/ 29
by his Holy Spirit	<b>inspire</b>	us good motions, with	12, 282/ 11
or other gracious occasion	<b>inspired</b>	into man's heart by	12, 16/ 28
of his Holy Spirit (	<b>inspired</b>	us therefor) shall mitigate	12, 241/ 23
yet at our faithful	<b>instance</b>	and request cause our	12, 36/ 28
too, all in one	<b>instant</b>	both hot and cold	12, 88/ 17
are outward, my daily	<b>instant</b>	labor, I mean my	12, 310/ 30
to his will, and	<b>instead</b>	of our grief taking	12, 21/ 15
some lecherous love, and,	<b>instead</b>	of her old acquainted	12, 29/ 10
if he had would,	<b>instead</b>	whereof (to make us	12, 243/ 22
into a worse, and	<b>instead</b>	of a prison that	12, 280/ 12
none do us, but	<b>instead</b>	of harm, inestimable good	12, 316/ 7
happd by the special	<b>instinct</b>	of the Spirit of	12, 141/ 31
he forthwith by the	<b>instinct</b>	of the Spirit of	12, 176/ 19

some secret motion or	<b>instinct</b>	, whereof the cause is	12, 193/ 2
of man, but the	<b>institution</b>	of God, and that	12, 96/ 5
his good counsel, to	<b>instruct</b>	you with some substantial	12, 134/ 20
study and labor to	<b>instruct</b>	you, the thing that	12, 134/ 23
thereby not only better	<b>instructed</b>	himself, but also better	12, 147/ 7
the Spirit of God	<b>instructeth</b>	his Catholic Church; then	12, 75/ 10
and by sundry means	<b>instructeth</b>	our reason to lean	12, 282/ 13
to fear) for his	<b>instrument</b>	, hath caused them to	12, 150/ 21
the devil maketh his	<b>instrument</b>	in moving the man	12, 151/ 24
well, with some other	<b>instrument</b>	, some strange-fashioned, peradventure, that	12, 274/ 15
other that are his	<b>instruments</b>	, tempteth good folk to	12, 107/ 12
make those things his	<b>instruments</b>	in tempting them and	12, 150/ 10
maketh those humors his	<b>instruments</b>	to set their heart	12, 150/ 12
prosperity to make his	<b>instruments</b>	of, wherewith to move	12, 161/ 5
in his punishments invisible	<b>instruments</b>	: and therefore not of	12, 274/ 18
old paynim philosophers were	<b>insufficient</b>	, and the cause wherefore	12, 9/ 19
counsels are very far	<b>insufficient</b>	. Howbeit, though they be	12, 10/ 31
in quibus non est	<b>intellectus</b>	" (Be not you like	12, 296/ 18
in honore esset, non	<b>intellexit</b>	: comparatus est iumentis insipientibus	12, 48/ 29
sickness that followeth our	<b>intemperate</b>	surfeit, or the imprisonment	12, 24/ 5
now doth the devil	<b>intend</b>	and appoint a certain	12, 159/ 19
so command him, and	<b>intend</b>	to take it patiently	12, 186/ 11
beforehand, what thing they	<b>intend</b>	to do, if the	12, 195/ 31
the faith still, and	<b>intend</b>	to keep it always	12, 231/ 13
my troth, Uncle, that	<b>intend</b>	I not, nor nothing	12, 263/ 10
him well enough, and	<b>intend</b>	to stand and fight	12, 318/ 14
poor man promised, but	<b>intended</b>	not to perform it	12, 128/ 1
the knowledge thereof, and	<b>intended</b>	to do his devoir	12, 131/ 6
of his son, God	<b>intended</b>	it not, but only	12, 141/ 5
his place appointed or	<b>intended</b>	; in shooting of this	12, 159/ 12
not receive it, but	<b>intended</b>	to make his barns	12, 168/ 18
for some good purpose,	<b>intending</b>	to bestow them for	12, 227/ 19
but only change our	<b>intent</b>	and purpose to do	12, 93/ 1
continently following, to the	<b>intent</b>	that we should see	12, 106/ 19
but venial, to the	<b>intent</b>	that, when he shall	12, 114/ 2
again, that be their	<b>intent</b>	never so shameful, find	12, 127/ 11
he knoweth that his	<b>intent</b>	riseth upon a true	12, 142/ 16
But now to the	<b>intent</b>	he may think on	12, 164/ 11
not this, to the	<b>intent</b>	to comfort rich men	12, 175/ 27
very charitable, to the	<b>intent</b>	that he may think	12, 184/ 5
suffer, hath a general	<b>intent</b>	and purpose to please	12, 186/ 3
and therefore to the	<b>intent</b>	that no man should	12, 215/ 22
than for any substantial	<b>intent</b>	or purpose to follow	12, 240/ 21

is truth, to the	<b>intent</b>	when a man feeleth	12, 246/ 6
this meditation and well-continued	<b>intent</b>	and purpose before, the	12, 249/ 6
it short, to the	<b>intent</b>	you may the better	12, 263/ 5
special servants, to the	<b>intent</b>	we may draw toward	12, 306/ 24
his Passion, to the	<b>intent</b>	that no fear should	12, 318/ 28
you. For to the	<b>intent</b>	that the more may	12, 320/ 13
further, that my diligent	<b>intercession</b>	for him should (I	12, 44/ 27
we had more often	<b>interchanged</b>	words, and parted the	12, 79/ 23
quae mergunt homines in	<b>interitum</b>	et perditionem" (They that	12, 168/ 9
quae mergunt homines in	<b>interitum</b>	et perditionem" (They that	12, 224/ 1
the whole Church without	<b>intermission</b>	prayed incessantly for him	12, 58/ 17
so long together without	<b>interpausing</b>	between, and that of	12, 78/ 12
said right now, without	<b>interpausing</b>	, would peradventure at length	12, 79/ 19
scripture hath) need of	<b>interpretation</b>	. For as Saint Augustine	12, 181/ 15
them all the old	<b>interpreters</b>	of scripture, from the	12, 38/ 23
all the old holy	<b>interpreters</b>	have construed the scripture	12, 98/ 31
sorry that I did	<b>interrupt</b>	your tale. For you	12, 256/ 28
continual course of never	<b>interrupted</b>	prosperity, have a great	12, 43/ 29
and consequently their wealth	<b>interrupted</b>	therewith, when other men	12, 51/ 7
such tribulation, prosperity not	<b>interrupted</b>	; let him cast in	12, 51/ 20
and thereby his wealth	<b>interrupted</b>	with another kind of	12, 52/ 27
great adversity so sore	<b>interrupted</b>	, can (as yourself seeth	12, 53/ 27
all question continual wealth	<b>interrupted</b>	with no tribulation is	12, 69/ 3
of tribulation is an	<b>interruption</b>	of wealth, prosperity (which	12, 51/ 1
and thereby consequently an	<b>interruption</b>	of prosperous wealth; no	12, 51/ 31
unto death with cruel	<b>intolerable</b>	torments. VINCENT Our Lord	12, 191/ 24
terror and infliction of	<b>intolerable</b>	pain and torment. In	12, 201/ 11
able to recompense that	<b>intolerable</b>	pain that there is	12, 237/ 4
hundred thousand times more	<b>intolerable</b>	, and whereof there shall	12, 304/ 2
the cross, to the	<b>intolerable</b>	pain of his forbeaten	12, 312/ 19
acus transire, quam divitem	<b>intrare</b>	in regnum Dei" (It	12, 170/ 32
multas tribulaciones oportet nos	<b>introire</b>	in regnum Dei" (By	12, 43/ 1
Christum pati, et sic	<b>introire</b>	in regnum suum?" (Know	12, 43/ 4
in pecuniis regnum Dei	<b>introire</b>	!" (My babes, how hard	12, 171/ 27
Christum pati, et sic	<b>introire</b>	in regnum suam?" (Knew	12, 311/ 24
diaboli, et desideria multa	<b>inutilia</b>	et nociva, quae mergunt	12, 168/ 8
diaboli, et desideria multa	<b>inutilia</b>	et noxia, quae mergunt	12, 224/ 1
hell so strong to	<b>invade</b>	and assault him as	12, 153/ 15
he mindeth suddenly to	<b>invade</b>	indeed, the less to	12, 189/ 4
suffer the Turks to	<b>invade</b>	this land, or, if	12, 248/ 21
vanquished, or peradventure not	<b>invade</b>	us at all: then	12, 249/ 10
of the incursion or	<b>invasion</b>	of the devil in	12, 105/ 22
midday devil), this open	<b>invasion</b>	of the Turk, and	12, 280/ 26

hominis quum venerit putas,	<b>inveniet</b>	fidem in terra?" (When	12, 193/ 32
ways that he can	<b>invent</b>	, shall labor to get	12, 224/ 13
not to be the	<b>invention</b>	of man, but the	12, 96/ 4
this fasting, but an	<b>invention</b>	of man. The priests	12, 116/ 6
find of his own	<b>invention</b>	, though they be less	12, 134/ 24
which he called men's	<b>inventions</b>	, he cried ever out	12, 94/ 4
I beseech you, these	<b>inventions</b>	of men, your foolish	12, 94/ 12
jailer, as himself is	<b>invisible</b>	so useth he in	12, 274/ 17
he in his punishments	<b>invisible</b>	instruments: and therefore not	12, 274/ 18
him to be there	<b>invisibly</b>	present, as without any	12, 164/ 23
But, Cousin, though God	<b>invited</b>	men unto the following	12, 174/ 11
for the great God)	<b>invited</b>	all poor worms of	12, 285/ 21
da operam, ne quid	<b>invitus</b>	facias" (Endeavor thyself evermore	12, 254/ 7
contemning, and in the	<b>invocation</b>	of help. Resist must	12, 154/ 2
final fight is by	<b>invocation</b>	of help unto God	12, 155/ 15
will obeying freely the	<b>inward</b>	inspiration of God be	12, 12/ 27
in their grief great	<b>inward</b>	comfort and spiritual consolation	12, 44/ 4
is not a great	<b>inward</b>	trouble and secret grief	12, 51/ 10
marvelous grudge in his	<b>inward</b>	conscience, that he had	12, 115/ 7
I suppose, such an	<b>inward</b>	light of understanding that	12, 137/ 17
upon a man, whose	<b>inward</b>	mind and sudden change	12, 176/ 21
comforted with the secret	<b>inward</b>	inspiration of his Holy	12, 245/ 29
outside from the skin	<b>inward</b>	, the pain would be	12, 302/ 11
near to the secret	<b>inward</b>	pleasure of the spirit	12, 306/ 9
him, that with our	<b>inward</b>	eye we see him	12, 318/ 14
and look to be	<b>inwardly</b>	taught only by God	12, 6/ 3
thereof, and so touched	<b>inwardly</b>	with special grace to	12, 176/ 10
yet were their hearts	<b>inwardly</b>	in the deep sight	12, 228/ 25
himself unto them, either	<b>inwardly</b>	betimes, by his merciful	12, 235/ 8
would well remember and	<b>inwardly</b>	consider the great goodness	12, 243/ 17
Spirit of God therewith	<b>inwardly</b>	work in his soul	12, 250/ 6
could not but laugh	<b>inwardly</b>	, while he wist well	12, 277/ 20
the reader's breast, which	<b>inwardly</b>	may teach him in	12, 320/ 24
God's favor, "Reddidit Deus	<b>Iob</b>	omnia duplicia" (God restored	12, 47/ 14
and the death of	<b>Iphigenia</b>	, had in the making	12, 215/ 9
the mortal sin of	<b>ire</b>	. And then is there	12, 15/ 4
saith Ecclesiastes: "Melius est	<b>ire</b>	ad domum luctus, quam	12, 69/ 11
and of hell that	<b>irked</b>	them to think of	12, 61/ 29
hath yet an heavy	<b>iron</b>	head. And therefore fly	12, 158/ 18
rude rusty metal of	<b>iron</b>	? Of the unsurety of	12, 207/ 3
harm, "Quia Deus non	<b>irridetur</b>	" (God cannot be mocked	12, 226/ 16
of that matter saith: "	<b>Irruit</b>	virtus Domini in Sampsonem	12, 141/ 17
and the child both?	<b>Isaac</b>	, that was the child	12, 55/ 1

rehearseth of the prophet	<b>Isaiah</b>	prophesying of Christ's incarnation	12, 309/ 1
No man doubteth but	<b>Ishmael</b>	was great comfort to	12, 54/ 26
upon the children of	<b>Israel</b>	, and after told them	12, 26/ 11
to the God of	<b>Israel</b>	, and confess, and show	12, 26/ 18
to the children of	<b>Israel</b>	promised in the Old	12, 69/ 24
mi, da gloriam Deo	<b>Israell</b>	, et confiteri, ac indica	12, 26/ 17
part his blessed blood	<b>issued</b>	out and streamed down	12, 312/ 17
sharp spear, at which	<b>issued</b>	out the holy blood	12, 312/ 30
he would into Portugal,	<b>Italy</b>	, Spain, France, Almaine, and	12, 259/ 28
non intellexit: comparatus est	<b>iumentis</b>	insipientibus, et similis factus	12, 49/ 1
iustorum, ut non extendant	<b>iusti</b>	ad iniquitatem manus suas	12, 49/ 6
heaven, as where, "Fulgebunt	<b>iusti</b>	sicut sol, et qui	12, 307/ 6
qui persecutionem patiuntur propter	<b>iustitiam</b>	, quoniam ipsorum est regnum	12, 34/ 24
et qui erudiunt ad	<b>iustitiam</b>	, tanquam scintille in arundineto	12, 307/ 6
virgam peccatorum super sortem	<b>iustorum</b>	, ut non extendant iusti	12, 49/ 5
malos, et pluit super	<b>iustos</b>	et iniustos" (He maketh	12, 48/ 8
as the scripture saith: "	<b>Iustus</b>	si ceciderit, non collidetur	12, 102/ 22
unto him, ("Quia Deus	<b>iuxta</b>	est iis qui tribulato	12, 76/ 6
me," saith the Prophet, "	<b>iuxta</b>	te, et cuiusvis manus	12, 104/ 25
both ourselves and our	<b>jail</b>	, and our under jailers	12, 273/ 21
rule kept in the	<b>jail</b>	(beside that he sendeth	12, 273/ 24
Some prisoner of another	<b>jail</b>	singeth, danceth in his	12, 275/ 4
him, yet) the chief	<b>jailer</b>	over this whole broad	12, 271/ 21
that God, the chief	<b>jailer</b>	, as I say, of	12, 272/ 17
king, and our chief	<b>jailer</b>	too, suffereth us and	12, 273/ 14
both, and our chief	<b>jailer</b>	God too, God that	12, 273/ 22
that God, our chief	<b>jailer</b>	in this world, useth	12, 274/ 7
before. God our chief	<b>jailer</b>	, as himself is invisible	12, 274/ 17
bed, as the other	<b>jailer</b>	layeth, his on the	12, 274/ 21
made fast by the	<b>jailer</b>	that should shut him	12, 277/ 14
fray, and through the	<b>jailer's</b>	displeasure were bolted and	12, 265/ 12
and devils that are	<b>jailers</b>	under him, yet) the	12, 271/ 21
jail, and our under	<b>jailers</b>	, angels and devils both	12, 273/ 22
fashion as the other	<b>jailers</b>	do, but yet of	12, 274/ 19
himself. For, as Saint	<b>James</b>	saith, "Omne datum optimum	12, 12/ 30
the priests, as Saint	<b>James</b>	biddeth, and begin first	12, 76/ 12
to be. For St.	<b>James</b>	saith, "Omne gaudium existimate	12, 101/ 10
great comfort, as St.	<b>James</b>	saith, to every man	12, 101/ 30
the blessed apostle Saint	<b>James</b>	exhorteth men, that they	12, 152/ 12
good godly doctor, Master	<b>Jean</b>	Gerson, entitled, De Probatione	12, 133/ 8
with a true tale	<b>jeopard</b>	to lose his lucre	12, 45/ 9
and better dare I	<b>jeopard</b>	my soul with the	12, 156/ 10
shifts to get, and	<b>jeopard</b>	themselves therefor. And to	12, 171/ 14

That must I needs	<b>jeopard</b>	, for other surety can	12, 232/ 28
without surety thereof must	<b>jeopard</b>	them too. But yet	12, 233/ 4
have not letted to	<b>jeopard</b>	their lives, and how	12, 313/ 12
had. ANTHONY An unwise	<b>jeoparding</b>	, to put your soul	12, 233/ 2
were once out of	<b>jeopardy</b>	, do then the more	12, 148/ 1
then stand in great	<b>jeopardy</b>	there, to live wretches	12, 242/ 10
the great city of	<b>Jericho</b>	, whereupon God took a	12, 26/ 10
I remember holy Saint	<b>Jerome</b>	biddeth: "Et doleas, et	12, 90/ 14
better. And as Saint	<b>Jerome</b>	biddeth him that for	12, 97/ 27
for venial, and St.	<b>Jerome</b>	(as by divers places	12, 132/ 20
of the people of	<b>Jerusalem</b>	) many wish among us	12, 7/ 15
That is to say, "	<b>Jerusalem</b>	, Jerusalem, that killest the	12, 104/ 10
is to say, "Jerusalem,	<b>Jerusalem</b>	, that killest the prophets	12, 104/ 10
my God, the new	<b>Jerusalem</b>	which descendeth from heaven	12, 310/ 10
shame for the shameful	<b>jesting</b>	and railing of those	12, 289/ 21
nomen: ut in nomine	<b>Jesu</b>	omne genu flectatur, celestium	12, 66/ 15
in the name of	<b>Jesus</b>	every knee be bowed	12, 66/ 19
confess that our Lord	<b>Jesus</b>	Christ is in the	12, 66/ 22
for the name of	<b>Jesus</b>	. And so proud were	12, 291/ 3
out the name of	<b>Jesus</b>	still, not in the	12, 291/ 6
great publican (were he	<b>Jew</b>	, or were he paynim	12, 178/ 19
spoke himself unto the	<b>Jews</b>	(as mention is made	12, 104/ 6
the coming of the	<b>Jews</b>	, and the dilating of	12, 194/ 9
death oftentimes. Of the	<b>Jews</b>	had I five times	12, 310/ 21
in perils by the	<b>Jews</b>	, in perils by the	12, 310/ 25
by that holy man	<b>Job</b>	, which in sundry places	12, 31/ 15
such other comforters, as	<b>Job</b>	answered his, "Onerosi consolatores	12, 32/ 12
of tribulation? which (as	<b>Job</b>	saith) "ducunt in bonis	12, 42/ 26
he well-beloved with God.	<b>Job</b>	was also no beggar	12, 47/ 10
with examples of Solomon,	<b>Job</b>	, and Abraham. And, fourthly	12, 50/ 4
in both. As for	<b>Job</b>	, since our question hangeth	12, 53/ 26
prosperity, the wealth of	<b>Job</b>	that was with so	12, 53/ 27
examples of Solomon and	<b>Job</b>	nothing for the matter	12, 56/ 10
to our Lord of	<b>Job</b>	, that it was no	12, 74/ 17
was no marvel though	<b>Job</b>	had a reverent fear	12, 74/ 18
an hard thing for	<b>Job</b>	to be so loving	12, 74/ 20
For the patience of	<b>Job</b>	in the short time	12, 74/ 24
the thirty-fourth chapter of	<b>Job</b>	: "Novit enim Deus opera	12, 107/ 5
impatience, as he did	<b>Job</b>	. But he that, as	12, 107/ 13
in the tribulation of	<b>Job</b>	, than God from time	12, 108/ 20
the devil could from	<b>Job</b>	. And think you then	12, 235/ 22
thereby justified; and Saint	<b>John</b>	saith, "Si dixerimus, quia	12, 28/ 8
sure that (as Saint	<b>John</b>	saith) he that loveth	12, 58/ 10

these words of Saint	<b>John</b>	: "Nolite omni spiritui credere	12, 132/ 25
so pure, as St.	<b>John</b>	the Baptist had taught	12, 178/ 30
he found for St.	<b>John</b>	the Evangelist, which let	12, 246/ 22
relictus pro mortuo" Saint	<b>John</b>	the Evangelist and by	12, 247/ 1
there to die. St.	<b>John</b>	the Baptist was, you	12, 279/ 18
the mouth of St.	<b>John</b>	, that he will give	12, 309/ 10
in Greece (where Saint	<b>John</b>	did write) to elect	12, 309/ 24
quarter too, both Prester	<b>John's</b>	land and the great	12, 259/ 29
she danced off St.	<b>John's</b>	head. And now sitteth	12, 279/ 21
your third will I	<b>join</b>	unto this. For upon	12, 53/ 4
every good thing, he	<b>join</b>	faithful prayer therewith. But	12, 98/ 23
two things that you	<b>join</b>	unto death, that is	12, 283/ 4
if, which must be	<b>joined</b>	with every good thing	12, 98/ 22
be so knit and	<b>joined</b>	together, that they both	12, 152/ 2
any incommunities be so	<b>joined</b>	therewith, that a man	12, 221/ 15
shame, or sharp pain	<b>joined</b>	unto death, should be	12, 284/ 22
shame and pain both	<b>joined</b>	unto death were unlikely	12, 284/ 27
of shame and pain	<b>joined</b>	unto death. And of	12, 287/ 22
the shame that is	<b>joined</b>	with the death in	12, 288/ 18
and in the faith	<b>joined</b>	with hope and charity	12, 288/ 26
most despiteful mocking therewith	<b>joined</b>	to most grievous pain	12, 291/ 25
that for faint heart,	<b>joined</b>	with lack of discretion	12, 293/ 18
for fear of death	<b>joined</b>	therewith, though bitter and	12, 296/ 27
him must we be	<b>joined</b>	, and as members of	12, 311/ 16
while. In prison was	<b>Joseph</b>	, while his brethren were	12, 279/ 12
the good exhortation of	<b>Joshua</b>	, saying unto him, "Fili	12, 26/ 16
he shall take his	<b>journey</b>	thither, nor can tell	12, 59/ 25
the sea: in my	<b>journeys</b>	often have I been	12, 310/ 24
their hearts with spiritual	<b>joy</b>	, that the pleasure may	12, 34/ 28
another great cause of	<b>joy</b>	besides this. For surely	12, 35/ 24
than laughing, with great	<b>joy</b>	and exultation, with their	12, 42/ 12
gaudium" (The world shall	<b>joy</b>	, and you shall be	12, 70/ 27
shall be turned into	<b>joy</b>	). And so is it	12, 70/ 28
that then were in	<b>joy</b>	, is now turned all	12, 70/ 29
in trouble): that his	<b>joy</b>	thereof shall diminish much	12, 76/ 7
him such comfort and	<b>joy</b>	therein that the pleasure	12, 88/ 1
when he considereth the	<b>joy</b>	that shall come of	12, 88/ 4
though there be more	<b>joy</b>	made of his turning	12, 91/ 11
a thing of all	<b>joy</b>	, when you fall into	12, 101/ 12
the incomparable and uncogitable	<b>joy</b>	, that we shall have	12, 306/ 12
of all the celestial	<b>joy</b>	standeth in blessed beholding	12, 308/ 20
a special kind of	<b>joy</b>	. For he saith, "Vincenti	12, 309/ 11
bring us to the	<b>joy</b>	which we hope to	12, 319/ 28

the consideration of that	<b>joy</b>	put out all worldly	12, 319/ 29
compared it with the	<b>joyful</b>	hope of heaven. Then	12, 8/ 29
good hope, and be	<b>joyful</b>	also in tribulation, appeareth	12, 40/ 15
one full well doth)	<b>joyful</b>	shall his sorrow be	12, 60/ 9
remnant, and am very	<b>joyful</b>	that I find you	12, 79/ 11
also of thy sorrow	<b>joyful</b>	). And thus, as I	12, 90/ 15
countenance, lightsome, glad, and	<b>joyful</b>	, or dumpish, heavy, and	12, 131/ 9
which is he so	<b>joyful</b>	, that he firmly purposeth	12, 134/ 17
so high, never so	<b>joyful</b>	thereof: yet let him	12, 158/ 16
recompensed of God in	<b>joyful</b>	bliss and glory. Of	12, 244/ 21
way from the council	<b>joyful</b>	and glad that God	12, 291/ 1
forward with desire and	<b>joyful</b>	hope of heaven. Howbeit	12, 306/ 5
meditation and thinking, those	<b>joyful</b>	words of holy scripture	12, 308/ 12
forsaking of him, the	<b>joyful</b>	meditation of eternal life	12, 314/ 19
it, that he shall	<b>joyously</b>	bring us to heaven	12, 318/ 32
Our affection toward heavenly	<b>joys</b>	waxeth wonderful cold. If	12, 83/ 23
he cometh to the	<b>joys</b>	of heaven, they be	12, 83/ 28
the talking of the	<b>joys</b>	thereof, all worldly recreation	12, 84/ 28
hell, and the inestimable	<b>joys</b>	of heaven. And in	12, 164/ 2
The consideration of the	<b>joys</b>	of heaven should make	12, 305/ 1
in mind of the	<b>joys</b>	of heaven, the pleasure	12, 305/ 7
our hearts the marvelous	<b>joys</b>	of heaven, as we	12, 305/ 17
winning of the heavenly	<b>joys</b>	, than for the eschewing	12, 305/ 23
described what manner of	<b>joys</b>	they shall be, as	12, 306/ 27
of the pleasures and	<b>joys</b>	that we shall have	12, 307/ 5
to change with the	<b>joys</b>	of heaven. When he	12, 308/ 3
shall of those heavenly	<b>joys</b>	, which he set here	12, 308/ 4
little part of these	<b>joys</b>	! And therefore let us	12, 308/ 8
great those spiritual heavenly	<b>joys</b>	are, of which our	12, 308/ 14
be verified of the	<b>joys</b>	of heaven: "Nec oculus	12, 309/ 2
of this world, the	<b>joys</b>	of heaven are by	12, 309/ 5
And yet where the	<b>joys</b>	of heaven be such	12, 309/ 9
how far these heavenly	<b>joys</b>	shall surmount above all	12, 310/ 14
deep considering of the	<b>joys</b>	of heaven, of which	12, 319/ 20
if ye be a	<b>judge</b>	, and will have such	12, 34/ 16
some mighty man, than	<b>judge</b>	wrong for his favor	12, 34/ 18
the meditation of death,	<b>judgment</b>	, heaven and hell, whereof	12, 4/ 12
at the day of	<b>judgment</b>	come to their bodies	12, 42/ 15
fear of his heavy	<b>judgment</b>	. Then the devil draweth	12, 61/ 10
a while forbear the	<b>judgment</b>	of himself, and follow	12, 121/ 15
also upon the dreadful	<b>judgment</b>	of God, and upon	12, 164/ 1
temerarious bold and blind	<b>judgment</b>	given upon a man	12, 176/ 20
the day of general	<b>judgment</b>	, weenest thou that he	12, 194/ 2

his that required his	<b>judgment</b>	, how he liked his	12, 217/ 12
them) by his terrible	<b>judgment</b>	. But unto you, my	12, 235/ 10
that (at the final	<b>judgment</b>	) your body too, be	12, 236/ 30
or felony, and after	<b>judgment</b>	given of his death	12, 264/ 3
his own sentence and	<b>judgment</b>	for the original sin	12, 266/ 12
this world unto his	<b>judgment</b>	. But now, while we	12, 267/ 25
unto a more fearful	<b>judgment</b>	, whereof at his temporal	12, 268/ 18
qui vult tecum in	<b>judicio</b>	contendere, et tunicam tuam	12, 34/ 8
as it were a	<b>juggler</b>	that would, for a	12, 136/ 7
the great victory that	<b>Julius</b>	Caesar had. St. Augustine	12, 130/ 16
snail did. For when	<b>Jupiter</b>	(whom the poets feign	12, 285/ 20
come thereat. And when	<b>Jupiter</b>	asked her after, wherefore	12, 285/ 24
house. With which answer	<b>Jupiter</b>	waxed so angry, that	12, 285/ 28
haply to have had	<b>just</b>	remorse thereof in all	12, 26/ 23
sin) make of his	<b>just</b>	punishment and well-deserved tribulation	12, 26/ 29
rain both on the	<b>just</b>	and the unjust). And	12, 48/ 10
supponit manum suam" (The	<b>just</b>	man, though he fall	12, 102/ 23
prick, and his very	<b>just</b>	mark, down upon which	12, 159/ 23
for the maintenance of	<b>justice</b>	, or for the defense	12, 32/ 3
maintenance of right and	<b>justice</b>	, and that rather choose	12, 33/ 19
and is persecuted for	<b>justice</b>	. VINCENT Then if a	12, 33/ 26
have such zeal to	<b>justice</b>	that ye will rather	12, 34/ 17
that suffer persecution for	<b>justice</b>	, for theirs is the	12, 34/ 26
in doing many men	<b>justice</b>	, or if you find	12, 71/ 8
For he is our	<b>justice</b>	, and he is our	12, 94/ 8
minding of God's rigorous	<b>justice</b>	, that he will keep	12, 113/ 27
the fear of God's	<b>justice</b>	, and be more merry	12, 121/ 20
upon whom, for example,	<b>justice</b>	may proceed. Let him	12, 162/ 26
for the truth of	<b>justice</b>	(which go almost all	12, 199/ 9
sed non in hoc	<b>justificatus</b>	sum" -- My conscience	12, 28/ 7
am I not thereby	<b>justified</b>	; and Saint John saith	12, 28/ 8
I ween, play as	<b>Juvenal</b>	merrily describeth the blind	12, 216/ 7
of our kindred, and	<b>keep</b>	it afloat from peril	12, 6/ 13
so be, shall haply	<b>keep</b>	this quarter from the	12, 7/ 4
I may write and	<b>keep</b>	with us, to stay	12, 7/ 22
that God will surely	<b>keep</b>	this promise. And therefore	12, 16/ 1
is sent them to	<b>keep</b>	them from the pride	12, 30/ 7
at all: so God	<b>keep</b>	them from hell. And	12, 38/ 29
sick, I pray God	<b>keep</b>	you long therein. And	12, 47/ 1
pray for other to	<b>keep</b>	him in continual prosperity	12, 52/ 1
to pray God to	<b>keep</b>	every good man, nor	12, 52/ 22
though God provided to	<b>keep</b>	undefiled and turned all	12, 54/ 21
our bodies here to	<b>keep</b>	, and will that we	12, 57/ 20

is to wit, to	<b>keep</b>	himself from pride and	12, 73/ 12
reckoning of long life;	<b>keep</b>	it while we may	12, 76/ 28
them all, you shall	<b>keep</b>	him still, rather than	12, 81/ 18
they say, serveth to	<b>keep</b>	the body in temperance	12, 93/ 6
out upon them, to	<b>keep</b>	well the laws of	12, 94/ 5
he be, and God	<b>keep</b>	all good folk from	12, 95/ 2
tame the flesh and	<b>keep</b>	it from wantonness, I	12, 95/ 19
as the hen, to	<b>keep</b>	her young chickens from	12, 103/ 32
wise defend us and	<b>keep</b>	us safe, that we	12, 106/ 25
justice, that he will	<b>keep</b>	him from the comfortable	12, 113/ 27
have never used to	<b>keep</b>	. And therefore, surely, this	12, 117/ 11
are wont always to	<b>keep</b>	company together, was at	12, 127/ 16
so subtle, that he	<b>keep</b>	himself close in his	12, 133/ 19
open precept bound to	<b>keep</b>	him from it. VINCENT	12, 145/ 19
take good heed to	<b>keep</b>	him well from the	12, 148/ 8
ground of man's salvation,	<b>keep</b>	this person thus tempted	12, 156/ 16
counsel and prayer, and	<b>keep</b>	himself in good virtuous	12, 156/ 28
have dined, you shall	<b>keep</b>	yourself from your dinner	12, 157/ 9
unto fire and yet	<b>keep</b>	them from burning, to	12, 160/ 22
them from burning, to	<b>keep</b>	a serpent in thy	12, 160/ 22
the world, that, they	<b>keep</b>	themselves from the deadly	12, 160/ 27
lawful for them to	<b>keep</b>	any goods or no	12, 171/ 7
may be rich, and	<b>keep</b>	him rich without any	12, 172/ 14
therefore though he might	<b>keep</b>	his riches, if there	12, 172/ 23
men since if they	<b>keep</b>	still all, then are	12, 173/ 30
for good causes to	<b>keep</b>	some substance still, should	12, 176/ 3
their good, they can	<b>keep</b>	no riches with conscience	12, 179/ 16
man may with conscience	<b>keep</b>	riches with him, when	12, 181/ 6
reckon myself bound to	<b>keep</b>	him still, and rather	12, 182/ 27
that if a man	<b>keep</b>	riches about him for	12, 184/ 15
but somewhat loveth to	<b>keep</b>	himself from lack, and	12, 185/ 17
had much ado to	<b>keep</b>	himself from the desire	12, 185/ 28
pray you, good Uncle,	<b>keep</b>	your customable manner, for	12, 187/ 16
wolf unto them, to	<b>keep</b>	them from the dogs	12, 189/ 14
or false renegades to	<b>keep</b>	, that they be turned	12, 191/ 14
for his mighty mercy	<b>keep</b>	those wretches hence! For	12, 191/ 26
hand over us, and	<b>keep</b>	away this wretchedness, if	12, 195/ 26
with his mouth, and	<b>keep</b>	it still in his	12, 197/ 12
to move him to	<b>keep</b>	his patience therein, and	12, 201/ 17
that we have to	<b>keep</b>	it, since it is	12, 209/ 2
slain, and some that	<b>keep</b>	their riches as a	12, 210/ 17
things that they specially	<b>keep</b>	them for. For those	12, 217/ 5
increase thereof. For men	<b>keep</b>	still in that point	12, 218/ 28

so warm, as to	<b>keep</b>	on his own cap	12, 221/ 10
means a man can	<b>keep</b>	it long, and that	12, 222/ 32
forsake their faith shall	<b>keep</b>	their goods, and those	12, 226/ 25
a conscience, and ever	<b>keep</b>	still a great heap	12, 227/ 2
not unto themselves, but	<b>keep</b>	their goods for any	12, 227/ 6
gracious purpose that they	<b>keep</b>	their good for, yet	12, 228/ 25
Turk granteth me to	<b>keep</b>	still in peace, and	12, 229/ 22
made me further, to	<b>keep</b>	all this yet better	12, 229/ 24
he had made it,	<b>keep</b>	it, whereas he would	12, 230/ 22
fashion, as you might	<b>keep</b>	your worldly substance still	12, 231/ 2
still, and intend to	<b>keep</b>	it always still in	12, 231/ 13
say, that he will	<b>keep</b>	you his promise in	12, 231/ 25
much, and let you	<b>keep</b>	your goods as long	12, 233/ 16
that though the Turk	<b>keep</b>	you promise in letting	12, 235/ 12
promise in letting you	<b>keep</b>	your substance because you	12, 235/ 12
is not able to	<b>keep</b>	you them, why will	12, 235/ 16
that you get or	<b>keep</b>	thereby, to rejoyce and	12, 235/ 26
or suffer you to	<b>keep</b>	them for a little	12, 236/ 22
while which we may	<b>keep</b>	them here, shall be	12, 242/ 6
would have authority, nor	<b>keep</b>	neither lands nor goods	12, 243/ 23
trust help me to	<b>keep</b>	this thought still), that	12, 245/ 8
I said, he will	<b>keep</b>	us out of their	12, 247/ 21
God make us and	<b>keep</b>	us good men (as	12, 248/ 26
he be sure to	<b>keep</b>	him safe otherwise, or	12, 272/ 7
is he compelled to	<b>keep</b>	him after the rate	12, 272/ 12
kind of unkindness God	<b>keep</b>	every man!) comfort he	12, 278/ 9
a prison that cannot	<b>keep</b>	us long, fall into	12, 280/ 12
that they would fain	<b>keep</b>	them as long as	12, 285/ 10
in no wise to	<b>keep</b>	it no longer, but	12, 285/ 12
still as ready to	<b>keep</b>	it, and from time	12, 296/ 14
Turk's persecution could not	<b>keep</b>	us from him, but	12, 315/ 3
that either he shall	<b>keep</b>	us from the painful	12, 318/ 30
prisoner were with his	<b>keeper</b>	brought into every place	12, 261/ 7
upon him, yet his	<b>keeper</b>	, if he be good	12, 272/ 3
be such as the	<b>keeper</b>	cannot otherwise be sure	12, 272/ 11
turns, then useth the	<b>keeper</b>	to punish him sundry	12, 272/ 15
thereupon delivered to certain	<b>keepers</b>	, and put up in	12, 264/ 6
means by which God	<b>keepeth</b>	us from hell; and	12, 35/ 22
in my company nothing	<b>keepeth</b>	him but one; serve	12, 81/ 9
as long as he	<b>keepeth</b>	his riches. And therefore	12, 172/ 22
country, any man that	<b>keepeth</b>	any riches, it must	12, 172/ 26
a rich man, and	<b>keepeth</b>	all his good, he	12, 173/ 27
rich man standeth that	<b>keepeth</b>	all, but whether we	12, 173/ 32

contrary to God's pleasure	<b>keepeth</b>	any thing that he	12, 175/ 4
he had it not,	<b>keepeth</b>	himself in like abstinence	12, 184/ 23
renay their faith, and	<b>keepeth</b>	the other in such	12, 190/ 16
faith of which God	<b>keepeth</b>	(lauded be his holy	12, 191/ 1
other side, he that	<b>keepeth</b>	them for some good	12, 227/ 18
worldly goods, have in	<b>keeping</b>	of them soon after	12, 22/ 10
sometimes sendeth tribulation for	<b>keeping</b>	and preserving a man	12, 28/ 14
in God; to whose	<b>keeping</b>	I commit you. ANTHONY	12, 77/ 24
infirmity withal, both in	<b>keeping</b>	him from falling, and	12, 165/ 8
of damnation for the	<b>keeping</b>	, can very scantly serve	12, 173/ 3
and fear for the	<b>keeping</b>	of any great part	12, 174/ 2
that if by the	<b>keeping</b>	still of so much	12, 174/ 2
to sustain in the	<b>keeping</b>	of him. For when	12, 182/ 29
folk, that by the	<b>keeping</b>	of worldly goods stand	12, 184/ 11
of worldly good and	<b>keeping</b>	thereof, may stand with	12, 184/ 14
thereof, as percase in	<b>keeping</b>	a good household in	12, 185/ 4
see that in the	<b>keeping</b>	our surety is so	12, 208/ 26
you have of the	<b>keeping</b>	, the more cause you	12, 209/ 8
the fear in the	<b>keeping</b>	, and the pain in	12, 210/ 13
that men should commend (	<b>keeping</b>	them within the bounds	12, 218/ 26
pleasure of God, in	<b>keeping</b>	of his faith, be	12, 227/ 8
this Turk's persecution for	<b>keeping</b>	of the faith, can	12, 227/ 20
hands, and that the	<b>keeping</b>	or the losing shall	12, 228/ 14
the comfort of the	<b>keeping</b>	letteth you to forgo	12, 231/ 17
unto you for the	<b>keeping</b>	of them, is the	12, 231/ 22
of damnation for the	<b>keeping</b>	of your bodily pleasures	12, 233/ 3
albeit that by the	<b>keeping</b>	and confessing of his	12, 235/ 24
the getting or the	<b>keeping</b>	of your goods, God	12, 236/ 20
loss is in the	<b>keeping</b>	(Christ's faith refused for	12, 244/ 5
the straitness of the	<b>keeping</b>	and the hard handling	12, 262/ 6
and under so safe	<b>keeping</b>	, that of all the	12, 266/ 20
under sure and safe	<b>keeping</b>	, to be readily fetched	12, 267/ 15
I told you, this	<b>keeping</b>	of every man in	12, 268/ 23
yet, Uncle, that strait	<b>keeping</b>	, collaring, bolting, and stocking	12, 270/ 20
cause than our only	<b>keeping</b>	for death), he letteth	12, 272/ 24
these things for the	<b>keeping</b>	of his health she	12, 277/ 11
but in word neither,	<b>keeping</b>	it still nevertheless in	12, 297/ 18
in exhortation to the	<b>keeping</b>	of Christ's faith) speak	12, 305/ 6
to gar him to	<b>ken</b>	his Maker, and by	12, 29/ 4
from the other; some	<b>kept</b>	in thralldom, and some	12, 6/ 28
in thralldom, and some	<b>kept</b>	in prison, and some	12, 6/ 28
the prison should have	<b>kept</b>	them from! How many	12, 22/ 9
of promise, although God	<b>kept</b>	his life that was	12, 55/ 1

much for him, and	<b>kept</b>	him in prosperity. But	12, 74/ 19
another honest man, and	<b>kept</b>	him therefore much company	12, 81/ 3
and all Christendom have	<b>kept</b>	the Lenten forty days	12, 95/ 23
the other twain, have	<b>kept</b>	it for the last	12, 100/ 3
for that time she	<b>kept</b>	her head still. But	12, 128/ 12
any man might have	<b>kept</b>	any substance without the	12, 179/ 19
standing barehead before him,	<b>kept</b>	not his head half	12, 221/ 10
before, yet since he	<b>kept</b>	them for some good	12, 227/ 25
well given than evil	<b>kept</b>	, and finally, what unkindness	12, 244/ 8
as the great Tamburlaine	<b>kept</b>	the great Turk when	12, 257/ 9
there be two men	<b>kept</b>	in two several chambers	12, 258/ 4
than is a king	<b>kept</b>	in prison that cannot	12, 259/ 19
case than a king	<b>kept</b>	in prison, because he	12, 260/ 3
though not so straitly	<b>kept</b>	, yet as verily prisoner	12, 260/ 26
find that the straitest	<b>kept</b>	of them both, if	12, 261/ 18
seen to and safely	<b>kept</b>	from escaping, so that	12, 264/ 22
prisoner, because he is	<b>kept</b>	for execution? Or no	12, 264/ 26
to death, and being	<b>kept</b>	, therefor and kept with	12, 265/ 6
being kept, therefor and	<b>kept</b>	with such sure watch	12, 265/ 7
a place to be	<b>kept</b>	, to be brought forth	12, 267/ 19
laid in to be	<b>kept</b>	undoubtedly for death. VINCENT	12, 268/ 30
sure hold to be	<b>kept</b>	till we be put	12, 270/ 19
cause but to be	<b>kept</b>	, though there lie never	12, 272/ 2
see so shrewd rule	<b>kept</b>	in the jail (beside	12, 273/ 24
yet even here God	<b>kept</b>	him harmless, and brought	12, 279/ 15
and prisoner was he	<b>kept</b>	, and prisoner was he	12, 279/ 28
Pilate again. And so	<b>kept</b>	as prisoner to the	12, 280/ 1
as he that had	<b>kept</b>	from his childhood a	12, 285/ 15
for them, the snail	<b>kept</b>	her at home and	12, 285/ 23
us, than if he	<b>kept</b>	us from it. For	12, 319/ 1
hitherto a very sure	<b>key</b>	of Christendom. And out	12, 193/ 6
though they bore the	<b>key</b>	of another man's coffer	12, 210/ 19
wax lukewarm, or rather	<b>key-cold</b>	, and in manner lose	12, 13/ 8
from lukewarm almost to	<b>key-cold</b>	, that men must now	12, 242/ 24
lukewarm, or waxen even	<b>key-cold</b>	), we may be very	12, 248/ 19
wise to inflame our	<b>key-cold</b>	hearts, and set them	12, 313/ 4
land and the great	<b>Khan's</b>	too. Now the beggar	12, 259/ 29
timbrels too, were to	<b>kill</b>	me in my bed	12, 9/ 3
own devising, and therewith	<b>kill</b>	up in corners many	12, 11/ 10
whelps that can but	<b>kill</b>	our bodies, and when	12, 109/ 4
folk are tempted to	<b>kill</b>	and destroy themselves. The	12, 122/ 3
tempteth a man to	<b>kill</b>	and destroy himself. VINCENT	12, 122/ 14
give him occasion to	<b>kill</b>	her, and then should	12, 124/ 18

that were moved to	<b>kill</b>	himself by illusion of	12, 129/ 6
he made him go	<b>kill</b>	himself, and as far	12, 129/ 22
with his own hands	<b>kill</b>	himself. VINCENT Now if	12, 131/ 16
that he shall go	<b>kill</b>	himself: and that if	12, 134/ 15
any man to go	<b>kill</b>	either another man or	12, 136/ 20
he commanded Abraham to	<b>kill</b>	his own son, and	12, 140/ 13
of God commandment to	<b>kill</b>	himself with pulling down	12, 140/ 14
he would surely shortly	<b>kill</b>	himself: then, except only	12, 145/ 11
medicines were likely to	<b>kill</b>	the body before the	12, 147/ 26
afeard that they should	<b>kill</b>	themselves, and could tell	12, 149/ 8
might help them, we	<b>kill</b>	them: I cannot see	12, 172/ 19
and too many to	<b>kill</b>	them all too; but	12, 190/ 26
afeard of them that	<b>kill</b>	the body, and after	12, 298/ 11
afeard of them that	<b>kill</b>	the body, and which	12, 303/ 11
man that can but	<b>kill</b>	the body, but he	12, 303/ 17
him that can everlastingly	<b>kill</b>	both body and soul	12, 303/ 19
lay for malice to	<b>kill</b>	us by the way	12, 315/ 29
not hate them that	<b>kill</b>	us, but pity them	12, 318/ 21
a triumph tormented and	<b>killed</b>	in his presence. Then	12, 6/ 29
Uticensis, which in Africa	<b>killed</b>	himself after the great	12, 130/ 15
Good Friday needs have	<b>killed</b>	himself for Christ's sake	12, 144/ 1
sake, as Christ was	<b>killed</b>	for him, she would	12, 144/ 2
other: for Christ, pardie,	<b>killed</b>	not himself. And because	12, 144/ 6
once, and therefore she	<b>killed</b>	her hen, and found	12, 181/ 3
so should he be	<b>killed</b>	lying where he could	12, 294/ 28
which when he hath	<b>killed</b>	, hath in his power	12, 303/ 13
that he had been	<b>killed</b>	for Christ's sake before	12, 319/ 10
for Christ's faith cruelly	<b>killed</b>	yesterday, even for the	12, 319/ 14
say, "Jerusalem, Jerusalem, that	<b>killest</b>	the prophets, and stonest	12, 104/ 10
cast him, whom he	<b>killeth</b>	, into everlasting fire: So	12, 303/ 14
his army cometh. Then	<b>killing</b>	or carrying away the	12, 6/ 26
commandments forbidden the unlawful	<b>killing</b>	of any man: and	12, 136/ 14
suddenly thought upon the	<b>killing</b>	of themselves, and forthwith	12, 151/ 1
as one farther of	<b>kin</b>	, but as though unto	12, 4/ 5
guess which of our	<b>kin</b>	she was. I would	12, 81/ 20
far above all his	<b>kin</b>	, and above his own	12, 174/ 28
a king's right royal	<b>kin</b>	on the other side	12, 208/ 17
than mad, where such	<b>kind</b>	of comfort is used	12, 4/ 15
nothing else but some	<b>kind</b>	of grief, either pain	12, 10/ 7
them. And this comfortless	<b>kind</b>	of heaviness in tribulation	12, 14/ 22
tribulation is the highest	<b>kind</b>	of the deadly sin	12, 14/ 23
and whole. And this	<b>kind</b>	of heaviness in tribulation	12, 15/ 2
I told you, another	<b>kind</b>	of folk which fain	12, 15/ 4

himself. And of this	<b>kind</b>	of longing and requiring	12, 16/ 15
soul. And this last	<b>kind</b>	of tribulation, is the	12, 20/ 11
from us of every	<b>kind</b>	of temptation. For if	12, 20/ 27
life, to have this	<b>kind</b>	of tribulation utterly taken	12, 21/ 5
the matter of every	<b>kind</b>	of tribulation, we may	12, 21/ 12
I say, that this	<b>kind</b>	of tribulation, though it	12, 26/ 32
ourselves. And that this	<b>kind</b>	of tribulation is medicinal	12, 27/ 7
mine Uncle, this first	<b>kind</b>	of tribulation have you	12, 27/ 12
second. ANTHONY The second	<b>kind</b>	was, ye wot well	12, 27/ 16
far forth is this	<b>kind</b>	of tribulation somewhat in	12, 27/ 25
yet may then this	<b>kind</b>	of tribulation be to	12, 28/ 3
fore-remembered in the first	<b>kind</b>	, and that it is	12, 28/ 13
that is of the	<b>kind</b>	which we shall finally	12, 28/ 19
before spoken of this	<b>kind</b>	of tribulation, how it	12, 28/ 20
And therefore in this	<b>kind</b>	of tribulation is there	12, 30/ 2
Let men leave that	<b>kind</b>	of comfort hardly to	12, 30/ 8
beside. Of the third	<b>kind</b>	of tribulation, which is	12, 30/ 11
Chapter VINCENT The third	<b>kind</b>	, Uncle, that remaineth now	12, 30/ 17
few) that for the	<b>kind</b>	of their living, and	12, 31/ 11
the suffering of all	<b>kind</b>	of torments taken upon	12, 32/ 6
take in this third	<b>kind</b>	of tribulation. Another kind	12, 35/ 6
kind of tribulation. Another	<b>kind</b>	of comfort yet in	12, 35/ 7
yet in the base	<b>kind</b>	of tribulation sent for	12, 35/ 8
yet hath this third	<b>kind</b>	above all a special	12, 35/ 13
Cousin, the most base	<b>kind</b>	of them all, but	12, 35/ 17
wot well, in that	<b>kind</b>	that is sent us	12, 35/ 18
yet even the first	<b>kind</b>	of tribulation and the	12, 37/ 1
comfort in the third	<b>kind</b>	of tribulation standeth, and	12, 40/ 9
also, that since every	<b>kind</b>	of tribulation is an	12, 51/ 1
else, make this manner	<b>kind</b>	of prayer? Besides this	12, 52/ 8
neither, from every manner	<b>kind</b>	of tribulation. Now he	12, 52/ 23
is not in some	<b>kind</b>	of tribulation, as peradventure	12, 52/ 24
wealth interrupted with another	<b>kind</b>	of tribulation, as is	12, 52/ 27
to say, by some	<b>kind</b>	of tribulation, I cannot	12, 53/ 20
of truth, if every	<b>kind</b>	of tribulation be so	12, 56/ 20
do, to have any	<b>kind</b>	of tribulation withdrawn, either	12, 56/ 23
they have any such	<b>kind</b>	of living as they	12, 60/ 14
tell you, all these	<b>kind</b>	of folk that in	12, 63/ 18
is a very true	<b>kind</b>	, and one of the	12, 73/ 15
from him. This third	<b>kind</b>	I purpose not much	12, 86/ 23
this other day. What	<b>kind</b>	of tribulation this is	12, 86/ 25
like are the third	<b>kind</b>	of tribulation that I	12, 87/ 1
have as for this	<b>kind</b>	said in manner enough	12, 87/ 6

I, in the second	<b>kind</b>	, show some such comforts	12, 87/ 14
serve unto this last	<b>kind</b>	too. The Fourth Chapter	12, 87/ 15
Fourth Chapter The first	<b>kind</b>	also will I shortly	12, 87/ 17
there was such a	<b>kind</b>	of fever indeed. VINCENT	12, 89/ 13
therefore of that first	<b>kind</b>	will I make no	12, 90/ 26
this is unto that	<b>kind</b>	comfort very great, and	12, 91/ 5
he saith, that some	<b>kind</b>	of devils cannot be	12, 96/ 8
And therefore of this	<b>kind</b>	of tribulation will I	12, 99/ 19
an end. Of that	<b>kind</b>	of tribulation which, though	12, 99/ 21
come to the other	<b>kind</b>	, of which you purposed	12, 99/ 27
gladly do. The other	<b>kind</b>	is this, which I	12, 100/ 2
for the last. This	<b>kind</b>	of tribulation is, you	12, 100/ 4
at the first. This	<b>kind</b>	, Cousin, divide we shall	12, 100/ 6
I mean not every	<b>kind</b>	of persecution, but that	12, 100/ 8
of persecution, but that	<b>kind</b>	only which, though the	12, 100/ 8
now call all this	<b>kind</b>	of tribulation here by	12, 100/ 20
To speak of every	<b>kind</b>	of temptation particularly by	12, 100/ 26
and blaspheme; and every	<b>kind</b>	of temptation to a	12, 103/ 20
the parts of that	<b>kind</b>	of tribulation that men	12, 105/ 8
them all. The first	<b>kind</b>	of the four temptations	12, 107/ 1
quiet and rest. Another	<b>kind</b>	of the night's fear	12, 122/ 1
himself. VINCENT Undoubtedly this	<b>kind</b>	of tribulation is marvelous	12, 122/ 16
where you call this	<b>kind</b>	of temptation the daughter	12, 123/ 10
spoke of none other	<b>kind</b>	of that temptation, than	12, 123/ 22
tempted be with that	<b>kind</b>	of temptation not troubled	12, 123/ 28
as I said, this	<b>kind</b>	of temptation to a	12, 129/ 3
and was waxen that	<b>kind</b>	of the night's fear	12, 130/ 4
do good withal, which	<b>kind</b>	St. Augustine, though he	12, 132/ 18
true revelations, and some	<b>kind</b>	of false illusions, as	12, 139/ 20
he which hath that	<b>kind</b>	of revelation from God	12, 139/ 22
not, Cousin, that this	<b>kind</b>	of sure knowledge cometh	12, 140/ 1
knowledge cometh in every	<b>kind</b>	of revelation. For there	12, 140/ 2
seem, that since this	<b>kind</b>	of temptation of pride	12, 160/ 5
the midday), because this	<b>kind</b>	of persecution is not	12, 200/ 29
and blasphemy: in this	<b>kind</b>	of persecution for the	12, 201/ 7
harm, that by this	<b>kind</b>	of tribulation may attain	12, 203/ 12
great plenty of many	<b>kind</b>	of delicate and delicious	12, 210/ 9
at all, in this	<b>kind</b>	of persecution, rather than	12, 229/ 8
I never shall. This	<b>kind</b>	of tribulation trieth what	12, 238/ 1
comfort enough in this	<b>kind</b>	of persecution against the	12, 243/ 2
able to make any	<b>kind</b>	Christian man or woman	12, 243/ 25
for all the whole	<b>kind</b>	of man a very	12, 269/ 24
latter point (from which	<b>kind</b>	of unkindness God keep	12, 278/ 9

after as the one	<b>kind</b>	of affection or the	12, 282/ 17
say, but that such	<b>kind</b>	of loathness to die	12, 284/ 7
die (except the first	<b>kind</b>	only that lacketh faith	12, 284/ 20
these (namely the last	<b>kind</b>	) are such, that shame	12, 284/ 26
Cousin, as for these	<b>kind</b>	of follies, since they	12, 287/ 10
these kinds, except the	<b>kind</b>	of infidelity, whom no	12, 287/ 22
say, except that one	<b>kind</b>	, there is none of	12, 287/ 27
merchandise, some by other	<b>kind</b>	of living, arise and	12, 291/ 13
either of gaining some	<b>kind</b>	of great profit, or	12, 293/ 6
offender in such a	<b>kind</b>	shall have the grace	12, 299/ 16
grant it. But this	<b>kind</b>	of presumption under the	12, 299/ 19
sake, many a special	<b>kind</b>	of joy. For he	12, 309/ 11
by hands, and one	<b>kind</b>	of those suffrages was	12, 309/ 27
sufficient to encourage every	<b>kind</b>	Christian man and woman	12, 312/ 9
and his soul's health	<b>kindleth</b>	his heart and enflameth	12, 87/ 27
to call them by	<b>kindness</b>	, and if they thereby	12, 48/ 16
consideration of his incomparable	<b>kindness</b>	could not fail in	12, 313/ 3
fervent love, and inestimable	<b>kindness</b>	of God toward us	12, 313/ 9
indeed without either great	<b>kindness</b>	showed them before (and	12, 313/ 14
the remembrance of Christ's	<b>kindness</b>	in suffering his Passion	12, 314/ 18
you leave of your	<b>kindred</b>	, a sort of very	12, 4/ 2
the ship of our	<b>kindred</b>	, and keep it afloat	12, 6/ 13
sever the couples and	<b>kindred</b>	asunder, everyone far from	12, 6/ 27
and, under color of	<b>kindred</b>	, he maketh many times	12, 101/ 5
I note you two	<b>kinds</b>	of folk that are	12, 14/ 15
well) of many sundry	<b>kinds</b>	: some by loss of	12, 19/ 30
I said, where the	<b>kinds</b>	of tribulation are so	12, 20/ 15
of the other two	<b>kinds</b>	in another world, where	12, 30/ 22
that every of these	<b>kinds</b>	of tribulation have cause	12, 35/ 11
that there be more	<b>kinds</b>	of tribulation than peradventure	12, 50/ 26
well, in many sundry	<b>kinds</b>	, any man that is	12, 65/ 18
of the most profitable	<b>kinds</b>	of tribulation. So that	12, 73/ 16
the leastwise make these	<b>kinds</b>	of recreation as short	12, 84/ 24
divideth tribulation into three	<b>kinds</b>	, of which three the	12, 86/ 15
least of these three	<b>kinds</b>	, either is it such	12, 86/ 20
this be in all	<b>kinds</b>	of temptation, that God	12, 102/ 16
exultation rejoice. Of four	<b>kinds</b>	of temptations, and therein	12, 105/ 7
Prophet briefly comprehendeth four	<b>kinds</b>	of temptation, and therein	12, 105/ 12
and assaults, by four	<b>kinds</b>	of temptations and tribulations	12, 106/ 22
mind, well declared these	<b>kinds</b>	of the night's fear	12, 122/ 7
that, that those other	<b>kinds</b>	of that temptation fall	12, 123/ 24
and difference between some	<b>kinds</b>	of true revelations, and	12, 139/ 19
For there are many	<b>kinds</b>	, whereof were too long	12, 140/ 2

sin, and in other	<b>kinds</b>	of tribulation and adversity	12, 201/ 5
in heaven, all the	<b>kinds</b>	of torment that all	12, 241/ 18
begin, because those other	<b>kinds</b>	of griefs that come	12, 256/ 16
and yet neither such	<b>kinds</b>	of accidents as either	12, 256/ 18
death, divers in divers	<b>kinds</b>	: and some both with	12, 281/ 21
But of all these	<b>kinds</b>	, Cousin, of folks that	12, 284/ 19
remember, all the other	<b>kinds</b>	of them that would	12, 287/ 20
And of all these	<b>kinds</b>	, except the kind of	12, 287/ 22
master endured so many	<b>kinds</b>	of painful shame, very	12, 292/ 4
our noble young goodly	<b>king</b>	. And now strive there	12, 8/ 3
them home. The proud	<b>king</b>	Pharaoh did abide and	12, 17/ 29
richest and the wealthiest	<b>king</b>	that any man could	12, 47/ 8
days a marvelous wealthy	<b>king</b>	, and much was he	12, 53/ 7
to let Abimelech, the	<b>king</b>	, have his wife, whom	12, 54/ 20
that do (as did	<b>King</b>	Saul) in their tribulation	12, 62/ 7
unto the devil. This	<b>king</b>	had commanded all such	12, 62/ 8
David being a great	<b>king</b>	, so that worldly wealth	12, 71/ 28
call now so foolish.	<b>King</b>	Ahab was not disposed	12, 95/ 24
was in Nineveh the	<b>king</b>	and all the city	12, 95/ 27
the war with the	<b>king</b>	, then my master (God	12, 109/ 30
here in Buda, in	<b>King</b>	Ladislaus' days, a good	12, 124/ 15
leastwise afterward unto the	<b>king</b>	thus they reported all	12, 125/ 28
the man? ANTHONY The	<b>king</b>	gave him his pardon	12, 126/ 5
of them calleth himself	<b>king</b>	, and both twain put	12, 195/ 17
Nay, nay, in any	<b>king</b>	Christian, or heathen, you	12, 208/ 13
cart: and neither that	<b>king</b>	know that ever he	12, 208/ 18
make the countenance of	<b>King</b>	Agamemnon, her father, which	12, 215/ 12
to tell them true.	<b>King</b>	Ladislaus, our Lord assoil	12, 218/ 13
them, that this noble	<b>king</b>	used, it would diminish	12, 218/ 24
that case, but the	<b>king</b>	himself, which only uncontrolled	12, 220/ 18
I said, only a	<b>king</b>	, the greatest in authority	12, 221/ 4
barehead long before the	<b>king</b>	. But let it be	12, 221/ 13
effusion of blood, one	<b>king</b>	to look to reign	12, 224/ 28
there were a great	<b>king</b>	that had so tender	12, 243/ 9
sake, being indeed universal	<b>king</b>	thereof, and so having	12, 243/ 20
hand of a Christian	<b>king</b>	, which use in such	12, 257/ 4
case, than is a	<b>king</b>	kept in prison that	12, 259/ 19
better case than a	<b>king</b>	kept in prison, because	12, 260/ 3
So may, Cousin, that	<b>king</b>	that had, as yourself	12, 260/ 24
need, and to this	<b>king</b>	commodious, to go into	12, 261/ 11
he be the greatest	<b>king</b>	upon earth) set here	12, 267/ 12
that there is no	<b>king</b>	so great, but that	12, 267/ 26
such, that the greatest	<b>king</b>	is, in this prison	12, 268/ 25

only the prince and	<b>king</b>	, but also (though he	12, 271/ 20
thus while God the	<b>king</b>	, and our chief jailer	12, 273/ 14
sent from Pilate to	<b>King</b>	Herod: prisoner from Herod	12, 280/ 1
saluted him like a	<b>king</b>	in scorn, and beat	12, 292/ 1
a kingdom, and a	<b>king's</b>	right royal kin on	12, 208/ 17
great officer of the	<b>king's</b>	say (and in good	12, 221/ 8
execution delayed till the	<b>king's</b>	further pleasure known, and	12, 264/ 5
for theirs is the	<b>kingdom</b>	of heaven). Here is	12, 34/ 26
we go into the	<b>kingdom</b>	of God). And no	12, 43/ 2
so go into his	<b>kingdom</b>	?) And would we, that	12, 43/ 5
we get into his	<b>kingdom</b>	with ease, when he	12, 43/ 8
but by pain? His	<b>kingdom</b>	hath he ordained for	12, 43/ 9
Savior entered his own	<b>kingdom</b>	, the thing with which	12, 75/ 21
to enter into the	<b>kingdom</b>	of God): no marvel	12, 171/ 3
to enter into the	<b>kingdom</b>	of heaven: yet he	12, 171/ 21
not get into the	<b>kingdom</b>	of heaven, saying: "Filioli	12, 171/ 25
to enter into the	<b>kingdom</b>	of God!) VINCENT This	12, 171/ 28
But when that whole	<b>kingdom</b>	and mighty great empires	12, 206/ 25
come up to a	<b>kingdom</b>	, and a king's right	12, 208/ 17
there is in every	<b>kingdom</b>	but one that can	12, 220/ 15
way enter into his	<b>kingdom</b>	?) Who can for very	12, 311/ 25
to enter into the	<b>kingdom</b>	of Christ with ease	12, 311/ 26
again from the three	<b>kings</b>	, was his taking no	12, 54/ 14
wars against all Christian	<b>kings</b>	, I shall not be	12, 229/ 29
too, since all your	<b>kinsfolk</b>	and allies within a	12, 202/ 24
this town, whom a	<b>kinsman</b>	of hers had begun	12, 89/ 12
was of late a	<b>kinswoman</b>	of your own, but	12, 81/ 1
young chickens from the	<b>kite</b>	, nestleth them together under	12, 103/ 33
devil's claws, the ravenous	<b>kite</b>	of this dark air	12, 104/ 1
the color of the	<b>kite's</b>	claw, and maketh her	12, 29/ 16
walketh abroad in the	<b>kite's</b>	danger, and will not	12, 104/ 19
with a new acquainted	<b>knave</b>	. But God loving her	12, 29/ 12
out of my country,	<b>knave</b>	. "Ween you now, my	12, 232/ 23
privily to play the	<b>knave</b>	. And thus while God	12, 273/ 13
name of Jesus every	<b>knee</b>	be bowed, both of	12, 66/ 20
for courtesy, when his	<b>knee</b>	is sore; so is	12, 187/ 18
him pain, if his	<b>knee</b>	hap to be sore	12, 221/ 7
stricken off by the	<b>knee</b>	and grieve him not	12, 293/ 3
him to devout compassion),	<b>kneel</b>	down or fall prostrate	12, 164/ 22
that a man should	<b>kneel</b>	down for courtesy, when	12, 187/ 18
unto some of them	<b>kneel</b>	peradventure too. ANTHONY Well	12, 220/ 28
his main strength, neither	<b>kneel</b>	before him, nor make	12, 268/ 11
for a scepter, and	<b>kneeled</b>	down to him, and	12, 291/ 27

as his own once	<b>kneeling</b>	doth him pain, if	12, 221/ 7
condition? Nay, surely. I	<b>knew</b>	such one myself, whose	12, 113/ 1
for the time he	<b>knew</b>	no such thing at	12, 121/ 2
thing at all. I	<b>knew</b>	once in this town	12, 121/ 4
me, swore that he	<b>knew</b>	it for a truth	12, 128/ 19
with such, as well	<b>knew</b>	him, reputed for a	12, 131/ 2
and honest. Two other	<b>knew</b>	I that were marvelously	12, 149/ 8
house, considering that they	<b>knew</b>	him for the chief	12, 176/ 14
him, that they well	<b>knew</b>	for such one, as	12, 238/ 26
escaping, yet he well	<b>knew</b>	that escape he could	12, 264/ 24
introire in regnum suam?" (	<b>Knew</b>	you not that, Christ	12, 311/ 24
have, with holding a	<b>knife</b>	in their hand, suddenly	12, 150/ 29
great, to have a	<b>knife</b>	cut his flesh in	12, 302/ 10
much less, if the	<b>knife</b>	might begin on the	12, 302/ 12
of her old acquainted	<b>knight</b>	, lay her abed with	12, 29/ 11
the body be so	<b>knit</b>	and joined together, that	12, 152/ 2
and very sore griefs	<b>knit</b>	and adjoined thereto. ANTHONY	12, 255/ 20
everlasting pain so suddenly	<b>knit</b>	unto it, that there	12, 303/ 3
think they feel sharp	<b>knives</b>	cut a-two their heartstrings	12, 302/ 15
but giving him this	<b>knot</b>	therewith, that within a	12, 163/ 8
sins past (we certainly	<b>know</b>	not for which), or	12, 24/ 8
by God, that we	<b>know</b>	no certain cause deserving	12, 27/ 17
trouble, as we certainly	<b>know</b>	that upon such a	12, 27/ 18
it, though we certainly	<b>know</b>	not ourselves for which	12, 27/ 24
since he cannot here	<b>know</b>	whether it be sent	12, 30/ 26
But yet some men	<b>know</b>	I such, as I	12, 31/ 21
introire in regnum suam?" (	<b>Know</b>	you not, that Christ	12, 43/ 5
not, but if ye	<b>know</b>	what thing tribulation is	12, 50/ 15
when we learn to	<b>know</b>	him, and seek to	12, 58/ 28
truth, Cousin, as you	<b>know</b>	very well, myself am	12, 83/ 4
fault, as I well	<b>know</b>	it; but scant can	12, 83/ 5
well continue. But I	<b>know</b>	my lingering not likely	12, 86/ 3
maid. For though I	<b>know</b>	her now for such	12, 89/ 16
and so letteth her	<b>know</b>	that she will; yet	12, 112/ 24
many such, as we	<b>know</b>	by good proof and	12, 123/ 15
as he would should	<b>know</b>	, her frantic fantasy, in	12, 128/ 5
for this matter, you	<b>know</b>	very well yourself, you	12, 137/ 2
all that this I	<b>know</b>	well enough that I	12, 139/ 13
whereby that I may	<b>know</b>	it is not a	12, 140/ 19
ween so, as I	<b>know</b>	that I do so	12, 140/ 22
by what means you	<b>know</b>	, that you be talking	12, 142/ 18
show him whereby you	<b>know</b>	that you be not	12, 143/ 5
to make him thereby	<b>know</b>	what he was while	12, 146/ 18

imperfection, if the man	<b>know</b>	it, and acknowledge it	12, 186/ 1
do his diligence to	<b>know</b>	and to be taught	12, 186/ 13
feeding. Which done, you	<b>know</b>	my customable guise (for	12, 187/ 7
their tender youth, to	<b>know</b>	this point, and think	12, 198/ 25
and neither that king	<b>know</b>	that ever he came	12, 208/ 18
cart, nor the carter	<b>know</b>	that ever he came	12, 208/ 19
to swear it (I	<b>know</b>	it so surely) had	12, 217/ 19
mocked). And some peradventure	<b>know</b>	not well their own	12, 226/ 17
cometh, and make them	<b>know</b>	their own affections, whether	12, 238/ 7
any one man you	<b>know</b>	, that is at this	12, 258/ 16
man, Uncle? Marry I	<b>know</b>	almost none other. For	12, 258/ 18
of prison. For I	<b>know</b>	, methinketh, as few of	12, 259/ 12
of them, as you	<b>know</b>	of the other. VINCENT	12, 259/ 12
now, while we well	<b>know</b>	that there is no	12, 267/ 26
would be glad to	<b>know</b>	what moveth you so	12, 270/ 9
it for fear; we	<b>know</b>	very well by our	12, 279/ 3
mouths. This world we	<b>know</b>	, and the other we	12, 283/ 19
and the other we	<b>know</b>	not, and that some	12, 283/ 19
good will, since they	<b>know</b>	well that the refusing	12, 285/ 2
faith, he cannot but	<b>know</b>	that our Lord is	12, 298/ 26
therefore we may well	<b>know</b>	, that for the state	12, 308/ 24
or as the thief	<b>knoweth</b>	that for such a	12, 27/ 19
then to, that God	<b>knoweth</b>	, and not I. I	12, 62/ 5
such comfort as he	<b>knoweth</b>	to be best. ANTHONY	12, 77/ 16
infirmatibus nostris" (And he	<b>knoweth</b>	the frailty of his	12, 97/ 20
his fellows as he	<b>knoweth</b>	meet, and putteth himself	12, 120/ 26
some other, whom he	<b>knoweth</b>	for well-learned and virtuous	12, 121/ 16
man himself, whereby he	<b>knoweth</b>	that his vision is	12, 137/ 9
to declare how he	<b>knoweth</b>	his vision for a	12, 137/ 25
and the other truly	<b>knoweth</b>	. But I say not	12, 139/ 27
for myself. For he	<b>knoweth</b>	well and surely himself	12, 140/ 8
by what way he	<b>knoweth</b>	that his intent riseth	12, 142/ 16
show you whereby he	<b>knoweth</b>	in such a rare	12, 143/ 2
show you whereby he	<b>knoweth</b>	it for a true	12, 143/ 12
Cousin, since that God	<b>knoweth</b>	what shall happen, and	12, 248/ 29
and very well he	<b>knoweth</b>	, that he hath already	12, 268/ 4
written, which no man	<b>knoweth</b>	but he that receiveth	12, 309/ 22
name, which no man	<b>knoweth</b>	but he that receiveth	12, 310/ 6
for lack of necessary	<b>knowledge</b>	, that special point which	12, 10/ 19
And for lack of	<b>knowledge</b>	of this end, they	12, 10/ 25
meek sufferance and humble	<b>knowledge</b>	of his fault, asking	12, 26/ 28
to come to the	<b>knowledge</b>	thereof, and intended to	12, 131/ 6
even a very sure	<b>knowledge</b>	in his own mind	12, 137/ 13

this kind of sure	<b>knowledge</b>	cometh in every kind	12, 140/ 1
that to the better	<b>knowledge</b>	of himself and of	12, 197/ 19
either by our own	<b>known</b>	deserving deed bringing us	12, 24/ 3
deserving cause open and	<b>known</b>	unto ourselves, either for	12, 24/ 7
by their own well	<b>known</b>	fault, and that yet	12, 24/ 16
deserving deed open and	<b>known</b>	unto themselves, as where	12, 25/ 1
open certain deserving cause	<b>known</b>	unto ourselves. And that	12, 27/ 6
inducet noctem" (God hath	<b>known</b>	the work of them	12, 107/ 6
assault for a good	<b>known</b>	thing, from which he	12, 107/ 21
him, or for some	<b>known</b>	evil thing, into which	12, 107/ 22
it was, he had	<b>known</b>	no physic at all	12, 121/ 10
and their tribulation nothing	<b>known</b>	abroad, and therefore nothing	12, 123/ 2
true revelations may be	<b>known</b>	from false illusions, that	12, 134/ 4
and well through Christendom	<b>known</b>	. And now shall it	12, 146/ 29
needs well perceived and	<b>known</b>	unto myself, I am	12, 183/ 25
break? ANTHONY I have	<b>known</b>	him, and his father	12, 232/ 2
But yet have I	<b>known</b>	some, that have ere	12, 238/ 16
some such have I	<b>known</b>	too, but they have	12, 238/ 23
the king's further pleasure	<b>known</b>	, and he thereupon delivered	12, 264/ 5
Here it must be	<b>known</b>	of some man that	12, 295/ 21
come forth we must	<b>labor</b>	the means that this	12, 18/ 25
in this vale of	<b>labor</b>	, toil, tears, and misery	12, 41/ 20
in the story what	<b>labor</b>	he made to save	12, 54/ 17
wherefore a man might	<b>labor</b>	or pray to be	12, 56/ 27
flesh for help, and	<b>labor</b>	to shake off this	12, 60/ 21
give you occasion to	<b>labor</b>	yourself so much in	12, 64/ 8
give alms; by authority,	<b>labor</b>	in doing many men	12, 71/ 7
men right by his	<b>labor</b>	, without authority: yet may	12, 71/ 24
many good deeds, his	<b>labor</b>	diminisheth his quiet and	12, 72/ 10
for all his good	<b>labor</b>	abideth still in his	12, 72/ 21
into tribulation. And between	<b>labor</b>	and rest the reason	12, 72/ 29
talking and all the	<b>labor</b>	was yours, in talking	12, 78/ 12
quick and lusty to	<b>labor</b>	and study again, where	12, 82/ 20
all our life we	<b>labor</b>	for, and so quick	12, 84/ 14
and yet in the	<b>labor</b>	of sowing the seed	12, 91/ 20
fain to do the	<b>labor</b>	to pluck her myself	12, 117/ 2
ten ducats for his	<b>labor</b>	, to do so much	12, 127/ 21
this thing study and	<b>labor</b>	to instruct you, the	12, 134/ 23
Uncle, for your good	<b>labor</b>	with me. But for	12, 166/ 2
they took all that	<b>labor</b>	and pain for, beside	12, 169/ 15
be not able to	<b>labor</b>	and help themselves; for	12, 182/ 24
and little and little	<b>labor</b>	to amend it, than	12, 186/ 2
but loss of liberty,	<b>labor</b>	, imprisonment, painful and shameful	12, 204/ 9

as wholesome. Then the	<b>labor</b>	in the getting, the	12, 210/ 12
even sweat with the	<b>labor</b>	, so that he was	12, 214/ 25
world, nor neither would	<b>labor</b>	for office of authority	12, 219/ 23
fewer things and less	<b>labor</b>	to many men that	12, 220/ 23
he can invent, shall	<b>labor</b>	to get them. And	12, 224/ 13
they bring, with what	<b>labor</b>	they be bought, how	12, 244/ 2
forced to do such	<b>labor</b>	as with our good	12, 254/ 5
he should with the	<b>labor</b>	of farther flying be	12, 294/ 26
great they shall be,	<b>labor</b>	by prayer to conceive	12, 306/ 29
by false brethren, in	<b>labor</b>	and misery, in many	12, 310/ 27
outward, my daily instant	<b>labor</b>	, I mean my care	12, 310/ 30
devoir toward it, and	<b>labor</b>	for it, and pray	12, 314/ 23
you to so much	<b>labor</b>	, that saving for the	12, 320/ 7
to bestow so much	<b>labor</b>	thereon, I would it	12, 320/ 20
of himself, "plus omnibus	<b>laboravi</b>	" (I have labored more	12, 91/ 22
of his own contrition: "	<b>Laboravi</b>	in gemitu meo, lavabo	12, 96/ 19
the old moral philosophers,	<b>labored</b>	much in this matter	12, 9/ 23
soul itself, this thing	<b>labored</b>	the philosophers very much	12, 10/ 11
omnibus laboravi" (I have	<b>labored</b>	more than all the	12, 91/ 22
bridge, and as he	<b>labored</b>	to recover him, when	12, 92/ 12
meum rigabo" (I have	<b>labored</b>	in my wailing, I	12, 96/ 21
he hath been, "In	<b>laboribus</b>	pluribus, in carceribus abundantius	12, 310/ 19
of his wealth. In	<b>laboring</b>	about the doing of	12, 72/ 9
falleth and after in	<b>laboring</b>	to rise again, comforteth	12, 299/ 7
until that after manifold	<b>labors</b>	, travails and troubles, he	12, 300/ 10
modum etc." (In many	<b>labors</b>	, in prison oftener than	12, 310/ 20
singulas noctes lectum meum,	<b>lachrimis</b>	meis stratum meum rigabo	12, 96/ 20
they leave untouched, for	<b>lack</b>	of necessary knowledge, that	12, 10/ 19
in heaven. And for	<b>lack</b>	of knowledge of this	12, 10/ 25
as I say, for	<b>lack</b>	of these things, all	12, 10/ 30
but help thou the	<b>lack</b>	of my belief). And	12, 13/ 4
be which in tribulation	<b>lack</b>	that mind, and that	12, 17/ 9
yet since we seldom	<b>lack</b>	faults against God, worthy	12, 27/ 21
to be damned for	<b>lack</b>	of perceiving such a	12, 39/ 27
consider what harm the	<b>lack</b>	is, and thereby what	12, 41/ 2
thereby what discomfort the	<b>lack</b>	thereof should be to	12, 41/ 3
take beside shall, for	<b>lack</b>	of that one, not	12, 51/ 25
say, for the perpetual	<b>lack</b>	of all trouble and	12, 52/ 32
Apostle rebuketh them that	<b>lack</b>	their tender affections: so	12, 58/ 6
his fall was, for	<b>lack</b>	of trust in God	12, 62/ 25
be more tender, and	<b>lack</b>	that strong heart and	12, 66/ 1
manner of children in	<b>lack</b>	of wit, and in	12, 69/ 29
you, and laid the	<b>lack</b>	even where I found	12, 79/ 27

help, and neither for	<b>lack</b>	of that faith and	12, 103/ 4
the greater fear, for	<b>lack</b>	of the light of	12, 108/ 24
night of tribulation, for	<b>lack</b>	of full and fast	12, 109/ 8
straw thereof, lest for	<b>lack</b>	of that straw some	12, 117/ 22
side, but yet not	<b>lack</b>	occasion neither, if those	12, 133/ 2
if those texts (for	<b>lack</b>	of his offer) come	12, 133/ 3
say, you shall not	<b>lack</b>	to inquire, by what	12, 133/ 4
had: there shall never	<b>lack</b>	desperately disposed wretches enough	12, 162/ 24
people so many that	<b>lack</b>	, while himself hath to	12, 172/ 16
were himself like to	<b>lack</b>	work. For surely the	12, 180/ 27
if they need or	<b>lack</b>	, we be bound to	12, 182/ 18
we may, that they	<b>lack</b>	not the things that	12, 182/ 19
the poorer for the	<b>lack</b>	thereof as one far	12, 184/ 18
to keep himself from	<b>lack</b>	, and not so fully	12, 185/ 18
withal; at last, for	<b>lack</b>	of a better (lest	12, 213/ 19
were almost as good	<b>lack</b>	both, as have both	12, 221/ 16
of the philosopher can	<b>lack</b>	no testimony, which likened	12, 222/ 9
be sure not to	<b>lack</b>	while he liveth. ANTHONY	12, 233/ 22
heart a loathness to	<b>lack</b>	a living. ANTHONY There	12, 240/ 16
fear of a little	<b>lack</b>	, or the love to	12, 242/ 5
fear or pain, for	<b>lack</b>	of his grace (lost	12, 248/ 33
great part grow for	<b>lack</b>	of sure setting and	12, 251/ 28
be for our faultful	<b>lack</b>	of grace faint to	12, 253/ 21
to wit, but a	<b>lack</b>	of liberty to go	12, 258/ 15
prison. For if the	<b>lack</b>	of liberty to go	12, 259/ 24
grant it is) a	<b>lack</b>	of liberty to go	12, 260/ 15
where they would, they	<b>lack</b>	the effect of free	12, 261/ 33
either the cause is	<b>lack</b>	of faith, lack of	12, 283/ 14
is lack of faith,	<b>lack</b>	of hope, or finally	12, 283/ 14
of hope, or finally	<b>lack</b>	of wit. They that	12, 283/ 15
loath to die for	<b>lack</b>	of wit, which albeit	12, 285/ 7
faint heart, joined with	<b>lack</b>	of discretion. But a	12, 293/ 18
face. For except he	<b>lack</b>	faith, he cannot but	12, 298/ 26
in the meantime for	<b>lack</b>	of such experimental taste	12, 306/ 22
his riches, if there	<b>lacked</b>	poor men, and yet	12, 172/ 23
that there hath never	<b>lacked</b>	poor men, nor never	12, 179/ 22
manner cloth, if there	<b>lacked</b>	men of substance to	12, 180/ 22
may by thanks; yet	<b>lacketh</b>	he much comfort that	12, 65/ 2
will, where the power	<b>lacketh</b>	, go very near to	12, 71/ 14
to the man that	<b>lacketh</b>	wit and faith, no	12, 87/ 4
Turks natural this country	<b>lacketh</b>	none now, which are	12, 195/ 22
no. And that there	<b>lacketh</b>	not some such the	12, 234/ 23
first kind only that	<b>lacketh</b>	faith), there is, I	12, 284/ 20

of barking, for there	<b>lacketh</b>	another hunting term. At	12, 295/ 26
end! This matter, Cousin,	<b>lacketh</b>	, as I believe, but	12, 304/ 15
poverty, the pain of	<b>lacking</b>	, the shame of begging	12, 204/ 2
tell them true. King	<b>Ladislaus</b>	, our Lord assoil his	12, 218/ 13
in Buda, in King	<b>Ladislaus'</b>	days, a good, poor	12, 124/ 15
water. Some young lovely	<b>lady</b>	, lo, that is yet	12, 29/ 8
Very virtuous was this	<b>lady</b>	, and of a very	12, 80/ 1
and forthwith began my	<b>lady</b>	to give her brother	12, 80/ 10
indeed. VINCENT By our	<b>Lady</b>	! Uncle, save for the	12, 89/ 15
thing, I ween, good	<b>lady</b>	, that she had to	12, 126/ 21
earnest, and by our	<b>Lady</b>	! now not far from	12, 195/ 8
boast), methought, by our	<b>Lady</b>	! for my part I	12, 214/ 2
Cousin? VINCENT By our	<b>Lady</b>	! Uncle, not one word	12, 215/ 7
handled? VINCENT By our	<b>Lady</b>	! Uncle, I ween the	12, 265/ 20
may with the same	<b>laid</b>	up in remembrance, govern	12, 6/ 12
you say) must be	<b>laid</b>	first, is so necessarily	12, 13/ 29
them. But then God	<b>laid</b>	on a sorer lash	12, 18/ 1
perpetual pain. Here was	<b>laid</b>	expressly to Lazarus no	12, 56/ 1
at his door, that	<b>laid</b>	neither Christ nor Abraham	12, 56/ 6
soon excused you, and	<b>laid</b>	the lack even where	12, 79/ 27
heaviness for his sins	<b>laid</b>	alow under foot, (shall	12, 96/ 18
Gospel upon him which	<b>laid</b>	up his talent and	12, 112/ 6
and therewith down she	<b>laid</b>	her head upon the	12, 125/ 19
every man's hand, and	<b>laid</b>	all upon one heap	12, 180/ 5
had an hen that	<b>laid</b>	her every day a	12, 181/ 1
shall again shortly be	<b>laid</b>	full low in earth	12, 224/ 22
see well and wisely	<b>laid</b>	up safe before. The	12, 238/ 3
with such sure watch	<b>laid</b>	upon him, that he	12, 265/ 7
If there were another	<b>laid</b>	in prison for a	12, 265/ 12
bolted and fettered, and	<b>laid</b>	in a low dungeon	12, 265/ 13
this universal prison, is	<b>laid</b>	in to be kept	12, 268/ 30
weepeth because he hath	<b>lain</b>	so long, fearing to	12, 46/ 1
toward him, and ever	<b>lain</b>	in await on him	12, 268/ 10
they let him lie	<b>lame</b>	still in his fleshly	12, 45/ 15
two old, lean, and	<b>lame</b>	horses, so sick, that	12, 118/ 26
also to mourn and	<b>lament</b>	his sin before committed	12, 52/ 10
familiars). There let him	<b>lament</b>	and bewail unto God	12, 165/ 4
us; here shall we	<b>lament</b>	the loss of our	12, 252/ 12
I now heard your	<b>lamentable</b>	words, laying forth as	12, 9/ 6
sorry for, one she	<b>lamented</b>	much in her mind	12, 277/ 13
and ripe it, and	<b>lance</b>	it, and get it	12, 57/ 13
displeasure, and to be	<b>lanced</b>	and to have the	12, 293/ 13
me wrongfully for my	<b>land</b>	, in which myself have	12, 33/ 28

go into a strange	<b>land</b>	, which God promised him	12, 54/ 10
and come into the	<b>land</b>	of behest that floweth	12, 60/ 8
should either leave the	<b>land</b>	dispeopled and desolate, or	12, 190/ 27
thither, to people that	<b>land</b>	withal; there, lo, those	12, 190/ 29
the greatest in this	<b>land</b>	, reckon himself to have	12, 206/ 28
they think that their	<b>land</b>	will lie still where	12, 207/ 9
the better, that our	<b>land</b>	cannot be stirred, but	12, 207/ 10
us, where of our	<b>land</b>	we cannot carry one	12, 207/ 18
one inch. If our	<b>land</b>	be of more surety	12, 207/ 20
were born too, the	<b>land</b>	was lost before the	12, 207/ 24
and owners of that	<b>land</b>	! For then would the	12, 208/ 2
driven out of this	<b>land</b>	, and fain to flee	12, 241/ 28
send them into that	<b>land</b>	before him, where he	12, 242/ 1
that shall enter this	<b>land</b>	and persecute us, either	12, 248/ 5
Turks to invade this	<b>land</b>	, or, if they do	12, 248/ 21
into a strange uncouth	<b>land</b>	. ANTHONY I cannot say	12, 250/ 25
too, both Prester John's	<b>land</b>	and the great Khan's	12, 259/ 29
call it our own	<b>land</b>	and livelihood. Upon our	12, 273/ 6
God I were on	<b>land</b>	, that I might die	12, 301/ 13
might get once to	<b>land</b>	, he thought he should	12, 301/ 17
the saving of our	<b>land</b>	and our goods, let	12, 317/ 1
concerning these outward things,	<b>lands</b>	, possessions, goods, authority, fame	12, 150/ 1
gentlemen, and giveth the	<b>lands</b>	, part to such as	12, 190/ 15
not very peaceable. For	<b>lands</b>	he suffereth them to	12, 191/ 3
and finally all the	<b>lands</b>	of his inheritance forever	12, 203/ 25
Of the unsurety of	<b>lands</b>	and possessions. The Sixth	12, 207/ 4
possessions. The Sixth Chapter	<b>Lands</b>	and possessions many men	12, 207/ 6
than money, because the	<b>lands</b>	seem not so casual	12, 207/ 7
have: riches and substance,	<b>lands</b>	and great possessions of	12, 229/ 19
authority, nor keep neither	<b>lands</b>	nor goods: the deep	12, 243/ 24
the use of his	<b>lands</b>	and his goods, and	12, 264/ 15
as loss of goods,	<b>lands</b>	and liberty, yet when	12, 281/ 3
than the loss of	<b>lands</b>	: yea some man shall	12, 281/ 15
favorable fashion in their	<b>language</b>	toward these ungracious Turks	12, 194/ 24
remembrance, not in our	<b>language</b>	only, but in the	12, 320/ 15
lover lay in her	<b>lap</b>	, she should so sore	12, 29/ 18
quae occidis prophetas, et	<b>lapidas</b>	eos qui ad te	12, 104/ 8
with her pigs well	<b>lapped</b>	in new straw, and	12, 117/ 18
congregat thesauros, impingetur ad	<b>laqueos</b>	mortis" (He that gathereth	12, 224/ 6
in tentationem et in	<b>laqueum</b>	diaboli, et desideria multa	12, 168/ 8
in tentationem, et in	<b>laqueum</b>	diaboli" (They that will	12, 170/ 29
in tentationem, et in	<b>laqueum</b>	diaboli, et desideria multa	12, 223/ 30
member somewhat more at	<b>large</b>	. One member is, ye	12, 24/ 25

which are broad and	<b>large</b>	, sufficient to refrigerate and	12, 103/ 24
but with a long	<b>large</b>	pavise that covereth all	12, 106/ 9
as wide and as	<b>large</b>	after as ever it	12, 114/ 11
than a little too	<b>large</b>	. My mother had, when	12, 114/ 13
make her a fair	<b>large</b>	forehead, and with straight	12, 169/ 2
their words walk so	<b>large</b>	toward the favor of	12, 192/ 17
songs, but old shrews'	<b>large</b>	open words, so boldly	12, 193/ 4
be let walk at	<b>large</b>	where he will, and	12, 256/ 2
his walk were right	<b>large</b>	, and right fair gardens	12, 257/ 14
one is much more	<b>large</b>	than the other: whether	12, 258/ 5
be it never so	<b>large</b>	, a place, I say	12, 267/ 14
put up in a	<b>large</b>	prison, and while his	12, 269/ 11
which (because of the	<b>large</b>	walk) men call it	12, 269/ 21
their imprisonment in this	<b>large</b>	prison of the whole	12, 270/ 2
man universally prisoned at	<b>large</b>	, walking where we will	12, 271/ 1
this general prison, the	<b>large</b>	prison, I mean, of	12, 271/ 7
we were lords at	<b>large</b>	, whereas we be indeed	12, 273/ 1
are very merry at	<b>large</b>	out of that. And	12, 275/ 12
called free folk at	<b>large</b>	; the like opinion would	12, 275/ 18
less than a meetly	<b>large</b>	chamber; and yet are	12, 276/ 28
his brethren were at	<b>large</b>	, and yet afterward were	12, 279/ 12
than medicinale. The declaration	<b>larger</b>	concerning them that fall	12, 24/ 14
to make his barns	<b>larger</b>	, and said unto himself	12, 168/ 18
take it for no	<b>larger</b>	than it was indeed	12, 252/ 17
certain space, narrower or	<b>larger</b>	, as shall be limited	12, 257/ 22
was the other (the	<b>larger</b>	, I say) into which	12, 269/ 15
laid on a sorer	<b>lash</b>	that made him cry	12, 18/ 1
so much as one	<b>lash</b>	? And if we cannot	12, 43/ 21
folly, and cry out, "	<b>Lassati</b>	sumus in via iniquitatis	12, 169/ 10
silly soul. And this	<b>last</b>	kind of tribulation, is	12, 20/ 11
that matter in the	<b>last</b>	end. But now, as	12, 20/ 14
should a little longer	<b>last</b>	) strike her into some	12, 29/ 10
life, and had at	<b>last</b>	happened to fall into	12, 32/ 5
I purpose to touch	<b>last</b>	of all, nor I	12, 33/ 15
I purpose to treat	<b>last</b>	. And for this time	12, 35/ 4
needy very naught. That	<b>last</b>	bolt since I lie	12, 50/ 8
for his sin at	<b>last</b>	, that is to say	12, 53/ 20
seen even in their	<b>last</b>	sickness sit up in	12, 61/ 24
reserved to treat of	<b>last</b>	of all. ANTHONY Let	12, 77/ 11
have had since my	<b>last</b>	being here (God be	12, 78/ 4
a little before my	<b>last</b>	coming to you somewhat	12, 78/ 8
therefore wished I the	<b>last</b>	time after you were	12, 79/ 20
matter since we were	<b>last</b>	together. And I find	12, 85/ 14

divers times, till at	<b>last</b>	ere it be looked	12, 85/ 24
lingering not likely to	<b>last</b>	long, but out will	12, 86/ 3
every day for my	<b>last</b>	. For though that to	12, 86/ 6
of which three the	<b>last</b>	he shortly passeth over	12, 86/ 16
well serve unto this	<b>last</b>	kind too. The Fourth	12, 87/ 15
I somewhat touched the	<b>last</b>	day, such affliction of	12, 87/ 19
the thief at his	<b>last</b>	end that turned not	12, 90/ 23
they come at the	<b>last</b>	cast. The Fifth Chapter	12, 91/ 2
became an apostle, and	<b>last</b>	of all came in	12, 91/ 19
it be at the	<b>last</b>	end of a man's	12, 91/ 26
purposed always to treat	<b>last</b>	. ANTHONY That shall I	12, 99/ 27
kept it for the	<b>last</b>	. This kind of tribulation	12, 100/ 4
trampling;" so that at	<b>last</b>	many of us thought	12, 110/ 20
he satisfied at the	<b>last</b>	, as with the first	12, 113/ 21
man waxed wrath at	<b>last</b>	, and bade her get	12, 125/ 12
him), that at the	<b>last</b>	he withdraweth his mind	12, 154/ 27
them light both at	<b>last</b>	: and that place is	12, 159/ 21
our dinner, leaving the	<b>last</b>	temptation (that is to	12, 165/ 27
third book and the	<b>last</b>	of consolation and comfort	12, 188/ 1
it in withal; at	<b>last</b>	, for lack of a	12, 213/ 19
and was to speak	<b>last</b>	, was a great benefited	12, 214/ 19
he reserved for the	<b>last</b>	, lest if he had	12, 215/ 13
of his face therefore	<b>last</b>	of all, he could	12, 215/ 19
leave it at the	<b>last</b>	: and that which we	12, 222/ 19
which we call at	<b>last</b>	, hath no very long	12, 222/ 19
syllable long, that at	<b>last</b>	he thought it must	12, 263/ 3
much work at the	<b>last</b>	, unto the last and	12, 280/ 23
the last, unto the	<b>last</b>	and uttermost point, of	12, 280/ 24
of these (namely the	<b>last</b>	kind) are such, that	12, 284/ 26
man, while that affection	<b>lasteth</b>	, not to be too	12, 98/ 5
long as any penny	<b>lasteth</b>	in his purse. But	12, 181/ 13
sore, and as long	<b>lasting</b>	, as himself list. And	12, 58/ 2
reason take of overlong	<b>lasting</b>	wealth. Another is, that	12, 69/ 7
of heaviness hath of	<b>late</b>	fallen among us already	12, 6/ 15
that some men of	<b>late</b>	have brought up some	12, 37/ 23
some communications had of	<b>late</b>	together, hath appeared good	12, 38/ 3
at school for his	<b>late</b>	coming thither; she telleth	12, 46/ 2
out all witches so	<b>late</b>	afore. Such speed let	12, 62/ 28
than there was of	<b>late</b>	a kinswoman of your	12, 81/ 1
have now perceived so	<b>late</b>	, that the scripture hath	12, 98/ 33
wherefore he came so	<b>late</b>	? "Forsooth, Father Reynard," quoth	12, 115/ 28
but even now of	<b>late</b>	. For since the title	12, 192/ 12
better is it yet	<b>late</b>	, than never. And I	12, 199/ 18

else outwardly (but over	<b>late</b>	for them) by his	12, 235/ 9
I heard, Uncle, of	<b>late</b>	, where such a reason	12, 297/ 10
me: yet heard I	<b>late</b>	, as I say, a	12, 297/ 12
peradventure forsake me too	<b>late</b>	, and so to be	12, 298/ 17
make a brittle man	<b>lately</b>	made of earth, and	12, 224/ 22
therewith that, as you	<b>lately</b>	said, their sorrow could	12, 228/ 10
ponam solium meum ad	<b>latera</b>	aquilonis, et ero similis	12, 159/ 29
by an Hungarian in	<b>Latin</b>	, and Translated out of	12, 1 3
and Translated out of	<b>Latin</b>	into French, and out	12, 1 3
by an Hungarian in	<b>Latin</b>	, and translated out of	12, 3/ 3
and translated out of	<b>Latin</b>	into French, and out	12, 3/ 4
tongue, wherein, letting my	<b>Latin</b>	alone, me listed to	12, 214/ 5
he could speak no	<b>Latin</b>	at all. But when	12, 214/ 8
I would flatter in	<b>Latin</b>	, that he should not	12, 214/ 16
things that are in	<b>Latin</b>	called calculi, because that	12, 309/ 28
will) medicinable: in this	<b>latter</b>	case of all, it	12, 24/ 12
his mind unto this	<b>latter</b>	point (from which kind	12, 278/ 8
but how great a	<b>laud</b>	and praise themselves could	12, 216/ 22
much honored by the	<b>laud</b>	and approbation of that	12, 289/ 23
by reason of their	<b>laudable</b>	acts. Now all this	12, 211/ 15
of which God keepeth (	<b>lauded</b>	be his holy name	12, 191/ 1
may you be that	<b>laugh</b>	now, for you shall	12, 41/ 30
here, lo, let him	<b>laugh</b>	, and make merry. Now	12, 43/ 13
be to you that	<b>laugh</b>	; for you shall weep	12, 70/ 23
can scantily forbear to	<b>laugh</b>	. Now, if contrition and	12, 97/ 12
to make her husband	<b>laugh</b>	. ANTHONY Indeed it seemed	12, 118/ 8
you wake and rise,	<b>laugh</b>	as well at yourself	12, 138/ 20
devil avaunt, and sometimes	<b>laugh</b>	him to scorn too	12, 155/ 7
his palace, would loud	<b>laugh</b>	his lord to scorn	12, 207/ 29
as fast, and loud	<b>laugh</b>	him to scorn, and	12, 212/ 16
but he durst not	<b>laugh</b>	aloud, nor say nothing	12, 277/ 18
he could not but	<b>laugh</b>	inwardly, while he wist	12, 277/ 20
find we that he	<b>laughed</b>	so much as once	12, 42/ 19
at the table and	<b>laughed</b>	well thereat, that (while	12, 138/ 16
of hers, the prisoner	<b>laughed</b>	in his mind; but	12, 277/ 17
there is time of	<b>laughing</b>	). But, as you see	12, 42/ 1
wretched world, and the	<b>laughing</b>	time shall come after	12, 42/ 3
in heaven a merry	<b>laughing</b>	harvest for ever. "Euntes	12, 42/ 8
come again more than	<b>laughing</b>	, with great joy and	12, 42/ 12
again, with everlasting plenty,	<b>laughing</b>	. And for to prove	12, 42/ 16
this life is no	<b>laughing</b>	time, but rather the	12, 42/ 17
extrema gaudii luctus occupant" (	<b>Laughter</b>	shall be mingled with	12, 70/ 20
saith: "Fortitudo mea et	<b>laus</b>	mea est Dominus, factus	12, 102/ 10



no evil token, you	<b>lay</b>	first, that for princes	12, 49/ 26
you might as well	<b>lay</b>	it for a proof	12, 53/ 23
let us blood, and	<b>lay</b>	plasters to draw it	12, 57/ 12
amend their pillow, and	<b>lay</b>	their head softer, and	12, 60/ 22
left hand: let him	<b>lay</b>	those five leaves to	12, 63/ 12
for proof whereof they	<b>lay</b>	in these words the	12, 66/ 11
other business, if we	<b>lay</b>	first for a sure	12, 75/ 7
fifteen years ago) I	<b>lay</b>	in a tertian, and	12, 88/ 10
in this matter to	<b>lay</b>	forth one place or	12, 96/ 23
so doth, I dare	<b>lay</b>	my life, shall have	12, 98/ 20
in or he would	<b>lay</b>	the helm of his	12, 125/ 12
they spoken when they	<b>lay</b>	in hell. Here shall	12, 159/ 10
lie still where it	<b>lay</b>	. But what are we	12, 207/ 9
lie still where it	<b>lay</b>	, while ourselves may be	12, 207/ 11
always that his pot	<b>lay</b>	safe still, what had	12, 210/ 28
side, while the fish	<b>lay</b>	on his right side	12, 216/ 14
find sure places to	<b>lay</b>	their treasure in, so	12, 238/ 12
in heaven, and there	<b>lay</b>	it up, for there	12, 239/ 14
us where we may	<b>lay</b>	up our substance safe	12, 240/ 7
we would not only	<b>lay</b>	our ear, but also	12, 240/ 23
thine heart). If we	<b>lay</b>	up our treasure in	12, 241/ 13
is almost out, to	<b>lay</b>	many dry sticks thereto	12, 242/ 25
have the mind to	<b>lay</b>	any hands upon them	12, 246/ 20
before, although the one	<b>lay</b>	fast locked in the	12, 258/ 10
I neither see him	<b>lay</b>	any man in the	12, 274/ 9
rise, as though he	<b>lay</b>	by the feet fast	12, 275/ 2
the sea before, and	<b>lay</b>	tossed hither and thither	12, 301/ 11
those hellhounds should screech,	<b>lay</b>	hell open on every	12, 315/ 16
he might, though there	<b>lay</b>	for malice to kill	12, 315/ 29
as those. For he	<b>layeth</b>	one of his prisoners	12, 274/ 20
as the other jailer	<b>layeth</b>	, his on the cold	12, 274/ 21
in the back, and	<b>layeth</b>	one there along, and	12, 275/ 1
robbing, spoiling, burning, and	<b>laying</b>	waste all the way	12, 6/ 25
heard your lamentable words,	<b>laying</b>	forth as it were	12, 9/ 6
into such wealth that	<b>Lazarus</b>	, which died in tribulation	12, 47/ 18
after his death also,	<b>Lazarus</b>	, the poor man that	12, 54/ 4
because you speak of	<b>Lazarus</b>	) that Lazarus's own death	12, 55/ 5
did, indeed) far excelled	<b>Lazarus</b>	in merit of reward	12, 55/ 9
the rich Abraham and	<b>Lazarus</b>	the poor, and as	12, 55/ 15
as we shall see	<b>Lazarus</b>	sit in wealth somewhat	12, 55/ 15
lie full low beneath	<b>Lazarus</b>	, crying and calling out	12, 55/ 17
his fiery couch that	<b>Lazarus</b>	might with a drop	12, 55/ 18
in vita tua, et	<b>Lazarus</b>	similiter mala: nunc autem	12, 55/ 21

life received wealth, and	<b>Lazarus</b>	in like wise pain	12, 55/ 23
in this world, and	<b>Lazarus</b>	likewise his pain: and	12, 55/ 30
the clean contrary: poor	<b>Lazarus</b>	from tribulation into wealth	12, 55/ 31
was laid expressly to	<b>Lazarus</b>	no very great virtue	12, 56/ 1
that ever himself saw	<b>Lazarus</b>	and wist him die	12, 56/ 5
occasion of Abraham and	<b>Lazarus</b>	you put me in	12, 56/ 7
rich Abraham and poor	<b>Lazarus</b>	hath not a little	12, 56/ 12
proof appeareth clear in	<b>Lazarus</b>	and Abraham. Nor I	12, 175/ 26
did more for poor	<b>Lazarus</b>	, in helping him patiently	12, 319/ 2
speak of Lazarus) that	<b>Lazarus's</b>	own death panged him	12, 55/ 5
so sore. Then, as	<b>Lazarus's</b>	pain was patiently borne	12, 55/ 6
puncto ad inferna descendunt" (	<b>lead</b>	all their days in	12, 42/ 27
ad inferna descendunt" (They	<b>lead</b>	their life in pleasure	12, 168/ 6
should serve for a	<b>league</b>	between that country and	12, 217/ 21
a strong staff and	<b>lean</b>	upon a rotten reed	12, 5/ 2
own fasting, therefore, and	<b>lean</b>	to Christ alone, good	12, 94/ 16
though it be but	<b>lean</b>	, and I ween not	12, 117/ 2
cast off two old,	<b>lean</b>	, and lame horses, so	12, 118/ 25
devil tempteth him, to	<b>lean</b>	the more to the	12, 162/ 18
himself to make us	<b>lean</b>	unto the sensual affections	12, 282/ 10
instructeth our reason to	<b>lean</b>	unto them, and not	12, 282/ 13
back always while he	<b>leapt</b>	on horseback); but, as	12, 257/ 10
far more; I may	<b>learn</b>	of you such plenty	12, 6/ 11
my disciple, let him	<b>learn</b>	at me to do	12, 43/ 11
pain. Whereby when we	<b>learn</b>	to know him, and	12, 58/ 28
men to make children	<b>learn</b>	give them cakebread and	12, 69/ 27
him in this case	<b>learn</b>	the custom used among	12, 120/ 23
scripture, by which we	<b>learn</b>	, how wonderful huge and	12, 308/ 13
virtuously, and are so	<b>learned</b>	in the law of	12, 3/ 22
here say, that I	<b>learned</b>	of Saint Bernard; he	12, 15/ 9
some other time. Great	<b>learned</b>	men say, that Christ	12, 66/ 9
be, as these great	<b>learned</b>	men upon such authorities	12, 66/ 23
in such manner as	<b>learned</b>	men use between the	12, 79/ 25
a doctor, and so	<b>learned</b>	in the law of	12, 80/ 18
Or if he be	<b>learned</b>	, use then the Litany	12, 155/ 20
good men and as	<b>learned</b>	too, that would both	12, 196/ 24
only, but also somewhat	<b>learned</b>	indeed in the laws	12, 214/ 20
the seeking of outward	<b>learning</b>	, where we may have	12, 6/ 3
that have been at	<b>learning</b>	so long, and are	12, 80/ 17
loud and shrill, his	<b>learning</b>	less than mean. But	12, 94/ 2
I mean, conveniently good	<b>learning</b>	, or good occupations to	12, 183/ 7
my poor wit and	<b>learning</b>	can call unto my	12, 202/ 16
my poor wit and	<b>learning</b>	will serve me, to	12, 320/ 14

most need hath fearest	<b>least</b>	of all, that is	12, 20/ 9
or strength at the	<b>least</b>	way to bear it	12, 21/ 17
most base and the	<b>least</b>	comfortable, is yet (if	12, 27/ 1
of themselves for the	<b>least</b>	sin that we do	12, 36/ 21
difference there is at	<b>least</b>	between them, that as	12, 86/ 9
some one at the	<b>least</b>	of these three kinds	12, 86/ 19
sorry yet at the	<b>least</b>	that he cannot be	12, 98/ 3
that such folk fear	<b>least</b>	; for they be very	12, 173/ 29
I think that the	<b>least</b>	ours of the twain	12, 182/ 17
shall he, when you	<b>least</b>	look therefor, take you	12, 236/ 23
bridle it at the	<b>least</b>	that it run not	12, 282/ 23
impossibility, or, at the	<b>least</b>	, the great difficulty of	12, 299/ 23
us here shall you	<b>leave</b>	of your kindred, a	12, 4/ 2
yet if we would	<b>leave</b>	the seeking of outward	12, 6/ 2
turn to his law	<b>leave</b>	all their neighbors nothing	12, 7/ 5
far, but that they	<b>leave</b>	untouched, for lack of	12, 10/ 18
as they needs must)	<b>leave</b>	untouched also the very	12, 10/ 25
their holiness. Let men	<b>leave</b>	that kind of comfort	12, 30/ 8
take away thy coat,	<b>leave</b>	him thy gown too	12, 34/ 9
well, if ye get	<b>leave</b>	; look hardly for no	12, 34/ 11
let God work and	<b>leave</b>	of contention, and nothing	12, 38/ 18
should make him go	<b>leave</b>	off any of his	12, 45/ 5
suas" (God will not	<b>leave</b>	the rod of wicked	12, 49/ 6
him, trow ye, to	<b>leave</b>	his own country, and	12, 54/ 9
and how he must	<b>leave</b>	all this worldly wealth	12, 59/ 23
to change his life,	<b>leave</b>	his wanton lusts, and	12, 60/ 10
they be loath to	<b>leave</b>	their sinful lusts that	12, 60/ 13
living as they must	<b>leave</b>	off, or fall deeper	12, 60/ 15
merry. Then must he	<b>leave</b>	his outward worship and	12, 61/ 7
begin, Cousin, where you	<b>leave</b>	; the prayers of him	12, 65/ 8
he glad to get	<b>leave</b>	of God to put	12, 74/ 22
that is loath to	<b>leave</b>	this wretched world, mine	12, 76/ 20
when you lust to	<b>leave</b>	, command me to go	12, 79/ 15
such time as workmen	<b>leave</b>	work and go home	12, 92/ 1
his dear precious blood.	<b>Leave</b>	, therefore, leave, I beseech	12, 94/ 11
precious blood. Leave, therefore,	<b>leave</b>	, I beseech you, these	12, 94/ 12
not our own deeds.	<b>Leave</b>	your own fasting, therefore	12, 94/ 15
displeasure of God, or	<b>leave</b>	God's pleasure unprocured. Howbeit	12, 100/ 11
to time gave him	<b>leave</b>	. And therefore the deep	12, 108/ 21
thereto, and therefore to	<b>leave</b>	the good thing undone	12, 112/ 1
purpose now therefore to	<b>leave</b>	off all mine old	12, 118/ 5
pardon, but should have	<b>leave</b>	by the law to	12, 126/ 12
let him not to	<b>leave</b>	it undone. But yet	12, 156/ 7

they should misuse themselves,	<b>leave</b>	the things undone, wherein	12, 161/ 11
for faint heart, they	<b>leave</b>	off good business wherein	12, 161/ 14
anywise advise him, to	<b>leave</b>	off that thing, be	12, 161/ 25
he should the rather	<b>leave</b>	it off. But else	12, 162/ 15
is not bound to	<b>leave</b>	his alms ungiven to	12, 177/ 15
other half, and yet	<b>leave</b>	himself no beggar neither	12, 178/ 14
no nor yet to	<b>leave</b>	of his office neither	12, 178/ 28
forbear them both and	<b>leave</b>	himself not a farthing	12, 180/ 24
for so should I	<b>leave</b>	myself nothing. Our Savior	12, 181/ 20
a while will we	<b>leave</b>	talking, and assay how	12, 187/ 6
if he should either	<b>leave</b>	the land dispeopled and	12, 190/ 26
leastwise every man must	<b>leave</b>	it at the last	12, 222/ 19
that they must needs	<b>leave</b>	it, the thing which	12, 222/ 26
goods that will not	<b>leave</b>	their faith: this manner	12, 226/ 26
persecution, rather than to	<b>leave</b>	your faith, to let	12, 229/ 9
not, I warrant you,	<b>leave</b>	you so, when he	12, 230/ 23
ask them both no	<b>leave</b>	. And therefore go get	12, 232/ 22
from your goods and	<b>leave</b>	them here in the	12, 236/ 26
thither, or else shortly	<b>leave</b>	them here behind us	12, 242/ 9
carry me hence or	<b>leave</b>	me here. And then	12, 251/ 11
where men give him	<b>leave</b>	. ANTHONY Well, Cousin, whether	12, 259/ 19
where men give him	<b>leave</b>	: then is that beggar	12, 260/ 4
him, and his friends	<b>leave</b>	at liberty to resort	12, 264/ 16
wealth, are loath to	<b>leave</b>	this; for then they	12, 283/ 16
should by their death	<b>leave</b>	behind them and forsake	12, 287/ 12
he shall have five	<b>leaves</b>	of valerian that she	12, 63/ 11
him lay those five	<b>leaves</b>	to his right thumb	12, 63/ 12
unto his disciples) never	<b>leaveth</b>	his servants in case	12, 5/ 4
respect of that he	<b>leaveth</b>	; therefore is the reason	12, 72/ 24
the amendment thereof he	<b>leaveth</b>	his own duty undone	12, 161/ 24
in our matter here,	<b>leaving</b>	out many things that	12, 86/ 11
call for our dinner,	<b>leaving</b>	the last temptation (that	12, 165/ 27
willful poverty, by the	<b>leaving</b>	of all together at	12, 174/ 12
far peradventure asunder, that	<b>leaving</b>	the one good deed	12, 177/ 18
alone, as a bare	<b>leaving</b>	of this life only	12, 283/ 2
for the loathness of	<b>leaving</b>	that house, find in	12, 286/ 16
strike her into some	<b>lecherous</b>	love, and, instead of	12, 29/ 10
in provoking him to	<b>lechery</b>	, the man must, and	12, 151/ 9
lavabo per singulas noctes	<b>lectum</b>	meum, lachrimis meis stratum	12, 96/ 20
mind, whereby they be	<b>led</b>	to destroy themselves, groweth	12, 130/ 13
and in fair manner	<b>led</b>	out of this world	12, 267/ 25
a good, wise, spiritual	<b>leech</b>	will first look unto	12, 148/ 10
soul, beside their spiritual	<b>leech</b>	, take also some counsel	12, 152/ 15

him go to no	<b>leechcraft</b>	, nor any manner of	12, 63/ 9
have rain for her	<b>leeks</b>	. So while they that	12, 221/ 20
presence we cannot be	<b>left</b>	comfortless, make me now	12, 5/ 17
us. For it is	<b>left</b>	us by God's ordinance	12, 21/ 6
at the leastwise he	<b>left</b>	us no examples of	12, 42/ 20
the other side, he	<b>left</b>	us example of weeping	12, 42/ 21
their game. And then	<b>left</b>	they their gamesters, and	12, 62/ 3
God, for which he	<b>left</b>	to take counsel of	12, 62/ 25
and gathered with her	<b>left</b>	hand: let him lay	12, 63/ 12
given out all and	<b>left</b>	himself nothing, then would	12, 72/ 26
was fallen in, I	<b>left</b>	you little space to	12, 80/ 24
up his talent and	<b>left</b>	it unoccupied, and therefore	12, 112/ 7
no flesh was there	<b>left</b>	on them and the	12, 118/ 26
the good law was	<b>left</b>	unmade? ANTHONY How happed	12, 126/ 15
that many more be	<b>left</b>	unmade as well as	12, 126/ 17
to a post, she	<b>left</b>	not beating, with holy	12, 144/ 15
that ere ever she	<b>left</b>	work and unbound him	12, 144/ 16
vanished away, and have	<b>left</b>	no token of any	12, 159/ 6
be, and no man	<b>left</b>	able to relieve another	12, 180/ 2
the best should be	<b>left</b>	little better then than	12, 180/ 8
once; for God hath	<b>left</b>	in all this quarter	12, 183/ 32
of all worldly business	<b>left</b>	off, which was the	12, 185/ 11
as much as that	<b>left</b>	of a good man	12, 196/ 22
that we had not	<b>left</b>	him one wise word	12, 214/ 28
looking himself toward his	<b>left</b>	side, while the fish	12, 216/ 13
he would not have	<b>left</b>	them unbestowed if he	12, 227/ 26
little after ere he	<b>left</b>	you, make you deny	12, 230/ 24
have a long one	<b>left</b>	of the remnant? There	12, 236/ 7
come, till he have	<b>left</b>	his theft and be	12, 239/ 15
of danger) forsaken and	<b>left</b>	of all his worldly	12, 243/ 10
And yet have I	<b>left</b>	untouched the bondage, that	12, 253/ 8
fain have some time	<b>left</b>	them longer to bestow	12, 284/ 1
one spark of soberness	<b>left</b>	in a drunken head	12, 287/ 8
man may have his	<b>leg</b>	stricken off by the	12, 293/ 2
Nemo coronabitur, nisi qui	<b>legitime</b>	certaverit" (There shall no	12, 101/ 25
scant stand upon his	<b>legs</b>	, and the other already	12, 119/ 1
fast riveted on his	<b>legs</b>	. For in this country	12, 256/ 3
strike fetters on his	<b>legs</b>	, or so much as	12, 274/ 10
wringeth them by the	<b>legs</b>	with a cramp in	12, 274/ 26
would after mislike by	<b>leisure</b>	, and think yourself deceived	12, 265/ 2
sudden tidings, examined more	<b>leisurely</b>	by the council, what	12, 110/ 6
give us, while God	<b>lendeth</b>	you us, such plenty	12, 7/ 21
God, and yet at	<b>length</b>	tribulation bringeth them home	12, 17/ 28

God most, and at	<b>length</b>	with many times using	12, 60/ 27
and all turn at	<b>length</b>	to folly, and one	12, 61/ 22
I before have at	<b>length</b>	showed you, out of	12, 69/ 2
interpausing, would peradventure at	<b>length</b>	somewhat weary him. And	12, 79/ 20
he could see in	<b>length</b>	. His fellows being examined	12, 110/ 12
ten times her tooth	<b>length</b>	. By my troth, quoth	12, 295/ 4
tribulations, which for the	<b>length</b>	I let pass. This	12, 311/ 2
came to confession before	<b>Lent</b>	began so soon. The	12, 115/ 3
some part of this	<b>Lent</b>	. "Nay, nay," quoth the	12, 116/ 2
eat flesh all this	<b>Lent</b>	, myself I. Howbeit, indeed	12, 116/ 9
good fellow should have	<b>lent</b>	him one. VINCENT It	12, 214/ 31
that ever God hath	<b>lent</b>	them (and lent them	12, 243/ 27
hath lent them (and	<b>lent</b>	them hath he all	12, 243/ 27
and all this liberty	<b>lent</b>	him, yet being condemned	12, 265/ 6
of men, your foolish	<b>Lenten</b>	fasts, and your peevish	12, 94/ 13
Christendom have kept the	<b>Lenten</b>	forty days fast, that	12, 95/ 23
Adversarius vester diabolus quasi	<b>leo</b>	rugiens circuit, quarens quem	12, 149/ 22
saith St. Peter) "sicut	<b>leo</b>	rugiens circuit querens quem	12, 318/ 6
omnes bestie silvarum, catuli	<b>leonum</b>	rugientes, querentes a Deo	12, 108/ 3
in more stead, or	<b>less</b>	. This virtue of faith	12, 12/ 24
we now speak the	<b>less</b>	, for the divers occasions	12, 15/ 7
his Maker, and by	<b>less</b>	liking the false flattering	12, 29/ 5
second, and very far	<b>less</b>	than the third, far	12, 37/ 2
your purpose no man	<b>less</b>	than Abraham. But now	12, 55/ 13
rather a great deal	<b>less</b>	, by in a manner	12, 64/ 26
I told you, much	<b>less</b>	hardness and less difficulty	12, 74/ 9
much less hardness and	<b>less</b>	difficulty there is by	12, 74/ 9
causeth us to set	<b>less</b>	by the world, a	12, 75/ 17
never live here the	<b>less</b>	of half an hour	12, 76/ 15
her merry words) that	<b>less</b>	would let their husbands	12, 81/ 21
meat or the medicine	<b>less</b>	wholesome than it should	12, 84/ 3
us of heaven in	<b>less</b>	than half an hour	12, 85/ 2
I have marveled the	<b>less</b>	ever since that I	12, 93/ 23
and shrill, his learning	<b>less</b>	than mean. But whereas	12, 94/ 3
the whole man, the	<b>less</b>	affliction that he feeleth	12, 98/ 17
peril is a far	<b>less</b>	thing than they take	12, 108/ 25
ass had here, is	<b>less</b>	harm yet, than a	12, 120/ 2
think for a while	<b>less</b>	of the fear of	12, 121/ 20
his was not much	<b>less</b>	mad than hers, but	12, 125/ 6
in conscience do no	<b>less</b>	. ANTHONY But then was	12, 126/ 7
purposeth upon it, no	<b>less</b>	glad to do it	12, 134/ 18
invention, though they be	<b>less</b>	effectual, shall peradventure more	12, 134/ 25
he may thereby the	<b>less</b>	fear his death: and	12, 145/ 2

perceive, that they no	<b>less</b>	esteem him now, but	12, 147/ 5
make him set the	<b>less</b>	by his fall, and	12, 147/ 13
within a while, peradventure	<b>less</b>	than one week, walk	12, 163/ 21
a little while, haply	<b>less</b>	than one week, he	12, 163/ 24
the beggar's fellow. And	<b>less</b>	than thus can no	12, 163/ 25
took here for the	<b>less</b>	pleasure. There confess they	12, 169/ 9
have bought heaven with	<b>less</b>	than the one half	12, 169/ 19
is to wit, with	<b>less</b>	than half his goods	12, 178/ 20
a great deal the	<b>less</b>	. But although that nature	12, 183/ 12
is so much the	<b>less</b>	perfect than I would	12, 185/ 20
to invade indeed, the	<b>less</b>	to look therefor, and	12, 189/ 4
therefor, and thereby the	<b>less</b>	preparation to make before	12, 189/ 4
things, as somewhat the	<b>less</b>	in weight, than is	12, 203/ 20
I fear me that	<b>less</b>	than a fourth part	12, 204/ 13
our love to God,	<b>less</b>	than lukewarm, by the	12, 205/ 4
Marry, Uncle, but the	<b>less</b>	surety that we have	12, 209/ 2
things be commodious, the	<b>less</b>	surety that you see	12, 209/ 8
thing of reason the	<b>less</b>	have we cause to	12, 209/ 11
love. And then the	<b>less</b>	cause that we have	12, 209/ 12
love a thing, the	<b>less</b>	cause have we to	12, 209/ 13
make more excess. But	<b>less</b>	exquisite, and less superfluous	12, 210/ 10
But less exquisite, and	<b>less</b>	superfluous fare, with fewer	12, 210/ 10
do, say it much	<b>less</b>	than he weeneth, and	12, 212/ 10
have made the visage	<b>less</b>	dolorous than he could	12, 215/ 14
dispraise. Howbeit surely somewhat	<b>less</b>	praise might have served	12, 216/ 18
had not been the	<b>less</b>	of one here. For	12, 216/ 20
commandeth fewer things and	<b>less</b>	labor to many men	12, 220/ 22
Sixteenth Chapter ANTHONY Much	<b>less</b>	than this may serve	12, 242/ 20
faint, and in love	<b>less</b>	than lukewarm, or waxen	12, 248/ 19
set thereby somewhat the	<b>less</b>	, if we would remember	12, 252/ 16
find his liberty much	<b>less</b>	than he took it	12, 253/ 8
imprisonment of itself any	<b>less</b>	than a thing very	12, 257/ 1
one that hath the	<b>less</b>	room to walk in	12, 258/ 7
to wit, to have	<b>less</b>	room to walk in	12, 276/ 16
whose whole room is	<b>less</b>	than a meetly large	12, 276/ 27
that the loathness of	<b>less</b>	room, and the door	12, 277/ 2
worldly substance, that he	<b>less</b>	fearth the loss of	12, 281/ 15
death so much the	<b>less</b>	, if he should come	12, 283/ 6
a great deal the	<b>less</b>	. But yet though he	12, 283/ 9
where it hath much	<b>less</b>	help to take hold	12, 293/ 11
suffer and endure the	<b>less</b>	and shorter here, than	12, 297/ 7
suffereth more pain than	<b>less</b>	, though he suffer it	12, 302/ 3
riddeth the man in	<b>less</b>	than half an hour	12, 302/ 9

pain would be much	<b>less</b>	, if the knife might	12, 302/ 12
pain so far the	<b>less</b>	and so short, fall	12, 304/ 12
fleshly pleasures be far	<b>less</b>	pleasant, than the fleshly	12, 305/ 24
we would somewhat set	<b>less</b>	by the filthy voluptuous	12, 306/ 7
grief of our tribulation	<b>lessed</b>	, and the more likelihood	12, 76/ 17
the truth of that	<b>lesson</b>	, he giveth us good	12, 22/ 21
had taught them the	<b>lesson</b>	, "Nihil amplius, quam constitutum	12, 178/ 30
may teach them this	<b>lesson</b>	, ere ever the thing	12, 238/ 10
they lay in a	<b>lethargy</b>	, with which it may	12, 14/ 20
et cor stultorum ubi	<b>letitia</b>	" (The heart of wise	12, 69/ 17
that showed me a	<b>letter</b>	dated at Constantinople, by	12, 188/ 8
at Constantinople, by which	<b>letter</b>	it appeareth, that the	12, 188/ 8
he that wrote the	<b>letter</b>	, saith that it is	12, 188/ 12
fortune, Cousin, that the	<b>letter</b>	of the Venetian dated	12, 188/ 16
also from other places,	<b>letters</b>	all farced full of	12, 188/ 19
ANTHONY Courtesy, Cousin, peradventure,	<b>letteth</b>	you to say, that	12, 88/ 24
pusillanimity and timorous mind	<b>letteth</b>	a man also many	12, 111/ 24
her fellows, and so	<b>letteth</b>	her know that she	12, 112/ 24
after sundry fashions. He	<b>letteth</b>	them dwell there indeed	12, 190/ 25
answer for him; what	<b>letteth</b>	you, would I ask	12, 229/ 3
to talk with), what	<b>letteth</b>	I say therefore, Your	12, 229/ 7
I answer, that there	<b>letteth</b>	me the thing that	12, 229/ 17
comfort of the keeping	<b>letteth</b>	you to forgo them	12, 231/ 17
restraint of liberty, which	<b>letteth</b>	a man from going	12, 255/ 15
keeping for death), he	<b>letteth</b>	us in the meanwhile	12, 272/ 24
man reputed right honest,	<b>letteth</b>	not for his pleasure	12, 273/ 12
too, suffereth us and	<b>letteth</b>	us alone, we ween	12, 273/ 15
full blessed woman. But	<b>letting</b>	now that law pass	12, 126/ 24
the Almain tongue, wherein,	<b>letting</b>	my Latin alone, me	12, 214/ 5
keep you promise in	<b>letting</b>	you keep your substance	12, 235/ 12
of this answer. For	<b>letting</b>	pass by, that though	12, 261/ 6
a prisoner still; and	<b>letting</b>	pass over also this	12, 261/ 9
both may come; and	<b>letting</b>	pass also, that neither	12, 261/ 12
presenti est momentaneum, et	<b>leve</b>	tribulacionis nostre, supra modum	12, 311/ 6
should needs choose, had	<b>lever</b>	be such prisoners in	12, 265/ 21
as some other had	<b>lever</b>	die than endure, rather	12, 281/ 17
their lives in such	<b>lewd</b>	and unlearned blind bayards'	12, 11/ 11
now, of their own	<b>lewd</b>	life and peril of	12, 61/ 28
than is many a	<b>lewd</b>	simple wretch, by that	12, 263/ 20
enough, yet through the	<b>lewdness</b>	of living, fall out	12, 283/ 23
Nihil ad perfectum duxit	<b>lex</b>	" (The Old Law brought	12, 70/ 1
inducas in tentationem, sed	<b>libera</b>	nos a malo." And	12, 156/ 26
we do; yet the	<b>liberal</b>	goodness of God through	12, 36/ 22

for us himself: this	<b>liberal</b>	goodness of God, I	12, 36/ 27
sins of his mere	<b>liberality</b>	, and accept all the	12, 33/ 4
openly bestow somewhat more	<b>liberally</b>	upon himself in his	12, 184/ 25
of a false spiritual	<b>liberty</b>	, he should for the	12, 114/ 9
remained still in his	<b>liberty</b>	, to put them both	12, 177/ 27
may think himself at	<b>liberty</b>	to give nothing at	12, 184/ 6
harm but loss of	<b>liberty</b>	, labor, imprisonment, painful and	12, 204/ 9
be at mine own	<b>liberty</b>	to do what my	12, 232/ 21
we take our former	<b>liberty</b>	for more a great	12, 252/ 4
not do at his	<b>liberty</b>	such things as he	12, 252/ 10
the loss of our	<b>liberty</b>	, and think we bear	12, 252/ 13
would remember well, what	<b>liberty</b>	that was that we	12, 252/ 16
not, we reckon our	<b>liberty</b>	nevertheless for that. But	12, 252/ 24
But then is our	<b>liberty</b>	much restrained by the	12, 252/ 25
I ween, let our	<b>liberty</b>	but a little neither	12, 252/ 27
man that reckoneth his	<b>liberty</b>	to stand in doing	12, 253/ 6
shall then find his	<b>liberty</b>	much less than he	12, 253/ 8
much boast of his	<b>liberty</b>	, that he should take	12, 253/ 15
were at our free	<b>liberty</b>	before, and were well	12, 253/ 27
if we were at	<b>liberty</b>	to do the like	12, 253/ 28
bondage give us everlasting	<b>liberty</b>	. VINCENT Well fare you	12, 254/ 28
but a restraint of	<b>liberty</b>	, which letteth a man	12, 255/ 15
let and restraint of	<b>liberty</b>	, it hath many more	12, 255/ 19
bounds, and lose the	<b>liberty</b>	to be where him	12, 257/ 16
to him, restraining his	<b>liberty</b>	from the further going	12, 257/ 23
but a lack of	<b>liberty</b>	to go if we	12, 258/ 15
that is at his	<b>liberty</b>	, and may walk where	12, 259/ 17
if the lack of	<b>liberty</b>	to go where a	12, 259/ 24
by reason of his	<b>liberty</b>	to go where he	12, 260/ 2
prince at his best	<b>liberty</b>	may walk upon his	12, 260/ 7
prince is at free	<b>liberty</b>	to walk where they	12, 260/ 12
is) a lack of	<b>liberty</b>	to go where we	12, 260/ 15
you reckon both at	<b>liberty</b>	, be by your own	12, 260/ 17
therefore be they at	<b>liberty</b>	to go where they	12, 261/ 2
and set them at	<b>liberty</b>	, and make them free	12, 261/ 15
say, at his free	<b>liberty</b>	, to be where he	12, 261/ 23
not at his free	<b>liberty</b>	, but a prisoner still	12, 261/ 27
the effect of free	<b>liberty</b>	, and be both twain	12, 261/ 33
his friends leave at	<b>liberty</b>	to resort unto him	12, 264/ 16
him, and all this	<b>liberty</b>	lent him, yet being	12, 265/ 6
he that at such	<b>liberty</b>	walketh about the park	12, 265/ 22
walk) men call it	<b>liberty</b>	, and which prison you	12, 269/ 21
are most at their	<b>liberty</b>	therein, and reckon themselves	12, 269/ 26

we ween ourselves at	<b>liberty</b>	, and we abhor the	12, 273/ 15
would win us everlasting	<b>liberty</b>	. The fear of shameful	12, 280/ 14
of goods, lands and	<b>liberty</b>	, yet when we remember	12, 281/ 3
commandment himself, and both	<b>license</b>	and command also, if	12, 136/ 19
wife and his children	<b>license</b>	to be with him	12, 264/ 15
fearful heaps of perils	<b>lie</b>	so heavy at our	12, 7/ 13
with him, and there	<b>lie</b>	they drowned together. So	12, 15/ 14
request, but let him	<b>lie</b>	so long therein, till	12, 29/ 28
so they let him	<b>lie</b>	lame still in his	12, 45/ 15
her in time, but	<b>lie</b>	still abed and slug	12, 45/ 31
last bolt since I	<b>lie</b>	the same myself, you	12, 50/ 8
see another rich man	<b>lie</b>	full low beneath Lazarus	12, 55/ 17
sleep, and maketh him	<b>lie</b>	a little while and	12, 59/ 21
awhile with them that	<b>lie</b>	by them. If that	12, 60/ 24
be neither, then they	<b>lie</b>	and long for day	12, 60/ 24
his glory, and he	<b>lie</b>	panting in his bed	12, 61/ 7
and yet some that	<b>lie</b>	a-dying say full devoutly	12, 65/ 27
at that time to	<b>lie</b>	, because she would ye	12, 89/ 18
all his life to	<b>lie</b>	still in sin. For	12, 92/ 4
so no more, but	<b>lie</b>	still and sleep like	12, 115/ 11
ahungered, saw a sow	<b>lie</b>	with her pigs well	12, 117/ 18
in the mouth whereof	<b>lie</b>	secret rocks under the	12, 120/ 13
will be content to	<b>lie</b>	as long in hell	12, 125/ 2
enough, he made her	<b>lie</b>	down, and took up	12, 128/ 8
conscience of an harmless	<b>lie</b>	devised to do good	12, 132/ 18
spirit, if the devil	<b>lie</b>	in his breast. Or	12, 133/ 17
you see that you	<b>lie</b>	now in your warm	12, 138/ 21
and nothing do but	<b>lie</b>	dreaming. %VINCENT Well, well	12, 139/ 9
therefor." They that now	<b>lie</b>	in hell for their	12, 169/ 8
that lest they should	<b>lie</b>	still and do nothing	12, 188/ 24
that their land will	<b>lie</b>	still where it lay	12, 207/ 9
be stirred, but will	<b>lie</b>	still where it lay	12, 207/ 11
went over my head,	<b>lie</b>	now low in my	12, 208/ 8
much as let it	<b>lie</b>	where themselves may look	12, 210/ 24
and there let it	<b>lie</b>	safe till they die	12, 210/ 25
in earth, and there	<b>lie</b>	and rot, and turn	12, 224/ 23
But now if they	<b>lie</b>	not unto themselves, but	12, 227/ 5
for there it shall	<b>lie</b>	safe. For thither he	12, 239/ 14
bosoms, there shall it	<b>lie</b>	safe. For who would	12, 240/ 9
he might hap to	<b>lie</b>	peradventure for a while	12, 265/ 14
where some of those	<b>lie</b>	not there attained, nor	12, 268/ 28
be kept, though there	<b>lie</b>	never so great charge	12, 272/ 3
about with hers, but	<b>lie</b>	fast bound in the	12, 286/ 23

twain, in which they	<b>lie</b>	pining in their bed	12, 301/ 30
pins. And they that	<b>lie</b>	in a pleurisy think	12, 302/ 17
the death that they	<b>lie</b>	in for the space	12, 304/ 10
yet our way should	<b>lie</b>	through marvelous painful death	12, 315/ 25
manner's sake, he had	<b>liefer</b>	have sat all the	12, 115/ 18
not up with no	<b>lies</b>	, for I love it	12, 218/ 22
to take up, it	<b>lieth</b>	so far wide. VINCENT	12, 50/ 9
mind, whereas he that	<b>lieth</b>	groaning in his grief	12, 65/ 5
would thou wouldst: here	<b>lieth</b>	my head, lo," (and	12, 125/ 18
country through Christendom, that	<b>lieth</b>	for him so meet	12, 189/ 10
belly, and my side	<b>lieth</b>	over them: and many	12, 208/ 8
affection themselves, but there	<b>lieth</b>	more imperfection secret in	12, 226/ 18
prisoner, as he that	<b>lieth</b>	in the stocks. VINCENT	12, 260/ 27
he that so sorely	<b>lieth</b>	in the stocks, than	12, 265/ 22
that albeit that it	<b>lieth</b>	open on every side	12, 272/ 19
fettered with the gout,	<b>lieth</b>	groaning on a couch	12, 275/ 6
be taken with us,	<b>lieth</b>	all in his will	12, 278/ 22
sooner rid. And yet	<b>lieth</b>	many a man more	12, 302/ 7
in good hope of	<b>life</b>	. But now, my good	12, 3/ 16
looking and longing for	<b>life</b>	, from the meditation of	12, 4/ 12
even all his whole	<b>life</b>	in his best health	12, 4/ 13
through deadly sin the	<b>life</b>	of his silly soul	12, 20/ 10
we stand in this	<b>life</b>	, to have this kind	12, 21/ 5
soon after lost their	<b>life</b>	! So blind is our	12, 22/ 11
in all his whole	<b>life</b>	, but might have died	12, 26/ 24
lived a very virtuous	<b>life</b>	, and had at last	12, 32/ 4
offered pardon of his	<b>life</b>	, upon condition that he	12, 32/ 24
forsaking of his own	<b>life</b>	in the honor of	12, 33/ 3
to prove that this	<b>life</b>	is no laughing time	12, 42/ 16
in earth all their	<b>life</b>	) they may not yet	12, 44/ 15
gave him after long	<b>life</b>	to take his pleasure	12, 47/ 15
so continued all his	<b>life</b>	in honor and in	12, 47/ 17
of all his whole	<b>life</b>	in this world, but	12, 54/ 3
in all his whole	<b>life</b>	he gave himself never	12, 54/ 11
although God kept his	<b>life</b>	that was unlooked for	12, 55/ 1
thou hast in the	<b>life</b>	received wealth, and Lazarus	12, 55/ 23
he to remember his	<b>life</b>	and from that he	12, 59/ 22
be to change his	<b>life</b>	, leave his wanton lusts	12, 60/ 10
fear of his evil	<b>life</b>	and of his dreadful	12, 61/ 9
of their own lewd	<b>life</b>	and peril of their	12, 61/ 28
contrite heart and a	<b>life</b>	penitential, as many times	12, 71/ 27
of his long prosperous	<b>life</b>	. Our Savior saith himself	12, 74/ 27
our reckoning of long	<b>life</b>	; keep it while we	12, 76/ 28

of an old fool's	<b>life</b>	to sit well and	12, 78/ 25
thing that all our	<b>life</b>	we labor for, and	12, 84/ 14
Of the short uncertain	<b>life</b>	in extreme age or	12, 85/ 9
any time in their	<b>life</b>	turn and ask his	12, 91/ 25
end of a man's	<b>life</b>	, and hireth him as	12, 91/ 26
be bold all his	<b>life</b>	to lie still in	12, 92/ 4
hung all his wretched	<b>life</b>	. And, therefore, let no	12, 92/ 16
I dare lay my	<b>life</b>	, shall have his hard	12, 98/ 20
happed) having all her	<b>life</b>	an high proud mind	12, 127/ 15
to bestow his own	<b>life</b>	upon the revenging of	12, 141/ 10
a weariness of this	<b>life</b>	for shame, since he	12, 146/ 6
could never in their	<b>life</b>	be rid thereof, but	12, 151/ 6
that pain lose everlasting	<b>life</b>	and fall into everlasting	12, 154/ 7
time of this present	<b>life</b>	, and after that so	12, 158/ 24
descendant" (They lead their	<b>life</b>	in pleasure, and at	12, 168/ 6
yea and his own	<b>life</b>	too, cannot be my	12, 174/ 26
and above his own	<b>life</b>	too, that for the	12, 174/ 28
haply for all their	<b>life</b>	after. Men cannot, you	12, 180/ 13
the peril of his	<b>life</b>	, what loss soever I	12, 182/ 29
without peril of his	<b>life</b>	be well and conveniently	12, 183/ 2
good purpose all their	<b>life</b>	, seemeth me no more	12, 197/ 8
also of this present	<b>life</b>	: and besides that, the	12, 201/ 10
season of this present	<b>life</b>	, as worldly substance, offices	12, 206/ 6
condition of this present	<b>life</b>	, or else as things	12, 209/ 22
God's help in the	<b>life</b>	after to come. Let	12, 209/ 24
them for this present	<b>life</b>	. The little commodity of	12, 209/ 26
but for this present	<b>life</b>	. The Eighth Chapter Now	12, 210/ 2
his pleasure and his	<b>life</b>	too. For many a	12, 210/ 16
and commodious for their	<b>life</b>	, take none other pleasure	12, 210/ 18
thereof in all their	<b>life</b>	, than as though they	12, 210/ 19
commodious for this present	<b>life</b>	, pleasant it may seem	12, 211/ 17
in all his whole	<b>life</b>	studieth and busieth his	12, 214/ 12
then in all your	<b>life</b>	no other take them	12, 233/ 26
after, when your whole	<b>life</b>	is but short in	12, 236/ 4
the remnant of his	<b>life</b>	: so may we verily	12, 242/ 2
and poverty all his	<b>life</b>	, and neither would have	12, 243/ 23
small pleasure in this	<b>life</b>	forborne, we shall be	12, 244/ 19
the loss of his	<b>life</b>	than the loss of	12, 281/ 15
bare leaving of this	<b>life</b>	only. The Twenty-second Chapter	12, 283/ 2
that believe not the	<b>life</b>	to come after this	12, 283/ 15
the losing of this	<b>life</b>	we should find a	12, 288/ 5
gaining of everlasting wealthy	<b>life</b>	in heaven, and avoiding	12, 294/ 11
and so save thy	<b>life</b>	, and get of me	12, 298/ 15

I say, after this	<b>life</b>	, feel that horrible abomination	12, 307/ 28
I say, after this	<b>life</b>	have his fleshly pleasures	12, 308/ 3
attain it in this	<b>life</b>	. For God hath so	12, 308/ 22
the state of this	<b>life</b>	, we be not only	12, 308/ 25
of the tree of	<b>life</b>	). And also he that	12, 309/ 13
thee the crown of	<b>life</b>	. He that overcometh, shall	12, 309/ 17
joyful meditation of eternal	<b>life</b>	in heaven, that we	12, 314/ 20
guise in Hungary, to	<b>lift</b>	up their hearts and	12, 3/ 15
At which word, they	<b>lift</b>	up their heads and	12, 84/ 11
folk have need to	<b>lift</b>	up their hearts and	12, 112/ 3
mind, well amend and	<b>lift</b>	up his courage from	12, 147/ 9
and by good comfort	<b>lift</b>	up his courage: and	12, 148/ 11
his merciful grace to	<b>lift</b>	him up and set	12, 165/ 10
both his hands, and	<b>lift</b>	up his head, and	12, 216/ 2
and none otherwise: and	<b>lift</b>	me not up with	12, 218/ 22
likely, that God should	<b>lift</b>	us up after our	12, 249/ 3
palsy, that they cannot	<b>lift</b>	their hands to their	12, 274/ 24
in this horrible pain	<b>lift</b>	up and let hang	12, 312/ 23
out, and yet suddenly	<b>lifteth</b>	a flame half an	12, 85/ 23
of them. But the	<b>lifting</b>	up of the heart	12, 66/ 3
counsel must stand in	<b>lifting</b>	up his courage with	12, 130/ 27
therefore, to give it	<b>light</b>	withal, touch every member	12, 24/ 24
toward the mark and	<b>light</b>	far too short, when	12, 49/ 24
giveth a pretty short	<b>light</b>	again, and thus playeth	12, 85/ 24
for lack of the	<b>light</b>	of faith, whereby they	12, 108/ 24
into the angel of	<b>light</b>	). You shall take occasion	12, 133/ 1
suppose, such an inward	<b>light</b>	of understanding that he	12, 137/ 17
shall make you this	<b>light</b>	courageous day as short	12, 157/ 16
this arrow never so	<b>light</b>	, it hath yet an	12, 158/ 17
the ground must it	<b>light</b>	, and falleth sometimes not	12, 158/ 19
thereon) to have them	<b>light</b>	both at last: and	12, 159/ 21
high with that lusty	<b>light</b>	flight of pride, saying	12, 159/ 27
Cousin, that hath the	<b>light</b>	of faith, he cannot	12, 163/ 27
ere the morning wax	<b>light</b>	; the other, when the	12, 166/ 22
the one, ere the	<b>light</b>	of grace be well	12, 166/ 25
the other, when the	<b>light</b>	of grace out of	12, 167/ 1
are in the day	<b>light</b>	of grace, and yet	12, 169/ 31
with God in the	<b>light</b>	, but with this devil	12, 170/ 4
setting the thing over	<b>light</b>	, they might peradventure mishap	12, 170/ 13
that have an high	<b>light</b>	of faith shining in	12, 200/ 19
a loose heap of	<b>light</b>	sand, that will with	12, 205/ 16
ring of Paris, hollow,	<b>light</b>	, and counterfeit indeed. And	12, 228/ 28
fellowship is there between	<b>light</b>	and darkness, between Christ	12, 230/ 7

peradventure but for a	<b>light</b>	fray; but his danger	12, 269/ 7
of this world but	<b>light</b>	and as short as	12, 311/ 4
by which they be	<b>light-hearted</b>	or lumpish, strong-hearted or	12, 150/ 3
comfort find our hearts	<b>lighted</b>	, and thereby the grief	12, 76/ 16
and without any harm	<b>lighteth</b>	his mind, and amendeth	12, 82/ 14
that God could not	<b>lightly</b>	do man a more	12, 22/ 13
But meseemeth we cannot	<b>lightly</b>	better perceive what profit	12, 40/ 26
there is no book	<b>lightly</b>	so bad, but that	12, 114/ 22
For while it could	<b>lightly</b>	be none other, but	12, 132/ 1
for that cannot be	<b>lightly</b>	without sin. For the	12, 171/ 13
the use of them	<b>lightly</b>	stand indifferent, but determinately	12, 223/ 21
thing that yourself may	<b>lightly</b>	guess, the losing of	12, 229/ 18
that no lord can	<b>lightly</b>	command his bondman worse	12, 253/ 3
of them both is	<b>lightly</b>	so temperately determined, but	12, 261/ 13
from the Father of	<b>lights</b>	). Therefore, feeling our faith	12, 12/ 32
and in his countenance,	<b>lightsome</b>	, glad, and joyful, or	12, 131/ 9
time is full of	<b>lightsome</b>	lust and courage. But	12, 157/ 24
he may be so	<b>lightsomely</b>	seen with the eye	12, 200/ 24
Vincenti dabo edere de	<b>ligno</b>	vite" (To him that	12, 309/ 12
also and meek, and	<b>liked</b>	very well such service	12, 113/ 2
could perceive: for it	<b>liked</b>	her well to think	12, 126/ 26
certain manner, wherein he	<b>liked</b>	himself so well, that	12, 213/ 15
alone), how well we	<b>liked</b>	his oration that he	12, 213/ 22
meetly well. And I	<b>liked</b>	myself the better, because	12, 214/ 3
I hoped to be	<b>liked</b>	the better, because I	12, 214/ 6
was the worse he	<b>liked</b>	it, for the cumbrance	12, 214/ 23
his judgment, how he	<b>liked</b>	his verses, but he	12, 217/ 12
asked him how he	<b>liked</b>	it, and said: "But	12, 217/ 28
that half so well	<b>liked</b>	me, as this that	12, 262/ 22
should ween that it	<b>liked</b>	you too, you should	12, 262/ 25
only (to whom it	<b>liked</b>	him to show himself	12, 289/ 6
that I now see	<b>likelihood</b>	, that when ye be	12, 6/ 5
together, hath appeared good	<b>likelihood</b>	of some good agreement	12, 38/ 4
lessed, and the more	<b>likelihood</b>	to recover and to	12, 76/ 17
what surety or what	<b>likelihood</b>	they had perceived therein	12, 110/ 7
yonder quick horse of	<b>likelihood</b>	worth a great deal	12, 119/ 14
since he shall of	<b>likelihood</b>	better like them, than	12, 134/ 26
findeth good tokens and	<b>likelihood</b>	of amendment, there, in	12, 162/ 23
world willingly forsaken the	<b>likelihood</b>	of right worshipful rooms	12, 185/ 27
so there will of	<b>likelihood</b>	in a while, but	12, 189/ 20
God giveth us great	<b>likelihood</b>	, that for our sinful	12, 194/ 15
thereon, in so great	<b>likelihood</b>	thereof, I ween no	12, 249/ 14
And we that are	<b>likely</b>	long to live here	12, 3/ 20

your days, and now	<b>likely</b>	to depart hence ere	12, 3/ 26
know my lingering not	<b>likely</b>	to last long, but	12, 86/ 3
the day, is full	<b>likely</b>	to pass at night	12, 92/ 7
the party should be	<b>likely</b>	to like, or at	12, 135/ 11
devil is also more	<b>likely</b>	to speak against God's	12, 137/ 7
God, it is well	<b>likely</b>	that God gave him	12, 141/ 10
with hot medicines were	<b>likely</b>	to kill the body	12, 147/ 26
men would ween were	<b>likely</b>	: but the comfort thereof	12, 152/ 10
it not. Howbeit, full	<b>likely</b>	, Cousin, it is of	12, 189/ 8
that it is very	<b>likely</b>	to come, and therefore	12, 195/ 28
either shall he be	<b>likely</b>	to answer himself to	12, 196/ 11
or else were he	<b>likely</b>	to think that rather	12, 196/ 15
may this man be	<b>likely</b>	never to fall in	12, 197/ 5
For we be so	<b>likely</b>	to fall in the	12, 199/ 11
shall see the time	<b>likely</b>	to be so short	12, 222/ 24
use is he not	<b>likely</b>	to put them: and	12, 223/ 25
also much the more	<b>likely</b>	, that God should lift	12, 249/ 3
and much the more	<b>likely</b>	for to stand indeed	12, 249/ 7
before, and were well	<b>likely</b>	, if we were at	12, 253/ 28
before untouched which were	<b>likely</b>	to forsake their faith	12, 287/ 28
hell and heaven, were	<b>likely</b>	to diminish and put	12, 314/ 30
surely, Cousin, I cannot	<b>likened</b>	myself more meetly now	12, 85/ 19
lack no testimony, which	<b>liketh</b>	the servants of great	12, 222/ 9
Verily, good Uncle, this	<b>liketh</b>	me very well; but	12, 37/ 8
a great delight, and	<b>liketh</b>	himself therefor the better	12, 184/ 17
an heavy hearing, and	<b>likewise</b>	as we that dwell	12, 7/ 25
own blessed body: that	<b>likewise</b>	as he cured by	12, 11/ 27
avail a fly. For	<b>likewise</b>	as it were utterly	12, 12/ 14
and doubt not, but	<b>likewise</b>	as if he gave	12, 32/ 16
us our boon. For	<b>likewise</b>	as in hell pain	12, 36/ 8
this world, and Lazarus	<b>likewise</b>	his pain: and that	12, 55/ 30
now I remember, lo.	<b>Likewise</b>	I say, as myself	12, 90/ 10
whoreson heart." With that,	<b>likewise</b>	, as the devil stood	12, 125/ 20
meseemeth very true. And	<b>likewise</b>	seemeth me the manner	12, 139/ 18
perceive it for such,	<b>likewise</b>	as he thinketh himself	12, 145/ 16
of the fever. And	<b>likewise</b>	, if the ship were	12, 148/ 3
of his temptation. Now	<b>likewise</b>	as such folk as	12, 150/ 8
done it indeed. But	<b>likewise</b>	as where the devil	12, 151/ 7
First, as concerning counsel,	<b>likewise</b>	as it may be	12, 151/ 17
foolish imagination may. For	<b>likewise</b>	as some man going	12, 154/ 14
within a little be	<b>likewise</b>	unto me. Howbeit to	12, 202/ 25
into Christian men's hands	<b>likewise</b>	, when Christian people shall	12, 206/ 24
will not do the	<b>likewise</b>	for us, let us	12, 279/ 16

Maker, and by less	<b>liking</b>	the false flattering world	12, 29/ 5
in body very well	<b>liking</b>	and lusty, but wondrous	12, 149/ 12
stretching out all his	<b>limbs</b>	, with the wresting of	12, 67/ 11
streamed down his lovely	<b>limbs</b>	drawn and stretched out	12, 312/ 18
larger, as shall be	<b>limited</b>	to him, restraining his	12, 257/ 22
another man within certain	<b>limits</b>	and bounds, and lose	12, 257/ 16
shall either graceless go	<b>linger</b>	on careless, or with	12, 92/ 20
But I know my	<b>lingering</b>	not likely to last	12, 86/ 3
to suffer so long	<b>lingering</b>	in pain, than with	12, 302/ 5
et infernorum, et omnis	<b>lingua</b>	confitatur, quia Dominus Iesus	12, 66/ 15
saith, "Domini est gubernare	<b>linguam</b>	" (To God it belongeth	12, 178/ 4
it. For the great	<b>lion</b>	himself could never be	12, 108/ 19
sore to fear the	<b>lion</b>	and his whelps, for	12, 109/ 11
fear it for a	<b>lion</b>	, we sometimes find well	12, 111/ 2
that it was no	<b>lion</b>	at all, but a	12, 111/ 3
devil, as a roaring	<b>lion</b>	, goeth about, seeking whom	12, 149/ 23
assault like a ramping	<b>lion</b>	. This temptation is of	12, 201/ 2
roaring like a ramping	<b>lion</b>	about us, looking who	12, 318/ 4
devil like a roaring	<b>lion</b>	, runneth about in circuit	12, 318/ 7
he, that when a	<b>lion</b>	were about to devour	12, 318/ 11
ass, colt, or a	<b>lion's</b>	whelp, or a rock	12, 111/ 7
The whelps of the	<b>lions</b>	roaring and calling unto	12, 108/ 5
Daniel, and the wild	<b>lions</b>	about him: and yet	12, 279/ 14
Now, though that the	<b>lions'</b>	whelps walk about roaring	12, 108/ 7
the teeth of those	<b>lions'</b>	whelps, yet shall all	12, 108/ 14
of God's help), the	<b>lions'</b>	whelps shall not be	12, 108/ 19
should not fear those	<b>lions'</b>	whelps that can but	12, 109/ 3
night walk only the	<b>lions'</b>	whelps, but also, "omnes	12, 109/ 23
night not only the	<b>lions'</b>	whelps, but over that	12, 110/ 31
goodness of God that	<b>list</b>	to set so high	12, 39/ 7
come at it that	<b>list</b>	not once to step	12, 41/ 15
long lasting, as himself	<b>list</b>	. And as he will	12, 58/ 3
worse, so that God	<b>list</b>	not to look to	12, 62/ 16
neither hath the one	<b>list</b>	to pray, nor the	12, 65/ 10
of bodily pleasure you	<b>list</b>	for to call by	12, 68/ 10
ask you what me	<b>list</b>	. Whether a man may	12, 82/ 4
will we, when you	<b>list</b>	, farther talk of more	12, 86/ 13
would do what he	<b>list</b>	, for three words, when	12, 92/ 10
own fantasy the man	<b>list</b>	to frame himself, now	12, 120/ 3
are waked ere they	<b>list</b>	to rise. But when	12, 132/ 7
by which when you	<b>list</b>	you may enter into	12, 134/ 7
you yet, if you	<b>list</b>	, feign that your secret	12, 134/ 10
contrary; but if you	<b>list</b>	to say, that thus	12, 135/ 3

command also, if himself	<b>list</b>	, any man to go	12, 136/ 20
then live as they	<b>list</b>	. Out of some he	12, 190/ 9
he chooseth where he	<b>list</b>	in their youth, and	12, 191/ 6
conveying them whither he	<b>list</b>	, where their friends never	12, 191/ 7
abuseth them as he	<b>list</b>	. Some young maids maketh	12, 191/ 8
her husband had no	<b>list</b>	to grow greatly upward	12, 219/ 22
you do, that you	<b>list</b>	not to put forth	12, 219/ 26
of yours, as yourself	<b>list</b>	to appoint him: if	12, 230/ 18
to do what my	<b>list</b>	myself, and ask them	12, 232/ 21
I not imagine, nor	<b>list</b>	in this matter to	12, 237/ 24
do what the other	<b>list</b>	to command him, and	12, 252/ 9
such things as he	<b>list</b>	himself. Now when we	12, 252/ 10
such things as he	<b>list</b>	to set us; here	12, 252/ 12
to do what him	<b>list</b>	? In many things God	12, 252/ 20
but do what we	<b>list</b>	, as though we heard	12, 252/ 23
in doing what he	<b>list</b>	, consider well these points	12, 253/ 7
you shall, as you	<b>list</b>	, increase and aggrieve the	12, 256/ 25
to be where him	<b>list</b>	. ANTHONY This is, Cousin	12, 257/ 17
to go if we	<b>list</b>	: now would I fain	12, 258/ 15
to go where we	<b>list</b>	, I cannot see, but	12, 260/ 15
as long as he	<b>list</b>	to respite us) walk	12, 272/ 25
his pardon where he	<b>list</b>	, nor would, if I	12, 299/ 12
help, such as himself	<b>list</b>	to send us, and	12, 318/ 29
my Latin alone, me	<b>listed</b>	to show my cunning	12, 214/ 5
little thereby that he	<b>listeth</b>	not to seek therefor	12, 41/ 11
learned, use then the	<b>Litany</b>	with the holy suffrages	12, 155/ 20
For surely, Cousin, a	<b>little</b>	before your coming, as	12, 8/ 21
encourage men to set	<b>little</b>	by such goods, or	12, 9/ 25
must the man take	<b>little</b>	fruit of the scripture	12, 12/ 20
faith together into a	<b>little</b>	narrow room. And like	12, 13/ 13
room. And like the	<b>little</b>	grain of a mustard	12, 13/ 13
able to remove a	<b>little</b>	hillock. And, therefore, as	12, 13/ 23
clear conscience, somewhat a	<b>little</b>	more comfortable. For though	12, 28/ 5
fat feeding should a	<b>little</b>	longer last) strike her	12, 29/ 10
her lover would have	<b>little</b>	lust to look upon	12, 29/ 17
it is far over	<b>little</b>	for our fault, beseech	12, 36/ 2
three things not a	<b>little</b>	comfort my mind. The	12, 38/ 2
surely whoso setteth so	<b>little</b>	thereby that he listeth	12, 41/ 11
eternal dwelling, but our	<b>little</b>	while wandering, God would	12, 41/ 18
child, which, when the	<b>little</b>	boy would not rise	12, 45/ 30
of Solomon can very	<b>little</b>	serve you; for you	12, 53/ 23
double that he lost,	<b>little</b>	toucheth my matter, which	12, 53/ 29
dare say, in no	<b>little</b>	sorrow, when he was	12, 54/ 19

yet was it no	<b>little</b>	woe to him for	12, 54/ 21
let us look a	<b>little</b>	longer here upon the	12, 55/ 14
his finger's end, a	<b>little</b>	cool and refresh the	12, 55/ 19
Lazarus hath not a	<b>little</b>	hindered you. An answer	12, 56/ 12
loveth God but a	<b>little</b>	whom he seeth not	12, 58/ 11
feel before him, pitieth	<b>little</b>	(whatsoever he saith) the	12, 58/ 13
maketh him lie a	<b>little</b>	while and bethink him	12, 59/ 21
and that not a	<b>little</b>	, but in manner by	12, 67/ 32
ease here hath he	<b>little</b>	cause of comfort, except	12, 68/ 8
his goods is very	<b>little</b>	in respect of that	12, 72/ 24
happily with some folk	<b>little</b>	perceived. But if it	12, 72/ 25
his heart but very	<b>little</b>	good, may well be	12, 74/ 1
showed you, lo, no	<b>little</b>	preeminence that tribulation hath	12, 74/ 31
merit, and therefore no	<b>little</b>	preeminence of comfort in	12, 75/ 1
importunate objections of very	<b>little</b>	substance. And you have	12, 77/ 6
me, good Uncle, no	<b>little</b>	comfort, that as I	12, 78/ 3
you, you were a	<b>little</b>	before my last coming	12, 78/ 8
sorry, and not a	<b>little</b>	wroth with myself for	12, 78/ 15
that I had so	<b>little</b>	considered your pain and	12, 78/ 16
contrary: for else a	<b>little</b>	casting back were in	12, 78/ 19
age of yours no	<b>little</b>	danger and peril. ANTHONY	12, 78/ 19
me) is to me	<b>little</b>	grief. A fond old	12, 78/ 23
the truth) even a	<b>little</b>	weary, that I had	12, 79/ 21
began to find a	<b>little</b>	fault with him, and	12, 80/ 15
in, I left you	<b>little</b>	space to say aught	12, 80/ 24
spared) they were so	<b>little</b>	worth. But now since	12, 82/ 1
methought yet it should	<b>little</b>	need to give any	12, 82/ 26
but that yet a	<b>little</b>	sticketh in our stomachs	12, 83/ 25
This hap, hold I,	<b>little</b>	causeth you to tell	12, 89/ 9
believe, but since so	<b>little</b>	misliking of our old	12, 98/ 12
Vincent, words of no	<b>little</b>	comfort unto every Christian	12, 104/ 14
defend, not with a	<b>little</b>	round buckler that scant	12, 106/ 8
our wealth, and so	<b>little</b>	, alas! and so seldom	12, 108/ 28
we bestow, God wot,	<b>little</b>	time), that the loss	12, 108/ 30
of prosperity we very	<b>little</b>	fear God for our	12, 109/ 9
one thing thrice, as	<b>little</b>	is he satisfied at	12, 113/ 20
of truth a conscience	<b>little</b>	too strait, than a	12, 114/ 12
too strait, than a	<b>little</b>	too large. My mother	12, 114/ 13
when I was a	<b>little</b>	boy, a good old	12, 114/ 14
money have they very	<b>little</b>	; and therefore, considering the	12, 119/ 19
have I not a	<b>little</b>	the manner of them	12, 123/ 6
also, that it were	<b>little</b>	sin even with that	12, 125/ 13
hear her chide, but	<b>little</b>	they looked for this	12, 125/ 25

it, and within a	<b>little</b>	as good as it	12, 126/ 18
a man may a	<b>little</b>	and little insinuate the	12, 132/ 11
may a little and	<b>little</b>	insinuate the doubt of	12, 132/ 12
hear thereof yet any	<b>little</b>	fault found in himself	12, 133/ 14
they have set so	<b>little</b>	by him, after certain	12, 155/ 9
him, that for a	<b>little</b>	time he would have	12, 163/ 6
therewith, that within a	<b>little</b>	while, out he should	12, 163/ 8
the wealth of a	<b>little</b>	while, haply less than	12, 163/ 24
being so short, so	<b>little</b>	, and so few, and	12, 168/ 30
the pride of a	<b>little</b>	foolish praise: he said	12, 169/ 4
and more, for that	<b>little</b>	peevish pleasure, short and	12, 169/ 14
But I shall a	<b>little</b>	open the point that	12, 173/ 24
wot well) alms, either	<b>little</b>	or none at all	12, 173/ 31
the selfsame place a	<b>little</b>	before, what he meaneth	12, 174/ 21
of riches, for a	<b>little</b>	comfort is bent enough	12, 175/ 28
counsel be with right	<b>little</b>	exhortation very conformable. But	12, 175/ 30
do the thing that	<b>little</b>	Zacchaeus, that same great	12, 178/ 18
best should be left	<b>little</b>	better then than almost	12, 180/ 8
need may be so	<b>little</b>	, though it be somewhat	12, 183/ 18
or Saracen, before a	<b>little</b>	need (and unlikely to	12, 183/ 21
and mislike it, and	<b>little</b>	and little labor to	12, 186/ 1
it, and little and	<b>little</b>	labor to amend it	12, 186/ 2
a great deal too	<b>little</b>	), but yet for all	12, 186/ 18
long but even a	<b>little</b>	to forget the world	12, 187/ 10
too, and speed a	<b>little</b>	errand, and return to	12, 187/ 23
escape and live, he	<b>little</b>	forceth; for he will	12, 191/ 12
begin now to find	<b>little</b>	fault therein, yea and	12, 192/ 6
to praise them too,	<b>little</b>	and little as they	12, 192/ 6
them too, little and	<b>little</b>	as they may, more	12, 192/ 6
very sore decayed, as	<b>little</b>	while as it is	12, 192/ 14
we were! I would	<b>little</b>	fear all the preparations	12, 193/ 25
who say, but a	<b>little</b>	, For as appeareth in	12, 194/ 3
mine own mind, I	<b>little</b>	doubt, but that this	12, 194/ 11
ANTHONY Though I go	<b>little</b>	abroad, Cousin, yet hear	12, 195/ 13
sometimes, when I say	<b>little</b>	, almost as much as	12, 195/ 14
and think thereon, and	<b>little</b>	and little from their	12, 198/ 25
thereon, and little and	<b>little</b>	from their very childhood	12, 198/ 25
and allies within a	<b>little</b>	be likewise unto me	12, 202/ 24
that myself have some,	<b>little</b>	in respect of that	12, 203/ 27
in time before past,	<b>little</b>	counsel and little comfort	12, 204/ 23
past, little counsel and	<b>little</b>	comfort would suffice. We	12, 204/ 24
Cousin, I doubt it	<b>little</b>	in my mind, but	12, 204/ 28
empires are of so	<b>little</b>	surety to stand, but	12, 206/ 26

nature (save for a	<b>little</b>	glistening) as the rude	12, 207/ 2
our surety is so	<b>little</b>	?VINCENT Marry, Uncle, but	12, 208/ 26
thereof bringeth a man	<b>little</b>	surety, and much fear	12, 209/ 11
this present life. The	<b>little</b>	commodity of riches being	12, 210/ 1
cloth is within a	<b>little</b>	as warm. It maketh	12, 210/ 8
to, were within a	<b>little</b>	as wholesome. Then the	12, 210/ 11
that I perceive. The	<b>little</b>	commodity of fame being	12, 211/ 3
so full, he hath	<b>little</b>	substance therein: and many	12, 212/ 7
upon his finger. The	<b>little</b>	commodity that men have	12, 219/ 9
commodity took I so	<b>little</b>	heed of, that I	12, 219/ 19
most part shall have	<b>little</b>	cause to rejoice, they	12, 222/ 23
wealth, be not only	<b>little</b>	good for the body	12, 223/ 4
them: yet need we	<b>little</b>	to doubt it, but	12, 223/ 17
that he shall have	<b>little</b>	conscience in the getting	12, 224/ 12
cobwebs, in which the	<b>little</b>	gnats and flies stick	12, 225/ 8
own worldly wealth a	<b>little</b>	so) yet principally to	12, 226/ 6
you say) but a	<b>little</b>	so, so much (as	12, 226/ 11
weeneth were but a	<b>little</b>	) may soon prove a	12, 226/ 12
and unto Godward therein	<b>little</b>	or nothing at all	12, 226/ 14
I have showed you)	<b>little</b>	profit by them to	12, 227/ 14
nor him that had	<b>little</b>	to lose, for such	12, 229/ 4
away God for a	<b>little</b>	, that he were not	12, 229/ 6
far forth, but would	<b>little</b>	and little after ere	12, 230/ 24
but would little and	<b>little</b>	after ere he left	12, 230/ 24
But yet go a	<b>little</b>	further, lo; suppose me	12, 233/ 5
keep them for a	<b>little</b>	while to your more	12, 236/ 22
itself, to their no	<b>little</b>	fruit, if they have	12, 238/ 11
the fear of a	<b>little</b>	lack, or the love	12, 242/ 5
from them for this	<b>little</b>	while which we may	12, 242/ 6
they be bought, how	<b>little</b>	while they abide with	12, 244/ 3
painful Passion, maketh me	<b>little</b>	to marvel, and I	12, 245/ 20
by their persecution take	<b>little</b>	harm or rather no	12, 248/ 23
us!) we let so	<b>little</b>	therefor, but do what	12, 252/ 23
our liberty but a	<b>little</b>	neither, were it not	12, 252/ 27
in my mind no	<b>little</b>	grief in itself for	12, 257/ 12
here between us a	<b>little</b>	more consider the thing	12, 263/ 6
to tell me a	<b>little</b>	further. If there were	12, 265/ 11
is yet more a	<b>little</b>	now, than I told	12, 267/ 7
this, it is yet	<b>little</b>	marvel though men's hearts	12, 276/ 4
I fear, avaieth him	<b>little</b>	, if grace be so	12, 278/ 11
to die, I very	<b>little</b>	marvel. Howbeit, some that	12, 283/ 25
and take thereby no	<b>little</b>	harm. And surely such	12, 286/ 13
no folly but a	<b>little</b>	spark of wit. But	12, 287/ 10

flesh cut is no	<b>little</b>	pain. Now when such	12, 293/ 14
had fled from a	<b>little</b>	bitch, which had made	12, 294/ 19
she is but a	<b>little</b>	body scant half so	12, 295/ 2
men's reasoning shall do	<b>little</b>	more. But then are	12, 296/ 10
and did set so	<b>little</b>	by him, that he	12, 298/ 5
St. Peter won but	<b>little</b>	. For he did but	12, 300/ 2
his trouble but a	<b>little</b>	while, you wot well	12, 300/ 3
which many men would	<b>little</b>	ween) in that he	12, 305/ 11
we should by the	<b>little</b>	sipping that our hearts	12, 306/ 10
and he shall take	<b>little</b>	pleasure therein, and say	12, 307/ 10
he set here so	<b>little</b>	by, have there a	12, 308/ 5
the feeling of some	<b>little</b>	part of these joys	12, 308/ 8
dull worldly wits so	<b>little</b>	able to conceive so	12, 308/ 15
the biting of a	<b>little</b>	foisting cur? Therefore when	12, 318/ 12
in heart, without whom,	<b>little</b>	availeth all that all	12, 320/ 25
are likely long to	<b>live</b>	here in wretchedness, have	12, 3/ 20
an old man cannot	<b>live</b>	long. And yet since	12, 4/ 17
yet that he may	<b>live</b>	one year more, and	12, 4/ 18
sake, while he might	<b>live</b>	still, if he would	12, 32/ 28
may be miserable and	<b>live</b>	in tribulation, and yet	12, 64/ 15
say, we shall never	<b>live</b>	here the less of	12, 76/ 15
to recover and to	<b>live</b>	the longer. Now if	12, 76/ 17
I have now to	<b>live</b>	, while every time is	12, 85/ 16
old man can never	<b>live</b>	long. And therefore, Cousin	12, 86/ 10
so fall that he	<b>live</b>	so well after, and	12, 91/ 16
bold of courage, but	<b>live</b>	in double fear. First	12, 98/ 6
as for that you	<b>live</b>	of raven, therein can	12, 117/ 4
good conscience too. For	<b>live</b>	you must, I wot	12, 117/ 7
reason is, must you	<b>live</b>	by that. But yet	12, 117/ 9
could neither any longer	<b>live</b>	without him, or take	12, 142/ 11
wicked way and may	<b>live</b>	, he shall soothly die	12, 174/ 9
those in heaven, that	<b>live</b>	here in plenty in	12, 175/ 13
cannot, you wot well,	<b>live</b>	here in this world	12, 180/ 14
himself. And who might	<b>live</b>	by the tailor's craft	12, 180/ 18
masonry? Or, who could	<b>live</b>	a carpenter, if no	12, 180/ 20
to Godward they should	<b>live</b>	the worse for; but	12, 183/ 10
and let them then	<b>live</b>	as they list. Out	12, 190/ 9
how few escape and	<b>live</b>	, he little forceth; for	12, 191/ 12
be content, both to	<b>live</b>	under him, and over	12, 194/ 26
delivered and suffer to	<b>live</b>	in rest, and some	12, 201/ 24
rather are content to	<b>live</b>	in neediness miserably all	12, 210/ 20
control other men, and	<b>live</b>	uncommanded and uncontrolled themselves	12, 219/ 18
shall be like to	<b>live</b>	after, and I ween	12, 222/ 22

As long as I	<b>live</b>	. ANTHONY Well, let it	12, 233/ 13
long as ever you	<b>live</b>	, yet if it hap	12, 233/ 17
them many times to	<b>live</b>	in prosperity long after	12, 235/ 30
he should suffer you	<b>live</b>	in prosperity long after	12, 236/ 3
he saw he should	<b>live</b>	all the remnant of	12, 242/ 2
may be sure to	<b>live</b>	wealthily with them, if	12, 242/ 8
great jeopardy there, to	<b>live</b>	wretches forever. VINCENT In	12, 242/ 10
to die therein, but	<b>live</b>	many years after, and	12, 246/ 30
will for God's love	<b>live</b>	so to choose, is	12, 277/ 4
and many women too,	<b>live</b>	therewith and sustain it	12, 278/ 17
will suffer us to	<b>live</b>	a while here upon	12, 279/ 6
folk was content to	<b>live</b>	here in pain, and	12, 284/ 17
and have it, and	<b>live</b>	long, and do many	12, 297/ 20
and fain would yet	<b>live</b>	longer if he might	12, 301/ 25
and women shall there	<b>live</b>	together as angels, without	12, 307/ 17
in heaven everlastingly both	<b>live</b>	and also reign with	12, 314/ 4
that have so long	<b>lived</b>	virtuously, and are so	12, 3/ 22
man that had long	<b>lived</b>	a very virtuous life	12, 32/ 4
the poor man that	<b>lived</b>	in tribulation, and died	12, 54/ 4
been, if he had	<b>lived</b>	better before, except it	12, 91/ 15
all the while he	<b>lived</b>	he would do what	12, 92/ 10
monks and anchorites that	<b>lived</b>	there in wilderness was	12, 129/ 16
They, lo, that have	<b>lived</b>	here in sin, such	12, 159/ 9
five year that he	<b>lived</b>	after, weening always that	12, 210/ 28
rich in heaven) he	<b>lived</b>	here in neediness and	12, 243/ 22
them, which, while he	<b>lived</b>	, for our sake forsook	12, 244/ 10
were like if he	<b>lived</b>	to purchase in many	12, 284/ 6
our own land and	<b>livelihood</b>	. Upon our prison we	12, 273/ 7
foolish to put their	<b>lives</b>	in such lewd and	12, 11/ 11
never like in their	<b>lives</b>	to come in the	12, 199/ 6
amendment of our evil	<b>lives</b>	, it may fortune full	12, 249/ 8
our goods, and our	<b>lives</b>	, forsake our Savior by	12, 249/ 17
letted to jeopard their	<b>lives</b>	, and how many have	12, 313/ 13
have willingly lost their	<b>lives</b>	indeed without either great	12, 313/ 13
willingly given their own	<b>lives</b>	, and suffered great deadly	12, 314/ 8
and while he yet	<b>liveth</b>	, he thinketh what shall	12, 69/ 16
neither nother, but secretly	<b>liveth</b>	in a contrite heart	12, 71/ 27
as no man long	<b>liveth</b>	without, and then he	12, 113/ 14
in hell as God	<b>liveth</b>	in heaven? VINCENT Forsooth	12, 125/ 2
to lack while he	<b>liveth</b>	. ANTHONY Well then, if	12, 233/ 23
men of more sober	<b>living</b>	, and thereby of the	12, 28/ 4
Saint Paul till their	<b>living</b>	be like; but of	12, 30/ 9
the kind of their	<b>living</b>	, and thereby the clearness	12, 31/ 11

any such kind of	<b>living</b>	as they must leave	12, 60/ 14
well aware in his	<b>living</b>	, and master well his	12, 80/ 14
was of his own	<b>living</b>	somewhat austere and sharp	12, 93/ 30
holy man in his	<b>living</b>	, and among the other	12, 129/ 15
austerity and apparent ghostly	<b>living</b>	, that he were with	12, 131/ 2
flesh to filthy, voluptuous	<b>living</b>	, the devil useth to	12, 150/ 9
God of his sinful	<b>living</b>	. Then let him there	12, 164/ 19
hell for their wretched	<b>living</b>	here, do now perceive	12, 169/ 8
provide a means of	<b>living</b>	for some other many	12, 180/ 15
of the poor man's	<b>living</b>	. And therefore here would	12, 180/ 28
occupations to get their	<b>living</b>	by, with truth and	12, 183/ 8
them of such manner	<b>living</b>	, as to Godward they	12, 183/ 9
as they gain their	<b>living</b>	the better by his	12, 185/ 6
for our sinful wretched	<b>living</b>	, he goeth about to	12, 194/ 16
estate, and any lords	<b>living</b>	under him? And was	12, 206/ 19
that while he was	<b>living</b>	here fifteen hundred year	12, 230/ 32
loathness to lack a	<b>living</b>	. ANTHONY There doth indeed	12, 240/ 16
is also no prince	<b>living</b>	upon earth, but he	12, 263/ 19
all the whole people	<b>living</b>	in this wide world	12, 266/ 21
through the lewdness of	<b>living</b>	, fall out of good	12, 283/ 23
by other kind of	<b>living</b>	, arise and come forward	12, 291/ 13
that here is here	<b>living</b>	still in this world	12, 308/ 19
shall no man here	<b>living</b>	, behold me). And therefore	12, 308/ 24
the very best man	<b>living</b>	here upon earth (the	12, 308/ 26
mind of any man	<b>living</b>	here upon earth. The	12, 310/ 16
open fault. These tribulations,	<b>lo</b>	, and such other like	12, 25/ 4
Some young lovely lady,	<b>lo</b>	, that is yet good	12, 29/ 8
his favor; such tribulations,	<b>lo</b>	, be those that are	12, 34/ 19
is an high comfort,	<b>lo</b>	, for them that are	12, 34/ 27
corn in their hands).	<b>Lo</b>	, they that in their	12, 42/ 14
He saith not here,	<b>lo</b>	, let him laugh, and	12, 43/ 13
mind as this is,	<b>lo</b>	, have there some of	12, 45/ 6
this is the point,	<b>lo</b>	, that standeth here in	12, 49/ 11
His wealth was continual,	<b>lo</b>	, no time of tribulation	12, 55/ 28
therefore, Cousin, this story,	<b>lo</b>	, of which by occasion	12, 56/ 7
have I showed you,	<b>lo</b>	, no little preeminence that	12, 74/ 31
Cousin, that is true,	<b>lo</b>	. But then happed there	12, 89/ 11
now, what age is,	<b>lo</b>	, I have been so	12, 90/ 8
Oh! now I remember,	<b>lo</b>	. Likewise I say, as	12, 90/ 10
feathers shalt thou trust).	<b>Lo</b>	, here hath every faithful	12, 103/ 16
my house." Thus fareth,	<b>lo</b>	, the scrupulous person, which	12, 113/ 9
here lieth my head,	<b>lo</b>	," (and therewith down she	12, 125/ 18
it within our matter,	<b>lo</b>	. For then was his	12, 130/ 3

be awake? VINCENT Marry	<b>lo</b>	: do I not now	12, 138/ 5
with him; for so,	<b>lo</b>	, might it hap to	12, 147/ 18
our own malignity.) % They,	<b>lo</b>	, that have lived here	12, 159/ 9
death and into destruction).	<b>Lo</b>	, here is the middle	12, 168/ 13
special calling thereunto. Zacchaeus,	<b>lo</b>	, that climbed up into	12, 176/ 7
received Christ, and said: "	<b>Lo</b>	, Lord, the one half	12, 176/ 26
was I, Cousin, about	<b>lo</b>	, after this piece thus	12, 186/ 26
shall I not need,	<b>lo</b>	; for here they come	12, 186/ 27
that land withal; there,	<b>lo</b>	, those that will not	12, 190/ 30
again: so fareth it,	<b>lo</b>	, sometimes with those that	12, 222/ 14
this manner of persecution,	<b>lo</b>	, shall like a touchstone	12, 226/ 27
go a little further,	<b>lo</b>	; suppose me that you	12, 233/ 5
that, Uncle? ANTHONY This,	<b>lo</b>	: if there be two	12, 258/ 4
And hereof it cometh,	<b>lo</b>	, that by reason of	12, 272/ 28
good proof. Let us,	<b>lo</b>	, mark and consider this	12, 291/ 20
many have there been	<b>loath</b>	to lose their worldly	12, 22/ 10
For he would be	<b>loath</b>	to have any such	12, 45/ 4
men when they be	<b>loath</b>	to displease them. I	12, 46/ 10
be sad, they be	<b>loath</b>	to leave their sinful	12, 60/ 13
thing that we be	<b>loath</b>	to have. But this	12, 70/ 8
of him that is	<b>loath</b>	to leave this wretched	12, 76/ 19
the sufferer would be	<b>loath</b>	to fall in, yet	12, 100/ 9
hers I would be	<b>loath</b>	to have her in	12, 113/ 7
man. If he be	<b>loath</b>	to think upon that	12, 134/ 28
abhor him and be	<b>loath</b>	to hear him, and	12, 135/ 13
for that I was	<b>loath</b>	to come over soon	12, 188/ 5
much, and the more	<b>loath</b>	we be to forgo	12, 209/ 4
loss thereof, or be	<b>loath</b>	to go therefrom. These	12, 209/ 14
painful death, and be	<b>loath</b>	to come thereto; yet	12, 245/ 24
with his help (how	<b>loath</b>	soever we feel our	12, 247/ 7
to eschew, and very	<b>loath</b>	to fall in, yet	12, 255/ 4
one, and would be	<b>loath</b>	to come into it	12, 262/ 9
for all that, very	<b>loath</b>	to die. ANTHONY That	12, 283/ 11
here in wealth, are	<b>loath</b>	to leave this; for	12, 283/ 16
then though they be	<b>loath</b>	to die, I very	12, 283/ 24
better, may peradventure be	<b>loath</b>	to die also by	12, 284/ 2
there also, that are	<b>loath</b>	to die, that are	12, 284/ 8
of folks that are	<b>loath</b>	to die (except the	12, 284/ 20
say also, that are	<b>loath</b>	to die for lack	12, 285/ 7
follies, since they be	<b>loath</b>	to die for the	12, 287/ 11
them that would be	<b>loath</b>	to die for any	12, 287/ 20
pain, and is very	<b>loath</b>	to come at it	12, 297/ 2
when he dieth, is	<b>loath</b>	to die, and fain	12, 301/ 25

a man be more	<b>loath</b>	to suffer so long	12, 302/ 5
as we be very	<b>loath</b>	to do, and seek	12, 304/ 23
he would here be	<b>loath</b>	to change with the	12, 308/ 2
unlikely to make them	<b>loathe</b>	death, or fear death	12, 285/ 1
you tell me the	<b>loathness</b>	of your loss, and	12, 231/ 17
a man's heart a	<b>loathness</b>	to lack a living	12, 240/ 16
about us, and the	<b>loathness</b>	to part from them	12, 242/ 6
may see, that the	<b>loathness</b>	of less room, and	12, 277/ 2
by. And that manner	<b>loathness</b>	(albeit a very good	12, 284/ 3
that such kind of	<b>loathness</b>	to die may be	12, 284/ 7
earth, cannot for the	<b>loathness</b>	of leaving that house	12, 286/ 16
the one lay fast	<b>locked</b>	in the stocks, and	12, 258/ 10
turns done among themselves,	<b>locked</b>	up in some straiter	12, 275/ 17
tanquam sagitta emissa in	<b>locum</b>	destinatum: divisus aer continuo	12, 158/ 26
call, I trow, the	<b>locutory</b>	, and after their holy	12, 80/ 7
upon the same timber	<b>log</b>	) "if thou smite it	12, 125/ 19
we that are likely	<b>long</b>	to live here in	12, 3/ 20
Uncle, that have so	<b>long</b>	lived virtuously, and are	12, 3/ 22
to depart hence ere	<b>long</b>	. But that may be	12, 3/ 26
comfort and counsel hath	<b>long</b>	been a great stay	12, 4/ 3
old man cannot live	<b>long</b>	. And yet since there	12, 4/ 17
to be hence, and	<b>long</b>	to be with him	12, 4/ 24
I that ere it	<b>long</b>	be, they shall fear	12, 7/ 27
than his match, and	<b>long</b>	since ye were born	12, 7/ 31
say, of those that	<b>long</b>	and desire to be	12, 15/ 21
themselves to desire and	<b>long</b>	to be of Almighty	12, 15/ 24
mind, to desire and	<b>long</b>	for the comfort of	12, 17/ 2
Cousin, very true, as	<b>long</b>	as they stand in	12, 17/ 13
she should so sore	<b>long</b>	to break unto him	12, 29/ 18
let him lie so	<b>long</b>	therein, till himself, that	12, 29/ 28
a man that had	<b>long</b>	lived a very virtuous	12, 32/ 4
Cousin, it were too	<b>long</b>	work to peruse every	12, 40/ 22
it would be very	<b>long</b>	to rehearse and treat	12, 40/ 25
be, I fear me,	<b>long</b>	ere he come thereat	12, 41/ 12
any tribulation enjoy their	<b>long</b>	continual course of never	12, 43/ 28
he hath lain so	<b>long</b>	, fearing to be beaten	12, 46/ 1
pray God keep you	<b>long</b>	therein. And neither should	12, 47/ 1
and gave him after	<b>long</b>	life to take his	12, 47/ 15
to take his pleasure	<b>long</b>	. Abraham was eke, ye	12, 47/ 16
his heart many a	<b>long</b>	day, that he had	12, 54/ 23
as sore, and as	<b>long</b>	lasting, as himself list	12, 58/ 2
and brought up so	<b>long</b>	in, and come into	12, 60/ 7
then they lie and	<b>long</b>	for day, and then	12, 60/ 25

with card play as	<b>long</b>	as ever they might	12, 62/ 1
slyly slunk away; and	<b>long</b>	was it not ere	12, 62/ 4
of some study, with	<b>long</b>	talking at once. I	12, 64/ 9
man to say a	<b>long</b>	prayer of matins: and	12, 65/ 27
God requireth no such	<b>long</b>	prayers of them. But	12, 66/ 2
in such case, than	<b>long</b>	service so said, as	12, 66/ 4
their agony made no	<b>long</b>	prayers aloud, but one	12, 66/ 6
the goodness of his	<b>long</b>	prosperous life. Our Savior	12, 74/ 27
I should be too	<b>long</b>	a let unto your	12, 75/ 7
thing whereof the contrary	<b>long</b>	continued is perilous, a	12, 75/ 13
make our reckoning of	<b>long</b>	life; keep it while	12, 76/ 28
be glad thereof, and	<b>long</b>	to go to him	12, 76/ 31
bearing my folly so	<b>long</b>	and so patiently. And	12, 77/ 8
from you, remembering how	<b>long</b>	we tarried together, and	12, 78/ 11
yours, in talking so	<b>long</b>	together without interpausing between	12, 78/ 12
told you still a	<b>long</b>	tale alone, but that	12, 79/ 22
and therein had been	<b>long</b>	, in all which time	12, 80/ 2
counsel, saving somewhat too	<b>long</b>	how he should be	12, 80/ 13
been at learning so	<b>long</b>	, and are a doctor	12, 80/ 17
but he that cannot	<b>long</b>	endure to hold up	12, 84/ 19
not likely to last	<b>long</b>	, but out will my	12, 86/ 3
man can never live	<b>long</b>	. And therefore, Cousin, in	12, 86/ 10
I have been so	<b>long</b>	in my tale, that	12, 90/ 9
so happed it, that	<b>long</b>	ere he were old	12, 92/ 11
head, but with a	<b>long</b>	large pavise that covereth	12, 106/ 9
of God, that as	<b>long</b>	as he will abide	12, 108/ 17
and soberly in a	<b>long</b>	range, all in good	12, 110/ 10
thanked!) into a fair	<b>long</b>	hedge, standing even stone	12, 110/ 26
such as no man	<b>long</b>	liveth without, and then	12, 113/ 14
confession, it were a	<b>long</b>	work, for everything that	12, 115/ 14
weary to sit so	<b>long</b>	and hear him, that	12, 115/ 18
have used it so	<b>long</b>	, that I think you	12, 117/ 5
content to lie as	<b>long</b>	in hell as God	12, 125/ 2
ere it was very	<b>long</b>	after she hung herself	12, 128/ 14
thing, it is so	<b>long</b>	since I read it	12, 129/ 13
kinds, whereof were too	<b>long</b>	to talk now: but	12, 140/ 3
so much and so	<b>long</b>	, that ere ever she	12, 144/ 15
discern, when, and how	<b>long</b>	, some certain medicine is	12, 147/ 20
myself, that had been	<b>long</b>	reputed for a right	12, 148/ 26
indeed, and have with	<b>long</b>	and often thinking thereon	12, 151/ 3
wretchedly disposed, and yet	<b>long</b>	to be more vicious	12, 152/ 17
have made it a	<b>long</b>	night. VINCENT Forsooth, Uncle	12, 157/ 5
from your dinner over	<b>long</b>	. ANTHONY Nay, nay, Cousin	12, 157/ 10

hath short days, and	<b>long</b>	nights, so shall you	12, 157/ 14
this fearful night so	<b>long</b>	, but I shall make	12, 157/ 15
like unto the Highest):	<b>long</b>	ere he could fly	12, 160/ 1
not your dinner over	<b>long</b>	. ANTHONY Fear not that	12, 166/ 4
et perditionem" (They that	<b>long</b>	to be rich do	12, 168/ 9
was fallen full therein	<b>long</b>	ere ever he had	12, 168/ 25
mark not the great	<b>long</b>	miserable weariness and pain	12, 169/ 24
thing that folk sore	<b>long</b>	for, they will make	12, 171/ 13
few, but that they	<b>long</b>	sore to be rich	12, 172/ 7
of those that so	<b>long</b>	to be, very few	12, 172/ 8
of that fear, as	<b>long</b>	as he keepeth his	12, 172/ 22
of work and a	<b>long</b>	. But I shall a	12, 173/ 24
I think) in as	<b>long</b>	before that neither, nor	12, 179/ 27
will ask him, as	<b>long</b>	as any penny lasteth	12, 181/ 13
at afternoon to sleep	<b>long</b>	but even a little	12, 187/ 10
God willing) all this	<b>long</b>	day ours, wherein we	12, 187/ 12
pray you tarry not	<b>long</b>	. VINCENT You shall not	12, 187/ 26
acquainted by dwelling over	<b>long</b>	together. By these ways	12, 189/ 2
never do well, as	<b>long</b>	as it standeth in	12, 192/ 15
shall ere it be	<b>long</b>	after have an open	12, 193/ 8
upon a fast point	<b>long</b>	ago, than to begin	12, 199/ 14
sake, but by a	<b>long</b>	continuance a strong deep-rooted	12, 205/ 14
this, and not very	<b>long</b>	ago, where I saw	12, 213/ 1
your tale for so	<b>long</b>	, while I tell you	12, 213/ 2
letted the matter too	<b>long</b>	) he brought it even	12, 213/ 20
oration, he fetched a	<b>long</b>	sigh with an oh	12, 216/ 1
him, by standing barehead	<b>long</b>	before the king. But	12, 221/ 13
last, hath no very	<b>long</b>	time to it. Let	12, 222/ 19
his fist, reckon how	<b>long</b>	he shall be like	12, 222/ 22
man can keep it	<b>long</b>	, and that to part	12, 222/ 32
et perditionem" (They that	<b>long</b>	to be rich, fall	12, 224/ 2
that unto them which	<b>long</b>	therefor, not for any	12, 225/ 15
should ask you, how	<b>long</b>	? VINCENT How long? As	12, 233/ 11
how long? VINCENT How	<b>long</b>	? As long as I	12, 233/ 13
VINCENT How long? As	<b>long</b>	as I live. ANTHONY	12, 233/ 13
keep your goods as	<b>long</b>	as ever you live	12, 233/ 17
to live in prosperity	<b>long</b>	after. ANTHONY Long after	12, 235/ 30
prosperity long after. ANTHONY	<b>Long</b>	after? Nay by my	12, 236/ 2
you live in prosperity	<b>long</b>	after, when your whole	12, 236/ 3
and then have a	<b>long</b>	one left of the	12, 236/ 6
sure it cannot be	<b>long</b>	ere we shall be	12, 242/ 4
heart upon him, and	<b>long</b>	for nothing but him	12, 251/ 10
with that place, and	<b>long</b>	not (like a woman	12, 261/ 20

played, that had so	<b>long</b>	used to say "Dominus	12, 263/ 2
with the second syllable	<b>long</b>	, that at last he	12, 263/ 3
though he hope upon	<b>long</b>	respite of his execution	12, 268/ 6
rattle, and so by	<b>long</b>	and divers sore torments	12, 268/ 14
the meanwhile (for as	<b>long</b>	as he list to	12, 272/ 24
as well content many	<b>long</b>	years together, as are	12, 276/ 28
them of all the	<b>long</b>	night. And what difference	12, 277/ 23
grant well, was not	<b>long</b>	; but as for hard	12, 280/ 3
that cannot keep us	<b>long</b>	, fall into that prison	12, 280/ 13
glad to die, and	<b>long</b>	for to be dead	12, 284/ 9
fain keep them as	<b>long</b>	as ever they might	12, 285/ 10
and hath done as	<b>long</b>	time as I can	12, 286/ 2
street of a great	<b>long</b>	city, and that all	12, 289/ 11
affection, and after by	<b>long</b>	and deep meditation thereof	12, 294/ 8
and chased him so	<b>long</b>	that she had lost	12, 294/ 20
have it, and live	<b>long</b>	, and do many good	12, 297/ 20
loath to suffer so	<b>long</b>	lingering in pain, than	12, 302/ 5
once: then the great	<b>long</b>	nails cruelly driven with	12, 312/ 22
of more than three	<b>long</b>	hours, till himself willingly	12, 312/ 27
in our mind thereto	<b>long</b>	before; let us therein	12, 316/ 21
we cannot save them	<b>long</b>	. If he fear us	12, 317/ 2
it ere it be	<b>long</b>	after. For I ween	12, 319/ 9
that point, but I	<b>longed</b>	not much to touch	12, 82/ 23
thereon, and she even	<b>longed</b>	therefor, And therefore, if	12, 126/ 27
his lust past: he	<b>longed</b>	to follow Christ no	12, 144/ 21
esteemeth, and hath before	<b>longed</b>	to stand in estimation	12, 147/ 1
feeding should a little	<b>longer</b>	last) strike her into	12, 29/ 10
us look a little	<b>longer</b>	here upon the rich	12, 55/ 14
and to live the	<b>longer</b>	. Now if God will	12, 76/ 17
time will I no	<b>longer</b>	trouble you. I trow	12, 77/ 5
he might steal no	<b>longer</b>	, and yet maketh more	12, 90/ 23
will I make no	<b>longer</b>	tale. An objection concerning	12, 90/ 26
so much in much	<b>longer</b>	. As it proved in	12, 91/ 17
tell you, that no	<b>longer</b>	ago than even yesterday	12, 127/ 13
we might make a	<b>longer</b>	work between both, than	12, 131/ 25
he could neither any	<b>longer</b>	live without him, or	12, 142/ 11
that you should any	<b>longer</b>	have tarried) meet even	12, 187/ 2
have I tarried the	<b>longer</b>	, Uncle, partly for that	12, 188/ 5
Saint Augustine saith, the	<b>longer</b>	that he tarrieth ere	12, 236/ 17
play their part no	<b>longer</b>	. But I pray God	12, 237/ 24
strange to me, nor	<b>longer</b>	strange to me neither	12, 251/ 24
them all in much	<b>longer</b>	time. And surely then	12, 280/ 5
some time left them	<b>longer</b>	to bestow somewhat better	12, 284/ 1

to keep it no	<b>longer</b>	, but that death taketh	12, 285/ 12
and so far the	<b>longer</b>	too. VINCENT I heard	12, 297/ 8
fain would yet live	<b>longer</b>	if he might. Howbeit	12, 301/ 25
suffer it in a	<b>longer</b>	time. And then would	12, 302/ 4
with whomsoever they abide	<b>longest</b>	, what pain their pleasure	12, 244/ 3
he considereth, that he	<b>longeth</b>	to be comforted by	12, 16/ 3
him that in tribulation	<b>longeth</b>	to be comforted by	12, 16/ 7
For him that only	<b>longeth</b>	to have God take	12, 16/ 11
request, so sore he	<b>longeth</b>	for ease and help	12, 65/ 21
loveth him that he	<b>longeth</b>	to go to him	12, 76/ 23
of his great goodness	<b>longeth</b>	to gather under the	12, 104/ 16
and further, the devil	<b>longeth</b>	to make all his	12, 114/ 6
every other wherein he	<b>longeth</b>	to do another man	12, 135/ 10
in riches: he that	<b>longeth</b>	for them, as for	12, 223/ 27
sickness, with looking and	<b>longing</b>	for life, from the	12, 4/ 11
himself a desire and	<b>longing</b>	to be comforted by	12, 14/ 7
comfort the desire and	<b>longing</b>	to be by God	12, 14/ 10
of this kind of	<b>longing</b>	and requiring we shall	12, 16/ 15
this good mind of	<b>longing</b>	for God's comfort is	12, 17/ 6
hap upon a fervent	<b>longing</b>	for the thing which	12, 51/ 21
to have and the	<b>longing</b>	for it: for that	12, 171/ 12
the hungry desire and	<b>longing</b>	for celestial things; yet	12, 174/ 16
a desire and love,	<b>longing</b>	to be with God	12, 204/ 29
would allow them. Whereupon	<b>longing</b>	sore to be praised	12, 217/ 24
his will is not	<b>longing</b>	to be anywhere else	12, 261/ 22
his will be not	<b>longing</b>	to be anywhere else	12, 261/ 25
was, which for the	<b>longing</b>	that he had to	12, 284/ 15
hearts such a fervent	<b>longing</b>	for them, that we	12, 307/ 1
may have it, and	<b>look</b>	to be inwardly taught	12, 6/ 3
claw, and maketh her	<b>look</b>	so lovely, that her	12, 29/ 16
have little lust to	<b>look</b>	upon her, and make	12, 29/ 17
if ye get leave;	<b>look</b>	hardly for no thanks	12, 34/ 11
sin and sacrilege to	<b>look</b>	for any reward in	12, 37/ 16
tears, and misery, not	<b>look</b>	for rest and ease	12, 41/ 20
we, that are servants,	<b>look</b>	for more privilege in	12, 43/ 6
be sure that, you	<b>look</b>	well to the mark	12, 50/ 14
good Cousin, let us	<b>look</b>	a little longer here	12, 55/ 14
God list not to	<b>look</b>	to him. And when	12, 62/ 16
Such speed let them	<b>look</b>	for, that play the	12, 62/ 28
need to change it,	<b>look</b>	it fall not away	12, 63/ 14
can we with reason	<b>look</b>	for no great thanks	12, 74/ 30
painful, in which I	<b>look</b>	every day to depart	12, 85/ 18
day of them I	<b>look</b>	even for to die	12, 85/ 26

for their own sins,	<b>look</b>	to be their own	12, 93/ 12
never Christ's thanks, nor	<b>look</b>	to save yourself. It	12, 94/ 14
in their fantasy, and	<b>look</b>	in the Gospel upon	12, 112/ 6
And peradventure if you	<b>look</b>	about the world and	12, 124/ 26
we be waking and	<b>look</b>	thereon, and the sight	12, 137/ 21
me indeed, when you	<b>look</b>	and speak so sadly	12, 139/ 1
spiritual leech will first	<b>look</b>	unto that, and by	12, 148/ 10
that standeth, let him	<b>look</b>	that he fall not	12, 162/ 6
God and pray; and	<b>look</b>	what thing the devil	12, 162/ 17
For let the highest	<b>look</b>	on the most base	12, 163/ 19
we be bound to	<b>look</b>	to them, and provide	12, 182/ 18
against good manner, to	<b>look</b>	that a man should	12, 187/ 18
indeed, the less to	<b>look</b>	therefor, and thereby the	12, 189/ 4
have such fantasy to	<b>look</b>	thereon. Yea and some	12, 210/ 22
lie where themselves may	<b>look</b>	thereon, but put it	12, 210/ 24
to make some other	<b>look</b>	more heavily for the	12, 215/ 17
to do well, and	<b>look</b>	for none. Howbeit, they	12, 219/ 1
were a man, and	<b>look</b>	what I would do	12, 220/ 1
blood, one king to	<b>look</b>	to reign in five	12, 224/ 28
worldly fantasies, who can	<b>look</b>	that ever they shall	12, 225/ 1
he, when you least	<b>look</b>	therefor, take you away	12, 236/ 23
pains that fall thereupon.	<b>Look</b>	then whether other men	12, 252/ 29
the devil? Let us	<b>look</b>	well, how many things	12, 253/ 19
indeed; then let us	<b>look</b>	on our other prisoners	12, 261/ 17
can scant abide to	<b>look</b>	upon any meat, and	12, 307/ 26
no man presume or	<b>look</b>	to attain it in	12, 308/ 22
we stood we should	<b>look</b>	down into that pestilent	12, 315/ 17
last ere it be	<b>looked</b>	for out it goeth	12, 85/ 25
or twain, that then	<b>looked</b>	unto me, how this	12, 89/ 4
away. And as he	<b>looked</b>	upon them, suddenly he	12, 119/ 3
bones. But as he	<b>looked</b>	aside, he spied a	12, 119/ 4
his fellows that then	<b>looked</b>	unto him, of all	12, 121/ 7
chide, but little they	<b>looked</b>	for this chance, till	12, 125/ 25
which bridge, if folk	<b>looked</b>	merrily upon him, and	12, 154/ 19
talk as though they	<b>looked</b>	for a day, when	12, 195/ 9
ever hoved aloof, and	<b>looked</b>	toward him, and ever	12, 268/ 9
on the wall, nor	<b>looked</b>	out of the door	12, 275/ 15
low, that who that	<b>looketh</b>	on it would ween	12, 85/ 22
plainly appeareth, that God	<b>looketh</b>	of duty, not only	12, 96/ 25
the other while he	<b>looketh</b>	for the Turk's aid	12, 195/ 20
whole passion, and verily	<b>looketh</b>	on. Now if it	12, 289/ 9
forsaketh him, full angrily	<b>looketh</b>	on. The third foot	12, 298/ 27
love, of whom he	<b>looketh</b>	after for no reward	12, 313/ 27

time of sickness, with	<b>looking</b>	and longing for life	12, 4/ 11
his words directed thereunto,	<b>looking</b>	himself toward his left	12, 216/ 13
not so much with	<b>looking</b>	to have described what	12, 306/ 27
ramping lion about us,	<b>looking</b>	who will fall, that	12, 318/ 4
but let it hang	<b>loose</b>	thereat by a green	12, 63/ 13
an end in a	<b>loose</b>	heap of light sand	12, 205/ 16
walk he never so	<b>loose</b>	, ride he with never	12, 267/ 27
twain for us: our	<b>Lord</b>	send the grace that	12, 8/ 3
meam" (I believe, good	<b>Lord</b>	, but help thou the	12, 13/ 4
Domine, adauge nobis fidem" (	<b>Lord</b>	, increase our faith). And	12, 13/ 6
great comfort indeed: our	<b>Lord</b>	in tribulation send it	12, 17/ 7
deserved much more: our	<b>Lord</b>	from that time counteth	12, 25/ 30
And I beseech our	<b>Lord</b>	heartily for them, that	12, 38/ 27
wot I, that our	<b>Lord</b>	giveth in this world	12, 48/ 7
that God were not	<b>lord</b>	thereof. If God would	12, 48/ 26
Domine, perimus" (Save us,	<b>Lord</b>	, we perish). And then	12, 58/ 20
shall confess that our	<b>Lord</b>	Jesus Christ is in	12, 66/ 21
for his gift, our	<b>Lord</b>	promised any reward in	12, 68/ 23
he said to our	<b>Lord</b>	of Job, that it	12, 74/ 17
forgotten with me. Our	<b>Lord</b>	send you such comfort	12, 77/ 16
now I thank our	<b>Lord</b>	that hath sent the	12, 78/ 18
shall thou not, good	<b>Lord</b>	, despise). He saith also	12, 96/ 18
my praise is our	<b>Lord</b>	; he hath been my	12, 102/ 11
be bruised for our	<b>Lord</b>	holdeth under his hand	12, 102/ 23
sibi" (Thou hast, good	<b>Lord</b>	, set the darkness, and	12, 108/ 3
with me? VINCENT God's	<b>Lord</b>	, Uncle, you go now	12, 138/ 25
be upward and aloft:	<b>Lord</b>	! how lusty and how	12, 158/ 4
ANTHONY I beseech our	<b>Lord</b>	, Cousin, put this and	12, 165/ 23
this matter. VINCENT Our	<b>Lord</b>	reward you, good Uncle	12, 166/ 2
And albeit that our	<b>Lord</b>	, by the said example	12, 171/ 18
deceived, and that our	<b>Lord</b>	had at those few	12, 176/ 22
Christ, and said: "Lo,	<b>Lord</b>	, the one half of	12, 176/ 26
and bribery besides, our	<b>Lord</b>	well allowing his good	12, 179/ 6
tale (for which our	<b>Lord</b>	reward you!) and the	12, 186/ 31
intolerable torments. VINCENT Our	<b>Lord</b>	, Uncle, for his mighty	12, 191/ 26
And I beseech our	<b>Lord</b>	, that all they that	12, 204/ 16
I, yea, or any	<b>lord</b>	the greatest in this	12, 206/ 28
and perceive all thing:	<b>Lord</b>	God! how the ground	12, 207/ 28
would loud laugh his	<b>lord</b>	to scorn, when he	12, 207/ 29
true. King Ladislaus, our	<b>Lord</b>	assoil his soul, used	12, 218/ 13
if he might, be	<b>lord</b>	over all the remnant	12, 221/ 30
win himself to be	<b>lord</b>	of all the earth	12, 224/ 25
cleanse thou me, good	<b>Lord</b>	). But now, Cousin, this	12, 226/ 23

ANTHONY Nay, nay, my	<b>lord</b>	, Christ hath not so	12, 230/ 2
I will so be	<b>lord</b>	and master over them	12, 232/ 19
Ween you now, my	<b>lord</b>	, that sultan and this	12, 232/ 24
But unto you, my	<b>lord</b>	, since you believe and	12, 235/ 11
by my troth, my	<b>lord</b>	, that doth he no	12, 236/ 2
faith. For here our	<b>Lord</b>	in these words teacheth	12, 240/ 6
is God very good	<b>Lord</b>	unto us, when he	12, 241/ 4
we should (which our	<b>Lord</b>	forbid) hereafter either for	12, 248/ 32
perilous too, that no	<b>lord</b>	can lightly command his	12, 253/ 3
was there any man	<b>lord</b>	of any so vile	12, 253/ 23
VINCENT Forsooth, Uncle (our	<b>Lord</b>	reward you therefor!) if	12, 280/ 18
therefore biddeth us our	<b>Lord</b>	by the mouth of	12, 296/ 15
but know that our	<b>Lord</b>	is everywhere present; and	12, 298/ 26
from them). Oh, good	<b>Lord</b>	, if one of them	12, 304/ 7
when thy glory, good	<b>Lord</b>	, shall appear), that is	12, 306/ 15
with hearing what our	<b>Lord</b>	telleth us in holy	12, 306/ 28
every saved soul, our	<b>Lord</b>	saith yet by the	12, 309/ 10
stones. Now saith our	<b>Lord</b>	that unto him which	12, 309/ 29
And now saith our	<b>Lord</b>	, that unto him that	12, 310/ 4
doth the deed. Our	<b>Lord</b>	saith in the Apocalypse	12, 317/ 17
But now shall our	<b>Lord</b>	reward and recompense you	12, 320/ 11
meantime, I beseech our	<b>Lord</b>	to breathe of his	12, 320/ 23
me. But for our	<b>Lord's</b>	sake take good heed	12, 166/ 3
his part with my	<b>lord's</b>	commendation, the wily fox	12, 214/ 9
and eloquence that my	<b>lord's</b>	grace had uttered in	12, 216/ 1
Christian estate, and any	<b>lords</b>	living under him? And	12, 206/ 19
are forever the very	<b>lords</b>	and owners of that	12, 208/ 1
much cause have their	<b>lords</b>	to be right angry	12, 216/ 26
but as for their	<b>lords</b>	, Uncle, if they would	12, 217/ 2
vainglorious mind (be they	<b>lords</b>	, or be they meaner	12, 217/ 6
man may serve two	<b>lords</b>	at once). He will	12, 230/ 10
and reckon themselves great	<b>lords</b>	and possessioners of a	12, 269/ 27
weening that we were	<b>lords</b>	at large, whereas we	12, 273/ 1
I say therefore, Your	<b>Lordship</b>	, that you be not	12, 229/ 7
great need of Your	<b>Lordship</b>	, as rather than to	12, 230/ 2
still shall either both	<b>lose</b>	all and be lost	12, 6/ 31
key-cold, and in manner	<b>lose</b>	his vigor by scattering	12, 13/ 9
there been loath to	<b>lose</b>	their worldly goods, have	12, 22/ 10
our health when we	<b>lose</b>	it; a good medicine	12, 28/ 27
true tale jeopard to	<b>lose</b>	his lucre. Some are	12, 45/ 9
sin, if he should	<b>lose</b>	his part of any	12, 115/ 4
should by that pain	<b>lose</b>	everlasting life and fall	12, 154/ 6
that he will rather	<b>lose</b>	it all, and let	12, 174/ 32

is better content to	<b>lose</b>	God than it. But	12, 175/ 6
a farthing, but utterly	<b>lose</b>	all his own, than	12, 180/ 25
should of his money	<b>lose</b>	the one half: for	12, 180/ 26
please him, and rather	<b>lose</b>	all the good he	12, 186/ 8
whereof, Uncle, that we	<b>lose</b>	no part, I pray	12, 199/ 20
what may a man	<b>lose</b>	, and thereby what pain	12, 203/ 21
suffer? VINCENT He may	<b>lose</b>	, Uncle (of which I	12, 203/ 23
which I should somewhat	<b>lose</b>	myself), money, plate, and	12, 203/ 23
be well content to	<b>lose</b>	. Upon the loss of	12, 203/ 29
from them both, and	<b>lose</b>	them both twain, saving	12, 207/ 15
be more feared to	<b>lose</b>	it? For if it	12, 207/ 21
chances whereby they may	<b>lose</b>	it more soon. And	12, 222/ 25
goods, and those shall	<b>lose</b>	their goods that will	12, 226/ 26
as have much to	<b>lose</b>	) that shall find in	12, 228/ 18
that had little to	<b>lose</b>	, for such one were	12, 229/ 4
have so much to	<b>lose</b>	; albeit I cannot be	12, 229/ 13
as rather than to	<b>lose</b>	your service, he would	12, 230/ 3
should you then rather	<b>lose</b>	your goods than forsake	12, 231/ 10
doubt, whether you will	<b>lose</b>	all your worldly substance	12, 231/ 14
for all his favor,	<b>lose</b>	all. VINCENT Well, a	12, 233/ 20
ANTHONY May he not	<b>lose</b>	this country again unto	12, 234/ 4
he will never after	<b>lose</b>	it again in our	12, 234/ 8
but yet if he	<b>lose</b>	it after your days	12, 234/ 11
that he could never	<b>lose</b>	it; could none take	12, 234/ 13
be content rather to	<b>lose</b>	it all, than for	12, 237/ 18
his worldly goods, to	<b>lose</b>	and destroy his soul	12, 237/ 19
not with better will	<b>lose</b>	it all again, than	12, 243/ 14
the loss, if we	<b>lose</b>	them for God's sake	12, 244/ 6
limits and bounds, and	<b>lose</b>	the liberty to be	12, 257/ 16
then they think they	<b>lose</b>	all. And thereof cometh	12, 283/ 17
rather forsake it than	<b>lose</b>	their worldly goods, though	12, 287/ 14
our Savior, and thereby	<b>lose</b>	our own salvation, and	12, 296/ 26
to sleep, and thereby	<b>lose</b>	the pleasure that he	12, 307/ 15
will thou wit it,	<b>loseth</b>	, that neither my mouth	12, 232/ 18
is he that well	<b>loseth</b>	them, than he that	12, 223/ 12
happy then, while he	<b>loseth</b>	them by such a	12, 227/ 17
the time when he	<b>loseth</b>	them, by no way	12, 227/ 23
by fear of the	<b>losing</b>	, be matter of adversity	12, 10/ 5
by the dread of	<b>losing</b>	those things that we	12, 20/ 3
wit, the fear of	<b>losing</b>	through deadly sin the	12, 20/ 10
body for fear of	<b>losing</b>	of his old rain-beaten	12, 109/ 19
be afeard of the	<b>losing</b>	; then on the other	12, 209/ 9
few, and of the	<b>losing</b>	so many sundry chances	12, 222/ 31

may take in the	<b>losing</b>	them thus. The Thirteenth	12, 225/ 22
the keeping or the	<b>losing</b>	shall hang both in	12, 228/ 14
may lightly guess, the	<b>losing</b>	of the manifold commodities	12, 229/ 18
concerning the dread of	<b>losing</b>	our outward worldly goods	12, 244/ 1
is wherein by the	<b>losing</b>	of this life we	12, 288/ 5
contempt of all worldly	<b>loss</b>	, and despising of sickness	12, 10/ 14
their tribulation (be it	<b>loss</b>	or sickness) so testy	12, 14/ 25
sundry kinds: some by	<b>loss</b>	of goods or possessions	12, 19/ 30
and some by the	<b>loss</b>	of friends, or by	12, 20/ 2
For we may fear	<b>loss</b>	of goods or possessions	12, 20/ 5
or possessions, or the	<b>loss</b>	of our friends, their	12, 20/ 5
hurt, and against the	<b>loss</b>	of either body or	12, 20/ 18
in sickness or in	<b>loss</b>	of goods, is not	12, 52/ 25
that in a great	<b>loss</b>	send to such a	12, 62/ 29
perceive. For sickness, imprisonment,	<b>loss</b>	of goods, loss of	12, 86/ 26
imprisonment, loss of goods,	<b>loss</b>	of friends, or such	12, 86/ 27
little time), that the	<b>loss</b>	of our body we	12, 109/ 1
than we do the	<b>loss</b>	of our soul. And	12, 109/ 2
whelps, for dread of	<b>loss</b>	of our bodies. And	12, 109/ 11
dread, not only the	<b>loss</b>	of our body than	12, 109/ 15
themselves after some great	<b>loss</b>	, some for fear of	12, 148/ 24
so gave them. Neither	<b>loss</b>	had they any had	12, 149/ 10
with the fear of	<b>loss</b>	of God's favor therefor	12, 170/ 14
of his life, what	<b>loss</b>	soever I should hap	12, 182/ 29
In other tribulation, as	<b>loss</b>	, or sickness, or death	12, 201/ 12
Consider then first the	<b>loss</b>	of those outward things	12, 203/ 19
to lose. Upon the	<b>loss</b>	of these things follow	12, 204/ 1
none other harm but	<b>loss</b>	of liberty, labor, imprisonment	12, 204/ 9
suddenly seem. Of the	<b>loss</b>	of the goods of	12, 206/ 1
we should esteem the	<b>loss</b>	at so great, when	12, 208/ 25
therefor, or fear the	<b>loss</b>	thereof, or be loath	12, 209/ 13
all these things, the	<b>loss</b>	, I mean, of all	12, 227/ 9
he winneth by the	<b>loss</b>	, although he lost them	12, 227/ 16
pleasure of God, the	<b>loss</b>	of them in this	12, 227/ 19
the loathness of your	<b>loss</b>	, and the comfort of	12, 231/ 17
so unwise, with the	<b>loss</b>	of your soul to	12, 235/ 17
comfort neither, concerning the	<b>loss</b>	of our temporal substance	12, 240/ 5
methink that concerning the	<b>loss</b>	of these outward things	12, 242/ 12
and courage against the	<b>loss</b>	of worldly substance. The	12, 242/ 16
of persecution against the	<b>loss</b>	of all his goods	12, 243/ 2
unto the soul, what	<b>loss</b>	is in the keeping	12, 244/ 5
what winning in the	<b>loss</b>	, if we lose them	12, 244/ 6
the Turk, for any	<b>loss</b>	that we can take	12, 244/ 18

the fear of worldly	<b>loss</b>	, or bodily pain, framed	12, 249/ 15
shall we lament the	<b>loss</b>	of our liberty, and	12, 252/ 13
have hitherto perused, as	<b>loss</b>	of goods, lands and	12, 281/ 3
he less feareth the	<b>loss</b>	of his life than	12, 281/ 15
his life than the	<b>loss</b>	of lands: yea some	12, 281/ 15
avoiding of some great	<b>loss</b>	, or eschewing thereby the	12, 293/ 7
before, in bearing the	<b>loss</b>	of worldly goods, in	12, 312/ 5
worldly pleasures, all earthly	<b>losses</b>	, all bodily torments and	12, 307/ 3
lose all and be	<b>lost</b>	too, or forced to	12, 6/ 31
of them soon after	<b>lost</b>	their life! So blind	12, 22/ 11
all his merit were	<b>lost</b>	, and he turned to	12, 32/ 17
no wretch otherwise, nor	<b>lost</b>	his riches and his	12, 47/ 10
all) that ever he	<b>lost</b>	, and gave him after	12, 47/ 15
thing double that he	<b>lost</b>	, little toucheth my matter	12, 53/ 29
unoccupied, and therefore utterly	<b>lost</b>	it, with a great	12, 112/ 7
and soul to be	<b>lost</b>	, no manner of good	12, 124/ 11
he seeth his estimation	<b>lost</b>	among other folk, of	12, 146/ 7
for a few, she	<b>lost</b>	many. But now, Cousin	12, 181/ 4
doubt, if Hungary be	<b>lost</b>	, and that the Turk	12, 193/ 7
great danger to be	<b>lost</b>	, he must needs care	12, 203/ 1
and his friends have	<b>lost</b>	. Now for the body	12, 204/ 7
the whole empire was	<b>lost</b>	? And so may all	12, 206/ 22
by God's grace be	<b>lost</b>	into Christian men's hands	12, 206/ 23
not so soon be	<b>lost</b>	. In the translation of	12, 207/ 22
too, the land was	<b>lost</b>	before the money was	12, 207/ 25
the loss, although he	<b>lost</b>	them but by some	12, 227/ 16
and unmovable, bereft and	<b>lost</b>	already, their persons only	12, 228/ 8
faith, if you have	<b>lost</b>	your faith and let	12, 231/ 11
the whole world, and	<b>lost</b>	his soul?) This were	12, 237/ 16
lack of his grace (	<b>lost</b>	in our own default	12, 248/ 33
that was that we	<b>lost</b>	, and take it for	12, 252/ 16
say, yet had you	<b>lost</b>	the fruit. And if	12, 262/ 24
if we have not	<b>lost</b>	our faith already, before	12, 279/ 3
long that she had	<b>lost</b>	him, and as he	12, 294/ 20
how many have willingly	<b>lost</b>	their lives indeed without	12, 313/ 13
him that he hath	<b>lost</b>	an hand, before that	12, 314/ 27
by lots; when the	<b>lot</b>	fell upon the very	12, 26/ 12
wicked men upon the	<b>lot</b>	of righteous men, lest	12, 49/ 7
trouble that his cousin	<b>Lot</b>	and himself were fain	12, 54/ 12
together? Though he recovered	<b>Lot</b>	again from the three	12, 54/ 14
things might make the	<b>lot</b>	, for which the physician	12, 173/ 19
try it out by	<b>lots</b>	; when the lot fell	12, 26/ 12
his voice was so	<b>loud</b>	and shrill, his learning	12, 94/ 2

bitter Passion." Now so	<b>loud</b>	and so shrill he	12, 94/ 18
buildeth his palace, would	<b>loud</b>	laugh his lord to	12, 207/ 29
him as fast, and	<b>loud</b>	laugh him to scorn	12, 212/ 16
her into some lecherous	<b>love</b>	, and, instead of her	12, 29/ 10
will not fail to	<b>love</b>	you well, while you	12, 74/ 3
our stony heart, or	<b>love</b>	should for sorrow relent	12, 98/ 10
as children do that	<b>love</b>	to shoot up a	12, 159/ 17
disciple, but if he	<b>love</b>	him so far above	12, 174/ 28
too, that for the	<b>love</b>	of him, rather than	12, 174/ 29
Christ teacheth us to	<b>love</b>	God above all thing	12, 175/ 2
there he biddeth us	<b>love</b>	our enemies, give good	12, 181/ 24
hath unto riches no	<b>love</b>	, but having it fall	12, 184/ 21
he shall for the	<b>love</b>	of his elects, lest	12, 194/ 5
any spark of Christian	<b>love</b>	and charity in his	12, 202/ 29
that by some inordinate	<b>love</b>	and affection that the	12, 203/ 13
deep a desire and	<b>love</b>	, longing to be with	12, 204/ 29
feeble faith with our	<b>love</b>	to God, less than	12, 205/ 4
have we cause to	<b>love</b>	. And then the less	12, 209/ 12
that we have to	<b>love</b>	a thing, the less	12, 209/ 12
consider, that either we	<b>love</b>	them and set by	12, 209/ 21
take by them that	<b>love</b>	them, good. But now	12, 212/ 3
no lies, for I	<b>love</b>	it not." If men	12, 218/ 23
will that you shall	<b>love</b>	him with all your	12, 230/ 31
little lack, or the	<b>love</b>	to see our goods	12, 242/ 5
that had so tender	<b>love</b>	to a servant of	12, 243/ 9
withal, what harm the	<b>love</b>	of them doth unto	12, 244/ 4
measure faint, and in	<b>love</b>	less than lukewarm, or	12, 248/ 19
by my troth, I	<b>love</b>	not to come myself	12, 258/ 24
and will for God's	<b>love</b>	live so to choose	12, 277/ 4
come thither, yet they	<b>love</b>	so much the wealth	12, 285/ 9
to die for the	<b>love</b>	that they bear to	12, 287/ 11
and sustain for the	<b>love</b>	of God and salvation	12, 306/ 18
on fire in his	<b>love</b>	, that we should find	12, 313/ 4
God, for such fervent	<b>love</b>	, and inestimable kindness of	12, 313/ 9
to die for his	<b>love</b>	, of whom he looketh	12, 313/ 27
fifteenth part of the	<b>love</b>	to Christ, that he	12, 315/ 1
Eighth Chapter Now riches	<b>loved</b>	and set by for	12, 210/ 4
answered him, that she	<b>loved</b>	no place so well	12, 285/ 27
he said, since she	<b>loved</b>	her house so well	12, 285/ 29
see how faithfully they	<b>loved</b>	?The delight whereof, imprinted	12, 313/ 17
the water. Some young	<b>lovely</b>	lady, lo, that is	12, 29/ 8
maketh her look so	<b>lovely</b>	, that her lover would	12, 29/ 16
and streamed down his	<b>lovely</b>	limbs drawn and stretched	12, 312/ 18

so lovely, that her	<b>lover</b>	would have little lust	12, 29/ 16
lusty, that if her	<b>lover</b>	lay in her lap	12, 29/ 18
by their death their	<b>lover</b>	should clearly see how	12, 313/ 16
with her: such a	<b>lover</b>	would not let here	12, 313/ 30
many of these fleshly	<b>lovers</b>	have borne, and daily	12, 313/ 11
twice. And how cold	<b>lovers</b>	be we then unto	12, 314/ 1
God those that he	<b>loveth</b>	, he chastiseth. "Et flagellat	12, 42/ 29
all them that he	<b>loveth</b>	, and scourgeth every child	12, 43/ 17
but such as he	<b>loveth</b>	and receiveth, when shall	12, 43/ 18
send them whom he	<b>loveth</b>	; they therefore, I say	12, 44/ 2
to all those he	<b>loveth</b>	for a sign of	12, 47/ 25
good folk that he	<b>loveth</b>	, but "multa flagella peccatoris	12, 48/ 13
John saith) he that	<b>loveth</b>	not his neighbor whom	12, 58/ 10
neighbor whom he seeth,	<b>loveth</b>	God but a little	12, 58/ 11
But he that so	<b>loveth</b>	him that he longeth	12, 76/ 23
quoth he, "your husband	<b>loveth</b>	well to talk, and	12, 81/ 12
very gentle mistress that	<b>loveth</b>	her well, and is	12, 112/ 21
all thing, And he	<b>loveth</b>	not God above all	12, 175/ 3
perfect mind, but somewhat	<b>loveth</b>	to keep himself from	12, 185/ 17
him, trusteth him, and	<b>loveth</b>	him; and then openly	12, 298/ 20
acquainted knave. But God	<b>loving</b>	her more tenderly than	12, 29/ 12
for; yet, while the	<b>loving</b>	father bound him, and	12, 55/ 2
Job to be so	<b>loving</b>	, and so to give	12, 74/ 20
how often like a	<b>loving</b>	hen he clucketh home	12, 104/ 17
with dulce and tender	<b>loving</b>	words to be put	12, 146/ 9
to have by his	<b>loving</b>	sufferance for our further	12, 241/ 26
be of that tender	<b>loving</b>	mind that our master	12, 318/ 20
abroad upon the cross,	<b>lovingly</b>	to embrace all them	12, 90/ 21
sake, that so marvelously	<b>lovingly</b>	letted not to sustain	12, 313/ 6
should fall from him	<b>low</b>	; God of his goodness	12, 29/ 3
heart, and bear a	<b>low</b>	sail thereon, that the	12, 29/ 6
rich man lie full	<b>low</b>	beneath Lazarus, crying and	12, 55/ 17
snuff burneth down so	<b>low</b>	, that who that looketh	12, 85/ 21
my head, lie now	<b>low</b>	in my belly, and	12, 208/ 8
they down again as	<b>low</b>	. Howbeit, though a man	12, 222/ 16
shortly be laid full	<b>low</b>	in earth, and there	12, 224/ 23
and laid in a	<b>low</b>	dungeon in the stocks	12, 265/ 13
high point in a	<b>low</b>	house. Beware of barking	12, 295/ 25
dwelt even in the	<b>lowest</b>	. It seemeth verily by	12, 175/ 10
we sat, from the	<b>lowest</b>	unto the highest in	12, 213/ 29
move him to the	<b>lowly</b>	meekness of a simple	12, 45/ 20
transfiguratur se in angelum	<b>lucis</b>	" (The angel of Satan	12, 132/ 28
parting fellow. "Quae societas	<b>lucis</b>	ad tenebras? Christi ad	12, 230/ 6

do, which either for	<b>lucre</b>	, or of a foolish	12, 11/ 8
flatter them, either for	<b>lucre</b>	or fear. Some of	12, 44/ 22
jeopard to lose his	<b>lucre</b>	. Some are there also	12, 45/ 9
homini si universum mundum	<b>lucretur</b>	, anime vero suae detrimentum	12, 237/ 14
est ire ad domum	<b>luctus</b>	, quam ad domum convivii	12, 69/ 11
miscabitur, et extrema gaudii	<b>luctus</b>	occupant" (Laughter shall be	12, 70/ 20
qui ridetis nunc, quia	<b>lugebitis</b>	et flebitis" (Woe may	12, 41/ 29
vobis qui ridetis, quia	<b>lugebitis</b>	et flebitis" (Woe be	12, 70/ 22
other side: "Beati qui	<b>lugent</b>	, quoniam illi consolabuntur" (Blessed	12, 70/ 24
sixth chapter of St.	<b>Luke</b>	, speaketh both of the	12, 181/ 21
ninth chapter of St.	<b>Luke</b>	: "Qui me erubuerit et	12, 290/ 17
he said as St.	<b>Luke</b>	in the twelfth chapter	12, 303/ 6
our faith to wax	<b>lukewarm</b>	, or rather key-cold, and	12, 13/ 8
to God, less than	<b>lukewarm</b>	, by the fiery affection	12, 205/ 4
coming from hot unto	<b>lukewarm</b>	, and from lukewarm almost	12, 242/ 23
unto lukewarm, and from	<b>lukewarm</b>	almost to key-cold, that	12, 242/ 24
in love less than	<b>lukewarm</b>	, or waxen even key-cold	12, 248/ 19
est, descendens a patre	<b>luminum</b>	" (Every good gift and	12, 12/ 31
they be light-hearted or	<b>lumpish</b>	, strong-hearted or faint and	12, 150/ 4
lover would have little	<b>lust</b>	to look upon her	12, 29/ 17
God, and follow their	<b>lust</b>	, and when God with	12, 59/ 11
the other by fleshly	<b>lust</b>	; and on the other	12, 67/ 26
paint us, all the	<b>lust</b>	of an old fool's	12, 78/ 24
ease, and when you	<b>lust</b>	to leave, command me	12, 79/ 15
year then was his	<b>lust</b>	past: he longed to	12, 144/ 21
is full of lightsome	<b>lust</b>	and courage. But surely	12, 157/ 24
as I had no	<b>lust</b>	to let. ANTHONY But	12, 160/ 13
he shall never have	<b>lust</b>	to sleep, and thereby	12, 307/ 15
the other foul filthy	<b>lust</b>	, is ready to vomit	12, 307/ 27
still in his fleshly	<b>lusts</b>	"ad probaticam piscinam, expectantes	12, 45/ 16
taming of his fleshly	<b>lusts</b>	, and also to mourn	12, 52/ 10
life, leave his wanton	<b>lusts</b>	, and do penance for	12, 60/ 11
to leave their sinful	<b>lusts</b>	that hang in their	12, 60/ 13
with child for her	<b>lusts</b>	) to be gadding out	12, 261/ 21
make her also so	<b>lusty</b>	, that if her lover	12, 29/ 17
make it quick and	<b>lusty</b>	to labor and study	12, 82/ 20
and so quick and	<b>lusty</b>	toward other trifles, I	12, 84/ 14
very well liking and	<b>lusty</b>	, but wondrous weary were	12, 149/ 12
full of young warm,	<b>lusty</b>	blood and other humors	12, 150/ 8
to make them more	<b>lusty</b>	to their foul fleshly	12, 152/ 19
and aloft: Lord! how	<b>lusty</b>	and how proud we	12, 158/ 4
cope high with that	<b>lusty</b>	light flight of pride	12, 159/ 27
that playeth on a	<b>lute</b>	? He may be a	12, 274/ 14



martyrs in their agony	<b>made</b>	no long prayers aloud	12, 66/ 6
me those that he	<b>made</b>	in his great agony	12, 67/ 2
he well beheld it,	<b>made</b>	such a fervent commotion	12, 67/ 6
painful prayers that he	<b>made</b>	upon the cross, where	12, 67/ 9
and fervent prayers he	<b>made</b>	. The one for their	12, 67/ 15
all that ever he	<b>made</b>	) made in his most	12, 67/ 18
that ever he made)	<b>made</b>	in his most pain	12, 67/ 19
there is no prayer	<b>made</b>	at pleasure so strong	12, 67/ 22
theirs, and then she	<b>made</b>	a merry quarrel to	12, 81/ 7
there be more joy	<b>made</b>	of his turning that	12, 91/ 11
women weep. For he	<b>made</b>	mine hair stand up	12, 94/ 21
him, that he hath	<b>made</b>	him sure by many	12, 102/ 18
Jews (as mention is	<b>made</b>	in the ----- chapter	12, 104/ 6
all along the body,	<b>made</b>	, as holy Saint Bernard	12, 106/ 9
world, which are not	<b>made</b>	but in such wise	12, 106/ 13
set the darkness, and	<b>made</b>	was the night, and	12, 108/ 4
him occasion, and had	<b>made</b>	him convenient thereto. But	12, 112/ 2
have been a statute	<b>made</b>	, that in such case	12, 126/ 10
and sometimes some worse	<b>made</b>	in their stead. But	12, 126/ 19
on a time she	<b>made</b>	of her counsel a	12, 127/ 18
there should be means	<b>made</b>	to the pope, that	12, 127/ 28
thought was enough, he	<b>made</b>	her lie down, and	12, 128/ 7
horrible point, that he	<b>made</b>	him go kill himself	12, 129/ 21
this persuasion, that he	<b>made</b>	him believe, that it	12, 129/ 24
But marry, if he	<b>made</b>	him first perceive, how	12, 130/ 1
his peril, and have	<b>made</b>	of charity this voyage	12, 132/ 23
have you an entry	<b>made</b>	you, by which when	12, 134/ 7
cross, that he had	<b>made</b>	to nail a new	12, 144/ 11
prayer by his friends	<b>made</b>	for him, I can	12, 145/ 12
him, after certain assays,	<b>made</b>	in such times as	12, 155/ 10
marvelous old antiquity, not	<b>made</b>	first, as some ween	12, 155/ 22
for methinketh I have	<b>made</b>	it a long night	12, 157/ 4
you find that I	<b>made</b>	not this fearful night	12, 157/ 15
if he might be	<b>made</b>	his fellow. And he	12, 164/ 6
They that will be	<b>made</b>	rich), he speaketh not	12, 171/ 11
waxen good. For he	<b>made</b>	haste and came down	12, 176/ 25
was the thing that	<b>made</b>	Mary Magdalene's part the	12, 185/ 11
have happed to have	<b>made</b>	you wake too soon	12, 188/ 7
in sundry companies, and	<b>made</b>	, as it were, parties	12, 192/ 28
faith they should be	<b>made</b>	masters here of true	12, 195/ 10
Peter that of oversight	<b>made</b>	a proud promise, and	12, 196/ 14
Since a man is	<b>made</b>	of the body and	12, 203/ 7
it did harm, and	<b>made</b>	him abuse many great	12, 213/ 12

in a great audience,	<b>made</b>	an oration in a	12, 213/ 14
oration that he had	<b>made</b>	that day. But in	12, 213/ 23
that one. But I	<b>made</b>	after a solemn vow	12, 214/ 13
lest if he had	<b>made</b>	his visage before, he	12, 215/ 13
other after, either have	<b>made</b>	the visage less dolorous	12, 215/ 14
but that he had	<b>made</b>	there already in some	12, 215/ 21
worst that ever was	<b>made</b>	, the praise had not	12, 216/ 20
truth. To whom Martial	<b>made</b>	answer in this wise	12, 217/ 13
had on a time	<b>made</b>	of his own drawing	12, 217/ 20
that country, and had	<b>made</b>	many such treaties himself	12, 217/ 27
a brittle man lately	<b>made</b>	of earth, and that	12, 224/ 22
the laws that are	<b>made</b>	against malefactors shall they	12, 225/ 6
the laws that are	<b>made</b>	as a buckler in	12, 225/ 10
have a motion secretly	<b>made</b>	me further, to keep	12, 229/ 24
would when he had	<b>made</b>	it, keep it, whereas	12, 230/ 22
promise of the Turk,	<b>made</b>	unto you for the	12, 231/ 21
Apostle also, God hath	<b>made</b>	us so faithful promises	12, 248/ 12
restrained by the laws	<b>made</b>	by men for the	12, 252/ 25
yet have you well	<b>made</b>	it open that it	12, 255/ 4
straw the prisoner had	<b>made</b>	it so warm, both	12, 277/ 9
upon him by night	<b>made</b>	fast by the jailer	12, 277/ 14
to displease him that	<b>made</b>	it. Some are there	12, 285/ 6
then hath our Savior	<b>made</b>	a sure promise, that	12, 290/ 15
little bitch, which had	<b>made</b>	sure after him, and	12, 294/ 19
such a reason was	<b>made</b>	, as you make me	12, 297/ 10
forget the devil? What	<b>madman</b>	is he, that when	12, 318/ 11
of ragged beggars and	<b>madmen</b>	that would despise you	12, 289/ 13
ragged beggars and railing	<b>madmen</b>	are: would you let	12, 289/ 19
And then what a	<b>madness</b>	it is, for the	12, 237/ 6
in remembrance of Mary	<b>Magdalen</b>	, of the prophet David	12, 146/ 24
thing that made Mary	<b>Magdalene's</b>	part the better. For	12, 185/ 11
was no strength nor	<b>magnanimity</b>	therein, but plain pusillanimity	12, 130/ 18
among the remnant so	<b>magnified</b>	the great fish that	12, 216/ 9
consolation. "Ut non a	<b>magnitudine</b>	doloris absorbeatur" (that the	12, 57/ 28
to the sect of	<b>Mahomet</b>	. And yet (which we	12, 7/ 1
dilate the faith of	<b>Mahomet</b>	. But yet hath he	12, 190/ 6
speak opprobrious words against	<b>Mahomet</b>	, and upon that point	12, 191/ 21
this ungracious sect of	<b>Mahomet</b>	shall have a foul	12, 194/ 12
law, and only granting	<b>Mahomet</b>	for a true prophet	12, 229/ 27
Christ altogether, and take	<b>Mahomet</b>	in his stead. And	12, 230/ 25
in the favor of	<b>Mahomet's</b>	sect, in this realm	12, 193/ 5
Christ to fall into	<b>Mahomet's</b>	false abominable sect. VINCENT	12, 194/ 27
may not stand with	<b>Mahomet's</b>	law, and only granting	12, 229/ 27

that hap of a	<b>maid</b>	. For though I know	12, 89/ 16
happed well; and that	<b>maid</b>	had (as hap was	12, 90/ 2
lawful for any other	<b>maid</b>	to follow their example	12, 141/ 27
he list. Some young	<b>maids</b>	maketh harlots, some young	12, 191/ 8
royalty, and all his	<b>main</b>	strength, neither kneel before	12, 268/ 11
and will that we	<b>maintain</b>	them to do him	12, 57/ 20
also in their necessity	<b>maintain</b>	them. And yet as	12, 183/ 16
fall from indifference, and	<b>maintain</b>	false matters of their	12, 225/ 3
in tribulation for the	<b>maintenance</b>	of justice, or for	12, 32/ 3
as suffer tribulation for	<b>maintenance</b>	of right and justice	12, 33/ 19
he fell into the	<b>maintenance</b>	of idolatry himself; and	12, 53/ 16
which serve for the	<b>maintenance</b>	of the body, and	12, 203/ 16
of rule, or for	<b>maintenance</b>	of matters, sundry parts	12, 221/ 23
spes, caritas: tria haec,	<b>maior</b>	autem horum caritas" (Of	12, 40/ 2
erubescet, quum venerit in	<b>majestate</b>	sua, et Patris, et	12, 290/ 19
therewith deeply consider his	<b>majesty</b>	with the peril of	12, 98/ 8
shall come in the	<b>majesty</b>	of himself, and of	12, 290/ 21
sight of God's glorious	<b>majesty</b>	face to face: that	12, 306/ 16
in his high marvelous	<b>majesty</b>	, our Savior in his	12, 315/ 23
stood in me therein	<b>make</b>	ye (methinketh) a reckoning	12, 5/ 1
cannot be left comfortless,	<b>make</b>	me now feel and	12, 5/ 17
we may never well	<b>make</b>	prayer so precisely but	12, 21/ 13
medicinable, if men will	<b>make</b>	of it; or is	12, 23/ 24
consider that he may	<b>make</b>	them medicinable for himself	12, 25/ 7
of his tribulation, so	<b>make</b>	it), serve him for	12, 25/ 14
man that though men	<b>make</b>	their reckoning one here	12, 25/ 23
mercy, and by grace	<b>make</b>	virtue of necessity, and	12, 26/ 6
virtue of necessity, and	<b>make</b>	a medicine of their	12, 26/ 7
their trouble meekly, and	<b>make</b>	a right godly end	12, 26/ 8
suffer for his sin)	<b>make</b>	of his just punishment	12, 26/ 29
the man will so	<b>make</b>	it) a very marvelous	12, 27/ 1
look upon her, and	<b>make</b>	her also so lusty	12, 29/ 17
let him laugh, and	<b>make</b>	merry. Now, if heaven	12, 43/ 13
them whether (while they	<b>make</b>	merry here in earth	12, 44/ 15
at all as should	<b>make</b>	him go leave off	12, 45/ 4
to the world; to	<b>make</b>	fair weather withal, they	12, 45/ 27
mark. ANTHONY Those that	<b>make</b>	toward the mark and	12, 49/ 24
or any man else,	<b>make</b>	this manner kind of	12, 52/ 8
we can, he can	<b>make</b>	his plague as sore	12, 58/ 2
it were good to	<b>make</b>	sure, and to be	12, 59/ 27
have many amends to	<b>make</b>	, that must (if they	12, 60/ 16
serve, nor no company	<b>make</b>	him merry. Then must	12, 61/ 6
this answer that you	<b>make</b>	, and that doubt soiled	12, 64/ 6

of the reason you	<b>make</b>	, where you tell me	12, 67/ 23
pleasant, as men to	<b>make</b>	children learn give them	12, 69/ 27
first with confession, and	<b>make</b>	us clean to God	12, 76/ 13
therefore let us never	<b>make</b>	our reckoning of long	12, 76/ 28
But now if you	<b>make</b>	me talk the one	12, 80/ 28
sorry man wine, to	<b>make</b>	him forget his sorrow	12, 82/ 17
refresh the mind, and	<b>make</b>	it quick and lusty	12, 82/ 20
where continual fatigue would	<b>make</b>	it dull and deadly	12, 82/ 21
advice at the leastwise	<b>make</b>	these kinds of recreation	12, 84/ 24
but for sauce, and	<b>make</b>	them not our meat	12, 84/ 26
first kind will I	<b>make</b>	no longer tale. An	12, 90/ 26
also, that it may	<b>make</b>	many a man bold	12, 91/ 6
when he died, should	<b>make</b>	all safe enough. But	12, 92/ 11
a pease. And they	<b>make</b>	the people ween, that	12, 95/ 12
also: either should dread	<b>make</b>	us tremble and break	12, 98/ 10
and the soul together	<b>make</b>	the whole man, the	12, 98/ 17
take no thought, but	<b>make</b>	merry, nor take no	12, 99/ 10
of tribulation will I	<b>make</b>	an end. Of that	12, 99/ 20
night, many things may	<b>make</b>	him afeard, of which	12, 109/ 26
it rather time to	<b>make</b>	haste and give warning	12, 110/ 15
sometimes by his fleeing	<b>make</b>	his enemy bold on	12, 111/ 17
mighty mercy, and so	<b>make</b>	him do all his	12, 113/ 28
the devil longeth to	<b>make</b>	all his good works	12, 114/ 6
of man. The priests	<b>make</b>	folk fast and put	12, 116/ 6
water, and do but	<b>make</b>	folk fools: but they	12, 116/ 7
fools: but they shall	<b>make</b>	me no such fool	12, 116/ 8
it in sport to	<b>make</b>	her husband laugh. ANTHONY	12, 118/ 8
ANTHONY Then will you	<b>make</b>	me make my word	12, 118/ 17
will you make me	<b>make</b>	my word good; but	12, 118/ 17
heart serveth them to	<b>make</b>	of their counsel therein	12, 127/ 12
as she had, to	<b>make</b>	one of her counsel	12, 128/ 22
that too, we might	<b>make</b>	a longer work between	12, 131/ 25
Master Gerson saith) will	<b>make</b>	him to spit out	12, 133/ 17
by which you may	<b>make</b>	him perceive that himself	12, 135/ 19
what reason may we	<b>make</b>	him perceive that his	12, 136/ 25
vision delude one, and	<b>make</b>	as though God did	12, 137/ 6
so sadly, and would	<b>make</b>	me ween I were	12, 139/ 1
any reason that you	<b>make</b>	drive me to confess	12, 139/ 5
In Sampson all men	<b>make</b>	not the matter very	12, 141/ 7
thing that he would	<b>make</b>	you believe (the truth	12, 143/ 9
husband should need to	<b>make</b>	no more of counsel	12, 144/ 8
the devil may peradventure	<b>make</b>	him toward such a	12, 144/ 27
devil may hap to	<b>make</b>	him suffer, so may	12, 145/ 4

yet since he cannot	<b>make</b>	us perceive it for	12, 145/ 15
the devil's danger, to	<b>make</b>	him thereby know what	12, 146/ 17
For it may peradventure	<b>make</b>	him set the less	12, 147/ 13
the devil useth to	<b>make</b>	those things his instruments	12, 150/ 10
together, that they both	<b>make</b>	between them one person	12, 152/ 3
things may serve to	<b>make</b>	them more lusty to	12, 152/ 18
helpeth him, and may	<b>make</b>	himself sure, that so	12, 153/ 24
that every man should	<b>make</b>	suit to angels and	12, 156/ 2
fear, that except you	<b>make</b>	here a pause till	12, 157/ 8
long, but I shall	<b>make</b>	you this light courageous	12, 157/ 15
taketh of prosperity to	<b>make</b>	his instruments of, wherewith	12, 161/ 5
his good purpose and	<b>make</b>	him decline unto sin	12, 162/ 2
we therewith, God willing,	<b>make</b>	an end of all	12, 165/ 30
this piece will I	<b>make</b>	you but short. Of	12, 166/ 6
it, but intended to	<b>make</b>	his barns larger, and	12, 168/ 18
himself that he would	<b>make</b>	merry many days, had	12, 168/ 19
up her hair to	<b>make</b>	her a fair large	12, 169/ 2
in her body to	<b>make</b>	her middle small, both	12, 169/ 3
long for, they will	<b>make</b>	many shifts to get	12, 171/ 14
year. Many things might	<b>make</b>	the lot, for which	12, 173/ 19
and weighed, would indeed	<b>make</b>	this part of this	12, 173/ 23
vos in aeterna tabernacula" (	<b>Make</b>	you friends of the	12, 175/ 18
him, and said, "Zacchaeus,	<b>make</b>	haste and come down	12, 176/ 9
first, that he would	<b>make</b>	every man restitution whom	12, 177/ 10
thereby receive, shall not	<b>make</b>	him much above a	12, 180/ 10
put a gown to	<b>make</b>	?Who by the masonry	12, 180/ 19
differences of the circumstances	<b>make</b>	great change in the	12, 182/ 10
God, but not to	<b>make</b>	provision for them of	12, 183/ 9
that too much would	<b>make</b>	them naught, the father	12, 183/ 11
either to think, or	<b>make</b>	as though they thought	12, 184/ 9
And therefore, Cousin, to	<b>make</b>	an end of this	12, 186/ 5
is fain yearly to	<b>make</b>	some assemblies and some	12, 188/ 26
the less preparation to	<b>make</b>	before, while they see	12, 189/ 5
him so many times	<b>make</b>	a great visage of	12, 189/ 5
more than they can	<b>make</b>	good, that tell you	12, 190/ 2
the means sometimes to	<b>make</b>	some false shrews say	12, 191/ 19
and in their playing	<b>make</b>	as it were corpses	12, 192/ 24
the great Turk could	<b>make</b>	; no nor yet being	12, 193/ 26
he goeth about to	<b>make</b>	these infidels, that are	12, 194/ 16
to come, and therefore	<b>make</b>	his reckoning: and cast	12, 195/ 28
be peradventure able to	<b>make</b>	good, if it came	12, 196/ 29
himself by himself, will	<b>make</b>	himself that answer, hath	12, 197/ 17
will but he cannot	<b>make</b>	himself sleep: so shall	12, 198/ 3

wrestling that they can	<b>make</b>	, shall never be able	12, 198/ 31
and of necessity to	<b>make</b>	a virtue that he	12, 201/ 18
part of this will	<b>make</b>	many a man sore	12, 204/ 13
our own filthy flesh,	<b>make</b>	us so dull in	12, 205/ 5
rear against us, to	<b>make</b>	his incursion with: we	12, 205/ 21
the having of strength	<b>make</b>	a man strong, and	12, 206/ 10
the having of heat	<b>make</b>	a man hot, and	12, 206/ 11
the having of virtue	<b>make</b>	a man virtuous: how	12, 206/ 11
to flee, we may	<b>make</b>	shift to carry some	12, 207/ 17
good use thereof to	<b>make</b>	them matter of our	12, 209/ 23
victual, and thereby to	<b>make</b>	more excess. But less	12, 210/ 9
when he came to	<b>make</b>	the countenance of King	12, 215/ 11
might have happed to	<b>make</b>	some other look more	12, 215/ 16
Terence saith, such folks	<b>make</b>	men of fools even	12, 216/ 25
him: and thus themselves	<b>make</b>	every man mock them	12, 218/ 7
truth, let them then	<b>make</b>	much of them that	12, 218/ 9
by the fire, and	<b>make</b>	goslings in the ashes	12, 219/ 28
Uncle, that men must	<b>make</b>	courtesy to them, and	12, 220/ 26
indifferent unto them, and	<b>make</b>	them things very naught	12, 223/ 20
man in pride, and	<b>make</b>	a brittle man lately	12, 224/ 21
against malefactors shall they	<b>make</b>	as an old philosopher	12, 225/ 7
innocents, those shall they	<b>make</b>	serve for a sword	12, 225/ 11
them, as you said,	<b>make</b>	a virtue of necessity	12, 228/ 11
Uncle, unto me: to	<b>make</b>	the matter more plain	12, 229/ 11
appoint him: if you	<b>make</b>	, I say, such indentures	12, 230/ 18
though the Turk would	<b>make</b>	such an appointment with	12, 230/ 21
ere he left you,	<b>make</b>	you deny Christ altogether	12, 230/ 24
is that he should	<b>make</b>	with you. Who shall	12, 232/ 3
can show you cannot	<b>make</b>	you one day younger	12, 233/ 18
when it cometh, and	<b>make</b>	them know their own	12, 238/ 7
come to it and	<b>make</b>	it grow. For surely	12, 241/ 10
would, instead whereof (to	<b>make</b>	us rich in heaven	12, 243/ 22
alone, were able to	<b>make</b>	any kind Christian man	12, 243/ 25
and therefore I can	<b>make</b>	no warrantise of myself	12, 245/ 2
and I may well	<b>make</b>	you take that comfort	12, 245/ 20
than his grace will	<b>make</b>	us able to bear	12, 247/ 16
good. For if God	<b>make</b>	us and keep us	12, 248/ 25
him, it can then	<b>make</b>	me no great matter	12, 251/ 10
there then that may	<b>make</b>	so much boast of	12, 253/ 15
them at liberty, and	<b>make</b>	them free (as I	12, 261/ 15
my part, except I	<b>make</b>	yourself perceive, both that	12, 263/ 16
kneel before him, nor	<b>make</b>	him any reverence, nor	12, 268/ 12
the very breast, and	<b>make</b>	all his bones rattle	12, 268/ 14

I not only can	<b>make</b>	with any reason no	12, 270/ 15
that name), must needs	<b>make</b>	that imprisonment which only	12, 270/ 23
him to pain to	<b>make</b>	him seek his friends	12, 272/ 5
by covenants that we	<b>make</b>	among us, and part	12, 273/ 4
it with gold, and	<b>make</b>	it glorious. In this	12, 273/ 9
be a minstrel and	<b>make</b>	melody, you wot well	12, 274/ 15
in the other, some	<b>make</b>	as merry too, as	12, 275/ 11
stick with us, and	<b>make</b>	us so to shrink	12, 278/ 14
both twain, and to	<b>make</b>	them sport withal, the	12, 279/ 23
devil enforceth himself to	<b>make</b>	us lean unto the	12, 282/ 9
death were unlikely to	<b>make</b>	them loathe death, or	12, 284/ 27
faith together may shortly	<b>make</b>	him perceive, that there	12, 288/ 23
before. But reason may	<b>make</b>	a reasonable man (though	12, 293/ 4
hart, but it shall	<b>make</b>	no matter of a	12, 296/ 1
was made, as you	<b>make</b>	me now, which reason	12, 297/ 10
pardon and forgiveness after)	<b>make</b>	thee peradventure forsake me	12, 298/ 16
at his ease. You	<b>make</b>	me remember a man	12, 301/ 8
it would, I ween,	<b>make</b>	double the pain that	12, 302/ 2
forsake our Savior, may	<b>make</b>	us set all the	12, 302/ 20
should we need to	<b>make</b>	any such comparison between	12, 302/ 23
be able enough, to	<b>make</b>	us set at naught	12, 303/ 26
they were able to	<b>make</b>	us dwell therein) rather	12, 303/ 29
devil were able to	<b>make</b>	them do in the	12, 304/ 18
were able enough to	<b>make</b>	, I think, many a	12, 304/ 25
joys of heaven should	<b>make</b>	us for Christ's sake	12, 305/ 1
more encourage us, and	<b>make</b>	us strong to suffer	12, 306/ 18
that overcometh, I will	<b>make</b>	him a pillar in	12, 310/ 7
Christ is sufficient to	<b>make</b>	us content to suffer	12, 312/ 2
let go therewith, to	<b>make</b>	us a fearful noise	12, 315/ 12
he telleth us, to	<b>make</b>	us forget him. But	12, 317/ 13
are his ministers, to	<b>make</b>	us fall for fear	12, 317/ 26
and by them to	<b>make</b>	us for fear, or	12, 318/ 2
that no fear should	<b>make</b>	us despair. And ever	12, 318/ 28
Cousin, with these words	<b>make</b>	a sudden end of	12, 320/ 2
him to ken his	<b>Maker</b>	, and by less liking	12, 29/ 5
cause to remember their	<b>Maker</b>	; but in wealth they	12, 59/ 11
fetch him, "Welcome, my	<b>Maker</b>	, maugre my teeth." But	12, 76/ 22
master only, but the	<b>maker</b>	too of all this	12, 291/ 21
Who should be the	<b>makers</b>	of any manner cloth	12, 180/ 21
him, which his faith	<b>maketh</b>	him sure will not	12, 16/ 4
fair fervent fever, that	<b>maketh</b>	her bones to rattle	12, 29/ 14
the kite's claw, and	<b>maketh</b>	her look so lovely	12, 29/ 16
peradventure thus: This man	<b>maketh</b>	much of me now	12, 44/ 23

iustos et iniustos" (He	<b>maketh</b>	his sun to shine	12, 48/ 9
his first sleep, and	<b>maketh</b>	him lie a little	12, 59/ 21
trust put in him,	<b>maketh</b>	many wise ways as	12, 61/ 22
For, as the scripture	<b>maketh</b>	mention, that people were	12, 69/ 28
that, that his wealth	<b>maketh</b>	him able, yet in	12, 72/ 15
for his fancy, as	<b>maketh</b>	the meat or the	12, 84/ 3
no longer, and yet	<b>maketh</b>	more feast in heaven	12, 90/ 24
color of kindred, he	<b>maketh</b>	many times our next	12, 101/ 6
doubleth their fear, and	<b>maketh</b>	them often ween that	12, 107/ 27
darkness of the midnight	<b>maketh</b>	men that stand out	12, 108/ 22
night's fear of adversity	<b>maketh</b>	us very sore to	12, 109/ 10
the scripture of God	<b>maketh</b>	us with the night's	12, 109/ 14
This fault of pusillanimity	<b>maketh</b>	a man in his	12, 111/ 19
in a cowardice, and	<b>maketh</b>	him take it for	12, 111/ 27
is indeed no sin,	<b>maketh</b>	a venial, and that	12, 113/ 12
or quickness. Moreover, he	<b>maketh</b>	him to take for	12, 114/ 1
But the thing that	<b>maketh</b>	men so say, is	12, 122/ 21
believe him, or not,	<b>maketh</b>	him no matter: the	12, 143/ 16
blood and choler, he	<b>maketh</b>	those humors his instruments	12, 150/ 12
humors that the devil	<b>maketh</b>	his instrument in moving	12, 151/ 24
fallest, thou fallest," and	<b>maketh</b>	the fond man afeard	12, 154/ 24
and whereof the devil	<b>maketh</b>	him so proud, is	12, 157/ 25
the thing, Cousin, that	<b>maketh</b>	me speak thereof, as	12, 160/ 19
and so many, that	<b>maketh</b>	me think upon a	12, 168/ 32
pain that the devil	<b>maketh</b>	them take and endure	12, 169/ 24
of so much as	<b>maketh</b>	a rich man still	12, 174/ 3
these ways also he	<b>maketh</b>	those that he mindeth	12, 189/ 3
tell you so. He	<b>maketh</b>	a solemn oath among	12, 190/ 3
list. Some young maids	<b>maketh</b>	harlots, some young men	12, 191/ 8
fond affection and fantasy	<b>maketh</b>	us imagine it. It	12, 210/ 6
us imagine it. It	<b>maketh</b>	us, I say not	12, 210/ 6
little as warm. It	<b>maketh</b>	us have great plenty	12, 210/ 8
all the earth. This	<b>maketh</b>	battles between these great	12, 224/ 26
that moveth you and	<b>maketh</b>	you thus to doubt	12, 231/ 22
against his painful Passion,	<b>maketh</b>	me little to marvel	12, 245/ 19
ANTHONY Our froward mind	<b>maketh</b>	every good thing hard	12, 254/ 13
not on an harp?	<b>Maketh</b>	no man melody, but	12, 274/ 13
of the dread that	<b>maketh</b>	"incursum et demonium meridianum	12, 280/ 24
or decrease of dread,	<b>maketh</b>	much of the matter	12, 281/ 24
by the refusing, this	<b>maketh</b>	him well content, and	12, 293/ 22
midday devil himself that	<b>maketh</b>	such incursion upon us	12, 317/ 25
quarrel to him for	<b>making</b>	her husband so good	12, 81/ 7
certain holy father, in	<b>making</b>	of a sermon, spoke	12, 84/ 6

is of his own	<b>making</b>	, and is merciful, and	12, 97/ 21
into a contrary affection,	<b>making</b>	him frowardly stubborn and	12, 111/ 21
at dinner, and there	<b>making</b>	merry with good company	12, 138/ 15
very full contempt thereof,	<b>making</b>	a cross upon their	12, 155/ 6
first have spoken of	<b>making</b>	restitution unto those whom	12, 177/ 4
of their duty in	<b>making</b>	restitution first, and doing	12, 177/ 8
Iphigenia, had in the	<b>making</b>	of the sorrowful countenances	12, 215/ 9
I say, to the	<b>making</b>	of his face therefore	12, 215/ 19
praise of their own	<b>making</b>	beside, then would he	12, 218/ 17
tua, et Lazarus similiter	<b>mala</b>	: nunc autem hic consolatur	12, 55/ 21
incomparable medicine our mortal	<b>malady</b>	, it may like him	12, 11/ 28
a medicine of their	<b>malady</b>	, taking their trouble meekly	12, 26/ 7
as I would a	<b>malefactor</b>	? Nay, this man, though	12, 32/ 27
not, to let every	<b>malefactor</b>	pass forth unpunished, and	12, 162/ 20
are driven to put	<b>malefactors</b>	to pain. And yet	12, 162/ 22
that are made against	<b>malefactors</b>	shall they make as	12, 225/ 6
and power, his high	<b>malice</b>	and hatred, and his	12, 6/ 24
abide tribulation by the	<b>malice</b>	of some mighty man	12, 34/ 17
that infinitely passeth the	<b>malice</b>	of all men's sin	12, 90/ 20
of frailty or of	<b>malice</b>	first, but almost of	12, 94/ 24
had murdered her for	<b>malice</b>	, and then she thought	12, 127/ 25
fear, but of high	<b>malice</b>	and pride. But then	12, 128/ 26
and his high mortal	<b>malice</b>	, that a man is	12, 200/ 15
that case, that privy	<b>malice</b>	and envy many bear	12, 221/ 32
pain the man of	<b>malice</b>	, nor so covetous that	12, 272/ 5
the mightiness of their	<b>malice</b>	, after his holy soul	12, 312/ 29
though there lay for	<b>malice</b>	to kill us by	12, 315/ 29
refrain and amend that	<b>malicious</b>	devilish mind. VINCENT Verily	12, 127/ 4
the devil using their	<b>malicious</b>	humor (and thereby their	12, 150/ 20
that man do, whose	<b>malicious</b>	humors the devil abuseth	12, 151/ 10
perceived, by his fierce,	<b>malicious</b>	persecution against the faithful	12, 200/ 20
signum valuimus ostendere: in	<b>malignitate</b>	autem nostra consumpti sumus	12, 158/ 29
naught in our own	<b>malignity</b>	.) %They, lo, that have	12, 159/ 7
sed libera nos a	<b>malo</b>	." And I doubt not	12, 156/ 26
oriri super bonos et	<b>malos</b>	, et pluit super iustos	12, 48/ 8
manner but in a	<b>mammering</b>	, nor Luther was not	12, 93/ 25
Facite vobis amicos de	<b>Mammona</b>	iniquitatis, ut quum defeceritis	12, 175/ 17
potestis servire Deo, et	<b>Mammone</b>	" (You cannot serve both	12, 231/ 5
greatest comfort that a	<b>man</b>	can have is, when	12, 3/ 18
that in any sick	<b>man</b>	it doth more harm	12, 4/ 10
is used to a	<b>man</b>	of mine age. For	12, 4/ 15
wot, that a young	<b>man</b>	may die soon; so	12, 4/ 16
sure that an old	<b>man</b>	cannot live long. And	12, 4/ 16

as Tully saith, no	<b>man</b>	for all that so	12, 4/ 17
ourselves, partly that no	<b>man</b>	careth what harm other	12, 8/ 12
there is here no	<b>man</b>	so sure that without	12, 8/ 25
spiritual comfort that any	<b>man</b>	may speak of can	12, 12/ 13
faith. For except a	<b>man</b>	first believe that holy	12, 12/ 17
true, how can a	<b>man</b>	take any comfort of	12, 12/ 19
therein? Needs must the	<b>man</b>	take little fruit of	12, 12/ 20
holy scripture stand the	<b>man</b>	in more stead, or	12, 12/ 24
faith can neither any	<b>man</b>	give himself, nor yet	12, 12/ 25
nor yet any one	<b>man</b>	another: but though men	12, 12/ 25
God therein, and the	<b>man</b>	with his own free	12, 12/ 27
faith; so since no	<b>man</b>	can give us faith	12, 13/ 25
in tribulation may a	<b>man</b>	take in this, when	12, 14/ 6
that it booteth no	<b>man</b>	to speak to them	12, 14/ 26
them, fareth like a	<b>man</b>	that in peril of	12, 15/ 11
a means to draw	<b>man</b>	to that good mind	12, 17/ 1
God sendeth it unto	<b>man</b>	. For albeit that pain	12, 17/ 16
heart again. Many a	<b>man</b>	that in an easy	12, 18/ 10
means to bring the	<b>man</b>	to the taking of	12, 18/ 14
means oftentimes to get	<b>man</b>	this first comfort in	12, 18/ 22
alone bringeth not a	<b>man</b>	to it. And therefore	12, 18/ 23
me, that if the	<b>man</b>	of sloth, or impatience	12, 18/ 26
sufficeth not that a	<b>man</b>	have a desire to	12, 19/ 8
Howbeit, what if the	<b>man</b>	have this desire of	12, 19/ 16
me here yourself. A	<b>man</b>	may many times well	12, 19/ 26
and many a good	<b>man</b>	is troubled most of	12, 20/ 8
of these tribulations a	<b>man</b>	may pray God to	12, 20/ 16
temptation. For if a	<b>man</b>	should in every sickness	12, 20/ 27
that mind must a	<b>man</b>	have, ye wot well	12, 20/ 29
could not lightly do	<b>man</b>	a more vengeance than	12, 22/ 13
our weal, that as	<b>man</b>	might say he groaneth	12, 22/ 25
what manner comfort a	<b>man</b>	might pray for in	12, 23/ 17
punishment put upon a	<b>man</b>	for his heinous crime	12, 24/ 6
gluttonous feasting, or a	<b>man</b>	that is punished for	12, 25/ 2
discomfortable, in that a	<b>man</b>	may be sorry to	12, 25/ 5
Christ's Passion (if the	<b>man</b>	will in true faith	12, 25/ 13
is put unto the	<b>man</b>	, not of his own	12, 25/ 19
poor imperfect goodness of	<b>man</b>	that though men make	12, 25/ 22
For though that a	<b>man</b>	fall in his pain	12, 25/ 25
fell upon the very	<b>man</b>	that did it, being	12, 26/ 13
died a very good	<b>man</b>	: which, if he had	12, 26/ 22
is yet (if the	<b>man</b>	will so make it	12, 27/ 1
therefore be to the	<b>man</b>	that will so consider	12, 27/ 2

keeping and preserving a	<b>man</b>	from such sin as	12, 28/ 14
of worldly wealth the	<b>man</b>	may bear, and how	12, 29/ 1
I will advise no	<b>man</b>	to be so bold	12, 30/ 6
is not sent a	<b>man</b>	for his sin, but	12, 30/ 12
which is sent a	<b>man</b>	by God, and not	12, 30/ 18
is, better for the	<b>man</b>	than any of the	12, 30/ 22
by what reason a	<b>man</b>	may in this world	12, 30/ 24
that are sent a	<b>man</b>	for his sin; since	12, 30/ 26
come; namely, since every	<b>man</b>	hath cause enough to	12, 31/ 1
not without peril a	<b>man</b>	to think otherwise. ANTHONY	12, 31/ 2
Cousin, though the best	<b>man</b>	must confess himself a	12, 31/ 9
also by that holy	<b>man</b>	Job, which in sundry	12, 31/ 15
will not advise every	<b>man</b>	at adventure to be	12, 31/ 20
and comfort to any	<b>man</b>	. VINCENT What causes, good	12, 31/ 27
Marry, Cousin, wheresoever a	<b>man</b>	falleth in tribulation for	12, 32/ 2
hap to find a	<b>man</b>	that had long lived	12, 32/ 4
there were a Christian	<b>man</b>	that had among those	12, 32/ 21
of Christ; if this	<b>man</b>	would now rather suffer	12, 32/ 25
a malefactor? Nay, this	<b>man</b>	, though he should have	12, 32/ 27
with glory; and this	<b>man</b>	among Christian men, all	12, 33/ 7
For surely if a	<b>man</b>	may (as indeed he	12, 33/ 20
VINCENT Then if a	<b>man</b>	sue me wrongfully for	12, 33/ 28
et pallium" (If a	<b>man</b>	will strive with thee	12, 34/ 9
malice of some mighty	<b>man</b>	, than judge wrong for	12, 34/ 18
only medicinable, and every	<b>man</b>	upon whom they fall	12, 34/ 20
good works, as a	<b>man</b>	willingly performeth enjoined by	12, 36/ 18
for the merit of	<b>man</b>	in his good works	12, 38/ 30
among themselves, nor any	<b>man</b>	is there almost of	12, 39/ 1
no good work of	<b>man</b>	is rewardable in heaven	12, 39/ 5
to Godward worketh no	<b>man</b>	without God work with	12, 39/ 9
them also that no	<b>man</b>	may be proud of	12, 39/ 10
that in all that	<b>man</b>	may do, he can	12, 39/ 12
your pleasure. That a	<b>man</b>	ought to be comfortable	12, 40/ 14
by this, that a	<b>man</b>	hath great cause of	12, 40/ 17
every comfort that a	<b>man</b>	may well take in	12, 40/ 22
wot well) may a	<b>man</b>	take thereof as there	12, 40/ 24
sequatur me" (If any	<b>man</b>	will be my disciple	12, 43/ 11
that no very wise	<b>man</b>	, and especially none that	12, 44/ 19
therewith, will tell any	<b>man</b>	fully of that fashion	12, 44/ 20
think peradventure thus: This	<b>man</b>	maketh much of me	12, 44/ 23
fear. For seeing the	<b>man</b>	so sore set on	12, 45/ 11
also besides that the	<b>man</b>	doth no great harm	12, 45/ 13
prelates, and generally every	<b>man</b>	for other, and for	12, 46/ 18

can see no good	<b>man</b>	pray God send another	12, 46/ 20
were (as meseemeth) every	<b>man</b>	bound of charity, not	12, 46/ 24
And neither should any	<b>man</b>	give any medicine to	12, 47/ 2
wealthiest king that any	<b>man</b>	could in his time	12, 47/ 8
ye wot well, a	<b>man</b>	of great substance, and	12, 47/ 16
experience, that many a	<b>man</b>	is right wealthy, and	12, 47/ 21
good, and many a	<b>man</b>	a miserable wretch as	12, 47/ 22
evermore wholesome to every	<b>man</b>	. For well wot I	12, 48/ 6
factus est illis" (When	<b>man</b>	was in honor his	12, 49/ 1
like unto them). Some	<b>man</b>	with tribulation will fall	12, 49/ 4
and prelates, and every	<b>man</b>	for other, we pray	12, 49/ 27
tribulation so profitable, every	<b>man</b>	ought then to pray	12, 50/ 2
troubleth and grieveth the	<b>man</b>	, either in body or	12, 50/ 19
many tribulations that every	<b>man</b>	marketh not, and consequently	12, 51/ 6
mind of a good	<b>man</b>	to sin, is not	12, 51/ 10
and as a good	<b>man</b>	will not), as percase	12, 51/ 22
that many a good	<b>man</b>	hath in his temptation	12, 51/ 28
of prosperous wealth; no	<b>man</b>	precisely meaneth to pray	12, 51/ 32
for himself, or any	<b>man</b>	else, make this manner	12, 52/ 8
wot well, adviseth every	<b>man</b>	to fast, to watch	12, 52/ 9
flesh. And when a	<b>man</b>	so doth, Cousin, is	12, 52/ 13
it were, if another	<b>man</b>	did it against his	12, 52/ 15
is it though a	<b>man</b>	do it himself. Then	12, 52/ 19
the Church adviseth every	<b>man</b>	to take tribulation for	12, 52/ 20
to keep every good	<b>man</b>	, nor every bad man	12, 52/ 22
man, nor every bad	<b>man</b>	neither, from every manner	12, 52/ 23
temptation to a good	<b>man</b>	, or voluntary affliction, either	12, 52/ 28
there is no wise	<b>man</b>	that either prayeth for	12, 53/ 1
himself or for any	<b>man</b>	else. And thus answer	12, 53/ 2
also, Lazarus, the poor	<b>man</b>	that lived in tribulation	12, 54/ 4
to his heart? A	<b>man</b>	would ween yes, that	12, 54/ 17
made to God. No	<b>man</b>	doubteth but Ishmael was	12, 54/ 26
for your purpose no	<b>man</b>	less than Abraham. But	12, 55/ 13
we see another rich	<b>man</b>	lie full low beneath	12, 55/ 17
wealth, and the rich	<b>man</b>	from this continual prosperity	12, 55/ 32
cannot see wherefore any	<b>man</b>	should wish or pray	12, 56/ 22
ye do wherefore a	<b>man</b>	might labor or pray	12, 56/ 27
help. And many a	<b>man</b>	in his great pain	12, 58/ 23
the devil himself. Some	<b>man</b>	that in worldly prosperity	12, 59/ 17
goodness to call the	<b>man</b>	to grace, casteth a	12, 59/ 20
God sendeth to some	<b>man</b>	great trouble in his	12, 61/ 15
them. And yet the	<b>man</b>	withdraweth no part of	12, 61/ 17
raise up a dead	<b>man</b>	to tell him how	12, 62/ 12

water to no cunning	<b>man</b>	, but send his cap	12, 63/ 3
well agree, that a	<b>man</b>	may both have worldly	12, 64/ 13
the other side, a	<b>man</b>	may be miserable and	12, 64/ 15
devil. And as a	<b>man</b>	may please God by	12, 64/ 16
that in prosperity the	<b>man</b>	is well at ease	12, 64/ 26
comfort that the wealthy	<b>man</b>	hath, in that he	12, 65/ 2
also, that a wealthy	<b>man</b>	well at ease may	12, 65/ 3
his grief, though the	<b>man</b>	be right bad, where	12, 65/ 13
another way, though the	<b>man</b>	be meetly good. And	12, 65/ 14
many sundry kinds, any	<b>man</b>	that is not a	12, 65/ 18
were for a a	<b>man</b>	to say a long	12, 65/ 27
his Father, yet as	<b>man</b>	merited not for us	12, 66/ 10
our Savior merited as	<b>man</b>	, and as man deserved	12, 66/ 24
as man, and as	<b>man</b>	deserved reward, not for	12, 66/ 24
and in woe some	<b>man</b>	may be naught and	12, 67/ 24
and prosperity too, some	<b>man</b>	may also do very	12, 67/ 27
the one. For a	<b>man</b>	in prosperity, though he	12, 68/ 6
while. Now though a	<b>man</b>	without patience can have	12, 68/ 16
which, though the wealthy	<b>man</b>	thanked God for his	12, 68/ 22
in heaven, because the	<b>man</b>	took his ease and	12, 68/ 23
indeed, by which a	<b>man</b>	hath hope of God's	12, 68/ 25
above prosperity, though a	<b>man</b>	may do well in	12, 69/ 1
of heaviness is a	<b>man</b>	put in remembrance of	12, 69/ 15
the end of every	<b>man</b>	, and while he yet	12, 69/ 15
threat of the wise	<b>man</b>	, that he that delighted	12, 70/ 18
deeds that a wealthy	<b>man</b>	may do; as by	12, 71/ 7
virtues of a wealthy	<b>man</b>	an occasion of merit	12, 71/ 10
the which a wealthy	<b>man</b>	hath not againward, in	12, 71/ 11
is not the wealthy	<b>man</b>	in a like case	12, 71/ 15
ready for the wealthy	<b>man</b>	to be content to	12, 71/ 17
deeds that the wealthy	<b>man</b>	doth. Besides this, all	12, 71/ 20
all that the wealthy	<b>man</b>	doth, though he could	12, 71/ 21
Finally, whensoever the wealthy	<b>man</b>	doth those good virtuous	12, 72/ 4
deeds that the wealthy	<b>man</b>	doth, though he doth	12, 72/ 14
it hap, that some	<b>man</b>	cannot perceive this point	12, 72/ 20
point, because the wealthy	<b>man</b>	for all his alms	12, 72/ 21
would a very blind	<b>man</b>	see it. For as	12, 72/ 27
done by the wealthy	<b>man</b>	, the matter is all	12, 73/ 2
thanks. Patience the wealthy	<b>man</b>	hath not, in that	12, 73/ 7
his tribulation, hath the	<b>man</b>	that merit. Like is	12, 73/ 10
say, that the wealthy	<b>man</b>	hath another virtue in	12, 73/ 11
groweth to the wealthy	<b>man</b>	, not by his wealth	12, 73/ 17
like as the good	<b>man</b>	in tribulation sent him	12, 73/ 21

so doth the wealthy	<b>man</b>	in his wealth which	12, 73/ 23
therefor but such a	<b>man</b>	as hath in that	12, 73/ 31
Now if the wealthy	<b>man</b>	be very good, yet	12, 74/ 5
thing without which no	<b>man</b>	can get to heaven	12, 75/ 24
grief. A fond old	<b>man</b>	is often as full	12, 78/ 23
many words, if a	<b>man</b>	were very weak, spoken	12, 79/ 18
behavior of another honest	<b>man</b>	, and kept him therefore	12, 81/ 3
was a dry merry	<b>man</b>	), "in my company nothing	12, 81/ 9
me list. Whether a	<b>man</b>	may not in tribulation	12, 82/ 5
a friend refresheth a	<b>man</b>	much, and without any	12, 82/ 14
heaviness give the sorry	<b>man</b>	wine, to make him	12, 82/ 17
need to give any	<b>man</b>	counsel to it. Folk	12, 82/ 27
him end also: a	<b>man</b>	to take now and	12, 83/ 11
but that unto any	<b>man</b>	the most comfortable talking	12, 83/ 17
than a better. Some	<b>man</b>	, if he be sick	12, 83/ 32
that very good virtuous	<b>man</b>	, rehearseth in a certain	12, 84/ 5
yourself, in which a	<b>man</b>	would ween that I	12, 86/ 2
that as the young	<b>man</b>	may hap sometime to	12, 86/ 9
soon, so the old	<b>man</b>	can never live long	12, 86/ 10
tribulation, Cousin, that any	<b>man</b>	can have, as far	12, 86/ 18
bodily harm as a	<b>man</b>	hath already caught, and	12, 86/ 27
speak of, which a	<b>man</b>	neither willingly taketh in	12, 87/ 2
that as to the	<b>man</b>	that lacketh wit and	12, 87/ 4
the tribulation that a	<b>man</b>	taketh himself willingly, which	12, 87/ 18
himself willingly, which no	<b>man</b>	putteth upon him against	12, 87/ 18
his goods, as a	<b>man</b>	taketh himself, or willingly	12, 87/ 21
this tribulation needeth the	<b>man</b>	none to comfort him	12, 87/ 23
him. For while no	<b>man</b>	troubleth him but himself	12, 87/ 24
never heard happen any	<b>man</b>	else in my days	12, 88/ 21
ready to receive every	<b>man</b>	, and did spread his	12, 90/ 21
may make many a	<b>man</b>	bold to abide in	12, 91/ 6
of perishing that the	<b>man</b>	stood in: yet is	12, 91/ 14
yet may there no	<b>man</b>	upon the trust of	12, 92/ 3
vineyard there goeth no	<b>man</b>	, but he that is	12, 92/ 5
And, therefore, let no	<b>man</b>	sin in hope of	12, 92/ 17
I heard a religious	<b>man</b>	there myself, one that	12, 93/ 28
Cousin, God amend that	<b>man</b>	, whatsoever he be, and	12, 95/ 2
be the invention of	<b>man</b>	, but the institution of	12, 96/ 4
the fasting of one	<b>man</b>	may do good to	12, 96/ 7
cannot be by one	<b>man</b>	cast out of another	12, 96/ 9
of mind that a	<b>man</b>	should take in forthinking	12, 96/ 13
heart. What if a	<b>man</b>	cannot weep, nor in	12, 97/ 1
and great, wherefore a	<b>man</b>	so should: but for	12, 97/ 7

that of truth some	<b>man</b>	cannot be sorry and	12, 97/ 7
to remission; many a	<b>man</b>	should stand, as it	12, 97/ 14
would in nowise any	<b>man</b>	should despair, yet would	12, 98/ 4
I counsel such a	<b>man</b>	, while that affection lasteth	12, 98/ 5
M. Gerson giveth every	<b>man</b>	, that since the body	12, 98/ 16
together make the whole	<b>man</b>	, the less affliction that	12, 98/ 17
old holy doctors no	<b>man</b>	could understand it; then	12, 99/ 1
dare I give no	<b>man</b>	, to adventure that way	12, 99/ 14
is tribulation to every	<b>man</b>	, so is temptation tribulation	12, 100/ 15
tribulation to every good	<b>man</b>	. Now, though the devil	12, 100/ 16
spiritual enemy, fight against	<b>man</b>	in both, yet this	12, 100/ 17
certaverit" (There shall no	<b>man</b>	have the crown, but	12, 101/ 26
James saith, to every	<b>man</b>	that seeth himself challenged	12, 101/ 30
this needs be to	<b>man</b>	an inestimable comfort in	12, 102/ 6
manum suam" (The just	<b>man</b>	, though he fall, shall	12, 102/ 23
a faithful, well hoping	<b>man</b>	the Prophet in the	12, 103/ 13
here hath every faithful	<b>man</b>	a sure promise, that	12, 103/ 16
temptation to a good	<b>man</b>	that fighteth against it	12, 103/ 21
God giveth the faithful	<b>man</b>	(that hopeth in him	12, 103/ 23
refrigerate and refresh the	<b>man</b>	in that heat, and	12, 103/ 25
unto such a faithful	<b>man</b>	, "et sub pennis eius	12, 103/ 29
comfort unto every Christian	<b>man</b>	: by which we may	12, 104/ 15
comfort of every good	<b>man</b>	in all temptation and	12, 105/ 25
defendeth one part, the	<b>man</b>	may be wounded upon	12, 106/ 14
the devil tempteth a	<b>man</b>	with open fight and	12, 107/ 21
the substance of the	<b>man</b>	, is so surely fenced	12, 108/ 16
well, that if a	<b>man</b>	walk through the wood	12, 109/ 25
I was a young	<b>man</b>	, I was once in	12, 109/ 29
that we saw no	<b>man</b>	, out was our scourer	12, 110/ 22
stomach, by which a	<b>man</b>	for faint heart is	12, 111/ 14
none harm: and some	<b>man</b>	doth sometimes by his	12, 111/ 16
of pusillanimity maketh a	<b>man</b>	in his tribulation for	12, 111/ 19
timorous mind letteth a	<b>man</b>	also many times from	12, 111/ 24
nature such as no	<b>man</b>	long liveth without, and	12, 113/ 14
frail infirmity of the	<b>man</b>	will suffer, yet is	12, 113/ 18
many a right good	<b>man</b>	, and that doth he	12, 113/ 25
some good thing a	<b>man</b>	may pick out thereof	12, 114/ 22
but an invention of	<b>man</b>	. The priests make folk	12, 116/ 6
well find some poor	<b>man</b>	with his wife and	12, 116/ 20
from shrift. "Be merry,	<b>man</b>	," quoth she, "now; for	12, 118/ 3
he came where a	<b>man</b>	had in few days	12, 118/ 25
his own fantasy the	<b>man</b>	list to frame himself	12, 120/ 3
of some other good	<b>man</b>	, which, after the variety	12, 120/ 21

advice. Yea, although a	<b>man</b>	be very well-learned himself	12, 120/ 22
help before any other	<b>man</b>	, wish yet that for	12, 121/ 9
the devil tempteth a	<b>man</b>	to kill and destroy	12, 122/ 14
but many a good	<b>man</b>	and woman, hath sometime	12, 122/ 23
it is to any	<b>man</b>	or woman that the	12, 123/ 3
we see almost every	<b>man</b>	shrink and flee, and	12, 123/ 14
to see some such	<b>man</b>	have a mischief, he	12, 125/ 1
as her husband (the	<b>man</b>	was a carpenter) stood	12, 125/ 9
revile him, that the	<b>man</b>	waxed wrath at last	12, 125/ 11
And so the good	<b>man</b>	up with his chip-axe	12, 125/ 23
became, Uncle, of the	<b>man</b>	? ANTHONY The king gave	12, 126/ 3
be canonized. This poor	<b>man</b>	promised, but intended not	12, 128/ 1
a very special holy	<b>man</b>	in his living, and	12, 129/ 15
after indeed. For the	<b>man</b>	was by the devil's	12, 129/ 19
devilish fantasy, wherein the	<b>man</b>	hath need to be	12, 130/ 24
him, reputed for a	<b>man</b>	of singular virtue, and	12, 131/ 3
after that, that the	<b>man</b>	went about secretly to	12, 131/ 5
find out, whether the	<b>man</b>	be in his manner	12, 131/ 8
VINCENT Now if a	<b>man</b>	so found it, Uncle	12, 131/ 18
What counsel should a	<b>man</b>	give him then? ANTHONY	12, 131/ 18
told you before, the	<b>man</b>	were not then in	12, 131/ 22
pleasant manner, as the	<b>man</b>	should not abhor to	12, 131/ 29
other, but that the	<b>man</b>	were rocked and sung	12, 132/ 1
rise. But when a	<b>man</b>	hath first begun with	12, 132/ 9
favor won therewithal, a	<b>man</b>	may a little and	12, 132/ 11
if you were a	<b>man</b>	that had not so	12, 132/ 17
and undeceivable tokens a	<b>man</b>	may discern the true	12, 133/ 4
false illusions, whereof a	<b>man</b>	shall find many both	12, 133/ 6
from false illusions, that	<b>man</b>	himself bring forth for	12, 134/ 5
do it than another	<b>man</b>	would be glad to	12, 134/ 18
told him by another	<b>man</b>	. If he be loath	12, 134/ 27
allow this, that a	<b>man</b>	should as well in	12, 135/ 9
longeth to do another	<b>man</b>	good, seek such a	12, 135/ 10
you gather of the	<b>man</b>	, of the matter and	12, 135/ 21
of these. Of the	<b>man</b>	: if you can peradventure	12, 135/ 22
unlawful killing of any	<b>man</b>	: and therefore of himself	12, 136/ 14
except himself be no	<b>man</b>	. VINCENT This is very	12, 136/ 15
if himself list, any	<b>man</b>	to go kill either	12, 136/ 20
go kill either another	<b>man</b>	or himself either: this	12, 136/ 21
or himself either: this	<b>man</b>	that is now by	12, 136/ 21
to demand of the	<b>man</b>	himself, whereby he knoweth	12, 137/ 9
for him. May a	<b>man</b>	, Uncle, have in such	12, 137/ 13
into the mind of	<b>man</b>	, I suppose, such an	12, 137/ 16

or may do, to	<b>man</b>	in some thing certainly	12, 140/ 3
then may this religious	<b>man</b>	, of whom we speak	12, 140/ 6
until now, that ever	<b>man</b>	hath read or heard	12, 141/ 3
But now this good	<b>man</b>	neither hath any of	12, 142/ 4
ever he bade any	<b>man</b>	else before. Now whether	12, 142/ 14
common thing that every	<b>man</b>	doth, or may do	12, 142/ 24
for conclusion, if the	<b>man</b>	be surely proved so	12, 145/ 7
as this is, the	<b>man</b>	is to be fair	12, 146/ 9
God now (if the	<b>man</b>	meeke himself, not with	12, 146/ 20
cunning physician have a	<b>man</b>	in hand, he can	12, 147/ 19
like wise while this	<b>man</b>	is falling down to	12, 148/ 9
his words, that the	<b>man</b>	may take occasion of	12, 148/ 14
for a right honest	<b>man</b>	, which was fallen in	12, 148/ 26
he not tell no	<b>man</b>	, but he told unto	12, 149/ 2
and condition that every	<b>man</b>	standeth in, not only	12, 149/ 25
him to lechery, the	<b>man</b>	must, and doth, with	12, 151/ 9
it: so must that	<b>man</b>	do, whose malicious humors	12, 151/ 10
consider what abundance the	<b>man</b>	hath of those evil	12, 151/ 23
instrument in moving the	<b>man</b>	toward that fearful affection	12, 151/ 25
them. Nor let no	<b>man</b>	think strange that I	12, 151/ 28
I would advise a	<b>man</b>	to take counsel of	12, 151/ 28
I would advise every	<b>man</b>	in every sickness of	12, 152/ 6
help. Resist must a	<b>man</b>	for his own part	12, 154/ 3
For likewise as some	<b>man</b>	going over an high	12, 154/ 15
danger; and as some	<b>man</b>	shall upon such a	12, 154/ 17
The devil findeth the	<b>man</b>	of his own fond	12, 154/ 22
and maketh the fond	<b>man</b>	afeard, that he should	12, 154/ 24
trains), so must a	<b>man</b>	in this temptation too	12, 155/ 2
with much tempting the	<b>man</b>	to the sin whereto	12, 155/ 13
were, by that holy	<b>man</b>	Saint Gregory, which opinion	12, 155/ 23
giveth counsel, that every	<b>man</b>	should make suit to	12, 156/ 2
holy hand. If any	<b>man</b>	will stick at that	12, 156/ 4
the scripture, as any	<b>man</b>	that I hear say	12, 156/ 10
Unto God himself every	<b>man</b>	counseleth to have recourse	12, 156/ 13
the devil tempteth a	<b>man</b>	, not in the night	12, 157/ 21
worldly prosperity, wherein a	<b>man</b>	so rejoiceth, and whereof	12, 157/ 25
clouds, and be the	<b>man</b>	that it carrieth up	12, 158/ 16
arrow speaketh the wise	<b>man</b>	in the fifth chapter	12, 158/ 22
appointings. For the proud	<b>man</b>	himself hath no certain	12, 159/ 14
unto many a good	<b>man</b>	the devil's temptation unto	12, 160/ 16
for any person, either	<b>man</b>	or woman, in great	12, 160/ 24
there followeth, if a	<b>man</b>	fall thereto, an whole	12, 160/ 28
Now many a good	<b>man</b>	, Cousin, coming into great	12, 161/ 3

so be that a	<b>man</b>	feel himself such indeed	12, 161/ 19
pavidus" (Blessed is the	<b>man</b>	that is always fearful	12, 162/ 4
timorous). Let such a	<b>man</b>	therefore temper his fear	12, 162/ 10
Uncle, for an honorable	<b>man</b>	to do, when he	12, 162/ 29
afterward a great rich	<b>man</b>	would take the one	12, 163/ 5
troth, methinketh this rich	<b>man</b>	much more than mad	12, 163/ 23
than thus can no	<b>man</b>	think that hath any	12, 163/ 25
But now a Christian	<b>man</b>	, Cousin, that hath the	12, 163/ 27
times in drawing a	<b>man</b>	from God than are	12, 164/ 31
The enemies of a	<b>man</b>	are they that are	12, 165/ 3
again, and let this	<b>man</b>	not doubt but that	12, 165/ 12
the mind of every	<b>man</b>	that needeth it. And	12, 165/ 23
in the soul of	<b>man</b>	: the one, ere the	12, 166/ 25
aware. The covetous rich	<b>man</b>	also that our Savior	12, 168/ 16
upon a good worshipful	<b>man</b>	, which, when he divers	12, 168/ 32
think, that many a	<b>man</b>	buyeth hell here with	12, 169/ 18
the mind of a	<b>man</b>	far from spiritual consolation	12, 170/ 16
against them serveth a	<b>man</b>	for matter of merit	12, 170/ 19
than for a rich	<b>man</b>	to enter into the	12, 171/ 3
impossible, for a rich	<b>man</b>	to enter into the	12, 171/ 20
that though the rich	<b>man</b>	cannot get into heaven	12, 171/ 21
well enough. For unto	<b>man</b>	, he said, it was	12, 171/ 23
case, if every rich	<b>man</b>	were in such danger	12, 172/ 3
people therein) how any	<b>man</b>	may be rich, and	12, 172/ 14
but that every rich	<b>man</b>	hath great cause to	12, 172/ 20
many another holy rich	<b>man</b>	since; yet in such	12, 172/ 25
in every country, any	<b>man</b>	that keepeth any riches	12, 172/ 26
physician that gave a	<b>man</b>	a medicine in a	12, 173/ 9
helped him. The selfsame	<b>man</b>	, at another time in	12, 173/ 10
yea or in the	<b>man</b>	himself, or in the	12, 173/ 18
that is a rich	<b>man</b>	, and keepeth all his	12, 173/ 27
what case the rich	<b>man</b>	standeth that keepeth all	12, 173/ 32
as maketh a rich	<b>man</b>	still, they stand in	12, 174/ 3
say to the wicked	<b>man</b>	, thou shalt die, thou	12, 174/ 7
he not command every	<b>man</b>	so to do upon	12, 174/ 17
all, or that no	<b>man</b>	should be rich or	12, 175/ 6
saith unto the rich	<b>man</b>	, "Facite vobis amicos de	12, 175/ 17
beside, wherein the rich	<b>man</b>	may so peradventure excel	12, 175/ 23
far above the poor	<b>man</b>	that was here in	12, 175/ 24
own opinion, for a	<b>man</b>	very sinful and naught	12, 176/ 19
judgment given upon a	<b>man</b>	, whose inward mind and	12, 176/ 21
any thing deceived any	<b>man</b>	, here am I ready	12, 176/ 28
he would make every	<b>man</b>	restitution whom he had	12, 177/ 10

true, Cousin, where a	<b>man</b>	hath not enough to	12, 177/ 14
ungiven to the poor	<b>man</b>	that is at his	12, 177/ 16
I answer, if the	<b>man</b>	had there done the	12, 177/ 23
saying of the wise	<b>man</b>	to be verified in	12, 178/ 3
not only recompense any	<b>man</b>	whom he had wronged	12, 178/ 6
able to yield every	<b>man</b>	his duty with the	12, 178/ 13
that every rich Christian	<b>man</b>	that is reputed right	12, 178/ 16
his goods recompense every	<b>man</b>	whom he had wronged	12, 178/ 20
unto me, that a	<b>man</b>	may be rich, and	12, 179/ 12
anywhere in which any	<b>man</b>	might have kept any	12, 179/ 19
there would abide any	<b>man</b>	rich without the danger	12, 179/ 28
there be, and no	<b>man</b>	left able to relieve	12, 180/ 2
divided out unto every	<b>man</b>	alike, it would be	12, 180/ 6
if that some one	<b>man</b>	provide a means of	12, 180/ 15
some other many. Every	<b>man</b>	cannot have a ship	12, 180/ 15
his own, nor every	<b>man</b>	be a merchant without	12, 180/ 16
be had; nor every	<b>man</b>	cannot have a plough	12, 180/ 18
tailor's craft, if no	<b>man</b>	were able to put	12, 180/ 19
a carpenter, if no	<b>man</b>	were able to build	12, 180/ 20
sorts a work? Some	<b>man</b>	that hath but two	12, 180/ 23
than that some rich	<b>man</b>	, by whom he is	12, 180/ 25
fare by the poor	<b>man</b>	, as it fared by	12, 180/ 29
may be that a	<b>man</b>	may with conscience keep	12, 181/ 5
of truth every rich	<b>man</b>	do, if all the	12, 181/ 9
te, da," (Give every	<b>man</b>	that asketh thee), therefore	12, 181/ 12
Christ saith, "Give every	<b>man</b>	that asketh thee," he	12, 181/ 17
commandment, to give every	<b>man</b>	without exception somewhat; for	12, 181/ 19
biddeth us give every	<b>man</b>	that asketh, meaning, that	12, 181/ 28
may conveniently do a	<b>man</b>	good, we should not	12, 182/ 1
it, what manner of	<b>man</b>	soever he be, though	12, 182/ 2
the person of the	<b>man</b>	should stand in peril	12, 182/ 4
give every manner of	<b>man</b>	in some manner of	12, 182/ 7
or my foe, Christian	<b>man</b>	, or heathen; yet am	12, 182/ 8
alike, nor unto any	<b>man</b>	in every case alike	12, 182/ 9
were but a wayfaring	<b>man</b>	that I received into	12, 182/ 25
alone, that none other	<b>man</b>	should give them nothing	12, 183/ 29
Marry, Uncle, but some	<b>man</b>	will peradventure be right	12, 184/ 4
Cousin, that if a	<b>man</b>	keep riches about him	12, 184/ 15
pride, and such a	<b>man</b>	is very naught indeed	12, 184/ 19
if there be a	<b>man</b>	such (as would God	12, 184/ 20
will you more? The	<b>man</b>	is so much the	12, 185/ 19
no more than every	<b>man</b>	is forthwith in state	12, 185/ 23
not. Of whom some	<b>man</b>	that hath in the	12, 185/ 26

man's imperfection, if the	<b>man</b>	know it, and acknowledge	12, 186/ 1
the darkness: if a	<b>man</b>	have a mind to	12, 186/ 7
once nor give every	<b>man</b>	that asketh him neither	12, 186/ 16
him neither (let every	<b>man</b>	fear and think in	12, 186/ 16
to look that a	<b>man</b>	should kneel down for	12, 187/ 18
good manner, that a	<b>man</b>	of your age, aggrieved	12, 187/ 19
can there yet no	<b>man</b>	tell. But I fear	12, 188/ 11
not to force any	<b>man</b>	to forsake his faith	12, 189/ 28
faith. ANTHONY Not any	<b>man</b>	, Cousin? They say more	12, 190/ 2
suffereth else no Christian	<b>man</b>	almost, but those that	12, 190/ 18
heard such a Christian	<b>man</b>	speak opprobrious words against	12, 191/ 20
every true minded Christian	<b>man</b>	, and Christian woman too	12, 192/ 19
When the Son of	<b>Man</b>	shall come again, that	12, 194/ 1
while there is no	<b>man</b>	to complain to for	12, 195/ 14
I would advise every	<b>man</b>	, pray still and call	12, 195/ 25
pennyworths before, and every	<b>man</b>	and every woman both	12, 195/ 29
worst fall. Whether a	<b>man</b>	should cast in his	12, 196/ 1
and a very good	<b>man</b>	say, that it were	12, 196/ 8
perilous too, that a	<b>man</b>	should think upon any	12, 196/ 9
you have heard some	<b>man</b>	that would so say	12, 196/ 21
left of a good	<b>man</b>	and a great solemn	12, 196/ 22
But now may this	<b>man</b>	be likely never to	12, 197/ 5
the peril, if the	<b>man</b>	answer himself, that he	12, 197/ 11
himself, or some other	<b>man</b>	. Besides this, to counsel	12, 197/ 21
this, to counsel a	<b>man</b>	never to think on	12, 197/ 22
the matter, that every	<b>man</b>	should upon pain of	12, 198/ 6
me necessary for every	<b>man</b>	and woman to be	12, 198/ 12
mind, that every Christian	<b>man</b>	and woman must needs	12, 198/ 22
his parishioners, and every	<b>man</b>	and woman, their servants	12, 198/ 23
proof. Howbeit many a	<b>man</b>	may ween himself far	12, 199/ 7
mortal malice, that a	<b>man</b>	is thereby so blinded	12, 200/ 15
Catholic faith, that no	<b>man</b>	having faith can doubt	12, 200/ 22
God shall compass that	<b>man</b>	round about, that dwelleth	12, 200/ 27
allectives to move a	<b>man</b>	to sin, and in	12, 201/ 5
pain to pull a	<b>man</b>	into murmur, impatience, and	12, 201/ 6
that necessity that the	<b>man</b>	must of fine force	12, 201/ 15
by which the faithful	<b>man</b>	standeth at his defense	12, 201/ 21
say the truth, every	<b>man</b>	hath cause in this	12, 202/ 25
God hath given every	<b>man</b>	cure and charge of	12, 202/ 28
neighbor), there is no	<b>man</b>	that hath any spark	12, 202/ 28
wherein the soul of	<b>man</b>	standeth in so great	12, 202/ 30
may hap unto any	<b>man</b>	. The Third Chapter Since	12, 203/ 5
Third Chapter Since a	<b>man</b>	is made of the	12, 203/ 7

the harm that any	<b>man</b>	may take, it must	12, 203/ 8
them what may a	<b>man</b>	lose, and thereby what	12, 203/ 21
will make many a	<b>man</b>	sore stagger in his	12, 204/ 13
but that if a	<b>man</b>	had in his heart	12, 204/ 28
therefore hath there every	<b>man</b>	, Cousin (as I said	12, 205/ 7
sustenance and commodity of	<b>man</b>	for the short season	12, 206/ 5
of strength make a	<b>man</b>	strong, and the having	12, 206/ 10
of heat make a	<b>man</b>	hot, and the having	12, 206/ 11
of virtue make a	<b>man</b>	virtuous: how can those	12, 206/ 12
When should a good	<b>man</b>	greatly rejoice in that	12, 206/ 15
soon translated from one	<b>man</b>	unto another; what great	12, 206/ 27
thy glory but a	<b>man</b>	in a gay gown	12, 208/ 4
commodity thereof bringeth a	<b>man</b>	little surety, and much	12, 209/ 11
too. For many a	<b>man</b>	is for his riches	12, 210/ 16
good name may a	<b>man</b>	have, be he never	12, 211/ 10
belongeth not unto any	<b>man</b>	but him that is	12, 211/ 12
good name the poor	<b>man</b>	hath, or for the	12, 211/ 21
honest estimation that a	<b>man</b>	of some behavior and	12, 211/ 22
I say, that any	<b>man</b>	bearing them better, will	12, 211/ 24
be content if a	<b>man</b>	should do otherwise, but	12, 212/ 26
not only if a	<b>man</b>	told them truth when	12, 212/ 27
favored with a great	<b>man</b>	of the church, and	12, 213/ 7
was full answered, no	<b>man</b>	I ween eat one	12, 213/ 24
of meat more: every	<b>man</b>	was fallen in so	12, 213/ 25
was a great benefited	<b>man</b>	, and not a doctor	12, 214/ 20
to pass it. The	<b>man</b>	even sweat with the	12, 214/ 24
after. ANTHONY Alas! good	<b>man</b>	, among so many of	12, 214/ 30
the intent that no	<b>man</b>	should see what manner	12, 215/ 22
friend of his, a	<b>man</b>	well-learned, and of good	12, 217/ 24
thus themselves make every	<b>man</b>	mock them, flatter them	12, 218/ 7
God I were a	<b>man</b>	, and look what I	12, 220/ 1
such authority, that no	<b>man</b>	may command him or	12, 220/ 16
than one. And some	<b>man</b>	that is in a	12, 220/ 22
much reverence of no	<b>man</b>	, as according to reason	12, 221/ 5
joined therewith, that a	<b>man</b>	were almost as good	12, 221/ 16
low. Howbeit, though a	<b>man</b>	escape all such adventures	12, 222/ 17
at the leastwise every	<b>man</b>	must leave it at	12, 222/ 18
to it. Let a	<b>man</b>	reckon his years that	12, 222/ 20
by no means a	<b>man</b>	can keep it long	12, 222/ 32
of truth, while a	<b>man</b>	desireth riches not for	12, 224/ 10
flatteries puff up a	<b>man</b>	in pride, and make	12, 224/ 21
and make a brittle	<b>man</b>	lately made of earth	12, 224/ 22
plainly true, that no	<b>man</b>	may by any good	12, 225/ 25

that there will no	<b>man</b>	say nay. For I	12, 226/ 1
For I see no	<b>man</b>	that will for very	12, 226/ 1
worldly pleasure. For every	<b>man</b>	would fain seem as	12, 226/ 3
And therefore will every	<b>man</b>	say, and would it	12, 226/ 4
sufficient, that since every	<b>man</b>	that hath them, either	12, 227/ 12
cause, for which any	<b>man</b>	should be content to	12, 228/ 1
will take no small	<b>man</b>	for an example in	12, 229/ 4
mind, nor what another	<b>man</b>	would say, yet as	12, 229/ 14
call him a good	<b>man</b>	, and worship him and	12, 229/ 30
duobus dominis servire" (No	<b>man</b>	may serve two lords	12, 230/ 10
he were no good	<b>man</b>	neither, while he plainly	12, 230/ 27
What surety can a	<b>man</b>	have of such a	12, 231/ 29
ANTHONY What if a	<b>man</b>	should ask you, how	12, 233/ 11
all. VINCENT Well, a	<b>man</b>	would be glad for	12, 233/ 22
such fools than every	<b>man</b>	would ween there were	12, 235/ 3
like as a wise	<b>man</b>	should) that though the	12, 235/ 11
that doth he no	<b>man</b>	. For how can that	12, 236/ 2
mind, than that a	<b>man</b>	to delight and take	12, 236/ 8
the world can any	<b>man</b>	imagine, whereof the pleasure	12, 237/ 3
What availeth it a	<b>man</b>	, if he won all	12, 237/ 15
be waxen a true	<b>man</b>	first. And he that	12, 239/ 15
so true, that no	<b>man</b>	may with words wrestle	12, 240/ 14
we would ween that	<b>man</b>	were mad, which would	12, 241/ 29
unto a warm faithful	<b>man</b>	one thing alone, whereof	12, 243/ 1
make any kind Christian	<b>man</b>	or woman well content	12, 243/ 26
pain, and that a	<b>man</b>	hath no cause to	12, 244/ 22
said, that albeit no	<b>man</b>	can be sure what	12, 244/ 28
the intent when a	<b>man</b>	feeleth such an horror	12, 246/ 6
falling. For many such	<b>man</b>	standeth for all that	12, 246/ 8
exalteth not every good	<b>man</b>	up to the glory	12, 246/ 14
many a good holy	<b>man</b>	. And some he suffereth	12, 246/ 28
I ween no wise	<b>man</b>	can) if we should	12, 249/ 14
able to profit the	<b>man</b>	with the sound entering	12, 250/ 5
violent restraint of a	<b>man</b>	, being so subdued under	12, 252/ 8
ourselves. For what free	<b>man</b>	is there so free	12, 252/ 19
sore. Let every free	<b>man</b>	that reckoneth his liberty	12, 253/ 6
bondage, that almost every	<b>man</b>	is in that boasteth	12, 253/ 9
war bound unto a	<b>man</b>	, while he is already	12, 253/ 17
never was there any	<b>man</b>	lord of any so	12, 253/ 23
our service to the	<b>man</b>	that we be slave	12, 253/ 26
our service unto that	<b>man</b>	for God's sake, according	12, 254/ 17
a condition that every	<b>man</b>	of any courage would	12, 255/ 3
from such, as any	<b>man</b>	that any wit hath	12, 255/ 6

liberty, which letteth a	<b>man</b>	from going whither he	12, 255/ 15
incommodity beside. For a	<b>man</b>	may be, pardie, imprisoned	12, 255/ 25
the neck, and a	<b>man</b>	may be let walk	12, 256/ 2
all) fall unto a	<b>man</b>	without it nor are	12, 256/ 19
may fall to a	<b>man</b>	, and none of all	12, 256/ 21
in itself for a	<b>man</b>	to be pinned up	12, 257/ 13
be restrained by another	<b>man</b>	within certain limits and	12, 257/ 15
you, what any one	<b>man</b>	you know, that is	12, 258/ 16
prison? VINCENT What one	<b>man</b>	, Uncle? Marry I know	12, 258/ 18
strange case. For every	<b>man</b>	is, Uncle, out of	12, 259/ 14
to go where a	<b>man</b>	will, be imprisonment, as	12, 259/ 24
of walking ere any	<b>man</b>	say them nay. ANTHONY	12, 260/ 22
Well, Uncle, if every	<b>man</b>	universally be by this	12, 262/ 2
all. And therefore every	<b>man</b>	abhorreth the one, and	12, 262/ 9
into it: and no	<b>man</b>	abhorreth the other, for	12, 262/ 10
persuade me, that every	<b>man</b>	is in prison already	12, 262/ 16
perceive, both that every	<b>man</b>	universally is a very	12, 263/ 17
if there were a	<b>man</b>	attainted of treason or	12, 264/ 2
not escape, were this	<b>man</b>	a prisoner or no	12, 264/ 7
or no? VINCENT This	<b>man</b>	, quoth he? Yea marry	12, 264/ 9
deed, if ever any	<b>man</b>	were. ANTHONY But now	12, 264/ 10
would you call this	<b>man</b>	? A prisoner, because he	12, 264/ 26
Cousin, first, that every	<b>man</b>	coming into this world	12, 266/ 3
that there cometh no	<b>man</b>	nor woman hither into	12, 266/ 10
God hath put every	<b>man</b>	here upon the earth	12, 266/ 20
world, there is neither	<b>man</b>	, woman, nor child, would	12, 266/ 22
proved true, that no	<b>man</b>	is so mad, to	12, 267/ 3
my reasoning, that every	<b>man</b>	is a prisoner, yet	12, 267/ 8
there is else no	<b>man</b>	a very prisoner indeed	12, 267/ 10
open truth, that every	<b>man</b>	is here (though he	12, 267/ 12
out of which no	<b>man</b>	can escape, but that	12, 267/ 14
that therein is every	<b>man</b>	put under sure and	12, 267/ 15
own granting before, every	<b>man</b>	a very prisoner, when	12, 267/ 18
well, true, although a	<b>man</b>	should be but taken	12, 267/ 24
this keeping of every	<b>man</b>	in this wretched world	12, 268/ 24
wealth, than many a	<b>man</b>	is by the other	12, 268/ 27
to death, the greatest	<b>man</b>	of this world, and	12, 268/ 29
as he. If a	<b>man</b>	condemned to death were	12, 269/ 10
the whole kind of	<b>man</b>	a very plain prison	12, 269/ 24
but also that every	<b>man</b>	without exception, even those	12, 269/ 25
otherwise; but that every	<b>man</b>	is in this world	12, 270/ 17
wherewith we be every	<b>man</b>	universally prisoned at large	12, 271/ 1
deny. ANTHONY If a	<b>man</b>	be, Cousin, committed to	12, 272/ 2

that would pain the	<b>man</b>	of malice, nor so	12, 272/ 4
this prison many a	<b>man</b>	reputed right honest, letteth	12, 273/ 12
see him lay any	<b>man</b>	in the stocks, or	12, 274/ 9
an harp? Maketh no	<b>man</b>	melody, but he that	12, 274/ 14
them. Many a good	<b>man</b>	there is, you wot	12, 276/ 20
to move a Christian	<b>man</b>	, and the one of	12, 277/ 27
never should move any	<b>man</b>	. As for those other	12, 277/ 29
they be, many a	<b>man</b>	endureth them; yea and	12, 278/ 3
unkindness God keep every	<b>man</b>	!) comfort he none needeth	12, 278/ 9
and will suffer no	<b>man</b>	to put more pain	12, 278/ 24
that prison shall no	<b>man</b>	never get, and in	12, 279/ 11
this other shall no	<b>man</b>	abide but a while	12, 279/ 11
that you see some	<b>man</b>	set so much by	12, 281/ 14
of lands: yea some	<b>man</b>	shall you see that	12, 281/ 15
and also disposeth a	<b>man</b>	many times to some	12, 282/ 5
to the nature of	<b>man</b>	, and above the nature	12, 282/ 8
wot well, many a	<b>man</b>	would be for all	12, 283/ 11
where there is any	<b>man</b>	of that good mind	12, 284/ 14
pleasure of a better	<b>man</b>	, nor for the gaining	12, 286/ 11
fault, as the drunken	<b>man</b>	bringeth himself into drunkenness	12, 286/ 26
change, there would no	<b>man</b>	that wit hath, anything	12, 288/ 7
can any faithful wise	<b>man</b>	dread the death so	12, 288/ 21
death also of every	<b>man</b>	that so dieth for	12, 289/ 7
Cousin, can there no	<b>man</b>	that hath faith, account	12, 290/ 2
And now if a	<b>man</b>	would be so mad	12, 290/ 11
himself ashamed of that	<b>man</b>	before the Father of	12, 290/ 16
shall the Son of	<b>Man</b>	be ashamed, when he	12, 290/ 20
himself; that servant every	<b>man</b>	accounteth for a proud	12, 291/ 17
suppose surely, that any	<b>man</b>	that hath reason in	12, 292/ 15
perceive well enough, a	<b>man</b>	may with wisdom so	12, 292/ 18
is, Cousin, that no	<b>man</b>	can with all the	12, 292/ 24
Cousin, for which a	<b>man</b>	may have his leg	12, 293/ 2
may make a reasonable	<b>man</b>	(though he would not	12, 293/ 4
or to some childish	<b>man</b>	either, they will by	12, 293/ 15
of discretion. But a	<b>man</b>	that hath more wisdom	12, 293/ 18
sufficient to move a	<b>man</b>	to take pain for	12, 293/ 24
at all. For the	<b>man</b>	with whom she hunteth	12, 294/ 29
be known of some	<b>man</b>	that con skill of	12, 295/ 21
momentary pain. VINCENT Every	<b>man</b>	, Uncle, naturally grudgeth at	12, 297/ 2
very truth, nor no	<b>man</b>	biddeth any man to	12, 297/ 5
no man biddeth any	<b>man</b>	to go run into	12, 297/ 5
as I say, a	<b>man</b>	answer it thus. He	12, 297/ 12
said, that if a	<b>man</b>	in this persecution should	12, 297/ 12

in his heart, a	<b>man</b>	may save himself from	12, 297/ 19
fantastical fear, that the	<b>man</b>	conceiveth that it should	12, 297/ 27
though that, if a	<b>man</b>	by pain were overcome	12, 298/ 2
more pain that a	<b>man</b>	taketh for God's sake	12, 298/ 7
feigned faith for a	<b>man</b>	to say to God	12, 298/ 19
pestilent hope, wherewith a	<b>man</b>	flattereth himself toward his	12, 299/ 4
fear, that such a	<b>man</b>	may miss the grace	12, 299/ 13
come. And where the	<b>man</b>	that you spoke of	12, 299/ 27
that there should no	<b>man</b>	(which denieth our Savior	12, 300/ 13
make me remember a	<b>man</b>	that was once in	12, 301/ 9
death is to every	<b>man</b>	painful. But yet is	12, 301/ 19
violent death to every	<b>man</b>	whom it fetcheth hence	12, 301/ 23
and that is every	<b>man</b>	which, when he dieth	12, 301/ 24
a time as a	<b>man</b>	hath his pain that	12, 302/ 1
then would many a	<b>man</b>	be more loath to	12, 302/ 4
yet lieth many a	<b>man</b>	more days than one	12, 302/ 7
violent death riddeth the	<b>man</b>	in less than half	12, 302/ 9
an hour; except a	<b>man</b>	would ween that whereas	12, 302/ 9
dread at all any	<b>man</b>	that can but kill	12, 303/ 17
God! Cousin, if a	<b>man</b>	would well weigh those	12, 303/ 23
Cousin, that many a	<b>man</b>	and woman too, of	12, 305/ 13
tell some carnal minded	<b>man</b>	of this manner pleasure	12, 307/ 9
on them, whereof every	<b>man</b>	hath among a certain	12, 307/ 24
face, there may no	<b>man</b>	presume or look to	12, 308/ 22
vivet" (There shall no	<b>man</b>	here living, behold me	12, 308/ 23
that the very best	<b>man</b>	living here upon earth	12, 308/ 26
upon earth (the best	<b>man</b>	, I mean, being no	12, 308/ 27
no more but a	<b>man</b>	) cannot, I ween, attain	12, 308/ 27
as the born blind	<b>man</b>	from the right imagination	12, 308/ 30
all that ever any	<b>man</b>	can by natural possibility	12, 309/ 8
name written, which no	<b>man</b>	knoweth but he that	12, 309/ 22
new name, which no	<b>man</b>	knoweth but he that	12, 310/ 6
the mind of any	<b>man</b>	living here upon earth	12, 310/ 16
glory can there no	<b>man</b>	come headless. Our head	12, 311/ 15
encourage every kind Christian	<b>man</b>	and woman, to refuse	12, 312/ 9
way, that as a	<b>man</b>	hurt in a fray	12, 314/ 25
forth, that sometimes another	<b>man</b>	showeth him that he	12, 314/ 27
I ween be no	<b>man</b>	that once would shrink	12, 315/ 27
shrink thereat, but every	<b>man</b>	would run on toward	12, 315/ 28
much before, as any	<b>man</b>	shall be put to	12, 316/ 12
to be thrall unto	<b>man</b>	a while for the	12, 317/ 7
He saith not that	<b>man</b>	shall, but that the	12, 317/ 20
never runneth upon a	<b>man</b>	to seize on him	12, 317/ 29

be gracious to a	<b>man</b>	, whom he delivereth out	12, 319/ 4
much more for a	<b>man</b>	, if through right painful	12, 319/ 5
almost every good Christian	<b>man</b>	would very fain this	12, 319/ 13
counsel at some wiser	<b>man</b>	that could have given	12, 320/ 21
gracious occasion inspired into	<b>man's</b>	heart by the goodness	12, 16/ 28
no respect of the	<b>man's</b>	sin at all, but	12, 24/ 10
of his bounty in	<b>man's</b>	account toward him alloweth	12, 25/ 24
devotion beside. For though	<b>man's</b>	penance, with all the	12, 36/ 20
to, was that rich	<b>man's</b>	bosom. Finally, good Uncle	12, 47/ 20
Abraham, the wealthy, rich	<b>man's</b>	bosom. But here must	12, 54/ 6
think upon the poor	<b>man's</b>	pain. For that ever	12, 56/ 4
of comfort unto a	<b>man's</b>	heart, in that it	12, 69/ 6
and wailing for some	<b>man's</b>	death, than to the	12, 69/ 14
his, that the wise	<b>man's</b>	heart draweth thither as	12, 70/ 16
obedient conforming of the	<b>man's</b>	will unto God, and	12, 71/ 5
in the conformity of	<b>man's</b>	will unto God, and	12, 73/ 20
to compare the wealthy	<b>man's</b>	merit with the merit	12, 73/ 28
last end of a	<b>man's</b>	life, and hireth him	12, 91/ 26
a good, poor, honest	<b>man's</b>	wife: this woman was	12, 124/ 16
of temptation to a	<b>man's</b>	own destruction, which requireth	12, 129/ 3
the beholding of another	<b>man's</b>	glory, or the suffering	12, 130/ 20
fall therein in another	<b>man's</b>	case than his own	12, 132/ 15
that God proved any	<b>man's</b>	obedient mind by the	12, 142/ 7
the blood of a	<b>man's</b>	own body toward his	12, 151/ 8
death, the ground of	<b>man's</b>	salvation, keep this person	12, 156/ 16
together out of every	<b>man's</b>	hand, and laid all	12, 180/ 4
For surely the rich	<b>man's</b>	substance is the wellspring	12, 180/ 27
wellspring of the poor	<b>man's</b>	living. And therefore here	12, 180/ 28
somewhat, and a fremd	<b>man's</b>	so great, that both	12, 183/ 18
by his means, this	<b>man's</b>	having of riches I	12, 185/ 6
a manner with another	<b>man's</b>	forsaking of all, if	12, 185/ 7
is more merciful to	<b>man's</b>	imperfection, if the man	12, 185/ 30
the key of another	<b>man's</b>	coffer, and rather are	12, 210/ 20
a blast of another	<b>man's</b>	mouth, as soon passed	12, 212/ 5
how he marked every	<b>man's</b>	word that spoke before	12, 214/ 22
heart to commend another	<b>man's</b>	good deed, show themselves	12, 219/ 2
more than a poor	<b>man's</b>	is, since the matter	12, 222/ 4
should play that great	<b>man's</b>	part that is so	12, 229/ 12
very sure of another	<b>man's</b>	mind, nor what another	12, 229/ 13
there hangeth in a	<b>man's</b>	heart a loathness to	12, 240/ 15
the retaining of a	<b>man's</b>	person within the circuit	12, 257/ 21
much good to a	<b>man's</b>	soul the personal visiting	12, 259/ 7
be then? If a	<b>man's</b>	cheeks glow sometimes for	12, 290/ 23

Peter was. ANTHONY That	<b>man's</b>	reason, Cousin, is like	12, 297/ 23
of heaven are by	<b>man's</b>	mouth unspeakable, to man's	12, 309/ 5
man's mouth unspeakable, to	<b>man's</b>	ears not audible, to	12, 309/ 5
honorable rooms, and every	<b>man's</b>	assent was called his	12, 309/ 25
we will rather be	<b>man's</b>	prisoners a while here	12, 317/ 9
hunger at the rich	<b>man's</b>	door, than if he	12, 319/ 2
to their head: he	<b>manacleth</b>	their hands with the	12, 274/ 25
Non habemus hic civitatem	<b>manentem</b>	, sed futuram inquerimus" (We	12, 251/ 17
Christo: bonum autem mihi	<b>manere</b>	propter vos." But of	12, 284/ 19
narrow beneath with the	<b>manhead</b>	, so that this pavise	12, 106/ 11
Savior Christ, whose holy	<b>manhood</b>	God ordained for our	12, 11/ 25
Savior in his glorious	<b>manhood</b>	, sitting on his throne	12, 315/ 23
and heaping of your	<b>manifold</b>	fears, myself began to	12, 8/ 19
shall endure, besides the	<b>manifold</b>	chances whereby they may	12, 222/ 25
the losing of the	<b>manifold</b>	commodities which I now	12, 229/ 18
And thereof cometh the	<b>manifold</b>	foolish unfaithful words, which	12, 283/ 18
still, until that after	<b>manifold</b>	labors, travails and troubles	12, 300/ 10
venient cum exultatione, portantes	<b>manipulos</b>	suos" (They shall come	12, 42/ 11
relics that remain in	<b>mankind</b>	of old original sin	12, 21/ 3
but resist it and	<b>manly</b>	master it. And though	12, 245/ 23
saith also, "Vincenti dabo	<b>manna</b>	absconditum, et dabo illi	12, 309/ 18
overcometh, will I give	<b>manna</b>	secret and hid. And	12, 309/ 21
of Christendom, a customable	<b>manner</b>	of unchristian comforting, which	12, 4/ 9
health; yet is that	<b>manner</b>	in my mind more	12, 4/ 14
men's words of like	<b>manner</b>	comfort, adding more sticks	12, 4/ 20
fire, shall in a	<b>manner</b>	burn up quite the	12, 4/ 21
rather key-cold, and in	<b>manner</b>	lose his vigor by	12, 13/ 9
person is in a	<b>manner</b>	desperate, that hath no	12, 14/ 12
these are in a	<b>manner</b>	with impatience so furious	12, 14/ 27
he that referreth the	<b>manner</b>	of his comforting to	12, 16/ 8
he that referring the	<b>manner</b>	of his comfort unto	12, 16/ 17
let us remit the	<b>manner</b>	of that comfort unto	12, 21/ 25
so unsure also what	<b>manner</b>	mind we will have	12, 22/ 12
by God in a	<b>manner</b>	that he was but	12, 22/ 18
is to wit, what	<b>manner</b>	comfort a man might	12, 23/ 17
be bold upon this	<b>manner</b>	of comfort. But yet	12, 31/ 20
do wrong in any	<b>manner</b>	of matter. For surely	12, 33/ 20
for punishment without any	<b>manner</b>	of purging, because all	12, 36/ 9
one voice in a	<b>manner</b>	say all one thing	12, 43/ 25
continual prosperity without any	<b>manner</b>	of discontinuance or change	12, 52/ 1
man else, make this	<b>manner</b>	kind of prayer? Besides	12, 52/ 8
man neither, from every	<b>manner</b>	kind of tribulation. Now	12, 52/ 23
or pray, or any	<b>manner</b>	thing do, to have	12, 56/ 22

many times using this	<b>manner</b>	God utterly casteth them	12, 60/ 28
no physic in no	<b>manner</b>	wise, nor send his	12, 63/ 2
no leechcraft, nor any	<b>manner</b>	of physic, other than	12, 63/ 9
less, by in a	<b>manner</b>	half, since that in	12, 64/ 26
a little, but in	<b>manner</b>	by double, since therein	12, 67/ 32
were much after the	<b>manner</b>	of children in lack	12, 69/ 29
thereof) no pleasure in	<b>manner</b>	nor no wealth at	12, 72/ 3
your part, in such	<b>manner</b>	as learned men use	12, 79/ 25
both sides, after the	<b>manner</b>	used in that place	12, 80/ 8
much pleasure in the	<b>manner</b>	and behavior of another	12, 81/ 3
The Third Chapter All	<b>manner</b>	of tribulation, Cousin, that	12, 86/ 18
this kind said in	<b>manner</b>	enough already. And considering	12, 87/ 6
he can by no	<b>manner</b>	of means put it	12, 87/ 8
that I heard the	<b>manner</b>	of their preachers there	12, 93/ 24
these matters were in	<b>manner</b>	but in a mammering	12, 93/ 25
good folk from such	<b>manner</b>	of preachers! Such one	12, 95/ 3
well, of no such	<b>manner</b>	comfort. And therefore of	12, 99/ 19
ye wot well, in	<b>manner</b>	an infinite thing. For	12, 100/ 27
eius" But in all	<b>manner</b>	of so divers temptations	12, 101/ 8
into divers and sundry	<b>manner</b>	of temptations). And no	12, 101/ 12
whereof they perceive any	<b>manner</b>	dread, their fantasy doubleth	12, 107/ 26
in breadth, after the	<b>manner</b>	of a cheverel point	12, 120/ 4
not a little the	<b>manner</b>	of them. VINCENT I	12, 123/ 6
to be lost, no	<b>manner</b>	of good ghostly comfort	12, 124/ 11
debate, in some such	<b>manner</b>	wise as it might	12, 127/ 24
man be in his	<b>manner</b>	and in his countenance	12, 131/ 8
the counsel must in	<b>manner</b>	rest in giving him	12, 131/ 27
under such sweet, pleasant	<b>manner</b>	, as the man should	12, 131/ 29
is there in a	<b>manner</b>	between them, as is	12, 137/ 19
likewise seemeth me the	<b>manner</b>	and difference between some	12, 139/ 19
to do her any	<b>manner</b>	violence by force, and	12, 141/ 28
do, and in such	<b>manner</b>	wise and to prove	12, 142/ 20
Uncle, a marvelous strange	<b>manner</b>	. ANTHONY Forsooth, Cousin, I	12, 149/ 18
he himself in the	<b>manner</b>	of his temptation. Now	12, 150/ 6
the counsel of two	<b>manner</b>	of folk: that is	12, 151/ 21
of his purgatory. The	<b>manner</b>	of the fight against	12, 153/ 30
hope of winning any	<b>manner</b>	of pleasure: but contrariwise	12, 154/ 6
all unhappy mischief, arrogant	<b>manner</b>	, high sullen solemn port	12, 160/ 29
Two times of like	<b>manner</b>	darkness are there also	12, 166/ 24
a work with many	<b>manner</b>	bumbling business. He setteth	12, 167/ 5
he told of which	<b>manner</b>	rich men he meant	12, 171/ 25
is, Cousin, in many	<b>manner</b>	things, to bid or	12, 173/ 5
that heaven in some	<b>manner</b>	of wise more properly	12, 175/ 13

to buy in a	<b>manner</b>	heaven of them, where	12, 175/ 16
his words in that	<b>manner</b>	of order. For methinketh	12, 177/ 3
the makers of any	<b>manner</b>	cloth, if there lacked	12, 180/ 22
and also of the	<b>manner</b>	that men should use	12, 181/ 23
not refuse it, what	<b>manner</b>	of man soever he	12, 182/ 2
bound to give every	<b>manner</b>	of man in some	12, 182/ 7
of man in some	<b>manner</b>	of his necessity, were	12, 182/ 7
for them of such	<b>manner</b>	living, as to Godward	12, 183/ 9
they see by their	<b>manner</b>	that too much would	12, 183/ 11
they may perceive what	<b>manner</b>	of having of worldly	12, 184/ 14
his house after some	<b>manner</b>	of the world, lest	12, 184/ 26
and talk of his	<b>manner</b>	, and misreport him for	12, 184/ 27
merit match in a	<b>manner</b>	with another man's forsaking	12, 185/ 7
to be taught, what	<b>manner</b>	using thereof God would	12, 186/ 13
my customable guise (for	<b>manner</b>	I may not call	12, 187/ 8
Uncle, keep your customable	<b>manner</b>	, for manner may you	12, 187/ 16
your customable manner, for	<b>manner</b>	may you call it	12, 187/ 16
it were against good	<b>manner</b>	, to look that a	12, 187/ 17
is it very good	<b>manner</b>	, that a man of	12, 187/ 19
that they were in	<b>manner</b>	as good be dead	12, 190/ 17
undoubtedly, Cousin, this new	<b>manner</b>	here of men's favorable	12, 194/ 23
in mine ear) the	<b>manner</b>	of men in this	12, 195/ 3
think upon any such	<b>manner</b>	case. ANTHONY I believe	12, 196/ 19
seemeth me in a	<b>manner</b>	implied therein, that we	12, 198/ 8
fortune are by two	<b>manner</b>	wise to be considered	12, 209/ 16
other pleasure in a	<b>manner</b>	thereof in all their	12, 210/ 18
effect, but of the	<b>manner</b>	of the common speech	12, 211/ 9
themselves do in a	<b>manner</b>	hire to flatter them	12, 212/ 25
oration in a certain	<b>manner</b>	, wherein he liked himself	12, 213/ 15
he could devise no	<b>manner</b>	of new heavy cheer	12, 215/ 20
man should see what	<b>manner</b>	countenance it was that	12, 215/ 22
like pageant in a	<b>manner</b>	played us there this	12, 215/ 25
soul, used much this	<b>manner</b>	among his servants. When	12, 218/ 13
leave their faith: this	<b>manner</b>	of persecution, lo, shall	12, 226/ 27
faith, can be no	<b>manner</b>	grief unto him; since	12, 227/ 21
forbiddeth you, without any	<b>manner</b>	exception. Break one of	12, 230/ 12
pastime, or for the	<b>manner</b>	sake, than for any	12, 240/ 21
we heard them. This	<b>manner</b>	of ours, in whose	12, 240/ 30
hence thither, in such	<b>manner</b>	as we may (by	12, 241/ 19
diminish, assuage, and in	<b>manner</b>	quench the great furious	12, 241/ 24
that for no such	<b>manner</b>	of grudging felt in	12, 245/ 21
that because of these	<b>manner</b>	of pains, we so	12, 256/ 8
with the considering what	<b>manner</b>	pain or incommodity we	12, 256/ 22

in the most favorable	<b>manner</b>	that it possibly might	12, 257/ 2
imprisoned in this special	<b>manner</b>	, which manner is only	12, 262/ 4
this special manner, which	<b>manner</b>	is only commonly called	12, 262/ 4
arm, and in fair	<b>manner</b>	led out of this	12, 267/ 25
nor with any good	<b>manner</b>	desire him to come	12, 268/ 12
the cold ground (which	<b>manner</b>	of hard handling is	12, 270/ 21
or do some other	<b>manner</b>	of shrewd turns, then	12, 272/ 14
like, and, in a	<b>manner</b>	all close religious houses	12, 276/ 26
unto them. And this	<b>manner</b>	of receiving the impression	12, 282/ 1
men and beasts. Another	<b>manner</b>	of receiving affections, is	12, 282/ 3
and by. And that	<b>manner</b>	loathness (albeit a very	12, 284/ 2
shamed here by any	<b>manner</b>	death that he suffereth	12, 290/ 3
holy angels.) And what	<b>manner</b>	a shameful shame shall	12, 290/ 22
For it is a	<b>manner</b>	among them in many	12, 291/ 11
that, and in a	<b>manner</b>	a momentary pain. VINCENT	12, 296/ 28
for his sake any	<b>manner</b>	pain at all: as	12, 298/ 6
I might in a	<b>manner</b>	well warrant that there	12, 300/ 12
wot well, by no	<b>manner</b>	hap he shall never	12, 300/ 23
can almost have no	<b>manner</b>	savor or taste in	12, 306/ 2
to have described what	<b>manner</b>	of joys they shall	12, 306/ 27
scripture, expressed of the	<b>manner</b>	of the pleasures and	12, 307/ 5
minded man of this	<b>manner</b>	pleasure, and he shall	12, 307/ 9
as angels, without any	<b>manner</b>	mind or motion unto	12, 307/ 17
are yet in a	<b>manner</b>	as far therefrom, as	12, 308/ 29
that saving for the	<b>manner's</b>	sake, he had liefer	12, 115/ 18
that scruple, and fell	<b>mannerly</b>	to his meat, and	12, 117/ 33
wax there now so	<b>mannish</b>	, that they be not	12, 93/ 20
of his Father many	<b>mansions</b>	, and happy shall he	12, 175/ 9
for God having many	<b>mansions</b>	, and all wonderful wealthy	12, 246/ 12
by Christ's too, as	<b>manslaughter</b>	, adultery, or such other	12, 32/ 23
collidetur quia Dominus supponit	<b>manum</b>	suam" (The just man	12, 102/ 22
extendant iusti ad iniquitatem	<b>manus</b>	suas" (God will not	12, 49/ 6
iuxta te, et cuiusvis	<b>manus</b>	pugnet contra me" (Set	12, 104/ 26
how much tribulation may	<b>mar</b>	it, or peradventure hurt	12, 57/ 22
indignation. And therefore this	<b>mark</b>	that we must shoot	12, 49/ 14
I somewhat mistake the	<b>mark</b>	. ANTHONY Those that make	12, 49/ 22
that make toward the	<b>mark</b>	and light far too	12, 49/ 24
look well to the	<b>mark</b>	, and that can you	12, 50/ 14
you may miss the	<b>mark</b>	again. I suppose now	12, 50/ 17
sticketh in our stomachs.	<b>Mark</b>	me, Cousin, at the	12, 83/ 25
bring forth for one	<b>mark</b>	the doing or teaching	12, 134/ 5
with them shall well	<b>mark</b>	and perceive. For they	12, 135/ 26
that is a good	<b>mark</b>	between God's miracles and	12, 136/ 3

or appointment at any	<b>mark</b>	, butt, or prick upon	12, 159/ 15
and his very just	<b>mark</b>	, down upon which prick	12, 159/ 23
devil bewitched, that they	<b>mark</b>	not the great long	12, 169/ 23
wit and understanding to	<b>mark</b>	and perceive all thing	12, 207/ 28
proof. Let us, lo,	<b>mark</b>	and consider this, and	12, 291/ 20
third chapter of St.	<b>Mark</b>	, where he saith, that	12, 299/ 25
upon certain considerations well	<b>marked</b>	in them both. Tribulation	12, 71/ 3
with that temptation, and	<b>marked</b>	have I not a	12, 123/ 6
remember, it hath been	<b>marked</b>	and oftentimes proved true	12, 192/ 22
to see, how he	<b>marked</b>	every man's word that	12, 214/ 21
sheep's skin to the	<b>market</b>	as an old; yet	12, 86/ 8
horse sold in the	<b>market</b>	, and I should even	12, 119/ 10
tribulations that every man	<b>marketh</b>	not, and consequently their	12, 51/ 7
he may devour). He	<b>marketh</b>	well therefore the state	12, 149/ 24
their pleasure. And the	<b>marking</b>	and considering thereof is	12, 142/ 23
among any of the	<b>marks</b>	, by which the true	12, 134/ 3
Uncle, be those? ANTHONY	<b>Marry</b>	, Cousin, wheresoever a man	12, 32/ 2
God's hand, and say,	<b>Marry</b>	, I thank you, Sir	12, 74/ 2
the words!" quoth she. "	<b>Marry</b>	that am I content	12, 81/ 14
saith the same. VINCENT	<b>Marry</b>	, Uncle, as you say	12, 90/ 2
were in tribulation: but	<b>marry</b>	, counsel her (as I	12, 127/ 3
the devil's persuasion. But	<b>marry</b>	, if he made him	12, 130/ 1
you be awake? VINCENT	<b>Marry</b>	lo: do I not	12, 138/ 5
grace well enough. VINCENT	<b>Marry</b>	, Uncle, but some man	12, 184/ 4
is so little? VINCENT	<b>Marry</b>	, Uncle, but the less	12, 209/ 2
of that? ANTHONY Who?	<b>Marry</b>	, he that doubteth whether	12, 234/ 22
find it out. VINCENT	<b>Marry</b>	, Uncle, that way they	12, 238/ 15
What one man, Uncle?	<b>Marry</b>	I know almost none	12, 258/ 18
man, quoth he? Yea	<b>marry</b>	that he were in	12, 264/ 9
abhor imprisonment for. But	<b>marry</b>	, if the place be	12, 272/ 10
That ween themselves wise?	<b>Marry</b>	, I never saw fool	12, 287/ 6
in helping her sister	<b>Martha</b>	to dress his dinner	12, 185/ 13
in the case that	<b>Martial</b>	speaketh of, in an	12, 217/ 11
very truth. To whom	<b>Martial</b>	made answer in this	12, 217/ 13
take him for a	<b>martyr</b>	. VINCENT Verily, good Uncle	12, 33/ 8
be taken for a	<b>martyr</b>	. And yet had she	12, 127/ 26
the glory of a	<b>martyr</b>	, but foreseeing their infirmity	12, 246/ 14
I think, many a	<b>martyr</b>	. The consideration of the	12, 304/ 26
which suffereth tribulation or	<b>martyrdom</b>	for the faith, shall	12, 40/ 6
high mind to desire	<b>martyrdom</b>	) but desiring help and	12, 316/ 24
it in health. The	<b>martyrs</b>	in their agony made	12, 66/ 6
and of his holy	<b>martyrs</b>	in the fervor of	12, 67/ 20
holy men that were	<b>martyrs</b>	in old time, he	12, 205/ 1

time those old holy	<b>martyrs</b>	did. But alas! our	12, 205/ 3
will give his holy	<b>martyrs</b>	, that suffer for his	12, 309/ 11
this day as many	<b>martyrs</b>	here in Hungary, as	12, 315/ 4
many a thousand holy	<b>martyrs</b>	by his holy help	12, 316/ 11
of God). And no	<b>marvel</b>	, for as our Savior	12, 43/ 2
meting; and no great	<b>marvel</b>	, though I shoot wide	12, 49/ 21
that it was no	<b>marvel</b>	though Job had a	12, 74/ 18
brother, I do somewhat	<b>marvel</b>	that you, that have	12, 80/ 16
fasting). And therefore I	<b>marvel</b>	that they take this	12, 96/ 10
yet much more I	<b>marvel</b>	, that they mislike the	12, 96/ 12
of temptations). And no	<b>marvel</b>	; for there is in	12, 101/ 13
VINCENTYet is it	<b>marvel</b>	unto me, that it	12, 124/ 8
kingdom of God): no	<b>marvel</b>	now though good folk	12, 171/ 4
gracious hearing: but I	<b>marvel</b>	me somewhat, wherefore Zacchaeus	12, 177/ 2
other folk occasion to	<b>marvel</b>	and muse and talk	12, 184/ 27
And it was no	<b>marvel</b>	. For some such have	12, 238/ 22
I cause thereof to	<b>marvel</b>	thereof, nor you, Cousin	12, 245/ 17
maketh me little to	<b>marvel</b>	, and I may well	12, 245/ 20
it is yet little	<b>marvel</b>	though men's hearts grudge	12, 276/ 4
die, I very little	<b>marvel</b>	. Howbeit, some that purpose	12, 283/ 25
have no cause to	<b>marvel</b>	that our fleshly affections	12, 306/ 3
and it is no	<b>marvel</b>	though you be waxen	12, 320/ 6
mine Uncle, I have	<b>marveled</b>	the less ever since	12, 93/ 23
his cheeks, that I	<b>marveled</b>	not though I saw	12, 94/ 20
throw, they called him),	<b>marveled</b>	of as much as	12, 216/ 11
much as any that	<b>marveled</b>	most: and many things	12, 216/ 12
well considered), a comfort	<b>marvelous</b>	great. His friends also	12, 19/ 3
it shall be a	<b>marvelous</b>	good medicine and work	12, 25/ 31
make it) a very	<b>marvelous</b>	wholesome medicine; and may	12, 27/ 1
he come thereat, and	<b>marvelous</b>	great grace if he	12, 41/ 13
all his days a	<b>marvelous</b>	wealthy king, and much	12, 53/ 7
their gear again and	<b>marvelous</b>	things there they see	12, 62/ 30
so strange and so	<b>marvelous</b>	, that I would in	12, 88/ 11
so divers temptations, one	<b>marvelous</b>	comfort is this, that	12, 101/ 8
shrift he had a	<b>marvelous</b>	grudge in his inward	12, 115/ 6
kind of tribulation is	<b>marvelous</b>	and strange, and the	12, 122/ 16
now by such a	<b>marvelous</b>	vision induced to believe	12, 136/ 22
God, and with a	<b>marvelous</b>	vision delude one, and	12, 137/ 5
This is, Uncle, a	<b>marvelous</b>	strange manner. ANTHONY Forsooth	12, 149/ 18
in the Church of	<b>marvelous</b>	old antiquity, not made	12, 155/ 21
great Turk prepareth a	<b>marvelous</b>	mighty army, and yet	12, 188/ 9
methinketh that this is	<b>marvelous</b>	good. But yet heard	12, 196/ 7
he will, is a	<b>marvelous</b>	great occasion for him	12, 201/ 26

many strange chances as	<b>marvelous</b>	as that, come about	12, 208/ 23
that captivity is a	<b>marvelous</b>	heavy thing, namely when	12, 250/ 23
in our hearts the	<b>marvelous</b>	joys of heaven, as	12, 305/ 17
in holy scripture, how	<b>marvelous</b>	great they shall be	12, 306/ 29
Trinity in his high	<b>marvelous</b>	majesty, our Savior in	12, 315/ 22
way should lie through	<b>marvelous</b>	painful death, before we	12, 315/ 25
methinketh this is said	<b>marvelously</b>	well, and it especially	12, 33/ 10
calling upon God is	<b>marvelously</b>	made whole. This is	12, 58/ 24
there in wilderness was	<b>marvelously</b>	much esteemed, saving that	12, 129/ 16
knew I that were	<b>marvelously</b>	afear'd that they should	12, 149/ 8
persecution) spoken here already,	<b>marvelously</b>	comforted mine heart. ANTHONY	12, 249/ 27
his sake, that so	<b>marvelously</b>	lovingly letted not to	12, 313/ 6
or only to vain	<b>marvels</b>	and wonders. Also, whether	12, 133/ 22
put in remembrance of	<b>Mary</b>	Magdalen, of the prophet	12, 146/ 24
the thing that made	<b>Mary</b>	Magdalene's part the better	12, 185/ 11
unknown. But by St.	<b>Mary</b>	! Cousin, these tokens like	12, 193/ 2
ANTHONY Yea, by Saint	<b>Mary</b>	, did he. For else	12, 239/ 5
VINCENTYea, by Saint	<b>Mary</b>	, Uncle, methinketh it is	12, 255/ 18
make? Who by the	<b>masonry</b>	? Or, who could live	12, 180/ 20
fierce anger: "By the	<b>Mass</b>	, whoreson husband, I would	12, 125/ 17
sacred service of the	<b>Mass</b>	, and not only them	12, 155/ 18
great anger, "By the	<b>Mass</b>	! thou art a very	12, 218/ 2
reason and grace to	<b>master</b>	it, and use it	12, 21/ 7
master's house than our	<b>master</b>	himself? Would we get	12, 43/ 7
have sent to thy	<b>master</b>	myself, take thy bread	12, 46/ 4
And therefore was their	<b>master</b>	Moses called "paedagogus," that	12, 69/ 30
an usher or a	<b>master</b>	of the petites. For	12, 69/ 31
in his living, and	<b>master</b>	well his body for	12, 80/ 14
the king, then my	<b>master</b>	(God assoil his soul	12, 109/ 30
one day given his	<b>master</b>	a cause of anger	12, 115/ 8
rude roaring before his	<b>master</b>	arose, he had awaked	12, 115/ 9
son himself, till his	<b>master</b>	were up and ready	12, 115/ 12
that good godly doctor,	<b>Master</b>	Jean Gerson, entitled, De	12, 133/ 8
illusions: such things (as	<b>Master</b>	Gerson saith) will make	12, 133/ 16
in that work of	<b>Master</b>	Gerson spoken of, to	12, 133/ 30
never let any wise	<b>master</b>	thereof to draw him	12, 148/ 5
many times from his	<b>master</b>	, all his pleasure and	12, 210/ 16
is indeed a stout	<b>master</b>	woman: and in good	12, 220/ 10
my hand shall be	<b>master</b>	over me, to bind	12, 232/ 18
so be lord and	<b>master</b>	over them both, that	12, 232/ 20
to forsake such a	<b>master</b>	. And therefore, as I	12, 243/ 15
so cowardly forsook his	<b>master</b>	, for whom he had	12, 245/ 4
resist it and manly	<b>master</b>	it. And though you	12, 245/ 23

cause in reason to	<b>master</b>	that affection fearful and	12, 282/ 21
he, that is his	<b>master</b>	, did while he was	12, 291/ 16
well therewithal, that our	<b>master</b>	Christ, not the master	12, 291/ 21
master Christ, not the	<b>master</b>	only, but the maker	12, 291/ 21
is not above his	<b>master</b>	. And therefore since our	12, 292/ 3
And therefore since our	<b>master</b>	endured so many kinds	12, 292/ 4
to do as our	<b>master</b>	did: and whereas he	12, 292/ 6
may with wisdom so	<b>master</b>	it, that it shall	12, 292/ 18
world can never so	<b>master</b>	pain, but that pain	12, 292/ 21
ensuing, and confessed his	<b>master</b>	again, and soon after	12, 300/ 6
loving mind that our	<b>master</b>	was, and not hate	12, 318/ 20
more privilege in our	<b>master's</b>	house than our master	12, 43/ 7
by change of their	<b>master's</b>	mind: and of that	12, 222/ 7
before the people, play	<b>masteries</b>	at a feast. Of	12, 136/ 8
they should be made	<b>masters</b>	here of true Christian	12, 195/ 10
set forth to convenient	<b>masters</b>	, under whom they are	12, 291/ 14
himself more than his	<b>match</b>	, and long since ye	12, 7/ 31
might (methinketh) in merit	<b>match</b>	in a manner with	12, 185/ 7
me, and there once	<b>matched</b>	me with him, I	12, 183/ 1
while that she is	<b>matched</b>	therewith. Consider then first	12, 203/ 18
he and I were	<b>matched</b>	together at that board	12, 214/ 14
that they be not	<b>matches</b>	, you may soon see	12, 73/ 29
a long prayer of	<b>matins</b>	: and yet some that	12, 65/ 27
odit patrem suum, et	<b>matrem</b>	, et uxorem, et filios	12, 174/ 22
strong enough. But with	<b>mats</b>	of straw the prisoner	12, 277/ 9
labored much in this	<b>matter</b>	, and many natural reasons	12, 9/ 24
coming whereof are the	<b>matter</b>	and cause of tribulation	12, 9/ 26
coming to us, are	<b>matter</b>	of worldly wealth; and	12, 10/ 4
of the losing, be	<b>matter</b>	of adversity and tribulation	12, 10/ 5
philosophers reasons in this	<b>matter</b>	, nor yet utterly refuse	12, 11/ 14
the process of your	<b>matter</b>	of spiritual comfort against	12, 14/ 1
treat apart effectually that	<b>matter</b>	in the last end	12, 20/ 14
use it for the	<b>matter</b>	of our merit. For	12, 21/ 8
which is conceived the	<b>matter</b>	of every kind of	12, 21/ 12
Cousin, as for the	<b>matter</b>	of that fear, I	12, 33/ 15
in any manner of	<b>matter</b>	. For surely if a	12, 33/ 20
patience therein for a	<b>matter</b>	of merit and reward	12, 36/ 6
with them for this	<b>matter</b>	now, but yet this	12, 39/ 20
nor indeed, as our	<b>matter</b>	standeth, I shall not	12, 40/ 5
Of weeping have we	<b>matter</b>	enough, both for our	12, 42/ 21
not much upon the	<b>matter</b>	, though he be taken	12, 46/ 7
answereth not full the	<b>matter</b>	. For we see that	12, 46/ 16
prosperity and tribulation the	<b>matter</b>	should go thus, that	12, 47/ 24

or tribulation may be	<b>matter</b>	of virtue and matter	12, 49/ 10
matter of virtue and	<b>matter</b>	of vice also: but	12, 49/ 10
trouble at all, but	<b>matter</b>	of their beastly pleasure	12, 51/ 14
lost, little toucheth my	<b>matter</b>	, which deny not prosperity	12, 53/ 30
Job nothing for the	<b>matter</b>	further you; so your	12, 56/ 11
their worldly wretchedness the	<b>matter</b>	of their prosperity, the	12, 60/ 26
yourself so much in	<b>matter</b>	of some study, with	12, 64/ 8
them both may be	<b>matter</b>	of virtue, or else	12, 64/ 19
of virtue, or else	<b>matter</b>	of sin, matter of	12, 64/ 19
else matter of sin,	<b>matter</b>	of damnation, or matter	12, 64/ 19
matter of damnation, or	<b>matter</b>	of salvation; they seem	12, 64/ 20
scripture plain, that in	<b>matter</b>	of very comfort, tribulation	12, 70/ 30
those deed diminish the	<b>matter</b>	of his worldly wealth	12, 72/ 7
in that part the	<b>matter</b>	of his wealth. In	12, 72/ 9
the wealthy man, the	<b>matter</b>	is all one. Then	12, 73/ 2
things that are the	<b>matter</b>	of merit and reward	12, 73/ 4
between, and that of	<b>matter</b>	studious and displeasent, all	12, 78/ 13
you speak in the	<b>matter</b>	I forget myself and	12, 79/ 13
of as earnest sad	<b>matter</b>	as men can devise	12, 83/ 2
my mind in the	<b>matter</b>	, whether men in tribulation	12, 83/ 8
thus much of the	<b>matter</b>	sufficeth for our purpose	12, 84/ 16
proceed in our principal	<b>matter</b>	. Of the short uncertain	12, 85/ 8
me somewhat of this	<b>matter</b>	since we were last	12, 85/ 13
therefore, Cousin, in our	<b>matter</b>	here, leaving out many	12, 86/ 11
mean. But whereas his	<b>matter</b>	was much part again	12, 94/ 3
I need in this	<b>matter</b>	to lay forth one	12, 96/ 23
or the fool) the	<b>matter</b>	of his eternal reward	12, 102/ 2
he shall in all	<b>matter</b>	of temptation take us	12, 104/ 22
and end all our	<b>matter</b>	. The Prophet saith in	12, 105/ 16
that yet in one	<b>matter</b>	or other, to some	12, 114/ 24
now serveth for our	<b>matter</b>	the conscience of them	12, 117/ 15
they out of our	<b>matter</b>	. But those that are	12, 120/ 8
far out of our	<b>matter</b>	here, and are such	12, 123/ 25
was out of our	<b>matter</b>	, that is to treat	12, 129/ 5
was it within our	<b>matter</b>	, lo. For then was	12, 130/ 3
that well weigh the	<b>matter</b>	, that the mind, whereby	12, 130/ 12
and tribulation, whereof our	<b>matter</b>	speaketh, but in a	12, 131/ 23
should beside our own	<b>matter</b>	that we have in	12, 131/ 24
enter into the special	<b>matter</b>	, wherein he can never	12, 134/ 8
therefore shrink from the	<b>matter</b>	; then is there none	12, 135/ 1
to fall into the	<b>matter</b>	and show what you	12, 135/ 2
and thus hath the	<b>matter</b>	been reasoned already between	12, 135/ 4
the man, of the	<b>matter</b>	and of the law	12, 135/ 22

the soul. Of the	<b>matter</b>	may you gather, if	12, 136/ 1
a ground for this	<b>matter</b>	, you know very well	12, 137/ 2
men make not the	<b>matter</b>	very sure whether he	12, 141/ 7
but yet therein some	<b>matter</b>	appeareth. For the Philistines	12, 141/ 8
some place of that	<b>matter</b>	saith: "Irruit virtus Domini	12, 141/ 16
not, maketh him no	<b>matter</b>	: the thing toucheth himself	12, 143/ 16
properly pertaining to our	<b>matter</b>	. For then were he	12, 146/ 1
these things minister him	<b>matter</b>	of temptation, so useth	12, 150/ 6
and strive still thereagainst,	<b>matter</b>	of conscience and merit	12, 150/ 27
mind to some other	<b>matter</b>	. And when the devil	12, 155/ 8
will not dispute the	<b>matter</b>	here. He that will	12, 156/ 7
more effectual for the	<b>matter</b>	, than those words which	12, 156/ 24
And so shall the	<b>matter</b>	require well of itself	12, 157/ 16
prosperity were beside our	<b>matter</b>	. VINCENT Verily, mine Uncle	12, 160/ 8
pertaining to the present	<b>matter</b>	, or somewhat digressing therefrom	12, 160/ 12
somewhat digressing therefrom, good	<b>matter</b>	methought it was, and	12, 160/ 12
thing proper to this	<b>matter</b>	. For, Cousin, as it	12, 160/ 20
end of all this	<b>matter</b>	. VINCENT Our Lord reward	12, 165/ 30
serveth a man for	<b>matter</b>	of merit and reward	12, 170/ 19
reprove or allow, a	<b>matter</b>	nakedly proposed and put	12, 173/ 6
might, Cousin, in this	<b>matter</b>	be touched, and were	12, 173/ 22
great change in the	<b>matter</b>	. Saint Paul saith, "Qui	12, 182/ 11
disposeth and timeth your	<b>matter</b>	and your dinner both	12, 186/ 30
one part of our	<b>matter</b>	, which only now remaineth	12, 187/ 14
the remnant of our	<b>matter</b>	. The third book and	12, 187/ 29
of men in this	<b>matter</b>	, which increaseth about us	12, 195/ 4
the point of the	<b>matter</b>	in their mind, which	12, 197/ 26
so plain of the	<b>matter</b>	, that every man should	12, 198/ 5
have devised upon this	<b>matter</b>	, and firmly to have	12, 199/ 13
but that in a	<b>matter</b>	of such peril as	12, 202/ 30
the body, and minister	<b>matter</b>	of pleasure to the	12, 203/ 16
every part of the	<b>matter</b>	pondered, they shall well	12, 205/ 23
thereof to make them	<b>matter</b>	of our merit with	12, 209/ 23
should have letted the	<b>matter</b>	too long) he brought	12, 213/ 20
had been a great	<b>matter</b>	of the common weal	12, 213/ 30
man's is, since the	<b>matter</b>	more dependeth upon them	12, 222/ 4
nor bad, but are	<b>matter</b>	that may serve to	12, 223/ 16
me: to make the	<b>matter</b>	more plain, that I	12, 229/ 11
nor list in this	<b>matter</b>	to play their part	12, 237/ 24
said more in the	<b>matter</b>	, yet have you even	12, 249/ 25
make me no great	<b>matter</b>	to my mind, whether	12, 251/ 11
us therefore consider the	<b>matter</b>	thus. Captivity, bondage, or	12, 252/ 6
of sins, and also	<b>matter</b>	of our merit. The	12, 254/ 3

imprisonment so small a	<b>matter</b>	of itself), the poor	12, 259/ 17
still. For in this	<b>matter</b>	I purpose to give	12, 263/ 15
then is all the	<b>matter</b>	plain and open evident	12, 267/ 5
fantasy, that in a	<b>matter</b>	almost of three chips	12, 277/ 28
maketh much of the	<b>matter</b>	. Now are the affections	12, 281/ 24
we talked of the	<b>matter</b>	; but else, I say	12, 287/ 26
therewith well weigh the	<b>matter</b>	. But they, Cousin, that	12, 288/ 11
that will consider the	<b>matter</b>	well, reason grounded upon	12, 288/ 12
it hath in this	<b>matter</b>	of faith. For well	12, 293/ 11
it shall make no	<b>matter</b>	of a fart.) ANTHONY	12, 296/ 2
the violent? For the	<b>matter</b>	that we be in	12, 302/ 24
never have end! This	<b>matter</b>	, Cousin, lacketh, as I	12, 304/ 15
in all this whole	<b>matter</b>	, than that one text	12, 319/ 24
things, that of the	<b>matters</b>	of our faith we	12, 13/ 10
business meddle with such	<b>matters</b>	. For an evil answer	12, 62/ 22
was in Saxony, these	<b>matters</b>	were in manner but	12, 93/ 25
day before, in these	<b>matters</b>	with these new men	12, 98/ 24
and talking of these	<b>matters</b>	with me? VINCENT God's	12, 138/ 23
well expert in those	<b>matters</b>	, as he that had	12, 217/ 25
or for maintenance of	<b>matters</b>	, sundry parts for their	12, 221/ 23
indifference, and maintain false	<b>matters</b>	of their friends, bear	12, 225/ 3
we talked of these	<b>matters</b>	, that half so well	12, 262/ 21
----- chapter of Saint	<b>Matthew</b>	), to whom he said	12, 104/ 7
sixth chapter of St.	<b>Matthew</b>	saith: "Nolite thesaurizare vobis	12, 239/ 17
twelfth chapter of Saint	<b>Matthew</b>	, and in the third	12, 299/ 24
they called her Mother	<b>Maud</b>	: I trow, you have	12, 114/ 15
Now, as good Mother	<b>Maud</b>	told us, when the	12, 115/ 25
showed you, as Mother	<b>Maud</b>	showed it us. But	12, 117/ 14
speak now, as Mother	<b>Maud</b>	said they could then	12, 119/ 28
diminishing of old Mother	<b>Maud's</b>	tale, else would a	12, 119/ 30
him, "Welcome, my Maker,	<b>maugre</b>	my teeth." But he	12, 76/ 23
deserving, and not his	<b>maundy-like</b>	merit, as his Passion	12, 66/ 27
were in a round	<b>maze</b>	; when they ween themselves	12, 167/ 14
But now hath this	<b>maze</b>	a center or middle	12, 167/ 24
middle place of this	<b>maze</b>	is hell, and into	12, 167/ 27
about in this busy	<b>maze</b>	in the darkneses, suddenly	12, 167/ 29
in this busy pleasant	<b>maze</b>	, the scripture declareth the	12, 168/ 4
place of this busy	<b>maze</b>	, the grin of the	12, 168/ 13
center of this busy	<b>maze</b>	, so that he was	12, 168/ 24
about in this busy	<b>maze</b>	take not their business	12, 168/ 28
in this round busy	<b>maze</b>	of the devil that	12, 169/ 21
much victual at one	<b>meal</b>	, as the price thereof	12, 116/ 20
of sixpence at a	<b>meal</b>	, no nor yet so	12, 116/ 24

of sixpence at a	<b>meal</b>	, as near as your	12, 117/ 13
eat at this one	<b>meal</b>	, and break not my	12, 119/ 26
any prey for his	<b>mealtide</b>	that should pass the	12, 118/ 22
he was at his	<b>mealtime</b>	the more often from	12, 81/ 4
the wholesome dew (I	<b>mean</b>	) of God's grace, by	12, 4/ 22
of Christ's Passion, I	<b>mean</b>	, without help of which	12, 33/ 1
all such parts, I	<b>mean</b>	, as fell before to	12, 38/ 8
any prayer, they never	<b>mean</b>	(ye may be fast	12, 52/ 22
his learning less than	<b>mean</b>	. But whereas his matter	12, 94/ 3
you consider that I	<b>mean</b>	not every kind of	12, 100/ 8
measure is a merry	<b>mean</b>	, which I perceive by	12, 117/ 10
ANTHONY I do not	<b>mean</b>	, Cousin, that every fool	12, 147/ 17
distress and affliction: I	<b>mean</b>	not, to let every	12, 162/ 19
hand, the giving (I	<b>mean</b>	) half in alms, and	12, 177/ 24
the children: provide, I	<b>mean</b>	, conveniently good learning, or	12, 183/ 7
of this devil, I	<b>mean</b>	, that the Prophet calleth	12, 186/ 6
for the faith (I	<b>mean</b>	, not by fight in	12, 201/ 20
what excellence a right	<b>mean</b>	wit may come to	12, 214/ 12
only to men of	<b>mean</b>	authority, but unto the	12, 221/ 28
them, that ween they	<b>mean</b>	better than they do	12, 226/ 29
are that ween they	<b>mean</b>	well, while they frame	12, 227/ 1
things, the loss, I	<b>mean</b>	, of all these outward	12, 227/ 9
free; the bondage, I	<b>mean</b>	, of sin. Which to	12, 253/ 10
acquainted with, men, I	<b>mean</b>	, that are out of	12, 259/ 11
the time that were	<b>mean</b>	between his attainder and	12, 264/ 12
and abide in the	<b>mean</b>	season some pain, but	12, 265/ 15
he seek in the	<b>mean</b>	season some other pastime	12, 268/ 2
the large prison, I	<b>mean</b>	, of this whole world	12, 271/ 7
more, holy monks, I	<b>mean</b>	, of the Charterhouse order	12, 276/ 23
grievous qualities (pain I	<b>mean</b>	, and shame), that they	12, 288/ 2
with death (shame, I	<b>mean</b>	, and pain also) shall	12, 288/ 15
the best man, I	<b>mean</b>	, being no more but	12, 308/ 27
daily instant labor, I	<b>mean</b>	my care and solicitude	12, 310/ 30
souls that are but	<b>mean-witted</b>	men, and can understand	12, 39/ 24
lords, or be they	<b>meaner</b>	men) can be much	12, 217/ 6
wealth; no man precisely	<b>meaneth</b>	to pray for other	12, 51/ 32
little before, what he	<b>meaneth</b>	. For there saith he	12, 174/ 21
be my disciple). Here	<b>meaneth</b>	our Savior Christ, that	12, 174/ 27
them all. And so	<b>meaneth</b>	he by those other	12, 174/ 30
afear'd of him.) God	<b>meaneth</b>	not here, that we	12, 303/ 16
the body, but he	<b>meaneth</b>	that we should not	12, 303/ 17
every man that asketh,	<b>meaning</b>	, that in the thing	12, 182/ 1
also the very special	<b>means</b>	, without which we can	12, 10/ 26

immediately, or by the	<b>means</b>	of our good angel	12, 16/ 27
That tribulation is a	<b>means</b>	to draw man to	12, 17/ 1
tribulation is yet a	<b>means</b>	to drive him from	12, 17/ 14
serveth ordinarily for a	<b>means</b>	of amendment. Saint Paul	12, 17/ 20
itself many times a	<b>means</b>	to bring the man	12, 18/ 14
comfort itself. The special	<b>means</b>	to get this first	12, 18/ 18
tribulation itself be a	<b>means</b>	oftentimes to get man	12, 18/ 21
we must labor the	<b>means</b>	that this first comfort	12, 18/ 25
before, shall by the	<b>means</b>	of Christ's Passion (if	12, 25/ 13
Christ's Passion as a	<b>means</b>	by which God keepeth	12, 35/ 22
I trust) be the	<b>means</b>	that God should the	12, 45/ 1
that finally, by the	<b>means</b>	of his miscreant wife	12, 53/ 15
by no manner of	<b>means</b>	put it from him	12, 87/ 8
been tempted thereto by	<b>means</b>	of a foolish pride	12, 123/ 30
and some by the	<b>means</b>	of anger, without any	12, 124/ 1
that there should be	<b>means</b>	made to the pope	12, 127/ 28
must he find the	<b>means</b>	to search and find	12, 131/ 7
I had by such	<b>means</b>	of moving the parts	12, 138/ 17
tell him by what	<b>means</b>	you know, that you	12, 142/ 18
nor can by no	<b>means</b>	be shogged out of	12, 143/ 22
some such other evil	<b>means</b>	, then were that thing	12, 162/ 14
one man provide a	<b>means</b>	of living for some	12, 180/ 15
the better by his	<b>means</b>	, this man's having of	12, 185/ 6
faith; they find the	<b>means</b>	sometimes to make some	12, 191/ 19
immediately, or by the	<b>means</b>	of some such thing	12, 203/ 9
and that by no	<b>means</b>	a man can keep	12, 222/ 32
by such a meritorious	<b>means</b>	. And on the other	12, 227/ 18
he taketh by sinful	<b>means</b>	. For it is the	12, 236/ 9
where, nor find the	<b>means</b>	to come at me	12, 251/ 5
minds imprinted by divers	<b>means</b>	. One way, by the	12, 281/ 26
One way, by the	<b>means</b>	of the bodily senses	12, 281/ 26
affections, is by the	<b>means</b>	of reason, which both	12, 282/ 3
spiritual, and by sundry	<b>means</b>	instructeth our reason to	12, 282/ 13
of all, nor I	<b>meant</b>	not here to speak	12, 33/ 16
not, Cousin, or else	<b>meant</b>	I not to say	12, 48/ 4
of rejoicing spiritual, or	<b>meant</b>	of some small moderate	12, 69/ 22
it doth. But I	<b>meant</b>	it not, that of	12, 123/ 19
manner rich men he	<b>meant</b>	that could not get	12, 171/ 25
were one, if he	<b>meant</b>	to bind me by	12, 181/ 18
is true. ANTHONY Aesop	<b>meant</b>	by that feigned fable	12, 286/ 8
to him for the	<b>meantime</b>	?What a continual grief	12, 54/ 22
take himself in the	<b>meantime</b>	for a god here	12, 224/ 24
hell. Wherefore in the	<b>meantime</b>	for lack of such	12, 306/ 22

thereto. And in the	<b>meantime</b>	, I beseech our Lord	12, 320/ 23
second, that in the	<b>meanwhile</b>	till this may come	12, 38/ 6
ears. But in the	<b>meanwhile</b>	, for fear lest when	12, 45/ 23
throw you, in the	<b>meanwhile</b>	?Was the destruction of	12, 54/ 15
will, Uncle, in the	<b>meanwhile</b>	steal from you too	12, 187/ 22
let us in the	<b>meanwhile</b>	with a good hope	12, 248/ 30
will. But in the	<b>meanwhile</b>	, I can by this	12, 259/ 23
own mind in the	<b>meanwhile</b>	all other ways, save	12, 264/ 23
he is in the	<b>meanwhile</b>	so favorably handled, and	12, 264/ 27
all that, in the	<b>meanwhile</b>	, in very sore dread	12, 268/ 21
letteth us in the	<b>meanwhile</b>	(for as long as	12, 272/ 24
and himself in the	<b>meanwhile</b>	compasseth us, running and	12, 318/ 3
is too much, and	<b>measure</b>	is a merry mean	12, 117/ 9
very far above all	<b>measure</b>	, and that was great	12, 213/ 11
in faith out of	<b>measure</b>	faint, and in love	12, 248/ 18
other, in stripes above	<b>measure</b>	, at point of death	12, 310/ 20
weight of glory above	<b>measure</b>	in sublimitate on high	12, 311/ 11
we should eat our	<b>meat</b>	when we can hap	12, 57/ 9
physic, other than good	<b>meat</b>	and strong drink, for	12, 63/ 10
away with no wholesome	<b>meat</b>	, nor no medicine can	12, 84/ 1
fancy, as maketh the	<b>meat</b>	or the medicine less	12, 84/ 3
make them not our	<b>meat</b>	: and let us pray	12, 84/ 26
unto God for their	<b>meat</b>	). Now, though that the	12, 108/ 6
they not get such	<b>meat</b>	as they would always	12, 108/ 8
for greediness of his	<b>meat</b>	do any other beast	12, 115/ 23
and then eat his	<b>meat</b>	, and study for no	12, 115/ 24
I go to my	<b>meat</b>	, I take none other	12, 116/ 14
for greediness of his	<b>meat</b>	he should do none	12, 117/ 21
till one brought him	<b>meat</b>	. But when he should	12, 117/ 24
not for his own	<b>meat</b>	hinder any other beast	12, 117/ 28
he eat not that	<b>meat</b>	, some other beast might	12, 117/ 29
fell mannerly to his	<b>meat</b>	, and was a right	12, 117/ 33
in hunger give him	<b>meat</b>	). But now, though I	12, 182/ 6
eat one morsel of	<b>meat</b>	more: every man was	12, 213/ 25
to look upon any	<b>meat</b>	, and as for the	12, 307/ 26
objection. Now, before I	<b>meddle</b>	with your second, your	12, 53/ 4
that in their business	<b>meddle</b>	with such matters. For	12, 62/ 22
they be sick, will	<b>meddle</b>	with no physic in	12, 63/ 1
therefore, I dare not	<b>meddle</b>	with him. Now, then	12, 119/ 12
therefore, I may not	<b>meddle</b>	with him, for he	12, 119/ 17
the Turk shall never	<b>meddle</b>	with us, or else	12, 316/ 6
ourselves, a thing either	<b>medicinable</b>	, or else more than	12, 23/ 12
or else more than	<b>medicinable</b>	. The Seventh Chapter VINCENT	12, 23/ 13

either sent to be	<b>medicinable</b>	, if men will so	12, 23/ 23
it; or may become	<b>medicinable</b>	, if men will make	12, 23/ 24
or is better than	<b>medicinable</b>	, but if we will	12, 23/ 24
is (if we will)	<b>medicinable</b>	: in this latter case	12, 24/ 12
is yet better than	<b>medicinable</b>	. The declaration larger concerning	12, 24/ 13
yet such tribulation is	<b>medicinable</b>	. The Eighth Chapter VINCENT	12, 24/ 17
he may make them	<b>medicinable</b>	for himself, if he	12, 25/ 7
kind of tribulation is	<b>medicinable</b>	, if men will so	12, 27/ 8
it patiently therefore, is	<b>medicinable</b>	against the pain in	12, 27/ 28
I call better than	<b>medicinable</b>	. But as I have	12, 28/ 20
tribulation, how it is	<b>medicinable</b>	in that it cureth	12, 28/ 21
us by God is	<b>medicinable</b>	, in that it preserve	12, 28/ 23
which is better than	<b>medicinable</b>	. The Tenth Chapter VINCENT	12, 30/ 14
and therefore is not	<b>medicinable</b>	but sent for exercise	12, 30/ 19
and therefore better than	<b>medicinable</b>	: though it be as	12, 30/ 21
are better than only	<b>medicinable</b>	, and every man upon	12, 34/ 19
deadly wounds with the	<b>medicine</b>	made of the most	12, 11/ 26
cured by that incomparable	<b>medicine</b>	our mortal malady, it	12, 11/ 28
him for a sure	<b>medicine</b>	, to cure him and	12, 25/ 15
be a marvelous good	<b>medicine</b>	and work (as a	12, 25/ 32
necessity, and make a	<b>medicine</b>	of their malady, taking	12, 26/ 7
this thief a good	<b>medicine</b>	of his well-deserved pain	12, 26/ 25
a very good special	<b>medicine</b>	to cure him of	12, 26/ 30
a very marvelous wholesome	<b>medicine</b>	; and may therefore be	12, 27/ 2
comfort of a double	<b>medicine</b>	, and of a thing	12, 28/ 18
thing be a good	<b>medicine</b>	that restoreth us our	12, 28/ 26
lose it; a good	<b>medicine</b>	must this needs be	12, 28/ 27
that tribulation is double	<b>medicine</b>	, both a cure of	12, 29/ 31
any man give any	<b>medicine</b>	to other, nor take	12, 47/ 2
other, nor take any	<b>medicine</b>	himself neither; for by	12, 47/ 3
wholesome meat, nor no	<b>medicine</b>	can go down with	12, 84/ 1
the meat or the	<b>medicine</b>	less wholesome than it	12, 84/ 3
how long, some certain	<b>medicine</b>	is necessary, which at	12, 147/ 20
gave a man a	<b>medicine</b>	in a certain disease	12, 173/ 9
disease, took the selfsame	<b>medicine</b>	himself, and had thereof	12, 173/ 11
harm should hap; "that	<b>medicine</b>	," quoth he, "thee did	12, 173/ 14
for that though the	<b>medicine</b>	were one, yet might	12, 173/ 16
given him the selfsame	<b>medicine</b>	that he gave him	12, 173/ 20
much reason as the	<b>medicine</b>	that I have heard	12, 197/ 23
our apothecaries, if their	<b>medicines</b>	be not made of	12, 11/ 4
physician God, prescribing the	<b>medicines</b>	himself, and correcting the	12, 11/ 6
pride, give sick folk	<b>medicines</b>	of their own devising	12, 11/ 9
principal and the effectual	<b>medicines</b>	against these diseases of	12, 11/ 15

in our minds such	<b>medicines</b>	at this time, as	12, 11/ 29
and in such mad	<b>medicines</b>	have their souls more	12, 63/ 16
whereof he needeth his	<b>medicines</b>	(in their working) cold	12, 147/ 24
were helped with hot	<b>medicines</b>	were likely to kill	12, 147/ 26
by diet convenient, and	<b>medicines</b>	meet therefor, to resist	12, 151/ 26
saith unto us, "Honora	<b>medicum</b>	; propter necessitatem enim ordinavit	12, 11/ 21
et ego sum in	<b>medio</b>	eorum" (Where there are	12, 294/ 4
for life, from the	<b>meditation</b>	of death, judgment, heaven	12, 4/ 12
our faith (in the	<b>meditation</b>	whereof we bestow, God	12, 108/ 30
with exercise of such	<b>meditation</b>	, though men should never	12, 198/ 19
and pleasantly in the	<b>meditation</b>	thereof, whereby the goodness	12, 198/ 26
that through such actual	<b>meditation</b>	, he shall conserve them	12, 198/ 29
flesh shrinking at the	<b>meditation</b>	of pain and death	12, 245/ 22
thereto; yet may the	<b>meditation</b>	of his great grievous	12, 245/ 24
we be by this	<b>meditation</b>	and well-continued intent and	12, 249/ 5
by long and deep	<b>meditation</b>	thereof, so to continue	12, 294/ 8
in our hearts by	<b>meditation</b>	and thinking, those joyful	12, 308/ 12
of him, the joyful	<b>meditation</b>	of eternal life in	12, 314/ 19
and good hope, by	<b>meek</b>	and patient sufferance of	12, 25/ 14
not he (by his	<b>meek</b>	sufferance and humble knowledge	12, 26/ 27
very mild also and	<b>meek</b>	, and liked very well	12, 113/ 2
now (if the man	<b>meek</b>	himself, not with fruitless	12, 146/ 20
malady, taking their trouble	<b>meekly</b>	, and make a right	12, 26/ 8
humbly the theft and	<b>meekly</b>	took his death therefor	12, 26/ 20
grace to take it	<b>meekly</b>	and patiently, and confessing	12, 36/ 1
him to the lowly	<b>meekness</b>	of a simple sheep	12, 45/ 21
of humble heart and	<b>meekness</b>	, and serving God in	12, 161/ 16
remember the great humble	<b>meekness</b>	of our Savior Christ	12, 254/ 20
what company he shall	<b>meet</b>	there. And then beginneth	12, 59/ 26
our meeting (while we	<b>meet</b>	so seldom), to me	12, 80/ 18
we shall haply find	<b>meet</b>	thereto, in so few	12, 85/ 16
fellows as he knoweth	<b>meet</b>	, and putteth himself in	12, 120/ 26
he seeth them fall	<b>meet</b>	for him. Some he	12, 148/ 23
diet convenient, and medicines	<b>meet</b>	therefor, to resist them	12, 151/ 26
of his health, were	<b>meet</b>	for the diminishment of	12, 152/ 22
as he thought most	<b>meet</b>	, he hath given that	12, 155/ 10
every faitour that I	<b>meet</b>	in the street, that	12, 183/ 26
any longer have tarried)	<b>meet</b>	even at the close	12, 187/ 3
lieth for him so	<b>meet</b>	, nor never was there	12, 189/ 10
these fellows that are	<b>meet</b>	for the war, first	12, 195/ 6
for a certain office	<b>meet</b>	for him there for	12, 232/ 11
not now at our	<b>meeting</b>	(while we meet so	12, 80/ 18
time to talk, and	<b>meeting</b>	with another of his	12, 294/ 22

though the man be	<b>meetly</b>	good. And this point	12, 65/ 14
here (God be thanked!)	<b>meetly</b>	good rest, and your	12, 78/ 5
cannot liken myself more	<b>meetly</b>	now than to the	12, 85/ 20
This girl is a	<b>meetly</b>	good puzzle in an	12, 112/ 19
God. And that appeareth	<b>meetly</b>	clear by this, that	12, 141/ 12
eth to perceive, and	<b>meetly</b>	plain enough. But in	12, 170/ 22
part I quit myself	<b>meetly</b>	well. And I liked	12, 214/ 3
is less than a	<b>meetly</b>	large chamber; and yet	12, 276/ 27
to say the truth)	<b>meetly</b>	fair, and at the	12, 277/ 8
the brows with a	<b>megrin</b>	, he collareth them by	12, 274/ 22
which through some dull	<b>melancholious</b>	humors are naturally disposed	12, 150/ 14
And therefore, saith Ecclesiastes: "	<b>Melius</b>	est ire ad domum	12, 69/ 11
harp? Maketh no man	<b>melody</b>	, but he that playeth	12, 274/ 14
a minstrel and make	<b>melody</b>	, you wot well, with	12, 274/ 15
light withal, touch every	<b>member</b>	somewhat more at large	12, 24/ 24
more at large. One	<b>member</b>	is, ye wot well	12, 24/ 26
cutteth off their whole	<b>members</b>	by the body: how	12, 191/ 11
be joined, and as	<b>members</b>	of his must we	12, 311/ 17
to call upon sick	<b>men</b>	to remember death; yet	12, 3/ 14
that the natural wise	<b>men</b>	of this world, the	12, 9/ 23
whereby they might encourage	<b>men</b>	to set little by	12, 9/ 25
comfort against tribulation, exciting	<b>men</b>	to the full contempt	12, 10/ 13
That for a foundation	<b>men</b>	must needs begin with	12, 12/ 6
man another: but though	<b>men</b>	may with preaching be	12, 12/ 26
his high mercy giveth	<b>men</b>	space to be better	12, 17/ 19
either body or soul,	<b>men</b>	may lawfully many times	12, 20/ 19
is it to good	<b>men</b>	, to feel in themselves	12, 20/ 31
to harm. How many	<b>men</b>	attain health of body	12, 22/ 6
to be medicinable, if	<b>men</b>	will so take it	12, 23/ 23
may become medicinable, if	<b>men</b>	will make of it	12, 23/ 24
of man that though	<b>men</b>	make their reckoning one	12, 25/ 22
tribulation is medicinable, if	<b>men</b>	will so take it	12, 27/ 8
tribulation be to some	<b>men</b>	of more sober living	12, 28/ 3
of their holiness. Let	<b>men</b>	leave that kind of	12, 30/ 8
of the remnant may	<b>men</b>	well take great comfort	12, 30/ 9
the most part of	<b>men</b>	, and therefore must they	12, 31/ 6
yet be there many	<b>men</b>	(though to the multitude	12, 31/ 10
comfort. But yet some	<b>men</b>	know I such, as	12, 31/ 21
this man among Christian	<b>men</b>	, all had he been	12, 33/ 7
Blessed be the merciful	<b>men</b>	, for they shall have	12, 34/ 23
the special comfort that	<b>men</b>	may take in this	12, 35/ 5
have well declared, if	<b>men</b>	will so consider them	12, 35/ 12
wot well also, that	<b>men</b>	merit nothing at all	12, 37/ 15

nay, but that some	<b>men</b>	of late have brought	12, 37/ 23
not now believe these	<b>men</b>	against all those, these	12, 38/ 26
against all those, these	<b>men</b>	must of their courtesy	12, 38/ 26
grant us again, that	<b>men</b>	are bound to work	12, 39/ 15
so many places, that	<b>men</b>	shall in heaven be	12, 39/ 22
that are but mean-witted	<b>men</b>	, and can understand his	12, 39/ 24
thing; especially since some	<b>men</b>	that have right good	12, 39/ 28
now, that all holy	<b>men</b>	agree, and all the	12, 41/ 4
with such great cunning	<b>men</b>	, as (I trow) can	12, 44/ 14
will, which tell great	<b>men</b>	such tales as perilously	12, 45/ 7
nature doth some good	<b>men</b>	some good; they pray	12, 45/ 14
comfort giving to great	<b>men</b>	when they be loath	12, 46/ 9
Collects, in which all	<b>men</b>	pray specially for the	12, 46/ 17
in holy scripture of	<b>men</b>	that were wealthy and	12, 47/ 7
some that are good	<b>men</b>	God sendeth wealth here	12, 48/ 22
evil folk, then would	<b>men</b>	ween that God were	12, 48/ 26
goods only to good	<b>men</b>	, then would folk take	12, 48/ 27
the rod of wicked	<b>men</b>	upon the lot of	12, 49/ 7
the lot of righteous	<b>men</b>	, lest the righteous peradventure	12, 49/ 7
the mind, many good	<b>men</b>	have many tribulations that	12, 51/ 6
interrupted therewith, when other	<b>men</b>	are not aware. For	12, 51/ 8
given to some good	<b>men</b>	too, namely, such as	12, 53/ 31
Yea, Cousin, but many	<b>men</b>	are there with whom	12, 59/ 8
better business. But some	<b>men</b>	now, when this calling	12, 60/ 12
it very sore. Some	<b>men</b>	are there also, that	12, 62/ 7
in woe, if the	<b>men</b>	be both naught, their	12, 65/ 9
his heaviness. But when	<b>men</b>	are wealthy and well	12, 65/ 22
other time. Great learned	<b>men</b>	say, that Christ, albeit	12, 66/ 9
as these great learned	<b>men</b>	upon such authorities of	12, 66/ 23
nay, but that sometimes	<b>men</b>	use so to take	12, 68/ 11
of good hope that	<b>men</b>	take it in their	12, 68/ 14
The heart of wise	<b>men</b>	is there as heaviness	12, 69/ 18
things and pleasant, as	<b>men</b>	to make children learn	12, 69/ 27
labor in doing many	<b>men</b>	justice, or if you	12, 71/ 8
nor do those many	<b>men</b>	right by his labor	12, 71/ 24
if God send it,	<b>men</b>	have need by penance	12, 75/ 14
our Savior exhorteth all	<b>men</b>	to, the thing without	12, 75/ 23
such manner as learned	<b>men</b>	use between the persons	12, 79/ 25
that in any tribulation	<b>men</b>	should seek for comfort	12, 82/ 12
saith, I trow, that	<b>men</b>	should in heaviness give	12, 82/ 17
earnest sad matter as	<b>men</b>	can devise, were fallen	12, 83/ 2
in the matter, whether	<b>men</b>	in tribulation may not	12, 83/ 8
forbid it, since good	<b>men</b>	and well-learned have in	12, 83/ 13

talking a while thereof,	<b>men</b>	wax almost weary, and	12, 83/ 20
me whether in tribulation	<b>men</b>	may not sometimes refresh	12, 84/ 17
my days; and few	<b>men</b>	are there, of whose	12, 88/ 21
fourscore and nineteen good	<b>men</b>	that sinned not at	12, 90/ 25
can sin on as	<b>men</b>	do, and be neither	12, 93/ 21
wedded yet, nor religious	<b>men</b>	out of their habit	12, 93/ 26
you, these inventions of	<b>men</b>	, your foolish Lenten fasts	12, 94/ 12
of that mind, that	<b>men</b>	must have (for their	12, 96/ 28
matters with these new	<b>men</b>	will I not dispute	12, 98/ 25
And, therefore, if these	<b>men</b>	have now perceived so	12, 98/ 32
should, think, that these	<b>men</b>	might not now in	12, 99/ 5
kind of tribulation that	<b>men</b>	willingly suffer, touched in	12, 105/ 8
comfort to all good	<b>men</b>	in their night's fear	12, 108/ 12
of the midnight maketh	<b>men</b>	that stand out of	12, 108/ 22
of the most cunning	<b>men</b>	in that faculty, and	12, 121/ 4
cures did upon other	<b>men</b>	, and yet when he	12, 121/ 6
a sort, that some	<b>men</b>	have opinion, that such	12, 122/ 17
the thing that maketh	<b>men</b>	so say, is because	12, 122/ 21
and plain experience for	<b>men</b>	of great heart and	12, 123/ 16
as far as ever	<b>men</b>	could perceive: for it	12, 126/ 26
no place: but if	<b>men</b>	should anything give her	12, 129/ 1
in them that seem	<b>men</b>	of most hardiness, it	12, 130/ 11
of some other that	<b>men</b>	in some other places	12, 132/ 13
misjudging, and depraving other	<b>men</b>	, with the delight of	12, 135/ 28
obedience. In Sampson all	<b>men</b>	make not the matter	12, 141/ 7
as he doth other	<b>men</b>	, but command him to	12, 142/ 12
tell him again that	<b>men</b>	thus talk together as	12, 142/ 20
happeth very seldom that	<b>men</b>	dream that they so	12, 142/ 26
and oftener happeth that	<b>men</b>	dream of such, than	12, 142/ 28
no good counsel that	<b>men</b>	can give him, nor	12, 145/ 9
any other thing that	<b>men</b>	may do to him	12, 145/ 10
comfort in all that	<b>men</b>	godly may. Here must	12, 146/ 10
than in the beginning	<b>men</b>	would ween were likely	12, 152/ 10
apostle Saint James exhorteth	<b>men</b>	, that they shall in	12, 152/ 12
I sometimes advise some	<b>men</b>	in some sickness of	12, 152/ 15
stinging, to put young	<b>men</b>	with young women, without	12, 160/ 23
of, wherewith to move	<b>men</b>	to such high point	12, 161/ 5
of decaying the commonweal,	<b>men</b>	are driven to put	12, 162/ 22
here were, Cousin, two	<b>men</b>	that were beggars both	12, 163/ 4
in general among other	<b>men</b>	, or privately to himself	12, 164/ 27
hell). Of the covetous	<b>men</b>	saith St. Paul: "Qui	12, 168/ 7
and harmful, which drown	<b>men</b>	into death and into	12, 168/ 11
of which manner rich	<b>men</b>	he meant that could	12, 171/ 25

if there lacked poor	<b>men</b>	, and yet stand in	12, 172/ 23
such abundance of poor	<b>men</b>	as there be now	12, 172/ 25
your comfort unto good	<b>men</b>	that are rich and	12, 173/ 2
the state of good	<b>men</b>	since if they keep	12, 173/ 29
whether we should suffer	<b>men</b>	to stand in a	12, 174/ 1
Cousin, though God invited	<b>men</b>	unto the following of	12, 174/ 11
yet they being good	<b>men</b>	both, there may be	12, 175/ 22
intent to comfort rich	<b>men</b>	in heaping up of	12, 175/ 27
for that those good	<b>men</b>	, to whom God giveth	12, 176/ 1
seem, that to put	<b>men</b>	in mind of their	12, 177/ 8
Old Law, whereas Christian	<b>men</b>	must be full of	12, 178/ 24
hath never lacked poor	<b>men</b>	, nor never shall. For	12, 179/ 22
vultis, benefacere potestis" (Poor	<b>men</b>	shall you always have	12, 179/ 24
so well. But, Cousin,	<b>men</b>	of substance must there	12, 179/ 30
one of the rich	<b>men</b>	, if their riches stood	12, 180/ 11
all their life after.	<b>Men</b>	cannot, you wot well	12, 180/ 14
cloth, if there lacked	<b>men</b>	of substance to set	12, 180/ 22
seeth so many poor	<b>men</b>	upon whom he may	12, 181/ 7
of the manner that	<b>men</b>	should use toward their	12, 181/ 23
I not unto all	<b>men</b>	bound alike, nor unto	12, 182/ 8
the commodity that other	<b>men</b>	have by his possessing	12, 185/ 3
counsel of good virtuous	<b>men</b>	, though he neither give	12, 186/ 15
hath also so many	<b>men</b>	of arms in his	12, 188/ 23
maketh harlots, some young	<b>men</b>	he bringeth up in	12, 191/ 9
ear) the manner of	<b>men</b>	in this matter, which	12, 195/ 3
two more as good	<b>men</b>	and as learned too	12, 196/ 24
also that very few	<b>men</b>	can escape it, but	12, 197/ 29
confess his faith, if	<b>men</b>	took him and by	12, 198/ 7
of such meditation, though	<b>men</b>	should never stand full	12, 198/ 19
folk of sundry sorts,	<b>men</b>	and women both, and	12, 202/ 20
heaviness in beholding good	<b>men</b>	and faithful, and his	12, 204/ 4
we take in giving	<b>men</b>	counsel of comfort? If	12, 204/ 22
as had those holy	<b>men</b>	that were martyrs in	12, 205/ 1
Lands and possessions many	<b>men</b>	yet much more esteem	12, 207/ 6
thereon. Yea and some	<b>men</b>	for fear lest thieves	12, 210/ 22
vainglory, be there some	<b>men</b>	brought sometimes by such	12, 212/ 25
saith, such folks make	<b>men</b>	of fools even stark	12, 216/ 25
or be they meaner	<b>men</b>	) can be much better	12, 217/ 6
with twenty requests, praying	<b>men</b>	to tell them true	12, 218/ 12
love it not." If	<b>men</b>	would use this way	12, 218/ 24
can well allow, that	<b>men</b>	should commend (keeping them	12, 218/ 25
see praiseworthy in other	<b>men</b>	, to give them the	12, 218/ 27
the increase thereof. For	<b>men</b>	keep still in that	12, 218/ 28

The little commodity that	<b>men</b>	have of rooms, offices	12, 219/ 9
worldly wealth ariseth unto	<b>men</b>	by great offices, rooms	12, 219/ 14
command and control other	<b>men</b>	, and live uncommanded and	12, 219/ 18
the greatest commodity that	<b>men</b>	reckon upon, in rooms	12, 220/ 12
less labor to many	<b>men</b>	that are under him	12, 220/ 23
them good, Uncle, that	<b>men</b>	must make courtesy to	12, 220/ 26
he thought) that twenty	<b>men</b>	standing barehead before him	12, 221/ 9
displeasantly than other poor	<b>men</b>	do. And this goeth	12, 221/ 27
goeth not only to	<b>men</b>	of mean authority, but	12, 221/ 27
the remnant? Then many	<b>men</b>	under their princes in	12, 221/ 31
the counters with which	<b>men</b>	do cast a count	12, 222/ 10
an high worldly commodity,	<b>men</b>	should greatly desire it	12, 223/ 2
slender commodity that worldly-minded	<b>men</b>	have by them. But	12, 223/ 9
the other, after as	<b>men</b>	will use them: yet	12, 223/ 16
and noyous, which drown	<b>men</b>	into death and into	12, 224/ 4
rooms of authority, if	<b>men</b>	desire them only for	12, 224/ 31
this outward goods, which	<b>men</b>	call the goods of	12, 225/ 13
unto the soul. Whether	<b>men</b>	desire these outward goods	12, 225/ 18
too much. And many	<b>men</b>	will say so too	12, 226/ 12
these outward things that	<b>men</b>	call the gifts of	12, 227/ 10
country again unto Christian	<b>men</b>	, and you with the	12, 234/ 4
dread or shame of	<b>men</b>	, than for any fear	12, 235/ 4
gracious, and though that	<b>men</b>	offend him, yet he	12, 235/ 29
regardeth not what things	<b>men</b>	do here, nor what	12, 236/ 12
tribulation trieth what mind	<b>men</b>	have to their goods	12, 238/ 1
almost to key-cold, that	<b>men</b>	must now be fain	12, 242/ 24
findeth a way that	<b>men</b>	shall not have the	12, 246/ 19
we be true Christian	<b>men</b>	, this can we well	12, 247/ 4
and keep us good	<b>men</b>	(as he hath promised	12, 248/ 26
very sure that whithersoever	<b>men</b>	convey me, God is	12, 251/ 8
as pilgrims and wayfaring	<b>men</b>	. And if I should	12, 251/ 20
the laws made by	<b>men</b>	for the quiet and	12, 252/ 26
Look then whether other	<b>men</b>	, that have authority over	12, 252/ 29
will be good Christian	<b>men</b>	, we shall have great	12, 254/ 15
they do the poorest	<b>men</b>	, as the great Tamburlaine	12, 257/ 8
if there be two	<b>men</b>	kept in two several	12, 258/ 4
say) better acquainted with,	<b>men</b>	, I mean, that are	12, 259/ 11
cannot go but where	<b>men</b>	give him leave. ANTHONY	12, 259/ 19
cannot go but where	<b>men</b>	give him leave: then	12, 260/ 3
should be suffered, but	<b>men</b>	would withstand them and	12, 260/ 14
hard handling that many	<b>men</b>	have therein, of all	12, 262/ 6
commonly called prisoners) other	<b>men</b>	are not in prison	12, 262/ 18
that I speak of,	<b>men</b>	are for the time	12, 263/ 22

the most part of	<b>men</b>	, if they should needs	12, 265/ 20
of the large walk)	<b>men</b>	call it liberty, and	12, 269/ 21
together, as are other	<b>men</b>	, and better too, that	12, 277/ 1
prison, but that many	<b>men</b>	many years, and many	12, 278/ 17
short while, as many	<b>men</b>	among them all in	12, 280/ 5
that we feel (all	<b>men</b>	I fear me for	12, 281/ 5
affections is common unto	<b>men</b>	and beasts. Another manner	12, 282/ 2
in the sight of	<b>men</b>	. For here we may	12, 289/ 5
the conducting of reasonable	<b>men</b>	to salvation, I think	12, 296/ 9
and but if that	<b>men</b>	will afterward willingly cast	12, 296/ 13
that the death which	<b>men</b>	call commonly natural is	12, 301/ 22
that is (which many	<b>men</b>	would little ween) in	12, 305/ 11
in arundineto discurrant" (Righteous	<b>men</b>	shall shine as the	12, 307/ 7
in slugging, and that	<b>men</b>	and women shall there	12, 307/ 16
to think thereon. When	<b>men</b>	shall, I say, after	12, 307/ 28
they all that ever	<b>men</b>	have heard of, all	12, 309/ 7
of, all that ever	<b>men</b>	can speak of, and	12, 309/ 7
to elect and choose	<b>men</b>	unto honorable rooms, and	12, 309/ 25
we were so mad	<b>men</b>	as to ween, that	12, 316/ 9
whom were not only	<b>men</b>	of strength, but also	12, 316/ 14
upon us, by the	<b>men</b>	that are his ministers	12, 317/ 26
we for fear of	<b>men</b>	will fall) is ready	12, 318/ 8
the threats of mortal	<b>men</b>	, let us tell him	12, 318/ 13
you better. But better	<b>men</b>	may set more things	12, 320/ 22
comfort himself therewith; other	<b>men's</b>	words of like manner	12, 4/ 20
the diversity of divers	<b>men's</b>	minds. For else, if	12, 83/ 14
the malice of all	<b>men's</b>	sin, by which he	12, 90/ 20
penance, which he called	<b>men's</b>	inventions, he cried ever	12, 94/ 4
now. And trust these	<b>men's</b>	cunning, Cousin, that dare	12, 99/ 3
the world, but also	<b>men's</b>	complexions within them, health	12, 150/ 2
in this case, that	<b>men's</b>	minds hearken after novelties	12, 192/ 15
new manner here of	<b>men's</b>	favorable fashion in their	12, 194/ 23
here of true Christian	<b>men's</b>	bodies, and owners of	12, 195/ 11
be lost into Christian	<b>men's</b>	hands likewise, when Christian	12, 206/ 23
blain, a great many	<b>men's</b>	mouths blowing out his	12, 219/ 6
to him. Nor twenty	<b>men's</b>	courtesies do him not	12, 221/ 6
harm. For that setteth	<b>men's</b>	hearts upon high devices	12, 224/ 19
I said before, try	<b>men's</b>	hearts when it cometh	12, 238/ 7
it into the poor	<b>men's</b>	bosoms, there shall it	12, 240/ 9
with God's grace at	<b>men's</b>	good prayers and amendment	12, 249/ 8
that for such things	<b>men's</b>	hearts hath such horror	12, 256/ 5
walk further upon other	<b>men's</b>	ground, than many a	12, 260/ 7
out abroad upon other	<b>men's</b>	, that prince might hap	12, 260/ 8

the other in other	<b>men's</b>	, or in the common	12, 260/ 20
such painful wise, that	<b>men's</b>	hearts have with reason	12, 263/ 24
yet little marvel though	<b>men's</b>	hearts grudge much thereagainst	12, 276/ 4
seem so terrible to	<b>men's</b>	minds, that although the	12, 281/ 1
that the affections of	<b>men's</b>	minds toward the increase	12, 281/ 23
are the affections of	<b>men's</b>	minds imprinted by divers	12, 281/ 25
without help of grace,	<b>men's</b>	reasoning shall do little	12, 296/ 10
ears not audible, to	<b>men's</b>	hearts uncogitable, so far	12, 309/ 6
able to teach in	<b>men's</b>	ears. And thus, good	12, 320/ 26
I could as easily	<b>mend</b>	my fault, as I	12, 83/ 5
of mine when I	<b>mend</b>	, I shall soon ease	12, 251/ 30
some that purpose to	<b>mend</b>	, and would fain have	12, 283/ 25
me (but if they	<b>mend</b>	that mind in time	12, 286/ 19
Christian people shall be	<b>mended</b>	, and grow into God's	12, 206/ 24
day to depart, my	<b>mending</b>	days come very seldom	12, 85/ 18
as the scripture maketh	<b>mention</b>	, that people were much	12, 69/ 28
unto the Jews (as	<b>mention</b>	is made in the	12, 104/ 6
certain years about his	<b>merchandise</b>	in that country) he	12, 232/ 10
by handicraft, some by	<b>merchandise</b>	, some by other kind	12, 291/ 12
every man be a	<b>merchant</b>	without a stock: and	12, 180/ 16
friend of mine (a	<b>merchant</b>	) found once the sultan	12, 232/ 9
those that resort as	<b>merchants</b>	, or those that offer	12, 190/ 18
consequentur" (Blessed be the	<b>merciful</b>	men, for they shall	12, 34/ 23
be not only so	<b>merciful</b>	to us, as to	12, 36/ 4
doubt not) be so	<b>merciful</b>	unto them, that in	12, 91/ 24
own making, and is	<b>merciful</b>	, and hath pity upon	12, 97/ 21
helping hand of his	<b>merciful</b>	grace to lift him	12, 165/ 10
But God is more	<b>merciful</b>	to man's imperfection, if	12, 185/ 30
inwardly betimes, by his	<b>merciful</b>	grace, or else outwardly	12, 235/ 9
most rigorous, is very	<b>merciful</b>	to us, and that	12, 305/ 11
soul by the great	<b>mercy</b>	of God, yet since	12, 8/ 24
in which his high	<b>mercy</b>	giveth men space to	12, 17/ 19
God and call for	<b>mercy</b>	, and by grace make	12, 26/ 6
for they shall have	<b>mercy</b>	given them); "Beati qui	12, 34/ 23
goodness of God's excellent	<b>mercy</b>	, that infinitely passeth the	12, 90/ 19
turn and ask his	<b>mercy</b>	and trust therein, though	12, 91/ 25
omnia opera eius" (The	<b>mercy</b>	of God is above	12, 97/ 18
of God's great mighty	<b>mercy</b>	, and so make him	12, 113/ 28
in remembrance of his	<b>mercy</b>	, and persevere in prayer	12, 121/ 21
trust in God's great	<b>mercy</b>	, he shall have in	12, 146/ 13
despaired not of God's	<b>mercy</b>	, but wept and called	12, 146/ 26
he may, help that	<b>mercy</b>	be had: there shall	12, 162/ 24
great grace and almighty	<b>mercy</b>	of God, get into	12, 186/ 25

Uncle, for his mighty	<b>mercy</b>	keep those wretches hence	12, 191/ 26
to say (God have	<b>mercy</b>	on her soul!) it	12, 220/ 3
Uncle, I cry God	<b>mercy</b>	. I send them sometimes	12, 258/ 23
death, and after ask	<b>mercy</b>	, and have it, and	12, 297/ 20
the hope of God's	<b>mercy</b>	to follow, doth encourage	12, 299/ 10
his power or his	<b>mercy</b>	were worn out already	12, 316/ 10
his sins of his	<b>mere</b>	liberality, and accept all	12, 33/ 4
nature, but through the	<b>mere</b>	goodness of God that	12, 39/ 6
inutilia et nociva, quae	<b>mergunt</b>	homines in interitum et	12, 168/ 9
inutilia et noxia, quae	<b>mergunt</b>	homines in interitum et	12, 224/ 1
Ab incurso et demonio	<b>meridian</b>	" -- From the incursion	12, 165/ 28
Ab incurso et demonio	<b>meridian</b>	," (from the incursion and	12, 200/ 28
ab incurso et demonio	<b>meridiano</b>	" (The truth of God	12, 105/ 19
Ab incurso et demonio	<b>meridiano</b>	. "The Second Chapter The	12, 200/ 3
Ab incurso et demonio	<b>meridiano</b>	. " And of all his	12, 200/ 8
Ab incurso et demonio	<b>meridiano</b>	" (of this incursion of	12, 244/ 16
Prophet nameth him, "Demonium	<b>meridianum</b>	" (the midday devil): he	12, 200/ 24
maketh "incursum et demonium	<b>meridianum</b>	" (this incursion of this	12, 280/ 25
the matter of our	<b>merit</b>	. For the salvation of	12, 21/ 8
and increase of his	<b>merit</b>	. In all the former	12, 24/ 11
patience and increase of	<b>merit</b>	, great cause of increase	12, 28/ 16
and increase of his	<b>merit</b>	, which is better than	12, 30/ 14
and increase of our	<b>merit</b>	, and therefore better than	12, 30/ 20
or for increase of	<b>merit</b>	and reward after to	12, 30/ 28
for increase of their	<b>merit</b>	; as it appeareth, not	12, 31/ 14
his hold, all his	<b>merit</b>	were lost, and he	12, 32/ 17
his sin through the	<b>merit</b>	of Christ's Passion, I	12, 32/ 30
of his death for	<b>merit</b>	of reward in heaven	12, 33/ 4
serveth us through the	<b>merit</b>	of Christ's Passion as	12, 35/ 21
for a matter of	<b>merit</b>	and reward in heaven	12, 36/ 7
and our time of	<b>merit</b>	and well deserving, the	12, 36/ 13
of God through the	<b>merit</b>	of Christ's bitter Passion	12, 36/ 22
not in deed neither	<b>merit</b>	nor satisfy so much	12, 36/ 24
in comparison of the	<b>merit</b>	and satisfaction that Christ	12, 36/ 26
well also, that men	<b>merit</b>	nothing at all, but	12, 37/ 15
And as for the	<b>merit</b>	of man in his	12, 38/ 30
the increase of his	<b>merit</b>	, and confusion of the	12, 47/ 13
far excelled Lazarus in	<b>merit</b>	of reward for many	12, 55/ 9
him even by the	<b>merit</b>	of tribulation, well taken	12, 55/ 11
tribulation, though he may	<b>merit</b>	by patience, as in	12, 64/ 28
and not his maundy-like	<b>merit</b>	, as his Passion, nor	12, 66/ 27
Passion, nor his sleep-like	<b>merit</b>	, as his watch and	12, 66/ 28
peradventure all of like	<b>merit</b>	neither. But though there	12, 66/ 29

wealth in occasion of	<b>merit</b>	and reward, shall well	12, 71/ 2
man an occasion of	<b>merit</b>	too, the which a	12, 71/ 10
very near to the	<b>merit</b>	of the deed. But	12, 71/ 14
are the matter of	<b>merit</b>	and reward in tribulation	12, 73/ 4
hath the man that	<b>merit</b>	. Like is it if	12, 73/ 10
that all that good	<b>merit</b>	groweth to the wealthy	12, 73/ 16
compare the wealthy man's	<b>merit</b>	with the merit of	12, 73/ 28
man's merit with the	<b>merit</b>	of tribulation. But yet	12, 73/ 28
that tribulation hath in	<b>merit</b>	, and therefore no little	12, 75/ 1
above the virtues (the	<b>merit</b>	and cause of good	12, 75/ 2
matter of conscience and	<b>merit</b>	, and not any sin	12, 150/ 28
an occasion of his	<b>merit</b>	, and of a right	12, 153/ 27
should much increase his	<b>merit</b>	. The final fight is	12, 155/ 14
man for matter of	<b>merit</b>	and reward in heaven	12, 170/ 19
I might (methinketh) in	<b>merit</b>	match in a manner	12, 185/ 7
them matter of our	<b>merit</b>	with God's help in	12, 209/ 23
so) yet principally to	<b>merit</b>	thereby through doing some	12, 226/ 6
sufferance for our further	<b>merit</b>	in our tribulation. And	12, 241/ 26
also matter of our	<b>merit</b>	. The greatest grief that	12, 254/ 3
satisfaction that Christ hath	<b>merited</b>	and satisfied for us	12, 36/ 26
Father, yet as man	<b>merited</b>	not for us only	12, 66/ 10
say, that our Savior	<b>merited</b>	as man, and as	12, 66/ 24
in them both. Tribulation	<b>meriteth</b>	in patience, and in	12, 71/ 4
again, and more reward	<b>meriteth</b>	in the very fast	12, 74/ 14
that his only Passion	<b>meriteth</b>	incomparably more for us	12, 95/ 13
a thing much more	<b>meritorious</b>	) of obedience, willingly. And	12, 55/ 8
them by such a	<b>meritorious</b>	means. And on the	12, 227/ 17
to God quietly and	<b>merrily</b>	, with alacrity and great	12, 65/ 4
Uncle, you go now	<b>merrily</b>	to work with me	12, 138/ 25
bridge, if folk looked	<b>merrily</b>	upon him, and said	12, 154/ 19
ween, play as Juvenal	<b>merrily</b>	describeth the blind senator	12, 216/ 8
good friend of ours	<b>merrily</b>	told me once, that	12, 219/ 21
have in heaven a	<b>merry</b>	laughing harvest for ever	12, 42/ 7
him laugh, and make	<b>merry</b>	. Now, if heaven serve	12, 43/ 13
whether (while they make	<b>merry</b>	here in earth all	12, 44/ 15
she may send him	<b>merry</b>	forth at door, that	12, 46/ 6
sure, and to be	<b>merry</b>	, so that we be	12, 59/ 27
no company make him	<b>merry</b>	. Then must he leave	12, 61/ 6
Uncle, this was a	<b>merry</b>	tale. But now if	12, 80/ 28
then she made a	<b>merry</b>	quarrel to him for	12, 81/ 7
he was a dry	<b>merry</b>	man), "in my company	12, 81/ 9
therein (for all her	<b>merry</b>	words) that less would	12, 81/ 21
she is not so	<b>merry</b>	, but she is as	12, 81/ 24

somewhat hard. For a	<b>merry</b>	tale with a friend	12, 82/ 13
shall tell you a	<b>merry</b>	tale. At which word	12, 84/ 10
refreshed with a foolish	<b>merry</b>	tale, there is none	12, 84/ 21
no thought, but make	<b>merry</b>	, nor take no penance	12, 99/ 10
other folk sit so	<b>merry</b>	without such tribulation; we	12, 99/ 18
and measure is a	<b>merry</b>	mean, which I perceive	12, 117/ 10
came from shrift. "Be	<b>merry</b>	, man," quoth she, "now	12, 118/ 3
justice, and be more	<b>merry</b>	in remembrance of his	12, 121/ 21
but in a perilous	<b>merry</b>	mortal temptation, so that	12, 131/ 23
dinner, and there making	<b>merry</b>	with good company, have	12, 138/ 15
that he would make	<b>merry</b>	many days, had weened	12, 168/ 19
other, some make as	<b>merry</b>	too, as there do	12, 275/ 11
this that are very	<b>merry</b>	at large out of	12, 275/ 12
and Herodias sat full	<b>merry</b>	at the feast, and	12, 279/ 19
treat of them. But	<b>meseemeth</b>	we cannot lightly better	12, 40/ 26
fruitful; then were (as	<b>meseemeth</b>	) every man bound of	12, 46/ 24
up again. But yet	<b>meseemeth</b>	surely, that my second	12, 56/ 19
This is, Cousin, as	<b>meseemeth</b>	very true. And likewise	12, 139/ 18
world at this day,	<b>meseemeth</b>	your comfort unto good	12, 173/ 2
dwell in our service.	<b>Meseemeth</b>	also, that if they	12, 182/ 21
he will, is as	<b>meseemeth</b>	in better case, than	12, 259/ 18
for at his own	<b>mess</b>	in the midst there	12, 213/ 22
him. If this beggar	<b>met</b>	his fellow now, while	12, 163/ 10
gold, white and yellow	<b>metal</b>	, not so profitable of	12, 207/ 1
as the rude rusty	<b>metal</b>	of iron? Of the	12, 207/ 3
sight, we shall now	<b>mete</b>	for the shoot, and	12, 49/ 15
when the shot is	<b>mete</b>	shall I take up	12, 49/ 25
Cousin, and we shall	<b>mete</b>	for the remnant. First	12, 50/ 13
you no further. For	<b>methink</b>	I do you very	12, 64/ 7
his preaching was wonderful.	<b>Methink</b>	I hear him yet	12, 94/ 1
with "Hush, stand still,	<b>methink</b>	I hear a trampling	12, 110/ 20
that desperate shame. VINCENT	<b>Methink</b>	, Uncle, that this were	12, 147/ 12
hap to come hither,	<b>methink</b>	I see many more	12, 191/ 27
wind waxeth boisterous; so	<b>methink</b>	I hear at mine	12, 192/ 3
for such one were	<b>methink</b>	so far from all	12, 229/ 5
Christ, we should, as	<b>methink</b>	, need no more counsel	12, 240/ 4
good faith, good Uncle,	<b>methink</b>	that concerning the loss	12, 242/ 12
remember them, I would	<b>methink</b>	desire no more. Another	12, 242/ 15
your counsel well, and	<b>methink</b>	that the thing is	12, 295/ 5
back with me, then	<b>methink</b>	we shall be strong	12, 295/ 8
fall at hand that	<b>methinketh</b>	the greatest comfort that	12, 3/ 18
me therein make ye (	<b>methinketh</b>	) a reckoning very much	12, 5/ 1
Forsooth, my good Uncle,	<b>methinketh</b>	that this foundation of	12, 13/ 28

Sixth Chapter VINCENT Verily	<b>methinketh</b>	, good Uncle that this	12, 19/ 13
and short, and thereby	<b>methinketh</b>	somewhat obscure and dark	12, 24/ 21
VINCENT Verily, good Uncle,	<b>methinketh</b>	this is said marvelously	12, 33/ 10
so, indeed. Howbeit, yet,	<b>methinketh</b>	that you say very	12, 44/ 9
moved me these arrows,	<b>methinketh</b>	, further from the prick	12, 56/ 17
Uncle, in this point	<b>methinketh</b>	you say very well	12, 92/ 25
to the night's fear:	<b>methinketh</b>	, on the other side	12, 123/ 11
such case? % ANTHONY Surely	<b>methinketh</b>	his help standeth in	12, 151/ 16
volante in die" for	<b>methinketh</b>	I have made it	12, 157/ 4
other. ANTHONY Surely, Cousin,	<b>methinketh</b>	that in this world	12, 163/ 17
then, by my troth,	<b>methinketh</b>	this rich man much	12, 163/ 22
manner of order. For	<b>methinketh</b>	, he should first have	12, 177/ 3
of riches I might (	<b>methinketh</b>	) in merit match in	12, 185/ 7
whereof some tokens as	<b>methinketh</b>	are not come yet	12, 193/ 29
But, as I say,	<b>methinketh</b>	I miss yet in	12, 194/ 7
surely, Cousin, albeit that	<b>methinketh</b>	I see divers evil	12, 194/ 19
of yours. For surely	<b>methinketh</b>	that this is marvelous	12, 196/ 7
But in good faith	<b>methinketh</b>	, that he which upon	12, 197/ 16
must needs have, that	<b>methinketh</b>	every curate should often	12, 198/ 22
By my troth, Uncle,	<b>methinketh</b>	that you say very	12, 199/ 2
But forasmuch, Cousin, as	<b>methinketh</b>	, that of this tribulation	12, 202/ 8
By my troth and	<b>methinketh</b>	very few there are	12, 220/ 14
of fortune, this is	<b>methinketh</b>	in this Turk's persecution	12, 227/ 10
his soul?) This were,	<b>methinketh</b>	, cause and occasion enough	12, 237/ 16
The Fifteenth Chapter ANTHONY	<b>Methinketh</b>	, Cousin, that this persecution	12, 238/ 6
yet in good faith	<b>methinketh</b>	now (and God shall	12, 245/ 7
Uncle, I thank you.	<b>Methinketh</b>	that though you never	12, 249/ 24
then somewhat thereof. For	<b>methinketh</b>	, Uncle, that captivity is	12, 250/ 22
nature, we should not,	<b>methinketh</b>	, have so great horror	12, 255/ 13
by Saint Mary, Uncle,	<b>methinketh</b>	it is much more	12, 255/ 18
of prisoners, we should,	<b>methinketh</b>	, well perceive that a	12, 256/ 9
Very well said, as	<b>methinketh</b>	. ANTHONY Yet forgot I	12, 257/ 25
to walk in? ANTHONY	<b>Methinketh</b>	verily, Cousin, that you	12, 258/ 13
prison. For I know,	<b>methinketh</b>	, as few of them	12, 259/ 12
point: but that ever	<b>methinketh</b>	, that these things, wherewith	12, 262/ 14
In good faith, Cousin,	<b>methinketh</b>	you say very true	12, 265/ 10
inevitable of eternal fire.	<b>Methinketh</b>	therefore, Cousin, that, as	12, 268/ 23
But now may you,	<b>methinketh</b>	, very plainly perceive that	12, 269/ 23
not again say; for	<b>methinketh</b>	I see it so	12, 274/ 6
upon us) these are,	<b>methinketh</b>	, so very slender and	12, 276/ 16
By my troth, Cousin,	<b>methinketh</b>	that the death which	12, 301/ 22
Turk again. And first	<b>methought</b>	his terror nothing, when	12, 8/ 28
that furious endless fire;	<b>methought</b>	, that if the Turk	12, 9/ 2

from the prick than	<b>methought</b>	they stack when I	12, 56/ 18
here concluded by you,	<b>methought</b>	you would in nowise	12, 82/ 11
case so should fall,	<b>methought</b>	yet it should little	12, 82/ 26
digressing therefrom, good matter	<b>methought</b>	it was, and such	12, 160/ 12
Uncle, for no boast),	<b>methought</b>	, by our Lady! for	12, 214/ 2
myself the better, because	<b>methought</b>	my words (being but	12, 214/ 3
be not worth the	<b>meting</b>	; and no great marvel	12, 49/ 21
and have in your	<b>meting</b>	of your shot moved	12, 56/ 17
saying unto him, "Fili	<b>mi</b>	, da gloriam Deo Israell	12, 26/ 17
the devil in the	<b>midday</b>	). First, Cousin, in these	12, 105/ 23
the devil of the	<b>midday</b>	), till afternoon, and then	12, 165/ 29
even in the very	<b>midday</b>	, that is to wit	12, 200/ 18
him, "Demonium meridianum" (the	<b>midday</b>	devil): he may be	12, 200/ 24
the devil of the	<b>midday</b>	), because this kind of	12, 200/ 29
for the faith this	<b>midday</b>	devil may by these	12, 205/ 21
this incursion of this	<b>midday</b>	devil), this open plain	12, 244/ 16
this incursion of this	<b>midday</b>	devil. For either shall	12, 248/ 3
cause to fear this	<b>midday</b>	devil with all his	12, 248/ 16
this incursion of this	<b>midday</b>	devil), this open invasion	12, 280/ 25
persecution (with all this	<b>midday</b>	devil were able to	12, 304/ 18
this incursion of this	<b>midday</b>	devil, this Turk's persecution	12, 316/ 4
persecutions, it is the	<b>midday</b>	devil himself that maketh	12, 317/ 25
maze a center or	<b>middle</b>	place, into which sometimes	12, 167/ 24
brink. The center or	<b>middle</b>	place of this maze	12, 167/ 27
Lo, here is the	<b>middle</b>	place of this busy	12, 168/ 13
body to make her	<b>middle</b>	small, both twain to	12, 169/ 3
deep darkness of the	<b>midnight</b>	maketh men that stand	12, 108/ 22
in our camp about	<b>midnight</b>	, there suddenly rose a	12, 110/ 2
own mess in the	<b>midst</b>	there sat but himself	12, 213/ 22
fast bound in the	<b>midst</b>	with the foul fire	12, 286/ 23
even in the very	<b>midst</b>	of them), why should	12, 294/ 5
Savior even in the	<b>midst</b>	, and die there with	12, 297/ 16
and cut from the	<b>midst</b>	outward. Some we hear	12, 302/ 12
guide him in the	<b>midway</b>	. Let them, I say	12, 120/ 18
yet to show the	<b>mightiness</b>	of their malice, after	12, 312/ 29
this terrible thing, his	<b>mighty</b>	strength and power, his	12, 6/ 23
the malice of some	<b>mighty</b>	man, than judge wrong	12, 34/ 18
the other side come	<b>mighty</b>	strong wrestlers and wily	12, 101/ 15
remembrance of God's great	<b>mighty</b>	mercy, and so make	12, 113/ 28
have all a strong	<b>mighty</b>	stomach: that shall ye	12, 124/ 3
Turk prepareth a marvelous	<b>mighty</b>	army, and yet whether	12, 188/ 10
Lord, Uncle, for his	<b>mighty</b>	mercy keep those wretches	12, 191/ 26
that whole kingdom and	<b>mighty</b>	great empires are of	12, 206/ 25

in woman rare) very	<b>mild</b>	also and meek, and	12, 113/ 2
Turk's ground many a	<b>mile</b>	beyond Belgrade, which would	12, 109/ 31
is more than a	<b>mile</b>	behind her, and she	12, 295/ 1
behest that floweth with	<b>milk</b>	and honey. And then	12, 60/ 8
that manner in my	<b>mind</b>	more than mad, where	12, 4/ 14
not fallen in my	<b>mind</b>	. And over that, like	12, 5/ 21
coming, it happened my	<b>mind</b>	to fall suddenly from	12, 8/ 22
therein casting in my	<b>mind</b>	those terrible devilish tormentors	12, 8/ 30
me, to call to	<b>mind</b>	with you such things	12, 9/ 14
or heaviness of the	<b>mind</b>	. Now the body not	12, 10/ 7
about. But that the	<b>mind</b>	should not be grieved	12, 10/ 9
will in my poor	<b>mind</b>	assign for the first	12, 14/ 9
Almighty God comforted. This	<b>mind</b>	of theirs may well	12, 15/ 25
so well warrant that	<b>mind</b>	for a cause of	12, 16/ 12
ordered appetite in his	<b>mind</b>	. For as every evil	12, 16/ 25
For as every evil	<b>mind</b>	cometh of the world	12, 16/ 25
is every such good	<b>mind</b>	either immediately, or by	12, 16/ 27
man to that good	<b>mind</b>	, to desire and long	12, 17/ 2
good Uncle, this good	<b>mind</b>	of longing for God's	12, 17/ 6
in tribulation lack that	<b>mind</b>	, and that desire not	12, 17/ 9
worldly comfort, have no	<b>mind</b>	to desire and seek	12, 18/ 27
that point in his	<b>mind</b>	, and not spend the	12, 18/ 29
this desire in his	<b>mind</b>	, which when he getteth	12, 19/ 1
unto God? And that	<b>mind</b>	must a man have	12, 20/ 29
unsure also what manner	<b>mind</b>	we will have tomorrow	12, 22/ 12
we sure that this	<b>mind</b>	cometh of God, and	12, 23/ 4
have you to my	<b>mind</b>	opened sufficiently, and therefore	12, 27/ 13
a little comfort my	<b>mind</b>	. The first is, that	12, 38/ 2
themselves of the contrary	<b>mind</b>	shall in reason have	12, 38/ 20
would put us in	<b>mind</b>	that we should seek	12, 41/ 9
for his sin. Such	<b>mind</b>	as this is, lo	12, 45/ 6
in body or in	<b>mind</b>	, and is, as it	12, 50/ 20
flesh, or into his	<b>mind</b>	. And surely, Cousin, the	12, 50/ 21
very sore pricketh the	<b>mind</b>	, as far almost passeth	12, 50/ 22
also that grieveth the	<b>mind</b>	, many good men have	12, 51/ 6
the flesh, soliciting the	<b>mind</b>	of a good man	12, 51/ 9
him cast in his	<b>mind</b>	, if himself hap upon	12, 51/ 21
shall so torment his	<b>mind</b>	, as all the pleasures	12, 51/ 25
of body or of	<b>mind</b>	unquieted, and thereby his	12, 52/ 26
by penance, or of	<b>mind</b>	by contrition and heaviness	12, 52/ 29
would ween in my	<b>mind</b>	(because you speak of	12, 55/ 5
a remorse into his	<b>mind</b>	among after his first	12, 59/ 20
great trouble in his	<b>mind</b>	, and great tribulation about	12, 61/ 15

remaineth there in my	<b>mind</b>	, which riseth upon this	12, 64/ 5
and great quietness of	<b>mind</b>	, whereas he that lieth	12, 65/ 5
the pleasure pulleth his	<b>mind</b>	another way, though the	12, 65/ 14
many mad ways our	<b>mind</b>	wandereth the while! Yet	12, 65/ 24
moderate refreshing of the	<b>mind</b>	, against an heavy discomfortable	12, 69/ 23
for his godly set	<b>mind</b>	(drawn from the delight	12, 72/ 2
a very special good	<b>mind</b>	. But he that is	12, 73/ 32
this is fresh in	<b>mind</b>	. VINCENT I trust, good	12, 77/ 13
I revolved in my	<b>mind</b>	again the things that	12, 82/ 10
thing or fleshly, which	<b>mind</b>	, Uncle, of yours, seemeth	12, 82/ 13
any harm lighteth his	<b>mind</b>	, and amendeth his courage	12, 82/ 15
servicing to refresh the	<b>mind</b>	, and make it quick	12, 82/ 20
fantasies of their own	<b>mind</b>	. You may see this	12, 83/ 1
that you require my	<b>mind</b>	in the matter, whether	12, 83/ 7
I neither bear in	<b>mind</b>	, nor shall here need	12, 84/ 15
time cometh to my	<b>mind</b>	, falleth under some one	12, 86/ 19
put it in his	<b>mind</b>	, give him such comfort	12, 87/ 28
God's will, and that	<b>mind</b>	may be the let	12, 92/ 18
heaviness and displeasure of	<b>mind</b>	that a man should	12, 96/ 13
and whole of that	<b>mind</b>	, that men must have	12, 96/ 28
of pusillanimity and timorous	<b>mind</b>	letteth a man also	12, 111/ 23
devil sore troubleth the	<b>mind</b>	of many a right	12, 113/ 24
it came in his	<b>mind</b>	that he should yet	12, 117/ 25
doubt to quiet his	<b>mind</b>	, and follow that that	12, 121/ 19
you have in my	<b>mind</b>	, well declared these kinds	12, 122/ 7
yet cometh to my	<b>mind</b>	, of which I before	12, 122/ 11
not troubled in their	<b>mind</b>	, but verily well content	12, 123/ 28
put her in the	<b>mind</b>	that she should anger	12, 124/ 17
heard of. ANTHONY This	<b>mind</b>	of his was not	12, 125/ 6
or me before her	<b>mind</b>	, and that she would	12, 127/ 1
amend that malicious devilish	<b>mind</b>	. VINCENT Verily that is	12, 127/ 4
will never tell their	<b>mind</b>	to nobody for very	12, 127/ 7
life an high proud	<b>mind</b>	and a fell, as	12, 127/ 16
induce to follow her	<b>mind</b>	. With him secretly she	12, 127/ 20
not, as shameful a	<b>mind</b>	as she had, to	12, 128/ 22
as far as my	<b>mind</b>	giveth me now without	12, 129/ 22
comfort in his own	<b>mind</b>	himself, then was it	12, 129/ 27
the matter, that the	<b>mind</b>	, whereby they be led	12, 130/ 12
an act of the	<b>mind</b>	either drawn from the	12, 130/ 23
devil's craft, and his	<b>mind</b>	occupied as it were	12, 132/ 2
is brought in that	<b>mind</b>	by a certain apparition	12, 134/ 11
knowledge in his own	<b>mind</b>	? ANTHONY Yea, Cousin, God	12, 137/ 14
may cast into the	<b>mind</b>	of man, I suppose	12, 137/ 16

God gave him the	<b>mind</b>	to bestow his own	12, 141/ 10
proved any man's obedient	<b>mind</b>	by the commandment of	12, 142/ 7
vain plead against his	<b>mind</b>	, but well and wisely	12, 144/ 3
other side perceived to	<b>mind</b>	his destruction, and go	12, 145/ 22
they put him in	<b>mind</b>	, that if he despair	12, 146/ 12
thing will, in my	<b>mind</b>	, well amend and lift	12, 147/ 8
fall into this ungracious	<b>mind</b>	through the devil's temptation	12, 148/ 19
always ran in his	<b>mind</b>	that folk's fantasies were	12, 149/ 4
do, but ever his	<b>mind</b>	gave him that the	12, 149/ 5
only that their own	<b>mind</b>	so gave them. Neither	12, 149/ 10
both twain of that	<b>mind</b>	, and always they thought	12, 149/ 13
fearful imagination in their	<b>mind</b>	, that without help of	12, 150/ 16
horrible thought into their	<b>mind</b>	, have not only had	12, 150/ 18
thoughts fall in his	<b>mind</b>	against his will, they	12, 153/ 20
last he withdraweth his	<b>mind</b>	from the due remembrance	12, 154/ 27
and then turn their	<b>mind</b>	to some other matter	12, 155/ 8
authority, casting in his	<b>mind</b>	the peril of such	12, 161/ 4
he can call to	<b>mind</b>	, and pray God of	12, 164/ 25
and better in the	<b>mind</b>	of every man that	12, 165/ 23
before, it withdraweth the	<b>mind</b>	of a man far	12, 170/ 16
inordinate affection of the	<b>mind</b>	sore set thereupon, the	12, 171/ 16
giveth substance and the	<b>mind</b>	to dispose it well	12, 176/ 2
and yet not the	<b>mind</b>	to give it all	12, 176/ 2
a man, whose inward	<b>mind</b>	and sudden change they	12, 176/ 21
to put men in	<b>mind</b>	of their duty in	12, 177/ 8
together, change that good	<b>mind</b>	again, and do neither	12, 177/ 20
they reckoned in their	<b>mind</b>	all his good gotten	12, 178/ 9
which yet in my	<b>mind</b>	more is) reckoned for	12, 178/ 17
I think in my	<b>mind</b>	a very sure conclusion	12, 180/ 3
than himself, such a	<b>mind</b>	is very vain, foolish	12, 184/ 18
haply fully so perfect	<b>mind</b>	, but somewhat loveth to	12, 185/ 17
a man have a	<b>mind</b>	to serve God and	12, 186/ 8
to put me in	<b>mind</b>	of that; I would	12, 187/ 28
miss yet in my	<b>mind</b>	some of those tokens	12, 194/ 7
say, for mine own	<b>mind</b>	, I little doubt, but	12, 194/ 11
there not in my	<b>mind</b>	be a worse prognostication	12, 194/ 21
help in their own	<b>mind</b>	beforehand, what thing they	12, 195/ 30
should cast in his	<b>mind</b>	and appoint in his	12, 196/ 1
indeed, and by that	<b>mind</b>	should he sin deadly	12, 196/ 16
For, Cousin, if his	<b>mind</b>	answer him, as St	12, 196/ 27
death. For by this	<b>mind</b>	he falleth in deadly	12, 197/ 14
case, is in my	<b>mind</b>	as much reason as	12, 197/ 22
the matter in their	<b>mind</b>	, which by and by	12, 197/ 26

to have evermore that	<b>mind</b>	, actually sometimes, and evermore	12, 198/ 9
be always of this	<b>mind</b>	, and often to think	12, 198/ 12
imagination representeth to the	<b>mind</b>	, then must they call	12, 198/ 15
must they call to	<b>mind</b>	and remember the great	12, 198/ 16
so far forth the	<b>mind</b>	, that every Christian man	12, 198/ 21
come sooner in my	<b>mind</b>	; but better is it	12, 199/ 18
can call unto my	<b>mind</b>	. VINCENT In good faith	12, 202/ 16
we can call to	<b>mind</b>	, that may hap unto	12, 203/ 5
it little in my	<b>mind</b>	, but that if a	12, 204/ 28
they should in my	<b>mind</b>	do them very great	12, 217/ 3
are of such vainglorious	<b>mind</b>	(be they lords, or	12, 217/ 6
are of such vainglorious	<b>mind</b>	. For if they be	12, 218/ 8
even that same womanish	<b>mind</b>	of hers is the	12, 220/ 11
all evermore of one	<b>mind</b>	, but sometimes variance among	12, 221/ 21
can have their own	<b>mind</b>	, nor often are they	12, 221/ 25
the missing of their	<b>mind</b>	more displeasantly than other	12, 221/ 26
change of their master's	<b>mind</b>	: and of that see	12, 222/ 7
sure of another man's	<b>mind</b>	, nor what another man	12, 229/ 14
far as mine own	<b>mind</b>	can conjecture, I shall	12, 229/ 14
ago, he foresaw this	<b>mind</b>	of yours that you	12, 230/ 32
this world a worse	<b>mind</b>	, than that a man	12, 236/ 8
do here, nor what	<b>mind</b>	we be of. But	12, 236/ 12
of tribulation trieth what	<b>mind</b>	men have to their	12, 238/ 1
a corrupt, greedy, covetous	<b>mind</b>	, or not: but also	12, 238/ 8
of the same dull	<b>mind</b>	, as we did before	12, 240/ 29
shall not have the	<b>mind</b>	to lay any hands	12, 246/ 19
not of the contrary	<b>mind</b>	, but that we will	12, 247/ 7
we be of this	<b>mind</b>	, and submit our will	12, 247/ 13
examination of our own	<b>mind</b>	, some comfort in hope	12, 247/ 24
great matter to my	<b>mind</b>	, whether they carry me	12, 251/ 11
if I find my	<b>mind</b>	much offended therewith, that	12, 251/ 12
setting and settling my	<b>mind</b>	in God, where it	12, 251/ 29
do. ANTHONY Our froward	<b>mind</b>	maketh every good thing	12, 254/ 13
we would call to	<b>mind</b>	and consider the state	12, 256/ 10
were it in my	<b>mind</b>	no little grief in	12, 257/ 12
to quiet his own	<b>mind</b>	, and hold himself content	12, 261/ 20
the very truth, my	<b>mind</b>	findeth not itself satisfied	12, 262/ 13
words, and in your	<b>mind</b>	departed unpersuaded, then if	12, 262/ 23
done, appeareth to your	<b>mind</b>	but a trifle and	12, 262/ 29
that as yet my	<b>mind</b>	cannot give me to	12, 263/ 1
over against your own	<b>mind</b>	. For then were we	12, 263/ 8
satisfaction of mine own	<b>mind</b>	, I repeated and debated	12, 263/ 13
much of his own	<b>mind</b>	in the meanwhile all	12, 264/ 23

at all in my	<b>mind</b>	, but that for all	12, 265/ 5
very truth in my	<b>mind</b>	, that there cometh no	12, 266/ 9
it out of his	<b>mind</b>	) yet is he very	12, 268/ 3
sophistical fantasy to your	<b>mind</b>	, I would be glad	12, 270/ 9
lamented much in her	<b>mind</b>	, that he should have	12, 277/ 13
prisoner laughed in his	<b>mind</b>	; but he durst not	12, 277/ 17
that cometh in his	<b>mind</b>	unto this latter point	12, 278/ 8
and which for that	<b>mind</b>	of ours favoreth us	12, 278/ 23
and rooted in the	<b>mind</b>	, so far forth, that	12, 281/ 13
God, were in my	<b>mind</b>	so thankful that it	12, 284/ 4
man of that good	<b>mind</b>	that St. Paul was	12, 284/ 14
if they mend that	<b>mind</b>	in time), to be	12, 286/ 19
that are of that	<b>mind</b>	, we have, you wot	12, 287/ 16
folk for a good	<b>mind</b>	in God's name common	12, 294/ 2
rather put us in	<b>mind</b>	of the joys of	12, 305/ 7
angels, without any manner	<b>mind</b>	or motion unto the	12, 307/ 17
ever came in the	<b>mind</b>	of any man living	12, 310/ 15
contented and satisfied their	<b>mind</b>	, that by their death	12, 313/ 16
so take up our	<b>mind</b>	, and ravish it all	12, 314/ 24
aware thereof, till his	<b>mind</b>	fall more thereon, so	12, 314/ 26
it himself: so the	<b>mind</b>	ravished in the thinking	12, 314/ 28
prepare us in our	<b>mind</b>	thereto long before; let	12, 316/ 21
seemeth a proud high	<b>mind</b>	to desire martyrdom) but	12, 316/ 23
devil put in our	<b>mind</b>	the saving of our	12, 317/ 1
of that tender loving	<b>mind</b>	that our master was	12, 318/ 20
in that he is	<b>minded</b>	to do well hereafter	12, 97/ 25
and somewhat was I	<b>minded</b>	so to say to	12, 160/ 10
his substance that he	<b>minded</b>	to reserve, and lawfully	12, 179/ 3
abomination, as every true	<b>minded</b>	Christian man, and Christian	12, 192/ 19
feigned from the true	<b>minded</b>	, and teach also them	12, 226/ 28
of. But, unto such	<b>minded</b>	folk speaketh holy scripture	12, 236/ 13
Now tell some carnal	<b>minded</b>	man of this manner	12, 307/ 9
ANTHONY Since you be	<b>minded</b>	, Cousin, to bestow so	12, 320/ 20
desire that, that never	<b>mindeth</b>	to be the better	12, 16/ 13
maketh those that he	<b>mindeth</b>	suddenly to invade indeed	12, 189/ 3
of war when he	<b>mindeth</b>	it not; but then	12, 189/ 6
so much to the	<b>mindeth</b>	of God's rigorous justice	12, 113/ 26
full faith or sufficient	<b>mindeth</b>	. For I think, on	12, 304/ 16
and put in our	<b>minds</b>	such medicines at this	12, 11/ 29
vigor by scattering our	<b>minds</b>	abroad about so many	12, 13/ 9
bold of our own	<b>minds</b>	when we require aught	12, 22/ 22
diversity of divers men's	<b>minds</b>	. For else, if we	12, 83/ 14
rebuked then their untoward	<b>minds</b>	, so dull unto the	12, 84/ 13

dice. They carry the	<b>minds</b>	of the people from	12, 95/ 7
this case, that men's	<b>minds</b>	hearken after novelties, and	12, 192/ 15
that not only their	<b>minds</b>	giveth them, that hither	12, 194/ 25
framed in our own	<b>minds</b>	, think that we would	12, 249/ 16
so terrible to men's	<b>minds</b>	, that although the respect	12, 281/ 1
the affections of men's	<b>minds</b>	toward the increase or	12, 281/ 23
the affections of men's	<b>minds</b>	imprinted by divers means	12, 281/ 25
say, and in our	<b>minds</b>	agree that we should	12, 295/ 16
we will apply our	<b>minds</b>	to the gathering of	12, 296/ 20
compassion conceive in our	<b>minds</b>	a right imagination and	12, 312/ 12
he put in our	<b>minds</b>	the terror of the	12, 317/ 12
occupant" (Laughter shall be	<b>mingled</b>	with sorrow, and the	12, 70/ 20
pain their pleasure is	<b>mingled</b>	withal, what harm the	12, 244/ 4
and soul by his	<b>minister</b>	Ananias, and made him	12, 17/ 26
after as these things	<b>minister</b>	him matter of temptation	12, 150/ 5
of the body, and	<b>minister</b>	matter of pleasure to	12, 203/ 16
which at another time	<b>ministered</b>	, or at that time	12, 147/ 21
such things shall be	<b>ministered</b>	unto a child, or	12, 293/ 14
may with preaching be	<b>ministers</b>	unto God therein, and	12, 12/ 26
men that are his	<b>ministers</b>	, to make us fall	12, 317/ 26
ANTHONY Is he no	<b>minstrel</b>	, Cousin, that playeth not	12, 274/ 13
He may be a	<b>minstrel</b>	and make melody, you	12, 274/ 14
of space, nor one	<b>minute</b>	of time from you	12, 5/ 12
fervent prayer God by	<b>miracle</b>	delivered him. When the	12, 58/ 18
good mark between God's	<b>miracles</b>	and the devil's wonders	12, 136/ 3
his saints have their	<b>miracles</b>	always tending to fruit	12, 136/ 4
off any of his	<b>mirth</b>	, and so sit and	12, 45/ 5
is there as in	<b>mirth</b>	and gladness). And verily	12, 69/ 18
you shall hear worldly	<b>mirth</b>	seem to be commended	12, 69/ 19
as he may find	<b>mirth</b>	? Whereto draweth this threat	12, 70/ 18
and the end of	<b>mirth</b>	is taken up with	12, 70/ 21
well, now. And the	<b>mirth</b>	of many that then	12, 70/ 29
themselves with some honest	<b>mirth</b>	: first, agreed that our	12, 83/ 9
then some honest worldly	<b>mirth</b>	, I dare not be	12, 83/ 12
refresh themselves with worldly	<b>mirth</b>	and recreation; I can	12, 84/ 18
Risus" (saith he) "dolore	<b>miscebitur</b>	, et extrema gaudii luctus	12, 70/ 20
his might and our	<b>mischief</b>	; there falleth so continually	12, 6/ 21
such man have a	<b>mischief</b>	, he would with good	12, 125/ 1
him to that deadly	<b>mischief</b>	indeed. Therefore, like as	12, 154/ 28
flood of all unhappy	<b>mischief</b>	, arrogant manner, high sullen	12, 160/ 29
in comparison of the	<b>mischief</b>	that he goeth about	12, 317/ 16
tribulation is even a	<b>mischievous</b>	high branch of the	12, 15/ 3
peradventure it shall not	<b>miscontent</b>	himself, to show great	12, 132/ 14

the means of his	<b>miscreant</b>	wife, he fell into	12, 53/ 15
many a man a	<b>miserable</b>	wretch as evil as	12, 47/ 22
a man may be	<b>miserable</b>	and live in tribulation	12, 64/ 15
not the great long	<b>miserable</b>	weariness and pain that	12, 169/ 24
have after in conclusion	<b>miserably</b>	done it indeed. But	12, 151/ 7
to live in neediness	<b>miserably</b>	all their days, than	12, 210/ 20
for his comfort, "Beati	<b>misericordes</b>	, quia misericordiam consequentur" (Blessed	12, 34/ 22
in this point. Howbeit, "	<b>Misericordia</b>	Domini super omnia opera	12, 97/ 17
comfort, "Beati misericordes, quia	<b>misericordiam</b>	consequentur" (Blessed be the	12, 34/ 22
and he turned to	<b>misery</b>	; so if he stand	12, 32/ 17
labor, toil, tears, and	<b>misery</b>	, not look for rest	12, 41/ 20
of their own foolish	<b>misery</b>	, through the good help	12, 169/ 28
the other in such	<b>misery</b>	, that they were in	12, 190/ 16
evil tokens of this	<b>misery</b>	coming to us, yet	12, 194/ 20
friends, bewrapped in like	<b>misery</b>	, and ungracious wretches and	12, 204/ 5
I should see such	<b>misery</b>	. ANTHONY In good faith	12, 258/ 25
brethren, in labor and	<b>misery</b>	, in many nights' watch	12, 310/ 28
by his own fault	<b>misfortuneth</b>	to fall, then with	12, 165/ 9
If he be by	<b>mishap</b>	entered in among them	12, 120/ 14
were, if they should	<b>mishap</b>	so to do, have	12, 151/ 2
light, they might peradventure	<b>mishap</b>	to fall in thereto	12, 170/ 13
in our own default)	<b>mishap</b>	to decline: yet had	12, 249/ 1
eos qui ad te	<b>misi</b>	sunt, quoties volui congregare	12, 104/ 8
wayward, more envious, suspicious,	<b>misjudging</b>	, and depraving other men	12, 135/ 27
I marvel, that they	<b>mislike</b>	the sorrow and heaviness	12, 96/ 12
and acknowledge it, and	<b>mislike</b>	it, and little and	12, 186/ 1
as you would after	<b>mislike</b>	by leisure, and think	12, 265/ 1
hers she so much	<b>misliked</b>	, that she would sometimes	12, 113/ 4
but since so little	<b>misliking</b>	of our old sin	12, 98/ 12
of his manner, and	<b>misreport</b>	him for an hypocrite	12, 184/ 28
and perceive what a	<b>miss</b>	of much comfort we	12, 5/ 17
the better; and may	<b>miss</b>	also the effect of	12, 16/ 14
that is, you may	<b>miss</b>	the mark again. I	12, 50/ 17
may he hap to	<b>miss</b>	, namely, if his friends	12, 145/ 5
I say, methinketh I	<b>miss</b>	yet in my mind	12, 194/ 7
such a man may	<b>miss</b>	the grace to require	12, 299/ 13
the ground, and have	<b>missed</b>	it yet when they	12, 238/ 18
times they take the	<b>missing</b>	of their mind more	12, 221/ 26
well) damnable, or wastefully	<b>misspend</b>	them about worldly pomp	12, 224/ 15
nothing else but a	<b>mist</b>	. Howbeit, as the Prophet	12, 111/ 5
of stone, or a	<b>mist</b>	, "non timebit a timore	12, 111/ 8
wide, while I somewhat	<b>mistake</b>	the mark. ANTHONY Those	12, 49/ 22
hunting, whether that we	<b>mistake</b>	not our terms. For	12, 295/ 22

him at home. "Forsooth,	<b>mistress</b>	, " quoth he (as he	12, 81/ 8
our cousin then. "Forsooth	<b>mistress</b>	, " quoth he, "your husband	12, 81/ 11
have a very gentle	<b>mistress</b>	that loveth her well	12, 112/ 21
for fear lest her	<b>mistress</b>	be always angry with	12, 112/ 25
be shent. Were her	<b>mistress</b>	, ween you, like to	12, 112/ 26
such one myself, whose	<b>mistress</b>	was a very wise	12, 113/ 1
or diffidence declared, and	<b>mistrust</b>	of his own revelations	12, 133/ 14
and draweth toward the	<b>mistrust</b>	of God's gracious help	12, 162/ 7
use themselves well, and	<b>mistrusting</b>	the aid and help	12, 161/ 12
the scripture hath been	<b>misunderstood</b>	all this while, and	12, 98/ 33
overmuch lest they should	<b>misuse</b>	themselves, leave the things	12, 161/ 11
office that was commonly	<b>misused</b>	extortiously. But his words	12, 178/ 11
inspired us therefor) shall	<b>mitigate</b>	, diminish, assuage, and in	12, 241/ 24
flebant" (saith the Prophet) "	<b>mittentes</b>	semina sua" (They went	12, 42/ 9
postquam occiderit, habet potestatem	<b>mittere</b>	in gehennam: Ita dico	12, 303/ 10
in the Apocalypse, "Diabolus	<b>mittet</b>	aliquos vestrum in carcerem	12, 317/ 18
Genesis of his own	<b>moan</b>	made to God. No	12, 54/ 25
presence, behind his back	<b>mock</b>	him as fast, and	12, 212/ 16
themselves make every man	<b>mock</b>	them, flatter them, and	12, 218/ 7
cannot endure to be	<b>mocked</b>	, and also lest with	12, 155/ 12
irridetur" (God cannot be	<b>mocked</b>	). And some peradventure know	12, 226/ 16
and the most despiteful	<b>mocking</b>	therewith joined to most	12, 291/ 24
using Sampson for their	<b>mocking-stock</b>	in scorn of God	12, 141/ 9
meant of some small	<b>moderate</b>	refreshing of the mind	12, 69/ 22
is, to stand in	<b>moderate</b>	fear always, whereof the	12, 162/ 3
to stand ever in	<b>moderate</b>	fear, lest with waxing	12, 170/ 12
abundantius, in plagis supra	<b>modum</b>	etc." (In many labors	12, 310/ 19
leve tribulacionis nostre, supra	<b>modum</b>	in sublimitate eternum glorie	12, 311/ 7
up quite the pleasant	<b>moisture</b>	that most should refresh	12, 4/ 22
wealth, and in a	<b>moment</b>	of an hour descend	12, 42/ 27
the mountenance of a	<b>moment</b>	by the lying there	12, 237/ 9
there is not one	<b>moment</b>	of an hour between	12, 303/ 3
as short as a	<b>moment</b>	in respect of the	12, 311/ 5
quod in presenti est	<b>momentaneum</b>	, et leve tribulacionis nostre	12, 311/ 6
in a manner a	<b>momentary</b>	pain. VINCENT Every man	12, 296/ 29
This same short and	<b>momentary</b>	tribulation of ours that	12, 311/ 10
now, and giveth me	<b>money</b>	also to fast and	12, 44/ 23
God) diminish much their	<b>money</b>	, then are these folk	12, 60/ 17
a great deal of	<b>money</b>	: for horses be dear	12, 119/ 15
here hath enough, but	<b>money</b>	have they very little	12, 119/ 18
the scarcity of the	<b>money</b>	, as for yonder peevish	12, 119/ 20
whom she thought for	<b>money</b>	she might induce to	12, 127/ 19
that another sum of	<b>money</b>	should after be sent	12, 127/ 27

she trusted with the	<b>money</b>	that should procure her	12, 128/ 24
either for winning of	<b>money</b>	, or worldly favor, feign	12, 134/ 1
and confidence in their	<b>money</b>	, to enter into the	12, 171/ 28
that if all the	<b>money</b>	that is in this	12, 180/ 3
work should of his	<b>money</b>	lose the one half	12, 180/ 26
sick therein, and his	<b>money</b>	gone, I reckon myself	12, 182/ 26
should somewhat lose myself),	<b>money</b>	, plate, and other movable	12, 203/ 23
much more esteem than	<b>money</b>	, because the lands seem	12, 207/ 7
not so casual as	<b>money</b>	is or plate, for	12, 207/ 7
that sometimes in the	<b>money</b>	is the surety somewhat	12, 207/ 16
carry some of our	<b>money</b>	with us, where of	12, 207/ 18
more surety than our	<b>money</b>	, how happeth it then	12, 207/ 20
was lost before the	<b>money</b>	was found. Oh! Cousin	12, 207/ 25
a great sum of	<b>money</b>	for a certain office	12, 232/ 11
they had hid their	<b>money</b>	safe and sure enough	12, 238/ 17
a beggar's bag for	<b>money</b>	? If we deliver it	12, 240/ 10
would bring forth the	<b>money</b>	that he hath hid	12, 281/ 17
it easy for the	<b>monk</b>	that we speak of	12, 137/ 25
among the other virtuous	<b>monks</b>	and anchorites that lived	12, 129/ 15
other hardness more, holy	<b>monks</b>	, I mean, of the	12, 276/ 23
which this blind senator (	<b>Montanus</b>	, I trow, they called	12, 216/ 11
grief that for a	<b>month's</b>	space had held you	12, 78/ 7
the glimmering of the	<b>moon</b>	he had espied and	12, 110/ 8
to pain about the	<b>moonshine</b>	in the water, and	12, 116/ 7
this world, the old	<b>moral</b>	philosophers, labored much in	12, 9/ 23
for his own, as	<b>Morea</b>	, Greece, and Macedonia, and	12, 190/ 22
me ad impium, morte	<b>morieris</b>	, non annuaueris ei, etc	12, 174/ 6
that cometh in the	<b>morning</b>	: yet may there no	12, 92/ 3
will sleep out the	<b>morning</b>	, and drink out the	12, 92/ 6
her as in a	<b>morning</b>	early to come to	12, 127/ 21
appointed with her the	<b>morning</b>	when he should come	12, 128/ 3
The one, ere the	<b>morning</b>	wax light; the other	12, 166/ 22
yet evermore on the	<b>morrow</b>	as new be they	12, 167/ 19
would be on the	<b>morrow</b>	after worse than it	12, 180/ 6
that either on the	<b>morrow</b>	, or on the selfsame	12, 268/ 8
Preciosa in conspectu Domini	<b>mors</b>	sanctorum eius" (Precious is	12, 289/ 1
saith, "Vocabunt mortem, et	<b>mors</b>	fugiet ab eis" (They	12, 304/ 5
I ween eat one	<b>morsel</b>	of meat more: every	12, 213/ 25
that incomparable medicine our	<b>mortal</b>	malady, it may like	12, 11/ 28
high branch of the	<b>mortal</b>	sin of ire. And	12, 15/ 3
in a perilous merry	<b>mortal</b>	temptation, so that if	12, 131/ 23
than are his most	<b>mortal</b>	enemies. Which thing our	12, 165/ 1
though he were our	<b>mortal</b>	enemy, namely where we	12, 182/ 3

abominable sect of his	<b>mortal</b>	enemies in such wise	12, 193/ 14
himself and his high	<b>mortal</b>	malice, that a man	12, 200/ 15
infidels, and his most	<b>mortal</b>	enemies, enjoy the commodities	12, 204/ 6
by the threats of	<b>mortal</b>	men, let us tell	12, 318/ 13
So blind is our	<b>mortality</b>	, and so unaware what	12, 22/ 11
us, whereof our blind	<b>mortality</b>	cannot here imagine nor	12, 36/ 31
dicente me ad impium,	<b>morte</b>	morieris, non annuaueris ei	12, 174/ 6
factus obediens usque ad	<b>mortem</b>	, mortem autem crucis: propter	12, 66/ 13
obediens usque ad mortem,	<b>mortem</b>	autem crucis: propter quod	12, 66/ 13
the scripture saith, "Vocabunt	<b>mortem</b>	, et mors fugiet ab	12, 304/ 5
thesauros, impingetur ad laqueos	<b>mortis</b>	" (He that gathereth treasures	12, 224/ 6
quidam et relictus pro	<b>mortuo</b>	" Saint John the Evangelist	12, 246/ 32
then sent he for	<b>Moses</b>	and Aaron, and confessed	12, 18/ 2
in the law by	<b>Moses</b>	; and secondly, taking to	12, 53/ 13
therefore was their master	<b>Moses</b>	called "paedagogus," that is	12, 69/ 30
faith have weened that	<b>Moses</b>	had not been so	12, 95/ 20
the rust and the	<b>moth</b>	fret it out, and	12, 239/ 22
the rust and the	<b>moth</b>	fret them out, and	12, 239/ 24
common service of our	<b>Mother</b>	Holy Church. And toward	12, 20/ 22
with him as the	<b>mother</b>	doth sometimes with her	12, 45/ 30
cast out -- the	<b>mother</b>	and the child both	12, 54/ 27
little too large. My	<b>mother</b>	had, when I was	12, 114/ 14
children, they called her	<b>Mother</b>	Maud: I trow, you	12, 114/ 15
more. Now, as good	<b>Mother</b>	Maud told us, when	12, 115/ 25
I showed you, as	<b>Mother</b>	Maud showed it us	12, 117/ 14
could speak now, as	<b>Mother</b>	Maud said they could	12, 119/ 28
the diminishing of old	<b>Mother</b>	Maud's tale, else would	12, 119/ 30
his father and his	<b>mother</b>	, and his wife and	12, 174/ 25
honor their father and	<b>mother</b>	, and also in their	12, 183/ 15
my father, and my	<b>mother</b>	too: for so ought	12, 183/ 22
best. For, as my	<b>mother</b>	was wont to say	12, 220/ 3
throne with his immaculate	<b>mother</b>	, and all that glorious	12, 315/ 24
world out of the	<b>mother's</b>	womb, God condemneth them	12, 266/ 11
of such foul fleshly	<b>motion</b>	? Of spiritual counsel the	12, 152/ 23
foregoing through some secret	<b>motion</b>	or instinct, whereof the	12, 193/ 2
you, I have a	<b>motion</b>	secretly made me further	12, 229/ 24
any manner mind or	<b>motion</b>	unto the carnal act	12, 307/ 17
the resisting of such	<b>motions</b>	is, as I before	12, 73/ 14
Spirit inspire us good	<b>motions</b>	, with aid and help	12, 282/ 11
probatiam piscinam, expectantes aquae	<b>motum</b>	" at the pool that	12, 45/ 16
to command a great	<b>mountain</b>	of tribulation to void	12, 13/ 20
peril come, that the	<b>mountains</b>	would overwhelm them, or	12, 7/ 17
is not diminished the	<b>mounenance</b>	of a moment by	12, 237/ 9

and so sit and	<b>mourn</b>	for his sin. Such	12, 45/ 5
lusts, and also to	<b>mourn</b>	and lament his sin	12, 52/ 10
not yet of my	<b>mouth</b>	neither; and surely for	12, 88/ 25
an haven, in the	<b>mouth</b>	whereof lie secret rocks	12, 120/ 13
God hath his own	<b>mouth</b>	forbidden. And that is	12, 136/ 11
heart, and by the	<b>mouth</b>	of some virtuous ghostly	12, 164/ 13
of Christ with his	<b>mouth</b>	, and keep it still	12, 197/ 12
blast of another man's	<b>mouth</b>	, as soon passed, as	12, 212/ 5
praise them with their	<b>mouth</b>	, which when there happeth	12, 221/ 33
that whereas by the	<b>mouth</b>	of St. Paul God	12, 224/ 8
himself by his own	<b>mouth</b>	: "Nemo potest duobus dominis	12, 230/ 9
year ago his own	<b>mouth</b>	, that he will no	12, 231/ 4
grant passed his own	<b>mouth</b>	and signed with his	12, 232/ 16
losel, that neither my	<b>mouth</b>	nor my hand shall	12, 232/ 18
no God). With the	<b>mouth</b>	the most foolish will	12, 234/ 25
that both by the	<b>mouth</b>	of his holy Prophet	12, 248/ 11
Prophet, and by the	<b>mouth</b>	of his blessed Apostle	12, 248/ 12
with his own holy	<b>mouth</b>	, can be able to	12, 250/ 4
high commandment by the	<b>mouth</b>	of Saint Paul, "Servi	12, 254/ 18
promise already by the	<b>mouth</b>	of St. Paul, "Fidelis	12, 278/ 27
our Lord by the	<b>mouth</b>	of the Prophet, that	12, 296/ 15
fear, is by the	<b>mouth</b>	of God (upon the	12, 299/ 1
heaven are by man's	<b>mouth</b>	unspeakable, to man's ears	12, 309/ 5
saith yet by the	<b>mouth</b>	of St. John, that	12, 309/ 10
are there, of whose	<b>mouths</b>	I could have believed	12, 88/ 22
a great many men's	<b>mouths</b>	blowing out his praise	12, 219/ 6
rife in over many	<b>mouths</b>	. This world we know	12, 283/ 19
hearing, often in our	<b>mouths</b>	by rehearsing, often in	12, 308/ 11
all that all the	<b>mouths</b>	of the world were	12, 320/ 26
riches stood but in	<b>movable</b>	substance, shall be safe	12, 180/ 12
money, plate, and other	<b>movable</b>	substance; then offices, authority	12, 203/ 24
whether our substance be	<b>movable</b>	or immovable, since we	12, 207/ 14
since we be so	<b>movable</b>	ourselves, that we may	12, 207/ 14
and all their substance,	<b>movable</b>	and unmovable, bereft and	12, 228/ 7
aid of God to	<b>move</b>	, stir, and guide us	12, 10/ 28
world. They must also	<b>move</b>	him to pray God	12, 19/ 1
I glad that ye	<b>move</b>	it me here yourself	12, 19/ 25
of his heart, and	<b>move</b>	him to the lowly	12, 45/ 20
therefore at this time	<b>move</b>	you but one thing	12, 64/ 9
will be bold to	<b>move</b>	you one thing more	12, 82/ 8
instruments of, wherewith to	<b>move</b>	men to such high	12, 161/ 5
of the thing, and	<b>move</b>	him to devout compassion	12, 164/ 22
only delectable allectives to	<b>move</b>	a man to sin	12, 201/ 5

a great reason to	<b>move</b>	him to keep his	12, 201/ 17
his great grievous agony	<b>move</b>	you, and himself shall	12, 245/ 25
Christ's cause ought to	<b>move</b>	a Christian man, and	12, 277/ 26
of fire) never should	<b>move</b>	any man. As for	12, 277/ 29
that it shall nothing	<b>move</b>	him at all, so	12, 292/ 18
alone be sufficient to	<b>move</b>	a man to take	12, 293/ 24
meting of your shot	<b>moved</b>	me these arrows, methinketh	12, 56/ 17
thereby shall he be	<b>moved</b>	to give God thanks	12, 76/ 3
spoke so much, and	<b>moved</b>	you such questions, as	12, 81/ 26
Of him that were	<b>moved</b>	to kill himself by	12, 129/ 6
against his will much	<b>moved</b>	unto such uncleanness, should	12, 152/ 21
of the bodily senses	<b>moved</b>	by such things, pleasant	12, 281/ 26
to be far more	<b>moved</b>	and stirred to the	12, 305/ 21
ever we could be	<b>moved</b>	to suffer here worldly	12, 306/ 19
that the vision which	<b>moveth</b>	him is no true	12, 135/ 6
to forgo them, and	<b>moveth</b>	you rather to forsake	12, 231/ 18
is the thing that	<b>moveth</b>	you and maketh you	12, 231/ 22
glad to know what	<b>moveth</b>	you so to think	12, 270/ 9
by such means of	<b>moving</b>	the parts of my	12, 138/ 17
so do by the	<b>moving</b>	of themselves, with putting	12, 142/ 21
maketh his instrument in	<b>moving</b>	the man toward that	12, 151/ 24
an horse and a	<b>mule</b>	, that hath no understanding	12, 296/ 18
as are horses and	<b>mules</b>	. "Nolite fieri sicut equus	12, 296/ 17
that he loveth, but "	<b>multa</b>	flagella peccatoris" too (There	12, 48/ 13
laqueum diaboli, et desideria	<b>multa</b>	inutilia et nociva, quae	12, 168/ 8
laqueum diaboli, et desideria	<b>multa</b>	inutilia et noxia, quae	12, 224/ 1
Paul saith also, "Per	<b>multas</b>	tribulaciones oportet nos introire	12, 42/ 31
run toward him apace. "	<b>Multiplicatae</b>	sunt infirmitates eorum, postea	12, 48/ 19
acceleraverunt" (Their infirmities were	<b>multiplied</b>	), saith the Prophet, (and	12, 48/ 20
such wanton folly in	<b>multiplying</b>	wives to an horrible	12, 53/ 11
men (though to the	<b>multitude</b>	few) that for the	12, 31/ 10
For charity covereth a	<b>multitude</b>	of sins, and he	12, 76/ 26
me that to the	<b>multitude</b>	, there be very few	12, 172/ 7
fieri sicut equus et	<b>mulus</b>	, in quibus non est	12, 296/ 17
prayeth, "Ab occultis meis	<b>munda</b>	me, Domine" (From mine	12, 226/ 22
prodest homini si universum	<b>mundum</b>	lucretur, anime vero suae	12, 237/ 14
saith to his disciples: "	<b>Mundus</b>	gaudebit, vos autem dolebitis	12, 70/ 26
thought that he had	<b>murdered</b>	her for malice, and	12, 127/ 25
his poisoned dart of	<b>murmur</b>	, grudge, and impatience, to	12, 12/ 2
trusted to cause him	<b>murmur</b>	and grudge against God	12, 74/ 23
in his tribulation neither	<b>murmur</b>	nor grudge; but first	12, 75/ 26
present pain, and by	<b>murmur</b>	and grudge to fall	12, 87/ 11
impatience, and thereby to	<b>murmur</b>	and grudge and blaspheme	12, 103/ 20

sin, and would withal	<b>murmur</b>	or grudge give it	12, 186/ 9
pull a man into	<b>murmur</b>	, impatience, and blasphemy: in	12, 201/ 6
whereas all the people	<b>murmured</b>	much that Christ would	12, 176/ 12
occasion to marvel and	<b>muse</b>	and talk of his	12, 184/ 27
when he had sat	<b>musings</b>	a while, devising (as	12, 213/ 18
little grain of a	<b>mustard</b>	seed, which is of	12, 13/ 14
former estate, and the	<b>mutable</b>	chance of the war	12, 257/ 5
he had made to	<b>nail</b>	a new carved crucifix	12, 144/ 11
even with tooth and	<b>nail</b>	. And when they may	12, 285/ 11
hanged in of beating,	<b>nailing</b>	, and stretching out all	12, 67/ 11
then the great long	<b>nails</b>	cruelly driven with hammers	12, 312/ 22
so grievously pierced with	<b>nails</b>	, and in such torment	12, 312/ 25
and so fled himself	<b>naked</b>	away, and escaped from	12, 246/ 24
or allow, a matter	<b>nakedly</b>	proposed and put forth	12, 173/ 6
fastings, in cold and	<b>nakedness</b>	, besides those things that	12, 310/ 29
in profession of Christ's	<b>name</b>	, so agree they now	12, 38/ 11
the defense of his	<b>name</b>	, so shall he graciously	12, 38/ 16
but of wealth another	<b>name</b>	) may be discontinued by	12, 51/ 2
very great virtue by	<b>name</b>	, nor to this rich	12, 56/ 1
and given him a	<b>name</b>	which is above all	12, 66/ 19
names: that in the	<b>name</b>	of Jesus every knee	12, 66/ 19
to call by the	<b>name</b>	of comfort. Nor I	12, 68/ 10
and called by that	<b>name</b>	, as not do great	12, 71/ 23
much more abuseth the	<b>name</b>	of Christ and of	12, 95/ 4
continual naming of the	<b>name</b>	of Christ: and crying	12, 95/ 8
tribulation here by the	<b>name</b>	of temptation, and that	12, 100/ 21
she said, the fox's	<b>name</b>	) to confession upon Good	12, 115/ 26
as it hath the	<b>name</b>	of virtue in a	12, 130/ 9
is here, Cousin, the	<b>name</b>	of a devil that	12, 166/ 18
lauded be his holy	<b>name</b>	!) very many, he suffereth	12, 191/ 1
more have borne the	<b>name</b>	of a Turk, than	12, 192/ 5
a Turk, than the	<b>name</b>	of the devil, begin	12, 192/ 5
as to bear the	<b>name</b>	, by which the world	12, 206/ 9
word hear of thy	<b>name</b>	. Who ought your castle	12, 208/ 10
fortune, as riches, good	<b>name</b>	, honest estimation, honorable fame	12, 209/ 19
us now consider good	<b>name</b>	, honest estimation, and honorable	12, 211/ 7
degrees. For a good	<b>name</b>	may a man have	12, 211/ 10
that for the good	<b>name</b>	the poor man hath	12, 211/ 21
now since you can	<b>name</b>	me none of them	12, 259/ 9
prison, I pray you	<b>name</b>	some one of all	12, 259/ 10
called commonly by that	<b>name</b>	), must needs make that	12, 270/ 23
among the people that	<b>name</b>	, much more odious and	12, 270/ 24
ourselves, and change the	<b>name</b>	thereof from the odious	12, 273/ 6

thereof from the odious	<b>name</b>	of prison, and call	12, 273/ 6
no more of the	<b>name</b>	of Christ, went their	12, 290/ 29
shameful despite for the	<b>name</b>	of Jesus. And so	12, 291/ 2
to preach out the	<b>name</b>	of Jesus still, not	12, 291/ 5
with, went preaching that	<b>name</b>	about from house to	12, 291/ 8
good mind in God's	<b>name</b>	common together thereon, our	12, 294/ 2
gathered together in my	<b>name</b>	, there am I also	12, 294/ 5
I shall confess his	<b>name</b>	before my Father, and	12, 309/ 14
his suffrage a new	<b>name</b>	written, which no man	12, 309/ 22
use to write the	<b>name</b>	of him to whom	12, 310/ 3
give him a new	<b>name</b>	, which no man knoweth	12, 310/ 5
write upon him the	<b>name</b>	of my God, and	12, 310/ 9
my God, and the	<b>name</b>	of the city of	12, 310/ 9
him also my new	<b>name</b>	. If we should dilate	12, 310/ 11
short. Of the devil	<b>named</b>	"negocium perambulans in tenebris	12, 166/ 8
reward after to come;	<b>namely</b>	, since every man hath	12, 30/ 28
some good men too,	<b>namely</b>	, such as have tribulation	12, 53/ 31
falleth in them, being	<b>namely</b>	of their nature such	12, 113/ 13
he hap to miss,	<b>namely</b>	, if his friends fall	12, 145/ 5
were our mortal enemy,	<b>namely</b>	where we see, that	12, 182/ 3
a marvelous heavy thing,	<b>namely</b>	when they shall, as	12, 250/ 23
And some of these (	<b>namely</b>	the last kind) are	12, 284/ 26
which is above all	<b>names</b>	: that in the name	12, 66/ 19
thou hast heard the	<b>names</b>	of. And some of	12, 208/ 7
with all the shameful	<b>names</b>	that they could call	12, 289/ 14
such as the Prophet	<b>nameth</b>	him, "Demonium meridianum" (the	12, 200/ 23
craft, by the continual	<b>naming</b>	of the name of	12, 95/ 8
and sent either into	<b>Naples</b>	, or into Sicily. ANTHONY	12, 188/ 14
together into a little	<b>narrow</b>	room. And like the	12, 13/ 13
question hang on that	<b>narrow</b>	point, while Christ saith	12, 39/ 21
with the Godhead, and	<b>narrow</b>	beneath with the manhead	12, 106/ 10
as ever it was	<b>narrow</b>	and strait before. For	12, 114/ 12
himself, now drawing it	<b>narrow</b>	, now stretching it in	12, 120/ 4
and brought into so	<b>narrow</b>	a compass, that according	12, 193/ 31
though not in a	<b>narrow</b>	chamber, but although his	12, 257/ 13
of is beside that	<b>narrow</b>	prison, a prisoner of	12, 269/ 16
stand; which in the	<b>narrow</b>	prisons, which only be	12, 270/ 4
prison, out of those	<b>narrow</b>	prisons, there is with	12, 271/ 3
of a certain space,	<b>narrower</b>	or larger, as shall	12, 257/ 22
illius: sic et nos	<b>nati</b>	continuo desinimus esse, et	12, 158/ 28
people of the Christian	<b>nations</b>	were such, as would	12, 193/ 24
than was mine own	<b>native</b>	country when I came	12, 251/ 25
you had been a	<b>natural</b>	father. ANTHONY Mine own	12, 4/ 5

understand this, that the	<b>natural</b>	wise men of this	12, 9/ 22
this matter, and many	<b>natural</b>	reasons have they written	12, 9/ 24
find that ever those	<b>natural</b>	reasons were able to	12, 10/ 17
utterly vain to lay	<b>natural</b>	reasons of comfort to	12, 12/ 15
were! and such as	<b>natural</b>	wisdom would we should	12, 83/ 15
whether the party be	<b>natural</b>	wise, or anything seem	12, 133/ 9
humor (and thereby their	<b>natural</b>	inclination to fear) for	12, 150/ 20
think that hath any	<b>natural</b>	wit and well useth	12, 163/ 26
sect. For of Turks	<b>natural</b>	this country lacketh none	12, 195/ 22
after, and die their	<b>natural</b>	death, as he did	12, 246/ 30
we find in our	<b>natural</b>	freedom our bond service	12, 253/ 22
And that is the	<b>natural</b>	cause, Cousin, for which	12, 293/ 2
he may die his	<b>natural</b>	death, and escape that	12, 300/ 26
that whoso dieth a	<b>natural</b>	death, dieth like a	12, 301/ 7
yet is not the	<b>natural</b>	death so painful, as	12, 301/ 20
which men call commonly	<b>natural</b>	is a violent death	12, 301/ 23
pain is in the	<b>natural</b>	death, Cousin, fain would	12, 301/ 26
commonly depart of their	<b>natural</b>	death, have ever one	12, 301/ 28
such comparison between the	<b>natural</b>	death and the violent	12, 302/ 24
peril to find his	<b>natural</b>	death more painful a	12, 303/ 1
thousand times. For his	<b>natural</b>	death hath his everlasting	12, 303/ 2
any man can by	<b>natural</b>	possibility think on. And	12, 309/ 8
out of courage, and	<b>naturally</b>	so casteth folk in	12, 107/ 25
dull melancholious humors are	<b>naturally</b>	disposed to fear, he	12, 150/ 14
VINCENT Every man, Uncle,	<b>naturally</b>	grudgeth at pain, and	12, 297/ 2
So that he that	<b>naturally</b>	dieth, oftener suffereth more	12, 302/ 3
seed, which is of	<b>nature</b>	hot, set it in	12, 13/ 14
heaven of his own	<b>nature</b>	, but through the mere	12, 39/ 6
but of a gentle	<b>nature</b>	doth some good men	12, 45/ 14
bad of their own	<b>nature</b>	, but things of themselves	12, 64/ 21
if we consider the	<b>nature</b>	of them right, we	12, 72/ 5
the portion) from the	<b>nature</b>	of wealth, toward the	12, 72/ 16
of wealth, toward the	<b>nature</b>	of some part of	12, 72/ 17
well, myself am of	<b>nature</b>	even half a giglot	12, 83/ 4
Some are there of	<b>nature</b>	, or of evil custom	12, 83/ 30
night is of the	<b>nature</b>	itself discomfortable and full	12, 107/ 9
being namely of their	<b>nature</b>	such as no man	12, 113/ 13
are of mine own	<b>nature</b>	, whose consciences are not	12, 116/ 15
the variety and the	<b>nature</b>	of the scruples, may	12, 120/ 21
fall not under the	<b>nature</b>	of tribulation and fear	12, 123/ 25
the devil perceiving her	<b>nature</b>	, put her in the	12, 124/ 17
our charge, either by	<b>nature</b>	, or by law, or	12, 182/ 14
commandment of God. By	<b>nature</b>	, as our children; by	12, 182/ 15

our parents. For by	<b>nature</b>	we be in theirs	12, 183/ 5
less. But although that	<b>nature</b>	put not the parents	12, 183/ 12
but the order of	<b>nature</b>	also compelleth, that the	12, 183/ 14
much as God and	<b>nature</b>	both bindeth us to	12, 183/ 17
so great, that both	<b>nature</b>	and God also would	12, 183/ 19
profitable of their own	<b>nature</b>	(save for a little	12, 207/ 2
thing is of his	<b>nature</b>	such, that the commodity	12, 209/ 10
are of their own	<b>nature</b>	one, and take their	12, 211/ 8
therein, but of the	<b>nature</b>	of the thing itself	12, 211/ 18
I say, of the	<b>nature</b>	of the thing itself	12, 211/ 19
in his own proper	<b>nature</b>	, what is it but	12, 212/ 4
envious, or else of	<b>nature</b>	very cold and dull	12, 219/ 3
honor and authority by	<b>nature</b>	shall endure, besides the	12, 222/ 24
are of their own	<b>nature</b>	indifferent, that is to	12, 223/ 14
be indifferent of their	<b>nature</b>	, yet cannot the use	12, 223/ 21
is of his own	<b>nature</b>	, we should not, methinketh	12, 255/ 13
and of his own	<b>nature</b>	alone. And then in	12, 256/ 24
and his own very	<b>nature</b>	alone, nothing else but	12, 257/ 20
imprisonment of their own	<b>nature</b>	, that is, to wit	12, 276/ 15
and proper to the	<b>nature</b>	of man, and above	12, 282/ 8
man, and above the	<b>nature</b>	of beast. Now as	12, 282/ 8
such wise change the	<b>nature</b>	of pain, that in	12, 292/ 25
we would among many	<b>naughty</b>	things that they use	12, 291/ 10
temporal trouble. But God's	<b>nearer</b>	cause of faith against	12, 35/ 2
camp, than to go	<b>nearer</b>	unto them: for they	12, 110/ 16
were we never the	<b>nearer</b>	. VINCENT Nay, by my	12, 263/ 8
words touched me the	<b>nearer</b>	, if I had said	12, 276/ 7
laid first, is so	<b>necessarily</b>	requisite, that without it	12, 13/ 29
untouched, for lack of	<b>necessary</b>	knowledge, that special point	12, 10/ 19
upon whom (for cause	<b>necessary</b>	) we be driven ourselves	12, 58/ 7
some certain medicine is	<b>necessary</b>	, which at another time	12, 147/ 20
thus much thinketh me	<b>necessary</b>	for every man and	12, 198/ 11
us, "Honora medicum; propter	<b>necessitatem</b>	enim ordinavit eum Altissimus	12, 11/ 21
of damnation. For our	<b>necessity</b>	wherein, the Spirit of	12, 11/ 18
God ordained for thy	<b>necessity</b>	). Therefore, let us require	12, 11/ 23
God ordained for our	<b>necessity</b>	, to cure our deadly	12, 11/ 25
as we must of	<b>necessity</b>	before any spiritual comfort	12, 13/ 24
grace make virtue of	<b>necessity</b>	, and make a medicine	12, 26/ 7
it is not of	<b>necessity</b>	worldly wealth to be	12, 71/ 30
from him, the very	<b>necessity</b>	is half counsel enough	12, 87/ 8
heart be requisite of	<b>necessity</b>	to remission; many a	12, 97/ 13
it is not without	<b>necessity</b>	that the pavise of	12, 106/ 19
to see, that of	<b>necessity</b>	for fear of decaying	12, 162/ 21

favor therefor, is without	<b>necessity</b>	, and not always without	12, 170/ 15
give them, and whose	<b>necessity</b>	(while he hath therewith	12, 172/ 17
a thing of such	<b>necessity</b>	, that in respect of	12, 177/ 6
some manner of his	<b>necessity</b>	, were he my friend	12, 182/ 7
should serve for their	<b>necessity</b>	, while they dwell in	12, 182/ 20
and also in their	<b>necessity</b>	maintain them. And yet	12, 183/ 16
need, relieve that urgent	<b>necessity</b>	of a stranger, yea	12, 183/ 20
himself and of his	<b>necessity</b>	to pray for more	12, 197/ 19
I said before, that	<b>necessity</b>	that the man must	12, 201/ 15
God thereof, and of	<b>necessity</b>	to make a virtue	12, 201/ 18
is the most wretched	<b>necessity</b>	, besides the grief of	12, 204/ 3
make a virtue of	<b>necessity</b>	. But in the case	12, 228/ 12
at all, or any	<b>necessity</b>	wherefore he should so	12, 276/ 21
it all in his	<b>neck</b>	. Did not (as I	12, 29/ 20
even upon mine own	<b>neck</b>	. For I remembered that	12, 79/ 28
collared fast by the	<b>neck</b>	, and a man may	12, 256/ 2
collareth them by the	<b>neck</b>	with a quinsy, he	12, 274/ 23
and his witches and	<b>necromancers</b>	, all their wonderful works	12, 136/ 5
this ungracious witchcraft and	<b>necromancy</b>	, and yet fell he	12, 62/ 10
here in wretchedness, have	<b>need</b>	of some comfortable counsel	12, 3/ 20
increase, so shall we	<b>need</b>	, not only one such	12, 5/ 22
everywhere about would, whereas	<b>need</b>	was, have set to	12, 8/ 9
that there should much	<b>need</b>	against so many troubles	12, 8/ 19
which he that most	<b>need</b>	hath fearest least of	12, 20/ 9
be in vain and	<b>need</b>	not. They say, ye	12, 37/ 14
I shall not greatly	<b>need</b>	. For if they say	12, 40/ 5
both, I shall not	<b>need</b>	to break our brain	12, 57/ 5
thread: he shall never	<b>need</b>	to change it, look	12, 63/ 14
whole, and he shall	<b>need</b>	no more. In such	12, 63/ 15
and wealth, as of	<b>need</b>	and penury, imprisonment, sickness	12, 67/ 28
send it, men have	<b>need</b>	by penance to put	12, 75/ 15
other friends that have	<b>need</b>	of comfort, for whom	12, 77/ 20
yet it should little	<b>need</b>	to give any man	12, 82/ 26
mind, nor shall here	<b>need</b>	to rehearse. But thus	12, 84/ 15
sin, shall we none	<b>need</b>	to give other than	12, 90/ 18
our sins we shall	<b>need</b>	none at all, but	12, 93/ 1
affliction save only where	<b>need</b>	requireth to bring the	12, 93/ 14
But what should I	<b>need</b>	in this matter to	12, 96/ 23
without such tribulation; we	<b>need</b>	to talk to them	12, 99/ 18
safe, that we shall	<b>need</b>	to dread none of	12, 106/ 25
he shall have no	<b>need</b>	to be afeard of	12, 107/ 16
thereof shall he nothing	<b>need</b>	to dread). Of pusillanimity	12, 111/ 9
But such folk have	<b>need</b>	to lift up their	12, 112/ 3

of tribulation, and comfort	<b>need</b>	they none, and therefore	12, 120/ 7
such temptations as only	<b>need</b>	counsel, and not comfort	12, 123/ 26
nor that they should	<b>need</b>	, in so great a	12, 124/ 10
proved, no husband should	<b>need</b>	any pardon, but should	12, 126/ 12
given him, should have	<b>need</b>	to stand in good	12, 130/ 6
wherein the man hath	<b>need</b>	to be called home	12, 130/ 25
to find, that I	<b>need</b>	not to rehearse it	12, 136/ 12
in this case not	<b>need</b>	to require those reasons	12, 136/ 28
in a dream, should	<b>need</b>	to show him whereby	12, 143/ 5
because her husband should	<b>need</b>	to make no more	12, 144/ 8
purpose; so must he	<b>need</b>	against them twain the	12, 151/ 20
not fall where he	<b>need</b>	not) be an occasion	12, 153/ 27
that, and say it	<b>need</b>	not, because God can	12, 156/ 4
that he shall not	<b>need</b>	to dread this night's	12, 157/ 1
greater tribulation, and more	<b>need</b>	hath of good comfort	12, 160/ 17
wealth, he shall not	<b>need</b>	to dread. VINCENT Forsooth	12, 165/ 17
tribulation: so that they	<b>need</b>	no comfort. And therefore	12, 169/ 26
places in scripture hath)	<b>need</b>	of interpretation. For as	12, 181/ 15
our servants, if they	<b>need</b>	or lack, we be	12, 182/ 18
and provide for their	<b>need</b>	, and see so far	12, 182/ 19
our own father, his	<b>need</b>	may be so little	12, 183/ 18
should in such unequal	<b>need</b>	, relieve that urgent necessity	12, 183/ 20
Saracen, before a little	<b>need</b>	(and unlikely to do	12, 183/ 21
he shall not so	<b>need</b>	to dread the trains	12, 186/ 21
now shall I not	<b>need</b>	, lo; for here they	12, 186/ 27
VINCENT You shall not	<b>need</b>	, Uncle, to put me	12, 187/ 28
of grace, he had	<b>need</b>	to have the question	12, 197/ 20
it is) the more	<b>need</b>	have they that stand	12, 202/ 1
soul, first we shall	<b>need</b>	no rehearsal of any	12, 203/ 11
We should not much	<b>need</b>	with words and reasoning	12, 204/ 24
before), much the more	<b>need</b>	to think upon this	12, 205/ 8
that shall I not	<b>need</b>	to tell you. And	12, 222/ 29
will use them: yet	<b>need</b>	we little to doubt	12, 223/ 17
hath not so great	<b>need</b>	of Your Lordship, as	12, 230/ 2
we should, as methink,	<b>need</b>	no more counsel at	12, 240/ 4
that we shall not	<b>need</b>	to be afeard "Ab	12, 244/ 15
pavise, that we shall	<b>need</b>	not to fear this	12, 248/ 3
every place that they	<b>need</b>	, or that is commodious	12, 260/ 29
into every place where	<b>need</b>	required: yet since he	12, 261/ 7
were to this beggar	<b>need</b>	, and to this king	12, 261/ 10
say nay. ANTHONY Then	<b>need</b>	I no more, Cousin	12, 267/ 5
Cousin, I shall not	<b>need</b>	to do, the thing	12, 271/ 19
he will flee the	<b>need</b>	; and counsel, I fear	12, 278/ 10

the shame, ye shall	<b>need</b>	to take no more	12, 292/ 14
Howbeit, what should we	<b>need</b>	to make any such	12, 302/ 23
persecution, we shall never	<b>need</b>	to fear. For either	12, 316/ 5
send us, and then	<b>need</b>	we never to doubt	12, 318/ 30
not, I ween, Cousin,	<b>need</b>	much more in all	12, 319/ 23
than for yourself, you	<b>needed</b>	of some counsel. VINCENT	12, 77/ 21
flesh he should have	<b>needed</b>	to fast whole forty	12, 95/ 21
of our case, and	<b>needed</b>	not comfort, but counsel	12, 129/ 28
him one. VINCENT It	<b>needed</b>	not, as hap was	12, 215/ 2
Now in this tribulation	<b>needeth</b>	the man none to	12, 87/ 23
any doubt arise, counsel	<b>needeth</b>	, and not comfort; the	12, 87/ 26
the tribulation of penance	<b>needeth</b>	not, but is a	12, 92/ 22
is afraid where he	<b>needeth</b>	not; by the reason	12, 111/ 14
great deal more than	<b>needeth</b>	; and then were good	12, 121/ 1
the cure whereof he	<b>needeth</b>	his medicines (in their	12, 147/ 23
feareth more than he	<b>needeth</b>	, but also feareth where	12, 153/ 9
also feareth where he	<b>needeth</b>	not, and over that	12, 153/ 9
he more than he	<b>needeth</b>	; for there is no	12, 153/ 12
feareth also where he	<b>needeth</b>	not. For where he	12, 153/ 18
to fall where he	<b>needeth</b>	not, while he is	12, 154/ 4
of every man that	<b>needeth</b>	it. And now will	12, 165/ 24
own folly, whereas he	<b>needeth</b>	not, as he that	12, 196/ 17
this thing, that he	<b>needeth</b>	not to suffer this	12, 201/ 25
shameful death. ANTHONY There	<b>needeth</b>	not much more, Cousin	12, 204/ 12
they will. ANTHONY Me	<b>needeth</b>	not, Cousin, to spend	12, 261/ 5
troth, Uncle, this thing	<b>needeth</b>	no study at all	12, 265/ 4
find: so that he	<b>needeth</b>	not to collar us	12, 272/ 22
man!) comfort he none	<b>needeth</b>	, for he will flee	12, 278/ 10
of these things follow	<b>neediness</b>	and poverty, the pain	12, 204/ 1
content to live in	<b>neediness</b>	miserably all their days	12, 210/ 20
he lived here in	<b>neediness</b>	and poverty all his	12, 243/ 22
to go through a	<b>needle's</b>	eye, than for a	12, 171/ 2
to come through the	<b>needle's</b>	eye, said that it	12, 171/ 19
I did, and not	<b>needleless</b>	, report and rehearse your	12, 79/ 9
they did (as they	<b>needs</b>	must) leave untouched also	12, 10/ 25
a foundation men must	<b>needs</b>	begin with faith. Since	12, 12/ 6
scriptures telleth him therein?	<b>Needs</b>	must the man take	12, 12/ 20
faith (as he must	<b>needs</b>	have that shall take	12, 15/ 30
good medicine must this	<b>needs</b>	be that preserveth our	12, 28/ 27
by chance, or that	<b>needs</b>	must (they wot well	12, 61/ 4
considering, that suffer it	<b>needs</b>	he must, while he	12, 87/ 7
into the flood headlong	<b>needs</b>	he should: in a	12, 92/ 14
But now must this	<b>needs</b>	be to man an	12, 102/ 6

quoth he, "I must	<b>needs</b>	tell you the truth	12, 115/ 29
deep sleep, but will	<b>needs</b>	take, his dream for	12, 143/ 23
upon a Good Friday	<b>needs</b>	have killed himself for	12, 144/ 1
And so must he	<b>needs</b>	of reason be content	12, 145/ 13
it, so must be	<b>needs</b>	agree, that since it	12, 145/ 17
high, down must it	<b>needs</b>	come and on the	12, 158/ 18
wrong. For it must	<b>needs</b>	be your own of	12, 169/ 6
any riches, it must	<b>needs</b>	be that he hath	12, 172/ 26
of substance must there	<b>needs</b>	be; for else more	12, 180/ 1
you wot well, must	<b>needs</b>	be had; nor every	12, 180/ 17
case of such extreme	<b>needs</b>	well perceived and known	12, 183/ 24
you, so must I	<b>needs</b>	more hear (which is	12, 195/ 2
man and woman must	<b>needs</b>	have, that methinketh every	12, 198/ 22
be lost, he must	<b>needs</b>	care and take thought	12, 203/ 1
may take, it must	<b>needs</b>	be in one of	12, 203/ 8
see that they must	<b>needs</b>	leave it, the thing	12, 222/ 26
worldly wealth, it must	<b>needs</b>	be, that he shall	12, 224/ 12
conclusion, which you must	<b>needs</b>	grant, if you have	12, 231/ 7
VINCENT That must I	<b>needs</b>	jeopard, for other surety	12, 232/ 28
thus (as it must	<b>needs</b>	so be, since God	12, 253/ 14
we see we shall	<b>needs</b>	do, let us use	12, 254/ 9
he thought it must	<b>needs</b>	be so, and was	12, 263/ 4
men, if they should	<b>needs</b>	choose, had lever be	12, 265/ 20
by that name), must	<b>needs</b>	make that imprisonment which	12, 270/ 23
that point must I	<b>needs</b>	deny. For I neither	12, 274/ 8
are good, and some	<b>needy</b>	very naught. That last	12, 50/ 8
out unto the poor	<b>needy</b>	persons, that the duty	12, 172/ 28
and become poor and	<b>needy</b>	for his sake: that	12, 243/ 11
whereof grew sloth and	<b>negligence</b>	to think upon the	12, 56/ 4
God his own frailty,	<b>negligence</b>	, and sloth in resisting	12, 165/ 4
volante in die, a	<b>negocio</b>	perambulante in tenebris, ab	12, 105/ 18
in these words: "A	<b>negocio</b>	perambulante in tenebris" (From	12, 165/ 25
this piece withal; "A	<b>negocio</b>	perambulante in tenebris" --	12, 186/ 6
Of the devil named "	<b>negocium</b>	perambulans in tenebris," that	12, 166/ 8
about in the darknesses.	<b>Negocium</b>	is here, Cousin, the	12, 166/ 18
a timore etc. A	<b>negotio</b>	perambulante in tenebris" (He	12, 166/ 13
that the Prophet calleth	<b>negotium</b>	, that is to say	12, 170/ 5
that loveth not his	<b>neighbor</b>	whom he seeth, loveth	12, 58/ 10
that he feeleth his	<b>neighbor</b>	feel before him, pitieth	12, 58/ 12
or supped with that	<b>neighbor</b>	of theirs, and then	12, 81/ 6
and then to our	<b>neighbor</b>	can it do none	12, 93/ 16
at debate with another	<b>neighbor</b>	of hers in the	12, 127/ 17
her counsel a poor	<b>neighbor</b>	of hers, whom she	12, 127/ 18

and charge of his	<b>neighbor</b>	), there is no man	12, 202/ 28
for pity of his	<b>neighbor's</b>	soul he will have	12, 58/ 9
law leave all their	<b>neighbors</b>	nothing, but shall have	12, 7/ 6
pray God send their	<b>neighbors</b>	sorrow, but also to	12, 46/ 25
patiently, and exhort our	<b>neighbors</b>	to do also the	12, 57/ 3
we do for our	<b>neighbors</b>	too: and that we	12, 58/ 4
think better by my	<b>neighbors</b>	, and worse by myself	12, 183/ 33
cases, to think his	<b>neighbors</b>	very charitable, to the	12, 184/ 5
behavior, and among his	<b>neighbors</b>	had in some reputation	12, 211/ 13
standeth in among his	<b>neighbors</b>	, or for the honorable	12, 211/ 23
as Saint Paul saith: "	<b>Nemo</b>	coronabitur, nisi qui legitime	12, 101/ 25
by his own mouth: "	<b>Nemo</b>	potest duobus dominis servire	12, 230/ 9
nomen novum scriptum, quod	<b>nemo</b>	scit nisi qui accipit	12, 309/ 20
tenebrarum harum, adversus spiritualia	<b>nequitiae</b>	in celestibus" (Our wrestling	12, 101/ 19
castle of Emmaus, "An	<b>nesciebatis</b>	, quia oportebat Christum pati	12, 43/ 4
the castle of Emmaus, "	<b>Nesciebatis</b>	quia oportebat Christum pati	12, 311/ 23
quid oremus ut oportet	<b>nescimus</b>	, sed ipse spiritus postulat	12, 22/ 27
Qui ambulat in tenebris,	<b>nescit</b>	quo vadit" (He that	12, 167/ 11
chickens from the kite,	<b>nestleth</b>	them together under her	12, 103/ 33
fault, beseech him yet,	<b>nevertheless</b>	, that since we shall	12, 36/ 2
never so well amended,	<b>nevertheless</b>	reckon every day for	12, 86/ 5
unbound him, praying him	<b>nevertheless</b>	that she might put	12, 144/ 16
not for nothing, and	<b>nevertheless</b>	ever they feared they	12, 149/ 14
we reckon our liberty	<b>nevertheless</b>	for that. But then	12, 252/ 24
neither, keeping it still	<b>nevertheless</b>	in his heart, a	12, 297/ 19
her abed with a	<b>new</b>	acquainted knave. But God	12, 29/ 11
these matters with these	<b>new</b>	men will I not	12, 98/ 25
pigs well lapped in	<b>new</b>	straw, and near he	12, 117/ 18
giveth me now without	<b>new</b>	sight of the book	12, 129/ 23
made to nail a	<b>new</b>	carved crucifix upon. Whereof	12, 144/ 11
from occasion giving of	<b>new</b>	recidivation into his former	12, 148/ 15
on the morrow as	<b>new</b>	be they to be	12, 167/ 19
For undoubtedly, Cousin, this	<b>new</b>	manner here of men's	12, 194/ 23
devise no manner of	<b>new</b>	heavy cheer or countenance	12, 215/ 20
in his suffrage a	<b>new</b>	name written, which no	12, 309/ 22
suffrage give him a	<b>new</b>	name, which no man	12, 310/ 5
of my God, the	<b>new</b>	Jerusalem which descendeth from	12, 310/ 10
on him also my	<b>new</b>	name. If we should	12, 310/ 11
beaten veins and sinews,	<b>new</b>	feeling with the cruel	12, 312/ 20
drowning catcheth whatsoever cometh	<b>next</b>	to hand, and that	12, 15/ 12
with wholesome tribulation. The	<b>next</b>	color of comparison is	12, 73/ 19
maketh many times our	<b>next</b>	friends our most foes	12, 101/ 6
Now in the two	<b>next</b>	verses following, the Prophet	12, 105/ 11

it came again the	<b>next</b>	year then was his	12, 144/ 21
this country, were tomorrow	<b>next</b>	brought together out of	12, 180/ 4
that he that sat	<b>next</b>	me, and should say	12, 214/ 7
whensoever he falleth sick	<b>next</b>	, he will wish that	12, 319/ 10
then shall he either	<b>niggardly</b>	heap them up together	12, 224/ 14
not the peril nowhere	<b>nigh</b>	half so much. For	12, 201/ 14
day is above the	<b>night</b>	. Another preeminence of tribulation	12, 70/ 31
in his vineyard toward	<b>night</b>	, at such time as	12, 91/ 27
to be called toward	<b>night</b>	, will sleep out the	12, 92/ 6
likely to pass at	<b>night</b>	unspoken to, and then	12, 92/ 7
wailing, I shall every	<b>night</b>	wash my bed with	12, 96/ 21
the fear of the	<b>night</b>	). By the night is	12, 107/ 4
the night). By the	<b>night</b>	is there in scripture	12, 107/ 4
therefore shall he bring	<b>night</b>	upon them), that is	12, 107/ 7
you wot, that the	<b>night</b>	is of the nature	12, 107/ 9
for that that the	<b>night</b>	is so far out	12, 107/ 25
and made was the	<b>night</b>	, and in the night	12, 108/ 4
night, and in the	<b>night</b>	walk all the beasts	12, 108/ 4
about roaring in the	<b>night</b>	and seek for their	12, 108/ 7
blind in the dark	<b>night</b>	of tribulation, for lack	12, 109/ 8
not, that in the	<b>night</b>	walk only the lions'	12, 109/ 23
the wood in the	<b>night</b>	, many things may make	12, 109/ 25
whit, for in the	<b>night</b>	every bush to him	12, 109/ 27
the remnant of the	<b>night</b>	, evermore hearkening when we	12, 110/ 18
there walk in that	<b>night</b>	not only the lions'	12, 110/ 30
roaring in the dark	<b>night</b>	of tribulation, and fear	12, 111/ 1
but am fain by	<b>night</b>	to take at a	12, 117/ 1
and as some by	<b>night</b>	rise and walk about	12, 143/ 24
made it a long	<b>night</b>	. VINCENT Forsooth, Uncle, so	12, 157/ 5
you shall find this	<b>night</b>	and this day like	12, 157/ 13
day and a winter	<b>night</b>	. For as the winter	12, 157/ 14
made not this fearful	<b>night</b>	so long, but I	12, 157/ 15
man, not in the	<b>night</b>	, that is to wit	12, 157/ 21
besides the very full	<b>night</b>	, which is the deep	12, 166/ 20
cuius erunt?" (Fool, this	<b>night</b>	shall they take thy	12, 168/ 22
and cometh in the	<b>night</b>	and stealeth on in	12, 200/ 11
nothing else day nor	<b>night</b>	but ever sit and	12, 212/ 20
door upon him by	<b>night</b>	made fast by the	12, 277/ 14
inside to shut every	<b>night</b>	full surely her own	12, 277/ 21
of all the long	<b>night</b>	. And what difference then	12, 277/ 23
a day and a	<b>night</b>	was I in the	12, 310/ 23
be afeard of the	<b>night's</b>	fear, nor of the	12, 105/ 20
And therefore by the	<b>night's</b>	fear, here I understand	12, 107/ 10

is here called the	<b>night's</b>	fear. And it may	12, 107/ 17
also conveniently called the	<b>night's</b>	fear for two causes	12, 107/ 18
it is called the	<b>night's</b>	fear, may be for	12, 107/ 24
good men in their	<b>night's</b>	fear, in their dark	12, 108/ 12
for our soul, our	<b>night's</b>	fear of adversity maketh	12, 109/ 10
maketh us with the	<b>night's</b>	fear of tribulation more	12, 109/ 14
we in that dark	<b>night's</b>	fear, than were he	12, 109/ 18
fareth it in the	<b>night's</b>	fear of tribulation, in	12, 110/ 27
a timore nocturno" (the	<b>night's</b>	fear thereof shall he	12, 111/ 8
I, that in the	<b>night's</b>	fear one great part	12, 111/ 12
own conceit, which the	<b>night's</b>	fear by the devil	12, 112/ 5
about, that of this	<b>night's</b>	fear we shall have	12, 112/ 13
bringeth forth by the	<b>night's</b>	fear, a very timorous	12, 112/ 17
spiritual consolation. With this	<b>night's</b>	fear the devil sore	12, 113/ 24
our purpose, that the	<b>night's</b>	fear of a conscience	12, 119/ 32
that are in the	<b>night's</b>	fear of their own	12, 120/ 9
shall not dread this	<b>night's</b>	fear of scrupulosity, but	12, 121/ 25
Another kind of the	<b>night's</b>	fear, another daughter of	12, 122/ 1
these kinds of the	<b>night's</b>	fear. ANTHONY Surely, Cousin	12, 122/ 8
of sib to the	<b>night's</b>	fear: methinketh, on the	12, 123/ 11
that kind of the	<b>night's</b>	fear that I spoke	12, 130/ 4
need to dread this	<b>night's</b>	fear of this wicked	12, 157/ 1
this piece of the	<b>night's</b>	fear, and glad am	12, 157/ 2
they fall into the	<b>night's</b>	fear of pusillanimity, and	12, 161/ 10
short days, and long	<b>nights</b>	, so shall you find	12, 157/ 14
and misery, in many	<b>nights'</b>	watch, in hunger and	12, 310/ 28
than of fourscore and	<b>nineteen</b>	good men that sinned	12, 90/ 25
the answers thereunto. The	<b>Nineteenth</b>	Chapter VINCENT I like	12, 64/ 2
and comfort thereagainst. The	<b>Nineteenth</b>	Chapter ANTHONY That shall	12, 255/ 10
at the city of	<b>Nineveh</b>	, and as the prophet	12, 52/ 12
no more was in	<b>Nineveh</b>	the king and all	12, 95/ 27
occasion of comfort. The	<b>Ninth</b>	Chapter VINCENT Verily, mine	12, 27/ 10
common to both. The	<b>Ninth</b>	Chapter To speak of	12, 100/ 25
for worldly pleasures. The	<b>Ninth</b>	Chapter ANTHONY Let us	12, 211/ 5
angels, saying in the	<b>ninth</b>	chapter of St. Luke	12, 290/ 17
cast out of another, "	<b>Nisi</b>	in oratione et ieiunio	12, 96/ 9
Paul saith: "Nemo coronabitur,	<b>nisi</b>	qui legitime certaverit" (There	12, 101/ 25
scriptum, quod nemo scit	<b>nisi</b>	qui accipit" (To him	12, 309/ 20
hath he destroyed our	<b>noble</b>	young goodly king. And	12, 8/ 2
I speak of the	<b>noble</b>	strong city of the	12, 8/ 5
with them, that this	<b>noble</b>	king used, it would	12, 218/ 24
many Romans, how many	<b>noble</b>	courages of other sundry	12, 314/ 7
countenances of the other	<b>noblemen</b>	of Greece that beheld	12, 215/ 10

tell their mind to	<b>nobody</b>	for very shame. ANTHONY	12, 127/ 7
desideria multa inutilia et	<b>nociva</b>	, quae mergunt homines in	12, 168/ 8
unto him, "Stulte, hac	<b>nocte</b>	tollent a te animam	12, 168/ 21
opera eorum, idcirco inducet	<b>noctem</b>	" (God hath known the	12, 107/ 6
meo, lavabo per singulas	<b>noctes</b>	lectum meum, lachrimis meis	12, 96/ 20
non timebis a timore	<b>nocturno</b>	a sagitta volante in	12, 105/ 18
saith: "Non timebis timore	<b>nocturno</b>	" (Thou shalt not be	12, 107/ 3
non timebit a timore	<b>nocturno</b>	" (the night's fear thereof	12, 111/ 8
house, as far from	<b>noise</b>	and company as he	12, 164/ 16
make us a fearful	<b>noise</b>	, if yon should suddenly	12, 315/ 12
holy scripture forbiddeth, saying: "	<b>Noli</b>	esse pusillanimis" (Be not	12, 162/ 9
scripture in this wise: "	<b>Noli</b>	dicere, peccavi, et nihil	12, 236/ 14
words of Saint John: "	<b>Nolite</b>	omni spiritui credere, sed	12, 132/ 25
saith: "Divitie si affluent,	<b>nolite</b>	cor apponere" (If riches	12, 171/ 17
of St. Matthew saith: "	<b>Nolite</b>	thesaurizare vobis thesauros in	12, 239/ 18
are horses and mules. "	<b>Nolite</b>	fieri sicut equus et	12, 296/ 17
sub alas suas et	<b>noluisti</b>	?" That is to say	12, 104/ 9
illum, et donavit illi	<b>nomen</b>	quod est super omne	12, 66/ 14
quod est super omne	<b>nomen</b>	: ut in nomine Jesu	12, 66/ 14
candidum. Et in calculo	<b>nomen</b>	novum scriptum, quod nemo	12, 309/ 19
omne nomen: ut in	<b>nomine</b>	Jesu omne genu flectatur	12, 66/ 14
vel tres congregati in	<b>nomine</b>	meo, ibi et ego	12, 294/ 3
the sides of the	<b>north</b>	, and will be like	12, 159/ 30
burneth within the candlestick's	<b>nose</b>	. For as that snuff	12, 85/ 21
an inch above the	<b>nose</b>	and giveth a pretty	12, 85/ 23
momentaneum, et leve tribulacionis	<b>nostre</b>	, supra modum in sublimitate	12, 311/ 7
And here shall I	<b>note</b>	you two kinds of	12, 14/ 15
ungracious token that you	<b>note</b>	here yourself. For undoubtedly	12, 194/ 22
heart setteth by neither	<b>nother</b>	, but secretly liveth in	12, 71/ 27
in devising of some	<b>novelties</b>	among themselves, he is	12, 188/ 25
men's minds hearken after	<b>novelties</b>	, and have their hearts	12, 192/ 15
thirty-fourth chapter of Job: "	<b>Novit</b>	enim Deus opera eorum	12, 107/ 5
Et in calculo nomen	<b>novum</b>	scriptum, quod nemo scit	12, 309/ 19
faith so sore fainteth	<b>nowadays</b>	, and decayeth, coming from	12, 242/ 23
is not the peril	<b>nowhere</b>	nigh half so much	12, 201/ 14
methought you would in	<b>nowise</b>	, that in any tribulation	12, 82/ 11
caught, and can in	<b>nowise</b>	avoid, these things and	12, 87/ 1
though I would in	<b>nowise</b>	any man should despair	12, 98/ 4
dare I not, in	<b>nowise</b>	, since I cannot see	12, 99/ 3
tenebras et facta est	<b>nox</b>	, in illa pertransibunt omnes	12, 108/ 2
desideria multa inutilia et	<b>noxia</b>	, quae mergunt homines in	12, 224/ 1
many desires unprofitable and	<b>noyous</b>	, which drown men into	12, 224/ 4
as Saint Paul saith, "	<b>Nullius</b>	mihī conscius sum, sed	12, 28/ 6

esse, et virtutis quidem	<b>nullum</b>	signum valuimus ostendere: in	12, 158/ 28
shall in weight and	<b>number</b>	increase, so shall we	12, 5/ 22
wives to an horrible	<b>number</b>	, contrary to the commandment	12, 53/ 12
do, and are in	<b>number</b>	more than an hundred	12, 290/ 8
pride conceived in the	<b>numbering</b>	of his people), we	12, 22/ 1
did once between a	<b>nun</b>	and her brother. Very	12, 79/ 29
they were a while	<b>nuzzled</b>	in that point first	12, 94/ 26
He maketh a solemn	<b>oath</b>	among the ceremonies of	12, 190/ 3
much more meritorious) of	<b>obedience</b>	, willingly. And therefore, though	12, 55/ 8
towardness of the father's	<b>obedience</b>	. In Sampson all men	12, 141/ 6
humiliavit semet ipsum factus	<b>obediens</b>	usque ad mortem, mortem	12, 66/ 13
humbled himself, and became	<b>obedient</b>	unto the death, and	12, 66/ 17
patience, and in the	<b>obedient</b>	conforming of the man's	12, 71/ 4
God proved any man's	<b>obedient</b>	mind by the commandment	12, 142/ 7
of Saint Paul, "Servi,	<b>obedite</b>	dominis" -- we shall	12, 254/ 19
be sooner bidden than	<b>obeyed</b>	. I ween also that	12, 197/ 28
his own free will	<b>obeying</b>	freely the inward inspiration	12, 12/ 27
Cousin, indeed, and well	<b>objected</b>	too. But then you	12, 269/ 5
worldly things offered and	<b>objected</b>	unto them. And this	12, 282/ 1
the vehemence of your	<b>objection</b>	brought it in my	12, 33/ 17
of before. A certain	<b>objection</b>	against the things aforesaid	12, 37/ 4
spiritual consolation. % A certain	<b>objection</b>	, and the answer thereto	12, 44/ 6
answer I your first	<b>objection</b>	. Now, before I meddle	12, 53/ 3
answer to the second	<b>objection</b>	. The Seventeenth Chapter VINCENT	12, 56/ 13
greatly take thereby. Another	<b>objection</b>	, with the answers thereunto	12, 64/ 1
no longer tale. An	<b>objection</b>	concerning them that turn	12, 91/ 1
fall into despair. An	<b>objection</b>	of them that say	12, 92/ 21
me they do. Other	<b>objections</b>	. The Fifteenth Chapter VINCENT	12, 46/ 12
The answer to the	<b>objections</b>	. The Sixteenth Chapter ANTHONY	12, 48/ 1
Thirdly, ye further your	<b>objections</b>	with examples of Solomon	12, 50/ 4
tribulation with my importunate	<b>objections</b>	of very little substance	12, 77/ 6
suddenly putteth us in	<b>oblivion</b>	of all that should	12, 281/ 5
and thereby methinketh somewhat	<b>obscure</b>	and dark. ANTHONY We	12, 24/ 21
not so proud-hearted and	<b>obstinate</b>	, but that they would	12, 175/ 29
hath also some so	<b>obstinate</b>	heretics that endure wittingly	12, 314/ 13
saith farther: "Scapulis suis	<b>obumbrabit</b>	tibi, et sub pennis	12, 103/ 14
that might rise of	<b>occasion</b>	of sore tribulation. And	12, 9/ 13
requiring we shall have	<b>occasion</b>	farther to speak hereafter	12, 16/ 16
desire a very great	<b>occasion</b>	of comfort. For since	12, 16/ 21
angel, or other gracious	<b>occasion</b>	inspired into man's heart	12, 16/ 28
So was his tribulation	<b>occasion</b>	of his profit, and	12, 18/ 6
it, and therefore great	<b>occasion</b>	of comfort. The Ninth	12, 27/ 9
tribulation is there good	<b>occasion</b>	of a double comfort	12, 30/ 3

then would folk take	<b>occasion</b>	to serve him but	12, 48/ 28
lo, of which by	<b>occasion</b>	of Abraham and Lazarus	12, 56/ 7
we take a good	<b>occasion</b>	to fall after into	12, 58/ 29
wrong, to give you	<b>occasion</b>	to labor yourself so	12, 64/ 8
much commendeth tribulation, as	<b>occasion</b>	of more profit, than	12, 69/ 9
tribulation over wealth in	<b>occasion</b>	of merit and reward	12, 71/ 1
a wealthy man an	<b>occasion</b>	of merit too, the	12, 71/ 10
tribulation that is the	<b>occasion</b>	of the patient's desert	12, 71/ 18
if God give the	<b>occasion</b>	that with his goodness	12, 76/ 30
whereof God offereth him	<b>occasion</b>	, and had made him	12, 112/ 2
drift, wherein he taketh	<b>occasion</b>	of the faintness of	12, 112/ 11
I will not be	<b>occasion</b>	of slander, I therefore	12, 116/ 9
she might give him	<b>occasion</b>	to kill her, and	12, 124/ 18
could have had no	<b>occasion</b>	to comfort her as	12, 127/ 2
light). You shall take	<b>occasion</b>	the better, if they	12, 133/ 1
but yet not lack	<b>occasion</b>	neither, if those texts	12, 133/ 2
in upon your own;	<b>occasion</b>	, I say, you shall	12, 133/ 3
the man may take	<b>occasion</b>	of good courage, and	12, 148/ 14
and yet far from	<b>occasion</b>	giving of new recidivation	12, 148/ 15
the devil taketh his	<b>occasion</b>	as he seeth them	12, 148/ 22
toward them, nor none	<b>occasion</b>	of any worldly shame	12, 149/ 11
need not) be an	<b>occasion</b>	of his merit, and	12, 153/ 27
that fear God take	<b>occasion</b>	of great dread at	12, 171/ 4
should give other folk	<b>occasion</b>	to marvel and muse	12, 184/ 27
testified, will they take	<b>occasion</b>	to compel him forsake	12, 191/ 22
is a marvelous great	<b>occasion</b>	for him, to fall	12, 201/ 26
and rehearse you such	<b>occasion</b>	of comfort and consolation	12, 202/ 15
be by chance some	<b>occasion</b>	of commodity, as if	12, 211/ 20
pride, and gluttony, with	<b>occasion</b>	of many sins more	12, 224/ 16
unto them be good	<b>occasion</b>	of comfort, and cause	12, 228/ 11
were, methinketh, cause and	<b>occasion</b>	enough to him that	12, 237/ 17
well) many times great	<b>occasion</b>	. But yet should we	12, 252/ 15
shall we have great	<b>occasion</b>	of comfort, if we	12, 253/ 31
to give him the	<b>occasion</b>	again to forsake us	12, 280/ 11
have forgotten upon what	<b>occasion</b>	) upon a time to	12, 285/ 22
given him over. By	<b>occasion</b>	whereof, having then some	12, 294/ 21
body feeleth nor with	<b>occasions</b>	of heaviness offered and	12, 10/ 10
less, for the divers	<b>occasions</b>	that we shall after	12, 15/ 7
said before seeketh his	<b>occasions</b>	. For as Saint Peter	12, 149/ 21
of the devil, and	<b>occasions</b>	given by the world	12, 160/ 26
the peril of such	<b>occasions</b>	of pride as the	12, 161/ 4
of the flesh, the	<b>occasions</b>	of the world, and	12, 164/ 30
flee from all the	<b>occasions</b>	thereof. And this point	12, 170/ 21

they bear none: with	<b>occasions</b>	of his wars he	12, 191/ 4
Timete eum, qui postquam	<b>occiderit</b>	, habet potestatem mittere in	12, 303/ 9
wise: "Hierusalem, Hierusalem, quae	<b>occidis</b>	prophetas, et lapidas eos	12, 104/ 8
terreamini ab his qui	<b>occidunt</b>	corpus, et post hac	12, 298/ 10
terreamini ab hiis qui	<b>occidunt</b>	corpus, et post hac	12, 303/ 8
the Prophet prayeth, "Ab	<b>occultis</b>	meis munda me, Domine	12, 226/ 22
et extrema gaudii luctus	<b>occupant</b>	" (Laughter shall be mingled	12, 70/ 20
good learning, or good	<b>occupations</b>	to get their living	12, 183/ 8
never idle, but ever	<b>occupied</b>	and busy: but albeit	12, 112/ 20
craft, and his mind	<b>occupied</b>	as it were in	12, 132/ 3
were bound to be	<b>occupied</b>	in. Or whether he	12, 133/ 26
but been very well	<b>occupied</b>	. But now I fear	12, 157/ 8
wherein they were well	<b>occupied</b>	, and under pretext (as	12, 161/ 15
poorer, while he never	<b>occupied</b>	it after? VINCENT By	12, 210/ 29
be fain to be	<b>occupied</b>	about such things as	12, 252/ 12
forth in ure and	<b>occupy</b>	it. And all this	12, 112/ 10
that ever they shall	<b>occupy</b>	them well, but abuse	12, 225/ 1
God, "Inperfectum meum viderunt	<b>oculi</b>	tui" (Mine imperfection have	12, 226/ 20
joys of heaven: "Nec	<b>oculus</b>	non vidit, nec auris	12, 309/ 3
eius, et fugiant qui	<b>oderunt</b>	eum a facie eius	12, 156/ 19
more terrible, nor more	<b>odious</b>	to the devil, than	12, 156/ 21
and in the most	<b>odious</b>	case, that is, to	12, 270/ 6
that name, much more	<b>odious</b>	and dreadful, than the	12, 270/ 25
name thereof from the	<b>odious</b>	name of prison, and	12, 273/ 6
ad me, et non	<b>odit</b>	patrem suum, et matrem	12, 174/ 22
may be naught and	<b>offend</b>	God, the one by	12, 67/ 25
in great fear to	<b>offend</b>	God. For the quieting	12, 184/ 12
and though that men	<b>offend</b>	him, yet he suffereth	12, 235/ 29
also that he hath	<b>offended</b>	God and thereby deserved	12, 25/ 29
where indeed he had	<b>offended</b>	but venially. Yea, and	12, 114/ 5
scrupulous conscience would wax	<b>offended</b>	withal, and so would	12, 116/ 12
in his so saying	<b>offended</b>	not God greatly neither	12, 197/ 3
find my mind much	<b>offended</b>	therewith, that I am	12, 251/ 12
holy scripture, that the	<b>offender</b>	in such a kind	12, 299/ 16
to sin, and therewith	<b>offendeth</b>	God first (I have	12, 299/ 10
be the bolder in	<b>offending</b>	for the hope of	12, 299/ 3
for his sin and	<b>offense</b>	against God. And thus	12, 52/ 29
greatly neither. But his	<b>offense</b>	was, when he did	12, 197/ 3
and to bewail his	<b>offenses</b>	done against God, and	12, 52/ 11
so be that God	<b>offer</b>	us the choice himself	12, 21/ 30
to behead him, and	<b>offer</b>	him up in sacrifice	12, 55/ 3
for lack of his	<b>offer</b>	) come in upon your	12, 133/ 3
as of his own	<b>offer</b>	to come unto his	12, 176/ 13

merchants, or those that	<b>offer</b>	themselves to serve him	12, 190/ 19
hands by the Turk's	<b>offer</b>	upon the retaining or	12, 228/ 15
forsake my faith) and	<b>offer</b>	it me all again	12, 245/ 10
with occasions of heaviness	<b>offered</b>	and given unto the	12, 10/ 11
were taken he were	<b>offered</b>	pardon of his life	12, 32/ 24
shall never after be	<b>offered</b>	him, but that he	12, 92/ 19
secretly she broke, and	<b>offered</b>	him ten ducats for	12, 127/ 20
in no wise) she	<b>offered</b>	him, that for God's	12, 144/ 9
room when it was	<b>offered</b>	him, she fell in	12, 219/ 25
through sensible worldly things	<b>offered</b>	and objected unto them	12, 282/ 1
goods, though there were	<b>offered</b>	them no peril of	12, 287/ 15
shall have the grace	<b>offered</b>	after in such wise	12, 299/ 17
grace that God therein	<b>offereth</b>	him, his tribulation is	12, 60/ 4
thing undone, whereof God	<b>offereth</b>	him occasion, and had	12, 112/ 2
it all as an	<b>offering</b>	, and requite it all	12, 33/ 6
feeling the devil therewith	<b>offering</b>	to themselves suggestions thereunto	12, 161/ 7
came in into that	<b>office</b>	, and yet in the	12, 91/ 19
to substance in that	<b>office</b>	that was commonly misused	12, 178/ 10
to leave of his	<b>office</b>	neither: which albeit that	12, 178/ 28
lawfully might use his	<b>office</b>	too, in receiving the	12, 179/ 3
the desire of the	<b>office</b>	of cellarer or sexton	12, 185/ 28
none of their own;	<b>office</b>	or honest room they	12, 191/ 3
neither would labor for	<b>office</b>	of authority, and over	12, 219/ 23
that can have an	<b>office</b>	of such authority, that	12, 220/ 16
is in a great	<b>office</b>	, commandeth fewer things and	12, 220/ 22
money for a certain	<b>office</b>	meet for him there	12, 232/ 11
or control him. No	<b>officer</b>	can there stand in	12, 220/ 17
wist once a great	<b>officer</b>	of the king's say	12, 221/ 8
other movable substance; then	<b>offices</b>	, authority, and finally all	12, 203/ 24
life, as worldly substance,	<b>offices</b>	, honor, and authority, what	12, 206/ 6
men have of rooms,	<b>offices</b>	, and authority, if they	12, 219/ 9
unto men by great	<b>offices</b>	, rooms, and authority: to	12, 219/ 14
upon, in rooms and	<b>offices</b>	of authority. ANTHONY By	12, 220/ 12
yet himself worse. These	<b>offices</b>	and rooms of authority	12, 224/ 31
riches, honor, and renown,	<b>offices</b>	and rooms of authority	12, 226/ 2
I well it will	<b>oftener</b>	than once. And now	12, 19/ 24
talk between us, with	<b>oftener</b>	enterparling upon your part	12, 79/ 24
happeth so seldom, and	<b>oftener</b>	happeth that men dream	12, 142/ 28
he that naturally dieth,	<b>oftener</b>	suffereth more pain than	12, 302/ 3
many labors, in prison	<b>oftener</b>	than other, in stripes	12, 310/ 20
Who would have weened,	<b>oh</b>	! my good Uncle, before	12, 3/ 9
time from you? VINCENT	<b>Oh</b>	! my good Uncle, even	12, 5/ 15
purpose I told it.	<b>Oh</b>	! now I remember, lo	12, 90/ 10

the money was found.	<b>Oh</b>	! Cousin Vincent, if the	12, 207/ 26
the while in himself: "	<b>Oh</b>	, thou silly poor soul	12, 208/ 3
long sigh with an	<b>oh</b>	! from the bottom of	12, 216/ 2
to you, fear him).	<b>Oh</b>	, good God! Cousin, if	12, 303/ 23
shall flee from them).	<b>Oh</b>	, good Lord, if one	12, 304/ 7
from a perfect sight:	<b>oh</b>	, good God! how fain	12, 308/ 6
us with everlasting wealth?	<b>Oh</b>	! if he that is	12, 313/ 27
very sure that an	<b>old</b>	man cannot live long	12, 4/ 16
for all that so	<b>old</b>	, but that he hopeth	12, 4/ 18
comforts devised by the	<b>old</b>	paynim philosophers were insufficient	12, 9/ 18
of this world, the	<b>old</b>	moral philosophers, labored much	12, 9/ 23
remain in mankind of	<b>old</b>	original sin, of which	12, 21/ 3
and, instead of her	<b>old</b>	acquainted knight, lay her	12, 29/ 11
among them all the	<b>old</b>	interpreters of scripture, from	12, 38/ 23
set them, and as	<b>old</b>	holy saints have construed	12, 39/ 25
words are of the	<b>old</b>	holy saints, that with	12, 43/ 25
Israel promised in the	<b>Old</b>	Law as a special	12, 69/ 25
perfectum duxit lex" (The	<b>Old</b>	Law brought nothing to	12, 70/ 2
thing very well of	<b>old</b>	, virtue standeth in things	12, 74/ 8
understanding truly, as the	<b>old</b>	holy doctors declare it	12, 75/ 9
little grief. A fond	<b>old</b>	man is often as	12, 78/ 23
the lust of an	<b>old</b>	fool's life to sit	12, 78/ 25
I refrain it, as	<b>old</b>	a fool as I	12, 83/ 6
the market as an	<b>old</b>	; yet this difference there	12, 86/ 8
die soon, so the	<b>old</b>	man can never live	12, 86/ 10
long ere he were	<b>old</b>	, his horse once stumbled	12, 92/ 11
I ween, in her	<b>old</b>	age so sore disposed	12, 96/ 1
so do. And the	<b>old</b>	saints write very sore	12, 97/ 16
little misliking of our	<b>old</b>	sin is an affection	12, 98/ 13
them, and all the	<b>old</b>	holy doctors have evermore	12, 98/ 30
them, and all the	<b>old</b>	holy interpreters have construed	12, 98/ 31
that of all those	<b>old</b>	holy doctors no man	12, 99/ 1
then am I too	<b>old</b>	at this age to	12, 99/ 2
of losing of his	<b>old</b>	rain-beaten cloak, that is	12, 109/ 20
little boy, a good	<b>old</b>	woman that took heed	12, 114/ 14
leave off all mine	<b>old</b>	shrewdness and begin even	12, 118/ 5
in confession all his	<b>old</b>	raven, and then hunger	12, 118/ 19
before cast off two	<b>old</b>	, lean, and lame horses	12, 118/ 25
for the diminishing of	<b>old</b>	Mother Maud's tale, else	12, 119/ 29
she began after her	<b>old</b>	guise so to revile	12, 125/ 11
the Church of marvelous	<b>old</b>	antiquity, not made first	12, 155/ 22
he should in his	<b>old</b>	rags again, and bear	12, 163/ 9
hard points of the	<b>Old</b>	Law, whereas Christian men	12, 178/ 24

the custom was of	<b>old</b>	, but cutteth off their	12, 191/ 11
of children's songs, but	<b>old</b>	shrews' large open words	12, 193/ 4
more ready was of	<b>old</b>	time the fervor of	12, 204/ 27
that were martyrs in	<b>old</b>	time, he would no	12, 205/ 1
at that time those	<b>old</b>	holy martyrs did. But	12, 205/ 3
they make as an	<b>old</b>	philosopher said, to be	12, 225/ 7
this day fifty year	<b>old</b>	, all the favor he	12, 233/ 18
faith, Cousin, such an	<b>old</b>	fool am I, that	12, 262/ 27
telleth of a great	<b>old</b>	hart that had fled	12, 294/ 18
not use there his	<b>old</b>	filthy voluptuous fashion, he	12, 307/ 19
it). They used of	<b>old</b>	in Greece (where Saint	12, 309/ 24
following thereon, not only	<b>old</b>	written stories, but over	12, 313/ 20
in other countries of	<b>old</b>	. And of this point	12, 315/ 5
as Saint James saith, "	<b>Omne</b>	datum optimum, et omne	12, 12/ 30
Omne datum optimum, et	<b>omne</b>	donum perfectum desursum est	12, 12/ 30
nomen quod est super	<b>omne</b>	nomen: ut in nomine	12, 66/ 14
ut in nomine Jesu	<b>omne</b>	genu flectatur, celestium, terrestrium	12, 66/ 15
For St. James saith, "	<b>Omne</b>	gaudium existimate, fratres, quum	12, 101/ 10
he chastiseth. "Et flagellat	<b>omnem</b>	filium quem recipit" (And	12, 42/ 29
the other side, "flagellat	<b>omnem</b>	filium quem recipit" (He	12, 48/ 11
Saint Paul saith) "deprehendere	<b>omnes</b>	artes" (That you may	12, 102/ 14
nox, in illa pertransibunt	<b>omnes</b>	bestie silvarum, catuli leonum	12, 108/ 2
lions' whelps, but also, "	<b>omnes</b>	bestie silvarum" (all the	12, 109/ 24
of Saint John: "Nolite	<b>omni</b>	spiritui credere, sed probate	12, 132/ 25
because our Savior saith, "	<b>Omni</b>	petenti te, da," (Give	12, 181/ 11
favor, "Reddidit Deus Job	<b>omnia</b>	duplicia" (God restored him	12, 47/ 14
Howbeit, "Misericordia Domini super	<b>omnia</b>	opera eius" (The mercy	12, 97/ 18
quid contulit nobis? Transierunt	<b>omnia</b>	illa tanquam umbra, etc	12, 158/ 26
saith holy scripture: "Bonis	<b>omnia</b>	cooperantur in bonum" (Unto	12, 248/ 27
say of himself, "plus	<b>omnibus</b>	laboravi" (I have labored	12, 91/ 22
saith, "Qui non renunciaverit	<b>omnibus</b>	quae possidet non potest	12, 174/ 18
terrestrium et infernorum, et	<b>omnis</b>	lingua confitatur, quia Dominus	12, 66/ 15
as Job answered his, "	<b>Onerosi</b>	consolatores estis vos" (Burdenous	12, 32/ 13
them, or the valleys	<b>open</b>	and swallow them up	12, 7/ 17
any certain deserving cause	<b>open</b>	and known unto ourselves	12, 24/ 7
certain well deserving deed	<b>open</b>	and known unto themselves	12, 24/ 27
punished for his own	<b>open</b>	fault. These tribulations, lo	12, 25/ 3
by God, without any	<b>open</b>	certain deserving cause known	12, 27/ 6
sore, nor never so	<b>open</b>	and evident unto ourselves	12, 35/ 27
and persecution his plain	<b>open</b>	fight. And therefore, will	12, 100/ 19
trains; the other, his	<b>open</b>	fight. First, of temptation	12, 100/ 22
ways, and of his	<b>open</b>	fight as many sundry	12, 101/ 2
tempteth a man with	<b>open</b>	fight and assault for	12, 107/ 21

both plain against God's	<b>open</b>	precepts, and the dispensation	12, 142/ 9
is against the plain	<b>open</b>	prohibition of God, we	12, 145/ 18
be by the plain	<b>open</b>	precept bound to keep	12, 145/ 18
to confession, and there	<b>open</b>	his heart, and by	12, 164/ 12
is. There let him	<b>open</b>	his heart to God	12, 164/ 24
I shall a little	<b>open</b>	the point that you	12, 173/ 24
but old shrews' large	<b>open</b>	words, so boldly spoken	12, 193/ 4
long after have an	<b>open</b>	ready way into almost	12, 193/ 9
infidels, that are his	<b>open</b>	professed enemies, the sorrowful	12, 194/ 17
Altissimi" etc. is plain	<b>open</b>	persecution, which is touched	12, 200/ 7
this temptation, this plain	<b>open</b>	persecution for the faith	12, 200/ 17
this midday devil), this	<b>open</b>	plain persecution of the	12, 244/ 17
you well made it	<b>open</b>	that it is a	12, 255/ 4
the matter plain and	<b>open</b>	evident truth which I	12, 267/ 6
again for very substantial	<b>open</b>	truth, that every man	12, 267/ 11
albeit that it lieth	<b>open</b>	on every side without	12, 272/ 19
and used not to	<b>open</b>	them of all the	12, 277/ 22
this midday devil), this	<b>open</b>	invasion of the Turk	12, 280/ 26
himself with the heaven	<b>open</b>	over his head) but	12, 289/ 7
should screech, lay hell	<b>open</b>	on every side round	12, 315/ 16
have, good Uncle, well	<b>opened</b>	and declared the question	12, 23/ 16
you to my mind	<b>opened</b>	sufficiently, and therefore I	12, 27/ 13
things as he doth	<b>openly</b>	bestow somewhat more liberally	12, 184/ 25
upon pain of damnation,	<b>openly</b>	confess his faith, if	12, 198/ 6
in their heart, and	<b>openly</b>	suffereth himself so plainly	12, 200/ 19
let to say it	<b>openly</b>	too, if they forbore	12, 235/ 3
loveth him; and then	<b>openly</b>	, where he should to	12, 298/ 20
Misericordia Domini super omnia	<b>opera</b>	eius" (The mercy of	12, 97/ 18
Job: "Novit enim Deus	<b>opera</b>	eorum, idcirco inducet noctem	12, 107/ 6
good remedy: "Semper da	<b>operam</b>	, ne quid invitus facias	12, 254/ 7
sublimitate eternum glorie pondus	<b>operatur</b>	in nobis, non contemptibus	12, 311/ 7
is yet, in mine	<b>opinion</b>	, of all the other	12, 122/ 12
that some men have	<b>opinion</b>	, that such as once	12, 122/ 17
man Saint Gregory, which	<b>opinion</b>	rose of that, that	12, 155/ 23
him in their own	<b>opinion</b>	, for a man very	12, 176/ 18
to have so evil	<b>opinion</b>	of all other folk	12, 183/ 30
reputed prisons in the	<b>opinion</b>	of the common people	12, 270/ 5
at large; the like	<b>opinion</b>	would they have there	12, 275/ 19
frameth us a false	<b>opinion</b>	, by which we deceive	12, 276/ 9
brought up some such	<b>opinions</b>	, and many more than	12, 37/ 23
for all their divers	<b>opinions</b>	, yet as they agree	12, 38/ 10
into any singularity of	<b>opinions</b>	against the scripture of	12, 133/ 27
Emmaus, "An nesciebatis, quia	<b>oportebat</b>	Christum pati, et sic	12, 43/ 4

of Emmaus, "Nesciebatis quia	<b>oportebat</b>	Christum pati, et sic	12, 311/ 24
Paul "quid oremus ut	<b>oportet</b>	nescimus, sed ipse spiritus	12, 22/ 27
also, "Per multas tribulaciones	<b>oportet</b>	nos introire in regnum	12, 42/ 31
good counsel, or else	<b>oppressed</b>	by faint heart and	12, 130/ 25
before taken up and	<b>oppressed</b>	with the troublous affection	12, 250/ 15
disdainous behavior, ravine, extortion,	<b>oppression</b>	, hatred, and cruelty. Now	12, 161/ 2
a Christian man speak	<b>opprobrious</b>	words against Mahomet, and	12, 191/ 20
James saith, "Omne datum	<b>optimum</b>	, et omne donum perfectum	12, 12/ 30
great audience, made an	<b>oration</b>	in a certain manner	12, 213/ 15
well we liked his	<b>oration</b>	that he had made	12, 213/ 23
had uttered in that	<b>oration</b>	, he fetched a long	12, 216/ 1
was that great prelate's	<b>oration</b>	, Cousin, anything praiseworthy? For	12, 216/ 6
of another, "Nisi in	<b>oratione</b>	et ieiunio" (without prayer	12, 96/ 9
hath the high God	<b>ordained</b>	for thy necessity). Therefore	12, 11/ 23
whose holy manhood God	<b>ordained</b>	for our necessity, to	12, 11/ 25
albeit that pain was	<b>ordained</b>	of God for the	12, 17/ 16
His kingdom hath he	<b>ordained</b>	for his disciples, and	12, 43/ 9
using them in such	<b>order</b>	as shall beseem them	12, 11/ 15
range, all in good	<b>order</b>	, not one farther forth	12, 110/ 10
prosperity and take such	<b>order</b>	therein, may do both	12, 165/ 20
in that manner of	<b>order</b>	. For methinketh, he should	12, 177/ 3
spoke the one in	<b>order</b>	before the other, and	12, 177/ 26
in execution after such	<b>order</b>	as he should then	12, 177/ 28
God commandeth, but the	<b>order</b>	of nature also compelleth	12, 183/ 14
household in good Christian	<b>order</b>	and fashion, and in	12, 185/ 4
the highest in good	<b>order</b>	, as it had been	12, 213/ 30
consider these things in	<b>order</b>	. And first, as I	12, 256/ 15
mean, of the Charterhouse	<b>order</b>	, such as never pass	12, 276/ 23
again; and Saint Bridget's	<b>order</b>	; and St. Clare's much	12, 276/ 25
such a virtuous well	<b>ordered</b>	appetite in his mind	12, 16/ 25
be content to be	<b>ordered</b>	. For though himself take	12, 145/ 14
that he hath, he	<b>ordereth</b>	evil, and yet himself	12, 224/ 30
well, to take an	<b>orderly</b>	way therein. And as	12, 256/ 29
left us by God's	<b>ordinance</b>	to strive against it	12, 21/ 6
set here by the	<b>ordinance</b>	of God in a	12, 267/ 13
that he sendeth, serveth	<b>ordinarily</b>	for a means of	12, 17/ 20
of reason, which both	<b>ordinately</b>	tempereth those affections, that	12, 282/ 4
medicum; propter necessitatem enim	<b>ordinavit</b>	eum Altissimus" (Honor thou	12, 11/ 21
saith Saint Paul "quid	<b>oremus</b>	ut oportet nescimus, sed	12, 22/ 27
in mankind of old	<b>original</b>	sin, of which Saint	12, 21/ 3
and judgment for the	<b>original</b>	sin that they bring	12, 266/ 13
Et facit solem suum	<b>oriri</b>	super bonos et malos	12, 48/ 8
expressly prayed many devout	<b>orisons</b>	in the common service	12, 20/ 21

sort of very comfortless	<b>orphans</b>	, to all whom your	12, 4/ 2
in case of comfortless	<b>orphans</b>	, not even when he	12, 5/ 5
habent amplius quid faciant.	<b>Ostendam</b>	autem vobis quem timeatis	12, 303/ 8
quidem nullum signum valuimus	<b>ostendere</b>	: in malignitate autem nostra	12, 158/ 29
but to a fruitless	<b>ostentation</b>	and show, as it	12, 136/ 7
pleasure. That a man	<b>ought</b>	to be comfortable to	12, 40/ 14
so profitable, every man	<b>ought</b>	then to pray God	12, 50/ 2
mother too: for so	<b>ought</b>	they both twain themselves	12, 183/ 22
of thy name. Who	<b>ought</b>	your castle, Cousin, three	12, 208/ 11
that in Christ's cause	<b>ought</b>	to move a Christian	12, 277/ 26
into this country of	<b>ours</b>	. ANTHONY Cousin, as for	12, 33/ 13
which would God were	<b>ours</b>	now, as well as	12, 110/ 1
were the scurriers of	<b>ours</b>	that brought these sudden	12, 110/ 6
an infidel). Those are	<b>ours</b>	that are belonging to	12, 182/ 13
two sorts be not	<b>ours</b>	all alike, yet would	12, 182/ 16
think that the least	<b>ours</b>	of the twain, that	12, 182/ 17
all this long day	<b>ours</b>	, wherein we shall have	12, 187/ 12
a good friend of	<b>ours</b>	merrily told me once	12, 219/ 21
them. This manner of	<b>ours</b>	, in whose breasts the	12, 240/ 30
for that mind of	<b>ours</b>	favoreth us, and will	12, 278/ 23
and momentary tribulation of	<b>ours</b>	that is in this	12, 311/ 10
passing painful death for	<b>ours</b>	. Would God we would	12, 313/ 7
fallen into such an	<b>outrageous</b>	sin, that they, be	12, 150/ 23
as are immoderate and	<b>outrageous</b>	, and by the help	12, 224/ 20
not thereby stand in	<b>outrageous</b>	fear that he were	12, 246/ 7
seed of Christ's faith,	<b>outran</b>	all the remnant so	12, 91/ 20
good, that he therein	<b>outrun</b>	in the shorter time	12, 91/ 16
be content to be	<b>outrun</b>	of an horse, yet	12, 214/ 17
abide it to be	<b>outrun</b>	of an ass. But	12, 214/ 18
his flesh in the	<b>outside</b>	from the skin inward	12, 302/ 11
leave the seeking of	<b>outward</b>	learning, where we may	12, 6/ 3
must he leave his	<b>outward</b>	worship and comfort of	12, 61/ 7
also of the very	<b>outward</b>	goods that serve for	12, 109/ 17
not only concerning these	<b>outward</b>	things, lands, possessions, goods	12, 149/ 25
the body, and these	<b>outward</b>	things of fortune, which	12, 203/ 15
the loss of those	<b>outward</b>	things, as somewhat the	12, 203/ 19
to begin at these	<b>outward</b>	goods, that neither are	12, 206/ 3
to go therefrom. These	<b>outward</b>	goods or gifts of	12, 209/ 15
Cousin, consider in these	<b>outward</b>	goods of fortune, as	12, 209/ 18
desire it. That these	<b>outward</b>	goods desired but for	12, 223/ 3
considered hitherto, in these	<b>outward</b>	goods that are called	12, 223/ 7
that of all this	<b>outward</b>	goods, which men call	12, 225/ 13
Whether men desire these	<b>outward</b>	goods for their own	12, 225/ 18

mean, of all these	<b>outward</b>	things that men call	12, 227/ 9
the loss of these	<b>outward</b>	things, these considerations are	12, 242/ 13
dread of losing our	<b>outward</b>	worldly goods, let us	12, 244/ 1
Uncle, as for these	<b>outward</b>	goods, you have so	12, 244/ 27
cut from the midst	<b>outward</b>	. Some we hear in	12, 302/ 13
those things that are	<b>outward</b>	, my daily instant labor	12, 310/ 29
at those few words	<b>outwardly</b>	spoken to him, so	12, 176/ 23
merciful grace, or else	<b>outwardly</b>	(but over late for	12, 235/ 9
or displeasing, as are	<b>outwardly</b>	through sensible worldly things	12, 281/ 27
for a remedy against	<b>overbold</b>	pride, so will God	12, 146/ 19
fear, lest with waxing	<b>overbold</b>	, and setting the thing	12, 170/ 12
and how much will	<b>overcharge</b>	him, and enhance his	12, 29/ 1
man by pain were	<b>overcome</b>	, and so forsook his	12, 298/ 2
sinful trust, but was	<b>overcome</b>	and vanquished upon a	12, 300/ 1
vite" (To him that	<b>overcometh</b>	I shall give him	12, 309/ 12
And also he that	<b>overcometh</b>	shall be clothed in	12, 309/ 13
of life. He that	<b>overcometh</b>	, shall not be hurt	12, 309/ 17
accipit" (To him that	<b>overcometh</b>	, will I give manna	12, 309/ 20
that unto him which	<b>overcometh</b>	he will give a	12, 310/ 1
that unto him that	<b>overcometh</b>	he will in the	12, 310/ 5
saith also: He that	<b>overcometh</b>	, I will make him	12, 310/ 7
yet, than a conscience	<b>overlarge</b>	, or such as for	12, 120/ 2
of reason take of	<b>overlong</b>	lasting wealth. Another is	12, 69/ 7
or at that time	<b>overlong</b>	continued, might put the	12, 147/ 21
on the rainbow and	<b>overlook</b>	the world under us	12, 158/ 11
high sullen solemn port,	<b>overlooking</b>	the poor in word	12, 161/ 1
that by the Turk's	<b>overrunning</b>	of the country were	12, 228/ 6
myself for mine own	<b>oversight</b>	that I had so	12, 78/ 15
Saint Peter that of	<b>oversight</b>	made a proud promise	12, 196/ 14
that the mountains would	<b>overwhelm</b>	them, or the valleys	12, 7/ 17
and catch hope to	<b>overwhelm</b>	us all: yet do	12, 38/ 1
to bear down and	<b>overwhelm</b>	with dread the faithful	12, 110/ 28
now, call himself mine	<b>owner</b>	after thee, that neither	12, 208/ 9
Christian men's bodies, and	<b>owners</b>	of all their goods	12, 195/ 11
the very lords and	<b>owners</b>	of that land! For	12, 208/ 1
had an hundred such	<b>owners</b>	of me as thou	12, 208/ 6
their master Moses called "	<b>paedagogus</b>	," that is, a teacher	12, 69/ 30
his handkerchief. The like	<b>pageant</b>	in a manner played	12, 215/ 25
kind of grief, either	<b>pain</b>	of the body or	12, 10/ 7
grieved, neither with the	<b>pain</b>	that the body feeleth	12, 10/ 10
favor, and for their	<b>pain</b>	receive reward at his	12, 10/ 24
man. For albeit that	<b>pain</b>	was ordained of God	12, 17/ 16
findeth in a greater	<b>pain</b>	all these comforts so	12, 18/ 11

or by some other	<b>pain</b>	put unto our bodies	12, 20/ 2
imprisonment, or other bodily	<b>pain</b>	we may be troubled	12, 20/ 7
this worldly tribulation of	<b>pain</b>	and punishment, by God's	12, 25/ 11
man fall in his	<b>pain</b>	by his own fault	12, 25/ 25
content to suffer that	<b>pain</b>	and punishment for the	12, 25/ 27
counteth it not for	<b>pain</b>	taken against his will	12, 25/ 31
as a willingly taken	<b>pain</b>	) the purgation and cleansing	12, 25/ 32
of the far greater	<b>pain</b>	that else had been	12, 26/ 1
and comfort in his	<b>pain</b>	, and died a very	12, 26/ 21
medicine of his well-deserved	<b>pain</b>	and tribulation. Consider the	12, 26/ 26
him of all the	<b>pain</b>	in the other world	12, 26/ 30
is medicinable against the	<b>pain</b>	in the other world	12, 28/ 1
purchaseth remission of the	<b>pain</b>	due therefor; so let	12, 28/ 22
their great and grievous	<b>pain</b>	) put them in right	12, 31/ 22
take patience in this	<b>pain</b>	, and that God sendeth	12, 32/ 10
faith, all his whole	<b>pain</b>	shall turn all into	12, 32/ 18
comfort him in his	<b>pain</b>	but as I would	12, 32/ 26
help of which no	<b>pain</b>	of our own could	12, 33/ 1
his faith, forgive the	<b>pain</b>	of all his sins	12, 33/ 3
and accept all the	<b>pain</b>	of his death for	12, 33/ 4
to worldly shame and	<b>pain</b>	therefor; an hundred times	12, 33/ 24
the satisfaction of such	<b>pain</b>	, as else we should	12, 35/ 23
in release of our	<b>pain</b>	in purgatory, but also	12, 36/ 5
likewise as in hell	<b>pain</b>	serveth only for punishment	12, 36/ 9
and purging of our	<b>pain</b>	, serve us also for	12, 36/ 15
For as for any	<b>pain</b>	due for our sins	12, 37/ 10
his own but by	<b>pain</b>	? His kingdom hath he	12, 43/ 9
far almost passeth in	<b>pain</b>	the grief that paineth	12, 50/ 22
pass and exceed in	<b>pain</b>	the thorn that is	12, 50/ 24
only such pains as	<b>pain</b>	the body, but every	12, 51/ 5
warrant him that the	<b>pain</b>	in resisting, and the	12, 51/ 27
good will, yet is	<b>pain</b>	, ye wot well, pain	12, 52/ 18
pain, ye wot well,	<b>pain</b>	, and therefore so is	12, 52/ 18
sore. Then, as Lazarus's	<b>pain</b>	was patiently borne, so	12, 55/ 6
Lazarus in like wise	<b>pain</b>	; but now receiveth he	12, 55/ 23
comfort, and thou sorrow,	<b>pain</b>	, and torment). Christ describeth	12, 55/ 24
and Lazarus likewise his	<b>pain</b>	: and that they had	12, 55/ 30
continual prosperity into perpetual	<b>pain</b>	. Here was laid expressly	12, 55/ 33
upon the poor man's	<b>pain</b>	. For that ever himself	12, 56/ 5
biddeth us take our	<b>pain</b>	patiently, and exhort our	12, 57/ 2
devoir, to remove the	<b>pain</b>	from us both. And	12, 57/ 4
no pity on the	<b>pain</b>	that he feeleth his	12, 58/ 12
whatsoever he saith) the	<b>pain</b>	of his soul that	12, 58/ 13

man in his great	<b>pain</b>	and sickness by calling	12, 58/ 24
for release of our	<b>pain</b>	. Whereby when we learn	12, 58/ 28
grieved with heaviness and	<b>pain</b>	: besides this also, that	12, 65/ 3
nothing, but upon his	<b>pain</b>	. ANTHONY To begin, Cousin	12, 65/ 6
is let with his	<b>pain</b>	, so is the other	12, 65/ 11
pleasure, saving that the	<b>pain</b>	stirreth him sometimes to	12, 65/ 12
or other grievous bodily	<b>pain</b>	, that hard it were	12, 65/ 26
the grief of their	<b>pain</b>	cannot endure to do	12, 65/ 29
so prayed in that	<b>pain</b>	, was worth a whole	12, 66/ 7
his great agony and	<b>pain</b>	of his bitter Passion	12, 67/ 3
put him to this	<b>pain</b>	, and the other about	12, 67/ 16
made in his most	<b>pain</b>	, reckon I for the	12, 67/ 19
penury, imprisonment, sickness, and	<b>pain</b>	and that therefore you	12, 67/ 29
no reward for his	<b>pain</b>	, yet when his pain	12, 68/ 17
pain, yet when his	<b>pain</b>	is patiently taken for	12, 68/ 17
the rate of his	<b>pain</b>	, and this thing appeareth	12, 68/ 19
diminisheth his wealth, if	<b>pain</b>	and wealth be each	12, 72/ 11
ease, than for our	<b>pain</b>	; for our wealth than	12, 74/ 12
by patience take his	<b>pain</b>	in worth, and then	12, 76/ 1
diminish much of his	<b>pain</b>	, and he shall not	12, 76/ 8
put you to the	<b>pain</b>	to talk so much	12, 78/ 9
and sickness and other	<b>pain</b>	and tribulation; I was	12, 78/ 14
so little considered your	<b>pain</b>	and very feared I	12, 78/ 16
much (except some other	<b>pain</b>	let me) is to	12, 78/ 22
you to too much	<b>pain</b>	, remember you your own	12, 79/ 14
to increase his present	<b>pain</b>	, and by murmur and	12, 87/ 11
soul shall pass the	<b>pain</b>	of his body: yea	12, 88/ 2
we shall also take	<b>pain</b>	our own self with	12, 95/ 15
his soul, the more	<b>pain</b>	in recompense let him	12, 98/ 18
he tempteth us by	<b>pain</b>	, he tempteth us by	12, 101/ 4
and put them to	<b>pain</b>	about the moonshine in	12, 116/ 6
her to so much	<b>pain</b>	: and so full sore	12, 128/ 11
gladly to suffer other	<b>pain</b>	, yea and diminish his	12, 145/ 1
in heaven: and the	<b>pain</b>	that he taketh therein	12, 153/ 28
avoiding of any other	<b>pain</b>	, or in hope of	12, 154/ 5
contrariwise should by that	<b>pain</b>	lose everlasting life and	12, 154/ 6
and fall into everlasting	<b>pain</b>	: and if it were	12, 154/ 7
avoiding of other great	<b>pain</b>	, yet could he avoid	12, 154/ 8
is no tribulation or	<b>pain</b>	; all this that we	12, 160/ 6
to put malefactors to	<b>pain</b>	. And yet where he	12, 162/ 22
beheld his wife, what	<b>pain</b>	she took in straight	12, 169/ 1
twain to her great	<b>pain</b>	for the pride of	12, 169/ 4
and take very great	<b>pain</b>	therefor." They that now	12, 169/ 7

folly in the more	<b>pain</b>	that they took here	12, 169/ 9
themselves still unto more	<b>pain</b>	and more, for that	12, 169/ 14
all that labor and	<b>pain</b>	for, beside the everlasting	12, 169/ 15
for, beside the everlasting	<b>pain</b>	that followed it for	12, 169/ 15
here with so much	<b>pain</b>	, that he might have	12, 169/ 18
long miserable weariness and	<b>pain</b>	that the devil maketh	12, 169/ 24
put the people to	<b>pain</b>	: the one is, you	12, 195/ 18
rather than abide the	<b>pain</b>	, he would forsake God	12, 196/ 15
every man should upon	<b>pain</b>	of damnation, openly confess	12, 198/ 6
the remembrance of the	<b>pain</b>	that their imagination representeth	12, 198/ 14
and remember the great	<b>pain</b>	and torment that Christ	12, 198/ 16
useth only grief and	<b>pain</b>	to pull a man	12, 201/ 6
deliverance from death and	<b>pain</b>	, with other pleasures also	12, 201/ 9
and infliction of intolerable	<b>pain</b>	and torment. In other	12, 201/ 11
our friends, though the	<b>pain</b>	be peradventure as great	12, 201/ 13
abide and endure the	<b>pain</b>	, wax he never so	12, 201/ 16
suffer this trouble and	<b>pain</b>	but he will, is	12, 201/ 26
lose, and thereby what	<b>pain</b>	may he suffer? VINCENT	12, 203/ 21
neediness and poverty, the	<b>pain</b>	of lacking, the shame	12, 204/ 2
for fear or for	<b>pain</b>	, may get of God	12, 204/ 18
to the assay, where	<b>pain</b>	or fear should show	12, 204/ 19
now stick at the	<b>pain</b>	that he must pass	12, 205/ 2
dread of every bodily	<b>pain</b>	woundeth us to the	12, 205/ 6
the keeping, and the	<b>pain</b>	in the parting from	12, 210/ 13
the pity of her	<b>pain</b>	than her own father	12, 215/ 17
once kneeling doth him	<b>pain</b>	, if his knee hap	12, 221/ 7
to recompense that intolerable	<b>pain</b>	that there is to	12, 237/ 5
put thee to no	<b>pain</b>	here. Let us then	12, 241/ 19
furious fervor of the	<b>pain</b>	that we shall hap	12, 241/ 25
they abide longest, what	<b>pain</b>	their pleasure is mingled	12, 244/ 4
and glory. Of bodily	<b>pain</b>	, and that a man	12, 244/ 22
the thinking upon bodily	<b>pain</b>	. The Seventeenth Chapter VINCENT	12, 244/ 24
the grief and the	<b>pain</b>	that may turn unto	12, 245/ 14
at the meditation of	<b>pain</b>	and death, your reason	12, 245/ 22
take your cross of	<b>pain</b>	and passion upon your	12, 246/ 3
we be bound upon	<b>pain</b>	of damnation, that we	12, 247/ 6
or else the short	<b>pain</b>	that they shall put	12, 248/ 6
either for fear or	<b>pain</b>	, for lack of his	12, 248/ 33
the diminishment of our	<b>pain</b>	, and were also much	12, 249/ 3
worldly loss, or bodily	<b>pain</b>	, framed in our own	12, 249/ 15
for fear of that	<b>pain</b>	that we never felt	12, 249/ 21
the fear of bodily	<b>pain</b>	in this persecution) spoken	12, 249/ 26
Of comfort against bodily	<b>pain</b>	, and first against captivity	12, 250/ 9

find it a great	<b>pain</b>	, that I am not	12, 251/ 27
to prove that bodily	<b>pain</b>	were no pain; yet	12, 256/ 7
bodily pain were no	<b>pain</b>	; yet since that because	12, 256/ 7
the considering what manner	<b>pain</b>	or incommody we should	12, 256/ 22
the mean season some	<b>pain</b>	, but no danger of	12, 265/ 15
to the respect of	<b>pain</b>	) as much horror to	12, 271/ 12
so cruel that would	<b>pain</b>	the man of malice	12, 272/ 4
would put him to	<b>pain</b>	to make him seek	12, 272/ 5
sake to suffer some	<b>pain</b>	in our bodies (since	12, 278/ 5
him than suffer any	<b>pain</b>	at all. He that	12, 278/ 8
ourselves to suffer any	<b>pain</b>	at all; I cannot	12, 278/ 13
man to put more	<b>pain</b>	unto us than he	12, 278/ 24
without either shame or	<b>pain</b>	. VINCENT Without doubt, Uncle	12, 283/ 7
both of sin and	<b>pain</b>	, as peradventure he were	12, 284/ 5
to live here in	<b>pain</b>	, and defer and forbear	12, 284/ 17
of shame, or sharp	<b>pain</b>	joined unto death, should	12, 284/ 22
such, that shame and	<b>pain</b>	both joined unto death	12, 284/ 27
folly, but to his	<b>pain</b>	imputed to his fault	12, 286/ 28
qualities of shame and	<b>pain</b>	joined unto death. And	12, 287/ 21
for those grievous qualities (	<b>pain</b>	I mean, and shame	12, 288/ 2
shame, I mean, and	<b>pain</b>	also) shall not so	12, 288/ 15
that shame and villainous	<b>pain</b>	put unto them, that	12, 291/ 3
joined to most grievous	<b>pain</b>	, as crowning him with	12, 291/ 25
to take no more	<b>pain</b>	. For I suppose surely	12, 292/ 15
pinch is in the	<b>pain</b>	. For as for shame	12, 292/ 17
can never so master	<b>pain</b>	, but that pain will	12, 292/ 21
master pain, but that	<b>pain</b>	will be painful, spite	12, 292/ 22
change the nature of	<b>pain</b>	, that in the having	12, 292/ 25
in the having of	<b>pain</b>	he feel it not	12, 293/ 1
it is pardie, no	<b>pain</b>	. And that is the	12, 293/ 1
suffering of far greater	<b>pain</b>	, not to shrink therefrom	12, 293/ 8
cut is no little	<b>pain</b>	. Now when such things	12, 293/ 14
incurable, than abide the	<b>pain</b>	of the curing in	12, 293/ 17
no more abide the	<b>pain</b>	willingly, than would the	12, 293/ 20
a man to take	<b>pain</b>	for the gaining of	12, 293/ 25
the avoiding of another	<b>pain</b>	, though peradventure more, yet	12, 293/ 26
a manner a momentary	<b>pain</b>	. VINCENT Every man, Uncle	12, 296/ 29
Uncle, naturally grudgeth at	<b>pain</b>	, and is very loath	12, 297/ 2
and bitterness of the	<b>pain</b>	, to forsake our Savior	12, 297/ 15
through the bitterness of	<b>pain</b>	fall to the forsaking	12, 297/ 29
die there in the	<b>pain</b>	therewith out of hand	12, 297/ 29
if a man by	<b>pain</b>	were overcome, and so	12, 298/ 2
his sake any manner	<b>pain</b>	at all: as though	12, 298/ 6

as though the more	<b>pain</b>	that a man taketh	12, 298/ 7
of God (upon the	<b>pain</b>	of eternal death) forbidden	12, 299/ 1
saveth himself from much	<b>pain</b>	, and so winneth therewith	12, 301/ 1
groaned sore, and for	<b>pain</b>	he thought he would	12, 301/ 12
Howbeit, how small the	<b>pain</b>	is in the natural	12, 301/ 26
other, whereof if the	<b>pain</b>	of that whole week	12, 301/ 29
a man hath his	<b>pain</b>	that dieth a violent	12, 302/ 1
ween, make double the	<b>pain</b>	that that is. So	12, 302/ 2
dieth, oftener suffereth more	<b>pain</b>	than less, though he	12, 302/ 3
so long lingering in	<b>pain</b>	, than with a sharper	12, 302/ 5
well near as great	<b>pain</b>	continually, as is the	12, 302/ 8
continually, as is the	<b>pain</b>	that with the violent	12, 302/ 8
ween that whereas the	<b>pain</b>	is great, to have	12, 302/ 10
the skin inward, the	<b>pain</b>	would be much less	12, 302/ 11
death hath his everlasting	<b>pain</b>	so suddenly knit unto	12, 303/ 2
to endure all the	<b>pain</b>	that all the world	12, 303/ 27
cast ourselves into the	<b>pain</b>	of hell an hundred	12, 304/ 1
that to avoid the	<b>pain</b>	so far the less	12, 304/ 12
the stead thereof into	<b>pain</b>	a thousand thousand times	12, 304/ 12
to suffer here worldly	<b>pain</b>	by the terrible dread	12, 306/ 20
all bodily torments and	<b>pain</b>	. Howbeit some things are	12, 307/ 3
into his own without	<b>pain</b>	. The consideration of the	12, 311/ 28
cross, to the intolerable	<b>pain</b>	of his forbeaten and	12, 312/ 19
cruel stretching and straining	<b>pain</b>	, far passing any cramp	12, 312/ 20
and in this horrible	<b>pain</b>	lift up and let	12, 312/ 23
they thought) all their	<b>pain</b>	. Of these affections with	12, 313/ 19
the fear or the	<b>pain</b>	. For of this am	12, 314/ 31
unto us, all the	<b>pain</b>	of this Turk's persecution	12, 315/ 2
to fear, while the	<b>pain</b>	is coming, there is	12, 319/ 15
we would remember hell	<b>pain</b>	on the other side	12, 319/ 17
then should this short	<b>pain</b>	be no let at	12, 319/ 18
you to so much	<b>pain</b>	. But now shall our	12, 320/ 11
ease, where the person	<b>pained</b>	in tribulation, taketh no	12, 68/ 3
as sore panged and	<b>pained</b>	therein, their pleasures being	12, 168/ 29
to be pined and	<b>pained</b>	the space of more	12, 312/ 27
pain the grief that	<b>paineth</b>	the body, as doth	12, 50/ 23
is the grief that	<b>paineth</b>	him so sore. But	12, 63/ 8
and all bodily grief,	<b>painful</b>	death and all. Howbeit	12, 10/ 15
to fall into the	<b>painful</b>	sickness that must after	12, 28/ 28
drive us to a	<b>painful</b>	plaster. Now seeth God	12, 28/ 29
his remedy, but a	<b>painful</b>	tribulation, so sore that	12, 29/ 25
of temptation is so	<b>painful</b>	, that to be rid	12, 51/ 16
death at hand, so	<b>painful</b>	and so cruel as	12, 67/ 5

The other were the	<b>painful</b>	prayers that he made	12, 67/ 9
yet because it is	<b>painful</b>	the thing that we	12, 70/ 7
me, and among many	<b>painful</b>	, in which I look	12, 85/ 17
us all upon his	<b>painful</b>	cross, he washed us	12, 94/ 9
they wailed, and did	<b>painful</b>	penance for their sin	12, 95/ 28
it, is a very	<b>painful</b>	tribulation. In the fervent	12, 103/ 22
and spiritual exercise so	<b>painful</b>	and so tedious unto	12, 114/ 7
scrupulous, though it be	<b>painful</b>	and troublous to him	12, 120/ 1
will rather suffer any	<b>painful</b>	death, than forsake his	12, 196/ 12
it to endure a	<b>painful</b>	death. For by this	12, 197/ 14
of liberty, labor, imprisonment,	<b>painful</b>	and shameful death. ANTHONY	12, 204/ 9
therefrom is such a	<b>painful</b>	grief: I can see	12, 223/ 1
suffering of shameful and	<b>painful</b>	death, whereof we shall	12, 244/ 11
own flesh against his	<b>painful</b>	Passion, maketh me little	12, 245/ 19
fain flee from the	<b>painful</b>	death, and be loath	12, 245/ 24
you right) thralldom, imprisonment,	<b>painful</b>	and shameful death. And	12, 250/ 18
service is sometimes so	<b>painful</b>	and so perilous too	12, 253/ 3
the terror of those	<b>painful</b>	accidents. VINCENT I am	12, 256/ 26
hardly, and in such	<b>painful</b>	wise, that men's hearts	12, 263/ 23
and broken in such	<b>painful</b>	wise, that our hearts	12, 271/ 9
like effect, and as	<b>painful</b>	in feeling, as those	12, 274/ 19
fear of shameful and	<b>painful</b>	death. The Twenty-first Chapter	12, 280/ 15
dart of shameful and	<b>painful</b>	death; as for imprisonment	12, 280/ 19
terror of shameful and	<b>painful</b>	death, that point so	12, 281/ 4
with despiteful rebuke and	<b>painful</b>	torment too. And therefore	12, 281/ 22
to wit, shameful and	<b>painful</b>	death. Of death, considered	12, 282/ 27
to wit, shameful and	<b>painful</b>	; you would esteem death	12, 283/ 5
shame and a deadly	<b>painful</b>	shame indeed. For then	12, 290/ 14
so many kinds of	<b>painful</b>	shame, very proud beasts	12, 292/ 4
into everlasting glory. Of	<b>painful</b>	death to be suffered	12, 292/ 10
that pain will be	<b>painful</b>	, spite of all the	12, 292/ 22
of patient suffering the	<b>painful</b>	death of this body	12, 294/ 10
and avoiding of everlasting	<b>painful</b>	death in hell? VINCENT	12, 294/ 12
and thereby fall into	<b>painful</b>	tormentry he might peradventure	12, 297/ 14
save himself from that	<b>painful</b>	death, and after ask	12, 297/ 19
by the torment of	<b>painful</b>	death (but if thou	12, 298/ 14
a violent death is	<b>painful</b>	. ANTHONY Peradventure he shall	12, 301/ 2
is to every man	<b>painful</b>	. But yet is not	12, 301/ 19
the natural death so	<b>painful</b>	, as the violent. ANTHONY	12, 301/ 20
us set all the	<b>painful</b>	death of this world	12, 302/ 21
his natural death more	<b>painful</b>	a thousand times. For	12, 303/ 1
abide and endure any	<b>painful</b>	death. The Twenty-sixth Chapter	12, 305/ 2
the fleshly pains be	<b>painful</b>	; therefore we fleshly folk	12, 305/ 25



of all those infernal	<b>pains</b>	. But forasmuch as the	12, 305/ 23
pleasant, than the fleshly	<b>pains</b>	be painful; therefore we	12, 305/ 25
of all the horrible	<b>pains</b>	that damned wretches have	12, 306/ 20
and suffered great deadly	<b>pains</b>	, and very painful deaths	12, 314/ 9
well, as some poets	<b>paint</b>	us, all the lust	12, 78/ 24
painter was fain to	<b>paint</b>	him, holding his face	12, 215/ 24
the table that he	<b>painted</b>	of the sacrifice and	12, 215/ 8
black as he is	<b>painted</b>	, and, let him be	12, 283/ 21
that when Timanthes, the	<b>painter</b>	, in the table that	12, 215/ 8
her father had, the	<b>painter</b>	was fain to paint	12, 215/ 23
greater fault in his	<b>painting</b>	, when he came, I	12, 215/ 18
confessor shook his great	<b>pair</b>	of beads upon him	12, 115/ 27
will, and yet a	<b>pair</b>	of fetters fast riveted	12, 256/ 2
a prince buildeth his	<b>palace</b>	, would loud laugh his	12, 207/ 29
have seen a goodly	<b>palace</b>	, and been delighted with	12, 285/ 26
tollere, dimitte ei et	<b>pallium</b>	" (If a man will	12, 34/ 8
till he saw first	<b>Palm</b>	Sunday past, and then	12, 115/ 1
the arms with a	<b>palsy</b>	, that they cannot lift	12, 274/ 24
and stifle it with	<b>pampering</b>	in and stuffing up	12, 296/ 23
grief of this great	<b>pang</b>	pincheth them by the	12, 60/ 19
that Lazarus's own death	<b>panged</b>	him not so sore	12, 55/ 5
sore, and as sore	<b>panged</b>	and pained therein, their	12, 168/ 29
might, till the pure	<b>pangs</b>	of death pulled their	12, 62/ 2
glory, and he lie	<b>panting</b>	in his bed as	12, 61/ 8
the trust of this	<b>parable</b>	be bold all his	12, 92/ 3
as peevish as the	<b>parable</b>	is, in this it	12, 119/ 31
so many, that the	<b>parable</b>	of the philosopher can	12, 222/ 8
it is rehearsed in	<b>Paralipomenon</b>	, the tenth chapter of	12, 62/ 24
animam tuam: quae autem	<b>parasti</b>	, cuius erunt?" (Fool, this	12, 168/ 21
of a very great	<b>parcel</b>	thereof, and thereby wax	12, 269/ 27
was also no beggar,	<b>pardie</b>	, nor no wretch otherwise	12, 47/ 10
some other: for Christ,	<b>pardie</b>	, killed not himself. And	12, 144/ 6
amendment, and that is,	<b>pardie</b>	, far from falling into	12, 148/ 17
beggars shall you have,	<b>pardie</b>	, than there be, and	12, 180/ 1
VINCENT God? What, yes,	<b>pardie</b>	; who doubteth of that	12, 234/ 20
all: then shall we,	<b>pardie</b>	, by this good purpose	12, 249/ 11
so strange, shall yet,	<b>pardie</b>	, be no more strange	12, 251/ 24
of itself it is,	<b>pardie</b>	, but a restraint of	12, 255/ 14
a man may be,	<b>pardie</b>	, imprisoned, and yet not	12, 256/ 1
he shall die too,	<b>pardie</b>	. ANTHONY That is very	12, 269/ 3
be felt, it is	<b>pardie</b>	, no pain. And that	12, 293/ 1
taken he were offered	<b>pardon</b>	of his life, upon	12, 32/ 24
The one for their	<b>pardon</b>	that so dispiteously put	12, 67/ 16

be well), content to	<b>pardon</b>	her as she doth	12, 112/ 23
king gave him his	<b>pardon</b>	. VINCENT Verily he might	12, 126/ 5
there should never after	<b>pardon</b>	be granted, but the	12, 126/ 11
husband should need any	<b>pardon</b>	, but should have leave	12, 126/ 12
get of me thy	<b>pardon</b>	and forgiveness after) make	12, 298/ 16
from giving out his	<b>pardon</b>	where he list, nor	12, 299/ 12
wise to seek for	<b>pardon</b>	that God hath (by	12, 299/ 17
in our charge, our	<b>parents</b>	. For by nature we	12, 183/ 4
to provide for the	<b>parents</b>	, but the parents' to	12, 183/ 6
nature put not the	<b>parents</b>	in the charge of	12, 183/ 13
taketh them from their	<b>parents</b>	, conveying them whither he	12, 191/ 6
the parents, but the	<b>parents'</b>	to provide for the	12, 183/ 6
a puff ring of	<b>Paris</b>	, hollow, light, and counterfeit	12, 228/ 28
often counsel all his	<b>parishioners</b>	, and every man and	12, 198/ 23
liberty walketh about the	<b>park</b>	. ANTHONY Consider then, Cousin	12, 265/ 23
great castle royal, with	<b>parks</b>	and other pleasures therein	12, 264/ 18
benefice that he have,	<b>parsonage</b>	or bishopric, or temporal	12, 161/ 26
he should beset much	<b>part</b>	of his time, even	12, 4/ 13
therefore, if ye be	<b>part</b>	of his flock, and	12, 5/ 8
the remnant) no small	<b>part</b>	of our own folk	12, 7/ 2
dwell here in this	<b>part</b>	fear that thing so	12, 7/ 26
folk feel, but each	<b>part</b>	suffereth other to shift	12, 8/ 12
before, yet the chief	<b>part</b>	and the principal point	12, 20/ 13
in far the most	<b>part</b>	of men, and therefore	12, 31/ 5
tribulation consolation for their	<b>part</b>	sufficient) that some other	12, 31/ 7
and shall assign no	<b>part</b>	thereof to the payment	12, 33/ 5
and far the more	<b>part</b>	are thus far agreed	12, 39/ 3
tribulation, he taketh away	<b>part</b>	of the profit from	12, 47/ 4
himself were fain to	<b>part</b>	company, because their servants	12, 54/ 13
them, he counted for	<b>part</b>	of his pleasure: God	12, 59/ 19
the man withdraweth no	<b>part</b>	of his fond fantasies	12, 61/ 18
that play the same	<b>part</b>	as I see many	12, 62/ 29
which are in that	<b>part</b>	the matter of his	12, 72/ 9
the nature of some	<b>part</b>	of tribulation: and therefore	12, 72/ 17
taketh patience, in that	<b>part</b>	he suffereth some tribulation	12, 73/ 9
oftener enterparling upon your	<b>part</b>	, in such manner as	12, 79/ 24
body, not in some	<b>part</b>	the one, and in	12, 88/ 14
one, and in some	<b>part</b>	the other, for that	12, 88/ 14
his matter was much	<b>part</b>	again fasting and all	12, 94/ 3
surely for mine own	<b>part</b>	I cannot well hold	12, 98/ 25
them that on his	<b>part</b>	give his adversary the	12, 101/ 23
of, and also some	<b>part</b>	of that which we	12, 105/ 13
while it defendeth one	<b>part</b>	, the man may be	12, 106/ 13

night's fear one great	<b>part</b>	is the fault of	12, 111/ 12
he should lose his	<b>part</b>	of any of those	12, 115/ 4
penance to fast some	<b>part</b>	of this Lent." "Nay	12, 116/ 2
of, wherein a good	<b>part</b>	of the counsel that	12, 130/ 5
fear, wherein a good	<b>part</b>	of the counsel must	12, 130/ 26
sin: since the great	<b>part</b>	of his counsel shall	12, 148/ 16
man for his own	<b>part</b>	with reason, considering what	12, 154/ 3
consider, that a great	<b>part</b>	of this temptation is	12, 154/ 10
it is indeed a	<b>part</b>	of a wise warrior's	12, 155/ 1
yet for mine own	<b>part</b>	, I will as well	12, 156/ 8
good that to his	<b>part</b>	appertaineth, but seeth the	12, 161/ 22
would indeed make this	<b>part</b>	of this devil of	12, 173/ 23
keeping of any great	<b>part</b>	. For that if by	12, 174/ 2
reserving of any one	<b>part</b>	thereof, he cannot be	12, 175/ 1
is not the children's	<b>part</b>	to provide for the	12, 183/ 6
taketh to his own	<b>part</b>	no great pleasure thereof	12, 184/ 22
that made Mary Magdalene's	<b>part</b>	the better. For else	12, 185/ 12
finishing of this one	<b>part</b>	of our matter, which	12, 187/ 13
in Constantinople, that great	<b>part</b>	of his army shall	12, 188/ 13
place unto another, and	<b>part</b>	some sort asunder, that	12, 188/ 27
and giveth the lands,	<b>part</b>	to such as he	12, 190/ 15
as he bringeth, and	<b>part</b>	to such as willingly	12, 190/ 15
a week the great	<b>part</b>	will be won after	12, 193/ 10
not fear for my	<b>part</b>	to counsel my friend	12, 196/ 26
that we lose no	<b>part</b>	, I pray you proceed	12, 199/ 20
or in some other	<b>part</b>	of the day flieth	12, 200/ 12
other considerations upon my	<b>part</b>	beside: rehearse you therefore	12, 202/ 12
less than a fourth	<b>part</b>	of this will make	12, 204/ 13
be indeed, yet every	<b>part</b>	of the matter pondered	12, 205/ 23
bare as great a	<b>part</b>	as the great Turk	12, 206/ 21
strike off a third	<b>part</b>	of that well enough	12, 208/ 14
than counterpoise a great	<b>part</b>	of all the pleasure	12, 210/ 14
it came to my	<b>part</b>	(I will not say	12, 214/ 1
our Lady! for my	<b>part</b>	I quit myself meetly	12, 214/ 2
came forth for his	<b>part</b>	with my lord's commendation	12, 214/ 9
thereby have forborne some	<b>part</b>	of his praise, or	12, 215/ 15
Cousin, he played his	<b>part</b>	very properly. But was	12, 216/ 5
Well, Cousin, in some	<b>part</b>	they do but play	12, 221/ 2
of war, wherein their	<b>part</b>	is more than a	12, 222/ 4
that then the most	<b>part</b>	shall have little cause	12, 222/ 23
long, and that to	<b>part</b>	therefrom is such a	12, 222/ 32
because he will not	<b>part</b>	from the faith, though	12, 227/ 29
an example in this	<b>part</b>	, nor him that had	12, 229/ 4

play that great man's	<b>part</b>	that is so wealthy	12, 229/ 12
had never so much	<b>part</b>	of this world in	12, 237/ 17
matter to play their	<b>part</b>	no longer. But I	12, 237/ 24
to play the contrary	<b>part</b>	indeed, and that I	12, 237/ 25
and the loathness to	<b>part</b>	from them for this	12, 242/ 6
that for mine own	<b>part</b>	, save only grace well	12, 242/ 14
pains, as the sorest	<b>part</b>	of this persecution which	12, 250/ 17
that grief shall great	<b>part</b>	grow for lack of	12, 251/ 28
perceive that a great	<b>part</b>	of our horror groweth	12, 256/ 9
all that in much	<b>part</b>	of the selfsame points	12, 256/ 13
about the impugning every	<b>part</b>	of this answer. For	12, 261/ 6
to give over my	<b>part</b>	, except I make yourself	12, 263/ 16
I ween the most	<b>part</b>	of men, if they	12, 265/ 20
in a strait place (	<b>part</b>	of the same), he	12, 269/ 13
therein give over my	<b>part</b>	. But that trust I	12, 271/ 18
we cant us out (	<b>part</b>	by covenants that we	12, 273/ 3
make among us, and	<b>part</b>	by fraud, and part	12, 273/ 4
part by fraud, and	<b>part</b>	by violence too) divers	12, 273/ 4
his finding there much	<b>part</b>	of her charity for	12, 277/ 19
me for the most	<b>part</b>	) the fervor of our	12, 281/ 6
feeling of some little	<b>part</b>	of these joys! And	12, 308/ 8
gave him upon every	<b>part</b>	of his holy tender	12, 312/ 15
deep, that on every	<b>part</b>	his blessed blood issued	12, 312/ 17
any cramp in every	<b>part</b>	of his blessed body	12, 312/ 21
we had the fifteenth	<b>part</b>	of the love to	12, 315/ 1
often interchanged words, and	<b>parted</b>	the talk between us	12, 79/ 23
would, yet while he	<b>parteth</b>	from them because he	12, 227/ 29
I am. Howbeit so	<b>partial</b>	will I not be	12, 83/ 6
be thereby so especially	<b>participant</b>	of Christ's Passion, that	12, 134/ 16
every kind of temptation	<b>particularly</b>	by itself, this were	12, 100/ 26
made, as it were,	<b>parties</b>	and battles, and after	12, 192/ 29
be that both the	<b>parties</b>	can have their own	12, 221/ 24
the pain in the	<b>parting</b>	from, do more than	12, 210/ 13
that by his so	<b>parting</b>	from them, he bestoweth	12, 227/ 21
in your service no	<b>parting</b>	fellow. "Quae societas lucis	12, 230/ 6
all these places. But	<b>partly</b>	dissensions fallen among ourselves	12, 8/ 11
dissensions fallen among ourselves,	<b>partly</b>	that no man careth	12, 8/ 11
tarried the longer, Uncle,	<b>partly</b>	for that I was	12, 188/ 5
Turk's enterprise into these	<b>parts</b>	here, we can almost	12, 6/ 20
in effect upon all	<b>parts</b>	: all such parts, I	12, 38/ 8
all parts: all such	<b>parts</b>	, I mean, as fell	12, 38/ 8
cold; but the selfsame	<b>parts</b>	, I say, so God	12, 88/ 16
I divide into two	<b>parts</b>	. The first shall I	12, 100/ 21

and therein both the	<b>parts</b>	of that kind of	12, 105/ 7
means of moving the	<b>parts</b>	of my body, and	12, 138/ 17
fareth it by those	<b>parts</b>	that are beneath the	12, 167/ 21
when children in divers	<b>parts</b>	of this realm have	12, 192/ 27
maintenance of matters, sundry	<b>parts</b>	for their sundry friends	12, 221/ 23
but only some such	<b>parts</b>	thereof, as may not	12, 229/ 26
shall seal both the	<b>parts</b>	yourself, and you get	12, 230/ 19
felt in your sensual	<b>parts</b>	, the flesh shrinking at	12, 245/ 21
by violence too) divers	<b>parts</b>	diversely to ourselves, and	12, 273/ 5
our painful death four	<b>parts</b>	of the feeling either	12, 314/ 30
like. ANTHONY Forsooth, the	<b>party</b>	that told it me	12, 128/ 19
Spirituum. As, whether the	<b>party</b>	be natural wise, or	12, 133/ 9
seem fantastical; % whether the	<b>party</b>	be poor-spirited, or proud	12, 133/ 11
pleasant way as the	<b>party</b>	should be likely to	12, 135/ 11
great Turk and his	<b>pashas</b>	in all these advancements	12, 206/ 17
this may come to	<b>pass</b>	, contentions, dispicions, with uncharitable	12, 38/ 6
sticketh in the heart	<b>pass</b>	and exceed in pain	12, 50/ 23
also will I shortly	<b>pass</b>	. For the tribulation that	12, 87/ 17
good discretion shall not	<b>pass</b>	that, wherein if any	12, 87/ 26
of his soul shall	<b>pass</b>	the pain of his	12, 88/ 2
is full likely to	<b>pass</b>	at night unspoken to	12, 92/ 7
it unto very good	<b>pass</b>	. And now I require	12, 99/ 26
they can do not	<b>pass</b>	beyond the body, which	12, 108/ 14
as he said, to	<b>pass</b>	upon himself the value	12, 116/ 23
all this year never	<b>pass</b>	upon yourself the price	12, 117/ 12
his mealtide that should	<b>pass</b>	the price of sixpence	12, 118/ 23
above twopence, and so	<b>pass</b>	they not sixpence between	12, 119/ 24
now to what good	<b>pass</b>	the charitable purpose came	12, 125/ 8
letting now that law	<b>pass</b>	, this temptation in procuring	12, 126/ 24
bring it so to	<b>pass</b>	, we could have had	12, 127/ 1
else able enough to	<b>pass</b>	over without any danger	12, 154/ 16
danger therein, he would	<b>pass</b>	over well enough, and	12, 154/ 20
to let every malefactor	<b>pass</b>	forth unpunished, and freely	12, 162/ 20
pain that he must	<b>pass</b>	between, than at that	12, 205/ 2
out a better to	<b>pass</b>	it. The man even	12, 214/ 24
of praise that would	<b>pass</b>	all that had been	12, 215/ 27
he would let it	<b>pass</b>	by uncontrolled. But when	12, 218/ 16
your faith. I let	<b>pass</b>	all that I have	12, 231/ 19
we shall let them	<b>pass</b>	, till it please God	12, 235/ 8
this answer. For letting	<b>pass</b>	by, that though a	12, 261/ 6
prisoner still; and letting	<b>pass</b>	over also this, that	12, 261/ 10
may come; and letting	<b>pass</b>	also, that neither of	12, 261/ 12
order, such as never	<b>pass</b>	their cells, but only	12, 276/ 23

the length I let	<b>pass</b>	. This blessed apostle, I	12, 311/ 2
before a few years	<b>passed</b>	, that such as in	12, 3/ 9
of this point, and	<b>passed</b>	it over, because I	12, 19/ 23
yet had he far	<b>passed</b>	him even by the	12, 55/ 11
a tertian, and had	<b>passed</b>	, I trow, three or	12, 88/ 10
all that that is	<b>passed</b>	, take no thought at	12, 93/ 2
every sin that is	<b>passed</b>	can he not only	12, 97/ 10
in pride and vanity	<b>passed</b>	the time of this	12, 158/ 23
after that so spent,	<b>passed</b>	hence into hell: "Quid	12, 158/ 24
riches done unto us?	<b>Passed</b>	are all those things	12, 159/ 1
man's mouth, as soon	<b>passed</b>	, as spoken? Whereupon he	12, 212/ 5
in his flattering he	<b>passed</b>	us all the many	12, 215/ 3
his years that are	<b>passed</b>	of his age, ere	12, 222/ 20
remembrance of his grant	<b>passed</b>	his own mouth and	12, 232/ 16
thanks; yet so far	<b>passeth</b>	the great goodness of	12, 25/ 21
their folly as far	<b>passeth</b>	the foolishness of that	12, 41/ 27
mind, as far almost	<b>passeth</b>	in pain the grief	12, 50/ 22
the last he shortly	<b>passeth</b>	over. The Third Chapter	12, 86/ 16
excellent mercy, that infinitely	<b>passeth</b>	the malice of all	12, 90/ 20
for he very far	<b>passeth</b>	my sixpence. But cows	12, 119/ 17
the day flieth and	<b>passeth</b>	by like an arrow	12, 200/ 13
hath yet a far	<b>passing</b>	comfort, and by many	12, 35/ 3
but excellent and incomparable,	<b>passing</b>	the prayer of any	12, 66/ 31
and straining pain, far	<b>passing</b>	any cramp in every	12, 312/ 21
to sustain so far	<b>passing</b>	painful death for ours	12, 313/ 7
the means of Christ's	<b>Passion</b>	(if the man will	12, 25/ 13
I should in his	<b>passion</b>	give him spiritual comfort	12, 32/ 8
see him in his	<b>passion</b>	, cast sin, and hell	12, 32/ 15
the merit of Christ's	<b>Passion</b>	, I mean, without help	12, 32/ 30
the merit of Christ's	<b>Passion</b>	as a means by	12, 35/ 21
merit of Christ's bitter	<b>Passion</b>	, without which all our	12, 36/ 23
God setteth through Christ's	<b>Passion</b>	, and for that also	12, 39/ 8
maundy-like merit, as his	<b>Passion</b>	, nor his sleep-like merit	12, 66/ 27
pain of his bitter	<b>Passion</b>	. The first when he	12, 67/ 3
Savior at his bitter	<b>Passion</b>	, and of his holy	12, 67/ 20
plain injury to the	<b>Passion</b>	of Christ, by which	12, 93/ 9
for Christ's dear bitter	<b>Passion</b>	." Now so loud and	12, 94/ 17
forth with Christ's bitter	<b>Passion</b>	, and that so bitterly	12, 94/ 19
thanks of his bitter	<b>Passion</b>	. But when they were	12, 94/ 25
and of his bitter	<b>Passion</b>	, than five hundred hazarders	12, 95/ 4
by his holy bitter	<b>Passion</b>	at dice. They carry	12, 95/ 6
Christ: and crying his	<b>Passion</b>	so shrill into their	12, 95/ 8
our penance without Christ's	<b>Passion</b>	were not worth a	12, 95/ 11

confess, that his only	<b>Passion</b>	meriteth incomparably more for	12, 95/ 13
and then let Christ's	<b>Passion</b>	pay for all the	12, 99/ 12
conceive in his own	<b>passion</b>	a great deal more	12, 121/ 1
especially participant of Christ's	<b>Passion</b>	, that he shall forthwith	12, 134/ 16
in such a spiritual	<b>passion</b>	. For since the soul	12, 152/ 1
special remembrance of Christ's	<b>Passion</b>	, and pray him for	12, 156/ 15
image of Christ's bitter	<b>Passion</b>	(the beholding whereof may	12, 164/ 20
more bitter than the	<b>passion</b>	were, the more ready	12, 204/ 26
flesh against his painful	<b>Passion</b>	, maketh me little to	12, 245/ 19
cross of pain and	<b>passion</b>	upon your back, and	12, 246/ 4
the end of his	<b>Passion</b>	. The time of his	12, 280/ 2
company beholdeth his whole	<b>passion</b>	, and verily looketh on	12, 289/ 9
that, Christ must suffer	<b>passion</b>	, and by that way	12, 311/ 25
of Christ's bitter painful	<b>Passion</b>	, of the many sore	12, 312/ 13
kindness in suffering his	<b>Passion</b>	for us, the consideration	12, 314/ 18
comfort) suffer before his	<b>Passion</b>	, to the intent that	12, 318/ 28
saith, "Non sunt condigne	<b>passiones</b>	huius temporis ad futuram	12, 319/ 20
perils, and so many	<b>passions</b>	, he that saith of	12, 310/ 18
revelabitur in nobis" (The	<b>passions</b>	of this time be	12, 319/ 21
now, which few years	<b>past</b>	feared it not at	12, 7/ 27
punishment of some sins	<b>past</b>	(we certainly know not	12, 24/ 8
sins in this world	<b>past</b>	, which is, as I	12, 28/ 1
it cureth the sin	<b>past</b>	, and purchaseth remission of	12, 28/ 21
cure of the sin	<b>past</b>	and a preservative from	12, 30/ 1
that his sin already	<b>past</b>	hath deserved it, and	12, 31/ 2
possibility of purging is	<b>past</b>	; and in purgatory punishment	12, 36/ 10
place of deserving is	<b>past</b>	; so while we be	12, 36/ 12
to purge our sins	<b>past</b>	, a thing that preserveth	12, 75/ 16
sorry for his sin	<b>past</b>	, let him be sorry	12, 97/ 26
saw first Palm Sunday	<b>past</b>	, and then foded yet	12, 115/ 1
my conscience worth not	<b>past</b>	a groat, and she	12, 119/ 21
then was his lust	<b>past</b>	: he longed to follow	12, 144/ 21
seeth that peril well	<b>past</b>	, care for the cure	12, 148/ 11
I that we be	<b>past</b>	it, and come once	12, 157/ 3
this in time before	<b>past</b>	, little counsel and little	12, 204/ 23
his ease in the	<b>pastime</b>	of worldly fantasies, findeth	12, 18/ 11
tale, rather for a	<b>pastime</b>	, or for the manner	12, 240/ 20
mean season some other	<b>pastime</b>	to put it out	12, 268/ 2
and seek us peevish	<b>pastimes</b>	of purpose to put	12, 304/ 24
all upon the devil's	<b>pate</b>	, and doubt not, but	12, 32/ 16
the petitions in the	<b>Pater</b>	Noster, wherein we pray	12, 20/ 23
nesciebatis, quia oportebat Christum	<b>pate</b>	, et sic introire in	12, 43/ 4
Nesciebatis quia oportebat Christum	<b>pate</b>	, et sic introire in	12, 311/ 24

anime vero suae detrimentum	<b>patiatur</b>	?" (What availeth it a	12, 237/ 15
far out of all	<b>patience</b>	, that it booteth no	12, 14/ 26
by the giving him	<b>patience</b>	and spiritual consolation therein	12, 16/ 10
the profit of his	<b>patience</b>	and increase of his	12, 24/ 11
for exercise of their	<b>patience</b>	and increase of merit	12, 28/ 15
for exercise of his	<b>patience</b>	and increase of his	12, 30/ 13
for exercise of our	<b>patience</b>	and increase of our	12, 30/ 20
for exercise of their	<b>patience</b>	, and for increase of	12, 31/ 13
for exercise of their	<b>patience</b>	. And some tribulations are	12, 31/ 24
that he should take	<b>patience</b>	in this pain, and	12, 32/ 9
as to take our	<b>patience</b>	therein for a matter	12, 36/ 6
the show of his	<b>patience</b>	, to the increase of	12, 47/ 12
may please God by	<b>patience</b>	in adversity, so may	12, 64/ 16
he may merit by	<b>patience</b>	, as in abundance of	12, 64/ 28
though a man without	<b>patience</b>	can have no reward	12, 68/ 16
both. Tribulation meriteth in	<b>patience</b>	, and in the obedient	12, 71/ 4
with the will of	<b>patience</b>	, and conformity, and thanks	12, 71/ 16
that is, to wit,	<b>patience</b>	, conformity, and thanks. Patience	12, 73/ 5
patience, conformity, and thanks.	<b>Patience</b>	the wealthy man hath	12, 73/ 7
point wherein he taketh	<b>patience</b>	, in that part he	12, 73/ 8
in the stead of	<b>patience</b>	, that is to wit	12, 73/ 12
own turn. For the	<b>patience</b>	of Job in the	12, 74/ 24
grudge; but first by	<b>patience</b>	take his pain in	12, 75/ 26
and rather of his	<b>patience</b>	to take both ease	12, 87/ 10
redress, what remedy but	<b>patience</b>	, and fain to sit	12, 195/ 15
him to keep his	<b>patience</b>	therein, and be content	12, 201/ 17
nihil mihi accidit triste;	<b>patiens</b>	enim redditor est Dominus	12, 236/ 14
comfort, that by the	<b>patient</b>	sufferance of their tribulation	12, 10/ 23
hope, by meek and	<b>patient</b>	sufferance of his tribulation	12, 25/ 14
forsake him. The bare	<b>patient</b>	taking of his death	12, 32/ 29
in purgatory by the	<b>patient</b>	sufferance of our tribulation	12, 37/ 10
heaven, either for our	<b>patient</b>	and glad suffering for	12, 37/ 17
I say, that the	<b>patient</b>	person in tribulation hath	12, 71/ 9
continued, might put the	<b>patient</b>	in peril. If he	12, 147/ 22
If he have his	<b>patient</b>	in an ague, to	12, 147/ 23
such difference as the	<b>patient</b>	perceived not, yea or	12, 173/ 18
remember that in the	<b>patient</b>	and glad doing of	12, 254/ 17
and deep-rooted purpose of	<b>patient</b>	suffering the painful death	12, 294/ 9
the occasion of the	<b>patient's</b>	desert, as for the	12, 71/ 18
way to bear it	<b>patiently</b>	. For if we determine	12, 21/ 18
sin, and suffering it	<b>patiently</b>	therefore, is medicinable against	12, 27/ 28
take it meekly and	<b>patiently</b>	, and confessing to God	12, 36/ 1
our penance and tribulation,	<b>patiently</b>	taken in this world	12, 36/ 28

as Lazarus's pain was	<b>patiently</b>	borne, so was Abraham's	12, 55/ 6
Abraham's taken not only	<b>patiently</b>	, but (which is a	12, 55/ 7
us take our pain	<b>patiently</b>	, and exhort our neighbors	12, 57/ 2
we shall bear it	<b>patiently</b>	; but yet would he	12, 57/ 9
will that we shall	<b>patiently</b>	take it; but yet	12, 57/ 11
when his pain is	<b>patiently</b>	taken for God's sake	12, 68/ 17
so long and so	<b>patiently</b>	. And yet shall I	12, 77/ 8
worth and bear it	<b>patiently</b>	, and rather of his	12, 87/ 9
which for God's sake	<b>patiently</b>	suffer penury, shall not	12, 175/ 12
not only suffer injuries	<b>patiently</b>	, both by taking away	12, 181/ 25
intend to take it	<b>patiently</b>	, if God would take	12, 186/ 11
this short temporal death	<b>patiently</b>	taken for him, had	12, 314/ 21
Lazarus, in helping him	<b>patiently</b>	to die for hunger	12, 319/ 2
Saint Paul, "qui non	<b>patitur</b>	vos temptare, supra id	12, 247/ 17
Fidelis Deus, qui non	<b>patitur</b>	vos tentari supra id	12, 278/ 27
them); "Beati qui persecutionem	<b>patiuntur</b>	propter iustitiam, quoniam ipsorum	12, 34/ 24
desursum est, descendens a	<b>patre</b>	luminum" (Every good gift	12, 12/ 31
me, et non odit	<b>patrem</b>	suum, et matrem, et	12, 174/ 22
never bring in Gloria	<b>Patri</b>	without a sicut erat	12, 218/ 19
honor with a Gloria	<b>Patri</b>	, never report it, but	12, 218/ 21
he was a special	<b>patriarch</b>	of the faith, yet	12, 55/ 11
in gloria est Dei	<b>patris</b>	" (Christ hath humbled himself	12, 66/ 16
in majestate sua, et	<b>Patris</b>	, et sanctorum Angelorum" (He	12, 290/ 19
ease, while our tongue	<b>pattereth</b>	upon our prayers apace	12, 65/ 23
means of amendment. Saint	<b>Paul</b>	was himself sore against	12, 17/ 22
sin, of which Saint	<b>Paul</b>	so sore complaineth in	12, 21/ 3
Nos autem," saith Saint	<b>Paul</b>	"quid oremus ut oportet	12, 22/ 26
with us," saith Saint	<b>Paul</b>	, "who can stand against	12, 23/ 8
sinner (for as Saint	<b>Paul</b>	saith, "Nullius mihi conscius	12, 28/ 6
saw more in Saint	<b>Paul</b>	than Saint Paul saw	12, 29/ 28
Saint Paul than Saint	<b>Paul</b>	saw in himself, wist	12, 29/ 29
comfort hardly to Saint	<b>Paul</b>	till their living be	12, 30/ 8
not only by Saint	<b>Paul</b>	in the place before	12, 31/ 14
avail. And since Saint	<b>Paul</b>	counseleth, "Non vosmet defendentes	12, 34/ 6
ye do as Saint	<b>Paul</b>	biddeth, "Querentes non quae	12, 34/ 12
have not (as Saint	<b>Paul</b>	saith) our dwelling city	12, 41/ 6
come; and therefore Saint	<b>Paul</b>	showeth us that we	12, 41/ 8
Sic currite," saith Saint	<b>Paul</b>	, "ut comprehendatis" (Run so	12, 41/ 14
buried in hell. Saint	<b>Paul</b>	saith to the Hebrews	12, 42/ 28
that he receiveth). Saint	<b>Paul</b>	saith also, "Per multas	12, 42/ 31
be true that Saint	<b>Paul</b>	saith, that God chastiseth	12, 43/ 16
we cannot (as Saint	<b>Paul</b>	saith we cannot) come	12, 43/ 21
the authority of Saint	<b>Paul</b>	: "Cristus humiliavit semet ipsum	12, 66/ 12

petites. For, as St.	<b>Paul</b>	saith: "Nihil ad perfectum	12, 70/ 1
the blessed apostle Saint	<b>Paul</b>	, which of a persecutor	12, 91/ 18
all therefor. Nor Saint	<b>Paul</b>	that fasted so much	12, 96/ 2
not here), saith St.	<b>Paul</b>	, (against flesh and blood	12, 101/ 20
have. For, as Saint	<b>Paul</b>	saith: "Nemo coronabitur, nisi	12, 101/ 25
Ut possitis" (as Saint	<b>Paul</b>	saith) "deprehendere omnes artes	12, 102/ 14
bodies. And whereas Saint	<b>Paul</b>	in sundry places showeth	12, 109/ 12
these words of Saint	<b>Paul</b>	: "Angelus Sathane transfiguratur se	12, 132/ 27
always fearful): and Saint	<b>Paul</b>	saith: "Qui stat, videat	12, 162/ 5
covetous men saith St.	<b>Paul</b>	: "Qui volunt divites fieri	12, 168/ 7
rich: as where Saint	<b>Paul</b>	saith: "Qui volunt divites	12, 170/ 29
thereto. For where Saint	<b>Paul</b>	saith, "Qui volunt divites	12, 171/ 10
in the matter. Saint	<b>Paul</b>	saith, "Qui non providet	12, 182/ 11
theirs, since (as St.	<b>Paul</b>	saith) it is not	12, 183/ 5
shall do him St.	<b>Paul</b>	declareth, where he writeth	12, 223/ 29
the mouth of St.	<b>Paul</b>	God saith, that they	12, 224/ 8
warning already by St.	<b>Paul</b>	, that he will have	12, 230/ 5
though that as St.	<b>Paul</b>	saith, in their deeds	12, 235/ 7
est Deus," saith Saint	<b>Paul</b>	, "qui non patitur vos	12, 247/ 17
so. For as St.	<b>Paul</b>	saith, "Non habemus hic	12, 251/ 16
the mouth of Saint	<b>Paul</b>	, "Servi, obedite dominis" --	12, 254/ 18
the mouth of St.	<b>Paul</b>	, "Fidelis Deus, qui non	12, 278/ 27
good mind that St.	<b>Paul</b>	was, which for the	12, 284/ 15
that. For as Saint	<b>Paul</b>	saith, "Animalis homo non	12, 307/ 20
The words that St.	<b>Paul</b>	rehearseth of the prophet	12, 309/ 1
The blessed apostle St.	<b>Paul</b>	, that suffered so many	12, 310/ 17
And therefore saith St.	<b>Paul</b>	, "Non est nobis colluctatio	12, 317/ 23
one text of Saint	<b>Paul</b>	, if we would consider	12, 319/ 24
For he said himself, "	<b>Pauperes</b>	semper habebitis vobiscum, quibus	12, 179/ 23
you make here a	<b>pause</b>	till you have dined	12, 157/ 8
homo, qui semper est	<b>pavidus</b>	" (Blessed is the man	12, 162/ 4
wound while that impenetrable	<b>pavise</b>	of the shoulder of	12, 103/ 28
thee about with a	<b>pavise</b>	, thou shalt not be	12, 105/ 20
thee about with a	<b>pavise</b>	" -- the Prophet for	12, 105/ 25
compass thee with a	<b>pavise</b>	, that is, to wit	12, 106/ 4
with a long large	<b>pavise</b>	that covereth all along	12, 106/ 9
manhead, so that this	<b>pavise</b>	is our Savior Christ	12, 106/ 11
yet is not this	<b>pavise</b>	like other pavises of	12, 106/ 12
the other: but this	<b>pavise</b>	is such, that (as	12, 106/ 14
veritas eius" (with a	<b>pavise</b>	shall his truth environ	12, 106/ 17
without necessity that the	<b>pavise</b>	of God should compass	12, 106/ 20
tribulations, that round compassing	<b>pavise</b>	of God's truth, shall	12, 106/ 24
with the shield or	<b>pavise</b>	of God, that he	12, 107/ 15

with the shield or	<b>pavise</b>	of God, that as	12, 108/ 17
of God's help, the	<b>pavise</b>	of his truth shall	12, 111/ 6
and then shall the	<b>pavise</b>	of his truth so	12, 112/ 13
any doubt, that the	<b>pavise</b>	of God's truth shall	12, 121/ 23
him about with a	<b>pavise</b>	, that he shall not	12, 156/ 31
round about with a	<b>pavise</b>	, from the arrow flying	12, 157/ 19
him about with a	<b>pavise</b>	of his heavenly defense	12, 165/ 16
compass about with a	<b>pavise</b>	, that thou shalt not	12, 166/ 16
Prophet saith) with a	<b>pavise</b>	, that he shall not	12, 186/ 20
his help with a	<b>pavise</b>	, "Ab incurso et demonio	12, 200/ 28
us about with a	<b>pavise</b>	, that we shall not	12, 244/ 15
us about with a	<b>pavise</b>	, that we shall need	12, 248/ 3
compass us with his	<b>pavise</b>	, and defend us, that	12, 248/ 15
compass us with a	<b>pavise</b>	, that of this incursion	12, 316/ 4
this pavise like other	<b>pavises</b>	of this world, which	12, 106/ 12
their own Christs, and	<b>pay</b>	their own ransoms, and	12, 93/ 12
then let Christ's Passion	<b>pay</b>	for all the scot	12, 99/ 12
and to their cost	<b>pay</b>	honor again therefor. For	12, 221/ 3
seek his friends to	<b>pay</b>	for a pennyworth of	12, 272/ 6
in heaven, full surely	<b>pay</b>	therefor. VINCENT He shall	12, 300/ 15
part thereof to the	<b>payment</b>	of his debt in	12, 33/ 5
devised by the old	<b>paynim</b>	philosophers were insufficient, and	12, 9/ 19
Jew, or were he	<b>paynim</b>	) said! that is to	12, 178/ 19
in perils by the	<b>paynims</b>	, in perils in the	12, 310/ 26
to dwell still in	<b>peace</b>	. But yet is their	12, 191/ 2
But yet is their	<b>peace</b>	for all that not	12, 191/ 2
still, and hold my	<b>peace</b>	? For of these two	12, 195/ 16
to keep still in	<b>peace</b>	, and have them enhanced	12, 229/ 22
all that not very	<b>peaceable</b>	. For lands he suffereth	12, 191/ 2
were not worth a	<b>pease</b>	. And they make the	12, 95/ 11
facit peccatum, servus est	<b>peccati</b>	" (He that committeth sin	12, 253/ 12
by God nor devil. "	<b>Peccator</b>	quum in profundum venerit	12, 61/ 1
loveth, but "multa flagella	<b>peccatoris</b>	" too (There are many	12, 48/ 13
Non relinquet Dominus virgam	<b>peccatorum</b>	super sortem iustorum, ut	12, 49/ 5
saith, "Si dixerimus, quia	<b>peccatum</b>	non habemus, ipsi nos	12, 28/ 9
he saith: "Qui facit	<b>peccatum</b>	, servus est peccati" (He	12, 253/ 12
in inferno ii qui	<b>peccaverunt</b>	." (What hath pride profit	12, 158/ 30
this wise: "Noli dicere,	<b>peccavi</b>	, et nihil mihi accidit	12, 236/ 14
difficult est confidentes in	<b>pecuniis</b>	regnum Dei introire!" (My	12, 171/ 26
the delight of these	<b>peevish</b>	worldly things, God shall	12, 15/ 17
up, but all our	<b>peevish</b>	pleasure shall in the	12, 15/ 19
they be not so	<b>peevish</b>	nor so poor of	12, 93/ 20
Christ. Let go their	<b>peevish</b>	penance, and purpose them	12, 94/ 6

Lenten fasts, and your	<b>peevish</b>	penance, diminish never Christ's	12, 94/ 13
will; yet can this	<b>peevish</b>	girl never cease whining	12, 112/ 24
money, as for yonder	<b>peevish</b>	cow seemeth unto me	12, 119/ 20
served: but yet as	<b>peevish</b>	as the parable is	12, 119/ 31
up in such a	<b>peevish</b>	pride, that he hath	12, 131/ 13
more, for that little	<b>peevish</b>	pleasure, short and soon	12, 169/ 14
behold it, as those	<b>peevish</b>	people do, and are	12, 290/ 8
do, and seek us	<b>peevish</b>	pastimes of purpose to	12, 304/ 24
shame almost and womanish	<b>peevishness</b>	. Howbeit (thanked be God	12, 93/ 19
let hang with the	<b>peise</b>	of all his body	12, 312/ 24
God's goodness, all such	<b>penance</b>	and good works, as	12, 36/ 17
beside. For though man's	<b>penance</b>	, with all the good	12, 36/ 20
and request cause our	<b>penance</b>	and tribulation, patiently taken	12, 36/ 28
into the pool of	<b>penance</b>	over the hard ears	12, 45/ 23
either of body by	<b>penance</b>	, or of mind by	12, 52/ 28
wanton lusts, and do	<b>penance</b>	for his sins, bestowing	12, 60/ 11
men have need by	<b>penance</b>	to put upon themselves	12, 75/ 15
in fruitful heaviness and	<b>penance</b>	for his sin, shall	12, 90/ 17
say the tribulation of	<b>penance</b>	needeth not, but is	12, 92/ 22
for to fast for	<b>penance</b>	, or to do any	12, 93/ 7
they that would do	<b>penance</b>	for their own sins	12, 93/ 11
all affliction for any	<b>penance</b>	, which he called men's	12, 94/ 4
Let go their peevish	<b>penance</b>	, and purpose them to	12, 94/ 6
sins. He did full	<b>penance</b>	for us all upon	12, 94/ 9
fasts, and your peevish	<b>penance</b>	, diminish never Christ's thanks	12, 94/ 13
them, that all our	<b>penance</b>	without Christ's Passion were	12, 95/ 11
wailed, and did painful	<b>penance</b>	for their sin, to	12, 95/ 28
fasting and other bodily	<b>penance</b>	, and yet much more	12, 96/ 11
merry, nor take no	<b>penance</b>	at all, but sit	12, 99/ 10
them willingly tribulation of	<b>penance</b>	, what comfort they do	12, 99/ 16
it came to the	<b>penance</b>	giving, the fox found	12, 115/ 20
discreetly gave him in	<b>penance</b>	, that he should never	12, 115/ 22
have given me in	<b>penance</b>	to fast some part	12, 116/ 2
this shall be your	<b>penance</b>	: that you shall all	12, 117/ 11
true performing of their	<b>penance</b>	. The poor ass after	12, 117/ 16
him. For while his	<b>penance</b>	was, that for greediness	12, 117/ 20
should yet break his	<b>penance</b>	, if he should eat	12, 117/ 26
for breaking of his	<b>penance</b>	, take any prey for	12, 118/ 22
had almost broken my	<b>penance</b>	ere I was aware	12, 119/ 8
and break not my	<b>penance</b>	at all." And so	12, 119/ 26
despair, but with fruitful	<b>penance</b>	) so set him up	12, 146/ 21
in like abstinence and	<b>penance</b>	privily, as he would	12, 184/ 23
purchase in many years'	<b>penance</b>	), yet will I not	12, 284/ 6

the fruitful works of	<b>penance</b>	, prayer, and almsdeeds done	12, 300/ 18
heart and a life	<b>penitential</b>	, as many times did	12, 71/ 27
of remission promised to	<b>penitents</b>	) bound himself to grant	12, 299/ 18
obumbrabit tibi, et sub	<b>pennis</b>	eius sperabis" (With his	12, 103/ 14
faithful man, "et sub	<b>pennis</b>	eius sperabis" (thine hope	12, 103/ 30
and bear never a	<b>penny</b>	with him. If this	12, 163/ 9
as long as any	<b>penny</b>	lasteth in his purse	12, 181/ 13
that hath never a	<b>penny</b>	, to think that if	12, 197/ 9
troth, Uncle, not one	<b>penny</b>	, for aught that I	12, 211/ 2
through that denying, one	<b>penny</b>	the better cheap, but	12, 300/ 14
as with an earnest	<b>penny</b>	of their whole reward	12, 306/ 25
to pay for a	<b>pennyworth</b>	of ease. Else, if	12, 272/ 6
reckoning; and cast his	<b>pennyworths</b>	before, and every man	12, 195/ 29
as of need and	<b>penury</b>	, imprisonment, sickness, and pain	12, 67/ 29
God's sake patiently suffer	<b>penury</b>	, shall not only dwell	12, 175/ 12
or carrying away the	<b>people</b>	far hence from home	12, 6/ 26
presence. Then send his	<b>people</b>	hither and his false	12, 6/ 30
Savior prophesied of the	<b>people</b>	of Jerusalem) many wish	12, 7/ 15
the numbering of his	<b>people</b>	), we may foolishly choose	12, 22/ 1
and as all Christian	<b>people</b>	this thousand year have	12, 39/ 26
of some worldly disposed	<b>people</b>	, or understood of rejoicing	12, 69/ 21
scripture maketh mention, that	<b>people</b>	were much after the	12, 69/ 28
they would unto the	<b>people</b>	. And forsooth, I heard	12, 93/ 28
Christ alone, good Christian	<b>people</b>	, for Christ's dear bitter	12, 94/ 16
such preaching were the	<b>people</b>	so brought in, that	12, 94/ 22
the minds of the	<b>people</b>	from the perceiving of	12, 95/ 7
And they make the	<b>people</b>	ween, that we would	12, 95/ 12
of wrestling, wherein the	<b>people</b>	of God come in	12, 101/ 14
himself and delude the	<b>people</b>	withal. But now for	12, 134/ 3
a show before the	<b>people</b>	, play masteries at a	12, 136/ 8
heard of among faithful	<b>people</b>	commended. First in Abraham	12, 141/ 4
gave him that the	<b>people</b>	began to take him	12, 149/ 6
and so many poor	<b>people</b>	therein) how any man	12, 172/ 14
that he seeth poor	<b>people</b>	so many that lack	12, 172/ 16
that whereas all the	<b>people</b>	murmured much that Christ	12, 176/ 12
company were among the	<b>people</b>	sore infamed of raven	12, 176/ 16
greatly rich, whereby the	<b>people</b>	accounted him in their	12, 176/ 18
give unto the poor	<b>people</b>	, and yet over that	12, 176/ 27
whole good unto poor	<b>people</b>	, and yet besides that	12, 178/ 5
false suspicion of the	<b>people</b>	that accounted him for	12, 178/ 8
be so many poor	<b>people</b>	, upon whom they be	12, 179/ 15
he taketh the whole	<b>people</b>	away, dispersing them for	12, 190/ 10
those useth he Christian	<b>people</b>	after sundry fashions. He	12, 190/ 24

be done) convey the	<b>people</b>	thither, to people that	12, 190/ 28
the people thither, to	<b>people</b>	that land withal; there	12, 190/ 29
do to good Christian	<b>people</b>	that still persevere and	12, 191/ 18
require. Verily if we	<b>people</b>	of the Christian nations	12, 193/ 24
correction over evil Christian	<b>people</b>	, that should be faithful	12, 194/ 18
both twain put the	<b>people</b>	to pain: the one	12, 195/ 18
hands likewise, when Christian	<b>people</b>	shall be mended, and	12, 206/ 24
common taking of the	<b>people</b>	belongeth not unto any	12, 211/ 11
the praise of the	<b>people</b>	hath but a fond	12, 219/ 5
authority: to those worldly-disposed	<b>people</b>	, I say that desire	12, 219/ 15
to please all the	<b>people</b>	at once with one	12, 221/ 18
much trouble to much	<b>people</b>	and great effusion of	12, 224/ 27
politic governance of the	<b>people</b>	. And these would, I	12, 252/ 26
of all the whole	<b>people</b>	living in this wide	12, 266/ 21
those whom the common	<b>people</b>	call prisoners, there is	12, 267/ 10
opinion of the common	<b>people</b>	, stand in the most	12, 270/ 5
only beareth among the	<b>people</b>	that name, much more	12, 270/ 24
it, as those peevish	<b>people</b>	do, and are in	12, 290/ 8
had been prepared therefor	<b>peradventure</b>	forever in hell. For	12, 26/ 2
Some of them think	<b>peradventure</b>	thus: This man maketh	12, 44/ 22
men, lest the righteous	<b>peradventure</b>	hap to extend and	12, 49/ 8
kinds of tribulation than	<b>peradventure</b>	ye thought on before	12, 50/ 26
kind of tribulation, as	<b>peradventure</b>	in sickness or in	12, 52/ 24
may mar it, or	<b>peradventure</b>	hurt the soul also	12, 57/ 22
no nor his prayers	<b>peradventure</b>	all of like merit	12, 66/ 28
now, without interpausing, would	<b>peradventure</b>	at length somewhat weary	12, 79/ 19
it. ANTHONY Courtesy, Cousin,	<b>peradventure</b>	, letteth you to say	12, 88/ 24
And therefore I shall	<b>peradventure</b>	, except any further thing	12, 105/ 14
the eating of it	<b>peradventure</b>	hinder another. And thus	12, 117/ 30
the contrary, and that	<b>peradventure</b>	in those of whom	12, 124/ 4
be hanged after. And	<b>peradventure</b>	if you look about	12, 124/ 25
twain: for the woman	<b>peradventure</b>	did not cast so	12, 125/ 7
places talk of. And	<b>peradventure</b>	it shall not miscontent	12, 132/ 14
be less effectual, shall	<b>peradventure</b>	more work with himself	12, 134/ 25
man: if you can	<b>peradventure</b>	show him, that in	12, 135/ 23
VINCENT Then shall he	<b>peradventure</b>	say to me again	12, 143/ 15
Cousin, the devil may	<b>peradventure</b>	make him toward such	12, 144/ 27
death: and yet are	<b>peradventure</b>	sometimes such things and	12, 145/ 2
him into despair, or	<b>peradventure</b>	by his revelations found	12, 146/ 4
thing. For it may	<b>peradventure</b>	make him set the	12, 147/ 12
against peril that may	<b>peradventure</b>	further grow by that	12, 152/ 9
poor souls, as were	<b>peradventure</b>	wont to be our	12, 158/ 12
hell. Now may it	<b>peradventure</b>	, Cousin, seem, that since	12, 160/ 5

ambition and pride may	<b>peradventure</b>	turn his good purpose	12, 162/ 1
yet within a while,	<b>peradventure</b>	less than one week	12, 163/ 21
call to remembrance, that	<b>peradventure</b>	when this beggar and	12, 164/ 4
over light, they might	<b>peradventure</b>	mishap to fall in	12, 170/ 13
yet might there be	<b>peradventure</b>	in the sickness some	12, 173/ 17
rich man may so	<b>peradventure</b>	excel, that he may	12, 175/ 23
at his hand, and	<b>peradventure</b>	calleth upon him, till	12, 177/ 18
hath wronged, so far	<b>peradventure</b>	asunder, that leaving the	12, 177/ 18
had not used before	<b>peradventure</b>	in every point so	12, 178/ 29
but some man will	<b>peradventure</b>	be right well content	12, 184/ 4
and do nothing, but	<b>peradventure</b>	fall in devising of	12, 188/ 25
as he that shall	<b>peradventure</b>	never come in the	12, 196/ 17
than he should be	<b>peradventure</b>	able to make good	12, 196/ 29
though the pain be	<b>peradventure</b>	as great and sometimes	12, 201/ 13
some of them kneel	<b>peradventure</b>	too. ANTHONY Well, Cousin	12, 220/ 28
be mocked). And some	<b>peradventure</b>	know not well their	12, 226/ 17
though it had been	<b>peradventure</b>	better to have bestowed	12, 227/ 24
should be, and as	<b>peradventure</b>	some had themselves weened	12, 228/ 27
good will before, and	<b>peradventure</b>	of right good courage	12, 246/ 15
withstood and vanquished, or	<b>peradventure</b>	not invade us at	12, 249/ 10
again: and we shall	<b>peradventure</b>	perceive, that it were	12, 253/ 29
conditions by one. And,	<b>peradventure</b>	, the more by three	12, 259/ 5
And if it be	<b>peradventure</b>	false, and myself deceived	12, 262/ 24
might hap to lie	<b>peradventure</b>	for a while, and	12, 265/ 14
dread and fear, and	<b>peradventure</b>	, in peril inevitable of	12, 268/ 21
which he is put,	<b>peradventure</b>	but for a light	12, 269/ 7
other instrument, some strange-fashioned,	<b>peradventure</b>	, that never was seen	12, 274/ 16
yet beside all this	<b>peradventure</b>	not at all. And	12, 278/ 21
bestow somewhat better, may	<b>peradventure</b>	be loath to die	12, 284/ 2
sin and pain, as	<b>peradventure</b>	he were like if	12, 284/ 5
at all. ANTHONY Yes (	<b>peradventure</b>	) suddenly before they gather	12, 288/ 10
of another pain, though	<b>peradventure</b>	more, yet endurable but	12, 293/ 26
say, yea and do	<b>peradventure</b>	think also, that we	12, 295/ 16
painful tormentry he might	<b>peradventure</b>	hap for the sharpness	12, 297/ 14
forgiveness after) make thee	<b>peradventure</b>	forsake me too late	12, 298/ 16
therefor. VINCENT He shall	<b>peradventure</b>	, Uncle, work it out	12, 300/ 17
death is painful. ANTHONY	<b>Peradventure</b>	he shall not avoid	12, 301/ 4
no spiritual ghostly person (	<b>peradventure</b>	) neither, that here is	12, 308/ 19
the devil named "negocium	<b>perambulans</b>	in tenebris," that is	12, 166/ 8
in die, a negocio	<b>perambulante</b>	in tenebris, ab incurso	12, 105/ 18
these words: "A negocio	<b>perambulante</b>	in tenebris" (From the	12, 165/ 26
timore etc. A negotio	<b>perambulante</b>	in tenebris" (He that	12, 166/ 13
piece withal; "A negocio	<b>perambulante</b>	in tenebris" -- of	12, 186/ 6

man will not), as	<b>percase</b>	his pleasure of some	12, 51/ 22
his possessing thereof, as	<b>percase</b>	in keeping a good	12, 185/ 4
the forsaking beside, as	<b>percase</b>	far the more fervent	12, 185/ 9
me now feel and	<b>perceive</b>	what a miss of	12, 5/ 17
we by that desire	<b>perceive</b>	a sure undoubted token	12, 16/ 30
if we may well	<b>perceive</b>	it. ANTHONY These three	12, 23/ 27
can in no wise	<b>perceive</b>	, for what cause or	12, 39/ 29
we cannot lightly better	<b>perceive</b>	what profit and commodity	12, 40/ 26
and every day we	<b>perceive</b>	it by plain experience	12, 47/ 21
Uncle, is this. I	<b>perceive</b>	well by your answers	12, 64/ 12
be thus, I can	<b>perceive</b>	no cause why you	12, 64/ 23
them right, we shall	<b>perceive</b>	, that in the doing	12, 72/ 5
shall, I doubt not,	<b>perceive</b>	and see therein that	12, 72/ 14
that some man cannot	<b>perceive</b>	this point, because the	12, 72/ 20
I am sure yourself	<b>perceive</b>	. For sickness, imprisonment, loss	12, 86/ 26
own poor wit can	<b>perceive</b>	, the holy scripture of	12, 98/ 26
I cannot see nor	<b>perceive</b>	no cause, wherefore I	12, 99/ 4
you may spy and	<b>perceive</b>	all the crafts). A	12, 102/ 14
of everything whereof they	<b>perceive</b>	any manner dread, their	12, 107/ 26
faith, whereby they might	<b>perceive</b>	that the uttermost of	12, 108/ 24
merry mean, which I	<b>perceive</b>	by your shrift you	12, 117/ 10
such things as you	<b>perceive</b>	therein. For first, where	12, 123/ 9
shall we the better	<b>perceive</b>	it. There was here	12, 124/ 14
as ever men could	<b>perceive</b>	: for it liked her	12, 126/ 26
he made him first	<b>perceive</b>	, how he had been	12, 130/ 1
you may make him	<b>perceive</b>	that himself is deceived	12, 135/ 19
shall well mark and	<b>perceive</b>	. For they wax more	12, 135/ 26
may we make him	<b>perceive</b>	that his vision is	12, 136/ 25
and to prove and	<b>perceive</b>	that they so do	12, 142/ 21
he cannot make us	<b>perceive</b>	it for such, likewise	12, 145/ 15
to let him thereby	<b>perceive</b>	, that they no less	12, 147/ 4
living here, do now	<b>perceive</b>	their folly in the	12, 169/ 9
fleshly temptations eth to	<b>perceive</b>	, and meetly plain enough	12, 170/ 22
that I cannot well	<b>perceive</b>	(the world being such	12, 172/ 13
damnation, nor I cannot	<b>perceive</b>	, as I say, how	12, 172/ 21
extent that they may	<b>perceive</b>	what manner of having	12, 184/ 13
to the point, yet	<b>perceive</b>	I not that he	12, 197/ 1
he may not sometimes	<b>perceive</b>	well what he is	12, 200/ 16
with: we shall well	<b>perceive</b>	, weighing them well with	12, 205/ 22
understanding to mark and	<b>perceive</b>	all thing: Lord God	12, 207/ 28
for aught that I	<b>perceive</b>	. The little commodity of	12, 211/ 2
the thing itself, I	<b>perceive</b>	no great commodity that	12, 211/ 18
then shall we well	<b>perceive</b>	, how far more happy	12, 223/ 12

and we shall peradventure	<b>perceive</b>	, that it were better	12, 253/ 29
we should, methinketh, well	<b>perceive</b>	that a great part	12, 256/ 9
For in this you	<b>perceive</b>	well, that imprisonment is	12, 257/ 19
you may the better	<b>perceive</b>	me, or I the	12, 263/ 5
that may you well	<b>perceive</b>	by some things, which	12, 263/ 11
except I make yourself	<b>perceive</b>	, both that every man	12, 263/ 16
be very glad to	<b>perceive</b>	which of us both	12, 266/ 2
I cannot but well	<b>perceive</b>	this to be so	12, 267/ 22
you, methinketh, very plainly	<b>perceive</b>	that this whole earth	12, 269/ 23
Chapter And first, I	<b>perceive</b>	well by these two	12, 283/ 4
so if a fool	<b>perceive</b>	himself a fool, that	12, 287/ 9
may shortly make him	<b>perceive</b>	, that there is therein	12, 288/ 23
as for shame, I	<b>perceive</b>	well enough, a man	12, 292/ 17
far as I can	<b>perceive</b>	, those folk that commonly	12, 301/ 27
hand, before that he	<b>perceive</b>	it himself: so the	12, 314/ 28
with some folk little	<b>perceived</b>	. But if it so	12, 72/ 25
far as the folk	<b>perceived</b>	, was of his own	12, 93/ 30
these men have now	<b>perceived</b>	so late, that the	12, 98/ 33
what likelihood they had	<b>perceived</b>	therein. Of whom one	12, 110/ 7
he had espied and	<b>perceived</b>	and seen them himself	12, 110/ 9
was in which he	<b>perceived</b>	them. And when they	12, 110/ 24
and that it were	<b>perceived</b>	, that he had many	12, 131/ 3
it should now be	<b>perceived</b>	after that, that the	12, 131/ 5
upon the other side	<b>perceived</b>	to mind his destruction	12, 145/ 22
the way is not	<b>perceived</b>	in which the arrow	12, 159/ 4
difference as the patient	<b>perceived</b>	not, yea or in	12, 173/ 18
such extreme needs well	<b>perceived</b>	and known unto myself	12, 183/ 24
himself so plainly be	<b>perceived</b>	, by his fierce, malicious	12, 200/ 20
in him, if he	<b>perceived</b>	that they said but	12, 218/ 15
fall in forsaking well	<b>perceived</b>	that he had been	12, 245/ 5
gracious favor, while he	<b>perceiveth</b>	that God hath put	12, 16/ 24
by temptation; for thereby	<b>perceiveth</b>	he, that it cometh	12, 102/ 1
show it, seeth and	<b>perceiveth</b>	the thing that he	12, 143/ 7
hath of himself, he	<b>perceiveth</b>	that in wealth and	12, 161/ 20
drunken head, when he	<b>perceiveth</b>	himself drunk, and getteth	12, 287/ 8
And therefore, by experience	<b>perceiving</b>	well the truth of	12, 22/ 21
damned for lack of	<b>perceiving</b>	such a sharp subtle	12, 39/ 27
the people from the	<b>perceiving</b>	of their craft, by	12, 95/ 7
fiendish, that the devil	<b>perceiving</b>	her nature, put her	12, 124/ 16
for counsel toward the	<b>perceiving</b>	of their own foolish	12, 169/ 28
dark, and in the	<b>perceiving</b>	more difficulty, and very	12, 170/ 24
as much toward the	<b>perceiving</b>	of the one, as	12, 305/ 19
saith, "Animalis homo non	<b>percipit</b>	ea quae sunt Spiritus	12, 307/ 21

from the point of	<b>perdition</b>	cometh to salvation, for	12, 91/ 12
devil, the place of	<b>perdition</b>	and destruction that they	12, 168/ 14
into death and into	<b>perdition</b>	). And the holy scripture	12, 224/ 4
homines in interitum et	<b>perditionem</b>	" (They that long to	12, 168/ 9
homines in interitum et	<b>perditionem</b>	" (They that long to	12, 224/ 2
good gift and every	<b>perfect</b>	gift is given from	12, 12/ 31
not haply fully so	<b>perfect</b>	mind, but somewhat loveth	12, 185/ 17
so much the less	<b>perfect</b>	than I would he	12, 185/ 20
though far from a	<b>perfect</b>	sight: oh, good God	12, 308/ 6
Law brought nothing to	<b>perfection</b>	). And God also threateneth	12, 70/ 2
the state of spiritual	<b>perfection</b>	, and the hungry desire	12, 174/ 15
of heaven, which as	<b>perfectly</b>	stand and behold it	12, 290/ 7
optimum, et omne donum	<b>perfectum</b>	desursum est, descendens a	12, 12/ 30
Paul saith: "Nihil ad	<b>perfectum</b>	duxit lex" (The Old	12, 70/ 1
so will he truly	<b>perform</b>	it. And thee that	12, 106/ 6
but intended not to	<b>perform</b>	it. Howbeit, when he	12, 128/ 1
more than he could	<b>perform</b>	, yet in his so	12, 197/ 2
but that you have	<b>performed</b>	all that you have	12, 275/ 24
as a man willingly	<b>performeth</b>	enjoined by his ghostly	12, 36/ 18
both, in the true	<b>performing</b>	of their penance. The	12, 117/ 16
see well, but by	<b>perhaps</b>	. But as it may	12, 300/ 21
as it may be,	<b>perhaps</b>	yea: so may it	12, 300/ 22
so may it be,	<b>perhaps</b>	nay. And where is	12, 300/ 22
keep it afloat from	<b>peril</b>	of spiritual drowning. You	12, 6/ 14
we shall stand in	<b>peril</b>	if we persevere in	12, 7/ 10
us already before the	<b>peril</b>	come, that the mountains	12, 7/ 16
a man that in	<b>peril</b>	of drowning catcheth whatsoever	12, 15/ 11
tribulation, had been in	<b>peril</b>	never haply to have	12, 26/ 23
it is not without	<b>peril</b>	a man to think	12, 31/ 2
remembrance, well declareth what	<b>peril</b>	is in continual worldly	12, 56/ 8
own lewd life and	<b>peril</b>	of their soul, of	12, 61/ 28
no little danger and	<b>peril</b>	. ANTHONY Nay, nay, good	12, 78/ 20
saints all, of the	<b>peril</b>	of perishing that the	12, 91/ 13
his majesty with the	<b>peril</b>	of our sin, and	12, 98/ 9
the uttermost of their	<b>peril</b>	is a far less	12, 108/ 25
great a distress and	<b>peril</b>	both of body and	12, 124/ 10
not cast so far	<b>peril</b>	therein. But to tell	12, 125/ 8
yourself somewhat fear his	<b>peril</b>	, and have made of	12, 132/ 22
he stood in greater	<b>peril</b>	than he was aware	12, 146/ 15
his courage from the	<b>peril</b>	of that desperate shame	12, 147/ 9
put the patient in	<b>peril</b>	. If he have his	12, 147/ 22
wherein were most present	<b>peril</b>	, and when that were	12, 147/ 28
the ship were in	<b>peril</b>	to fall into Scylla	12, 148/ 3

when he seeth that	<b>peril</b>	well past, care for	12, 148/ 11
not only serve against	<b>peril</b>	that may peradventure further	12, 152/ 8
in his mind the	<b>peril</b>	of such occasions of	12, 161/ 4
and not always without	<b>peril</b>	. For, as I said	12, 170/ 15
in such danger and	<b>peril</b>	. ANTHONY That were it	12, 172/ 4
to do upon the	<b>peril</b>	of damnation. For where	12, 174/ 17
man should stand in	<b>peril</b>	of perishing. And therefore	12, 182/ 4
that case to the	<b>peril</b>	of his life, what	12, 182/ 28
till I may without	<b>peril</b>	of his life be	12, 183/ 2
for fear of double	<b>peril</b>	that may follow thereupon	12, 196/ 10
never come in the	<b>peril</b>	to be put thereunto	12, 196/ 18
to fall in the	<b>peril</b>	of breaking that appointment	12, 197/ 5
shall fall in the	<b>peril</b>	, and yet to have	12, 197/ 7
now is all the	<b>peril</b>	, if the man answer	12, 197/ 11
yet is not the	<b>peril</b>	nowhere nigh half so	12, 201/ 14
they that stand in	<b>peril</b>	thereof, to be before	12, 202/ 2
a matter of such	<b>peril</b>	as this is, wherein	12, 202/ 30
aforehand, ere any such	<b>peril</b>	fall: and by much	12, 205/ 9
charge, the danger and	<b>peril</b>	of war, wherein their	12, 222/ 3
put your soul in	<b>peril</b>	of damnation for the	12, 233/ 2
fall in the same	<b>peril</b>	then, that you would	12, 234/ 5
their souls into the	<b>peril</b>	of eternal damnation: he	12, 246/ 17
fear, and peradventure, in	<b>peril</b>	inevitable of eternal fire	12, 268/ 22
were offered them no	<b>peril</b>	of death at all	12, 287/ 15
he were in no	<b>peril</b>	at all. For the	12, 294/ 29
putteth himself in the	<b>peril</b>	to find his natural	12, 303/ 1
have I been in	<b>peril</b>	of floods, in peril	12, 310/ 25
peril of floods, in	<b>peril</b>	of thieves, in perils	12, 310/ 25
be brought unto the	<b>peril</b>	of persecution (for it	12, 316/ 23
with sorrow for the	<b>peril</b>	that they work unto	12, 318/ 21
and falleth in the	<b>peril</b>	of everlasting fire, he	12, 319/ 8
to the soul so	<b>perilous</b>	, and tribulation thereto so	12, 46/ 23
every prosperity be a	<b>perilous</b>	token, but whether continual	12, 49/ 12
if prosperity were so	<b>perilous</b>	, and tribulation so profitable	12, 50/ 1
contrary long continued is	<b>perilous</b>	, a thing which but	12, 75/ 14
seemeth, in a very	<b>perilous</b>	case. ANTHONY Many so	12, 97/ 14
speakeh, but in a	<b>perilous</b>	merry mortal temptation, so	12, 131/ 23
tribulation, and a very	<b>perilous</b>	: for then were it	12, 146/ 2
that this were a	<b>perilous</b>	thing. For it may	12, 147/ 12
say that it is	<b>perilous</b>	so to do, because	12, 156/ 5
yet is overmuch fear	<b>perilous</b>	, and draweth toward the	12, 162/ 7
to stand in a	<b>perilous</b>	dread and fear for	12, 174/ 1
great folly, and very	<b>perilous</b>	too, that a man	12, 196/ 9

this is the most	<b>perilous</b>	, the most bitter, sharp	12, 200/ 8
temptations also the most	<b>perilous</b>	. For whereas in temptations	12, 201/ 3
the faith, the most	<b>perilous</b>	. VINCENT The more perilous	12, 201/ 30
perilous. VINCENT The more	<b>perilous</b>	, Uncle, that this temptation	12, 201/ 32
all temptations the most	<b>perilous</b>	it is) the more	12, 202/ 1
most sore and most	<b>perilous</b>	. For I fear me	12, 228/ 17
so painful and so	<b>perilous</b>	too, that no lord	12, 253/ 3
that it should be	<b>perilous</b>	to stand in the	12, 297/ 27
men such tales as	<b>perilously</b>	beguile them, rather than	12, 45/ 7
such, and so great	<b>perils</b>	appear here to fall	12, 3/ 17
These fearful heaps of	<b>perils</b>	lie so heavy at	12, 7/ 13
himself, to show great	<b>perils</b>	that may fall therein	12, 132/ 15
that suffered so many	<b>perils</b>	, and so many passions	12, 310/ 17
peril of thieves, in	<b>perils</b>	by the Jews, in	12, 310/ 25
by the Jews, in	<b>perils</b>	by the paynims, in	12, 310/ 25
by the paynims, in	<b>perils</b>	in the city, in	12, 310/ 26
in the city, in	<b>perils</b>	in desert, in perils	12, 310/ 26
perils in desert, in	<b>perils</b>	in the sea, in	12, 310/ 27
in the sea, in	<b>perils</b>	by false brethren, in	12, 310/ 27
said, "Salva nos, Domine,	<b>perimus</b>	" (Save us, Lord, we	12, 58/ 20
Save us, Lord, we	<b>perish</b>	). And then at their	12, 58/ 21
they should fall and	<b>perish</b>	too, abridge those days	12, 194/ 5
of the peril of	<b>perishing</b>	that the man stood	12, 91/ 13
stand in peril of	<b>perishing</b>	. And therefore saith, "Si	12, 182/ 5
abuseth them to his	<b>pernicious</b>	purpose; so must he	12, 151/ 20
to send them all	<b>perpetual</b>	health and prosperity. And	12, 46/ 19
say, good Uncle, that	<b>perpetual</b>	prosperity were to the	12, 46/ 22
you. To prove that	<b>perpetual</b>	wealth should be no	12, 49/ 25
we pray all for	<b>perpetual</b>	prosperity, and that in	12, 49/ 27
say, that for precise	<b>perpetual</b>	wealth and prosperity in	12, 52/ 31
to say, for the	<b>perpetual</b>	lack of all trouble	12, 52/ 32
our question hangeth upon	<b>perpetual</b>	prosperity, the wealth of	12, 53/ 26
show riches and prosperity	<b>perpetual</b>	in him through the	12, 54/ 2
this continual prosperity into	<b>perpetual</b>	pain. Here was laid	12, 55/ 32
by displeasing God, be	<b>perpetual</b>	thrall unto the devil	12, 317/ 8
himself and his heirs	<b>perpetually</b>	might else enjoy. And	12, 203/ 26
Turk, if he so	<b>persecute</b>	us for the faith	12, 226/ 24
enter this land and	<b>persecute</b>	us, either they shall	12, 248/ 5
the truth, and is	<b>persecuted</b>	for justice. VINCENT Then	12, 33/ 26
by temptation the devil	<b>persecuteth</b>	us, and by persecution	12, 100/ 14
be they that suffer	<b>persecution</b>	for justice, for theirs	12, 34/ 25
call temptation: the second,	<b>persecution</b>	. But here must you	12, 100/ 7
not every kind of	<b>persecution</b>	, but that kind only	12, 100/ 8

two things, temptation and	<b>persecution</b>	, we may find that	12, 100/ 12
persecuteth us, and by	<b>persecution</b>	the devil also tempteth	12, 100/ 14
tempteth us; and as	<b>persecution</b>	is tribulation to every	12, 100/ 15
common temptation from the	<b>persecution</b>	, that temptation is, as	12, 100/ 18
the fiend's train and	<b>persecution</b>	his plain open fight	12, 100/ 19
by force of such	<b>persecution</b>	. Another cause, for, which	12, 107/ 23
virgins, in time of	<b>persecution</b>	, being by God's enemies	12, 141/ 24
fourth temptation, which is	<b>persecution</b>	for the faith, touched	12, 200/ 1
etc. is plain open	<b>persecution</b>	, which is touched in	12, 200/ 7
temptation, this plain open	<b>persecution</b>	for the faith, he	12, 200/ 17
by his fierce, malicious	<b>persecution</b>	against the faithful Christians	12, 200/ 20
because this kind of	<b>persecution</b>	is not a wily	12, 200/ 29
but in this Turk's	<b>persecution</b>	for the faith he	12, 201/ 1
in this kind of	<b>persecution</b>	for the faith of	12, 201/ 7
in this temptation, this	<b>persecution</b>	for the faith (I	12, 201/ 20
is this temptation, this	<b>persecution</b>	for the faith, the	12, 201/ 29
may befall in this	<b>persecution</b>	, but all the great	12, 203/ 3
recited, which in this	<b>persecution</b>	for the faith this	12, 205/ 20
then, that in this	<b>persecution</b>	, we be more feared	12, 207/ 21
good virtuous purpose, this	<b>persecution</b>	of the Turk against	12, 225/ 20
faith: this manner of	<b>persecution</b>	, lo, shall like a	12, 226/ 27
shall they in this	<b>persecution</b>	for the pleasure of	12, 227/ 7
methinketh in this Turk's	<b>persecution</b>	for the faith, consolation	12, 227/ 11
them in this Turk's	<b>persecution</b>	for keeping of the	12, 227/ 20
now prevented so by	<b>persecution</b>	, that he cannot bestow	12, 227/ 27
in the Turk's said	<b>persecution</b>	. The Fourteenth Chapter VINCENT	12, 228/ 2
in this kind of	<b>persecution</b>	, rather than to leave	12, 229/ 8
Methinketh, Cousin, that this	<b>persecution</b>	shall not only, as	12, 238/ 6
substance in this Turk's	<b>persecution</b>	for the faith. For	12, 240/ 6
substance safe, before the	<b>persecution</b>	come. If we put	12, 240/ 8
in this kind of	<b>persecution</b>	against the loss of	12, 243/ 2
devil), this open plain	<b>persecution</b>	of the Turk, for	12, 244/ 17
to take discomfort in	<b>persecution</b>	, though he feel himself	12, 244/ 23
devil with all his	<b>persecution</b>	: we cannot now but	12, 248/ 17
we shall by their	<b>persecution</b>	take little harm or	12, 248/ 23
again. Howbeit, if this	<b>persecution</b>	come, we be by	12, 249/ 5
bodily pain in this	<b>persecution</b>	) spoken here already, marvelously	12, 249/ 26
sorest part of this	<b>persecution</b>	which you rehearsed before	12, 250/ 17
the Turk, and his	<b>persecution</b>	against the faith, seem	12, 280/ 26
their faith in the	<b>persecution</b>	for the fear and	12, 288/ 1
the death in the	<b>persecution</b>	for the faith. The	12, 288/ 19
suffered in the Turk's	<b>persecution</b>	for the faith. The	12, 292/ 11
a man in this	<b>persecution</b>	should stand still in	12, 297/ 13

of all the Turk's	<b>persecution</b>	(with all this midday	12, 304/ 18
pain of this Turk's	<b>persecution</b>	could not keep us	12, 315/ 2
midday devil, this Turk's	<b>persecution</b>	, we shall never need	12, 316/ 4
unto the peril of	<b>persecution</b>	(for it seemeth a	12, 316/ 23
given them); "Beati qui	<b>persecutionem</b>	patiuntur propter iustitiam, quoniam	12, 34/ 24
I told you, fall	<b>persecutions</b>	and all. And the	12, 101/ 1
holy faith against all	<b>persecutions</b>	. From which if we	12, 248/ 32
and courage against such	<b>persecutions</b>	, and hear reason, and	12, 296/ 21
see, that in such	<b>persecutions</b>	, it is the midday	12, 317/ 25
Paul, which of a	<b>persecutor</b>	became an apostle, and	12, 91/ 18
himself. And then what	<b>persecutor</b>	can there be so	12, 240/ 12
come afield (for the	<b>persecutors</b>	be his folk to	12, 241/ 6
in peril if we	<b>persevere</b>	in the truth, to	12, 7/ 10
if he stand and	<b>persevere</b>	still in the confession	12, 32/ 18
of his mercy, and	<b>persevere</b>	in prayer for grace	12, 121/ 21
use his prosperity, and	<b>persevere</b>	in his good profitable	12, 165/ 14
Christian people that still	<b>persevere</b>	and abide by the	12, 191/ 18
falling, yet must they	<b>persevere</b>	in good hope, and	12, 198/ 20
the favor of God	<b>persevered</b>	with him, as his	12, 53/ 8
the cure of that	<b>person</b>	is in a manner	12, 14/ 11
the discomfort of that	<b>person</b>	desperate, that desireth not	12, 14/ 13
good. For except the	<b>person</b>	have first a desire	12, 19/ 14
and finally upon his	<b>person</b>	, he might well see	12, 26/ 15
in his most blessed	<b>person</b>	but excellent and incomparable	12, 66/ 30
at ease, where the	<b>person</b>	pained in tribulation, taketh	12, 68/ 3
spoken, as in the	<b>person</b>	of some worldly disposed	12, 69/ 21
say, that the patient	<b>person</b>	in tribulation hath in	12, 71/ 9
is easy for the	<b>person</b>	that is in tribulation	12, 71/ 12
as for the troubled	<b>person</b>	to be content to	12, 71/ 19
fareth, lo, the scrupulous	<b>person</b>	, which frameth himself many	12, 113/ 9
found any such religious	<b>person</b>	, as was that father	12, 130/ 28
consider by, whether the	<b>person</b>	neither having revelations of	12, 133/ 31
make between them one	<b>person</b>	; the distemperance of either	12, 152/ 3
that the devil the	<b>person</b>	(whom he possessed) did	12, 153/ 4
man's salvation, keep this	<b>person</b>	thus tempted from that	12, 156/ 16
he saith in the	<b>person</b>	of them that in	12, 158/ 23
it hard for any	<b>person</b>	, either man or woman	12, 160/ 24
them all in the	<b>person</b>	of Ezekiel: "Si dicente	12, 174/ 6
help him ourselves, the	<b>person</b>	of the man should	12, 182/ 4
Cousin, take you his	<b>person</b>	upon you, and in	12, 229/ 2
shall answer in his	<b>person</b>	what I ween would	12, 229/ 15
grief unto his own	<b>person</b>	yourself, you should find	12, 232/ 8
retaining of a man's	<b>person</b>	within the circuit of	12, 257/ 21

that, no spiritual ghostly	<b>person</b>	(peradventure) neither, that here	12, 308/ 18
he was with the	<b>personal</b>	presence of that angel	12, 246/ 1
a man's soul the	<b>personal</b>	visiting of poor prisoners	12, 259/ 7
some thing concerning such	<b>persons</b>	as are in continual	12, 44/ 10
men use between the	<b>persons</b>	whom they devise disputing	12, 79/ 25
consolation, for that the	<b>persons</b>	therewith tempted be with	12, 123/ 27
unto the poor needy	<b>persons</b>	, that the duty of	12, 172/ 28
and lost already, their	<b>persons</b>	only fled and safe	12, 228/ 8
induce a credence and	<b>persuade</b>	me, that every man	12, 262/ 16
that he hath finally	<b>persuaded</b>	him by some illusion	12, 131/ 14
by you none otherwise	<b>persuaded</b>	as yet, but that	12, 134/ 14
this thing, in the	<b>persuading</b>	whereof unto you, I	12, 262/ 27
to it by this	<b>persuasion</b>	, that he made him	12, 129/ 23
it were by that	<b>persuasion</b>	, with which he took	12, 129/ 26
credence to the devil's	<b>persuasion</b>	. But marry, if he	12, 129/ 29
myself with an untrue	<b>persuasion</b>	, weening that this were	12, 251/ 15
all. In which false	<b>persuasion</b>	of wealth, and forgetfulness	12, 273/ 18
for such things as	<b>pertain</b>	toward the conducting of	12, 296/ 8
treated of, and properly	<b>pertaineth</b>	whole unto this present	12, 199/ 23
as far forth as	<b>pertaineth</b>	only to the respect	12, 271/ 11
told you before, properly	<b>pertaining</b>	to our matter. For	12, 145/ 26
that, were it properly	<b>pertaining</b>	to the present matter	12, 160/ 11
in these worldly businesses	<b>pertaining</b>	unto covetousness, therein is	12, 170/ 23
est nox, in illa	<b>pertransibunt</b>	omnes bestie silvarum, catuli	12, 108/ 2
too long work to	<b>peruse</b>	every comfort that a	12, 40/ 22
gave him before. To	<b>peruse</b>	every circumstance that might	12, 173/ 21
that we have hitherto	<b>perused</b>	, as loss of goods	12, 281/ 3
us the plague of	<b>pestilence</b>	, he will that we	12, 57/ 11
time of a great	<b>pestilence</b>	in Rome, he caused	12, 155/ 24
clearly rid of such	<b>pestilent</b>	fantasies with very full	12, 155/ 5
is a very false	<b>pestilent</b>	hope, wherewith a man	12, 299/ 4
look down into that	<b>pestilent</b>	pit, and see the	12, 315/ 18
And the scripture saith: "	<b>Pete</b>	a Deo sapientiam et	12, 102/ 12
our Savior saith, "Omni	<b>petenti</b>	te, da," (Give every	12, 181/ 11
And therefore, when Saint	<b>Peter</b>	was in prison, the	12, 58/ 16
and especially of St.	<b>Peter</b>	, whose high bold courage	12, 146/ 25
occasions. For as Saint	<b>Peter</b>	saith: "Adversarius vester diabolus	12, 149/ 21
the fault of Saint	<b>Peter</b>	that of oversight made	12, 196/ 13
answer him, as St.	<b>Peter</b>	answered Christ, that he	12, 196/ 27
unto God, nor St.	<b>Peter</b>	, though he said more	12, 197/ 2
as it showed St.	<b>Peter</b>	) how far they be	12, 204/ 20
myself, seeing that St.	<b>Peter</b>	so suddenly fainted at	12, 245/ 3
would yet play Saint	<b>Peter</b>	, if they were brought	12, 246/ 16

as he did Saint	<b>Peter</b>	, and sometimes he taketh	12, 246/ 26
be saved as St.	<b>Peter</b>	was. ANTHONY That man's	12, 297/ 21
an example of St.	<b>Peter</b>	which forsook our Savior	12, 299/ 28
by that forsaking St.	<b>Peter</b>	won but little. For	12, 300/ 2
him. For, as Saint	<b>Peter</b>	saith, "Si compatimur et	12, 314/ 5
And therefore saith St.	<b>Peter</b>	, "Resistite diabolo, et fugiet	12, 317/ 28
vester diabolus" (saith St.	<b>Peter</b>	) "sicut leo rugiens circuit	12, 318/ 5
and hath promised himself, "	<b>Petite</b>	, et accipietis" (Ask, and	12, 15/ 29
a master of the	<b>petites</b>	. For, as St. Paul	12, 70/ 1
serve some of the	<b>petitions</b>	in the Pater Noster	12, 20/ 23
home. The proud king	<b>Pharaoh</b>	did abide and endure	12, 17/ 29
the feast of the	<b>Philistines</b>	. Now, if I would	12, 140/ 15
matter appeareth. For the	<b>Philistines</b>	being enemies to God	12, 141/ 8
displeasure that those blasphemous	<b>Philistines</b>	did unto God. And	12, 141/ 11
the parable of the	<b>philosopher</b>	can lack no testimony	12, 222/ 9
make as an old	<b>philosopher</b>	said, to be much	12, 225/ 7
by the old paynim	<b>philosophers</b>	were insufficient, and the	12, 9/ 19
world, the old moral	<b>philosophers</b>	, labored much in this	12, 9/ 23
this thing labored the	<b>philosophers</b>	very much about, and	12, 10/ 12
neither fully receive these	<b>philosophers</b>	reasons in this matter	12, 11/ 13
tribulation. For as the	<b>philosophers</b>	said in that thing	12, 74/ 7
will meddle with no	<b>physic</b>	in no manner wise	12, 63/ 2
nor any manner of	<b>physic</b>	, other than good meat	12, 63/ 9
had begun to teach	<b>physic</b>	, told me, that there	12, 89/ 13
he had known no	<b>physic</b>	at all, he took	12, 121/ 10
made by the great	<b>physician</b>	God, prescribing the medicines	12, 11/ 5
high, great and excellent	<b>physician</b>	, without whom we could	12, 11/ 17
Altissimus" (Honor thou the	<b>physician</b>	, for him hath the	12, 11/ 22
us require the high	<b>physician</b>	, our blessed Savior Christ	12, 11/ 24
and God was his	<b>physician</b>	, and healed him soon	12, 17/ 25
this I asked a	<b>physician</b>	or twain, that then	12, 89/ 4
Cousin, if a cunning	<b>physician</b>	have a man in	12, 147/ 19
the soul. The bodily	<b>physician</b>	shall consider what abundance	12, 151/ 23
take counsel of a	<b>physician</b>	for the body in	12, 152/ 1
of a good spiritual	<b>physician</b>	the sure health of	12, 152/ 7
some counsel of the	<b>physician</b>	for the body. Some	12, 152/ 16
should inquire of the	<b>physician</b>	what thing without diminishing	12, 152/ 21
Augustine telleth of a	<b>physician</b>	that gave a man	12, 173/ 9
he showed unto the	<b>physician</b>	, and asked him whereof	12, 173/ 13
lot, for which the	<b>physician</b>	would not then have	12, 173/ 20
be taken for our	<b>physicians</b>	, some good drugs have	12, 11/ 2
than had both your	<b>physicians</b>	beside, and hath, I	12, 90/ 4
the custom used among	<b>physicians</b>	. For be one of	12, 120/ 24

that is, to wit,	<b>physicians</b>	for the body and	12, 151/ 22
for the body and	<b>physicians</b>	for the soul. The	12, 151/ 22
they be, go to	<b>physicians</b>	and apothecaries, and inquire	12, 152/ 18
thing a man may	<b>pick</b>	out thereof; so think	12, 114/ 22
his chip-axe upon a	<b>piece</b>	of timber, she began	12, 125/ 10
will I finish this	<b>piece</b>	of the night's fear	12, 157/ 2
warrant you, for this	<b>piece</b>	will I make you	12, 166/ 6
business a very busy	<b>piece</b>	of work and a	12, 173/ 24
an end of this	<b>piece</b>	withal; "A negocio perambulante	12, 186/ 5
about lo, after this	<b>piece</b>	thus ended, to bid	12, 186/ 26
therefore to finish this	<b>piece</b>	withal, concerning the dread	12, 243/ 30
Cousin, to finish this	<b>piece</b>	with, our Savior was	12, 279/ 26
there is therein no	<b>piece</b>	of very shame at	12, 288/ 23
here and there some	<b>pieces</b>	thereof before, yet the	12, 20/ 12
wounded places, so grievously	<b>pierced</b>	with nails, and in	12, 312/ 25
his holy soul departed,	<b>pierced</b>	his holy heart with	12, 312/ 30
the devil's bow and	<b>piercing</b>	through our heart, beareth	12, 158/ 9
sow lie with her	<b>pigs</b>	well lapped in new	12, 117/ 18
straw some of those	<b>pigs</b>	might hap to die	12, 117/ 23
carried from Caiaphas unto	<b>Pilate</b>	, and prisoner was he	12, 279/ 30
was he sent from	<b>Pilate</b>	to King Herod: prisoner	12, 279/ 30
prisoner from Herod unto	<b>Pilate</b>	again. And so kept	12, 280/ 1
we be but as	<b>pilgrims</b>	and wayfaring men. And	12, 251/ 20
was bound to a	<b>pillar</b>	and beaten first, and	12, 144/ 13
will make him a	<b>pillar</b>	in the temple of	12, 310/ 7
of his wars he	<b>pilleth</b>	them with taxes and	12, 191/ 4
then they amend their	<b>pillow</b>	, and lay their head	12, 60/ 22
their deathbed underpropped with	<b>pillows</b>	, take their playfellows to	12, 61/ 25
get a substantial, cunning	<b>pilot</b>	that so can conduct	12, 120/ 16
please him of a	<b>pin</b>	. And I dare be	12, 51/ 26
it were on a	<b>pin-bank</b>	; then cometh his fear	12, 61/ 8
point is the sore	<b>pinch</b>	. And yet you see	12, 281/ 11
truth, Uncle, all the	<b>pinch</b>	is in the pain	12, 292/ 17
For if he be	<b>pinched</b>	in any point wherein	12, 73/ 8
of this great pang	<b>pincheth</b>	them by the heart	12, 60/ 19
despites) suffered to be	<b>pined</b>	and pained the space	12, 312/ 26
in which they lie	<b>pinning</b>	in their bed, were	12, 301/ 30
a man to be	<b>pinned</b>	up, though not in	12, 257/ 13
pricked even full of	<b>pins</b>	. And they that lie	12, 302/ 17
card, in this they	<b>pipe</b>	and revel, in this	12, 273/ 11
fleshly lusts "ad probaticam	<b>piscinam</b>	, expectantes aquae motum" at	12, 45/ 16
fellows, for silly poor	<b>pismires</b>	and ants. % But this	12, 158/ 13
is in the very	<b>pit</b>	of hell. There is	12, 159/ 22

earth into the very	<b>pit</b>	and dungeon of the	12, 237/ 1
ground in a foul	<b>pit</b>	, within some corner of	12, 268/ 16
down into that pestilent	<b>pit</b>	, and see the swarm	12, 315/ 18
right hard to touch	<b>pitch</b>	and never defile the	12, 160/ 21
be each to other	<b>piteous</b>	, and not sine affectione	12, 58/ 5
contrary. Let him be	<b>piteous</b>	and comfortable to those	12, 162/ 18
neighbor feel before him,	<b>pitieth</b>	little (whatsoever he saith	12, 58/ 12
an altar, or some	<b>pitiful</b>	image of Christ's bitter	12, 164/ 20
but defend, therefore, of	<b>pity</b>	, a poor widow, or	12, 34/ 14
whoso saith, that for	<b>pity</b>	of his neighbor's soul	12, 58/ 8
he that hath no	<b>pity</b>	on the pain that	12, 58/ 12
cometh to salvation, for	<b>pity</b>	that God had and	12, 91/ 13
to procure God to	<b>pity</b>	them and withdraw his	12, 95/ 29
is merciful, and hath	<b>pity</b>	upon our feeble infirmities	12, 97/ 22
else (he said) for	<b>pity</b>	, it would put her	12, 128/ 11
it were more than	<b>pity</b>	that you should any	12, 187/ 2
and that was great	<b>pity</b>	, for it did harm	12, 213/ 11
more heavily for the	<b>pity</b>	of her pain than	12, 215/ 17
Cousin, and the more	<b>pity</b>	it is. For that	12, 283/ 13
in such torment (without	<b>pity</b>	, but not without many	12, 312/ 26
that kill us, but	<b>pity</b>	them and pray for	12, 318/ 21
to void from the	<b>place</b>	where it stood in	12, 13/ 21
this world in another	<b>place</b>	; this worldly tribulation of	12, 25/ 10
ye say, Cousin, hath	<b>place</b>	of truth in far	12, 31/ 5
Saint Paul in the	<b>place</b>	before remembered, but also	12, 31/ 15
some example for this	<b>place</b>	, of such as suffer	12, 33/ 18
only purging, because the	<b>place</b>	of deserving is past	12, 36/ 11
in which is our	<b>place</b>	and our time of	12, 36/ 12
and poverty, the best	<b>place</b>	that he came to	12, 47/ 19
after his death his	<b>place</b>	comfort and rest in	12, 54/ 5
appeareth by many a	<b>place</b>	in scripture of which	12, 68/ 20
never found I any	<b>place</b>	in scripture that I	12, 68/ 21
of a very virtuous	<b>place</b>	, a close religion, and	12, 80/ 1
manner used in that	<b>place</b>	, the one took the	12, 80/ 8
to lay forth one	<b>place</b>	or twain? The scripture	12, 96/ 23
to show whereabouts the	<b>place</b>	was in which he	12, 110/ 23
and especially in the	<b>place</b>	of confession (for there	12, 121/ 17
frantic fantasy, in such	<b>place</b>	appointed as they might	12, 128/ 5
her could have no	<b>place</b>	: but if men should	12, 129/ 1
the scripture in some	<b>place</b>	of that matter saith	12, 141/ 16
in a very cleanly	<b>place</b>	: but the pride turneth	12, 158/ 20
shot out into the	<b>place</b>	appointed: the air that	12, 159/ 2
by returned into the	<b>place</b>	, and in such wise	12, 159/ 3

arrow shot into his	<b>place</b>	appointed or intended; in	12, 159/ 12
surely set in a	<b>place</b>	, into which he purposeth	12, 159/ 20
at last: and that	<b>place</b>	is in the very	12, 159/ 22
in their temptations, give	<b>place</b>	to the devil in	12, 161/ 13
set him in that	<b>place</b>	(if he think that	12, 162/ 11
himself some secret solitary	<b>place</b>	in his own house	12, 164/ 15
a center or middle	<b>place</b>	, into which sometimes they	12, 167/ 24
The center or middle	<b>place</b>	of this maze is	12, 167/ 27
hell, and into that	<b>place</b>	be there busy folk	12, 167/ 27
here is the middle	<b>place</b>	of this busy maze	12, 168/ 13
of the devil, the	<b>place</b>	of perdition and destruction	12, 168/ 14
himself, or in the	<b>place</b>	, or the time of	12, 173/ 18
own in the selfsame	<b>place</b>	a little before, what	12, 174/ 21
time, or in some	<b>place</b>	, yet at this time	12, 179/ 14
time, and in this	<b>place</b>	, or any such other	12, 179/ 14
there, I ween, no	<b>place</b>	in no time since	12, 179/ 26
Our Savior in that	<b>place</b>	of the sixth chapter	12, 181/ 21
of them from one	<b>place</b>	unto another, and part	12, 188/ 27
that yet in one	<b>place</b>	or other, where they	12, 197/ 30
year after. From which	<b>place</b>	if the pot had	12, 210/ 26
of him in one	<b>place</b>	, another sitteth and saith	12, 212/ 14
we daily in one	<b>place</b>	or other examples such	12, 222/ 8
saith in the other	<b>place</b>	, that they shall be	12, 224/ 9
the earth in one	<b>place</b>	, and that your body	12, 236/ 27
the earth in another	<b>place</b>	; and (which then shall	12, 236/ 27
goods foolishly, in such	<b>place</b>	as they were well	12, 238/ 24
it out in any	<b>place</b>	. ANTHONY Forsooth he counseled	12, 239/ 11
going into any other	<b>place</b>	. VINCENT Very well said	12, 257/ 23
would walk in some	<b>place</b>	, neither of them both	12, 260/ 13
the leastwise to every	<b>place</b>	that they need, or	12, 260/ 29
keeper brought into every	<b>place</b>	where need required: yet	12, 261/ 7
himself content with that	<b>place</b>	, and long not (like	12, 261/ 20
up in a sure	<b>place</b>	, out of which he	12, 264/ 6
yet thereunto, that the	<b>place</b>	were a great castle	12, 264/ 18
of God in a	<b>place</b>	, be it never so	12, 267/ 13
never so large, a	<b>place</b>	, I say, yet (and	12, 267/ 14
is put in a	<b>place</b>	to be kept, to	12, 267/ 18
up in a strait	<b>place</b>	(part of the same	12, 269/ 12
ease. Else, if the	<b>place</b>	be such that he	12, 272/ 7
But marry, if the	<b>place</b>	be such as the	12, 272/ 10
the whole earth a	<b>place</b>	in which the prisoners	12, 275/ 10
that she loved no	<b>place</b>	so well as her	12, 285/ 27
come yearning toward the	<b>place</b>	, whom as soon as	12, 295/ 12

suffrages, which in some	<b>place</b>	was by the voices	12, 309/ 26
the voices, in some	<b>place</b>	by hands, and one	12, 309/ 27
had so deep a	<b>place</b>	in our breast, as	12, 314/ 21
stick still in one	<b>place</b>	), and that whithersoever we	12, 317/ 4
almost also in all	<b>places</b>	of Christendom, a customable	12, 4/ 8
one of all these	<b>places</b>	. But partly dissensions fallen	12, 8/ 11
touch them in more	<b>places</b>	than one. But this	12, 15/ 8
Job, which in sundry	<b>places</b>	of his dispicions with	12, 31/ 16
scripture in so many	<b>places</b>	, that men shall in	12, 39/ 22
in more than many	<b>places</b>	. Fasting is better than	12, 57/ 14
scripture is full of	<b>places</b>	that prove the fasting	12, 96/ 4
is full of those	<b>places</b>	, by which it plainly	12, 96/ 24
region, and the very	<b>places</b>	in which they dwell	12, 98/ 28
Saint Paul in sundry	<b>places</b>	showeth us, that our	12, 109/ 12
men in some other	<b>places</b>	talk of. And peradventure	12, 132/ 14
Jerome (as by divers	<b>places</b>	in his books appeareth	12, 132/ 20
You find in some	<b>places</b>	of the Gospel, that	12, 153/ 4
evermore in all those	<b>places</b>	of scripture, the having	12, 171/ 7
St. ----- saith other	<b>places</b>	in scripture hath) need	12, 181/ 15
sometimes also from other	<b>places</b>	, letters all farced full	12, 188/ 19
the Apocalypse and other	<b>places</b>	of scripture, the faith	12, 194/ 3
I trust in other	<b>places</b>	of this realm by	12, 195/ 4
that dwell in such	<b>places</b>	, as they be never	12, 199/ 5
may they find sure	<b>places</b>	to lay their treasure	12, 238/ 12
to go into divers	<b>places</b>	, where neither of them	12, 261/ 11
among them in many	<b>places</b>	, that some by handicraft	12, 291/ 12
because that in some	<b>places</b>	they used thereto round	12, 309/ 29
upon the painful wounded	<b>places</b>	, so grievously pierced with	12, 312/ 25
in carceribus abundantius, in	<b>plagis</b>	supra modum etc." (In	12, 310/ 19
and to withdraw that	<b>plague</b>	, and he would let	12, 18/ 5
he send us the	<b>plague</b>	of pestilence, he will	12, 57/ 11
he can make his	<b>plague</b>	as sore, and as	12, 58/ 2
three of the first	<b>plagues</b>	, and would not once	12, 17/ 29
we perceive it by	<b>plain</b>	experience, that many a	12, 47/ 21
see by the scripture	<b>plain</b>	, that in matter of	12, 70/ 30
this thing they call	<b>plain</b>	injury to the Passion	12, 93/ 9
of God is very	<b>plain</b>	against them, and the	12, 98/ 27
train and persecution his	<b>plain</b>	open fight. And therefore	12, 100/ 19
The Prophet expresseth a	<b>plain</b>	comfortable promise of God	12, 102/ 25
by good proof and	<b>plain</b>	experience for men of	12, 123/ 15
nor magnanimity therein, but	<b>plain</b>	pusillanimity and impotency of	12, 130/ 18
but adventure after the	<b>plain</b>	fashion to fall into	12, 135/ 1
you, since there is	<b>plain</b>	among the commandments forbidden	12, 136/ 13

the scripture against him	<b>plain</b>	for the prohibition, he	12, 140/ 18
is his case both	<b>plain</b>	against God's open precepts	12, 142/ 8
it is against the	<b>plain</b>	open prohibition of God	12, 145/ 18
we be by the	<b>plain</b>	open precept bound to	12, 145/ 18
hath by himself a	<b>plain</b>	proof and experience that	12, 159/ 24
to perceive, and meetly	<b>plain</b>	enough. But in these	12, 170/ 23
so often and so	<b>plain</b>	of the matter, that	12, 198/ 5
adiutorio Altissimi" etc. is	<b>plain</b>	open persecution, which is	12, 200/ 6
In this temptation, this	<b>plain</b>	open persecution for the	12, 200/ 17
make the matter more	<b>plain</b>	, that I should play	12, 229/ 11
He hath given you	<b>plain</b>	warning already by St	12, 230/ 5
you: he telleth you	<b>plain</b>	fifteen hundred year ago	12, 231/ 4
thing established for a	<b>plain</b>	conclusion, which you must	12, 231/ 7
midday devil), this open	<b>plain</b>	persecution of the Turk	12, 244/ 17
arguments, yet to be	<b>plain</b>	with you, and tell	12, 262/ 13
that while a very	<b>plain</b>	prisoner still. ANTHONY In	12, 265/ 8
is all the matter	<b>plain</b>	and open evident truth	12, 267/ 5
death, is a very	<b>plain</b>	imprisonment indeed, and that	12, 268/ 24
of man a very	<b>plain</b>	prison indeed, but also	12, 269/ 25
is thus of very	<b>plain</b>	truth, in very deed	12, 270/ 11
thing seemeth me so	<b>plain</b>	. For, Cousin, not only	12, 271/ 19
places, by which it	<b>plainly</b>	appeareth, that God looketh	12, 96/ 24
heard no furious body	<b>plainly</b>	say, that to see	12, 125/ 1
are the curates bound	<b>plainly</b>	to tell them so	12, 174/ 4
these ungracious Turks, declareth	<b>plainly</b>	, that not only their	12, 194/ 24
openly suffereth himself so	<b>plainly</b>	be perceived, by his	12, 200/ 20
this thing is so	<b>plainly</b>	true, that no man	12, 225/ 25
And he hath also	<b>plainly</b>	showed you himself by	12, 230/ 8
man neither, while he	<b>plainly</b>	said he was God	12, 230/ 28
prisoner in very prison,	<b>plainly</b>	without any sophistication at	12, 263/ 17
may you, methinketh, very	<b>plainly</b>	perceive that this whole	12, 269/ 23
while the scripture so	<b>plainly</b>	saith, "Preciosa in conspectu	12, 289/ 1
we say that reason	<b>plainly</b>	telleth us, that we	12, 297/ 7
them as engendered and	<b>planted</b>	in our soul, but	12, 282/ 14
us to a painful	<b>plaster</b>	. Now seeth God sometime	12, 28/ 29
us blood, and lay	<b>plasters</b>	to draw it, and	12, 57/ 12
somewhat lose myself), money,	<b>plate</b>	, and other movable substance	12, 203/ 24
as money is or	<b>plate</b>	, for that though their	12, 207/ 7
a reasonable soul, as	<b>Plato</b>	had weened it were	12, 207/ 27
it out with card	<b>play</b>	as long as ever	12, 62/ 1
their heart from their	<b>play</b>	, and put them in	12, 62/ 2
them look for, that	<b>play</b>	the same part as	12, 62/ 29
if he willingly will	<b>play</b>	the coward or the	12, 102/ 2

show before the people,	<b>play</b>	masteries at a feast	12, 136/ 8
would not, I ween,	<b>play</b>	as Juvenal merrily describeth	12, 216/ 7
part they do but	<b>play</b>	at gleek, receive reverence	12, 221/ 2
plain, that I should	<b>play</b>	that great man's part	12, 229/ 12
in this matter to	<b>play</b>	their part no longer	12, 237/ 24
me the grace to	<b>play</b>	the contrary part indeed	12, 237/ 25
courage too, would yet	<b>play</b>	Saint Peter, if they	12, 246/ 16
other. Wherefore lest I	<b>play</b>	as the French priest	12, 263/ 2
the dark privily to	<b>play</b>	the knave. And thus	12, 273/ 13
beasts) never so shamefully	<b>play</b>	the unkind cowards, as	12, 280/ 8
pageant in a manner	<b>played</b>	us there this good	12, 215/ 25
ANTHONY Forsooth, Cousin, he	<b>played</b>	his part very properly	12, 216/ 5
as the French priest	<b>played</b>	, that had so long	12, 263/ 2
light again, and thus	<b>playeth</b>	divers times, till at	12, 85/ 24
no minstrel, Cousin, that	<b>playeth</b>	not on an harp	12, 274/ 13
melody, but he that	<b>playeth</b>	on a lute? He	12, 274/ 14
with pillows, take their	<b>playfellows</b>	to them, and comfort	12, 61/ 25
together, and in their	<b>playing</b>	make as it were	12, 192/ 24
say, not of children's	<b>plays</b>	, nor of children's songs	12, 193/ 4
would not in vain	<b>plead</b>	against his mind, but	12, 144/ 2
burn up quite the	<b>pleasant</b>	moisture that most should	12, 4/ 21
so lawful and so	<b>pleasant</b>	unto God, that he	12, 16/ 18
drinking, and much more	<b>pleasant</b>	to God; and yet	12, 57/ 17
with gay things and	<b>pleasant</b>	, as men to make	12, 69/ 26
Thomas saith, that proper	<b>pleasant</b>	talking, which is called	12, 82/ 18
so glad in the	<b>pleasant</b>	device thereof, that (as	12, 128/ 26
done under such sweet,	<b>pleasant</b>	manner, as the man	12, 131/ 29
him, and with some	<b>pleasant</b>	speech awake him, so	12, 132/ 6
good, seek such a	<b>pleasant</b>	way as the party	12, 135/ 11
horrible temptation to God	<b>pleasant</b>	, and to the devil	12, 156/ 20
walking in this busy	<b>pleasant</b>	maze, the scripture declareth	12, 168/ 4
none other circumstances more	<b>pleasant</b>	unto God added further	12, 185/ 8
temptations he useth either	<b>pleasant</b>	allectives unto sin, or	12, 200/ 10
riches as a thing	<b>pleasant</b>	and commodious for their	12, 210/ 17
used as a thing	<b>pleasant</b>	and commodious for this	12, 211/ 16
for this present life,	<b>pleasant</b>	it may seem to	12, 211/ 17
Chapter And into this	<b>pleasant</b>	frenzy of much foolish	12, 212/ 24
moved by such things,	<b>pleasant</b>	or displeasent, as are	12, 281/ 27
pleasures be far less	<b>pleasant</b>	, than the fleshly pains	12, 305/ 24
accustom them dulcely and	<b>pleasantly</b>	in the meditation thereof	12, 198/ 26
it, that it may	<b>please</b>	him to help and	12, 13/ 2
wit, that it may	<b>please</b>	God to comfort him	12, 19/ 17
of that one, not	<b>please</b>	him of a pin	12, 51/ 26

as a man may	<b>please</b>	God by patience in	12, 64/ 16
adversity, so may he	<b>please</b>	God by thanksgiving in	12, 64/ 17
ye shall much better	<b>please</b>	him with a commendation	12, 132/ 10
intent and purpose to	<b>please</b>	him, and to prefer	12, 186/ 4
to serve God and	<b>please</b>	him, and rather lose	12, 186/ 8
yet shall they better	<b>please</b>	them if he speak	12, 217/ 9
as hard as to	<b>please</b>	all the people at	12, 221/ 18
them pass, till it	<b>please</b>	God to show himself	12, 235/ 8
of your soul to	<b>please</b>	the great Turk for	12, 235/ 17
of his faith you	<b>please</b>	him; he will when	12, 235/ 24
such times as it	<b>pleased</b>	God to give it	12, 141/ 15
thereof God would be	<b>pleased</b>	with; and therein from	12, 186/ 13
solemn feast that it	<b>pleased</b>	him (I have forgotten	12, 285/ 22
great, that all the	<b>pleasure</b>	of this world shall	12, 15/ 18
but all our peevish	<b>pleasure</b>	shall in the depth	12, 15/ 19
unto his own high	<b>pleasure</b>	; which, when we do	12, 21/ 25
God at his own	<b>pleasure</b>	. For his own Holy	12, 22/ 24
spiritual joy, that the	<b>pleasure</b>	may far surmount the	12, 35/ 1
you, proceed at your	<b>pleasure</b>	. That a man ought	12, 40/ 13
rest and ease, game,	<b>pleasure</b>	, wealth, and felicity. For	12, 41/ 21
would for a tapster's	<b>pleasure</b>	become an hostler by	12, 41/ 23
sore set on his	<b>pleasure</b>	that they despair any	12, 45/ 11
life to take his	<b>pleasure</b>	long. Abraham was eke	12, 47/ 16
an undoubted rule worldly	<b>pleasure</b>	were always displeasent to	12, 48/ 5
matter of their beastly	<b>pleasure</b>	. But unto him, Cousin	12, 51/ 14
not), as percase his	<b>pleasure</b>	of some certain good	12, 51/ 23
his continual ease and	<b>pleasure</b>	without any tribulation or	12, 56/ 3
tribulation sometimes, because his	<b>pleasure</b>	is to have us	12, 58/ 15
for part of his	<b>pleasure</b>	: God willing of his	12, 59/ 19
God heard at his	<b>pleasure</b>	, he made suit to	12, 62/ 19
the other with his	<b>pleasure</b>	, saving that the pain	12, 65/ 12
right bad, where the	<b>pleasure</b>	pulleth his mind another	12, 65/ 14
no prayer made at	<b>pleasure</b>	so strong and effectual	12, 67/ 22
sensual feeling of bodily	<b>pleasure</b>	you list for to	12, 68/ 9
than for a present	<b>pleasure</b>	, with which the body	12, 68/ 15
will conformed to God's	<b>pleasure</b>	therein, God rewarded the	12, 68/ 18
took his ease and	<b>pleasure</b>	here. And therefore, since	12, 68/ 24
taken, but not for	<b>pleasure</b>	, though it be well	12, 68/ 28
the delight thereof) no	<b>pleasure</b>	in manner nor no	12, 72/ 3
will wholly to God's	<b>pleasure</b>	, and pray to God	12, 76/ 10
putting purgatory in his	<b>pleasure</b>	. If we this do	12, 76/ 14
Her husband had much	<b>pleasure</b>	in the manner and	12, 81/ 2
joy therein that the	<b>pleasure</b>	of his soul shall	12, 88/ 1

deeds do: but his	<b>pleasure</b>	is, that we shall	12, 95/ 14
God, or leave God's	<b>pleasure</b>	unprocured. Howbeit, if we	12, 100/ 11
he tempteth us by	<b>pleasure</b>	, he tempteth us by	12, 101/ 4
the false ease and	<b>pleasure</b>	that he should suddenly	12, 114/ 9
the proof, that God's	<b>pleasure</b>	is that he shall	12, 131/ 15
yet, but that the	<b>pleasure</b>	of God is, that	12, 134/ 14
unto themselves for their	<b>pleasure</b>	. And the marking and	12, 142/ 22
do it but of	<b>pleasure</b>	. But in sleep it	12, 142/ 25
winning any manner of	<b>pleasure</b>	: but contrariwise should by	12, 154/ 6
lead their life in	<b>pleasure</b>	, and at a pop	12, 168/ 6
here for the less	<b>pleasure</b>	. There confess they now	12, 169/ 10
for that little peevish	<b>pleasure</b>	, short and soon gone	12, 169/ 14
that contrary to God's	<b>pleasure</b>	keepeth any thing that	12, 175/ 4
own part no great	<b>pleasure</b>	thereof, but as though	12, 184/ 22
satisfying of his own	<b>pleasure</b>	, but would with as	12, 185/ 1
determined to abandon his	<b>pleasure</b>	; well, what will you	12, 185/ 19
use it unto God's	<b>pleasure</b>	, and do his diligence	12, 186/ 12
dined, go at your	<b>pleasure</b>	, but I pray you	12, 187/ 25
again. Howbeit that the	<b>pleasure</b>	and the comfort shall	12, 194/ 13
this wretchedness, if his	<b>pleasure</b>	be: yet would I	12, 195/ 26
as serveth for the	<b>pleasure</b>	, weal, or commodity of	12, 203/ 10
and minister matter of	<b>pleasure</b>	to the soul also	12, 203/ 17
and beloved for the	<b>pleasure</b>	and commodity of them	12, 209/ 25
part of all the	<b>pleasure</b>	and commodity that they	12, 210/ 14
his master, all his	<b>pleasure</b>	and his life too	12, 210/ 16
life, take none other	<b>pleasure</b>	in a manner thereof	12, 210/ 18
he that putteth his	<b>pleasure</b>	in the praise of	12, 219/ 4
him not so much	<b>pleasure</b>	as his own once	12, 221/ 6
but for their worldly	<b>pleasure</b>	, and for no further	12, 223/ 18
them but for worldly	<b>pleasure</b>	, desireth them not for	12, 223/ 23
desired but for worldly	<b>pleasure</b>	, doth unto the soul	12, 224/ 18
for his own worldly	<b>pleasure</b>	. For every man would	12, 226/ 3
good purpose to the	<b>pleasure</b>	of God indeed, then	12, 227/ 7
this persecution for the	<b>pleasure</b>	of God, in keeping	12, 227/ 8
bestow them for the	<b>pleasure</b>	of God, the loss	12, 227/ 19
such wise unto God's	<b>pleasure</b>	, that at the time	12, 227/ 22
them unto his high	<b>pleasure</b>	better. For though it	12, 227/ 24
worldly wealth for the	<b>pleasure</b>	of your body? VINCENT	12, 231/ 27
my body at their	<b>pleasure</b>	, but I will so	12, 232/ 19
because you do him	<b>pleasure</b>	in the forsaking of	12, 235/ 13
man imagine, whereof the	<b>pleasure</b>	and commodity could be	12, 237/ 3
is, for the poor	<b>pleasure</b>	of your worldly goods	12, 237/ 7
longest, what pain their	<b>pleasure</b>	is mingled withal, what	12, 244/ 4

whose short and small	<b>pleasure</b>	in this life forborne	12, 244/ 19
would for his only	<b>pleasure</b>	, he were, ye wot	12, 261/ 9
till the king's further	<b>pleasure</b>	known, and he thereupon	12, 264/ 5
time told us his	<b>pleasure</b>	. And hereof it cometh	12, 272/ 27
letteth not for his	<b>pleasure</b>	in the dark privily	12, 273/ 13
upon some small simple	<b>pleasure</b>	, that they cannot find	12, 286/ 9
it, neither for the	<b>pleasure</b>	of a better man	12, 286/ 10
some worldly rest or	<b>pleasure</b>	, and for the avoiding	12, 293/ 25
enemies, and do them	<b>pleasure</b>	and worldly worship, with	12, 298/ 23
joys of heaven, the	<b>pleasure</b>	whereof we should be	12, 305/ 8
or taste in any	<b>pleasure</b>	spiritual, have no cause	12, 306/ 2
to the secret inward	<b>pleasure</b>	of the spirit, we	12, 306/ 10
man of this manner	<b>pleasure</b>	, and he shall take	12, 307/ 9
he shall take little	<b>pleasure</b>	therein, and say he	12, 307/ 10
thereby forbear all his	<b>pleasure</b>	of eating and drinking	12, 307/ 14
and thereby lose the	<b>pleasure</b>	that he was wont	12, 307/ 15
after in delight and	<b>pleasure</b>	to dwell with her	12, 313/ 29
a while for the	<b>pleasure</b>	of God, than by	12, 317/ 7
mind, as all the	<b>pleasures</b>	that he can take	12, 51/ 25
some to seek the	<b>pleasures</b>	of the flesh in	12, 167/ 6
and pained therein, their	<b>pleasures</b>	being so short, so	12, 168/ 30
and pain, with other	<b>pleasures</b>	also of this present	12, 201/ 10
desired but for worldly	<b>pleasures</b>	. The Ninth Chapter ANTHONY	12, 211/ 4
keeping of your bodily	<b>pleasures</b>	, and yet without surety	12, 233/ 3
with parks and other	<b>pleasures</b>	therein a very great	12, 264/ 19
delighted with many goodly	<b>pleasures</b>	: she answered him, that	12, 285/ 27
forasmuch as the fleshly	<b>pleasures</b>	be far less pleasant	12, 305/ 24
drowned in these fleshly	<b>pleasures</b>	, and in the desire	12, 306/ 1
fleshly delight, all worldly	<b>pleasures</b>	, all earthly losses, all	12, 307/ 2
the manner of the	<b>pleasures</b>	and joys that we	12, 307/ 5
that these foul filthy	<b>pleasures</b>	shall be so taken	12, 307/ 22
remembrance of these voluptuous	<b>pleasures</b>	(of which abomination sickness	12, 308/ 1
shadow) for which voluptuous	<b>pleasures</b>	he would here be	12, 308/ 2
life have his fleshly	<b>pleasures</b>	in abomination, and shall	12, 308/ 4
learn of you such	<b>plenty</b>	of good counsel and	12, 6/ 11
lendeth you us, such	<b>plenty</b>	of your comfortable counsel	12, 7/ 22
desire of me some	<b>plenty</b>	of comfortable things which	12, 8/ 16
bodies again, with everlasting	<b>plenty</b>	, laughing. And for to	12, 42/ 16
and therefore, considering the	<b>plenty</b>	of the cows, and	12, 119/ 19
that had so great	<b>plenty</b>	of corn that his	12, 168/ 17
and since they see	<b>plenty</b>	of worldly substance fall	12, 170/ 1
that live here in	<b>plenty</b>	in earth, but also	12, 175/ 13
maketh us have great	<b>plenty</b>	of many kind of	12, 210/ 8

that lie in a	<b>pleurisy</b>	think that every time	12, 302/ 17
childish tales. But as	<b>Pliny</b>	saith, that there is	12, 114/ 21
like, as I trow,	<b>Pliny</b>	telleth, that when Timanthes	12, 215/ 7
man cannot have a	<b>plough</b>	by himself. And who	12, 180/ 18
fall down to the	<b>plough</b>	and cart: and neither	12, 208/ 18
and many a poor	<b>ploughman</b>	may sit still by	12, 222/ 5
fortune, that a poor	<b>ploughman's</b>	blood may come up	12, 208/ 16
do the labor to	<b>pluck</b>	her myself too: yet	12, 117/ 2
of their feathers ready	<b>plucked</b>	, and see which is	12, 116/ 26
suffered to see them	<b>plucked</b>	, and stand and choose	12, 116/ 30
bonos et malos, et	<b>pluit</b>	super iustos et iniustos	12, 48/ 8
to bear him and	<b>plunge</b>	him into the pool	12, 45/ 22
hath been, "In laboribus	<b>pluribus</b>	, in carceribus abundantius, in	12, 310/ 19
to say of himself, "	<b>plus</b>	omnibus laboravi" (I have	12, 91/ 22
Christ is not a	<b>poet's</b>	fable, nor an harper's	12, 240/ 24
wot well, as some	<b>poets</b>	paint us, all the	12, 78/ 24
when Jupiter (whom the	<b>poets</b>	feign for the great	12, 285/ 20
wont to take for	<b>poets'</b>	tales. Those thoughts, if	12, 60/ 2
necessary knowledge, that special	<b>point</b>	which is not only	12, 10/ 19
comfort, even in that	<b>point</b>	alone, that they consider	12, 15/ 23
all things put that	<b>point</b>	in his mind, and	12, 18/ 29
a word of this	<b>point</b>	, and passed it over	12, 19/ 22
part and the principal	<b>point</b>	will I reserve, to	12, 20/ 13
for conclusion of this	<b>point</b>	, let us never ask	12, 22/ 31
spiritual consolation. The second	<b>point</b>	, that is to wit	12, 27/ 4
hang on that narrow	<b>point</b>	, while Christ saith in	12, 39/ 21
but this is the	<b>point</b>	, lo, that standeth here	12, 49/ 11
meetly good. And this	<b>point</b>	I think there are	12, 65/ 16
man cannot perceive this	<b>point</b>	, because the wealthy man	12, 72/ 20
be pinched in any	<b>point</b>	wherein he taketh patience	12, 73/ 8
to God's in that	<b>point</b>	: since he is well	12, 73/ 24
as hath in that	<b>point</b>	a very special good	12, 73/ 31
remnant, the most profitable	<b>point</b>	of tribulation, which you	12, 77/ 10
But yet in that	<b>point</b>	I soon excused you	12, 79/ 26
I forgot not that	<b>point</b>	, but I longed not	12, 82/ 23
custom, come to that	<b>point</b>	, that a worse thing	12, 83/ 31
to come to that	<b>point</b>	we never of worldly	12, 84/ 30
was) in that one	<b>point</b>	more cunning than had	12, 90/ 3
turning that from the	<b>point</b>	of perdition cometh to	12, 91/ 12
Forsooth, Uncle, in this	<b>point</b>	methinketh you say very	12, 92/ 25
while nuzzled in that	<b>point</b>	first, they could endure	12, 94/ 26
very sore in this	<b>point</b>	. Howbeit, "Misericordia Domini super	12, 97/ 17
he prudently reproved that	<b>point</b>	in him, and preached	12, 116/ 22

manner of a cheverel	<b>point</b>	, to serve on every	12, 120/ 5
farther almost at another	<b>point</b>	, that there should have	12, 126/ 9
him to that horrible	<b>point</b>	, that he made him	12, 129/ 21
the other, to the	<b>point</b>	that hear me he	12, 135/ 15
that in such a	<b>point</b>	or such, he is	12, 135/ 23
strength then at that	<b>point</b>	given him by God	12, 141/ 20
he abide at that	<b>point</b>	, and can be by	12, 143/ 21
it. VINCENT In this	<b>point</b>	, Uncle, I can go	12, 145/ 21
men to such high	<b>point</b>	of presumption, as engendereth	12, 161/ 6
occasions thereof. And this	<b>point</b>	is in those fleshly	12, 170/ 22
a little open the	<b>point</b>	that you speak of	12, 173/ 24
before peradventure in every	<b>point</b>	so pure, as St	12, 178/ 29
Mahomet, and upon that	<b>point</b>	falsely testified, will they	12, 191/ 21
it came to the	<b>point</b>	, yet perceive I not	12, 196/ 29
it must put the	<b>point</b>	of the matter in	12, 197/ 26
youth, to know this	<b>point</b>	, and think thereon, and	12, 198/ 25
here, far in another	<b>point</b>	. For we be so	12, 199/ 11
ourselves upon a fast	<b>point</b>	long ago, than to	12, 199/ 14
were brought unto the	<b>point</b>	, swerve therefrom for fear	12, 204/ 17
proper experience of this	<b>point</b>	, that I must stop	12, 213/ 1
keep still in that	<b>point</b>	one condition of children	12, 218/ 29
break all. Forsake one	<b>point</b>	of his faith, and	12, 230/ 13
it go already?) this	<b>point</b>	, I say therefore, put	12, 231/ 11
I reply to the	<b>point</b>	of your answer, wherein	12, 231/ 16
advisement of this one	<b>point</b>	alone, were able to	12, 243/ 25
shall come to the	<b>point</b>	, and therefore I can	12, 245/ 2
faith to forsake any	<b>point</b>	. But surely, good Uncle	12, 245/ 13
were brought to the	<b>point</b>	, and thereby bring their	12, 246/ 17
And therefore if that	<b>point</b>	of my being far	12, 251/ 26
itself satisfied in this	<b>point</b>	: but that ever methinketh	12, 262/ 14
would, only this one	<b>point</b>	always provided and foreseen	12, 264/ 21
such prisoners in every	<b>point</b>	, as he that so	12, 265/ 21
stocks, than in every	<b>point</b>	such, as he that	12, 265/ 22
fashion of punishment, that	<b>point</b>	must I needs deny	12, 274/ 8
to be at a	<b>point</b>	, rather utterly to forsake	12, 278/ 7
mind unto this latter	<b>point</b>	(from which kind of	12, 278/ 9
the last and uttermost	<b>point</b>	, of the dread that	12, 280/ 24
and painful death, that	<b>point</b>	so suddenly putteth us	12, 281/ 4
feel ourselves at the	<b>point</b>	to fall even therefrom	12, 281/ 7
that indeed in this	<b>point</b>	is the sore pinch	12, 281/ 10
this, that even this	<b>point</b>	too taketh increase or	12, 281/ 11
himself a fool, that	<b>point</b>	is no folly but	12, 287/ 9
This is an high	<b>point</b>	in a low house	12, 295/ 25

our thought: this one	<b>point</b>	alone were able enough	12, 304/ 25
stripes above measure, at	<b>point</b>	of death oftentimes. Of	12, 310/ 21
old. And of this	<b>point</b>	put I nothing doubt	12, 315/ 6
it away. Both these	<b>points</b>	teacheth God in scripture	12, 57/ 13
this day in many	<b>points</b>	more. ANTHONY In faith	12, 90/ 4
one of the hard	<b>points</b>	of the Old Law	12, 178/ 24
list, consider well these	<b>points</b>	, and I ween he	12, 253/ 7
part of the selfsame	<b>points</b>	that we abhor imprisonment	12, 256/ 14
would in all these	<b>points</b>	deeply ponder the example	12, 312/ 7
a treacle against the	<b>poison</b>	of all desperate dread	12, 9/ 12
the power by his	<b>poisoned</b>	dart of murmur, grudge	12, 12/ 2
fight as many sundry	<b>poisoned</b>	darts. He tempteth us	12, 101/ 2
for the quiet and	<b>politic</b>	governance of the people	12, 252/ 26
misspend them about worldly	<b>pomp</b>	, pride, and gluttony, with	12, 224/ 15
Ascendam super astra, et	<b>ponam</b>	solium meum ad latera	12, 159/ 28
all these points deeply	<b>ponder</b>	the example of our	12, 312/ 8
part of the matter	<b>pondered</b>	, they shall well appear	12, 205/ 24
in sublimitate eternum glorie	<b>pondus</b>	operatur in nobis, non	12, 311/ 7
hurt our souls there. "	<b>Pone</b>	me," saith the Prophet	12, 104/ 25
aquae motum" at the	<b>pool</b>	that the Gospel speaketh	12, 45/ 17
plunge him into the	<b>pool</b>	of penance over the	12, 45/ 23
which some of our	<b>poor</b>	family be fallen into	12, 6/ 16
such comfort, as my	<b>poor</b>	wit can give them	12, 6/ 18
be glad, as my	<b>poor</b>	wit will serve me	12, 9/ 14
I will in my	<b>poor</b>	mind assign for the	12, 14/ 9
What wit have we (	<b>poor</b>	fools) to wit what	12, 22/ 15
goodness of God the	<b>poor</b>	imperfect goodness of man	12, 25/ 22
therefore, of pity, a	<b>poor</b>	widow, or a poor	12, 34/ 14
poor widow, or a	<b>poor</b>	fatherless child, and rather	12, 34/ 14
their courtesy hold my	<b>poor</b>	fear excused. And I	12, 38/ 27
a price upon so	<b>poor</b>	a thing; and that	12, 39/ 7
death also, Lazarus, the	<b>poor</b>	man that lived in	12, 54/ 4
Abraham and Lazarus the	<b>poor</b>	, and as we shall	12, 55/ 15
to the clean contrary:	<b>poor</b>	Lazarus from tribulation into	12, 55/ 31
to think upon the	<b>poor</b>	man's pain. For that	12, 56/ 4
the rich Abraham and	<b>poor</b>	Lazarus hath not a	12, 56/ 12
to whom, as my	<b>poor</b>	wit and remembrance would	12, 79/ 8
so peevisch nor so	<b>poor</b>	of spirit, but that	12, 93/ 21
though I saw the	<b>poor</b>	women weep. For he	12, 94/ 21
far as mine own	<b>poor</b>	wit can perceive, the	12, 98/ 26
to the fox. The	<b>poor</b>	ass came to shrift	12, 114/ 27
began so soon. The	<b>poor</b>	beast answered him again	12, 115/ 3
tell you all the	<b>poor</b>	ass's confession, it were	12, 115/ 14

sin with him, the	<b>poor</b>	soul was so scrupulous	12, 115/ 15
would well find some	<b>poor</b>	man with his wife	12, 116/ 20
of their penance. The	<b>poor</b>	ass after his shrift	12, 117/ 17
it, like as this	<b>poor</b>	ass had here, is	12, 120/ 1
Ladislaus' days, a good,	<b>poor</b>	, honest man's wife: this	12, 124/ 15
of her counsel a	<b>poor</b>	neighbor of hers, whom	12, 127/ 18
haste be canonized. This	<b>poor</b>	man promised, but intended	12, 128/ 1
pray for him, both	<b>poor</b>	folk for his alms	12, 155/ 16
we begin many full	<b>poor</b>	and cold, and up	12, 157/ 27
own glory such other	<b>poor</b>	souls, as were peradventure	12, 158/ 12
our fellows, for silly	<b>poor</b>	pismires and ants. % But	12, 158/ 13
solemn port, overlooking the	<b>poor</b>	in word and countenance	12, 161/ 1
his own heart every	<b>poor</b>	beggar his fellow. VINCENT	12, 162/ 26
richest and the most	<b>poor</b>	the difference is scant	12, 163/ 18
base, and consider how	<b>poor</b>	they came both into	12, 163/ 19
walk out again as	<b>poor</b>	as that beggar shall	12, 163/ 22
is, and so many	<b>poor</b>	people therein) how any	12, 172/ 14
while that he seeth	<b>poor</b>	people so many that	12, 172/ 16
riches, if there lacked	<b>poor</b>	men, and yet stand	12, 172/ 23
in such abundance of	<b>poor</b>	men as there be	12, 172/ 25
not out unto the	<b>poor</b>	needy persons, that the	12, 172/ 28
be far above the	<b>poor</b>	man that was here	12, 175/ 24
I give unto the	<b>poor</b>	people, and yet over	12, 176/ 27
alms ungiven to the	<b>poor</b>	man that is at	12, 177/ 16
his whole good unto	<b>poor</b>	people, and yet besides	12, 178/ 5
wherein be so many	<b>poor</b>	people, upon whom they	12, 179/ 15
there hath never lacked	<b>poor</b>	men, nor never shall	12, 179/ 22
quum vultis, benefacere potestis" (	<b>Poor</b>	men shall you always	12, 179/ 24
the wellspring of the	<b>poor</b>	man's living. And therefore	12, 180/ 28
it fare by the	<b>poor</b>	man, as it fared	12, 180/ 29
he seeth so many	<b>poor</b>	men upon whom he	12, 181/ 7
do, if all the	<b>poor</b>	folk that he seeth	12, 181/ 9
to reckon all the	<b>poor</b>	folk committed by God	12, 183/ 28
if I help the	<b>poor</b>	folk shall all fail	12, 183/ 31
the while, than a	<b>poor</b>	beggar that hath never	12, 197/ 8
and consolation as my	<b>poor</b>	wit and learning can	12, 202/ 15
himself: "Oh, thou silly	<b>poor</b>	soul, that weenest thou	12, 208/ 3
well fortune, that a	<b>poor</b>	ploughman's blood may come	12, 208/ 16
be he never so	<b>poor</b>	. Honest estimation in the	12, 211/ 11
the good name the	<b>poor</b>	man hath, or for	12, 211/ 21
more displeasantly than other	<b>poor</b>	men do. And this	12, 221/ 27
is more than a	<b>poor</b>	man's is, since the	12, 222/ 4
them, and many a	<b>poor</b>	ploughman may sit still	12, 222/ 5

it is, for the	<b>poor</b>	pleasure of your worldly	12, 237/ 6
put it into the	<b>poor</b>	men's bosoms, there shall	12, 240/ 9
deliver it to the	<b>poor</b>	for Christ's sake, we	12, 240/ 11
and royalty, and become	<b>poor</b>	and needy for his	12, 243/ 11
not yet being his	<b>poor</b>	sinful servants, but rather	12, 243/ 18
see well, you visit	<b>poor</b>	prisoners seldom. VINCENT No	12, 258/ 21
the personal visiting of	<b>poor</b>	prisoners doth. But now	12, 259/ 7
matter of itself), the	<b>poor</b>	beggar that is at	12, 259/ 17
consider it) even silly	<b>poor</b>	wretches in prison. For	12, 273/ 2
of her charity a	<b>poor</b>	prisoner there, whom she	12, 277/ 7
great God) invited all	<b>poor</b>	worms of the earth	12, 285/ 21
hither and thither, the	<b>poor</b>	soul groaned sore, and	12, 301/ 12
God did more for	<b>poor</b>	Lazarus, in helping him	12, 319/ 1
purpose, Uncle, as my	<b>poor</b>	wit and learning will	12, 320/ 14
whether the party be	<b>poor-spirited</b>	, or proud, which will	12, 133/ 11
the better, taking the	<b>poorer</b>	for the lack thereof	12, 184/ 17
had he been the	<b>poorer</b>	, while he never occupied	12, 210/ 29
than they do the	<b>poorest</b>	men, as the great	12, 257/ 8
though he be the	<b>poorest</b>	beggar in the town	12, 259/ 15
pleasure, and at a	<b>pop</b>	down they descend into	12, 168/ 6
means made to the	<b>pope</b>	, that she might in	12, 127/ 28
country so great and	<b>populous</b>	, that they cannot well	12, 190/ 13
manner, high sullen solemn	<b>port</b>	, overlooking the poor in	12, 160/ 29
autem venient cum exultatione,	<b>portantes</b>	manipulos suos" (They shall	12, 42/ 11
put in the priest's	<b>porteous</b>	, as far as I	12, 46/ 21
for the rate and	<b>portion</b>	of those deed diminish	12, 72/ 6
he departeth (for the	<b>portion</b>	) from the nature of	12, 72/ 16
speak but after the	<b>portion</b>	. And because the portion	12, 72/ 23
portion. And because the	<b>portion</b>	of all that he	12, 72/ 23
see, that for the	<b>portion</b>	in every good deed	12, 73/ 1
and in Seville and	<b>Portugal</b>	too, so go all	12, 256/ 4
might, he would into	<b>Portugal</b>	, Italy, Spain, France, Almaine	12, 259/ 27
the person (whom he	<b>possessed</b>	) did most trouble when	12, 153/ 5
men have by his	<b>possessing</b>	thereof, as percase in	12, 185/ 3
or better, forbear the	<b>possession</b>	of riches, saving for	12, 185/ 2
once fast in his	<b>possession</b>	, he shall ere it	12, 193/ 8
to have by the	<b>possession</b>	of an heap of	12, 207/ 1
him proud of his	<b>possession</b>	, and heard him boast	12, 207/ 30
themselves great lords and	<b>possessioners</b>	of a very great	12, 269/ 27
loss of goods or	<b>possessions</b>	; and some by the	12, 20/ 1
loss of goods or	<b>possessions</b>	, or the loss of	12, 20/ 5
these outward things, lands,	<b>possessions</b>	, goods, authority, fame, favor	12, 150/ 1
unsurety of lands and	<b>possessions</b>	. The Sixth Chapter Lands	12, 207/ 4

Sixth Chapter Lands and substance, lands and great of purging, because all man can by natural how this should be said, all things are think in this tribulation For how were it that if it were in all that he favorable manner that it and seek it, that non renunciaverit omnibus quae give it thee). "Ut cum tentatione proventum ut him fast to a nescimus, sed ipse spiritus saith in the psalter: " put it in a which place if the weening always that his against the princes and omnibus quae possidet non et animam suam, non his own mouth: "Nemo qui postquam occiderit, habet sed adversus principes et quibus quum vultis, benefacere of you, saying, "Non temptare, supra id quod tentari supra id quod sour and a bitter wot well, than the not out of the standeth for a thousand died in tribulation and from riches come to of himself in willful the riches and the things follow neediness and bare remembrance of the here in neediness and his mighty strength and	<b>possessions</b> <b>possessions</b> <b>possibility</b> <b>possibility</b> <b>possible</b> <b>possible</b> <b>possible</b> <b>possible</b> <b>possibly</b> <b>possibly</b> <b>possibly</b> <b>possidet</b> <b>possitis</b> <b>possitis</b> <b>post</b> <b>postulat</b> <b>Posuisti</b> <b>pot</b> <b>pot</b> <b>pot</b> <b>potentates</b> <b>potest</b> <b>potest</b> <b>potest</b> <b>potestatem</b> <b>potestates</b> <b>potestis</b> <b>potestis</b> <b>potestis</b> <b>potestis</b> <b>potion</b> <b>poulter</b> <b>poulter's</b> <b>pounds</b> <b>poverty</b> <b>poverty</b> <b>poverty</b> <b>poverty</b> <b>poverty</b> <b>poverty</b> <b>poverty</b> <b>power</b>	many men yet much of inheritance, with great of purging is past think on. And yet ; and they twain told .Yet over that, he to fall unto you , while each of them for me and you may, diminish the faith might. For, Uncle, if can find any way non potest meus esse " (as Saint Paul saith ferre" (God is), saith , she left not beating pro nobis gemitibus inenarrabilibus tenebras et facta est , and hide it in had been stolen away lay safe still, what of these dark regions meus esse discipulus" (He meus esse discipulus" (He duobus dominis servire" (No mittere in gehennam: Ita , tenebrarum harum, adversus spiritualia " (Poor men shall you servire Deo, et Mammone , sed dat etiam cum ferre, sed dat etiam is great grief and may, nor yet cannot shop, where folk find , and after as soon , the best place that , so were he from , by the leaving of compared together, yet they , the pain of lacking that our Savior willingly all his life, and , his high malice and	12, 207/ 6 12, 229/ 20 12, 36/ 10 12, 309/ 8 12, 89/ 5 12, 171/ 24 12, 202/ 13 12, 221/ 29 12, 319/ 26 12, 190/ 5 12, 257/ 2 12, 266/ 23 12, 174/ 18 12, 102/ 13 12, 247/ 19 12, 144/ 14 12, 22/ 27 12, 108/ 1 12, 210/ 25 12, 210/ 27 12, 210/ 28 12, 101/ 21 12, 174/ 19 12, 174/ 24 12, 230/ 9 12, 303/ 9 12, 101/ 19 12, 179/ 24 12, 231/ 5 12, 247/ 18 12, 278/ 28 12, 293/ 12 12, 116/ 29 12, 116/ 25 12, 222/ 12 12, 47/ 19 12, 72/ 28 12, 174/ 12 12, 175/ 21 12, 204/ 1 12, 243/ 7 12, 243/ 23 12, 6/ 24
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may never have the	<b>power</b>	by his poisoned dart	12, 12/ 1
preparation of a common	<b>power</b>	in defense of Christendom	12, 38/ 12
they have time and	<b>power</b>	; and that whoso worketh	12, 39/ 16
good will, where the	<b>power</b>	lacketh, go very near	12, 71/ 14
will can there no	<b>power</b>	pull us thence, nor	12, 104/ 24
further thing in their	<b>power</b>	wherewith they can do	12, 109/ 5
Domini in Sampsonem" (The	<b>power</b>	or might of God	12, 141/ 17
have not the more	<b>power</b>	upon him. VINCENT I	12, 152/ 25
worldly wealth of great	<b>power</b>	and authority, and thereby	12, 170/ 8
Turk, with all the	<b>power</b>	he hath, is not	12, 235/ 16
and so having the	<b>power</b>	in his own hand	12, 243/ 21
they shall have no	<b>power</b>	to hold them, as	12, 246/ 22
say, not have the	<b>power</b>	to touch our bodies	12, 248/ 5
be tempted above our	<b>power</b>	, but will both provide	12, 248/ 14
the dominion, rule, and	<b>power</b>	of another, that he	12, 252/ 8
he say sooth) the	<b>power</b>	to speak and talk	12, 296/ 5
and in their talking,	<b>power</b>	to talk reason too	12, 296/ 6
never given them the	<b>power</b>	. And in good faith	12, 296/ 8
first (I have no	<b>power</b>	to shut the hand	12, 299/ 11
killed, hath in his	<b>power</b>	further to cast him	12, 303/ 14
ween, that either his	<b>power</b>	or his mercy were	12, 316/ 10
my fault, as to	<b>praise</b>	it; but for that	12, 83/ 7
My strength and my	<b>praise</b>	is our Lord; he	12, 102/ 11
of my soul to	<b>praise</b>	her calf above twopence	12, 119/ 24
first begun with his	<b>praise</b>	(for if he be	12, 132/ 9
delight in his own	<b>praise</b>	; or if of wiliness	12, 133/ 12
delight of their own	<b>praise</b>	, and such other spiritual	12, 135/ 28
other folk, of whose	<b>praise</b>	he was wont to	12, 146/ 7
of a little foolish	<b>praise</b>	: he said unto her	12, 169/ 4
yea and some to	<b>praise</b>	them too, little and	12, 192/ 6
shall ween that many	<b>praise</b>	him, that never speak	12, 212/ 9
finally some that most	<b>praise</b>	him in his presence	12, 212/ 15
but also if they	<b>praise</b>	it but slenderly. VINCENT	12, 212/ 28
of hearing his own	<b>praise</b>	. So happed it one	12, 213/ 13
finding of some exquisite	<b>praise</b>	. For he that should	12, 213/ 26
some part of his	<b>praise</b>	, or doing the uttermost	12, 215/ 15
find no words of	<b>praise</b>	that would pass all	12, 215/ 27
taken upon you to	<b>praise</b>	it so, but if	12, 216/ 15
Howbeit surely somewhat less	<b>praise</b>	might have served it	12, 216/ 18
ever was made, the	<b>praise</b>	had not been the	12, 216/ 20
they that used to	<b>praise</b>	him to his face	12, 216/ 21
great a laud and	<b>praise</b>	themselves could give his	12, 216/ 22
upon it for his	<b>praise</b>	of their own making	12, 218/ 17

condition of children, that	<b>praise</b>	must prick them forth	12, 218/ 29
his pleasure in the	<b>praise</b>	of the people hath	12, 219/ 4
mouths blowing out his	<b>praise</b>	, will scantly do him	12, 219/ 6
them full fair, and	<b>praise</b>	them with their mouth	12, 221/ 33
not be letted to	<b>praise</b>	Christ also, and to	12, 229/ 29
is highly commended and	<b>praised</b>	, a thing whereof the	12, 75/ 13
pride for to be	<b>praised</b>	of humility, he refuse	12, 133/ 13
how they be continually	<b>praised</b>	all about, as though	12, 212/ 19
longing sore to be	<b>praised</b>	, he called unto him	12, 217/ 24
When one of them	<b>praised</b>	any deed of his	12, 218/ 14
prelate's oration, Cousin, anything	<b>praiseworthy</b>	? For you can tell	12, 216/ 6
things as they see	<b>praiseworthy</b>	in other men, to	12, 218/ 27
very faint, let us	<b>pray</b>	to him that giveth	12, 13/ 1
And after, let us	<b>pray</b>	with the apostles, "Domine	12, 13/ 5
therefore now shall we	<b>pray</b>	God for a full	12, 13/ 31
fast faith. And I	<b>pray</b>	you, good Uncle, proceed	12, 13/ 31
and prayed them to	<b>pray</b>	for him, and to	12, 18/ 4
also move him to	<b>pray</b>	God put this desire	12, 19/ 1
attaining thereof help to	<b>pray</b>	for him themselves, and	12, 19/ 5
to help him to	<b>pray</b>	therefor. And then, if	12, 19/ 6
tribulations a man may	<b>pray</b>	God to take from	12, 20/ 16
may lawfully many times	<b>pray</b>	to the goodness of	12, 20/ 19
Pater Noster, wherein we	<b>pray</b>	for our daily food	12, 20/ 24
may we not always	<b>pray</b>	for the taking away	12, 20/ 26
should in every sickness	<b>pray</b>	for his health again	12, 20/ 27
yet may we not	<b>pray</b>	, while we stand in	12, 21/ 5
soul may we boldly	<b>pray</b>	; for grace may we	12, 21/ 9
grace may we boldly	<b>pray</b>	; for faith, for hope	12, 21/ 10
our grief taking away,	<b>pray</b>	that God of his	12, 21/ 16
inenarrabilibus" (What may we	<b>pray</b>	that were behovable for	12, 22/ 28
from our tribulation, but	<b>pray</b>	for his aid and	12, 23/ 1
comfort a man might	<b>pray</b>	for in tribulation. And	12, 23/ 18
sufficiently, and therefore I	<b>pray</b>	you resort now to	12, 27/ 13
too; yet if we	<b>pray</b>	for grace to take	12, 35/ 27
it seemeth me. I	<b>pray</b>	you, proceed at your	12, 40/ 13
fast and watch and	<b>pray</b>	for him; but so	12, 44/ 24
fast, and watch, and	<b>pray</b>	for himself too. For	12, 44/ 26
fast, and watch, and	<b>pray</b>	, and take affliction in	12, 45/ 2
men some good; they	<b>pray</b>	God themselves to send	12, 45/ 14
in which all men	<b>pray</b>	specially for the princes	12, 46/ 17
see no good man	<b>pray</b>	God send another sorrow	12, 46/ 20
charity, not only to	<b>pray</b>	God send their neighbors	12, 46/ 25
folk are sick, not	<b>pray</b>	God send them health	12, 46/ 26

be so sick, I	<b>pray</b>	God keep you long	12, 47/ 1
man for other, we	<b>pray</b>	all for perpetual prosperity	12, 49/ 27
man ought then to	<b>pray</b>	God to send other	12, 50/ 2
man precisely meaneth to	<b>pray</b>	for other to keep	12, 51/ 32
For it were to	<b>pray</b>	, that either they should	12, 52/ 4
fast, to watch, and	<b>pray</b>	, both for taming of	12, 52/ 9
fast and sure) to	<b>pray</b>	God to keep every	12, 52/ 22
to trust well, and	<b>pray</b>	God he did so	12, 53/ 21
man should wish or	<b>pray</b>	, or any manner thing	12, 56/ 22
man might labor or	<b>pray</b>	to be delivered of	12, 56/ 27
is to have us	<b>pray</b>	unto him for help	12, 58/ 15
not, but forget to	<b>pray</b>	to him, sendeth us	12, 58/ 26
call upon him and	<b>pray</b>	for release of our	12, 58/ 27
and not I. I	<b>pray</b>	God it were good	12, 62/ 6
well at ease may	<b>pray</b>	to God quietly and	12, 65/ 4
grief cannot endure to	<b>pray</b>	nor think almost upon	12, 65/ 6
the one list to	<b>pray</b>	, nor the other neither	12, 65/ 10
to God's pleasure, and	<b>pray</b>	to God in his	12, 76/ 10
in his heart, and	<b>pray</b>	his friends to pray	12, 76/ 11
pray his friends to	<b>pray</b>	for him, and especially	12, 76/ 11
my good Cousin, I	<b>pray</b>	God bring us both	12, 77/ 2
own good Uncle, I	<b>pray</b>	God reward you, and	12, 77/ 4
good Cousin, and I	<b>pray</b>	the same for you	12, 77/ 19
meat: and let us	<b>pray</b>	unto God, and all	12, 84/ 26
to this: and I	<b>pray</b>	God bring us once	12, 85/ 4
prayer. But now I	<b>pray</b>	you, good Uncle, vouchsafe	12, 85/ 7
soon after. VINCENT I	<b>pray</b>	you, what was that	12, 89/ 2
in the cleansing days	<b>pray</b>	for them that are	12, 115/ 5
that year; he would	<b>pray</b>	God to forbear him	12, 144/ 19
his heart. VINCENT I	<b>pray</b>	you, Uncle, what advice	12, 151/ 13
desiring other also to	<b>pray</b>	for him, both poor	12, 155/ 16
angels and saints, to	<b>pray</b>	for him to God	12, 156/ 2
of Christ's Passion, and	<b>pray</b>	him for the honor	12, 156/ 15
call unto God and	<b>pray</b>	; and look what thing	12, 162/ 17
call to mind, and	<b>pray</b>	God of forgiveness. Let	12, 164/ 25
now remaineth. VINCENT I	<b>pray</b>	you, good Uncle, keep	12, 187/ 16
your pleasure, but I	<b>pray</b>	you tarry not long	12, 187/ 26
thing itself that we	<b>pray</b>	for, and hope to	12, 193/ 20
would advise every man,	<b>pray</b>	still and call unto	12, 195/ 25
of his necessity to	<b>pray</b>	for more strength of	12, 197/ 19
for them, and heartily	<b>pray</b>	for grace that if	12, 198/ 17
lose no part, I	<b>pray</b>	you proceed now with	12, 199/ 20
you mine. ANTHONY I	<b>pray</b>	you, Cousin, tell on	12, 213/ 4

and said: "But I	<b>pray</b>	you heartily tell me	12, 217/ 29
say unto them: "I	<b>pray</b>	thee, good fellow, when	12, 218/ 18
of them, and I	<b>pray</b>	you, Cousin, take you	12, 229/ 2
no longer. But I	<b>pray</b>	God give me the	12, 237/ 24
consider well, and will	<b>pray</b>	God with his holy	12, 244/ 12
his, and call and	<b>pray</b>	for his grace, we	12, 247/ 14
to do, if we	<b>pray</b>	well therefor) then saith	12, 248/ 26
the first. VINCENT I	<b>pray</b>	you, good Uncle, say	12, 250/ 22
And now therefore, I	<b>pray</b>	you, somewhat speak of	12, 255/ 8
are in prison, I	<b>pray</b>	you name some one	12, 259/ 10
And therefore, Uncle, I	<b>pray</b>	you give us some	12, 288/ 3
but rather help to	<b>pray</b>	therefor, but yet) I	12, 299/ 12
labor for it, and	<b>pray</b>	therefor) I verily think	12, 314/ 23
but pity them and	<b>pray</b>	for them, with sorrow	12, 318/ 21
everlastingly. And therefore I	<b>pray</b>	you let the consideration	12, 319/ 29
your heart, and also	<b>pray</b>	that it may do	12, 320/ 1
many shall, I trust,	<b>pray</b>	for you. For to	12, 320/ 12
good and righteous, and	<b>prayed</b>	them to pray for	12, 18/ 4
this purpose are expressly	<b>prayed</b>	many devout orisons in	12, 20/ 21
whole Church without intermission	<b>prayed</b>	incessantly for him; and	12, 58/ 17
fear of drowning, they	<b>prayed</b>	unto Christ and said	12, 58/ 20
such a prayer so	<b>prayed</b>	in that pain, was	12, 66/ 7
of their own prayers	<b>prayed</b>	at some other time	12, 66/ 8
his verses, but he	<b>prayed</b>	him in any wise	12, 217/ 12
may never well make	<b>prayer</b>	so precisely but that	12, 21/ 13
this world. For that	<b>prayer</b>	, without any other condition	12, 52/ 2
this manner kind of	<b>prayer</b>	? Besides this, Cousin, the	12, 52/ 8
you find in any	<b>prayer</b>	, they never mean (ye	12, 52/ 21
that at their fervent	<b>prayer</b>	God by miracle delivered	12, 58/ 18
And then at their	<b>prayer</b>	he shortly ceased the	12, 58/ 21
to say a long	<b>prayer</b>	of matins: and yet	12, 65/ 27
inch of such a	<b>prayer</b>	so prayed in that	12, 66/ 7
his watch and his	<b>prayer</b>	, no nor his prayers	12, 66/ 28
and incomparable, passing the	<b>prayer</b>	of any pure creature	12, 66/ 31
that there is no	<b>prayer</b>	made at pleasure so	12, 67/ 21
and to faith, by	<b>prayer</b>	. But now I pray	12, 85/ 6
oratione et ieiunio" (without	<b>prayer</b>	and fasting). And therefore	12, 96/ 10
thing, he join faithful	<b>prayer</b>	therewith. But, Cousin, as	12, 98/ 23
both; and then every	<b>prayer</b>	that he saith, though	12, 113/ 17
mercy, and persevere in	<b>prayer</b>	for grace, and abide	12, 121/ 21
his friends fall to	<b>prayer</b>	for him against his	12, 145/ 5
then, except only good	<b>prayer</b>	by his friends made	12, 145/ 11
two things, counsel and	<b>prayer</b>	. First, as concerning counsel	12, 151/ 17

follow, which is a	<b>prayer</b>	in the Church of	12, 155/ 21
Vade Sathana," nor no	<b>prayer</b>	more acceptable unto God	12, 156/ 23
use good counsel and	<b>prayer</b>	, and keep himself in	12, 156/ 28
only for heaven) our	<b>prayer</b>	nor our hope may	12, 193/ 22
godly counsel and continual	<b>prayer</b>	, that they may be	12, 282/ 16
fruitful works of penance,	<b>prayer</b>	, and almsdeeds done in	12, 300/ 18
them, with help of	<b>prayer</b>	through the grace of	12, 306/ 9
shall be, labor by	<b>prayer</b>	to conceive in our	12, 306/ 29
us prepare ourselves with	<b>prayer</b>	, with our whole trust	12, 316/ 19
fall to fasting, to	<b>prayer</b>	, to almsdeed in time	12, 316/ 28
sorrow, nor no such	<b>prayers</b>	are there put in	12, 46/ 21
that in the common	<b>prayers</b>	of the Church too	12, 49/ 28
where you leave; the	<b>prayers</b>	of him that is	12, 65/ 8
be both naught, their	<b>prayers</b>	be both like. For	12, 65/ 10
tongue pattereth upon our	<b>prayers</b>	apace; good God, how	12, 65/ 23
seven psalms, and other	<b>prayers</b>	, with the priest at	12, 65/ 28
requireth no such long	<b>prayers</b>	of them. But the	12, 66/ 3
agony made no long	<b>prayers</b>	aloud, but one inch	12, 66/ 6
even of their own	<b>prayers</b>	prayed at some other	12, 66/ 8
prayer, no nor his	<b>prayers</b>	peradventure all of like	12, 66/ 28
of all his holy	<b>prayers</b>	, the chief seemeth me	12, 67/ 2
other were the painful	<b>prayers</b>	that he made upon	12, 67/ 9
very devout and fervent	<b>prayers</b>	he made. The one	12, 67/ 15
Father in heaven. These	<b>prayers</b>	of his (among all	12, 67/ 18
the chief. And these	<b>prayers</b>	of our Savior at	12, 67/ 19
of any of those	<b>prayers</b>	that the priest in	12, 115/ 5
grace at men's good	<b>prayers</b>	and amendment of our	12, 249/ 8
wise man that either	<b>prayeth</b>	for himself or for	12, 53/ 1
For which the Prophet	<b>prayeth</b>	, "Ab occultis meis munda	12, 226/ 21
in his sore tribulation,	<b>praying</b>	thrice unto God to	12, 22/ 16
that we shall eat.	<b>Praying</b>	is better than drinking	12, 57/ 16
years with fasting and	<b>praying</b>	in the Temple till	12, 95/ 30
work and unbound him,	<b>praying</b>	him nevertheless that she	12, 144/ 16
help unto God both	<b>praying</b>	for himself, and desiring	12, 155/ 15
than with twenty requests,	<b>praying</b>	men to tell them	12, 218/ 12
tongue too. And thus	<b>praying</b>	God to give me	12, 320/ 16
the sect) freely to	<b>preach</b>	what they would unto	12, 93/ 27
and shall begin to	<b>preach</b>	upon it. Or if	12, 132/ 16
not every day to	<b>preach</b>	out the name of	12, 291/ 5
delivered, stinted not to	<b>preach</b>	on still, until that	12, 300/ 9
point in him, and	<b>preached</b>	him a process of	12, 116/ 22
the end, somewhat the	<b>preacher</b>	speaketh of hell and	12, 83/ 26
of preachers! Such one	<b>preacher</b>	much more abuseth the	12, 95/ 3

the manner of their	<b>preachers</b>	there. For, as you	12, 93/ 24
from such manner of	<b>preachers</b>	! Such one preacher much	12, 95/ 3
heaven. Now, while he	<b>preacheth</b>	of the pains of	12, 83/ 27
though men may with	<b>preaching</b>	be ministers unto God	12, 12/ 26
and sharp, but his	<b>preaching</b>	was wonderful. Methink I	12, 94/ 1
head; and with such	<b>preaching</b>	were the people so	12, 94/ 22
double it with, went	<b>preaching</b>	that name about from	12, 291/ 7
dispensation of God's common	<b>precept</b>	(which dispensation he must	12, 140/ 27
by the plain open	<b>precept</b>	bound to keep him	12, 145/ 18
plain against God's open	<b>precepts</b>	, and the dispensation strange	12, 142/ 9
scripture so plainly saith, "	<b>Preciosa</b>	in conspectu Domini mors	12, 289/ 1
danger with his dear	<b>precious</b>	blood. Leave, therefore, leave	12, 94/ 11
Domini mors sanctorum eius" (	<b>Precious</b>	is in the sight	12, 289/ 2
and approved for very	<b>precious</b>	and honorable in the	12, 290/ 6
God, nor to be	<b>precise</b>	in our askings, but	12, 22/ 23
I say, that for	<b>precise</b>	perpetual wealth and prosperity	12, 52/ 31
may never be too	<b>precise</b>	, although the thing be	12, 193/ 23
well make prayer so	<b>precisely</b>	but that we must	12, 21/ 13
unto God ourselves so	<b>precisely</b>	what we will that	12, 22/ 2
never ask of God	<b>precisely</b>	our own ease by	12, 23/ 1
prosperous wealth; no man	<b>precisely</b>	meaneth to pray for	12, 51/ 32
and put forth, or	<b>precisely</b>	to say, this thing	12, 173/ 7
you should give the	<b>preeminence</b>	unto tribulation, or wherefore	12, 64/ 23
I should give any	<b>preeminence</b>	in comfort unto tribulation	12, 67/ 30
above the night. Another	<b>preeminence</b>	of tribulation over wealth	12, 71/ 1
you, lo, no little	<b>preeminence</b>	that tribulation hath in	12, 74/ 31
and therefore no little	<b>preeminence</b>	of comfort in hope	12, 75/ 1
please him, and to	<b>prefer</b>	or set by nothing	12, 186/ 4
faith, Uncle, the selfsame	<b>prelate</b>	that I told you	12, 217/ 18
But was that great	<b>prelate's</b>	oration, Cousin, anything praiseworthy	12, 216/ 6
the princes and the	<b>prelates</b>	, and generally every man	12, 46/ 18
that for princes and	<b>prelates</b>	, and every man for	12, 49/ 26
they now together in	<b>preparation</b>	of a common power	12, 38/ 12
and thereby the less	<b>preparation</b>	to make before, while	12, 189/ 4
little fear all the	<b>preparations</b>	that the great Turk	12, 193/ 25
cor hominis ascendit, que	<b>preparavit</b>	Deus diligentibus se." For	12, 309/ 4
upon a time to	<b>prepare</b>	for them, the snail	12, 285/ 23
in God well, and	<b>prepare</b>	us therefor, the Turk	12, 316/ 6
the world, let us	<b>prepare</b>	ourselves with prayer, with	12, 316/ 19
us think thereon and	<b>prepare</b>	us in our mind	12, 316/ 21
that else had been	<b>prepared</b>	therefor peradventure forever in	12, 26/ 1
adversary the fall) hath	<b>prepared</b>	a crown: so he	12, 101/ 24
and is more specially	<b>prepared</b>	for them, than it	12, 175/ 14

of heaven be such,	<b>prepared</b>	for every saved soul	12, 309/ 9
that the great Turk	<b>prepareth</b>	a marvelous mighty army	12, 188/ 9
great feast that God	<b>prepareth</b>	in heaven, and of	12, 286/ 18
above all a special	<b>prerogative</b>	therein. ANTHONY That is	12, 35/ 14
Now why I give	<b>prerogative</b>	in comfort unto tribulation	12, 68/ 31
doth, in goodness the	<b>prerogative</b>	of tribulation above wealth	12, 72/ 19
from us; then either	<b>prescribe</b>	we to God, that	12, 21/ 20
the great physician God,	<b>prescribing</b>	the medicines himself, and	12, 11/ 5
worse; and by the	<b>prescribing</b>	unto God ourselves so	12, 22/ 2
of God's own gracious	<b>presence</b>	we cannot be left	12, 5/ 16
and killed in his	<b>presence</b>	. Then send his people	12, 6/ 29
praise him in his	<b>presence</b>	, behind his back mock	12, 212/ 16
was with the personal	<b>presence</b>	of that angel that	12, 246/ 1
forth as it were	<b>present</b>	before my face the	12, 9/ 7
certain cause deserving that	<b>present</b>	trouble, as we certainly	12, 27/ 17
to take that our	<b>present</b>	tribulation in release of	12, 36/ 5
them, than for a	<b>present</b>	pleasure, with which the	12, 68/ 15
fuming to increase his	<b>present</b>	pain, and by murmur	12, 87/ 11
there is God especially	<b>present</b>	with his grace, assisting	12, 121/ 18
thing wherein were most	<b>present</b>	peril, and when that	12, 147/ 28
the time of this	<b>present</b>	life, and after that	12, 158/ 24
properly pertaining to the	<b>present</b>	matter, or somewhat digressing	12, 160/ 12
to be there invisibly	<b>present</b>	, as without any doubt	12, 164/ 24
pertaineth whole unto this	<b>present</b>	purpose. Of the fourth	12, 199/ 24
pleasures also of this	<b>present</b>	life: and besides that	12, 201/ 10
short season of this	<b>present</b>	life, as worldly substance	12, 206/ 6
and condition of this	<b>present</b>	life, or else as	12, 209/ 22
of them for this	<b>present</b>	life. The little commodity	12, 209/ 26
by, but for this	<b>present</b>	life. The Eighth Chapter	12, 210/ 2
and commodious for this	<b>present</b>	life, pleasant it may	12, 211/ 17
at such reasoning always	<b>present</b>	, and very ready to	12, 296/ 12
our Lord is everywhere	<b>present</b>	; and while he so	12, 298/ 27
that is in this	<b>present</b>	time, worketh within us	12, 311/ 10
Id enim quod in	<b>presenti</b>	est momentaneum, et leve	12, 311/ 6
sin past and a	<b>preservative</b>	from the sin that	12, 30/ 1
medicinable, in that it	<b>preserve</b>	us from the sin	12, 28/ 24
as God is to	<b>preserve</b>	him, nor no devil	12, 153/ 13
food, and to be	<b>preserved</b>	from the fall in	12, 20/ 24
this needs be that	<b>preserveth</b>	our health while we	12, 28/ 27
past, a thing that	<b>preserveth</b>	us from sins that	12, 75/ 16
for which), or for	<b>preserving</b>	us from some sins	12, 24/ 9
tribulation for keeping and	<b>preserving</b>	a man from such	12, 28/ 14
another quarter too, both	<b>Prester</b>	John's land and the	12, 259/ 29

else if we will	<b>presume</b>	to stand unto our	12, 21/ 29
there may no man	<b>presume</b>	or look to attain	12, 308/ 22
such high point of	<b>presumption</b>	, as engendereth so many	12, 161/ 6
But this kind of	<b>presumption</b>	under the pretext of	12, 299/ 19
God, we must first	<b>presuppose</b>	in him to whom	12, 12/ 9
before any spiritual comfort	<b>presuppose</b>	the foundation of faith	12, 13/ 24
the receiving of comfort	<b>presupposed</b>	and had ready before	12, 287/ 25
with them (faith always	<b>presupposed</b>	, as you protested in	12, 294/ 15
all. And yet they	<b>pretend</b>	the contrary, and that	12, 226/ 15
well occupied, and under	<b>pretext</b>	(as it seemeth to	12, 161/ 15
of presumption under the	<b>pretext</b>	of hope, seemeth rather	12, 299/ 19
here conversant under diverse	<b>pretexts</b>	, and of everything advertise	12, 195/ 23
take up myself, and	<b>prettily</b>	put them under my	12, 49/ 19
nose and giveth a	<b>pretty</b>	short light again, and	12, 85/ 24
VINCENT This is a	<b>pretty</b>	similitude, Uncle, in this	12, 137/ 24
thought after) upon some	<b>pretty</b>	proper way, to bring	12, 213/ 19
in such wise to	<b>prevail</b>	against his Christian country	12, 193/ 15
that they shall not	<b>prevail</b>	or, if they prevail	12, 248/ 22
prevail or, if they	<b>prevail</b>	, yet if we take	12, 248/ 22
chance. But being now	<b>prevented</b>	so by persecution, that	12, 227/ 27
his goodness, I say,	<b>preventeth</b>	his fall, and sendeth	12, 29/ 3
and seek for their	<b>prey</b>	, yet can they not	12, 108/ 8
his penance, take any	<b>prey</b>	for his mealtide that	12, 118/ 22
set so high a	<b>price</b>	upon so poor a	12, 39/ 7
thing; and that this	<b>price</b>	God setteth through Christ's	12, 39/ 7
one meal, as the	<b>price</b>	thereof would well find	12, 116/ 20
pass upon yourself the	<b>price</b>	of sixpence at a	12, 117/ 12
conscience can guess the	<b>price</b>	. "Their shrift have I	12, 117/ 13
that should pass the	<b>price</b>	of sixpence. It happed	12, 118/ 23
I cannot devise what	<b>price</b>	I should set upon	12, 119/ 11
arrows are from the	<b>prick</b>	. VINCENT Some of my	12, 49/ 17
as it were, the	<b>prick</b>	of a thorn, a	12, 50/ 20
And surely, Cousin, the	<b>prick</b>	that very sore pricketh	12, 50/ 21
methinketh, further from the	<b>prick</b>	than methought they stack	12, 56/ 18
afresh. But yet the	<b>prick</b>	of conscience withdrew and	12, 118/ 21
any mark, butt, or	<b>prick</b>	upon earth whereat he	12, 159/ 15
and appoint a certain	<b>prick</b>	surely set in a	12, 159/ 19
the devil's well acquainted	<b>prick</b>	, and his very just	12, 159/ 23
mark, down upon which	<b>prick</b>	with his pricking shaft	12, 159/ 23
children, that praise must	<b>prick</b>	them forth; but better	12, 218/ 29
that he was somewhat	<b>pricked</b>	forth before them, and	12, 110/ 13
raven, and then hunger	<b>pricked</b>	him forward, that (as	12, 118/ 19
the brainpan, their head	<b>pricked</b>	even full of pins	12, 302/ 16

imprinted in us, and	<b>pricked</b>	forward with desire and	12, 306/ 5
should we be more	<b>pricked</b>	forward, if we were	12, 319/ 19
prick that very sore	<b>pricketh</b>	the mind, as far	12, 50/ 22
woefully bewrapped. For God	<b>pricketh</b>	upon them of his	12, 60/ 18
crown of thorn so	<b>pricking</b>	him into the head	12, 67/ 13
which prick with his	<b>pricking</b>	shaft of pride he	12, 159/ 24
or of a foolish	<b>pride</b>	, give sick folk medicines	12, 11/ 9
punishment, after his high	<b>pride</b>	conceived in the numbering	12, 21/ 31
the boisterous blast of	<b>pride</b>	blow him not under	12, 29/ 7
him into such high	<b>pride</b>	that he might have	12, 29/ 23
keep them from the	<b>pride</b>	of their holiness. Let	12, 30/ 7
to keep himself from	<b>pride</b>	and from such other	12, 73/ 13
means of a foolish	<b>pride</b>	, and some by the	12, 124/ 1
that do it for	<b>pride</b>	or for anger no	12, 124/ 9
of high malice and	<b>pride</b>	. But then was she	12, 128/ 26
such an high spiritual	<b>pride</b>	, that in conclusion the	12, 129/ 20
temptation fallen down from	<b>pride</b>	to pusillanimity, and was	12, 130/ 4
in such a peevisch	<b>pride</b>	, that he hath finally	12, 131/ 14
wiliness, or of another	<b>pride</b>	for to be praised	12, 133/ 13
a remedy against overbold	<b>pride</b>	, so will God now	12, 146/ 20
him into his first	<b>pride</b>	, or into his other	12, 147/ 14
understand the arrow of	<b>pride</b>	, with which the devil	12, 157/ 20
and too fearful for	<b>pride</b>	), but in the day	12, 157/ 22
this high spirit of	<b>pride</b>	, shot out of the	12, 158/ 9
But this arrow of	<b>pride</b>	, fly it never so	12, 158/ 15
cleanly place: but the	<b>pride</b>	turneth into rebuke and	12, 158/ 20
of them that in	<b>pride</b>	and vanity passed the	12, 158/ 23
qui peccaverunt." (What hath	<b>pride</b>	profit us, or what	12, 158/ 30
of this arrow of	<b>pride</b>	there be divers purposings	12, 159/ 13
his pricking shaft of	<b>pride</b>	he hath by himself	12, 159/ 24
lusty light flight of	<b>pride</b>	, saying: "Ascendam super astra	12, 159/ 28
kind of temptation of	<b>pride</b>	is no tribulation or	12, 160/ 6
of this arrow of	<b>pride</b>	flying forth in the	12, 160/ 7
the devil's temptation unto	<b>pride</b>	in prosperity, is a	12, 160/ 17
of such occasions of	<b>pride</b>	as the devil taketh	12, 161/ 4
temptations of ambition and	<b>pride</b>	may peradventure turn his	12, 162/ 1
that the arrow of	<b>pride</b>	flying forth in the	12, 164/ 8
great pain for the	<b>pride</b>	of a little foolish	12, 169/ 4
the devil's arrow of	<b>pride</b>	: so say I now	12, 170/ 9
is very vain, foolish	<b>pride</b>	, and such a man	12, 184/ 19
them about worldly pomp,	<b>pride</b>	, and gluttony, with occasion	12, 224/ 16
up a man in	<b>pride</b>	, and make a brittle	12, 224/ 21
other prayers, with the	<b>priest</b>	at their own aneling	12, 65/ 28

those prayers that the	<b>priest</b>	in the cleansing days	12, 115/ 5
me, was an unlearned	<b>priest</b>	: for he could speak	12, 214/ 8
play as the French	<b>priest</b>	played, that had so	12, 263/ 2
there put in the	<b>priest's</b>	porteous, as far as	12, 46/ 21
For albeit that the	<b>priests</b>	and friars be wont	12, 3/ 13
him, and especially the	<b>priests</b>	, as Saint James biddeth	12, 76/ 12
invention of man. The	<b>priests</b>	make folk fast and	12, 116/ 6
bodily sickness induce the	<b>priests</b>	, and saith, that it	12, 152/ 13
their charity, especially good	<b>priests</b>	in that holy sacred	12, 155/ 17
every state of Christendom,	<b>priests</b>	, princes, rites, ceremonies, sacraments	12, 192/ 8
ground, on which a	<b>prince</b>	buildeth his palace, would	12, 207/ 29
country and a great	<b>prince</b>	. In which treaty, himself	12, 217/ 21
of such a great	<b>prince</b>	but his promise, which	12, 231/ 29
it were a great	<b>prince</b>	that were taken prisoner	12, 257/ 3
the example of a	<b>prince</b>	taken prisoner, were the	12, 257/ 11
this reason see no	<b>prince</b>	that seemeth to be	12, 259/ 23
not only than a	<b>prince</b>	in prison, but also	12, 260/ 4
also than many a	<b>prince</b>	out of a prison	12, 260/ 5
ground, than many a	<b>prince</b>	at his best liberty	12, 260/ 7
upon other men's, that	<b>prince</b>	might hap to be	12, 260/ 9
the beggar nor the	<b>prince</b>	is at free liberty	12, 260/ 12
the beggar and the	<b>prince</b>	, whom you reckon both	12, 260/ 16
speak of, and the	<b>prince</b>	that you call out	12, 261/ 28
there is also no	<b>prince</b>	living upon earth, but	12, 263/ 18
Cousin, not only the	<b>prince</b>	and king, but also	12, 271/ 20
too, in receiving the	<b>prince's</b>	duty according to Christ's	12, 179/ 4
him? Howbeit, if the	<b>princes</b>	of Christendom everywhere about	12, 8/ 8
pray specially for the	<b>princes</b>	and the prelates, and	12, 46/ 17
lay first, that for	<b>princes</b>	and prelates, and every	12, 49/ 26
blood, but against the	<b>princes</b>	and potentates of these	12, 101/ 21
state of Christendom, priests,	<b>princes</b>	, rites, ceremonies, sacraments, laws	12, 192/ 8
the very greatest. The	<b>princes</b>	themselves cannot have, you	12, 221/ 28
many men under their	<b>princes</b>	in authority are in	12, 221/ 31
the servants of great	<b>princes</b>	unto the counters with	12, 222/ 10
the favor of great	<b>princes</b>	, that as they rise	12, 222/ 15
battles between these great	<b>princes</b>	, and with much trouble	12, 224/ 26
emperors handle oftentimes the	<b>princes</b>	that they take more	12, 257/ 7
which prison all the	<b>princes</b>	thereof be prisoners as	12, 269/ 10
world, and all the	<b>princes</b>	thereof therein prisoners with	12, 269/ 17
shall beseem them, the	<b>principal</b>	and the effectual medicines	12, 11/ 15
faith. Since all our	<b>principal</b>	comfort must come of	12, 12/ 8
chief part and the	<b>principal</b>	point will I reserve	12, 20/ 13
it, because of our	<b>principal</b>	fear that I first	12, 33/ 12

to proceed in our	<b>principal</b>	matter. Of the short	12, 85/ 7
that have indeed their	<b>principal</b>	respect therein unto their	12, 226/ 13
the things that we	<b>principally</b>	speak of, but if	12, 50/ 16
a little so) yet	<b>principally</b>	to merit thereby through	12, 226/ 6
et sanguinem sed adversus	<b>principes</b>	et potestates, tenebrarum harum	12, 101/ 18
his holy hand to	<b>print</b>	them in our hearts	12, 244/ 13
and some kept in	<b>prison</b>	, and some for a	12, 6/ 29
many get out of	<b>prison</b>	, that hap on such	12, 22/ 8
harm abroad as the	<b>prison</b>	should have kept them	12, 22/ 9
Saint Peter was in	<b>prison</b>	, the scripture showeth that	12, 58/ 16
and bring him to	<b>prison</b>	too, yet God sometimes	12, 246/ 25
him, out of the	<b>prison</b>	into heaven, and suffereth	12, 246/ 27
this day out of	<b>prison</b>	? VINCENT What one man	12, 258/ 16
them that are in	<b>prison</b>	, I pray you name	12, 259/ 9
that are out of	<b>prison</b>	. For I know, methinketh	12, 259/ 11
is, Uncle, out of	<b>prison</b>	, that may go where	12, 259/ 15
a king kept in	<b>prison</b>	that cannot go but	12, 259/ 19
this reason out of	<b>prison</b>	or no, we shall	12, 259/ 22
to be out of	<b>prison</b>	. For if the lack	12, 259/ 24
to be put in	<b>prison</b>	, in prison already himself	12, 259/ 26
put in prison, in	<b>prison</b>	already himself. For he	12, 259/ 26
a king kept in	<b>prison</b>	, because he cannot go	12, 260/ 3
than a prince in	<b>prison</b>	, but also than many	12, 260/ 5
prince out of a	<b>prison</b>	too. For I am	12, 260/ 5
own reason restrained in	<b>prison</b>	both. VINCENT Yea but	12, 260/ 17
put them out of	<b>prison</b>	, and set them at	12, 261/ 14
so is out of	<b>prison</b>	too. And on the	12, 261/ 24
you call out of	<b>prison</b>	too, though they be	12, 261/ 29
be both twain in	<b>prison</b>	too. VINCENT Well, Uncle	12, 261/ 33
by this reason in	<b>prison</b>	already after the very	12, 262/ 2
every man is in	<b>prison</b>	already, be but sophistical	12, 262/ 16
men are not in	<b>prison</b>	at all. ANTHONY Well	12, 262/ 18
very prisoner in very	<b>prison</b>	, plainly without any sophistication	12, 263/ 17
were another laid in	<b>prison</b>	for a fray, and	12, 265/ 12
stark dead in this	<b>prison</b>	, and then cause his	12, 268/ 15
king is, in this	<b>prison</b>	, in much worse case	12, 268/ 26
wealthy in this universal	<b>prison</b>	, is laid in to	12, 268/ 30
by reason of that	<b>prison</b>	into which he is	12, 269/ 7
prisoner in the great	<b>prison</b>	of this whole earth	12, 269/ 9
whole earth, in which	<b>prison</b>	all the princes thereof	12, 269/ 9
up in a large	<b>prison</b>	, and while his execution	12, 269/ 11
death in the strait	<b>prison</b>	, but not by the	12, 269/ 13
is beside that narrow	<b>prison</b>	, a prisoner of the	12, 269/ 17

it liberty, and which	<b>prison</b>	you therefore thought but	12, 269/ 22
to prove it any	<b>prison</b>	at all. But now	12, 269/ 23
man a very plain	<b>prison</b>	indeed, but also that	12, 269/ 25
imprisonment in this large	<b>prison</b>	of the whole earth	12, 270/ 2
world. In which broad	<b>prison</b>	, out of those narrow	12, 271/ 2
that in this general	<b>prison</b>	, the large prison, I	12, 271/ 7
general prison, the large	<b>prison</b>	, I mean, of this	12, 271/ 7
that is in this	<b>prison</b>	, as the other that	12, 271/ 13
over this whole broad	<b>prison</b>	the world, is, as	12, 271/ 22
be, Cousin, committed to	<b>prison</b>	, for no cause but	12, 272/ 2
say, of this broad	<b>prison</b>	the world, is neither	12, 272/ 18
nor covetous. And this	<b>prison</b>	is also so sure	12, 272/ 19
walk about in the	<b>prison</b>	, and do therein what	12, 272/ 25
silly poor wretches in	<b>prison</b>	. For of truth, our	12, 273/ 2
of truth, our very	<b>prison</b>	this earth is: and	12, 273/ 3
the odious name of	<b>prison</b>	, and call it our	12, 273/ 6
and livelihood. Upon our	<b>prison</b>	we build our prison	12, 273/ 8
prison we build our	<b>prison</b>	; we garnish it with	12, 273/ 8
it glorious. In this	<b>prison</b>	they buy and sell	12, 273/ 9
and sell, in this	<b>prison</b>	they brawl and chide	12, 273/ 9
dance. And in this	<b>prison</b>	many a man reputed	12, 273/ 12
a while in this	<b>prison</b>	of the world, till	12, 273/ 20
sore in this common	<b>prison</b>	of the world, as	12, 274/ 1
shall find this general	<b>prison</b>	of the whole earth	12, 275/ 9
ween ourselves out of	<b>prison</b>	now; so if there	12, 275/ 13
brought up in a	<b>prison</b>	, that never came on	12, 275/ 14
be in a straiter	<b>prison</b>	than we be now	12, 275/ 29
that came into a	<b>prison</b>	to visit of her	12, 277/ 6
is neither such in	<b>prison</b>	, but that many men	12, 278/ 16
be cast into the	<b>prison</b>	of hell, and that	12, 279/ 5
For out of that	<b>prison</b>	shall no man never	12, 279/ 10
but a while. In	<b>prison</b>	was Joseph, while his	12, 279/ 12
him for bread. In	<b>prison</b>	was Daniel, and the	12, 279/ 14
you wot well, in	<b>prison</b>	, while Herod and Herodias	12, 279/ 19
avoiding of an easier	<b>prison</b>	, fall into a worse	12, 280/ 12
and instead of a	<b>prison</b>	that cannot keep us	12, 280/ 12
long, fall into that	<b>prison</b>	, out of which we	12, 280/ 13
In many labors, in	<b>prison</b>	oftener than other, in	12, 310/ 20
some of you to	<b>prison</b>	, to tempt you). He	12, 317/ 19
be every man universally	<b>prisoned</b>	at large, walking where	12, 271/ 1
that hath been taken	<b>prisoner</b>	in Turkey two times	12, 3/ 25
prince that were taken	<b>prisoner</b>	upon the field, and	12, 257/ 3
of a prince taken	<b>prisoner</b>	, were the imprisonment never	12, 257/ 11

none other. For surely	<b>prisoner</b>	am I none acquainted	12, 258/ 19
that he is a	<b>prisoner</b>	for all that, though	12, 260/ 26
kept, yet as verily	<b>prisoner</b>	, as he that lieth	12, 260/ 27
by, that though a	<b>prisoner</b>	were with his keeper	12, 261/ 6
ye wot well, a	<b>prisoner</b>	still; and letting pass	12, 261/ 9
free liberty, but a	<b>prisoner</b>	still: so since your	12, 261/ 27
universally is a very	<b>prisoner</b>	in very prison, plainly	12, 263/ 17
is in worse case	<b>prisoner</b>	by this general imprisonment	12, 263/ 19
were this man a	<b>prisoner</b>	or no? VINCENT This	12, 264/ 7
call this man? A	<b>prisoner</b>	, because he is kept	12, 264/ 26
for execution? Or no	<b>prisoner</b>	, because he is in	12, 264/ 27
while a very plain	<b>prisoner</b>	still. ANTHONY In good	12, 265/ 8
every man is a	<b>prisoner</b>	, yet you thought, that	12, 267/ 9
no man a very	<b>prisoner</b>	indeed. And now you	12, 267/ 10
every man a very	<b>prisoner</b>	, when he is put	12, 267/ 18
case, is the other	<b>prisoner</b>	too; for he is	12, 269/ 2
by which he is	<b>prisoner</b>	in the great prison	12, 269/ 9
for death: so the	<b>prisoner</b>	that you speak of	12, 269/ 16
that narrow prison, a	<b>prisoner</b>	of the broad world	12, 269/ 17
this world a very	<b>prisoner</b>	, since we be all	12, 270/ 18
And also, if the	<b>prisoner</b>	be unruly, and fall	12, 272/ 13
in the stocks. Some	<b>prisoner</b>	of another jail singeth	12, 275/ 4
a stone; while God's	<b>prisoner</b>	, that hath his one	12, 275/ 6
her charity a poor	<b>prisoner</b>	there, whom she found	12, 277/ 7
mats of straw the	<b>prisoner</b>	had made it so	12, 277/ 9
word of hers, the	<b>prisoner</b>	laughed in his mind	12, 277/ 17
Savior was himself taken	<b>prisoner</b>	for our sake, and	12, 279/ 27
for our sake, and	<b>prisoner</b>	was he carried, and	12, 279/ 27
was he carried, and	<b>prisoner</b>	was he kept, and	12, 279/ 27
was he kept, and	<b>prisoner</b>	was he brought forth	12, 279/ 28
forth before Annas. And	<b>prisoner</b>	from Annas carried unto	12, 279/ 29
carried unto Caiaphas. Then	<b>prisoner</b>	was he carried from	12, 279/ 29
Caiaphas unto Pilate, and	<b>prisoner</b>	was he sent from	12, 279/ 30
Pilate to King Herod:	<b>prisoner</b>	from Herod unto Pilate	12, 280/ 1
And so kept as	<b>prisoner</b>	to the end of	12, 280/ 2
therewith that he was	<b>prisoner</b>	in such wise for	12, 280/ 7
state and condition of	<b>prisoners</b>	, we should, methinketh, well	12, 256/ 9
taking them for no	<b>prisoners</b>	at all, that stand	12, 256/ 12
other: whether be they	<b>prisoners</b>	both, or but the	12, 258/ 6
but that they be	<b>prisoners</b>	both, as I said	12, 258/ 9
well, you visit poor	<b>prisoners</b>	seldom. VINCENT No by	12, 258/ 21
personal visiting of poor	<b>prisoners</b>	doth. But now since	12, 259/ 7
look on our other	<b>prisoners</b>	, enclosed within a castle	12, 261/ 17

that are commonly called	<b>prisoners</b>	) other men are not	12, 262/ 18
whether of these two	<b>prisoners</b>	stood in worse case	12, 265/ 17
had lever be such	<b>prisoners</b>	in every point, as	12, 265/ 21
the common people call	<b>prisoners</b>	, there is else no	12, 267/ 10
the princes thereof be	<b>prisoners</b>	as well as he	12, 269/ 10
the princes thereof therein	<b>prisoners</b>	with him. And by	12, 269/ 18
there is with the	<b>prisoners</b>	no such hard handling	12, 271/ 3
those whom we call	<b>prisoners</b>	, taking ourselves for no	12, 273/ 16
taking ourselves for no	<b>prisoners</b>	at all. In which	12, 273/ 16
layeth one of his	<b>prisoners</b>	with an hot fever	12, 274/ 20
place in which the	<b>prisoners</b>	be as sore handled	12, 275/ 10
heard them only called	<b>prisoners</b>	that were so served	12, 275/ 17
ourselves for other than	<b>prisoners</b>	now, as verily be	12, 275/ 21
now deceived, as those	<b>prisoners</b>	should there be then	12, 275/ 21
that as they be	<b>prisoners</b>	, so be we too	12, 275/ 26
will rather be man's	<b>prisoners</b>	a while here on	12, 317/ 9
the faith be his	<b>prisoners</b>	ever in hell. If	12, 317/ 10
world, useth any such	<b>prisoners</b>	fashion of punishment, that	12, 274/ 8
which in the narrow	<b>prisons</b>	, which only be called	12, 270/ 4
which only be called	<b>prisons</b>	, and which only be	12, 270/ 4
which only be reputed	<b>prisons</b>	in the opinion of	12, 270/ 5
out of those narrow	<b>prisons</b>	, there is with the	12, 271/ 3
handled in those special	<b>prisons</b>	, which for the hard	12, 274/ 2
we come to those	<b>prisons</b>	, we shall not fail	12, 275/ 28
he hath by his	<b>private</b>	revelation) is a thing	12, 141/ 1
among other men, or	<b>privately</b>	to himself, and give	12, 164/ 27
servants, look for more	<b>privilege</b>	in our master's house	12, 43/ 6
with an axe unknown	<b>privily</b>	to strike off her	12, 127/ 22
like abstinence and penance	<b>privily</b>	, as he would do	12, 184/ 24
pleasure in the dark	<b>privily</b>	to play the knave	12, 273/ 13
in that case, that	<b>privy</b>	malice and envy many	12, 221/ 32
omni spiritui credere, sed	<b>probate</b>	spiritus si ex Deo	12, 132/ 25
his fleshly lusts "ad	<b>probaticam</b>	piscinam, expectantes aquae motum	12, 45/ 16
Jean Gerson, entitled, De	<b>Probatione</b>	Spirituum. As, whether the	12, 133/ 8
faith, Uncle, when that	<b>problem</b>	was once proposed, till	12, 213/ 24
pray you, good Uncle,	<b>proceed</b>	you farther in the	12, 14/ 1
in tribulation. And now	<b>proceed</b>	forth, good Uncle, and	12, 23/ 18
me. I pray you,	<b>proceed</b>	at your pleasure. That	12, 40/ 13
good Uncle, ere we	<b>proceed</b>	further, I will be	12, 82/ 8
good Uncle, vouchsafe to	<b>proceed</b>	in our principal matter	12, 85/ 7
for example, justice may	<b>proceed</b>	. Let him think in	12, 162/ 26
part, I pray you	<b>proceed</b>	now with your good	12, 199/ 20
so I beseech you	<b>proceed</b>	. For though I reckon	12, 256/ 30

you farther in the	<b>process</b>	of your matter of	12, 14/ 1
and preached him a	<b>process</b>	of his own temperance	12, 116/ 22
else would a shorter	<b>process</b>	have served: but yet	12, 119/ 30
city go in solemn	<b>procession</b>	therewith; but it was	12, 155/ 25
or sickness, by general	<b>processions</b>	God giveth gracious help	12, 58/ 22
for their sin, to	<b>procure</b>	God to pity them	12, 95/ 28
the money that should	<b>procure</b>	her canonization. And here	12, 128/ 24
pass, this temptation in	<b>procuring</b>	her own death was	12, 126/ 24
where he saith: "Quid	<b>prodest</b>	homini si universum mundum	12, 237/ 14
that are his open	<b>professed</b>	enemies, the sorrowful scourge	12, 194/ 17
of truth his falsely	<b>professed</b>	friends. And surely, Cousin	12, 194/ 19
they agree together in	<b>profession</b>	of Christ's name, so	12, 38/ 11
any rules of his	<b>profession</b>	, he was wont to	12, 133/ 26
and turn to the	<b>profession</b>	of their shameful superstitious	12, 191/ 23
tribulation occasion of his	<b>profit</b>	, and his help again	12, 18/ 7
all, but for the	<b>profit</b>	of his patience and	12, 24/ 10
not for your own	<b>profit</b>	, but for other folks'	12, 34/ 13
lightly better perceive what	<b>profit</b>	and commodity, and thereby	12, 40/ 26
away part of the	<b>profit</b>	from his soul, which	12, 47/ 4
can by no bodily	<b>profit</b>	be sufficiently recompensed. And	12, 47/ 5
therein, both comfort and	<b>profit</b>	they greatly take thereby	12, 63/ 23
as occasion of more	<b>profit</b>	, than wealth and prosperity	12, 69/ 9
whether to any spiritual	<b>profit</b>	to himself or other	12, 133/ 22
and therefore take no	<b>profit</b>	by him. But now	12, 135/ 14
tending to fruit and	<b>profit</b>	: the devil and his	12, 136/ 5
peccaverunt." (What hath pride	<b>profit</b>	us, or what good	12, 158/ 30
his duty were to	<b>profit</b>	. But on the other	12, 161/ 30
special grace to the	<b>profit</b>	of his soul, that	12, 176/ 11
for the respect of	<b>profit</b>	, or for contention of	12, 221/ 22
in the having the	<b>profit</b>	is not great, and	12, 222/ 30
have showed you) little	<b>profit</b>	by them to the	12, 227/ 14
turn us to eternal	<b>profit</b>	both in our souls	12, 248/ 7
can be able to	<b>profit</b>	the man with the	12, 250/ 5
dead, but for the	<b>profit</b>	of other folk was	12, 284/ 16
save for other folks'	<b>profit</b>	) they so fain would	12, 285/ 5
not be, for the	<b>profit</b>	of the whole world	12, 285/ 6
some kind of great	<b>profit</b>	, or avoiding of some	12, 293/ 6
the more may take	<b>profit</b>	by you, I purpose	12, 320/ 13
perilous, and tribulation so	<b>profitable</b>	, every man ought then	12, 50/ 2
of tribulation be so	<b>profitable</b>	, that it be good	12, 56/ 21
so good and so	<b>profitable</b>	, that I should haply	12, 56/ 26
one of the most	<b>profitable</b>	kinds of tribulation. So	12, 73/ 16
the remnant, the most	<b>profitable</b>	point of tribulation, which	12, 77/ 10

things rather strange than	<b>profitable</b>	. For that is a	12, 136/ 3
persevere in his good	<b>profitable</b>	business, and shall have	12, 165/ 14
yellow metal, not so	<b>profitable</b>	of their own nature	12, 207/ 2
sake, how much more	<b>profitable</b>	they be well given	12, 244/ 7
it hath many more	<b>profits</b>	than one. % And that	12, 96/ 5
hence into hell: "Quid	<b>profuit</b>	nobis superbia? aut divitiarum	12, 158/ 25
devil. "Peccator quum in	<b>profundum</b>	venerit, contempnit" (When the	12, 61/ 1
mind be a worse	<b>prognostication</b>	thereof, than this ungracious	12, 194/ 21
with uncharitable behavior is	<b>prohibited</b>	and forbidden in effect	12, 38/ 7
the witch against God's	<b>prohibition</b>	in the law, and	12, 62/ 26
any glossing of that	<b>prohibition</b>	. But since we find	12, 136/ 18
that case of that	<b>prohibition</b>	discharged, and charged with	12, 136/ 23
him plain for the	<b>prohibition</b>	, he must prove me	12, 140/ 18
against the plain open	<b>prohibition</b>	of God, we be	12, 145/ 18
flock, and believe his	<b>promise</b>	, how can ye be	12, 5/ 9
shall put in his	<b>promise</b>	, we shall be well	12, 13/ 20
will surely keep this	<b>promise</b>	. And therefore hath he	12, 16/ 2
was the child of	<b>promise</b>	, although God kept his	12, 55/ 1
expresseth a plain comfortable	<b>promise</b>	of God against all	12, 102/ 25
faithful man a sure	<b>promise</b>	, that in the fervent	12, 103/ 16
the truth of his	<b>promise</b>	defend, not with a	12, 106/ 7
And himself is, I	<b>promise</b>	you, such as I	12, 128/ 20
be content (I dare	<b>promise</b>	for them) to let	12, 178/ 22
oversight made a proud	<b>promise</b>	, and soon had a	12, 196/ 14
soul. And since the	<b>promise</b>	of the Turk, made	12, 231/ 21
will keep you his	<b>promise</b>	in these things that	12, 231/ 25
great prince but his	<b>promise</b>	, which for his own	12, 231/ 29
so false of his	<b>promise</b>	? And then what careth	12, 232/ 5
like false of their	<b>promise</b>	? VINCENT That must I	12, 232/ 26
Turk would break no	<b>promise</b>	with you: are you	12, 233/ 6
the Turk keep you	<b>promise</b>	in letting you keep	12, 235/ 12
been rash in his	<b>promise</b>	, and was well worthy	12, 245/ 6
you have heard his	<b>promise</b>	already by the mouth	12, 278/ 26
Savior made a sure	<b>promise</b>	, that he will show	12, 290/ 15
remember any example or	<b>promise</b>	expressed in holy scripture	12, 299/ 15
the truth of his	<b>promise</b>	shall so compass us	12, 316/ 3
but both, as he	<b>promised</b>	, sent them a comforter	12, 5/ 6
all good, and hath	<b>promised</b>	himself, "Petite, et accipietis	12, 15/ 29
strange land, which God	<b>promised</b>	him and his seed	12, 54/ 10
his gift, our Lord	<b>promised</b>	any reward in heaven	12, 68/ 23
the children of Israel	<b>promised</b>	in the Old Law	12, 69/ 24
as God hath faithfully	<b>promised</b>	to protect and defend	12, 106/ 5
canonized. This poor man	<b>promised</b>	, but intended not to	12, 128/ 1

here, notwithstanding that he	<b>promised</b>	not, neither to give	12, 178/ 27
we do, he hath	<b>promised</b>	to forsake us before	12, 247/ 9
men (as he hath	<b>promised</b>	to do, if we	12, 248/ 26
all that you have	<b>promised</b>	. But yet since that	12, 275/ 25
other promises of remission	<b>promised</b>	to penitents) bound himself	12, 299/ 18
sure by many faithful	<b>promises</b>	in holy scripture, that	12, 102/ 19
him too, break more	<b>promises</b>	than five, as great	12, 232/ 2
made us so faithful	<b>promises</b>	, both that he will	12, 248/ 13
hath (by his other	<b>promises</b>	of remission promised to	12, 299/ 18
these things that he	<b>promiseth</b>	you, concerning the retaining	12, 231/ 26
to it. Folk are	<b>prone</b>	enough to such fantasies	12, 82/ 27
temptation, his readiness and	<b>pronity</b>	to fall thereunto. There	12, 165/ 6
the devil; and for	<b>proof</b>	that prosperity may stand	12, 47/ 13
lay it for a	<b>proof</b>	that God favoreth idolatry	12, 53/ 23
for himself too; for	<b>proof</b>	whereof they lay in	12, 66/ 11
we know by good	<b>proof</b>	and plain experience for	12, 123/ 15
showed him for the	<b>proof</b>	, that God's pleasure is	12, 131/ 15
by himself a plain	<b>proof</b>	and experience that (but	12, 159/ 24
under him, as the	<b>proof</b>	appeareth clear in Lazarus	12, 175/ 25
will somewhat see the	<b>proof</b>	, before he fully show	12, 189/ 23
be put to the	<b>proof</b>	. Howbeit many a man	12, 199/ 6
he come to the	<b>proof</b>	, weeneth himself that he	12, 204/ 15
when you took my	<b>proof</b>	yet but for a	12, 267/ 7
them therefrom. For the	<b>proof</b>	whereof let us first	12, 288/ 16
to come to good	<b>proof</b>	. Let us, lo, mark	12, 291/ 19
both, experience giveth us	<b>proof</b>	enough. And is it	12, 313/ 22
Saint Thomas saith, that	<b>proper</b>	pleasant talking, which is	12, 82/ 18
as of a thing	<b>proper</b>	to this matter. For	12, 160/ 20
that neither are the	<b>proper</b>	goods of the soul	12, 206/ 4
itself in his own	<b>proper</b>	nature, what is it	12, 212/ 4
where I saw so	<b>proper</b>	experience of this point	12, 213/ 1
after) upon some pretty	<b>proper</b>	way, to bring it	12, 213/ 19
every word, the more	<b>proper</b>	that it was the	12, 214/ 23
accidents as either be	<b>proper</b>	thereunto, but that they	12, 256/ 18
I say, that are	<b>proper</b>	to imprisonment of their	12, 276/ 15
the affections spiritual and	<b>proper</b>	to the nature of	12, 282/ 8
But comfort, Cousin, is	<b>properly</b>	taken by them that	12, 68/ 12
I told you before,	<b>properly</b>	pertaining to our matter	12, 145/ 26
saving that, were it	<b>properly</b>	pertaining to the present	12, 160/ 11
manner of wise more	<b>properly</b>	belongeth unto them, and	12, 175/ 14
be treated of, and	<b>properly</b>	pertaineth whole unto this	12, 199/ 23
played his part very	<b>properly</b>	. But was that great	12, 216/ 5
of Christ's incarnation, may	<b>properly</b>	be verified of the	12, 309/ 2

already after the very	<b>property</b>	of imprisonment, yet to	12, 262/ 3
that (as our Savior	<b>prophesied</b>	of the people of	12, 7/ 15
of the prophet Isaiah	<b>prophesying</b>	of Christ's incarnation, may	12, 309/ 1
et flebant" (saith the	<b>Prophet</b>	) "mittentes semina sua" (They	12, 42/ 8
were multiplied), saith the	<b>Prophet</b>	, (and after that they	12, 48/ 21
and therefore, saith the	<b>Prophet</b>	: "Non relinquet Dominus virgam	12, 49/ 5
Nineveh, and as the	<b>prophet</b>	David did, for their	12, 52/ 12
many times did the	<b>prophet</b>	David being a great	12, 71/ 28
is near, saith the	<b>Prophet</b>	, to them that have	12, 76/ 7
of his sin. The	<b>Prophet</b>	saith: "Scindite corda vestra	12, 96/ 14
your clothes). And the	<b>prophet</b>	David saith: "Cor contritum	12, 96/ 15
trains. For as the	<b>Prophet</b>	saith: "Fortitudo mea et	12, 102/ 10
under his hand). The	<b>Prophet</b>	expresseth a plain comfortable	12, 102/ 25
he shall, saith the	<b>Prophet</b>	, ever dwell and abide	12, 103/ 10
well hoping man the	<b>Prophet</b>	in the same psalm	12, 103/ 13
Pone me," saith the	<b>Prophet</b>	, "iuxta te, et cuiusvis	12, 104/ 25
his heavenly feathers, the	<b>Prophet</b>	saith yet a great	12, 105/ 2
next verses following, the	<b>Prophet</b>	briefly comprehendeth four kinds	12, 105/ 11
all our matter. The	<b>Prophet</b>	saith in the psalm	12, 105/ 17
a pavise" -- the	<b>Prophet</b>	for the comfort of	12, 105/ 25
such, that (as the	<b>Prophet</b>	saith) it shall round	12, 106/ 15
he that, as the	<b>Prophet</b>	saith, dwelleth and continueth	12, 107/ 13
indeed it is. The	<b>Prophet</b>	saith in the psalter	12, 108/ 1
further yet, that the	<b>Prophet</b>	in the fore-rehearsed verses	12, 109/ 22
mist. Howbeit, as the	<b>Prophet</b>	saith: He that faithfully	12, 111/ 5
truth shall, as the	<b>Prophet</b>	saith, so compass him	12, 121/ 24
Mary Magdalen, of the	<b>prophet</b>	David, and especially of	12, 146/ 24
of God (as the	<b>Prophet</b>	saith in the verse	12, 156/ 30
other words of the	<b>Prophet</b>	: "A sagitta volante in	12, 157/ 4
those words of the	<b>Prophet</b>	: "Scuto circumdabit te veritas	12, 157/ 17
third temptation, whereof the	<b>Prophet</b>	speaketh in these words	12, 165/ 25
The Seventeenth Chapter The	<b>Prophet</b>	saith in the said	12, 166/ 11
this devil that the	<b>Prophet</b>	calleth negotium, that is	12, 170/ 5
sore set thereupon, the	<b>Prophet</b>	saith: "Divitie si affluent	12, 171/ 16
I mean, that the	<b>Prophet</b>	calleth business walking in	12, 186/ 7
him about (as the	<b>Prophet</b>	saith) with a pavise	12, 186/ 20
the devil that the	<b>Prophet</b>	calleth business, walking about	12, 186/ 22
these words of the	<b>Prophet</b>	, "Ab incurso et demonio	12, 200/ 2
temptation, Cousin, that the	<b>Prophet</b>	speaketh of in the	12, 200/ 5
himself such as the	<b>Prophet</b>	nameth him, "Demonium meridianum	12, 200/ 23
For therefore saith the	<b>Prophet</b>	, that the truth of	12, 200/ 26
And therefore saith the	<b>Prophet</b>	unto God, "Inperfectum meum	12, 226/ 20
beheld). For which the	<b>Prophet</b>	prayeth, "Ab occultis meis	12, 226/ 21

Mahomet for a true	<b>prophet</b>	, and serving the Turk	12, 229/ 28
not some such the	<b>Prophet</b>	testifieth, where he saith	12, 234/ 23
truth shall (as the	<b>Prophet</b>	saith) so compass us	12, 244/ 14
truth shall, as the	<b>Prophet</b>	saith, so compass us	12, 248/ 2
mouth of his holy	<b>Prophet</b>	, and by the mouth	12, 248/ 11
the mouth of the	<b>Prophet</b>	, that we should not	12, 296/ 15
Paul rehearseth of the	<b>prophet</b>	Isaiah prophesying of Christ's	12, 309/ 1
sure, that as the	<b>Prophet</b>	saith, the truth of	12, 316/ 2
Hierusalem, Hierusalem, quae occidis	<b>prophetas</b>	, et lapidas eos qui	12, 104/ 8
he sought by the	<b>prophets</b>	to have answer of	12, 62/ 17
Jerusalem, that killest the	<b>prophets</b>	, and stonest unto death	12, 104/ 10
cognovit figmentum suum, et	<b>propiciatur</b>	infirmatibus nostris" (And he	12, 97/ 20
allow, a matter nakedly	<b>proposed</b>	and put forth, or	12, 173/ 6
question by adventure so	<b>proposed</b>	and put forth, that	12, 198/ 1
that problem was once	<b>proposed</b>	, till it was full	12, 213/ 24
course of never interrupted	<b>prosperity</b>	, have a great cause	12, 43/ 29
as are in continual	<b>prosperity</b>	; and they be, ye	12, 44/ 11
all perpetual health and	<b>prosperity</b>	. And I can see	12, 46/ 19
good Uncle, that perpetual	<b>prosperity</b>	were to the soul	12, 46/ 22
and for proof that	<b>prosperity</b>	may stand with God's	12, 47/ 13
good Uncle, that between	<b>prosperity</b>	and tribulation the matter	12, 47/ 24
sign of salvation, and	<b>prosperity</b>	sent for displeasure as	12, 47/ 26
And some that in	<b>prosperity</b>	cannot to God creep	12, 48/ 18
me; not whether every	<b>prosperity</b>	be a perilous token	12, 49/ 12
pray all for perpetual	<b>prosperity</b>	, and that in the	12, 49/ 27
you, secondly, that if	<b>prosperity</b>	were so perilous, and	12, 50/ 1
an interruption of wealth,	<b>prosperity</b>	(which is but of	12, 51/ 1
and with such tribulation,	<b>prosperity</b>	not interrupted; let him	12, 51/ 20
keep him in continual	<b>prosperity</b>	without any manner of	12, 52/ 1
precise perpetual wealth and	<b>prosperity</b>	in this wretched world	12, 52/ 31
with him, as his	<b>prosperity</b>	did, that can I	12, 53/ 9
as that he favoereth	<b>prosperity</b>	; for Solomon was, ye	12, 53/ 24
question hangeth upon perpetual	<b>prosperity</b>	, the wealth of Job	12, 53/ 26
matter, which deny not	<b>prosperity</b>	to be God's gift	12, 53/ 30
only show riches and	<b>prosperity</b>	perpetual in him through	12, 54/ 2
had not such continual	<b>prosperity</b>	, but that it was	12, 54/ 7
his wealth and his	<b>prosperity</b>	, gay and soft apparel	12, 55/ 25
man from this continual	<b>prosperity</b>	into perpetual pain. Here	12, 55/ 32
man that in worldly	<b>prosperity</b>	is very full of	12, 59/ 17
the matter of their	<b>prosperity</b>	, the selfsame sinful things	12, 60/ 26
God by thanksgiving in	<b>prosperity</b>	. Now since you grant	12, 64/ 17
reckon to stand in	<b>prosperity</b>	, but rather a great	12, 64/ 25
half, since that in	<b>prosperity</b>	the man is well	12, 64/ 26

both in tribulation and	<b>prosperity</b>	too, some man may	12, 67/ 26
tribulation, but rather allow	<b>prosperity</b>	for the thing more	12, 67/ 31
For a man in	<b>prosperity</b>	, though he be bound	12, 68/ 6
that you double by	<b>prosperity</b>	, you may, as I	12, 68/ 29
unto tribulation far above	<b>prosperity</b>	, though a man may	12, 69/ 1
profit, than wealth and	<b>prosperity</b>	, not to them only	12, 69/ 9
discomfortable dullness. Now whereas	<b>prosperity</b>	was to the children	12, 69/ 24
is as far above	<b>prosperity</b>	, as the day is	12, 70/ 31
content to be in	<b>prosperity</b>	to do the good	12, 71/ 19
good deeds themselves that	<b>prosperity</b>	doth, in goodness the	12, 72/ 18
weighed the virtues of	<b>prosperity</b>	, let us consider on	12, 73/ 3
so not by his	<b>prosperity</b>	, but by his tribulation	12, 73/ 9
and kept him in	<b>prosperity</b>	. But the devil wist	12, 74/ 19
cometh of wealth and	<b>prosperity</b>	. A summary comfort of	12, 75/ 3
in the day of	<b>prosperity</b>	we very little fear	12, 109/ 9
is, to wit, in	<b>prosperity</b>	; for that time is	12, 157/ 23
But surely this worldly	<b>prosperity</b>	, wherein a man so	12, 157/ 24
of worldly wealth and	<b>prosperity</b>	, this flying arrow of	12, 158/ 8
in the day of	<b>prosperity</b>	were beside our matter	12, 160/ 7
Cousin, consider, that though	<b>prosperity</b>	be contrary to tribulation	12, 160/ 15
temptation unto pride in	<b>prosperity</b>	, is a greater tribulation	12, 160/ 17
worldly wealth and much	<b>prosperity</b>	, so to withstand the	12, 160/ 25
the devil taketh of	<b>prosperity</b>	to make his instruments	12, 161/ 5
in the day of	<b>prosperity</b>	they fall into the	12, 161/ 9
shall well use his	<b>prosperity</b>	, and persevere in his	12, 165/ 14
such as are in	<b>prosperity</b>	and take such order	12, 165/ 20
whereas in temptations of	<b>prosperity</b>	, he useth only delectable	12, 201/ 4
times to live in	<b>prosperity</b>	long after. ANTHONY Long	12, 235/ 30
suffer you live in	<b>prosperity</b>	long after, when your	12, 236/ 3
consequently an interruption of	<b>prosperous</b>	wealth; no man precisely	12, 51/ 32
goodness of his long	<b>prosperous</b>	life. Our Savior saith	12, 74/ 27
when he thrice fell	<b>prostrate</b>	in his agony, when	12, 67/ 4
kneel down or fall	<b>prostrate</b>	, as at the feet	12, 164/ 22
hath faithfully promised to	<b>protect</b>	and defend those that	12, 106/ 5
shall abide in the	<b>protection</b>	or defense of the	12, 103/ 1
in God's defense and	<b>protection</b>	; that is to say	12, 103/ 10
near him into his	<b>protection</b>	, that as the hen	12, 103/ 32
of this defense and	<b>protection</b>	our Savior spoke himself	12, 104/ 5
to gather under the	<b>protection</b>	of his wings, and	12, 104/ 16
shall abide in the	<b>protection</b>	and safeguard of God	12, 166/ 14
in adiutorio Altissimi, in	<b>protectione</b>	Dei caeli comorabitur" (Whoso	12, 102/ 27
in adiutorio Altissimi, in	<b>protectione</b>	Dei celi commorabitur. Scuto	12, 166/ 12
and him doth truly	<b>protest</b>	and testify, as did	12, 184/ 29



that I purposed to	<b>prove</b>	you further yet, that	12, 271/ 6
you said you would	<b>prove</b>	. ANTHONY Nay, so much	12, 271/ 15
same tale, and thereby	<b>prove</b>	that he doth so	12, 298/ 21
is, as I have	<b>proved</b>	you, great cause of	12, 18/ 16
and by false witness	<b>proved</b>	upon him, and he	12, 33/ 23
And now see we	<b>proved</b>	often, that in sore	12, 58/ 22
much longer. As it	<b>proved</b>	in the blessed apostle	12, 91/ 18
being able to be	<b>proved</b>	, no husband should need	12, 126/ 11
the devil: and so	<b>proved</b>	it after indeed. For	12, 129/ 19
find we, that God	<b>proved</b>	any man's obedient mind	12, 142/ 7
the man be surely	<b>proved</b>	so inflexibly set upon	12, 145/ 7
they cannot see, shortly	<b>proved</b>	them all deceived, and	12, 176/ 22
been marked and oftentimes	<b>proved</b>	true, that when children	12, 192/ 22
a thing so clearly	<b>proved</b>	true, that no man	12, 267/ 2
also see very clearly	<b>proved</b>	, that it can be	12, 270/ 17
I said have I	<b>proved</b>	truth indeed. But now	12, 276/ 13
dat etiam cum tentatione	<b>proventum</b>	ut possitis ferre" (God	12, 247/ 18
dat etiam cum tentatione	<b>proventum</b>	" (God is faithful, which	12, 278/ 28
is a very true	<b>proverb</b>	, that as soon cometh	12, 86/ 7
country become a common	<b>proverb</b>	, that shame is as	12, 292/ 20
twentieth chapter of the	<b>Proverbs</b>	: "Qui congregat thesauros, impingetur	12, 224/ 5
and our own experience	<b>proveth</b>	at our eye, that	12, 41/ 5
as Saint Augustine well	<b>proveth</b>	) that horrible deed is	12, 130/ 22
better, and (as experience	<b>proveth</b>	) more often is the	12, 206/ 14
God, and he shall	<b>provide</b>	you teachers abroad convenient	12, 5/ 27
that some one man	<b>provide</b>	a means of living	12, 180/ 15
look to them, and	<b>provide</b>	for their need, and	12, 182/ 18
the children's part to	<b>provide</b>	for the parents, but	12, 183/ 6
but the parents' to	<b>provide</b>	for the children: provide	12, 183/ 6
provide for the children:	<b>provide</b>	, I mean, conveniently good	12, 183/ 7
also with their temptation	<b>provide</b>	for us a sure	12, 247/ 16
power, but will both	<b>provide</b>	a way out for	12, 248/ 14
they do, God shall	<b>provide</b>	such resistance that they	12, 248/ 21
provident goodness of God	<b>provided</b>	for his remedy? And	12, 29/ 24
wife, whom (though God	<b>provided</b>	to keep undefiled and	12, 54/ 20
he deferred it, she	<b>provided</b>	the axe herself, and	12, 128/ 2
this one point always	<b>provided</b>	and foreseen, that he	12, 264/ 21
ween) in that he	<b>provided</b>	hell. For I suppose	12, 305/ 12
that his Father had	<b>provided</b>	for him, where he	12, 311/ 22
before, and hath also	<b>provided</b>	that if we die	12, 314/ 3
he hither by the	<b>providence</b>	of God. Is this	12, 266/ 5
fall, had not the	<b>provident</b>	goodness of God provided	12, 29/ 24
unto us, by the	<b>provident</b>	send of God, and	12, 254/ 1

Paul saith, "Qui non infidelis deterior" (He that of eternal damnation: he punishment, by God's good but not to make and against the devil's against thee that would seeth himself challenged and in tempting them and toward his purpose in then as he walked dedit Deus curam de can never be without the week; then he Prophet in the same Prophet saith in the saith in the said of in the fore-remembered full devoutly the seven two verses of the Prophet saith in the drawn out of the Zacchaeus, that same great the chief of the help of false flatteries been, but like a by his fantastical apparitions te, et cuiusvis manus wretched girl, and ever never cease whining and can there no power he despair not, but grief and pain to our soul, all weeds pure pangs of death begun, they would have bad, where the pleasure to kill himself with he did in the te quemadmodum gallina congregat dies suos, et in dies suos, et in useth the keeper to	<p><b>providet</b></p> <p><b>provideth</b></p> <p><b>provideth</b></p> <p><b>provision</b></p> <p><b>provision</b></p> <p><b>provocation</b></p> <p><b>provoke</b></p> <p><b>provoked</b></p> <p><b>provoking</b></p> <p><b>provoking</b></p> <p><b>prowling</b></p> <p><b>proximo</b></p> <p><b>prudence</b></p> <p><b>prudently</b></p> <p><b>psalm</b></p> <p><b>psalm</b></p> <p><b>psalm</b></p> <p><b>psalm</b></p> <p><b>psalms</b></p> <p><b>psalter</b></p> <p><b>psalter</b></p> <p><b>psalter</b></p> <p><b>publican</b></p> <p><b>publicans</b></p> <p><b>puff</b></p> <p><b>puff</b></p> <p><b>puffed</b></p> <p><b>pugnet</b></p> <p><b>puling</b></p> <p><b>puling</b></p> <p><b>pull</b></p> <p><b>pull</b></p> <p><b>pull</b></p> <p><b>pulled</b></p> <p><b>pulled</b></p> <p><b>pulled</b></p> <p><b>pulleth</b></p> <p><b>pulling</b></p> <p><b>pulling</b></p> <p><b>pullos</b></p> <p><b>puncto</b></p> <p><b>puncto</b></p> <p><b>punish</b></p>	<p>suis, est infidelis deterior</p> <p>not for those that</p> <p>otherwise for them, before</p> <p>for him put upon</p> <p>for them of such</p> <p>unto evil, bless himself</p> <p>thee thereto? And, therefore</p> <p>by temptation; for thereby</p> <p>them thereunto: and where</p> <p>him to lechery, the</p> <p>for his gear about</p> <p>suo" (God hath given</p> <p>; but also for that</p> <p>reproved that point in</p> <p>saith farther: "Scapulis suis</p> <p>: "Scuto circumdabit te veritas</p> <p>, "Qui habitat in adiutorio</p> <p>, "Qui habitat in adiutorio</p> <p>, and other prayers, with</p> <p>. The Eleventh Chapter Now</p> <p>: "Posuisti tenebras et facta</p> <p>against the devil's wicked</p> <p>(were he Jew, or</p> <p>, that were customers or</p> <p>up a man in</p> <p>ring of Paris, hollow</p> <p>him up in such</p> <p>contra me" (Set me</p> <p>, that is called scrupulosity</p> <p>for fear lest her</p> <p>us thence, nor hurt</p> <p>up his courage and</p> <p>a man into murmur</p> <p>out for the better</p> <p>their heart from their</p> <p>him down. ANTHONY Cousin</p> <p>his mind another way</p> <p>down the house upon</p> <p>down of the house</p> <p>suos sub alas suas</p> <p>ad inferna descendunt" (lead</p> <p>ad inferna descendunt" (They</p> <p>him sundry wise in</p>	<p>12, 182/ 11</p> <p>12, 182/ 12</p> <p>12, 246/ 18</p> <p>12, 25/ 11</p> <p>12, 183/ 9</p> <p>12, 162/ 16</p> <p>12, 101/ 29</p> <p>12, 101/ 31</p> <p>12, 150/ 11</p> <p>12, 151/ 8</p> <p>12, 118/ 24</p> <p>12, 202/ 27</p> <p>12, 130/ 10</p> <p>12, 116/ 21</p> <p>12, 103/ 13</p> <p>12, 105/ 17</p> <p>12, 166/ 11</p> <p>12, 200/ 6</p> <p>12, 65/ 28</p> <p>12, 105/ 9</p> <p>12, 108/ 1</p> <p>12, 156/ 17</p> <p>12, 178/ 19</p> <p>12, 176/ 14</p> <p>12, 224/ 21</p> <p>12, 228/ 27</p> <p>12, 131/ 13</p> <p>12, 104/ 26</p> <p>12, 112/ 18</p> <p>12, 112/ 25</p> <p>12, 104/ 24</p> <p>12, 146/ 13</p> <p>12, 201/ 6</p> <p>12, 13/ 15</p> <p>12, 62/ 2</p> <p>12, 94/ 27</p> <p>12, 65/ 14</p> <p>12, 140/ 14</p> <p>12, 141/ 19</p> <p>12, 104/ 9</p> <p>12, 42/ 26</p> <p>12, 168/ 5</p> <p>12, 272/ 15</p>
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never be but ever	<b>punished</b>	in hell), yet in	12, 17/ 18
a man that is	<b>punished</b>	for his own open	12, 25/ 2
him, and he falsely	<b>punished</b>	and put to worldly	12, 33/ 23
been awhile accursed and	<b>punished</b>	for his sin, the	12, 57/ 26
deed, by which he	<b>punished</b>	and put out all	12, 62/ 27
Almighty God, that he	<b>punisheth</b>	not one thing twice	12, 25/ 18
even as hardly, and	<b>punisheth</b>	them as sore in	12, 274/ 1
of God for the	<b>punishment</b>	of sin (for which	12, 17/ 17
to be better, the	<b>punishment</b>	by tribulation that he	12, 17/ 19
choice of his own	<b>punishment</b>	, after his high pride	12, 21/ 31
the imprisonment or other	<b>punishment</b>	put upon a man	12, 24/ 5
unto ourselves, either for	<b>punishment</b>	of some sins past	12, 24/ 8
here) a far greater	<b>punishment</b>	after this world in	12, 25/ 10
tribulation of pain and	<b>punishment</b>	, by God's good provision	12, 25/ 11
albeit so, that this	<b>punishment</b>	is put unto the	12, 25/ 18
suffer that pain and	<b>punishment</b>	for the same, and	12, 25/ 27
he shall sustain such	<b>punishment</b>	, but for that also	12, 25/ 29
make of his just	<b>punishment</b>	and well-deserved tribulation a	12, 26/ 29
into such a certain	<b>punishment</b>	. But yet since we	12, 27/ 20
and well deserving great	<b>punishment</b>	: indeed we may well	12, 27/ 22
so much for their	<b>punishment</b>	, as for exercise of	12, 31/ 23
pain serveth only for	<b>punishment</b>	without any manner of	12, 36/ 9
past; and in purgatory	<b>punishment</b>	serveth for only purging	12, 36/ 11
or willingly bestoweth in	<b>punishment</b>	of his own sin	12, 87/ 21
such prisonly fashion of	<b>punishment</b>	, that point must I	12, 274/ 8
useth he in his	<b>punishments</b>	invisible instruments: and therefore	12, 274/ 17
if we might once	<b>purchase</b>	the grace to come	12, 84/ 30
were well able to	<b>purchase</b>	as full remission both	12, 284/ 4
if he lived to	<b>purchase</b>	in many years' penance	12, 284/ 6
the sin past, and	<b>purchaseth</b>	remission of the pain	12, 28/ 22
tribulation, and died for	<b>pure</b>	hunger and thirst, had	12, 54/ 5
they might, till the	<b>pure</b>	pangs of death pulled	12, 62/ 1
the prayer of any	<b>pure</b>	creature: yet his own	12, 66/ 31
an affection not very	<b>pure</b>	and clean, and none	12, 98/ 13
in every point so	<b>pure</b>	, as St. John the	12, 178/ 29
so fully as a	<b>pure</b>	Christian fashion requireth, determined	12, 185/ 18
willingly taken pain) the	<b>purgation</b>	and cleansing of his	12, 25/ 33
resist them, as by	<b>purgations</b>	to disburden the body	12, 151/ 26
sin, and hell, and	<b>purgatory</b>	, and all upon the	12, 32/ 15
of his debt in	<b>purgatory</b>	, but shall take it	12, 33/ 6
we should endure in	<b>purgatory</b>	. Howbeit there is therein	12, 35/ 23
of our pain in	<b>purgatory</b>	, but also so gracious	12, 36/ 5
is past; and in	<b>purgatory</b>	punishment serveth for only	12, 36/ 10

to be diminished in	<b>purgatory</b>	by the patient sufferance	12, 37/ 10
that there is no	<b>purgatory</b>	at all. And then	12, 37/ 12
For first, as for	<b>purgatory</b>	, though they think there	12, 38/ 21
world, they find no	<b>purgatory</b>	at all: so God	12, 38/ 29
of his pains in	<b>purgatory</b>	, or reward else in	12, 68/ 26
diminisheth our pains in	<b>purgatory</b>	, a thing that much	12, 75/ 19
go to God, putting	<b>purgatory</b>	in his pleasure. If	12, 76/ 14
in stead of his	<b>purgatory</b>	. The manner of the	12, 153/ 30
thing that helpeth to	<b>purge</b>	our sins past, a	12, 75/ 16
upon his body, and	<b>purge</b>	the spirit by the	12, 98/ 19
sin (except it were	<b>purged</b>	here) a far greater	12, 25/ 9
ere he were well	<b>purged</b>	. For charity covereth a	12, 76/ 25
without any manner of	<b>purging</b>	, because all possibility of	12, 36/ 10
because all possibility of	<b>purging</b>	is past; and in	12, 36/ 10
punishment serveth for only	<b>purging</b>	, because the place of	12, 36/ 11
beside the cleansing and	<b>purging</b>	of our pain, serve	12, 36/ 15
shall it be and	<b>purified</b>	, before that we come	12, 98/ 14
serve us to this	<b>purpose</b>	. The First Chapter That	12, 9/ 16
friend. And toward this	<b>purpose</b>	are expressly prayed many	12, 20/ 21
of that fear, I	<b>purpose</b>	to touch last of	12, 33/ 15
I have said) I	<b>purpose</b>	to treat last. And	12, 35/ 4
effect of all my	<b>purpose</b>	. VINCENT Verily, good Uncle	12, 40/ 10
so serveth for your	<b>purpose</b>	no man less than	12, 55/ 13
matter sufficeth for our	<b>purpose</b>	, that whereas you demand	12, 84/ 16
This third kind I	<b>purpose</b>	not much more to	12, 86/ 23
almost forgotten for what	<b>purpose</b>	I told it. Oh	12, 90/ 10
change our intent and	<b>purpose</b>	to do better, and	12, 93/ 2
their peevish penance, and	<b>purpose</b>	them to amend, and	12, 94/ 6
or other, to some	<b>purpose</b>	it may hap to	12, 114/ 24
well shriven, and I	<b>purpose</b>	now therefore to leave	12, 118/ 4
it serveth for our	<b>purpose</b>	, that the night's fear	12, 119/ 31
good pass the charitable	<b>purpose</b>	came: as her husband	12, 125/ 9
well-willing to do any	<b>purpose</b>	that is so shameful	12, 127/ 7
somewhat out of our	<b>purpose</b>	, Cousin: since, as I	12, 131/ 21
But now for our	<b>purpose</b>	, if among any of	12, 134/ 3
him toward such a	<b>purpose</b>	first gladly to suffer	12, 145/ 1
inflexibly set upon the	<b>purpose</b>	to destroy himself as	12, 145/ 8
own body toward his	<b>purpose</b>	in provoking him to	12, 151/ 8
them to his pernicious	<b>purpose</b>	; so must he need	12, 151/ 20
himself hath no certain	<b>purpose</b>	or appointment at any	12, 159/ 14
peradventure turn his good	<b>purpose</b>	and make him decline	12, 162/ 2
But now for our	<b>purpose</b>	here, notwithstanding that he	12, 178/ 26
well allowing his good	<b>purpose</b>	, and exacting no further	12, 179/ 7

a general intent and	<b>purpose</b>	to please him, and	12, 186/ 3
to have that good	<b>purpose</b>	all their life, seemeth	12, 197/ 7
hope, and in full	<b>purpose</b>	of standing. And this	12, 198/ 20
whole unto this present	<b>purpose</b>	. Of the fourth temptation	12, 199/ 24
as things that we	<b>purpose</b>	by the good use	12, 209/ 22
them for no better	<b>purpose</b>	. For of them that	12, 219/ 15
for no further godly	<b>purpose</b>	, the devil shall soon	12, 223/ 18
good. And for better	<b>purpose</b>	than he desireth them	12, 223/ 24
not for any godly	<b>purpose</b>	, what good they shall	12, 223/ 28
for any good godly	<b>purpose</b>	, but for only worldly	12, 224/ 11
not for any godly	<b>purpose</b>	but only for their	12, 225/ 15
for any good virtuous	<b>purpose</b>	, this persecution of the	12, 225/ 19
goods for any good	<b>purpose</b>	to the pleasure of	12, 227/ 6
them for some good	<b>purpose</b>	, intending to bestow them	12, 227/ 19
them for some good	<b>purpose</b>	, he would not have	12, 227/ 26
of good and gracious	<b>purpose</b>	that they keep their	12, 228/ 24
any substantial intent or	<b>purpose</b>	to follow good advertisement	12, 240/ 21
his folk to this	<b>purpose</b>	) and with their hooks	12, 241/ 6
grace, have a good	<b>purpose</b>	with us of sure	12, 248/ 31
time in this good	<b>purpose</b>	before, to the diminishment	12, 249/ 2
and well-continued intent and	<b>purpose</b>	before, the better strengthened	12, 249/ 6
pardie, by this good	<b>purpose</b>	get ourselves of God	12, 249/ 11
to forget. Howbeit, I	<b>purpose</b>	now, to consider first	12, 255/ 23
in this matter I	<b>purpose</b>	to give over my	12, 263/ 15
marvel. Howbeit, some that	<b>purpose</b>	to mend, and would	12, 283/ 25
habitual fast and deep-rooted	<b>purpose</b>	of patient suffering the	12, 294/ 9
us peevish pastimes of	<b>purpose</b>	to put such heavy	12, 304/ 24
profit by you, I	<b>purpose</b>	, Uncle, as my poor	12, 320/ 13
kind, of which you	<b>purposed</b>	always to treat last	12, 99/ 27
trow Cousin, that I	<b>purposed</b>	to prove you further	12, 271/ 6
joyful, that he firmly	<b>purposeth</b>	upon it, no less	12, 134/ 18
place, into which he	<b>purposeth</b>	(fly this arrow never	12, 159/ 20
pride there be divers	<b>purposings</b>	and appointments. For the	12, 159/ 13
penny lasteth in his	<b>purse</b>	. But verily, Cousin, that	12, 181/ 14
enemies -- infidels --	<b>pursued</b>	upon to be deflowered	12, 141/ 24
any woman that violently	<b>pursueth</b>	him by force to	12, 142/ 5
that they shall be	<b>pushed</b>	and shoved in by	12, 224/ 9
forbiddeth, saying: "Noli esse	<b>pusillanimis</b>	" (Be not feeble-hearted or	12, 162/ 9
need to dread). Of	<b>pusillanimity</b>	. The Thirteenth Chapter Therefore	12, 111/ 10
is the fault of	<b>pusillanimity</b>	, that is, to wit	12, 111/ 13
him. This fault of	<b>pusillanimity</b>	maketh a man in	12, 111/ 19
hell. This fault of	<b>pusillanimity</b>	and timorous mind letteth	12, 111/ 23
great reproach of his	<b>pusillanimity</b>	, by which he had	12, 112/ 8

Of the daughter of	<b>pusillanimity</b>	, a scrupulous conscience. The	12, 112/ 15
The Fourteenth Chapter This	<b>pusillanimity</b>	bringeth forth by the	12, 112/ 17
fear, another daughter of	<b>pusillanimity</b>	, that is, to wit	12, 122/ 2
temptation the daughter of	<b>pusillanimity</b>	, and thereby so near	12, 123/ 11
Cousin Vincent, that of	<b>pusillanimity</b>	cometh this temptation, and	12, 123/ 18
the devil begetteth upon	<b>pusillanimity</b>	, was for that, that	12, 123/ 23
down from pride to	<b>pusillanimity</b>	, and was waxen that	12, 130/ 4
themselves, groweth out of	<b>pusillanimity</b>	and very foolish fear	12, 130/ 13
magnanimity therein, but plain	<b>pusillanimity</b>	and impotency of stomach	12, 130/ 18
the night's fear of	<b>pusillanimity</b>	, and doubting overmuch lest	12, 161/ 10
up their hearts and	<b>put</b>	them in good hope	12, 3/ 16
inseparable Father (if you	<b>put</b>	full trust and confidence	12, 5/ 11
things which ye may	<b>put</b>	in remembrance, and comfort	12, 8/ 17
albeit that I fully	<b>put</b>	my trust and hope	12, 8/ 24
find so foolish to	<b>put</b>	their lives in such	12, 11/ 11
to send us and	<b>put</b>	in our minds such	12, 11/ 29
God's word we shall	<b>put</b>	in his promise, we	12, 13/ 19
we custom ourselves to	<b>put</b>	our trust of comfort	12, 15/ 16
perceiveth that God hath	<b>put</b>	such a virtuous well	12, 16/ 24
must before all things	<b>put</b>	that point in his	12, 18/ 29
him to pray God	<b>put</b>	this desire in his	12, 19/ 1
by some other pain	<b>put</b>	unto our bodies; some	12, 20/ 2
imprisonment or other punishment	<b>put</b>	upon a man for	12, 24/ 5
good provision for him	<b>put</b>	upon him here in	12, 25/ 12
that this punishment is	<b>put</b>	unto the man, not	12, 25/ 19
great and grievous pain)	<b>put</b>	them in right good	12, 31/ 22
would I else have	<b>put</b>	some example for this	12, 33/ 18
hath a false crime	<b>put</b>	upon him, and by	12, 33/ 22
he falsely punished and	<b>put</b>	to worldly shame and	12, 33/ 23
it, because he would	<b>put</b>	us in mind that	12, 41/ 8
for the while, and	<b>put</b>	him in good comfort	12, 45/ 28
such prayers are there	<b>put</b>	in the priest's porteous	12, 46/ 21
up myself, and prettily	<b>put</b>	them under my belt	12, 49/ 20
did, for their sin)	<b>put</b>	affliction unto their flesh	12, 52/ 13
Abraham and Lazarus you	<b>put</b>	me in remembrance, well	12, 56/ 8
be driven ourselves to	<b>put</b>	it. And whoso saith	12, 58/ 8
God, or any trust	<b>put</b>	in him, maketh many	12, 61/ 21
ease them well to	<b>put</b>	fantasies out of their	12, 61/ 27
from their play, and	<b>put</b>	them in the case	12, 62/ 2
which he punished and	<b>put</b>	out all witches so	12, 62/ 28
pardon that so despiteously	<b>put</b>	him to this pain	12, 67/ 16
heaviness is a man	<b>put</b>	in remembrance of the	12, 69/ 15
leave of God to	<b>put</b>	him in tribulation, and	12, 74/ 22

need by penance to	<b>put</b>	upon themselves and seek	12, 75/ 15
good Uncle, so to	<b>put</b>	this in remembrance, that	12, 77/ 15
for no good have	<b>put</b>	you to the pain	12, 78/ 9
and you both, and	<b>put</b>	you to too much	12, 79/ 14
deed: I would then	<b>put</b>	no doubt, but that	12, 83/ 17
such as he cannot	<b>put</b>	from him. This third	12, 86/ 22
can, though he would,	<b>put</b>	willingly away. Now think	12, 87/ 3
no manner of means	<b>put</b>	it from him, the	12, 87/ 8
the same grace that	<b>put</b>	it in his mind	12, 87/ 28
in recompense let him	<b>put</b>	upon his body, and	12, 98/ 18
he was afraid to	<b>put</b>	it forth in ure	12, 112/ 9
make folk fast and	<b>put</b>	them to pain about	12, 116/ 6
dare their own hands	<b>put</b>	themselves to death, from	12, 123/ 13
devil perceiving her nature,	<b>put</b>	her in the mind	12, 124/ 17
for pity, it would	<b>put</b>	her to so much	12, 128/ 11
feigned tales, I shall	<b>put</b>	you but in remembrance	12, 129/ 10
in their dream never	<b>put</b>	the question but for	12, 142/ 26
but well and wisely	<b>put</b>	him in remembrance, that	12, 144/ 3
nevertheless that she might	<b>put</b>	on his head, and	12, 144/ 17
loving words to be	<b>put</b>	in good courage and	12, 146/ 10
may. Here must they	<b>put</b>	him in mind, that	12, 146/ 12
here must he be	<b>put</b>	in remembrance of Mary	12, 146/ 24
time overlong continued, might	<b>put</b>	the patient in peril	12, 147/ 22
him not, but faithfully	<b>put</b>	his trust in him	12, 153/ 17
defile the fingers, to	<b>put</b>	flax unto fire and	12, 160/ 21
safe from stinging, to	<b>put</b>	young men with young	12, 160/ 23
men are driven to	<b>put</b>	malefactors to pain. And	12, 162/ 22
the beholding whereof may	<b>put</b>	him in remembrance of	12, 164/ 21
beseech our Lord, Cousin,	<b>put</b>	this and better in	12, 165/ 23
in their weariness, and	<b>put</b>	themselves still unto more	12, 169/ 13
it for them that	<b>put</b>	their trust and confidence	12, 171/ 27
matter nakedly proposed and	<b>put</b>	forth, or precisely to	12, 173/ 6
might seem, that to	<b>put</b>	men in mind of	12, 177/ 8
in his liberty, to	<b>put</b>	them both in execution	12, 177/ 27
man were able to	<b>put</b>	a gown to make	12, 180/ 19
But although that nature	<b>put</b>	not the parents in	12, 183/ 12
not need, Uncle, to	<b>put</b>	me in mind of	12, 187/ 28
or else will they	<b>put</b>	him unto death with	12, 191/ 23
king, and both twain	<b>put</b>	the people to pain	12, 195/ 18
himself to that case	<b>put</b>	by himself, that he	12, 196/ 11
the peril to be	<b>put</b>	thereunto. And that therefore	12, 196/ 18
if he never had	<b>put</b>	himself the case, he	12, 197/ 15
which upon that case	<b>put</b>	unto himself by himself	12, 197/ 17

to have the question	<b>put</b>	him, either by himself	12, 197/ 20
given them, it must	<b>put</b>	the point of the	12, 197/ 26
adventure so proposed and	<b>put</b>	forth, that like as	12, 198/ 1
the danger to be	<b>put</b>	to the proof. Howbeit	12, 199/ 6
may look thereon, but	<b>put</b>	it in a pot	12, 210/ 25
you list not to	<b>put</b>	forth yourself, as other	12, 219/ 27
he not likely to	<b>put</b>	them: and therefore not	12, 223/ 25
once? VINCENT Since you	<b>put</b>	it, Uncle, unto me	12, 229/ 11
forsake his service, than	<b>put</b>	all your substance from	12, 231/ 3
point, I say therefore,	<b>put</b>	first for a ground	12, 231/ 12
had him granted and	<b>put</b>	in his hand, but	12, 232/ 12
his own sect, and	<b>put</b>	our Hungarian out. Then	12, 232/ 14
to him, and humbly	<b>put</b>	him in remembrance of	12, 232/ 15
An unwise jeoparding, to	<b>put</b>	your soul in peril	12, 233/ 2
your body shall be	<b>put</b>	in the earth in	12, 236/ 27
persecution come. If we	<b>put</b>	it into the poor	12, 240/ 9
world could devise, could	<b>put</b>	thee to no pain	12, 241/ 18
never suffer them to	<b>put</b>	more upon us than	12, 247/ 15
pain that they shall	<b>put</b>	unto our bodies, shall	12, 248/ 6
us use always to	<b>put</b>	our good will thereto	12, 254/ 9
so fear to be	<b>put</b>	in prison, in prison	12, 259/ 26
that had, as yourself	<b>put</b>	the case, all the	12, 260/ 24
this reason of yours	<b>put</b>	them out of prison	12, 261/ 14
to certain keepers, and	<b>put</b>	up in a sure	12, 264/ 6
me, that God hath	<b>put</b>	every man here upon	12, 266/ 19
therein is every man	<b>put</b>	under sure and safe	12, 267/ 15
prisoner, when he is	<b>put</b>	in a place to	12, 267/ 18
some other pastime to	<b>put</b>	it out of his	12, 268/ 2
into which he is	<b>put</b>	, peradventure but for a	12, 269/ 7
condemned to death were	<b>put</b>	up in a large	12, 269/ 11
fighting with his fellows,	<b>put</b>	up in a strait	12, 269/ 12
into which he was	<b>put</b>	for death: so the	12, 269/ 16
since we be all	<b>put</b>	here into a sure	12, 270/ 18
kept till we be	<b>put</b>	to execution, as folk	12, 270/ 19
so covetous that would	<b>put</b>	him to pain to	12, 272/ 5
the hangman death, to	<b>put</b>	to execution here and	12, 273/ 25
suffer no man to	<b>put</b>	more pain unto us	12, 278/ 24
clean avoid it and	<b>put</b>	it away, yet in	12, 282/ 22
shame and villainous pain	<b>put</b>	unto them, that for	12, 291/ 4
hand with here may	<b>put</b>	it out of doubt	12, 302/ 25
all the world would	<b>put</b>	upon us (for so	12, 303/ 28
of them were now	<b>put</b>	in the choice of	12, 304/ 7
pastimes of purpose to	<b>put</b>	such heavy things out	12, 304/ 24

hell. I would rather	<b>put</b>	us in mind of	12, 305/ 7
likely to diminish and	<b>put</b>	away of our painful	12, 314/ 30
And of this point	<b>put</b>	I nothing doubt, but	12, 315/ 6
any man shall be	<b>put</b>	to now? Or what	12, 316/ 12
us. If the devil	<b>put</b>	in our mind the	12, 316/ 29
in hell. If he	<b>put</b>	in our minds the	12, 317/ 12
consideration of that joy	<b>put</b>	out all worldly trouble	12, 319/ 29
I have this day	<b>put</b>	you to so much	12, 320/ 7
very sorry to have	<b>put</b>	you to so much	12, 320/ 11
will serve me, to	<b>put</b>	your good counsel in	12, 320/ 14
Filius hominis quum venerit	<b>putas</b>	, inveniet fidem in terra	12, 193/ 32
willingly, which no man	<b>putteth</b>	upon him against his	12, 87/ 18
in every tribulation he	<b>putteth</b>	his shoulders for a	12, 103/ 26
he knoweth meet, and	<b>putteth</b>	himself in their hands	12, 120/ 26
at his defense, and	<b>putteth</b>	the faithless in half	12, 201/ 21
of question, he that	<b>putteth</b>	his pleasure in the	12, 219/ 4
that point so suddenly	<b>putteth</b>	us in oblivion of	12, 281/ 4
the faith of Christ,	<b>putteth</b>	himself in the peril	12, 302/ 26
to go to God,	<b>putting</b>	purgatory in his pleasure	12, 76/ 13
moving of themselves, with	<b>putting</b>	the question thereof unto	12, 142/ 22
take a fall for	<b>putting</b>	so full trust in	12, 245/ 7
is a meetly good	<b>puzzle</b>	in an house, never	12, 112/ 20
which see their conclusion	<b>quail</b>	, but ten times they	12, 221/ 26
other side the ground	<b>quake</b>	and rive atwain, and	12, 315/ 13
on a couch, and	<b>quaketh</b>	and crieth out, if	12, 275/ 7
respect, than the grievous	<b>qualities</b>	of shame and pain	12, 287/ 21
save for those grievous	<b>qualities</b>	(pain I mean, and	12, 288/ 2
dread of those grievous	<b>qualities</b>	that they see shall	12, 288/ 14
quasi leo rugiens circuit,	<b>quarens</b>	quem devoret" (Your adversary	12, 149/ 22
she made a merry	<b>quarrel</b>	to him for making	12, 81/ 7
shall haply keep this	<b>quarter</b>	from the Turk's incursion	12, 7/ 4
left in all this	<b>quarter</b>	no more good folk	12, 183/ 32
otherwise. But in this	<b>quarter</b>	here about us, many	12, 195/ 5
too far from our	<b>quarter</b>	here to help us	12, 195/ 19
as far on another	<b>quarter</b>	too, both Prester John's	12, 259/ 29
as did the good	<b>Queen</b>	Esther, that he doth	12, 184/ 29
that law was the	<b>queen's</b>	grace, God forgive her	12, 126/ 20
quoties volui congregare te	<b>quemadmodum</b>	gallina congregat pullos suos	12, 104/ 9
assuage, and in manner	<b>quench</b>	the great furious fervor	12, 241/ 24
sicut leo rugiens circuit	<b>querens</b>	quem devoret" (Your adversary	12, 318/ 6
as Saint Paul biddeth, "	<b>Querentes</b>	non quae sua sunt	12, 34/ 12
silvarum, catuli leonum rugientes,	<b>querentes</b>	a Deo escam sibi	12, 108/ 3
opened and declared the	<b>question</b>	that I demanded you	12, 23/ 16

things now brought in	<b>question</b>	. For as for any	12, 37/ 9
God, that if the	<b>question</b>	hang on that narrow	12, 39/ 21
that standeth here in	<b>question</b>	between you and me	12, 49/ 11
for Job, since our	<b>question</b>	hangeth upon perpetual prosperity	12, 53/ 26
you, out of all	<b>question</b>	continual wealth interrupted with	12, 69/ 3
if you ask this	<b>question</b>	of him, that since	12, 137/ 3
would be an hard	<b>question</b>	for him. May a	12, 137/ 12
themselves, with putting the	<b>question</b>	thereof unto themselves for	12, 142/ 22
dream never put the	<b>question</b>	but for doubt. And	12, 142/ 26
But now is our	<b>question</b>	, Cousin, not in what	12, 173/ 31
be naught. But our	<b>question</b>	is, Cousin, not of	12, 184/ 10
Crown hath come in	<b>question</b>	, the good rule of	12, 192/ 13
need to have the	<b>question</b>	put him, either by	12, 197/ 20
they shall have the	<b>question</b>	by adventure so proposed	12, 198/ 1
truth again. ANTHONY Without	<b>question</b>	, Cousin, I cannot greatly	12, 218/ 6
dull. But out of	<b>question</b>	, he that putteth his	12, 219/ 4
And therefore to your	<b>question</b>	I answer, that there	12, 229/ 17
to ask you one	<b>question</b>	. VINCENT What is that	12, 257/ 27
walk in? VINCENT What	<b>question</b>	is it, Uncle, but	12, 258/ 9
once ask us the	<b>question</b>	. And therefore if we	12, 279/ 8
shall himself. For without	<b>question</b>	, the devil's own deed	12, 317/ 21
and moved you such	<b>questions</b>	, as I found upon	12, 81/ 26
mind, and make it	<b>quick</b>	and lusty to labor	12, 82/ 20
labor for, and so	<b>quick</b>	and lusty toward other	12, 84/ 14
Now, then, is yonder	<b>quick</b>	horse of likelihood worth	12, 119/ 14
ere ever they come	<b>quick</b>	into the world out	12, 266/ 11
as beauty, strength, agility,	<b>quickness</b>	, and health. These things	12, 10/ 3
and without consolation or	<b>quickness</b>	. Moreover, he maketh him	12, 113/ 29
autem," saith Saint Paul "	<b>quid</b>	oremus ut oportet nescimus	12, 22/ 26
confiteri, ac indica mihi	<b>quid</b>	feceris, et ne abscondas	12, 26/ 17
homo, et vivens cogitat	<b>quid</b>	futurum sit." (Better it	12, 69/ 12
passed hence into hell: "	<b>Quid</b>	profruit nobis superbia? aut	12, 158/ 25
superbia? aut divitiarum iactantia	<b>quid</b>	contulit nobis? Transierunt omnia	12, 158/ 25
forever, where he saith: "	<b>Quid</b>	prodest homini si universum	12, 237/ 14
Semper da operam, ne	<b>quid</b>	invitus facias" (Endeavor thyself	12, 254/ 7
hac non habent amplius	<b>quid</b>	faciant" (Be not afeard	12, 298/ 11
hac non habent amplius	<b>quid</b>	faciant. Ostendam autem vobis	12, 303/ 8
et apud Divius Ciprianus	<b>quidam</b>	et relictus pro mortuo	12, 246/ 32
desinimus esse, et virtutis	<b>quidem</b>	nullum signum valuimus ostendere	12, 158/ 28
his labor diminisheth his	<b>quiet</b>	and his rest. And	12, 72/ 10
him not doubt to	<b>quiet</b>	his mind, and follow	12, 121/ 19
conscience established in good	<b>quiet</b>	and rest. Another kind	12, 121/ 26
both his allectives of	<b>quiet</b>	and rest by deliverance	12, 201/ 9

by men for the	<b>quiet</b>	and politic governance of	12, 252/ 26
and the grace to	<b>quiet</b>	his own mind, and	12, 261/ 19
offend God. For the	<b>quieting</b>	of their conscience speak	12, 184/ 12
may pray to God	<b>quietly</b>	and merrily, with alacrity	12, 65/ 4
whereby we may more	<b>quietly</b>	consider everything, which is	12, 250/ 13
with alacrity and great	<b>quietness</b>	of mind, whereas he	12, 65/ 4
the neck with a	<b>quinsy</b>	, he bolteth them by	12, 274/ 23
for my part I	<b>quit</b>	myself meetly well. And	12, 214/ 2
had weened I had	<b>quit</b>	me well, and when	12, 262/ 28
a manner burn up	<b>quite</b>	the pleasant moisture that	12, 4/ 21
would ween it were	<b>quite</b>	out, and yet suddenly	12, 85/ 22
hath given that temptation	<b>quite</b>	over, both for that	12, 155/ 11
rather give it over	<b>quite</b>	, and draw himself aside	12, 161/ 27
faith, and some fall	<b>quite</b>	therefrom, that yet at	12, 204/ 14
break them and fly	<b>quite</b>	through. And then the	12, 225/ 9
substance, and carry them	<b>quite</b>	away from us, that	12, 241/ 8
my troth, good sister,"	<b>quoth</b>	her brother, "I cannot	12, 80/ 21
at home. "Forsooth, mistress,"	<b>quoth</b>	he (as he was	12, 81/ 9
thing may that be?"	<b>quoth</b>	our cousin then. "Forsooth	12, 81/ 11
cousin then. "Forsooth mistress,"	<b>quoth</b>	he, "your husband loveth	12, 81/ 12
words." "All the words!"	<b>quoth</b>	she. "Marry that am	12, 81/ 13
late? "Forsooth, Father Reynard,"	<b>quoth</b>	he, "I must needs	12, 115/ 29
this Lent. "Nay, nay,"	<b>quoth</b>	the Father Fox, "I	12, 116/ 3
do." "Forsooth, Father Fox,"	<b>quoth</b>	the wolf, "and so	12, 116/ 13
Well then, no force,"	<b>quoth</b>	Father Fox. But when	12, 116/ 17
bring home a goose,"	<b>quoth</b>	he, "not out of	12, 116/ 25
shrift. "Be merry, man,"	<b>quoth</b>	she, "now; for this	12, 118/ 3
should hap; "that medicine,"	<b>quoth</b>	he, "thee did no	12, 173/ 14
would do!" "Why, wife,"	<b>quoth</b>	her husband, "what would	12, 220/ 1
By my troth, wife,"	<b>quoth</b>	her husband, "in this	12, 220/ 6
no? VINCENT This man,	<b>quoth</b>	he? Yea marry that	12, 264/ 9
For by my troth,	<b>quoth</b>	she, if the door	12, 277/ 15
length. By my troth,	<b>quoth</b>	the other hart, I	12, 295/ 4
Epulabatur," saith our Savior, "	<b>quotidie</b>	splendide" (He did fare	12, 55/ 27
ad te misi sunt,	<b>quoties</b>	volui congregare te quemadmodum	12, 104/ 8
of the way a	<b>rabble</b>	of ragged beggars and	12, 289/ 12
as many as that	<b>rabble</b>	of ragged beggars and	12, 289/ 19
an hundred such whole	<b>rabbles</b>	. And now if a	12, 290/ 11
they may be habitually	<b>radicate</b>	, and surely take deep	12, 282/ 16
way a rabble of	<b>ragged</b>	beggars and madmen that	12, 289/ 12
as that rabble of	<b>ragged</b>	beggars and railing madmen	12, 289/ 19
beggar rigged in his	<b>rags</b>	. ANTHONY If here were	12, 163/ 2
should in his old	<b>rags</b>	again, and bear never	12, 163/ 9

you, and all the	<b>railing</b>	words that they could	12, 289/ 14
of ragged beggars and	<b>railing</b>	madmen are: would you	12, 289/ 19
the shameful jesting and	<b>railing</b>	of those mad foolish	12, 289/ 21
regard a rush the	<b>railing</b>	of all those ribalds	12, 289/ 28
the bad, and his	<b>rain</b>	to rain both on	12, 48/ 10
and his rain to	<b>rain</b>	both on the just	12, 48/ 10
his wife would have	<b>rain</b>	for her leeks. So	12, 221/ 20
losing of his old	<b>rain-beaten</b>	cloak, that is but	12, 109/ 20
we sit on the	<b>rainbow</b>	and overlook the world	12, 158/ 11
and besought her to	<b>raise</b>	up a dead man	12, 62/ 12
woman by witchcraft to	<b>raise</b>	up dead Samuel; but	12, 62/ 20
with assault like a	<b>ramping</b>	lion. This temptation is	12, 201/ 2
and roaring like a	<b>ramping</b>	lion about us, looking	12, 318/ 4
be deflowered by force,	<b>ran</b>	into a water and	12, 141/ 25
and that it always	<b>ran</b>	in his mind that	12, 149/ 3
thorn that the blood	<b>ran</b>	down about his face	12, 291/ 26
soberly in a long	<b>range</b>	, all in good order	12, 110/ 10
standing in a fair	<b>range</b>	, a row of wise	12, 289/ 17
and pay their own	<b>ransoms</b>	, and save their souls	12, 93/ 12
which is in woman	<b>rare</b>	) very mild also and	12, 113/ 2
knoweth in such a	<b>rare</b>	thing, and a thing	12, 143/ 2
that he had been	<b>rash</b>	in his promise, and	12, 245/ 6
do daily through the	<b>rash</b>	braids of our blind	12, 253/ 20
reward, tempered after such	<b>rate</b>	as his high goodness	12, 36/ 30
the sufferer after the	<b>rate</b>	of his pain, and	12, 68/ 19
doth ever for the	<b>rate</b>	and portion of those	12, 72/ 6
rest. And for the	<b>rate</b>	of so much, it	12, 72/ 11
keep him after the	<b>rate</b>	the straiter. And also	12, 272/ 12
me) and all to	<b>rated</b>	him, and asked him	12, 219/ 26
maketh her bones to	<b>rattle</b>	, and wasteth away her	12, 29/ 14
make all his bones	<b>rattle</b>	, and so by long	12, 268/ 14
that you live of	<b>raven</b>	, therein can I find	12, 117/ 4
confession all his old	<b>raven</b>	, and then hunger pricked	12, 118/ 19
people sore infamed of	<b>raven</b>	, extortion, and bribery, and	12, 176/ 16
was so great a	<b>ravener</b>	, that he devoured and	12, 116/ 19
the devil's claws, the	<b>ravenous</b>	kite of this dark	12, 104/ 1
displeasent and disdainous behavior,	<b>ravine</b>	, extortion, oppression, hatred, and	12, 161/ 2
up our mind, and	<b>ravish</b>	it all another way	12, 314/ 24
as he that were	<b>ravished</b>	unto heavenward with the	12, 215/ 28
himself: so the mind	<b>ravished</b>	in the thinking deeply	12, 314/ 28
as I before have	<b>read</b>	, heard, or thought upon	12, 9/ 15
anything that ever I	<b>read</b>	in them, I never	12, 10/ 16
good Uncle, that we	<b>read</b>	in holy scripture of	12, 47/ 6

I reckon yourself have	<b>read</b>	in the Collations of	12, 129/ 11
so long since I	<b>read</b>	it. But thus much	12, 129/ 13
that ever man hath	<b>read</b>	or heard of among	12, 141/ 4
and that he had	<b>read</b>	it, he asked him	12, 217/ 28
all other that shall	<b>read</b>	it, the grace to	12, 320/ 16
Holy Spirit into the	<b>reader's</b>	breast, which inwardly may	12, 320/ 24
would ween yes, that	<b>readeth</b>	in the story what	12, 54/ 17
and hated, and as	<b>readily</b>	by them that envy	12, 212/ 2
safe keeping, to be	<b>readily</b>	fetcheth forth, when God	12, 267/ 16
withstanding of temptation, his	<b>readiness</b>	and pronity to fall	12, 165/ 5
in our eyes by	<b>reading</b>	, often in our ears	12, 308/ 10
store of comfort beforehand	<b>ready</b>	by you to resort	12, 9/ 11
faith, without which had	<b>ready</b>	before, all the spiritual	12, 12/ 13
it is not so	<b>ready</b>	for the wealthy man	12, 71/ 17
clean to God and	<b>ready</b>	to depart, and be	12, 76/ 13
well refreshed, and so	<b>ready</b>	thereto. But yet this	12, 79/ 12
De Differentiis Febrium, is	<b>ready</b>	to be sold in	12, 89/ 22
by which he is	<b>ready</b>	to receive every man	12, 90/ 20
that God is always	<b>ready</b>	to give him strength	12, 102/ 8
master were up and	<b>ready</b>	to go to work	12, 115/ 12
out of their feathers	<b>ready</b>	plucked, and see which	12, 116/ 26
sin, that they, be	<b>ready</b>	to fall into despair	12, 150/ 24
man, here am I	<b>ready</b>	to recompense him fourfold	12, 176/ 28
body, but also be	<b>ready</b>	to suffer the double	12, 181/ 26
that the Turk is	<b>ready</b>	to do some great	12, 188/ 19
our own folk here	<b>ready</b>	to fall in unto	12, 191/ 28
after have an open	<b>ready</b>	way into almost the	12, 193/ 9
passion were, the more	<b>ready</b>	was of old time	12, 204/ 27
not like a reed	<b>ready</b>	to wave with every	12, 205/ 14
is his goodness ever	<b>ready</b>	to do, except the	12, 250/ 7
comfort presupposed and had	<b>ready</b>	before, as you showed	12, 287/ 25
always present, and very	<b>ready</b>	to give it: and	12, 296/ 12
is ever still as	<b>ready</b>	to keep it, and	12, 296/ 13
forgiveness walketh in the	<b>ready</b>	way toward his salvation	12, 299/ 8
foul filthy lust, is	<b>ready</b>	to vomit, if it	12, 307/ 27
of them all were	<b>ready</b>	at hand with all	12, 315/ 8
men will fall) is	<b>ready</b>	to run upon us	12, 318/ 9
the fortress of this	<b>realm</b>	, and since hath he	12, 8/ 2
truth, that into this	<b>realm</b>	of Hungary he will	12, 189/ 8
good rule of this	<b>realm</b>	hath very sore decayed	12, 192/ 13
divers parts of this	<b>realm</b>	have gathered themselves in	12, 192/ 28
Mahomet's sect, in this	<b>realm</b>	of Hungary that hath	12, 193/ 6
other places of this	<b>realm</b>	by God's grace it	12, 195/ 5

to reign in five	<b>realms</b>	, that cannot well rule	12, 224/ 28
in the other world	<b>reap</b>	; and in this short	12, 42/ 5
and a time of	<b>reaping</b>	too. Now must we	12, 42/ 4
may by these Turks	<b>rear</b>	against us, to make	12, 205/ 21
And not without some	<b>reason</b>	call I this the	12, 14/ 10
rule and governance of	<b>reason</b>	, the relics that remain	12, 21/ 2
fight withal, and by	<b>reason</b>	and grace to master	12, 21/ 7
not see by what	<b>reason</b>	a man may in	12, 30/ 24
contrary mind shall in	<b>reason</b>	have no cause to	12, 38/ 20
the touching of the	<b>reason</b>	you make, where you	12, 67/ 23
that he might of	<b>reason</b>	take of overlong lasting	12, 69/ 7
leaveth; therefore is the	<b>reason</b>	happily with some folk	12, 72/ 25
labor and rest the	<b>reason</b>	goeth alike: which who	12, 72/ 29
therefore can we with	<b>reason</b>	look for no great	12, 74/ 30
much company; by the	<b>reason</b>	whereof he was at	12, 81/ 4
conveniently bear, and of	<b>reason</b>	and good discretion shall	12, 87/ 25
needeth not; by the	<b>reason</b>	whereof he fleeth oftentimes	12, 111/ 14
them, he shall by	<b>reason</b>	of his scruple sin	12, 114/ 3
none; and therefore, as	<b>reason</b>	is, must you live	12, 117/ 8
contrary commandment; with what	<b>reason</b>	may we make him	12, 136/ 24
you may with any	<b>reason</b>	that you make drive	12, 139/ 5
which I may with	<b>reason</b>	enforce you to confess	12, 139/ 15
illusion), bid me with	<b>reason</b>	go care for myself	12, 140/ 8
therefore it is more	<b>reason</b>	that since his revelation	12, 142/ 27
therefore is it more	<b>reason</b>	(you may tell him	12, 143/ 1
were well consonant unto	<b>reason</b>	that he should show	12, 143/ 11
can be by no	<b>reason</b>	brought to do so	12, 143/ 22
must he needs of	<b>reason</b>	be content to be	12, 145/ 14
be shriven, that by	<b>reason</b>	of his other sins	12, 152/ 24
his own part with	<b>reason</b>	, considering what a folly	12, 154/ 3
that thing one good	<b>reason</b>	, wherefore he should the	12, 162/ 14
Verily, Cousin, if that	<b>reason</b>	would hold, I ween	12, 179/ 18
more fervent contemplation by	<b>reason</b>	of the solicitude of	12, 185/ 10
but especially by the	<b>reason</b>	that I was letted	12, 188/ 7
my mind as much	<b>reason</b>	as the medicine that	12, 197/ 23
therewith, is a great	<b>reason</b>	to move him to	12, 201/ 17
so terrible unto them,	<b>reason</b>	shall better enter, and	12, 205/ 11
weighing them well with	<b>reason</b>	, that albeit somewhat they	12, 205/ 22
such things then in	<b>reason</b>	so greatly to be	12, 208/ 24
forgo it. ANTHONY That	<b>reason</b>	shall I, Cousin, turn	12, 209/ 6
fear, that thing of	<b>reason</b>	the less have we	12, 209/ 11
far spoken of by	<b>reason</b>	of their laudable acts	12, 211/ 15
man, as according to	<b>reason</b>	himself doth honor to	12, 221/ 5

may by any good	<b>reason</b>	deny it, but I	12, 225/ 26
for to allege in	<b>reason</b>	for the defense of	12, 237/ 23
pain and death, your	<b>reason</b>	shall give over, but	12, 245/ 22
first let us, as	<b>reason</b>	is, begin with the	12, 250/ 19
beggar be by this	<b>reason</b>	out of prison or	12, 259/ 21
I can by this	<b>reason</b>	see no prince that	12, 259/ 23
say he is by	<b>reason</b>	of his liberty to	12, 260/ 2
be by your own	<b>reason</b>	restrained in prison both	12, 260/ 17
do indeed, if this	<b>reason</b>	of yours put them	12, 261/ 14
is by the same	<b>reason</b>	of yours, while his	12, 261/ 22
universally be by this	<b>reason</b>	in prison already after	12, 262/ 2
men's hearts have with	<b>reason</b>	great cause as sore	12, 263/ 24
danger of death by	<b>reason</b>	of that prison into	12, 269/ 6
that indeed, by the	<b>reason</b>	of their imprisonment in	12, 270/ 2
can make with any	<b>reason</b>	no resistance thereagainst, but	12, 270/ 16
it not) have with	<b>reason</b>	good and great cause	12, 271/ 10
as he hath (by	<b>reason</b>	and revelation) from time	12, 272/ 26
cometh, lo, that by	<b>reason</b>	of this favor for	12, 272/ 28
do we by the	<b>reason</b>	that we take ourselves	12, 276/ 11
by the means of	<b>reason</b>	, which both ordinately tempereth	12, 282/ 3
sundry means instructeth our	<b>reason</b>	to lean unto them	12, 282/ 13
we have cause in	<b>reason</b>	to master that affection	12, 282/ 21
far better; mine own	<b>reason</b>	giveth me, that save	12, 288/ 6
consider the matter well,	<b>reason</b>	grounded upon the foundation	12, 288/ 12
of shame, when his	<b>reason</b>	and his faith together	12, 288/ 22
any man that hath	<b>reason</b>	in his head shall	12, 292/ 15
can with all the	<b>reason</b>	he hath, in such	12, 292/ 24
an hour before. But	<b>reason</b>	may make a reasonable	12, 293/ 4
it. And this doth	<b>reason</b>	alone in many cases	12, 293/ 10
the other: yet since	<b>reason</b>	showeth him what good	12, 293/ 20
it. Now then, if	<b>reason</b>	alone be sufficient to	12, 293/ 24
season: why should not	<b>reason</b>	grounded upon the sure	12, 293/ 27
why should not then	<b>reason</b>	, I say, thus furthered	12, 294/ 6
that should have any	<b>reason</b>	with them (faith always	12, 294/ 15
though we think it	<b>reason</b>	that you say, and	12, 295/ 15
talking, power to talk	<b>reason</b>	too: yet to follow	12, 296/ 6
too: yet to follow	<b>reason</b>	, and rule themselves thereby	12, 296/ 6
such persecutions, and hear	<b>reason</b>	, and let it sink	12, 296/ 21
then we say that	<b>reason</b>	plainly telleth us, that	12, 297/ 6
late, where such a	<b>reason</b>	was made, as you	12, 297/ 10
make me now, which	<b>reason</b>	seemeth undoubted and inevitable	12, 297/ 11
was. ANTHONY That man's	<b>reason</b>	, Cousin, is like a	12, 297/ 23
to him. If this	<b>reason</b>	were not unreasonable, then	12, 298/ 9

he should by this	<b>reason</b>	have said: Dread and	12, 298/ 13
of, take in his	<b>reason</b>	an example of St	12, 299/ 28
in our breast, as	<b>reason</b>	would they should, and	12, 314/ 22
of virtue in a	<b>reasonable</b>	creature, can never be	12, 130/ 10
were animated with a	<b>reasonable</b>	soul, as Plato had	12, 207/ 26
than ever they had	<b>reasonable</b>	cause: what sorrow they	12, 222/ 28
and sensual. And those	<b>reasonable</b>	dispositions been the affections	12, 282/ 7
reason may make a	<b>reasonable</b>	man (though he would	12, 293/ 4
toward the conducting of	<b>reasonable</b>	men to salvation, I	12, 296/ 9
find, wherewith I might	<b>reasonably</b>	counterplead this that you	12, 294/ 17
hath the matter been	<b>reasoned</b>	already between your friend	12, 135/ 4
resist it always with	<b>reasoning</b>	thereagainst, but sometimes set	12, 155/ 3
need with words and	<b>reasoning</b>	to extenuate and diminish	12, 204/ 25
that for all my	<b>reasoning</b>	, that every man is	12, 267/ 8
help of grace, men's	<b>reasoning</b>	shall do little more	12, 296/ 10
God is at such	<b>reasoning</b>	always present, and very	12, 296/ 12
matter, and many natural	<b>reasons</b>	have they written, whereby	12, 9/ 24
that ever those natural	<b>reasons</b>	were able to give	12, 10/ 17
fully receive these philosophers	<b>reasons</b>	in this matter, nor	12, 11/ 13
vain to lay natural	<b>reasons</b>	of comfort to him	12, 12/ 15
themselves. And with these	<b>reasons</b>	in Saxony, many cast	12, 93/ 13
shall; what be the	<b>reasons</b>	effectual with which I	12, 135/ 16
devilish illusions. And those	<b>reasons</b>	must you gather of	12, 135/ 21
you must draw your	<b>reasons</b>	, in showing by the	12, 136/ 9
need to require those	<b>reasons</b>	of me: but taking	12, 137/ 1
wanton and begin to	<b>rebel</b>	. For fasting, they say	12, 93/ 6
against the soul, the	<b>rebellion</b>	of sensuality against the	12, 21/ 1
the pride turneth into	<b>rebuke</b>	and shame, and there	12, 158/ 20
some both with spiteful	<b>rebuke</b>	and painful torment too	12, 281/ 22
for fear of the	<b>rebuke</b>	that he should have	12, 290/ 11
wise that good father	<b>rebuked</b>	then their untoward minds	12, 84/ 13
the thing that is	<b>rebuked</b>	and threatened, but the	12, 171/ 8
should have of such	<b>rebukeful</b>	beasts, he would be	12, 290/ 12
for which the Apostle	<b>rebuketh</b>	them that lack their	12, 58/ 5
faults of their erroneous	<b>receipts</b>	. For without this way	12, 11/ 7
and for their pain	<b>receive</b>	reward at his hand	12, 10/ 24
shall, therefore, neither fully	<b>receive</b>	these philosophers reasons in	12, 11/ 13
comfort, nor yet none	<b>receive</b>	, but are in their	12, 14/ 24
commanded them charitably to	<b>receive</b>	him again and give	12, 57/ 27
he is ready to	<b>receive</b>	every man, and did	12, 90/ 20
his barns would not	<b>receive</b>	it, but intended to	12, 168/ 18
fail here they may	<b>receive</b>	you into the everlasting	12, 175/ 19
and then they shall	<b>receive</b>	it, shall be content	12, 178/ 22

that he should thereby	<b>receive</b>	, shall not make him	12, 180/ 10
but play at gleeke,	<b>receive</b>	reverence, and to their	12, 221/ 2
and not only to	<b>receive</b>	them as engendered and	12, 282/ 14
the reward shall be	<b>received</b>	: yet can I not	12, 30/ 23
hast in the life	<b>received</b>	wealth, and Lazarus in	12, 55/ 23
came down, and gladly	<b>received</b>	Christ, and said: "Lo	12, 176/ 26
wayfaring man that I	<b>received</b>	into my house as	12, 182/ 26
of his that he	<b>receiveth</b>	). Saint Paul saith also	12, 42/ 31
every child that he	<b>receiveth</b>	, and to heaven shall	12, 43/ 18
as he loveth and	<b>receiveth</b>	, when shall they then	12, 43/ 19
every son that he	<b>receiveth</b>	). And yet he beateth	12, 48/ 12
wise pain; but now	<b>receiveth</b>	he comfort, and thou	12, 55/ 24
in authority under him,	<b>receiveth</b>	not so much reverence	12, 221/ 4
knoweth but he that	<b>receiveth</b>	it). They used of	12, 309/ 23
knoweth but he that	<b>receiveth</b>	it. He saith also	12, 310/ 6
his office too, in	<b>receiving</b>	the prince's duty according	12, 179/ 3
And this manner of	<b>receiving</b>	the impression of affections	12, 282/ 2
beasts. Another manner of	<b>receiving</b>	affections, is by the	12, 282/ 3
must be to the	<b>receiving</b>	of comfort presupposed and	12, 287/ 24
occasion giving of new	<b>recidivation</b>	into his former sin	12, 148/ 15
iniquitatis, ut quum defeceritis,	<b>recipiant</b>	vos in aeterna tabernacula	12, 175/ 18
wretch: "fili, recordare quia	<b>recipisti</b>	bona in vita tua	12, 55/ 21
flagellat omnem filium quem	<b>recipit</b>	" (And he scourgeth every	12, 42/ 30
flagellat omnem filium quem	<b>recipit</b>	" (He scourgeth every son	12, 48/ 11
dread that you have	<b>recited</b>	, which in this persecution	12, 205/ 20
take me hence, to	<b>reckon</b>	yourself then comfortless, as	12, 4/ 28
they may none otherwise	<b>reckon</b>	themselves than sinners (for	12, 28/ 5
be bold so to	<b>reckon</b>	them, and in his	12, 34/ 20
case they could not	<b>reckon</b>	their game. And then	12, 62/ 3
or wherefore you should	<b>reckon</b>	more cause of comfort	12, 64/ 24
therein than you should	<b>reckon</b>	to stand in prosperity	12, 64/ 25
in his most pain,	<b>reckon</b>	I for the chief	12, 67/ 19
his visitation. If you	<b>reckon</b>	me now against these	12, 71/ 6
so well amended, nevertheless	<b>reckon</b>	every day for my	12, 86/ 5
our sins, this they	<b>reckon</b>	shame almost and womanish	12, 93/ 18
you, such as I	<b>reckon</b>	for right honest, and	12, 128/ 20
of one, which I	<b>reckon</b>	yourself have read in	12, 129/ 11
of Saint Bernard, and	<b>reckon</b>	him for as good	12, 156/ 9
than one week, he	<b>reckon</b>	himself in earnest any	12, 163/ 24
his money gone, I	<b>reckon</b>	myself bound to keep	12, 182/ 27
me with him, I	<b>reckon</b>	myself surely charged with	12, 183/ 1
very sick, nor to	<b>reckon</b>	all the poor folk	12, 183/ 27
greatest in this land,	<b>reckon</b>	himself to have by	12, 206/ 28

greatest commodity that men	<b>reckon</b>	upon, in rooms and	12, 220/ 12
it. Let a man	<b>reckon</b>	his years that are	12, 222/ 20
first in his fist,	<b>reckon</b>	how long he shall	12, 222/ 22
if he be wise,	<b>reckon</b>	that he winneth by	12, 227/ 15
ye will well do,	<b>reckon</b>	yourself very sure, that	12, 236/ 19
was indeed. For we	<b>reckon</b>	as though we might	12, 252/ 17
heard him not, we	<b>reckon</b>	our liberty nevertheless for	12, 252/ 24
or incommmodity we should	<b>reckon</b>	imprisonment to be of	12, 256/ 23
proceed. For though I	<b>reckon</b>	imprisonment much the sorer	12, 256/ 30
hard handling therein, yet	<b>reckon</b>	I not the imprisonment	12, 256/ 31
faith, Uncle (because you	<b>reckon</b>	imprisonment so small a	12, 259/ 16
the prince, whom you	<b>reckon</b>	both at liberty, be	12, 260/ 16
their liberty therein, and	<b>reckon</b>	themselves great lords and	12, 269/ 26
see well that you	<b>reckon</b>	that whoso dieth a	12, 301/ 7
the devil, which he	<b>reckoned</b>	for a revelation. The	12, 129/ 7
so evil, that they	<b>reckoned</b>	in their mind all	12, 178/ 9
my mind more is)	<b>reckoned</b>	for right honest too	12, 178/ 17
shame, the blessed apostles	<b>reckoned</b>	for great glory. For	12, 290/ 27
so much as myself	<b>reckoneth</b>	had been my duty	12, 4/ 27
their dream, and yet	<b>reckoneth</b>	for the time himself	12, 139/ 25
Cyprus, or Candia, but	<b>reckoneth</b>	for clear conquest, and	12, 190/ 21
every free man that	<b>reckoneth</b>	his liberty to stand	12, 253/ 6
make ye (methinketh) a	<b>reckoning</b>	very much like as	12, 5/ 1
respect of the other	<b>reckoning</b>	I regard him not	12, 9/ 5
though men make their	<b>reckoning</b>	one here with another	12, 25/ 23
thus take it well,	<b>reckoning</b>	it to be sent	12, 27/ 27
us never make our	<b>reckoning</b>	of long life; keep	12, 76/ 28
the giving up his	<b>reckoning</b>	unto God of his	12, 164/ 19
rife enough in his	<b>reckoning</b>	, that if half his	12, 178/ 12
and therefore make his	<b>reckoning</b>	: and cast his pennyworths	12, 195/ 28
aer continuo in se	<b>reclusus</b>	est, ut ignoretur transitus	12, 158/ 27
him of whom ye	<b>recognize</b>	of your goodness to	12, 4/ 25
forgiven freely without any	<b>recompense</b>	of our own. And	12, 93/ 10
the more pain in	<b>recompense</b>	let him put upon	12, 98/ 18
am I ready to	<b>recompense</b>	him fourfold as much	12, 176/ 29
besides that, not only	<b>recompense</b>	any man whom he	12, 178/ 6
wronged, but more and	<b>recompense</b>	him by three times	12, 178/ 7
than half his goods	<b>recompense</b>	every man whom he	12, 178/ 20
as were able to	<b>recompense</b>	that intolerable pain that	12, 237/ 4
get surety for the	<b>recompense</b>	of more harm than	12, 272/ 8
our Lord reward and	<b>recompense</b>	you therefor, and many	12, 320/ 12
bodily profit be sufficiently	<b>recompensed</b>	. And also this wot	12, 47/ 5
with heavenly substance everlastingly	<b>recompensed</b>	of God in joyful	12, 244/ 20

to bear me good	<b>record</b>	. For he saith: "Qui	12, 253/ 11
the rich wretch: "fili,	<b>recordare</b>	quia recipisti bona in	12, 55/ 21
man counseleth to have	<b>recourse</b>	above all, and in	12, 156/ 13
the more likelihood to	<b>recover</b>	and to live the	12, 76/ 17
as he labored to	<b>recover</b>	him, when he saw	12, 92/ 13
agree together? Though he	<b>recovered</b>	Lot again from the	12, 54/ 14
tribulation use some worldly	<b>recreation</b>	for his comfort. The	12, 82/ 6
done to take such	<b>recreation</b>	. And Solomon saith, I	12, 82/ 16
may not lawfully seek	<b>recreation</b>	, and comfort themselves with	12, 83/ 9
with worldly mirth and	<b>recreation</b>	; I can no more	12, 84/ 18
make these kinds of	<b>recreation</b>	as short and as	12, 84/ 25
joys thereof, all worldly	<b>recreation</b>	be but a grief	12, 84/ 29
we never of worldly	<b>recreation</b>	so much comfort in	12, 85/ 1
stand with God's favor, "	<b>Reddidit</b>	Deus Iob omnia duplicia	12, 47/ 14
to Christ's express commandment, "	<b>Reddite</b>	quae sunt Caesaris, Caesari	12, 179/ 4
accidit triste; patiens enim	<b>redditor</b>	est Dominus" (Say not	12, 236/ 14
complain to for the	<b>redress</b>	, what remedy but patience	12, 195/ 15
lean upon a rotten	<b>reed</b>	. For God is, and	12, 5/ 2
habit, not like a	<b>reed</b>	ready to wave with	12, 205/ 14
they gave him a	<b>reed</b>	in his hand for	12, 291/ 27
and beat then the	<b>reed</b>	upon the sharp thorns	12, 292/ 1
sparks of fire among	<b>reeds</b>	). Now tell some carnal	12, 307/ 8
better for us, we	<b>refer</b>	it whole to his	12, 21/ 15
in our askings, but	<b>refer</b>	the choice to God	12, 22/ 23
that is he that	<b>referreth</b>	the manner of his	12, 16/ 7
is, to wit, the	<b>referring</b>	the final end of	12, 10/ 21
us forward, in the	<b>referring</b>	all our ghostly comfort	12, 10/ 28
hereafter. But he that	<b>referring</b>	the manner of his	12, 16/ 17
not be able to	<b>refrain</b>	it from him, but	12, 29/ 19
but scant can I	<b>refrain</b>	it, as old a	12, 83/ 6
before) we might, to	<b>refrain</b>	and amend that malicious	12, 127/ 4
do to him, can	<b>refrain</b>	him, but that he	12, 145/ 10
are too feeble to	<b>refrain</b>	, and then shall we	12, 253/ 22
be more abated and	<b>refrained</b>	by the dread and	12, 306/ 4
wit, one, that it	<b>refraineth</b>	us from sin that	12, 35/ 20
moisture that most should	<b>refresh</b>	him; the wholesome dew	12, 4/ 22
a little cool and	<b>refresh</b>	the tip of his	12, 55/ 19
good virtue, serving to	<b>refresh</b>	the mind, and make	12, 82/ 19
heavy burden, they must	<b>refresh</b>	themselves after with a	12, 83/ 21
men may not sometimes	<b>refresh</b>	themselves with worldly mirth	12, 84/ 18
sufficient to refrigerate and	<b>refresh</b>	the man in that	12, 103/ 25
find you so well	<b>refreshed</b>	, and so ready thereto	12, 79/ 11
though heaven were heaviness)	<b>refreshed</b>	with a foolish merry	12, 84/ 21

<p>tale with a friend of some small moderate and large, sufficient to matter, nor yet utterly praised of humility, he good, we should not to shrink therefrom, and man and woman, to him once we will the keeping (Christ's faith things that be his), know well that the what harm by the the other reckoning I from the respect and cometh, and not once us, accounting in the but I would much commendable folk, and not I would, since we things that they use, him, would vouchsafe to times more to be God careth not nor a careless deadly dullness, Christendom in every Christian potentates of these dark iustitiam, quoniam ipsorum est oportet nos introire in et sic introire in quam divitem intrare in est confidentes in pecuniis et sic introire in without any sufferance of we shall need no be very long to not needless, report and shall here need to and therein may you I need not to upon my part beside: give you counsel and shall therefore, Cousin, not</p>	<p><b>refresheth</b> <b>refreshing</b> <b>refrigerate</b> <b>refuse</b> <b>refuse</b> <b>refuse</b> <b>refuse</b> <b>refuse</b> <b>refuse</b> <b>refused</b> <b>refusing</b> <b>refusing</b> <b>regard</b> <b>regard</b> <b>regard</b> <b>regard</b> <b>regard</b> <b>regard</b> <b>regard</b> <b>regard</b> <b>regard</b> <b>regarded</b> <b>regardeth</b> <b>regarding</b> <b>region</b> <b>regions</b> <b>regnum</b> <b>regnum</b> <b>regnum</b> <b>regnum</b> <b>regnum</b> <b>regnum</b> <b>regnum</b> <b>regress</b> <b>rehearsal</b> <b>rehearse</b> <b>rehearse</b> <b>rehearse</b> <b>rehearse</b> <b>rehearse</b> <b>rehearse</b> <b>rehearse</b> <b>rehearse</b> <b>rehearse</b></p>	<p>a man much, and of the mind, against and refresh the man them; but using them to hear thereof yet it, what manner of it to his more none of all those him and forsake him for them), what winning all extortion and bribery of the faith for , this maketh him well him not a rush of all worldly fantasies it so much as of our own glory the commendation of those a rush the railing so greatly the estimation also some such as the biting of a and esteemed, than of not what things men nothing, thinking almost on , and the very places , against the spiritual wicked celorum" (Blessed be they Dei" (By many tribulations suum?" (Know you not Dei" (It is more Dei introire!" (My babes suam?" (Knew you not . Some country so great of any harm, that and treat of them your most comfortable counsel . But thus much of such things, as should it to you, since you therefore the griefs you such occasion of your harms or mine</p>	<p>12, 82/ 14 12, 69/ 22 12, 103/ 25 12, 11/ 14 12, 133/ 13 12, 182/ 2 12, 293/ 8 12, 312/ 10 12, 314/ 2 12, 244/ 5 12, 179/ 6 12, 285/ 2 12, 293/ 22 12, 9/ 5 12, 13/ 12 12, 155/ 4 12, 158/ 12 12, 289/ 26 12, 289/ 27 12, 291/ 9 12, 291/ 10 12, 318/ 12 12, 290/ 10 12, 236/ 11 12, 14/ 19 12, 98/ 28 12, 101/ 21 12, 34/ 25 12, 43/ 1 12, 43/ 4 12, 170/ 32 12, 171/ 27 12, 311/ 24 12, 190/ 12 12, 203/ 11 12, 40/ 25 12, 79/ 9 12, 84/ 15 12, 135/ 5 12, 136/ 12 12, 202/ 12 12, 202/ 15 12, 203/ 3</p>
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And as it is	<b>rehearsed</b>	in Paralipomenon, the tenth	12, 62/ 23
of Ecclesiastes that I	<b>rehearsed</b>	you now: that it	12, 70/ 14
is this, which I	<b>rehearsed</b>	second, and sorting out	12, 100/ 3
this persecution which you	<b>rehearsed</b>	before, which were (if	12, 250/ 17
and now have you	<b>rehearsed</b>	, as far as I	12, 287/ 19
very good virtuous man,	<b>rehearseth</b>	in a certain collection	12, 84/ 5
therefor. St. Augustine also	<b>rehearseth</b>	that certain holy, virtuous	12, 141/ 23
in the twelfth chapter	<b>rehearseth</b>	: "Dico autem vobis amicis	12, 303/ 7
words that St. Paul	<b>rehearseth</b>	of the prophet Isaiah	12, 309/ 1
company; verily in the	<b>rehearsing</b>	and heaping of your	12, 8/ 18
in our mouths by	<b>rehearsing</b>	, often in our hearts	12, 308/ 11
the beginning of his	<b>reign</b>	; but that the favor	12, 53/ 8
of them both shall	<b>reign</b>	upon us, and each	12, 195/ 17
king to look to	<b>reign</b>	in five realms, that	12, 224/ 28
with him, and thereby	<b>reign</b>	with him crowned in	12, 246/ 5
both live and also	<b>reign</b>	with him. For, as	12, 314/ 4
with him, we shall	<b>reign</b>	with him). How many	12, 314/ 6
his gracious favor he	<b>reject</b>	our folly), he shall	12, 22/ 4
But lest you might	<b>reject</b>	both these examples, weening	12, 129/ 9
amend it, than to	<b>reject</b>	and cast to the	12, 186/ 2
by and by to	<b>reject</b>	, and think therein neither	12, 197/ 27
heart, be glad and	<b>rejoice</b>	in his sorrow: so	12, 98/ 1
wings, with great exultation	<b>rejoice</b>	. Of four kinds of	12, 105/ 6
a good man greatly	<b>rejoice</b>	in that, that he	12, 206/ 15
of fame, that they	<b>rejoice</b>	and glory to think	12, 212/ 18
have little cause to	<b>rejoice</b>	, they shall see the	12, 222/ 23
or keep thereby, to	<b>rejoice</b>	and enjoy any benefit	12, 235/ 26
as he that highly	<b>rejoiced</b>	in her virtue. So	12, 80/ 6
wherein a man so	<b>rejoiceth</b>	, and whereof the devil	12, 157/ 25
people, or understood of	<b>rejoicing</b>	spiritual, or meant of	12, 69/ 21
our present tribulation in	<b>release</b>	of our pain in	12, 36/ 5
other world, both for	<b>release</b>	and reward, tempered after	12, 36/ 29
him and pray for	<b>release</b>	of our pain. Whereby	12, 58/ 28
love should for sorrow	<b>relent</b>	it into tears. Besides	12, 98/ 11
his hard heart after	<b>relent</b>	into tears, and his	12, 98/ 21
governance of reason, the	<b>relics</b>	that remain in mankind	12, 21/ 2
Divius Ciprianus quidam et	<b>relictus</b>	pro mortuo" Saint John	12, 246/ 32
beg about for his	<b>relief</b>	than cast him out	12, 182/ 28
case of duty to	<b>relieve</b>	, so far forth that	12, 172/ 18
man left able to	<b>relieve</b>	another. For this I	12, 180/ 2
in such unequal need,	<b>relieve</b>	that urgent necessity of	12, 183/ 20
you somewhat eased and	<b>relieved</b>	(for else would I	12, 78/ 8
virtuous place, a close	<b>religion</b>	, and therein had been	12, 80/ 2

all and entering into	<b>religion</b>	, is not yet always	12, 185/ 24
then wedded yet, nor	<b>religious</b>	men out of their	12, 93/ 26
forsooth, I heard a	<b>religious</b>	man there myself, one	12, 93/ 28
we found any such	<b>religious</b>	person, as was that	12, 130/ 28
Yet then may this	<b>religious</b>	man, of whom we	12, 140/ 6
a manner all close	<b>religious</b>	houses. And yet anchorites	12, 276/ 26
saith the Prophet: "Non	<b>relinquet</b>	Dominus virgam peccatorum super	12, 49/ 5
as here are and	<b>remain</b>	still shall either both	12, 6/ 31
reason, the relics that	<b>remain</b>	in mankind of old	12, 21/ 3
her harm herself. Now	<b>remain</b>	there the body, and	12, 203/ 15
weight, but that we	<b>remain</b>	still of the same	12, 240/ 28
alms of that that	<b>remained</b>	after: for only that	12, 177/ 12
one time, the thing	<b>remained</b>	still in his liberty	12, 177/ 27
third kind, Uncle, that	<b>remaineth</b>	now behind, that is	12, 30/ 17
but one doubt yet	<b>remaineth</b>	there in my mind	12, 64/ 5
matter, which only now	<b>remaineth</b>	. VINCENT I pray you	12, 187/ 14
fourth temptation, which only	<b>remaineth</b>	to be treated of	12, 199/ 23
God provided for his	<b>remedy</b>	? And what was his	12, 29/ 25
And what was his	<b>remedy</b>	, but a painful tribulation	12, 29/ 25
there is none other	<b>remedy</b>	, but you must let	12, 84/ 22
to fall for a	<b>remedy</b>	against overbold pride, so	12, 146/ 19
for the redress, what	<b>remedy</b>	but patience, and fain	12, 195/ 15
teacheth us a good	<b>remedy</b>	: "Semper da operam, ne	12, 254/ 6
upon sick men to	<b>remember</b>	death; yet we worldly	12, 3/ 14
tu vero cruciaris" (Son,	<b>remember</b>	that thou hast in	12, 55/ 22
because in wealth we	<b>remember</b>	him not, but forget	12, 58/ 25
handling, can cause to	<b>remember</b>	their Maker; but in	12, 59/ 10
Then beginneth he to	<b>remember</b>	his life and from	12, 59/ 22
be full comfortable, to	<b>remember</b>	that God by this	12, 60/ 5
in scripture that I	<b>remember</b>	, in which, though the	12, 68/ 22
to too much pain,	<b>remember</b>	you your own ease	12, 79/ 14
And so, Cousin, I	<b>remember</b>	that when I was	12, 80/ 23
it. Oh! now I	<b>remember</b>	, lo. Likewise I say	12, 90/ 10
shall do, as I	<b>remember</b>	holy Saint Jerome biddeth	12, 90/ 13
other than only to	<b>remember</b>	and consider well the	12, 90/ 18
sin. For let him	<b>remember</b>	, that into God's vineyard	12, 92/ 4
there. For, as you	<b>remember</b>	, when I was in	12, 93/ 24
when he happeth to	<b>remember</b>	them, he can scantly	12, 97/ 12
seemeth a thief. I	<b>remember</b>	, that when I was	12, 109/ 29
to serve. For I	<b>remember</b>	me that among other	12, 114/ 25
than I can either	<b>remember</b>	, or find: howbeit, one	12, 122/ 10
and yet as I	<b>remember</b>	, another too, whom she	12, 128/ 23
But thus much I	<b>remember</b>	, that he telleth there	12, 129/ 13

thereof: yet let him	<b>remember</b>	, that be this arrow	12, 158/ 17
far as I can	<b>remember</b>	, it hath been marked	12, 192/ 21
or thrice I may	<b>remember</b>	in my days, when	12, 192/ 27
good Christian body to	<b>remember</b>	and consider, that it	12, 195/ 27
call to mind and	<b>remember</b>	the great pain and	12, 198/ 16
only grace well to	<b>remember</b>	them, I would methink	12, 242/ 14
if we would well	<b>remember</b>	and inwardly consider the	12, 243/ 16
which were (if I	<b>remember</b>	you right) thralldom, imprisonment	12, 250/ 18
that was, as I	<b>remember</b>	, the first. VINCENT I	12, 250/ 20
less, if we would	<b>remember</b>	well, what liberty that	12, 252/ 16
we be slave unto,	<b>remember</b>	what we were wont	12, 253/ 26
take thereby, while we	<b>remember</b>	that in the patient	12, 254/ 16
God. Finally, if we	<b>remember</b>	the great humble meekness	12, 254/ 20
acquainted with, that I	<b>remember</b>	. ANTHONY Then I see	12, 258/ 19
liberty, yet when we	<b>remember</b>	the terror of shameful	12, 281/ 3
time as I can	<b>remember</b>	. VINCENT Forsooth, Uncle, I	12, 286/ 3
far as I can	<b>remember</b>	, all the other kinds	12, 287/ 20
already. But yet I	<b>remember</b>	the fable that Aesop	12, 294/ 18
no, but as I	<b>remember</b>	, she is no bitch	12, 295/ 24
I cannot suddenly now	<b>remember</b>	any example or promise	12, 299/ 15
ease. You make me	<b>remember</b>	a man that was	12, 301/ 8
we would, I say,	<b>remember</b>	these things in such	12, 313/ 1
host, we should scantly	<b>remember</b>	we saw them. And	12, 315/ 20
our goods, let us	<b>remember</b>	that we cannot save	12, 317/ 1
our country, let us	<b>remember</b>	that we be born	12, 317/ 3
him. But let us	<b>remember</b>	well, that in respect	12, 317/ 14
feel us too bold,	<b>remember</b>	our own feebleness. When	12, 318/ 25
feel us too faint,	<b>remember</b>	Christ's strength. In our	12, 318/ 26
our fear, let us	<b>remember</b>	Christ's painful agony, that	12, 318/ 26
then if we would	<b>remember</b>	hell pain on the	12, 319/ 16
mine own good Cousin,	<b>remember</b>	that if it were	12, 319/ 25
you, I had not	<b>remembered</b>	it, nor it had	12, 5/ 20
all other things before	<b>remembered</b>	, in which is conceived	12, 21/ 12
in the place before	<b>remembered</b>	, but also by that	12, 31/ 15
own neck. For I	<b>remembered</b>	that between you and	12, 79/ 28
things thinketh on and	<b>remembereth</b>	well, shall in his	12, 75/ 25
my departing from you,	<b>remembering</b>	how long we tarried	12, 78/ 10
would verily trust, that	<b>remembering</b>	these things, which I	12, 280/ 20
same laid up in	<b>remembrance</b>	, govern and stay the	12, 6/ 12
ye may put in	<b>remembrance</b>	, and comfort therewith your	12, 8/ 17
fall that wit and	<b>remembrance</b>	will wear away, and	12, 14/ 21
you put me in	<b>remembrance</b>	, well declareth what peril	12, 56/ 8
a man put in	<b>remembrance</b>	of the end of	12, 69/ 15

to put this in	<b>remembrance</b>	, that it shall never	12, 77/ 15
my poor wit and	<b>remembrance</b>	would serve me, I	12, 79/ 9
him from the comfortable	<b>remembrance</b>	of God's great mighty	12, 113/ 28
be more merry in	<b>remembrance</b>	of his mercy, and	12, 121/ 21
put you but in	<b>remembrance</b>	of one, which I	12, 129/ 10
wisely put him in	<b>remembrance</b>	, that if he would	12, 144/ 3
he be put in	<b>remembrance</b>	of Mary Magdalen, of	12, 146/ 24
mind from the due	<b>remembrance</b>	of God and then	12, 154/ 27
temptation to have special	<b>remembrance</b>	of Christ's Passion, and	12, 156/ 14
he will call to	<b>remembrance</b>	, that peradventure when this	12, 164/ 3
often renewed in his	<b>remembrance</b>	. Let him also choose	12, 164/ 14
may put him in	<b>remembrance</b>	of the thing, and	12, 164/ 21
Let him call to	<b>remembrance</b>	the benefits that God	12, 164/ 26
and shrink in the	<b>remembrance</b>	of the pain that	12, 198/ 14
humbly put him in	<b>remembrance</b>	of his grant passed	12, 232/ 15
Cousin, even the bare	<b>remembrance</b>	of the poverty that	12, 243/ 7
their heart at the	<b>remembrance</b>	of these voluptuous pleasures	12, 307/ 29
a right imagination and	<b>remembrance</b>	of Christ's bitter painful	12, 312/ 12
have said, that the	<b>remembrance</b>	of Christ's kindness in	12, 314/ 17
your good counsel in	<b>remembrance</b>	, not in our language	12, 320/ 15
his soul, with gracious	<b>remission</b>	of his sin, and	12, 25/ 33
sin past, and purchaseth	<b>remission</b>	of the pain due	12, 28/ 22
of God's favor and	<b>remission</b>	of his sins, with	12, 68/ 26
requisite of necessity to	<b>remission</b>	; many a man should	12, 97/ 13
it well, both in	<b>remission</b>	of sins, and also	12, 254/ 3
to purchase as full	<b>remission</b>	both of sin and	12, 284/ 5
his other promises of	<b>remission</b>	promised to penitents) bound	12, 299/ 18
once, and after attaineth	<b>remission</b>	) escape through that denying	12, 300/ 13
comfort, and let us	<b>remit</b>	the manner of that	12, 21/ 25
fear than all the	<b>remnant</b>	) no small part of	12, 7/ 2
already hath, and the	<b>remnant</b>	stand in dread of	12, 7/ 21
like; but of the	<b>remnant</b>	may men well take	12, 30/ 9
let him for the	<b>remnant</b>	stand at his own	12, 45/ 28
shall mete for the	<b>remnant</b>	. First must you, Cousin	12, 50/ 13
other time for the	<b>remnant</b>	at your more ease	12, 64/ 10
talk forth of the	<b>remnant</b>	, the most profitable point	12, 77/ 9
to finish up the	<b>remnant</b>	. VINCENT Of truth, my	12, 79/ 5
come I for the	<b>remnant</b>	, and am very joyful	12, 79/ 11
faith, outran all the	<b>remnant</b>	so far forth, that	12, 91/ 21
more than all the	<b>remnant</b>	have). But yet, my	12, 91/ 22
we watching all the	<b>remnant</b>	of the night, evermore	12, 110/ 18
forbear him of the	<b>remnant</b>	, till Good Friday come	12, 144/ 20
fain have up the	<b>remnant</b>	of our matter. The	12, 187/ 29

way into almost the	<b>remnant</b>	of all Christendom: though	12, 193/ 9
ween half of the	<b>remnant</b>	too. In far fewer	12, 208/ 15
emperor, that among the	<b>remnant</b>	so magnified the great	12, 216/ 9
Now of all the	<b>remnant</b>	, each is under him	12, 220/ 20
lord over all the	<b>remnant</b>	?Then many men under	12, 221/ 31
you get for the	<b>remnant</b>	. And therefore if you	12, 230/ 14
one left of the	<b>remnant</b>	?There cannot be in	12, 236/ 7
should live all the	<b>remnant</b>	of his life: so	12, 242/ 2
handleth many of the	<b>remnant</b>	, whose execution he forbearereth	12, 273/ 26
sore abhorreth. VINCENT The	<b>remnant</b>	will I not again	12, 274/ 6
God vanquisheth all the	<b>remnant</b>	of the troubles that	12, 281/ 2
is none of the	<b>remnant</b>	of those that were	12, 287/ 27
to have had just	<b>remorse</b>	thereof in all his	12, 26/ 23
to grace, casteth a	<b>remorse</b>	into his mind among	12, 59/ 20
be scant able to	<b>remove</b>	a little hillock. And	12, 13/ 23
do our devoir, to	<b>remove</b>	the pain from us	12, 57/ 4
while ourselves may be	<b>removed</b>	, and not suffered to	12, 207/ 11
that we may be	<b>removed</b>	from them both, and	12, 207/ 15
such as willingly will	<b>renay</b>	their faith, and keepeth	12, 190/ 16
Turks and the false	<b>renegade</b>	Christians many times do	12, 191/ 17
such Turks or false	<b>renegades</b>	to keep, that they	12, 191/ 14
have such things often	<b>renewed</b>	in his remembrance. Let	12, 164/ 14
that whosoever do not	<b>renounce</b>	and forsake all that	12, 174/ 31
the retaining or the	<b>renouncing</b>	of the Christian faith	12, 228/ 16
fame, folk conceive the	<b>renown</b>	of great estates, much	12, 211/ 14
desireth riches, honor, and	<b>renown</b>	, offices and rooms of	12, 226/ 2
only reward of worldly	<b>renown</b>	and fame? And should	12, 314/ 10
and more is he	<b>renowned</b>	and commended in scripture	12, 74/ 26
the great estate is	<b>renowned</b>	, if it hap, I	12, 211/ 24
he saith, "Qui non	<b>renunciaverit</b>	omnibus quae possidet non	12, 174/ 18
the incommodities that you	<b>repeat</b>	again (those, I say	12, 276/ 14
mine own mind, I	<b>repeated</b>	and debated again. ANTHONY	12, 263/ 13
therefore he addeth and	<b>repeateth</b>	in the end again	12, 303/ 20
give him grace to	<b>repent</b>	again, and thereupon give	12, 298/ 3
be very sure to	<b>repent</b>	it ere it be	12, 319/ 9
we no amendment or	<b>repentance</b>	, as we find of	12, 53/ 17
For beside that he	<b>repented</b>	forthwith very sore that	12, 300/ 3
that grace of fruitful	<b>repenting</b>	shall never after be	12, 92/ 18
word: now shall I	<b>reply</b>	to the point of	12, 231/ 16
did, and not needless,	<b>report</b>	and rehearse your most	12, 79/ 9
well, Uncle, can you	<b>report</b>	her so? That word	12, 118/ 7
I did, if thou	<b>report</b>	it again to mine	12, 218/ 20
a Gloria Patri, never	<b>report</b>	it, but with a	12, 218/ 21

the king thus they	<b>reported</b>	all, except only one	12, 125/ 28
pain that their imagination	<b>representeth</b>	to the mind, then	12, 198/ 15
though that to the	<b>repressing</b>	of the bold courage	12, 86/ 6
it, with a great	<b>reproach</b>	of his pusillanimity, by	12, 112/ 8
Spirit of God, in	<b>reproach</b>	of all such temerarious	12, 176/ 20
forbid, affirm or deny,	<b>reprove</b>	or allow, a matter	12, 173/ 6
week; then he prudently	<b>reproved</b>	that point in him	12, 116/ 21
revelations found false and	<b>reproved</b>	, or by some secret	12, 146/ 4
much again; he double	<b>reproved</b>	the false suspicion of	12, 178/ 7
as the black signified	<b>reproving</b>	. And in those suffrages	12, 310/ 2
neighbors had in some	<b>reputation</b>	. In the word of	12, 211/ 13
unto God, and to	<b>repute</b>	and take for the	12, 10/ 22
one that had been	<b>reputed</b>	and taken for very	12, 93/ 29
as well knew him,	<b>reputed</b>	for a man of	12, 131/ 3
that had been long	<b>reputed</b>	for a right honest	12, 148/ 26
did at all, but	<b>reputed</b>	him both for wise	12, 149/ 7
Christian man that is	<b>reputed</b>	right worshipful, yea and	12, 178/ 16
and which only be	<b>reputed</b>	prisons in the opinion	12, 270/ 5
prison many a man	<b>reputed</b>	right honest, letteth not	12, 273/ 12
I well allow your	<b>request</b>	in this behalf that	12, 9/ 10
his desire, because his	<b>request</b>	is haply not good	12, 16/ 14
grant us our own	<b>request</b>	, and after shall we	12, 22/ 4
fool in asking that	<b>request</b>	, but that the help	12, 22/ 18
even of our such	<b>request</b>	. For both are we	12, 23/ 3
God not grant his	<b>request</b>	, but let him lie	12, 29/ 27
our faithful instance and	<b>request</b>	cause our penance and	12, 36/ 28
full whole upon his	<b>request</b>	, so sore he longeth	12, 65/ 20
served than with twenty	<b>requests</b>	, praying men to tell	12, 218/ 11
necessity). Therefore, let us	<b>require</b>	the high physician, our	12, 11/ 24
own minds when we	<b>require</b>	aught of God, nor	12, 22/ 23
but for that you	<b>require</b>	my mind in the	12, 83/ 7
a thing that would	<b>require</b>	many more days to	12, 85/ 15
pass. And now I	<b>require</b>	you to come to	12, 99/ 26
of them. VINCENT I	<b>require</b>	you, good Uncle, show	12, 123/ 8
case not need to	<b>require</b>	those reasons of me	12, 136/ 28
so shall the matter	<b>require</b>	well of itself indeed	12, 157/ 16
blood shall I verily	<b>require</b>	of thine hand. But	12, 174/ 10
and not use to	<b>require</b>	and exact their amends	12, 178/ 25
thing be lawful to	<b>require</b>	. Verily if we people	12, 193/ 23
commended, then amended; and	<b>require</b>	they their servants and	12, 217/ 7
of me thou dost	<b>require</b>	. The very truth is	12, 217/ 15
miss the grace to	<b>require</b>	it in such effectual	12, 299/ 14
friend of his that	<b>required</b>	his judgment, how he	12, 217/ 11

every place where need	<b>required</b>	: yet since he might	12, 261/ 7
some other have, God	<b>requireth</b>	no such long prayers	12, 66/ 2
save only where need	<b>requireth</b>	to bring the body	12, 93/ 14
man's own destruction, which	<b>requireth</b>	counsel and is out	12, 129/ 4
a pure Christian fashion	<b>requireth</b>	, determined to abandon his	12, 185/ 18
kind of longing and	<b>requiring</b>	we shall have occasion	12, 16/ 16
first, is so necessarily	<b>requisite</b>	, that without it all	12, 13/ 29
sorrow of heart be	<b>requisite</b>	of necessity to remission	12, 97/ 13
as an offering, and	<b>requite</b>	it all with glory	12, 33/ 6
principal point will I	<b>reserve</b>	, to treat apart effectually	12, 20/ 13
that he minded to	<b>reserve</b>	, and lawfully might use	12, 179/ 3
which you said you	<b>reserved</b>	to treat of last	12, 77/ 10
to be, very few	<b>reserved</b>	also, but that they	12, 172/ 8
her father, which he	<b>reserved</b>	for the last, lest	12, 215/ 12
displease God with the	<b>reserving</b>	of any one part	12, 175/ 1
the one seeming to	<b>resist</b>	the other. If he	12, 57/ 7
with grace and wisdom,	<b>resist</b>	it: so must that	12, 151/ 9
medicines meet therefor, to	<b>resist</b>	them, as by purgations	12, 151/ 26
the invocation of help.	<b>Resist</b>	must a man for	12, 154/ 3
temptation too, not only	<b>resist</b>	it always with reasoning	12, 155/ 2
shall give over, but	<b>resist</b>	it and manly master	12, 245/ 23
God shall provide such	<b>resistance</b>	that they shall not	12, 248/ 21
with any reason no	<b>resistance</b>	thereagainst, but also see	12, 270/ 16
that the pain in	<b>resisting</b>	, and the great fear	12, 51/ 27
him to. For the	<b>resisting</b>	of such motions is	12, 73/ 14
is, to wit, in	<b>resisting</b>	and in contemning, and	12, 154/ 1
negligence, and sloth in	<b>resisting</b>	and withstanding of temptation	12, 165/ 5
therefore saith St. Peter, "	<b>Resistite</b>	diabolo, et fugiet a	12, 317/ 28
ready by you to	<b>resort</b>	to, and to lay	12, 9/ 11
therefore I pray you	<b>resort</b>	now to the second	12, 27/ 13
to them too that	<b>resort</b>	unto them. And therefore	12, 69/ 10
in estimation with, do	<b>resort</b>	sometime unto him, not	12, 147/ 2
him use often to	<b>resort</b>	to confession, and there	12, 164/ 12
let him sometimes secretly	<b>resort</b>	alone, imagining himself as	12, 164/ 17
almost, but those that	<b>resort</b>	as merchants, or those	12, 190/ 18
leave at liberty to	<b>resort</b>	unto him, and his	12, 264/ 16
my chamber door, in	<b>respect</b>	of the other reckoning	12, 9/ 4
our thought from the	<b>respect</b>	and regard of all	12, 13/ 12
or, finally, for no	<b>respect</b>	of the man's sin	12, 24/ 10
commendeth tribulation, that in	<b>respect</b>	and comparison thereof it	12, 70/ 12
is very little in	<b>respect</b>	of that he leaveth	12, 72/ 24
heard before, that in	<b>respect</b>	of the great grief	12, 78/ 6
of heaven, that in	<b>respect</b>	of the talking of	12, 84/ 28

this be thus, in	<b>respect</b>	of the riches and	12, 175/ 21
such necessity, that in	<b>respect</b>	of restitution, almsdeed is	12, 177/ 7
have some, little in	<b>respect</b>	of that that some	12, 203/ 27
them, either for the	<b>respect</b>	of profit, or for	12, 221/ 22
desire thereof hath his	<b>respect</b>	therein unto his worldly	12, 226/ 10
have indeed their principal	<b>respect</b>	therein unto their worldly	12, 226/ 13
pertaineth only to the	<b>respect</b>	of pain) as much	12, 271/ 12
minds, that although the	<b>respect</b>	of God vanquisheth all	12, 281/ 1
else for the bare	<b>respect</b>	of death alone, let	12, 284/ 23
die for any other	<b>respect</b>	, than the grievous qualities	12, 287/ 21
so sore for any	<b>respect</b>	of shame, when his	12, 288/ 22
as a moment in	<b>respect</b>	of the weighty glory	12, 311/ 5
their countries, and the	<b>respect</b>	of winning by their	12, 314/ 9
remember well, that in	<b>respect</b>	of himself the Turk	12, 317/ 14
shall yet give us	<b>respite</b>	and time, whereof, Uncle	12, 199/ 19
he hope upon long	<b>respite</b>	of his execution), yet	12, 268/ 6
as he list to	<b>respite</b>	us) walk about in	12, 272/ 25
while his execution were	<b>respited</b>	, he were, for fighting	12, 269/ 12
misery, not look for	<b>rest</b>	and ease, game, pleasure	12, 41/ 20
he went to the	<b>rest</b>	that his father did	12, 53/ 19
his place comfort and	<b>rest</b>	in Abraham, the wealthy	12, 54/ 5
his quiet and his	<b>rest</b>	. And for the rate	12, 72/ 10
And between labor and	<b>rest</b>	the reason goeth alike	12, 72/ 29
be thanked!) meetly good	<b>rest</b>	, and your stomach somewhat	12, 78/ 5
shall he with shrewd	<b>rest</b>	go supperless to bed	12, 92/ 8
bereaved him of his	<b>rest</b>	. The fox for that	12, 115/ 10
in good quiet and	<b>rest</b>	. Another kind of the	12, 121/ 26
counsel must in manner	<b>rest</b>	in giving him warning	12, 131/ 27
own ease and earthly	<b>rest</b>	unaware, wherewith (if it	12, 161/ 17
therein, they would not	<b>rest</b>	themselves, but run on	12, 169/ 12
dead at once. In	<b>rest</b>	he suffereth else no	12, 190/ 17
allectives of quiet and	<b>rest</b>	by deliverance from death	12, 201/ 9
suffer to live in	<b>rest</b>	, and some in great	12, 201/ 24
gaining of some worldly	<b>rest</b>	or pleasure, and for	12, 293/ 25
I might die in	<b>rest</b>	!" The waves so troubled	12, 301/ 14
would not let him	<b>rest</b>	: but if he might	12, 301/ 16
have spoken of making	<b>restitution</b>	unto those whom he	12, 177/ 4
his alms after. For	<b>restitution</b>	is, you wot well	12, 177/ 6
that in respect of	<b>restitution</b>	, almsdeed is but voluntary	12, 177/ 7
their duty in making	<b>restitution</b>	first, and doing their	12, 177/ 8
would make every man	<b>restitution</b>	whom he had wronged	12, 177/ 11
much as speak of	<b>restitution</b>	, till after; whereas now	12, 177/ 25
Iob omnia duplicia" (God	<b>restored</b>	him double of all	12, 47/ 14

a good medicine that	<b>restoreth</b>	us our health when	12, 28/ 26
many things God hath	<b>restrained</b>	us by his high	12, 252/ 20
is our liberty much	<b>restrained</b>	by the laws made	12, 252/ 25
his heart to be	<b>restrained</b>	by another man within	12, 257/ 15
by your own reason	<b>restrained</b>	in prison both. VINCENT	12, 260/ 17
be limited to him,	<b>restraining</b>	his liberty from the	12, 257/ 23
it but the violent	<b>restraint</b>	of a man, being	12, 252/ 7
is, pardie, but a	<b>restraint</b>	of liberty, which letteth	12, 255/ 15
beside the let and	<b>restraint</b>	of liberty, it hath	12, 255/ 19
the service that we	<b>retain</b>	them for; yet may	12, 182/ 22
then sure enough to	<b>retain</b>	all your substance still	12, 233/ 7
Turk's offer upon the	<b>retaining</b>	or the renouncing of	12, 228/ 15
promiseth you, concerning the	<b>retaining</b>	of your well-beloved worldly	12, 231/ 26
all, than for the	<b>retaining</b>	or increasing of his	12, 237/ 18
nothing else but the	<b>retaining</b>	of a man's person	12, 257/ 21
of arms in his	<b>retinue</b>	at his continual charge	12, 188/ 23
a little errand, and	<b>return</b>	to you again. ANTHONY	12, 187/ 23
is by and by	<b>returned</b>	into the place, and	12, 159/ 3
this they pipe and	<b>revel</b>	, in this they sing	12, 273/ 11
ad futuram gloriam, que	<b>revelabitur</b>	in nobis" (The passions	12, 319/ 21
so sure that without	<b>revelation</b>	may clean stand out	12, 8/ 25
confess, that the high	<b>revelation</b>	that God had given	12, 29/ 22
he reckoned for a	<b>revelation</b>	. The Sixteenth Chapter But	12, 129/ 7
hope of God's true	<b>revelation</b>	) in body and soul	12, 134/ 22
him is no true	<b>revelation</b>	, but a very false	12, 135/ 6
and not a true	<b>revelation</b>	? ANTHONY Nay, Cousin Vincent	12, 136/ 26
vision is God's true	<b>revelation</b>	, and not the devil's	12, 137/ 10
vision for a true	<b>revelation</b>	and not a false	12, 137/ 26
hath that kind of	<b>revelation</b>	from God is as	12, 139/ 22
in every kind of	<b>revelation</b>	. For there are many	12, 140/ 2
the scripture against his	<b>revelation</b>	(and therefore call it	12, 140/ 7
surely himself, that his	<b>revelation</b>	is very good and	12, 140/ 9
the truth of his	<b>revelation</b>	, whereby that I may	12, 140/ 19
hath by his private	<b>revelation</b>	) is a thing of	12, 141/ 1
riseth upon a true	<b>revelation</b>	, and not upon a	12, 142/ 17
reason that since his	<b>revelation</b>	is such also as	12, 142/ 27
the truth of his	<b>revelation</b>	which you bid him	12, 143/ 9
for a true waking	<b>revelation</b>	, and not a false	12, 143/ 13
it is a true	<b>revelation</b>	, as that he can	12, 143/ 17
fantasy for a true	<b>revelation</b>	, yet since he cannot	12, 145/ 15
hath (by reason and	<b>revelation</b>	) from time to time	12, 272/ 26
of him, lest his	<b>revelations</b>	, whereof he told many	12, 129/ 17
the doubt of such	<b>revelations</b>	, not at the first	12, 132/ 12

may discern the true	<b>revelations</b>	from the false illusions	12, 133/ 5
mistrust of his own	<b>revelations</b>	, and doubtful tokens told	12, 133/ 15
considered, what end his	<b>revelations</b>	draw to, whether to	12, 133/ 21
the person neither having	<b>revelations</b>	of God, nor illusions	12, 133/ 31
worldly favor, feign his	<b>revelations</b>	himself and delude the	12, 134/ 2
by which the true	<b>revelations</b>	may be known from	12, 134/ 4
visions be no godly	<b>revelations</b>	, but very devilish illusions	12, 135/ 20
waxen worse since such	<b>revelations</b>	have haunted him than	12, 135/ 24
it have happed his	<b>revelations</b>	before to prove false	12, 136/ 1
some kinds of true	<b>revelations</b>	, and some kind of	12, 139/ 19
or peradventure by his	<b>revelations</b>	found false and reproved	12, 146/ 4
by his own death	<b>revenged</b>	on: nor any woman	12, 142/ 5
own life upon the	<b>revenging</b>	of the displeasure that	12, 141/ 11
and salute them with	<b>reverence</b>	, and stand barehead before	12, 220/ 27
play at gleek, receive	<b>reverence</b>	, and to their cost	12, 221/ 2
receiveth not so much	<b>reverence</b>	of no man, as	12, 221/ 5
nor make him any	<b>reverence</b>	, nor with any good	12, 268/ 12
though Job had a	<b>reverent</b>	fear unto God, God	12, 74/ 18
children should both in	<b>reverent</b>	behavior honor their father	12, 183/ 15
old guise so to	<b>revile</b>	him, that the man	12, 125/ 11
before. For when I	<b>revolved</b>	in my mind again	12, 82/ 10
for their pain receive	<b>reward</b>	at his hand in	12, 10/ 24
another world, where the	<b>reward</b>	shall be received: yet	12, 30/ 23
increase of merit and	<b>reward</b>	after to come; namely	12, 30/ 28
death for merit of	<b>reward</b>	in heaven, and shall	12, 33/ 5
own right asketh no	<b>reward</b>	. Say, you speed well	12, 34/ 10
we should have any	<b>reward</b>	in heaven, to be	12, 36/ 4
matter of merit and	<b>reward</b>	in heaven: I verily	12, 36/ 7
also for increase of	<b>reward</b>	. And so shall, I	12, 36/ 16
both for release and	<b>reward</b>	, tempered after such rate	12, 36/ 30
to look for any	<b>reward</b>	in heaven, either for	12, 37/ 17
thereto, that all his	<b>reward</b>	shall be given him	12, 39/ 17
works take away the	<b>reward</b>	, and give the reward	12, 39/ 30
reward, and give the	<b>reward</b>	all whole to faith	12, 39/ 31
faith alone, give the	<b>reward</b>	to faith, rather than	12, 39/ 31
faith, shall have high	<b>reward</b>	, not for his work	12, 40/ 7
Lazarus in merit of	<b>reward</b>	for many other things	12, 55/ 9
and as man deserved	<b>reward</b>	, not for us only	12, 66/ 25
patience can have no	<b>reward</b>	for his pain, yet	12, 68/ 16
our Lord promised any	<b>reward</b>	in heaven, because the	12, 68/ 23
pains in purgatory, or	<b>reward</b>	else in heaven: and	12, 68/ 27
occasion of merit and	<b>reward</b>	, shall well appear upon	12, 71/ 2
matter of merit and	<b>reward</b>	in tribulation, that is	12, 73/ 5

thanks again, and more	<b>reward</b>	meriteth in the very	12, 74/ 14
in hope of heavenly	<b>reward</b>	, above the virtues (the	12, 75/ 2
much increaseth our final	<b>reward</b>	in heaven, the thing	12, 75/ 20
Uncle, I pray God	<b>reward</b>	you, and at this	12, 77/ 4
matter of his eternal	<b>reward</b>	. A special comfort in	12, 102/ 3
of a right great	<b>reward</b>	in heaven: and the	12, 153/ 28
matter. VINCENT Our Lord	<b>reward</b>	you, good Uncle, for	12, 166/ 2
matter of merit and	<b>reward</b>	in heaven, if he	12, 170/ 19
for which our Lord	<b>reward</b>	you!) and the beginning	12, 187/ 1
into their hearts in	<b>reward</b>	of that virtuous diligence	12, 198/ 28
our thanks and our	<b>reward</b>	of God. Finally, if	12, 254/ 19
Forsooth, Uncle (our Lord	<b>reward</b>	you therefor!) if we	12, 280/ 18
penny of their whole	<b>reward</b>	after in heaven, comforteth	12, 306/ 26
our suffering so highly	<b>reward</b>	us with everlasting wealth	12, 313/ 25
looketh after for no	<b>reward</b>	, and yet by his	12, 313/ 28
their deaths the only	<b>reward</b>	of worldly renown and	12, 314/ 10
now shall our Lord	<b>reward</b>	and recompense you therefor	12, 320/ 11
work of man is	<b>rewardable</b>	in heaven of his	12, 39/ 5
most, shall be most	<b>rewarded</b>	. But then set they	12, 39/ 17
shall in heaven be	<b>rewarded</b>	for their works, he	12, 39/ 23
God's pleasure therein, God	<b>rewarded</b>	the sufferer after the	12, 68/ 18
that he may be	<b>rewarded</b>	for. But in this	12, 201/ 19
his gift, and he	<b>rewardeth</b>	them for that thanks	12, 48/ 23
wolf came to Father	<b>Reynard</b>	(for that was, she	12, 115/ 26
so late? "Forsooth, Father	<b>Reynard</b>	," quoth he, "I must	12, 115/ 29
strong city of the	<b>Rhodes</b>	, the winning thereof he	12, 8/ 5
railing of all those	<b>ribalds</b>	. ANTHONY Then, Cousin, can	12, 289/ 28
that were wealthy and	<b>rich</b>	, and yet were very	12, 47/ 7
came to, was that	<b>rich</b>	man's bosom. Finally, good	12, 47/ 20
in Abraham, the wealthy,	<b>rich</b>	man's bosom. But here	12, 54/ 6
longer here upon the	<b>rich</b>	Abraham and Lazarus the	12, 55/ 14
wealth somewhat under the	<b>rich</b>	Abraham, so shall we	12, 55/ 16
shall we see another	<b>rich</b>	man lie full low	12, 55/ 17
Abraham answered to the	<b>rich</b>	wretch: "fili, recordare quia	12, 55/ 20
into wealth, and the	<b>rich</b>	man from this continual	12, 55/ 32
name, nor to this	<b>rich</b>	glutton no great heinous	12, 56/ 2
your example of the	<b>rich</b>	Abraham and poor Lazarus	12, 56/ 11
all his alms, abideth	<b>rich</b>	still and for all	12, 72/ 21
other talking, that a	<b>rich</b>	widow (but I forgot	12, 127/ 14
and afterward a great	<b>rich</b>	man would take the	12, 163/ 5
consider further therewith how	<b>rich</b>	soever he be now	12, 163/ 20
my troth, methinketh this	<b>rich</b>	man much more than	12, 163/ 23
that long to be	<b>rich</b>	do fall into temptation	12, 168/ 10

be aware. The covetous	<b>rich</b>	man also that our	12, 168/ 16
against those that are	<b>rich</b>	: as where Saint Paul	12, 170/ 28
They that will be	<b>rich</b>	fall into temptation, and	12, 170/ 30
eye, than for a	<b>rich</b>	man to enter into	12, 171/ 3
that will be made	<b>rich</b>	), he speaketh not of	12, 171/ 11
also impossible, for a	<b>rich</b>	man to enter into	12, 171/ 20
declared, that though the	<b>rich</b>	man cannot get into	12, 171/ 21
told of which manner	<b>rich</b>	men he meant that	12, 171/ 25
hard case, if every	<b>rich</b>	man were in such	12, 172/ 3
long sore to be	<b>rich</b>	: and of those that	12, 172/ 8
any man may be	<b>rich</b>	, and keep him rich	12, 172/ 14
rich, and keep him	<b>rich</b>	without any danger of	12, 172/ 14
see but that every	<b>rich</b>	man hath great cause	12, 172/ 20
and many another holy	<b>rich</b>	man since; yet in	12, 172/ 25
good men that are	<b>rich</b>	and troubled with fear	12, 173/ 2
he that is a	<b>rich</b>	man, and keepeth all	12, 173/ 27
in what case the	<b>rich</b>	man standeth that keepeth	12, 173/ 32
much as maketh a	<b>rich</b>	man still, they stand	12, 174/ 3
no man should be	<b>rich</b>	or have any substance	12, 175/ 7
it is for the	<b>rich</b>	, by that, that God	12, 175/ 15
the Gospel counseleth the	<b>rich</b>	folk to buy in	12, 175/ 16
he saith unto the	<b>rich</b>	man, "Facite vobis amicos	12, 175/ 17
virtue beside, wherein the	<b>rich</b>	man may so peradventure	12, 175/ 23
the intent to comfort	<b>rich</b>	men in heaping up	12, 175/ 27
but also grown greatly	<b>rich</b>	, whereby the people accounted	12, 176/ 18
God, Cousin, that every	<b>rich</b>	Christian man that is	12, 178/ 16
a man may be	<b>rich</b>	, and yet not out	12, 179/ 12
would abide any man	<b>rich</b>	without the danger of	12, 179/ 28
many one of the	<b>rich</b>	men, if their riches	12, 180/ 11
own, than that some	<b>rich</b>	man, by whom he	12, 180/ 25
work. For surely the	<b>rich</b>	man's substance is the	12, 180/ 27
must of truth every	<b>rich</b>	man do, if all	12, 181/ 9
that long to be	<b>rich</b>	, fall into temptation, and	12, 224/ 2
whereof (to make us	<b>rich</b>	in heaven) he lived	12, 243/ 22
for hunger at the	<b>rich</b>	man's door, than if	12, 319/ 2
the door all the	<b>rich</b>	glutton's dinner: so though	12, 319/ 3
he shall be the	<b>richer</b>	for that he should	12, 180/ 9
the goods of fortune,	<b>riches</b>	, favor, and friends, fame	12, 10/ 1
otherwise, nor lost his	<b>riches</b>	and his wealth for	12, 47/ 11
you not only show	<b>riches</b>	and prosperity perpetual in	12, 54/ 2
of his gift of	<b>riches</b>	, worship, and wealth, as	12, 67/ 28
may do; as by	<b>riches</b>	, give alms; by authority	12, 71/ 7
great alms without great	<b>riches</b>	, nor do those many	12, 71/ 23

no wealth, nor his	<b>riches</b>	for no riches, nor	12, 71/ 26
his riches for no	<b>riches</b>	, nor in heart setteth	12, 71/ 26
as he were from	<b>riches</b>	come to poverty, so	12, 72/ 28
the glory of our	<b>riches</b>	done unto us? Passed	12, 159/ 1
that the having of	<b>riches</b>	is not forbidden, but	12, 171/ 15
nolite cor apponere" (If	<b>riches</b>	flow unto you, set	12, 171/ 17
as he keepeth his	<b>riches</b>	. And therefore though he	12, 172/ 22
he might keep his	<b>riches</b>	, if there lacked poor	12, 172/ 23
man that keepeth any	<b>riches</b>	, it must needs be	12, 172/ 26
friends of the wicked	<b>riches</b>	, that when you fail	12, 175/ 19
in respect of the	<b>riches</b>	and the poverty compared	12, 175/ 21
in heaping up of	<b>riches</b>	, for a little comfort	12, 175/ 28
they can keep no	<b>riches</b>	with conscience. Verily, Cousin	12, 179/ 17
damnation, even for his	<b>riches</b>	alone, though he demeaned	12, 179/ 29
rich men, if their	<b>riches</b>	stood but in movable	12, 180/ 11
be safe enough from	<b>riches</b>	haply for all their	12, 180/ 12
may with conscience keep	<b>riches</b>	with him, when he	12, 181/ 6
if a man keep	<b>riches</b>	about him for a	12, 184/ 15
many!) that hath unto	<b>riches</b>	no love, but having	12, 184/ 21
forbear the possession of	<b>riches</b>	, saving for the commodity	12, 185/ 2
this man's having of	<b>riches</b>	I might (methinketh) in	12, 185/ 6
have this good and	<b>riches</b>	by him, have not	12, 185/ 16
all the having of	<b>riches</b>	and worldly substance, so	12, 186/ 23
goods of fortune, as	<b>riches</b>	, good name, honest estimation	12, 209/ 19
The little commodity of	<b>riches</b>	being set by, but	12, 210/ 1
The Eighth Chapter Now	<b>riches</b>	loved and set by	12, 210/ 4
bring. Besides this, that	<b>riches</b>	is the thing that	12, 210/ 15
man is for his	<b>riches</b>	slain, and some that	12, 210/ 17
some that keep their	<b>riches</b>	as a thing pleasant	12, 210/ 17
first consider it in	<b>riches</b>	: he that longeth for	12, 223/ 27
while a man desireth	<b>riches</b>	not for any good	12, 224/ 10
confess, that he desireth	<b>riches</b>	, honor, and renown, offices	12, 226/ 2
which I now have:	<b>riches</b>	and substance, lands and	12, 229/ 19
both God and your	<b>riches</b>	together). And therefore this	12, 231/ 6
ye wot well, the	<b>richest</b>	and the wealthiest king	12, 47/ 8
this world between the	<b>richest</b>	and the most poor	12, 163/ 17
when he beholdeth himself	<b>richly</b>	appareled, and the beggar	12, 163/ 1
painful, that to be	<b>rid</b>	thereof, or sure of	12, 51/ 16
in their life be	<b>rid</b>	thereof, but have after	12, 151/ 6
folk have been clearly	<b>rid</b>	of such pestilent fantasies	12, 155/ 5
sharper to be sooner	<b>rid</b>	. And yet lieth many	12, 302/ 6
with the violent death	<b>riddeth</b>	the man in less	12, 302/ 9
suffered to go and	<b>ride</b>	also, both when he	12, 264/ 20

he never so loose,	<b>ride</b>	he with never so	12, 267/ 27
scripture) "et est tempus	<b>ridendi</b>	" (There is time of	12, 42/ 1
saith, "Ve vobis qui	<b>ridetis</b>	nunc, quia lugebitis et	12, 41/ 29
himself: "Ve vobis qui	<b>ridetis</b>	, quia lugebitis et flebitis	12, 70/ 22
declared, that he was	<b>rife</b>	enough in his reckoning	12, 178/ 12
words, which are so	<b>rife</b>	in over many mouths	12, 283/ 18
lachrimis meis stratum meum	<b>rigabo</b>	" (I have labored in	12, 96/ 20
appareled, and the beggar	<b>rigged</b>	in his rags. ANTHONY	12, 163/ 1
meekly, and make a	<b>right</b>	godly end. Consider well	12, 26/ 8
that hung on Christ's	<b>right</b>	hand. Did not he	12, 26/ 27
you, a cause of	<b>right</b>	great comfort. But yet	12, 28/ 2
pain) put them in	<b>right</b>	good hope, that God	12, 31/ 22
tribulation for maintenance of	<b>right</b>	and justice, and that	12, 33/ 19
is called black, and	<b>right</b>	is called wrong, abideth	12, 33/ 25
which myself have good	<b>right</b>	, it is a comfort	12, 34/ 1
you defend your own	<b>right</b>	for your temporal avail	12, 34/ 5
therefore, of our own	<b>right</b>	asketh no reward. Say	12, 34/ 10
that it is a	<b>right</b>	heavy thing to see	12, 37/ 24
some men that have	<b>right</b>	good wits, and are	12, 39/ 28
and are beside that	<b>right</b>	well-learned too, can in	12, 39/ 29
many a man is	<b>right</b>	wealthy, and yet therewith	12, 47/ 21
wealthy, and yet therewith	<b>right</b>	good, and many a	12, 47/ 22
be taken with very	<b>right</b>	good will, yet is	12, 52/ 18
as I told you	<b>right</b>	now, of their own	12, 61/ 28
five leaves to his	<b>right</b>	thumb, not bind fast	12, 63/ 13
though the man be	<b>right</b>	bad, where the pleasure	12, 65/ 13
God, not hourly, but	<b>right</b>	heartily, and setteth his	12, 65/ 20
them that take it	<b>right</b>	, rather for the consolation	12, 68/ 13
do those many men	<b>right</b>	by his labor, without	12, 71/ 24
the nature of them	<b>right</b>	, we shall perceive, that	12, 72/ 5
giveth God again also	<b>right</b>	heartly thanks therefor. And	12, 73/ 25
spoken, as you said	<b>right</b>	now, without interpausing, would	12, 79/ 19
I sensibly felt, and	<b>right</b>	painfully too, all in	12, 88/ 17
mind of many a	<b>right</b>	good man, and that	12, 113/ 25
meat, and was a	<b>right</b>	honest ass many a	12, 117/ 33
as I reckon for	<b>right</b>	honest, and of substantial	12, 128/ 21
was he brought into	<b>right</b>	sure tribulation. But as	12, 130/ 7
as you bade me	<b>right</b>	now, tell him that	12, 140/ 16
long reputed for a	<b>right</b>	honest man, which was	12, 148/ 26
merit, and of a	<b>right</b>	great reward in heaven	12, 153/ 27
set it clear at	<b>right</b>	naught, and cast it	12, 155/ 3
it is a thing	<b>right</b>	hard to touch pitch	12, 160/ 20
your own of very	<b>right</b>	: for you buy it	12, 169/ 6

that counsel be with	<b>right</b>	little exhortation very conformable	12, 175/ 30
man that is reputed	<b>right</b>	worshipful, yea and (which	12, 178/ 16
more is) reckoned for	<b>right</b>	honest too, would and	12, 178/ 17
man will peradventure be	<b>right</b>	well content in such	12, 184/ 4
forsaken the likelihood of	<b>right</b>	worshipful rooms, hath afterward	12, 185/ 27
heard I once a	<b>right</b>	cunning and a very	12, 196/ 8
kingdom, and a king's	<b>right</b>	royal kin on the	12, 208/ 17
otherwise, but would be	<b>right</b>	angry, not only if	12, 212/ 27
and other, were a	<b>right</b>	great estate in any	12, 213/ 9
common weal in a	<b>right</b>	solemn council. When it	12, 213/ 30
him, what excellence a	<b>right</b>	mean wit may come	12, 214/ 12
fish lay on his	<b>right</b>	side: you would not	12, 216/ 14
their lords to be	<b>right</b>	angry with them. VINCENT	12, 216/ 26
over that forsook a	<b>right</b>	worshipful room when it	12, 219/ 24
before, and peradventure of	<b>right</b>	good courage too, would	12, 246/ 15
if I remember you	<b>right</b>	) thralldom, imprisonment, painful and	12, 250/ 18
although his walk were	<b>right</b>	large, and right fair	12, 257/ 14
were right large, and	<b>right</b>	fair gardens too therein	12, 257/ 14
many a man reputed	<b>right</b>	honest, letteth not for	12, 273/ 12
heard of many by	<b>right</b>	antique stories, that (some	12, 281/ 19
fools, that ween themselves	<b>right</b>	wise. ANTHONY That ween	12, 287/ 4
of this world at	<b>right</b>	naught. The Twenty-fifth Chapter	12, 302/ 21
a shadow of the	<b>right</b>	imagination. A shadow I	12, 308/ 16
I ween, attain the	<b>right</b>	imagination thereof, but those	12, 308/ 28
blind man from the	<b>right</b>	imagination of colors. The	12, 308/ 30
in our minds a	<b>right</b>	imagination and remembrance of	12, 312/ 12
a man, if through	<b>right</b>	painful death he deliver	12, 319/ 5
God for good and	<b>righteous</b>	, and prayed them to	12, 18/ 4
upon the lot of	<b>righteous</b>	men, lest the righteous	12, 49/ 7
righteous men, lest the	<b>righteous</b>	peradventure hap to extend	12, 49/ 7
scintille in arundineto discurrent" (	<b>Righteous</b>	men shall shine as	12, 307/ 7
the minding of God's	<b>rigorous</b>	justice, that he will	12, 113/ 27
sharp, and the most	<b>rigorous</b>	. For whereas in other	12, 200/ 9
he may seem most	<b>rigorous</b>	, is very merciful to	12, 305/ 10
to come forth; but	<b>rigorously</b>	and fiercely gripe him	12, 268/ 13
but like a puff	<b>ring</b>	of Paris, hollow, light	12, 228/ 28
to draw it, and	<b>ripe</b>	it, and lance it	12, 57/ 13
dead, and his skin	<b>ripped</b>	off and carried away	12, 119/ 2
desperate dread that might	<b>rise</b>	of occasion of sore	12, 9/ 13
variances in our belief	<b>rise</b>	and grow among ourselves	12, 37/ 25
little boy would not	<b>rise</b>	for her in time	12, 45/ 31
ere they list to	<b>rise</b>	. But when a man	12, 132/ 8
when you wake and	<b>rise</b>	, laugh as well at	12, 138/ 20

as some by night	<b>rise</b>	and walk about their	12, 143/ 24
their sleep, will so	<b>rise</b>	an hang himself: I	12, 143/ 25
seek the way to	<b>rise</b>	and grow up in	12, 222/ 14
princes, that as they	<b>rise</b>	up high, so fall	12, 222/ 15
and as unable to	<b>rise</b>	, as though he lay	12, 275/ 2
after in laboring to	<b>rise</b>	again, comfourteth himself with	12, 299/ 7
atwain, and the devils	<b>rise</b>	out of hell and	12, 315/ 14
in my mind, which	<b>riseth</b>	upon this answer that	12, 64/ 5
knoweth that his intent	<b>riseth</b>	upon a true revelation	12, 142/ 16
shall fall into woe? "	<b>Risus</b>	" (saith he) "dolore miscebitur	12, 70/ 19
of Christendom, priests, princes,	<b>rites</b>	, ceremonies, sacraments, laws, and	12, 192/ 8
the ground quake and	<b>rive</b>	atwain, and the devils	12, 315/ 14
pair of fetters fast	<b>riveted</b>	on his legs. For	12, 256/ 3
sometimes to work and	<b>roar</b>	in himself, ere ever	12, 192/ 2
cur? Therefore when he	<b>roareth</b>	out upon us by	12, 318/ 13
whelps of the lions	<b>roaring</b>	and calling unto God	12, 108/ 5
lions' whelps walk about	<b>roaring</b>	in the night and	12, 108/ 7
beast that we hear	<b>roaring</b>	in the dark night	12, 111/ 1
but a silly rude	<b>roaring</b>	ass: and the thing	12, 111/ 3
that with his rude	<b>roaring</b>	before his master arose	12, 115/ 8
the devil, as a	<b>roaring</b>	lion, goeth about, seeking	12, 149/ 23
faith he runneth on	<b>roaring</b>	with assault like a	12, 201/ 1
compasseth us, running and	<b>roaring</b>	like a ramping lion	12, 318/ 4
the devil like a	<b>roaring</b>	lion, runneth about in	12, 318/ 7
a cup and a	<b>roasted</b>	crab, and drivell, and	12, 78/ 25
freely run out and	<b>rob</b>	at rovers, but in	12, 162/ 20
to be spoiled and	<b>robbed</b>	, and all their substance	12, 228/ 7
his incomparable cruelty, with	<b>robbing</b>	, spoiling, burning, and laying	12, 6/ 25
sea seemeth sometimes a	<b>rock</b>	, is indeed nothing else	12, 111/ 4
lion's whelp, or a	<b>rock</b>	of stone, or a	12, 111/ 8
that the man were	<b>rocked</b>	and sung asleep by	12, 132/ 2
mouth whereof lie secret	<b>rocks</b>	under the water on	12, 120/ 13
conduct him from the	<b>rocks</b>	on that side, that	12, 120/ 17
will not leave the	<b>rod</b>	of wicked men upon	12, 49/ 6
I been beaten with	<b>rods</b>	, once was I stoned	12, 310/ 22
the cruel tormentors with	<b>rods</b>	and whips gave him	12, 312/ 14
his Epistle to the	<b>Romans</b>	. And yet may we	12, 21/ 4
with him). How many	<b>Romans</b>	, how many noble courages	12, 314/ 7
as he did by	<b>Romanus</b>	that should have been	12, 246/ 31
after be sent to	<b>Rome</b>	, and that there should	12, 127/ 27
a great pestilence in	<b>Rome</b>	, he caused the whole	12, 155/ 24
among, and sometimes from	<b>Rome</b>	too, and sometimes also	12, 188/ 18
troubles, he was at	<b>Rome</b>	crucified, and with cruel	12, 300/ 10

into a little narrow	<b>room</b>	. And like the little	12, 13/ 13
or bishopric, or temporal	<b>room</b>	and authority, and rather	12, 161/ 27
own; office or honest	<b>room</b>	they bear none: with	12, 191/ 4
forsook a right worshipful	<b>room</b>	when it was offered	12, 219/ 24
our hearts may have	<b>room</b>	therein, and a glade	12, 241/ 9
that hath the less	<b>room</b>	to walk in? VINCENT	12, 258/ 7
up in some straiter	<b>room</b>	, and heard them only	12, 275/ 17
wit, to have less	<b>room</b>	to walk in, and	12, 276/ 16
especially, all whose whole	<b>room</b>	is less than a	12, 276/ 27
the loathness of less	<b>room</b>	, and the door shut	12, 277/ 2
likelihood of right worshipful	<b>rooms</b>	, hath afterward had much	12, 185/ 27
that men have of	<b>rooms</b>	, offices, and authority, if	12, 219/ 9
men by great offices,	<b>rooms</b>	, and authority: to those	12, 219/ 14
men reckon upon, in	<b>rooms</b>	and offices of authority	12, 220/ 12
worse. These offices and	<b>rooms</b>	of authority, if men	12, 224/ 31
and renown, offices and	<b>rooms</b>	of authority, for his	12, 226/ 2
choose men unto honorable	<b>rooms</b>	, and every man's assent	12, 309/ 25
nor taketh no better	<b>root</b>	, may well declare us	12, 240/ 31
and surely take deep	<b>root</b>	therein. And, after as	12, 282/ 17
are before fixed and	<b>rooted</b>	in the mind, so	12, 281/ 13
wind, nor like a	<b>rootless</b>	tree, scant up an	12, 205/ 15
about midnight, there suddenly	<b>rose</b>	a rumor and a	12, 110/ 3
Saint Gregory, which opinion	<b>rose</b>	of that, that in	12, 155/ 23
wrought, and the waves	<b>rose</b>	very high, and he	12, 301/ 10
and there lie and	<b>rot</b>	, and turn again into	12, 224/ 23
the same, there to	<b>rot</b>	and be eaten with	12, 268/ 17
and lean upon a	<b>rotten</b>	reed. For God is	12, 5/ 2
and courteous, wax angry,	<b>rough</b>	, froward, and sour, and	12, 45/ 25
not with a little	<b>round</b>	buckler that scant can	12, 106/ 8
Prophet saith) it shall	<b>round</b>	about enclose and compass	12, 106/ 15
environ and compass thee	<b>round</b>	about). And then continently	12, 106/ 18
temptations and tribulations, that	<b>round</b>	compassing pavise of God's	12, 106/ 24
so surely fenced in	<b>round</b>	about with the shield	12, 108/ 16
shall so fence him	<b>round</b>	about, that be it	12, 111/ 7
God shall compass thee	<b>round</b>	about with a pavise	12, 157/ 19
For verily they walk	<b>round</b>	about, as it were	12, 167/ 14
it were in a	<b>round</b>	maze; when they ween	12, 167/ 14
walking about in this	<b>round</b>	busy maze of the	12, 169/ 21
shall compass that man	<b>round</b>	about, that dwelleth in	12, 200/ 27
therein, and a glade	<b>round</b>	about for the warm	12, 241/ 9
that he will also	<b>round</b>	about so compass us	12, 248/ 15
walking where we will	<b>round</b>	about the wide world	12, 271/ 2
under the feet and	<b>round</b>	about the walls, that	12, 277/ 10

places they used thereto	<b>round</b>	stones. Now saith our	12, 309/ 29
open on every side	<b>round</b>	about our feet, that	12, 315/ 17
out and rob at	<b>rovers</b>	, but in his heart	12, 162/ 20
we our sentences by	<b>row</b>	as we sat, from	12, 213/ 29
a fair range, a	<b>row</b>	of wise and worshipful	12, 289/ 17
and soft apparel, with	<b>royal</b>	delicate fare, continually day	12, 55/ 26
and a king's right	<b>royal</b>	kin on the other	12, 208/ 17
were a great castle	<b>royal</b>	, with parks and other	12, 264/ 18
splendide" (He did fare	<b>royally</b>	every day). His wealth	12, 55/ 27
set up in such	<b>royalty</b>	, that well were himself	12, 164/ 5
for a glory and	<b>royalty</b>	of the world, in	12, 184/ 16
his worldly wealth and	<b>royalty</b>	, and become poor and	12, 243/ 11
amid among all his	<b>royalty</b>	, and all his main	12, 268/ 11
all, but a silly	<b>rude</b>	roaring ass: and the	12, 111/ 3
that that with his	<b>rude</b>	roaring before his master	12, 115/ 8
little glistening) as the	<b>rude</b>	rusty metal of iron	12, 207/ 2
for him, that would	<b>rudely</b>	and boisterously shog him	12, 132/ 4
tell me whether the	<b>ruffle</b>	of his desire shall	12, 51/ 24
vester diabolus quasi leo	<b>rugiens</b>	circuit, quarens quem devoret	12, 149/ 22
St. Peter) "sicut leo	<b>rugiens</b>	circuit querens quem devoret	12, 318/ 6
bestie silvarum, catuli leonum	<b>rugientes</b>	, querentes a Deo escam	12, 108/ 3
default, and fall to	<b>ruin</b>	under him, and that	12, 161/ 23
of sensuality against the	<b>rule</b>	and governance of reason	12, 21/ 2
also that have the	<b>rule</b>	and authority of this	12, 44/ 12
that for an undoubted	<b>rule</b>	worldly pleasure were always	12, 48/ 5
not bound unto common	<b>rule</b>	. "Et ipse cognovit figmentum	12, 97/ 19
scrupulous conscience, submit the	<b>rule</b>	of their conscience to	12, 120/ 20
tell you, if your	<b>rule</b>	should hold, then were	12, 179/ 25
at the leastwise some	<b>rule</b>	and authority, though it	12, 185/ 29
in question, the good	<b>rule</b>	of this realm hath	12, 192/ 13
they may bear a	<b>rule</b>	, command and control other	12, 219/ 18
is evermore better to	<b>rule</b>	, than to be ruled	12, 220/ 4
ruled where I might	<b>rule</b>	. "By my troth, wife	12, 220/ 5
or for contention of	<b>rule</b>	, or for maintenance of	12, 221/ 23
realms, that cannot well	<b>rule</b>	one. For how many	12, 224/ 28
of inheritance, with great	<b>rule</b>	and authority here in	12, 229/ 20
subdued under the dominion,	<b>rule</b>	, and power of another	12, 252/ 8
to see so shrewd	<b>rule</b>	kept in the jail	12, 273/ 24
to follow reason, and	<b>rule</b>	themselves thereby, thereto had	12, 296/ 7
rule, than to be	<b>ruled</b>	. And therefore by God	12, 220/ 4
so foolish to be	<b>ruled</b>	where I might rule	12, 220/ 5
you willing to be	<b>ruled</b>	yet." VINCENT Well, Uncle	12, 220/ 7
as by the common	<b>rules</b>	of Christendom, or any	12, 133/ 25

of Christendom, or any	<b>rules</b>	of his profession, he	12, 133/ 25
there suddenly rose a	<b>rumor</b>	and a scry that	12, 110/ 3
Saint Paul, "ut comprehendatis" (	<b>Run</b>	so, that ye may	12, 41/ 14
forward, in tribulation they	<b>run</b>	toward him apace. "Multiplicatae	12, 48/ 19
they may, and rather	<b>run</b>	and seek help at	12, 59/ 14
with faithful hope come	<b>run</b>	to him, but that	12, 104/ 21
would not let to	<b>run</b>	thereon, if it were	12, 154/ 21
forth unpunished, and freely	<b>run</b>	out and rob at	12, 162/ 20
not rest themselves, but	<b>run</b>	on still in their	12, 169/ 13
chide, in this they	<b>run</b>	together and fight; in	12, 273/ 10
the least that it	<b>run</b>	not out so far	12, 282/ 23
to do, whether to	<b>run</b>	on still and fly	12, 294/ 23
our own salvation, and	<b>run</b>	into eternal fire for	12, 296/ 27
any man to go	<b>run</b>	into it. But that	12, 297/ 5
the sun, and shall	<b>run</b>	about like sparks of	12, 307/ 8
but every man would	<b>run</b>	on toward them, in	12, 315/ 28
fall) is ready to	<b>run</b>	upon us, and devour	12, 318/ 9
for the faith he	<b>runneth</b>	on roaring with assault	12, 201/ 1
you). For he never	<b>runneth</b>	upon a man to	12, 317/ 29
like a roaring lion,	<b>runneth</b>	about in circuit, seeking	12, 318/ 7
then be gotten with	<b>running</b>	, when shall he come	12, 41/ 15
the meanwhile compasseth us,	<b>running</b>	and roaring like a	12, 318/ 3
regard him not a	<b>rush</b>	. And yet when I	12, 9/ 5
and not regard a	<b>rush</b>	the railing of all	12, 289/ 27
or might of God	<b>rushed</b>	into Sampson). And so	12, 141/ 18
in earth, where the	<b>rust</b>	and the moth fret	12, 239/ 22
heaven, where neither the	<b>rust</b>	and the moth fret	12, 239/ 24
glistening) as the rude	<b>rusty</b>	metal of iron? Of	12, 207/ 3
and went clothed in	<b>sackcloth</b>	and all besprent with	12, 95/ 25
grace, assisting his holy	<b>sacrament</b>	), and let him not	12, 121/ 18
priests, princes, rites, ceremonies,	<b>sacraments</b>	, laws, and customs, spiritual	12, 192/ 8
water whereof his holy	<b>sacraments</b>	have inestimable secret strength	12, 312/ 31
priests in that holy	<b>sacred</b>	service of the Mass	12, 155/ 18
the sheep for the	<b>sacrifice</b>	, and they tarry to	12, 45/ 18
offer him up in	<b>sacrifice</b>	: who but himself can	12, 55/ 3
he painted of the	<b>sacrifice</b>	and the death of	12, 215/ 9
of Achan, that committed	<b>sacrilege</b>	at the great city	12, 26/ 9
it were sin and	<b>sacrilege</b>	to look for any	12, 37/ 16
causeth them to be	<b>sad</b>	, they be loath to	12, 60/ 13
talk of as earnest	<b>sad</b>	matter as men can	12, 83/ 2
shall be indeed, both	<b>sad</b>	and glad, and both	12, 90/ 13
him that cannot be	<b>sad</b>	for his sin, to	12, 98/ 2
or dumpish, heavy, and	<b>sad</b>	: and whether he go	12, 131/ 9

him. He is finally	<b>sad</b>	of that he may	12, 153/ 21
look and speak so	<b>sadly</b>	, and would make me	12, 139/ 1
as folk are in	<b>sadness</b>	; and the heart of	12, 70/ 17
died, should make all	<b>safe</b>	enough. But then so	12, 92/ 11
and then are we	<b>safe</b>	, if we will tarry	12, 104/ 23
us and keep us	<b>safe</b>	, that we shall need	12, 106/ 25
that he seeth himself	<b>safe</b>	out of that danger	12, 148/ 7
bosom, and yet be	<b>safe</b>	from stinging, to put	12, 160/ 23
movable substance, shall be	<b>safe</b>	enough from riches haply	12, 180/ 12
there let it lie	<b>safe</b>	till they die, and	12, 210/ 26
that his pot lay	<b>safe</b>	still, what had he	12, 210/ 28
persons only fled and	<b>safe</b>	: I think that these	12, 228/ 8
and wisely laid up	<b>safe</b>	before. The Fifteenth Chapter	12, 238/ 3
had hid their money	<b>safe</b>	and sure enough, digging	12, 238/ 17
there it shall lie	<b>safe</b>	. For thither he said	12, 239/ 14
lay up our substance	<b>safe</b>	, before the persecution come	12, 240/ 7
there shall it lie	<b>safe</b>	. For who would go	12, 240/ 9
sure and under so	<b>safe</b>	keeping, that of all	12, 266/ 20
put under sure and	<b>safe</b>	keeping, to be readily	12, 267/ 15
sure to keep him	<b>safe</b>	otherwise, or that he	12, 272/ 7
harmless, and brought him	<b>safe</b>	out again. If we	12, 279/ 15
he hath been my	<b>safeguard</b>	). And the scripture saith	12, 102/ 12
to show the great	<b>safeguard</b>	and surety that we	12, 105/ 1
holy wing) sit in	<b>safeguard</b>	; but that we shall	12, 105/ 5
in the protection and	<b>safeguard</b>	of God of heaven	12, 166/ 15
surely seen to and	<b>safely</b>	kept from escaping, so	12, 264/ 22
a timore nocturno a	<b>sagitta</b>	volante in die, a	12, 105/ 18
of the Prophet: "A	<b>sagitta</b>	volante in die" for	12, 157/ 4
te veritas eius, a	<b>sagitta</b>	volante in die" (The	12, 157/ 18
umbra, etc. aut tanquam	<b>sagitta</b>	emissa in locum destinatum	12, 158/ 26
and bear a low	<b>sail</b>	thereon, that the boisterous	12, 29/ 6
God himself. For, as	<b>Saint</b>	James saith, "Omne datum	12, 12/ 29
that I learned of	<b>Saint</b>	Bernard; he that in	12, 15/ 9
a means of amendment.	<b>Saint</b>	Paul was himself sore	12, 17/ 22
original sin, of which	<b>Saint</b>	Paul so sore complaineth	12, 21/ 3
tell. "Nos autem," saith	<b>Saint</b>	Paul "quid oremus ut	12, 22/ 26
be with us," saith	<b>Saint</b>	Paul, "who can stand	12, 23/ 8
than sinners (for as	<b>Saint</b>	Paul saith, "Nullius mihi	12, 28/ 6
not thereby justified; and	<b>Saint</b>	John saith, "Si dixerimus	12, 28/ 8
that saw more in	<b>Saint</b>	Paul than Saint Paul	12, 29/ 28
in Saint Paul than	<b>Saint</b>	Paul saw in himself	12, 29/ 29
of comfort hardly to	<b>Saint</b>	Paul till their living	12, 30/ 8
appeareth, not only by	<b>Saint</b>	Paul in the place	12, 31/ 14

temporal avail. And since	<b>Saint</b>	Paul counseleth, "Non vosmet	12, 34/ 5
if ye do as	<b>Saint</b>	Paul biddeth, "Querentes non	12, 34/ 12
nor have not (as	<b>Saint</b>	Paul saith) our dwelling	12, 41/ 6
to come; and therefore	<b>Saint</b>	Paul showeth us that	12, 41/ 8
thither. "Sic currite," saith	<b>Saint</b>	Paul, "ut comprehendatis" (Run	12, 41/ 13
painfully buried in hell.	<b>Saint</b>	Paul saith to the	12, 42/ 28
his that he receiveth).	<b>Saint</b>	Paul saith also, "Per	12, 42/ 31
it be true that	<b>Saint</b>	Paul saith, that God	12, 43/ 16
if we cannot (as	<b>Saint</b>	Paul saith we cannot	12, 43/ 21
be sure that (as	<b>Saint</b>	John saith) he that	12, 58/ 10
help. And therefore, when	<b>Saint</b>	Peter was in prison	12, 58/ 16
words the authority of	<b>Saint</b>	Paul: "Cristus humiliavit semet	12, 66/ 12
especially the priests, as	<b>Saint</b>	James biddeth, and begin	12, 76/ 12
forget his sorrow. And	<b>Saint</b>	Thomas saith, that proper	12, 82/ 18
as I remember holy	<b>Saint</b>	Jerome biddeth: "Et doleas	12, 90/ 14
in the blessed apostle	<b>Saint</b>	Paul, which of a	12, 91/ 18
fasted all therefor. Nor	<b>Saint</b>	Paul that fasted so	12, 96/ 2
no better. And as	<b>Saint</b>	Jerome biddeth him that	12, 97/ 27
none have. For, as	<b>Saint</b>	Paul saith: "Nemo coronabitur	12, 101/ 25
And then, as holy	<b>Saint</b>	Bernard saith: How couldst	12, 101/ 27
thee). "Ut possitis" (as	<b>Saint</b>	Paul saith) "deprehendere omnes	12, 102/ 13
the ----- chapter of	<b>Saint</b>	Matthew), to whom he	12, 104/ 6
body, made, as holy	<b>Saint</b>	Bernard saith, broad above	12, 106/ 10
our bodies. And whereas	<b>Saint</b>	Paul in sundry places	12, 109/ 12
himself. So that (as	<b>Saint</b>	Augustine well proveth) that	12, 130/ 22
upon these words of	<b>Saint</b>	John: "Nolite omni spiritui	12, 132/ 24
and these words of	<b>Saint</b>	Paul: "Angelus Sathane transfigurat	12, 132/ 27
his occasions. For as	<b>Saint</b>	Peter saith: "Adversarius vester	12, 149/ 21
cause the blessed apostle	<b>Saint</b>	James exhorteth men, that	12, 152/ 12
by that holy man	<b>Saint</b>	Gregory, which opinion rose	12, 155/ 23
was born. And holy	<b>Saint</b>	Bernard giveth counsel, that	12, 156/ 1
to the counsel of	<b>Saint</b>	Bernard, and reckon him	12, 156/ 8
with the soul of	<b>Saint</b>	Bernard than with his	12, 156/ 11
is always fearful): and	<b>Saint</b>	Paul saith: "Qui stat	12, 162/ 5
are rich: as where	<b>Saint</b>	Paul saith: "Qui volunt	12, 170/ 28
beareth thereto. For where	<b>Saint</b>	Paul saith, "Qui volunt	12, 171/ 10
of interpretation. For as	<b>Saint</b>	Augustine saith: Though	12, 181/ 15
change in the matter.	<b>Saint</b>	Paul saith, "Qui non	12, 182/ 11
in the fault of	<b>Saint</b>	Peter that of oversight	12, 196/ 13
he strike). But, as	<b>Saint</b>	Augustine saith, the longer	12, 236/ 16
sure? ANTHONY Yea, by	<b>Saint</b>	Mary, did he. For	12, 239/ 5
too, would yet play	<b>Saint</b>	Peter, if they were	12, 246/ 16
thence, as he did	<b>Saint</b>	Peter, and sometimes he	12, 246/ 26

et relictus pro mortuo"	<b>Saint</b>	John the Evangelist and	12, 247/ 1
Fidelis est Deus," saith	<b>Saint</b>	Paul, "qui non patitur	12, 247/ 17
by the mouth of	<b>Saint</b>	Paul, "Servi, obedite dominis	12, 254/ 18
would. VINCENTY	<b>Saint</b>	Mary, Uncle, methinketh it	12, 255/ 18
Yes, by	<b>Saint</b>	Bridget's order; and St	12, 276/ 25
their cells again; and	<b>Saint</b>	Stephen only (to whom	12, 289/ 6
at the death of	<b>Saint</b>	Matthew, and in the	12, 299/ 24
the twelfth chapter of	<b>Saint</b>	Paul saith, "Animalis homo	12, 307/ 20
for that. For as	<b>Saint</b>	John did write) to	12, 309/ 24
old in Greece (where	<b>Saint</b>	Peter saith, "Si compatimur	12, 314/ 5
with him. For, as	<b>Saint</b>	Paul, if we would	12, 319/ 24
that one text of	<b>saints</b>	; that I dare not	12, 38/ 25
not many for holy	<b>saints</b>	have construed them before	12, 39/ 25
and as old holy	<b>saints</b>	, that with one voice	12, 43/ 25
of the old holy	<b>saints</b>	all, of the peril	12, 91/ 13
God had and his	<b>saints</b>	write very sore in	12, 97/ 17
do. And the old	<b>saints</b>	have their miracles always	12, 136/ 4
For Christ and his	<b>saints</b>	, such as his devotion	12, 155/ 19
angel, and other holy	<b>saints</b>	that were dead hundreds	12, 155/ 27
other holy doctors and	<b>saints</b>	, to pray for him	12, 156/ 2
suit to angels and	<b>saints</b>	). Now if the death	12, 289/ 2
the death of his	<b>saints</b>	be glorious in the	12, 289/ 3
the death of his	<b>sraith</b>	, no man for all	12, 4/ 17
there is, as Tully	<b>sraith</b>	unto us, "Honora medicum	12, 11/ 21
honor; and therein thus	<b>sraith</b>	, "Omne datum optimum, et	12, 12/ 30
For, as Saint James	<b>sraith</b>	Saint Paul "quid oremus	12, 22/ 26
can tell. "Nos autem,"	<b>sraith</b>	Saint Paul, "who can	12, 23/ 8
God be with us,"	<b>sraith</b>	, "Nullius mihi conscius sum	12, 28/ 6
for as Saint Paul	<b>sraith</b>	, "Si dixerimus, quia peccatum	12, 28/ 9
justified; and Saint John	<b>sraith</b>	in the scripture in	12, 39/ 22
narrow point, while Christ	<b>sraith</b>	the scripture too: "Fides	12, 40/ 1
sister charity. And then	<b>sraith</b>	) our dwelling city here	12, 41/ 6
not (as Saint Paul	<b>sraith</b>	Saint Paul, "ut comprehendatis	12, 41/ 13
come thither. "Sic currite,"	<b>sraith</b>	, "Ve vobis qui ridetis	12, 41/ 29
For as our Savior	<b>sraith</b>	the scripture) "et est	12, 41/ 31
weep). "Est tempus flendi" (	<b>sraith</b>	the Prophet) "mittentes semina	12, 42/ 8
Euntes ibant et flebant" (	<b>sraith</b>	he, shall follow thereof	12, 42/ 10
seeds weeping). But what,	<b>sraith</b>	) "ducunt in bonis dies	12, 42/ 26
tribulation? which (as Job	<b>sraith</b>	to the Hebrews, that	12, 42/ 28
in hell. Saint Paul	<b>sraith</b>	also, "Per multas tribulaciones	12, 42/ 31
he receiveth). Saint Paul	<b>sraith</b>	unto us all, "Qui	12, 43/ 9
his disciples, and he	<b>sraith</b>	not here, lo, let	12, 43/ 13
and follow me). He	<b>sraith</b>	, that God chastiseth all	12, 43/ 16
true that Saint Paul			

cannot (as Saint Paul	<b>saith</b>	we cannot) come to	12, 43/ 22
Their infirmities were multiplied),	<b>saith</b>	the Prophet, (and after	12, 48/ 21
into sin, and therefore,	<b>saith</b>	the Prophet: "Non relinquet	12, 49/ 4
day by day. "Epulabatur,"	<b>saith</b>	our Savior, "quotidie splendide	12, 55/ 26
put it. And whoso	<b>saith</b>	, that for pity of	12, 58/ 8
that (as Saint John	<b>saith</b>	) he that loveth not	12, 58/ 10
pitieth little (whatsoever he	<b>saith</b>	) the pain of his	12, 58/ 13
unto them. And therefore,	<b>saith</b>	Ecclesiastes: "Melius est ire	12, 69/ 11
And yet he further	<b>saith</b>	: "Cor sapientum, ubi tristitia	12, 69/ 16
For, as St. Paul	<b>saith</b>	: "Nihil ad perfectum duxit	12, 70/ 1
fall into woe? "Risus" (	<b>saith</b>	he) "dolore miscebitur, et	12, 70/ 19
heaviness). And our Savior	<b>saith</b>	himself: "Ve vobis qui	12, 70/ 22
and wail). But he	<b>saith</b>	on the other side	12, 70/ 23
be comforted). And he	<b>saith</b>	to his disciples: "Mundus	12, 70/ 25
prosperous life. Our Savior	<b>saith</b>	himself also, that if	12, 74/ 28
all that the scripture	<b>saith</b>	understanding truly, as the	12, 75/ 9
thing without which (he	<b>saith</b>	) we be not his	12, 75/ 23
-- God is near,	<b>saith</b>	the Prophet, to them	12, 76/ 6
against his will, that	<b>saith</b>	unto God when he	12, 76/ 22
be confounded. And Christ	<b>saith</b>	, he that cometh to	12, 76/ 27
such recreation. And Solomon	<b>saith</b>	, I trow, that men	12, 82/ 16
sorrow. And Saint Thomas	<b>saith</b>	, that proper pleasant talking	12, 82/ 18
the chapter where Galen	<b>saith</b>	the same. VINCENT Marry	12, 89/ 24
Both be thou sorry),	<b>saith</b>	he, (and be thou	12, 90/ 15
showeth himself, where he	<b>saith</b>	, that some kind of	12, 96/ 8
his sin. The Prophet	<b>saith</b>	: "Scindite corda vestra, et	12, 96/ 14
Tear your hearts), he	<b>saith</b>	, (and not your clothes	12, 96/ 15
And the prophet David	<b>saith</b>	: "Cor contritum et humiliatum	12, 96/ 16
good Lord, despise). He	<b>saith</b>	also of his own	12, 96/ 19
For as our Savior	<b>saith</b>	, "Inimici hominis, domestici eius	12, 101/ 7
be. For St. James	<b>saith</b>	, "Omne gaudium existimate, fratres	12, 101/ 10
it and take it),	<b>saith</b>	he, (my brethren, for	12, 101/ 11
wrestling is not here),	<b>saith</b>	St. Paul, (against flesh	12, 101/ 20
For, as Saint Paul	<b>saith</b>	: "Nemo coronabitur, nisi qui	12, 101/ 25
as holy Saint Bernard	<b>saith</b>	: How couldst thou fight	12, 101/ 28
comfort, as St. James	<b>saith</b>	, to every man that	12, 101/ 30
For as the Prophet	<b>saith</b>	: "Fortitudo mea et laus	12, 102/ 10
safeguard). And the scripture	<b>saith</b>	: "Pete a Deo sapientiam	12, 102/ 12
possit" (as Saint Paul	<b>saith</b>	) "deprehendere omnes artes" (That	12, 102/ 14
but as the scripture	<b>saith</b>	: "Iustus si ceciderit, non	12, 102/ 22
all temptation, where he	<b>saith</b>	: "Qui habitat in adiutorio	12, 102/ 26
that hope; he shall,	<b>saith</b>	the Prophet, ever dwell	12, 103/ 10
in the same psalm	<b>saith</b>	farther: "Scapulis suis obumbrabit	12, 103/ 14

the verse farther, and	<b>saith</b>	unto such a faithful	12, 103/ 29
souls there. "Pone me,"	<b>saith</b>	the Prophet, "iuxta te	12, 104/ 25
heavenly feathers, the Prophet	<b>saith</b>	yet a great deal	12, 105/ 2
our matter. The Prophet	<b>saith</b>	in the psalm: "Scuto	12, 105/ 17
under his wing, here	<b>saith</b>	he farther that the	12, 106/ 3
as holy Saint Bernard	<b>saith</b>	, broad above with the	12, 106/ 10
that (as the Prophet	<b>saith</b>	) it shall round about	12, 106/ 15
no side. For, "scuto,"	<b>saith</b>	he, "circumdabit te veritas	12, 106/ 17
Twelfth Chapter First he	<b>saith</b>	: "Non timebis timore nocturno	12, 107/ 3
that, as the Prophet	<b>saith</b>	, dwelleth and continueth faithfully	12, 107/ 14
it is. The Prophet	<b>saith</b>	in the psalter: "Posuisti	12, 108/ 1
in the fore-rehearsed verses	<b>saith</b>	not, that in the	12, 109/ 23
Howbeit, as the Prophet	<b>saith</b>	: He that faithfully dwelleth	12, 111/ 5
every prayer that he	<b>saith</b>	, though he say it	12, 113/ 17
tales. But as Pliny	<b>saith</b>	, that there is no	12, 114/ 21
shall, as the Prophet	<b>saith</b>	, so compass him about	12, 121/ 24
things (as Master Gerson	<b>saith</b>	) will make him to	12, 133/ 16
unto him (as himself	<b>saith</b>	) by an angel, as	12, 134/ 12
himself, as St. Augustine	<b>saith</b>	, and all the Church	12, 136/ 15
place of that matter	<b>saith</b>	: "Irruit virtus Domini in	12, 141/ 17
For as Saint Peter	<b>saith</b>	: "Adversarius vester diabolus quasi	12, 149/ 21
induce the priests, and	<b>saith</b>	, that it shall do	12, 152/ 13
God (as the Prophet	<b>saith</b>	in the verse fore-rehearsed	12, 156/ 30
of Sapience, where he	<b>saith</b>	in the person of	12, 158/ 23
always, whereof the scripture	<b>saith</b>	: "Beatus homo, qui semper	12, 162/ 4
fearful): and Saint Paul	<b>saith</b>	: "Qui stat, videat ne	12, 162/ 5
witnesseth himself, where he	<b>saith</b>	: "Inimici hominis domestici eius	12, 165/ 2
Seventeenth Chapter The Prophet	<b>saith</b>	in the said psalm	12, 166/ 11
such business, our Savior	<b>saith</b>	in the Gospel, "Qui	12, 167/ 10
Of the covetous men	<b>saith</b>	St. Paul: "Qui volunt	12, 168/ 7
as where Saint Paul	<b>saith</b>	: "Qui volunt divites fieri	12, 170/ 29
And where our Savior	<b>saith</b>	himself: "Facilius est camelum	12, 170/ 31
For where Saint Paul	<b>saith</b>	, "Qui volunt divites fieri	12, 171/ 10
set thereupon, the Prophet	<b>saith</b>	: "Divitie si affluant, nolite	12, 171/ 16
that holy St. Ambrose	<b>saith</b>	, that whoso that die	12, 172/ 18
damnation. For where he	<b>saith</b>	, "Qui non renunciaverit omnibus	12, 174/ 18
he meaneth. For there	<b>saith</b>	he more, "Si quis	12, 174/ 21
are, as our Savior	<b>saith</b>	, in the house of	12, 175/ 8
of them, where he	<b>saith</b>	unto the rich man	12, 175/ 17
in them, where he	<b>saith</b>	, "Domini est gubernare linguam	12, 178/ 3
that because our Savior	<b>saith</b>	, "Omni petenti te, da	12, 181/ 11
hath (as St. Augustine	<b>saith</b>	other places in scripture	12, 181/ 14
For as Saint Augustine	<b>saith</b>	: Though Christ saith	12, 181/ 16

saith: Though Christ	<b>saith</b>	, "Give every man that	12, 181/ 16
that asketh thee," he	<b>saith</b>	not yet, give them	12, 181/ 17
of perishing. And therefore	<b>saith</b>	, "Si esurierit inimicus tuus	12, 182/ 5
the matter. Saint Paul	<b>saith</b>	, "Qui non providet suis	12, 182/ 11
since (as St. Paul	<b>saith</b>	) it is not the	12, 183/ 5
about (as the Prophet	<b>saith</b>	) with a pavise, that	12, 186/ 20
that wrote the letter,	<b>saith</b>	that it is secretly	12, 188/ 12
and incursion. For therefore	<b>saith</b>	the Prophet, that the	12, 200/ 26
since, as the scripture	<b>saith</b>	, "Unicuique dedit Deus curam	12, 202/ 27
place, another sitteth and	<b>saith</b>	as shrewdly of him	12, 212/ 14
Surely, Cousin, as Terence	<b>saith</b>	, such folks make men	12, 216/ 25
And the holy scripture	<b>saith</b>	also in the twentieth	12, 224/ 5
of St. Paul God	<b>saith</b>	, that they shall fall	12, 224/ 8
the devil's grin, he	<b>saith</b>	in the other place	12, 224/ 9
God beholdeth. And therefore	<b>saith</b>	the Prophet unto God	12, 226/ 20
Prophet testifieth, where he	<b>saith</b>	; "Dixit insipiens in corde	12, 234/ 24
that as St. Paul	<b>saith</b>	, in their deeds they	12, 235/ 7
But, as Saint Augustine	<b>saith</b>	, the longer that he	12, 236/ 16
devil forever, where he	<b>saith</b>	: "Quid prodest homini si	12, 237/ 14
chapter of St. Matthew	<b>saith</b>	: "Nolite thesaurizare vobis thesauros	12, 239/ 18
strangle, as the Gospel	<b>saith</b>	, the word of God	12, 241/ 3
shall (as the Prophet	<b>saith</b>	) so compass us about	12, 244/ 14
For "Fidelis est Deus,"	<b>saith</b>	Saint Paul, "qui non	12, 247/ 17
possitis ferre" (God is),	<b>saith</b>	the Apostle, (faithful, which	12, 247/ 19
shall, as the Prophet	<b>saith</b>	, so compass us about	12, 248/ 2
pray well therefor) then	<b>saith</b>	holy scripture: "Bonis omnia	12, 248/ 27
For as St. Paul	<b>saith</b>	, "Non habemus hic civitatem	12, 251/ 16
good record. For he	<b>saith</b>	: "Qui facit peccatum, servus	12, 253/ 12
so be, since God	<b>saith</b>	it is so), who	12, 253/ 14
the scripture so plainly	<b>saith</b>	, "Preciosa in conspectu Domini	12, 289/ 1
his holy head. Now	<b>saith</b>	our Savior, that the	12, 292/ 2
St. Mark, where he	<b>saith</b>	, that blasphemy against the	12, 299/ 25
have of him, and	<b>saith</b>	: "Ita dico vobis, hunc	12, 303/ 21
dead. Whereof the scripture	<b>saith</b>	, "Vocabunt mortem, et mors	12, 304/ 5
For as Saint Paul	<b>saith</b>	, "Animalis homo non percipit	12, 307/ 20
saved soul, our Lord	<b>saith</b>	yet by the mouth	12, 309/ 10
of joy. For he	<b>saith</b>	, "Vincenti dabo edere de	12, 309/ 12
angels. And also he	<b>saith</b>	, Fear none of those	12, 309/ 15
the second death. He	<b>saith</b>	also, "Vincenti dabo manna	12, 309/ 18
thereto round stones. Now	<b>saith</b>	our Lord that unto	12, 309/ 29
their voice. And now	<b>saith</b>	our Lord, that unto	12, 310/ 4
that receiveth it. He	<b>saith</b>	also: He that overcometh	12, 310/ 7
many passions, he that	<b>saith</b>	of himself that he	12, 310/ 18

the churches.) And yet	<b>saith</b>	he more of his	12, 311/ 1
For, as Saint Peter	<b>saith</b>	, "Si compatimur et conregnabimus	12, 314/ 5
that as the Prophet	<b>saith</b>	, the truth of his	12, 316/ 3
the deed. Our Lord	<b>saith</b>	in the Apocalypse, "Diabolus	12, 317/ 17
to tempt you). He	<b>saith</b>	not that man shall	12, 317/ 19
eternal damnation. And therefore	<b>saith</b>	St. Paul, "Non est	12, 317/ 22
hurt us. And therefore	<b>saith</b>	St. Peter, "Resistite diabolo	12, 317/ 28
him. "Adversarius vester diabolus" (	<b>saith</b>	St. Peter) "sicut leo	12, 318/ 5
of which the Apostle	<b>saith</b>	, "Non sunt condigne passiones	12, 319/ 20
dieth now for Christ's	<b>sake</b>	, while he might live	12, 32/ 28
glad suffering for God's	<b>sake</b>	, or for any other	12, 37/ 18
taken here for God's	<b>sake</b>	too. And so serveth	12, 55/ 12
patiently taken for God's	<b>sake</b>	, and his will conformed	12, 68/ 17
courage that for God's	<b>sake</b>	and his soul's health	12, 87/ 27
be content for God's	<b>sake</b>	, to forbear it from	12, 97/ 9
well for our Savior's	<b>sake</b>	, sit cock-a-hoop and fill	12, 99/ 11
saving for the manner's	<b>sake</b>	, he had liefer have	12, 115/ 18
he shall for his	<b>sake</b>	with his own hands	12, 131/ 15
this voyage for his	<b>sake</b>	to ask this good	12, 132/ 23
secret friend, for whose	<b>sake</b>	you come to him	12, 134/ 11
killed himself for Christ's	<b>sake</b>	, as Christ was killed	12, 144/ 1
him, that for God's	<b>sake</b>	she would secretly crucify	12, 144/ 10
But for our Lord's	<b>sake</b>	take good heed, Uncle	12, 166/ 3
at once for his	<b>sake</b>	, as the thing whereby	12, 174/ 12
those, which for God's	<b>sake</b>	patiently suffer penury, shall	12, 175/ 11
great alms for God's	<b>sake</b>	. But now is all	12, 197/ 10
of sufferance for God's	<b>sake</b>	, but by a long	12, 205/ 13
the poor for Christ's	<b>sake</b>	, we deliver it unto	12, 240/ 11
or for the manner	<b>sake</b>	, than for any substantial	12, 240/ 21
and needy for his	<b>sake</b>	: that servant could scant	12, 243/ 11
willingly forsook for our	<b>sake</b>	, being indeed universal king	12, 243/ 20
content rather for his	<b>sake</b>	again to give up	12, 243/ 26
lose them for God's	<b>sake</b>	, how much more profitable	12, 244/ 7
forsake them for Christ's	<b>sake</b>	, than unfaithfully forsake Christ	12, 244/ 9
he lived, for our	<b>sake</b>	forsook all the world	12, 244/ 10
and sustain for his	<b>sake</b>	all the tormentry that	12, 247/ 11
that man for God's	<b>sake</b>	, according to his high	12, 254/ 17
to suffer for God's	<b>sake</b>	, we might be sore	12, 276/ 18
displeasures that for his	<b>sake</b>	she was sorry for	12, 277/ 12
whether for our Savior's	<b>sake</b>	to suffer some pain	12, 278/ 5
to suffer for his	<b>sake</b>	so much as imprisonment	12, 278/ 15
taken prisoner for our	<b>sake</b>	, and prisoner was he	12, 279/ 27
such wise for our	<b>sake</b>	, we shall I trow	12, 280/ 7

than suffer for his	<b>sake</b>	any manner pain at	12, 298/ 6
man taketh for God's	<b>sake</b>	, the worse would God	12, 298/ 7
make us for Christ's	<b>sake</b>	abide and endure any	12, 305/ 2
the suffering for Christ's	<b>sake</b>	in this world, for	12, 305/ 22
that suffer for his	<b>sake</b>	, many a special kind	12, 309/ 11
painful death for his	<b>sake</b>	. The Twenty-seventh Chapter Surely	12, 312/ 3
those calamities for his	<b>sake</b>	. So say I now	12, 312/ 10
suffer death for his	<b>sake</b>	, that so marvelously lovingly	12, 313/ 6
been killed for Christ's	<b>sake</b>	before. What folly is	12, 319/ 10
is not for their	<b>sakes</b>	that I speak all	12, 169/ 27
to disdain for our	<b>sakes</b>	the most villainous and	12, 291/ 22
answered and said, "Hodie	<b>salus</b>	facta est huic domui	12, 179/ 8
courtesy to them, and	<b>salute</b>	them with reverence, and	12, 220/ 27
down to him, and	<b>saluted</b>	him like a king	12, 291/ 27
factus est mihi in	<b>salutem</b>	" (My strength and my	12, 102/ 11
unto Christ and said, "	<b>Salva</b>	nos, Domine, perimus" (Save	12, 58/ 20
that toward our final	<b>salvation</b>	our Savior is himself	12, 16/ 31
our merit. For the	<b>salvation</b>	of our soul may	12, 21/ 9
and win him eternal	<b>salvation</b>	? And thus, I say	12, 26/ 31
for a sign of	<b>salvation</b>	, and prosperity sent for	12, 47/ 26
damnation, or matter of	<b>salvation</b>	; they seem neither good	12, 64/ 20
of perdition cometh to	<b>salvation</b>	, for pity that God	12, 91/ 12
and seek nothing to	<b>salvation</b>	but the death of	12, 94/ 7
the ground of man's	<b>salvation</b>	, keep this person thus	12, 156/ 16
of good hope of	<b>salvation</b>	, and then though they	12, 283/ 24
of reasonable men to	<b>salvation</b>	, I think without help	12, 296/ 9
thereby lose our own	<b>salvation</b>	, and run into eternal	12, 296/ 27
ready way toward his	<b>salvation</b>	. But he that, with	12, 299/ 9
love of God and	<b>salvation</b>	of our soul, than	12, 306/ 18
own son, and as	<b>Sampson</b>	had by inspiration of	12, 140/ 13
the father's obedience. In	<b>Sampson</b>	all men make not	12, 141/ 6
to God, and using	<b>Sampson</b>	for their mocking-stock in	12, 141/ 9
of God rushed into	<b>Sampson</b>	). And so therefore, while	12, 141/ 18
Irruit virtus Domini in	<b>Sampsonem</b>	" (The power or might	12, 141/ 17
showed him before by	<b>Samuel</b>	, that he should come	12, 62/ 14
to raise up dead	<b>Samuel</b>	; but speed had he	12, 62/ 20
in conspectu Domini mors	<b>sanctorum</b>	eius" (Precious is in	12, 289/ 1
sua, et Patris, et	<b>sanctorum</b>	Angelorum" (He that is	12, 290/ 19
ever sit and sing, "	<b>Sanctus</b>	, sanctus, sanctus" upon them	12, 212/ 20
sit and sing, "Sanctus,	<b>sanctus</b>	, sanctus" upon them. Of	12, 212/ 21
and sing, "Sanctus, sanctus,	<b>sanctus</b>	" upon them. Of flattery	12, 212/ 21
loose heap of light	<b>sand</b>	, that will with a	12, 205/ 16
collectatio adversus carnem et	<b>sanguinem</b>	sed adversus principes et	12, 101/ 18

collectatio adversus carnem et	<b>sanguinem</b>	, sed, etc." (Our wrestling	12, 317/ 23
the fifth chapter of	<b>Sapiencie</b>	, where he saith in	12, 158/ 22
saith: "Pete a Deo	<b>sapientiam</b>	et dabit tibi" (Ask	12, 102/ 12
he further saith: "Cor	<b>sapientum</b>	, ubi tristitia est: et	12, 69/ 17
the very Turk or	<b>Saracen</b>	, before a little need	12, 183/ 21
was wont, when she	<b>sat</b>	by the fire with	12, 114/ 20
he had liefer have	<b>sat</b>	all the while at	12, 115/ 19
at his dinner he	<b>sat</b>	him thought on thorns	12, 213/ 16
hear how they that	<b>sat</b>	with him at his	12, 213/ 17
And when he had	<b>sat</b>	musing a while, devising	12, 213/ 18
asked us all that	<b>sat</b>	at his board's end	12, 213/ 21
in the midst there	<b>sat</b>	but himself alone), how	12, 213/ 22
by row as we	<b>sat</b>	, from the lowest unto	12, 213/ 29
saw that he that	<b>sat</b>	next me, and should	12, 214/ 7
the game: he that	<b>sat</b>	highest, and was to	12, 214/ 19
while Herod and Herodias	<b>sat</b>	full merry at the	12, 279/ 19
lucis" (The angel of	<b>Satan</b>	transfigureth himself into the	12, 132/ 28
him away himself: "Vade	<b>Sathana</b>	, " nor no prayer more	12, 156/ 23
of Saint Paul: "Angelus	<b>Sathane</b>	transfiguratur se in angelum	12, 132/ 27
whereof it is written, "	<b>Satiabor</b>	quum apparuerit gloria tua	12, 306/ 14
him. Never was he	<b>satiare</b>	of hearing his own	12, 213/ 13
tua" (I shall be	<b>satiare</b>	, satisfied and fulfilled, when	12, 306/ 14
have served for the	<b>satisfaction</b>	of his sin through	12, 32/ 30
and serveth for the	<b>satisfaction</b>	of such pain, as	12, 35/ 22
of the merit and	<b>satisfaction</b>	that Christ hath merited	12, 36/ 26
almsdeed or other, toward	<b>satisfaction</b>	of our own sin	12, 93/ 8
Savior, and our whole	<b>satisfaction</b>	for all our deadly	12, 94/ 8
save for the further	<b>satisfaction</b>	of mine own mind	12, 263/ 12
our own could be	<b>satisfactory</b>	. But now shall Christ	12, 33/ 1
Christ hath merited and	<b>satisfied</b>	for us himself: this	12, 36/ 26
yet is he not	<b>satisfied</b>	, but if he say	12, 113/ 19
as little is he	<b>satisfied</b>	at the last, as	12, 113/ 20
mind findeth not itself	<b>satisfied</b>	in this point: but	12, 262/ 14
head shall hold himself	<b>satisfied</b>	with this. But of	12, 292/ 16
I shall be satiate,	<b>satisfied</b>	and fulfilled, when thy	12, 306/ 14
that yet contented and	<b>satisfied</b>	their mind, that by	12, 313/ 16
be not able to	<b>satisfy</b>	of themselves for the	12, 36/ 21
our works could neither	<b>satisfy</b>	nor deserve, nor yet	12, 36/ 24
deed neither merit nor	<b>satisfy</b>	so much as a	12, 36/ 24
desire thereof in the	<b>satisfying</b>	of his own pleasure	12, 185/ 1
serve us but for	<b>sauce</b>	, and make them not	12, 84/ 26
do (as did King	<b>Saul</b>	) in their tribulation go	12, 62/ 7
that we fain would	<b>save</b>	, under which fear fall	12, 20/ 4

labor he made to	<b>save</b>	them. His heart was	12, 54/ 18
Salva nos, Domine, perimus" (	<b>Save</b>	us, Lord, we perish	12, 58/ 20
I say, so God	<b>save</b>	my soul! I sensibly	12, 88/ 17
By our Lady! Uncle,	<b>save</b>	for the credence of	12, 89/ 15
their own ransoms, and	<b>save</b>	their souls themselves. And	12, 93/ 12
all other bodily affliction	<b>save</b>	only where need requireth	12, 93/ 14
thanks, nor look to	<b>save</b>	yourself. It is Christ's	12, 94/ 14
tell you, that must	<b>save</b>	us all: Christ's death	12, 94/ 14
wise as this. Wherein	<b>save</b>	for the diminishing of	12, 119/ 29
she died. For surely,	<b>save</b>	for that one thing	12, 126/ 22
of all other folk	<b>save</b>	myself, as to think	12, 183/ 31
him in ourselves (God	<b>save</b>	us!) as Aesop telleth	12, 189/ 13
communication, in all thing (	<b>save</b>	only for heaven) our	12, 193/ 22
of their own nature (	<b>save</b>	for a little glistening	12, 207/ 2
for mine own part,	<b>save</b>	only grace well to	12, 242/ 14
give over, and to	<b>save</b>	our goods, and our	12, 249/ 16
without any great cause,	<b>save</b>	for the further satisfaction	12, 263/ 12
meanwhile all other ways,	<b>save</b>	escaping, yet he well	12, 264/ 24
all that he would,	<b>save</b>	escape? And I bid	12, 264/ 28
wise, that our hearts (	<b>save</b>	that we consider it	12, 271/ 10
from God, with whom (	<b>save</b>	for other folks' profit	12, 285/ 4
and dread of death,	<b>save</b>	for those grievous qualities	12, 288/ 1
reason giveth me, that	<b>save</b>	for the other griefs	12, 288/ 6
heart, a man may	<b>save</b>	himself from that painful	12, 297/ 19
the beginning and so	<b>save</b>	thy life, and get	12, 298/ 15
five times forty stripes	<b>save</b>	one: thrice have I	12, 310/ 22
remember that we cannot	<b>save</b>	them long. If he	12, 317/ 2
hope to be a	<b>saved</b>	soul by the great	12, 8/ 24
trusting to be then	<b>saved</b>	, as that thief was	12, 91/ 7
that we would be	<b>saved</b>	by our own deeds	12, 95/ 12
sure whether he be	<b>saved</b>	or not, but yet	12, 141/ 7
good deeds, and be	<b>saved</b>	as St. Peter was	12, 297/ 21
such, prepared for every	<b>saved</b>	soul, our Lord saith	12, 309/ 9
death, and then he	<b>saveth</b>	himself from much pain	12, 301/ 1
very good, good Uncle,	<b>saving</b>	that it seemeth somewhat	12, 24/ 20
be delivered of it,	<b>saving</b>	that God which teacheth	12, 57/ 1
setteth naught by nothing,	<b>saving</b>	worldly fear that may	12, 61/ 3
other with his pleasure,	<b>saving</b>	that the pain stirreth	12, 65/ 12
him surely good counsel,	<b>saving</b>	somewhat too long how	12, 80/ 13
well his body for	<b>saving</b>	of his soul; and	12, 80/ 14
that could forget the	<b>saving</b>	of his body for	12, 109/ 19
and hear him, that	<b>saving</b>	for the manner's sake	12, 115/ 18
was marvelously much esteemed,	<b>saving</b>	that some were not	12, 129/ 17

sure as the other,	<b>saving</b>	that the one falsely	12, 139/ 26
also in the flight (	<b>saving</b>	that it is indeed	12, 154/ 30
say to you too:	<b>saving</b>	that, were it properly	12, 160/ 11
I speak all this,	<b>saving</b>	that it may serve	12, 169/ 27
the possession of riches,	<b>saving</b>	for the commodity that	12, 185/ 2
lose them both twain,	<b>saving</b>	that sometimes in the	12, 207/ 15
in our mind the	<b>saving</b>	of our land and	12, 317/ 1
so much labor, that	<b>saving</b>	for the comfort that	12, 320/ 8
the faith of our	<b>Savior</b>	Christ, and fall to	12, 6/ 32
do, and forsake our	<b>Savior</b>	too; and then (for	12, 7/ 7
worst, that (as our	<b>Savior</b>	prophesied of the people	12, 7/ 15
high physician, our blessed	<b>Savior</b>	Christ, whose holy manhood	12, 11/ 24
our final salvation our	<b>Savior</b>	is himself so graciously	12, 16/ 31
dear friends): and our	<b>Savior</b>	counseleth, "Si qui vult	12, 34/ 7
hell. For as our	<b>Savior</b>	saith, "Ve vobis qui	12, 41/ 29
we find that our	<b>Savior</b>	himself wept twice or	12, 42/ 18
marvel, for as our	<b>Savior</b>	said himself unto his	12, 43/ 2
day. "Epulabatur," saith our	<b>Savior</b>	, "quotidie splendide" (He did	12, 55/ 27
scripture say, that our	<b>Savior</b>	merited as man, and	12, 66/ 24
these prayers of our	<b>Savior</b>	at his bitter Passion	12, 67/ 20
with heaviness). And our	<b>Savior</b>	saith himself: "Ve vobis	12, 70/ 22
long prosperous life. Our	<b>Savior</b>	saith himself also, that	12, 74/ 28
thing by which our	<b>Savior</b>	entered his own kingdom	12, 75/ 20
the thing which our	<b>Savior</b>	exhorteth all men to	12, 75/ 22
and he is our	<b>Savior</b>	, and our whole satisfaction	12, 94/ 8
neither, nor yet our	<b>Savior</b>	himself which began, and	12, 95/ 22
good to another, our	<b>Savior</b>	showeth himself, where he	12, 96/ 8
foes. For as our	<b>Savior</b>	saith, "Inimici hominis, domestici	12, 101/ 7
defense and protection our	<b>Savior</b>	spoke himself unto the	12, 104/ 5
this pavise is our	<b>Savior</b>	Christ himself. And yet	12, 106/ 11
soul. And where our	<b>Savior</b>	biddeth us, that we	12, 109/ 3
words with which our	<b>Savior</b>	drove him away himself	12, 156/ 22
those words which our	<b>Savior</b>	hath taught himself, "Ne	12, 156/ 25
enemies. Which thing our	<b>Savior</b>	witnesseth himself, where he	12, 165/ 1
with such business, our	<b>Savior</b>	saith in the Gospel	12, 167/ 10
man also that our	<b>Savior</b>	speaketh of in the	12, 168/ 16
devil). And where our	<b>Savior</b>	saith himself: "Facilius est	12, 170/ 31
disciple). Here meaneth our	<b>Savior</b>	Christ, that none can	12, 174/ 27
There are, as our	<b>Savior</b>	saith, in the house	12, 175/ 8
had to behold our	<b>Savior</b>	, at such time as	12, 176/ 8
alone, that because our	<b>Savior</b>	saith, "Omni petenti te	12, 181/ 11
leave myself nothing. Our	<b>Savior</b>	in that place of	12, 181/ 21
years! And therefore our	<b>Savior</b>	in few words concluded	12, 237/ 11

For it was our	<b>Savior</b>	himself, which in the	12, 239/ 17
these words of our	<b>Savior</b>	Christ, we should, as	12, 240/ 3
the saying of our	<b>Savior</b>	Christ is not a	12, 240/ 24
those words of our	<b>Savior</b>	shall we find full	12, 241/ 11
the poverty that our	<b>Savior</b>	willingly suffered for us	12, 243/ 8
great goodness of our	<b>Savior</b>	toward us, not yet	12, 243/ 17
the fear that our	<b>Savior</b>	had in his own	12, 245/ 18
our lives, forsake our	<b>Savior</b>	by denial of his	12, 249/ 17
I shall have our	<b>Savior</b>	himself to bear me	12, 253/ 11
humble meekness of our	<b>Savior</b>	Christ himself, that he	12, 254/ 21
rather than forsake our	<b>Savior</b>	, we determine ourselves to	12, 278/ 12
this piece with, our	<b>Savior</b>	was himself taken prisoner	12, 279/ 26
the faith of our	<b>Savior</b>	, I would with the	12, 280/ 22
For then hath our	<b>Savior</b>	made a sure promise	12, 290/ 15
head. Now saith our	<b>Savior</b>	, that the disciple or	12, 292/ 2
common together thereon, our	<b>Savior</b>	saying himself: "Ubi sunt	12, 294/ 2
as to forsake our	<b>Savior</b>	, and thereby lose our	12, 296/ 26
pain, to forsake our	<b>Savior</b>	even in the midst	12, 297/ 15
unreasonable, then should our	<b>Savior</b>	not have said, as	12, 298/ 9
difficulty of forgiveness, our	<b>Savior</b>	hath showed himself in	12, 299/ 24
Peter which forsook our	<b>Savior</b>	, and got forgiveness after	12, 299/ 28
man (which denieth our	<b>Savior</b>	once, and after attaineth	12, 300/ 13
if we forsake our	<b>Savior</b>	, may make us set	12, 302/ 20
the example of our	<b>Savior</b>	himself, it were of	12, 312/ 8
death, to forsake our	<b>Savior</b>	that willingly suffered so	12, 313/ 23
high marvelous majesty, our	<b>Savior</b>	in his glorious manhood	12, 315/ 23
drink well for our	<b>Savior's</b>	sake, sit cock-a-hoop and	12, 99/ 11
take, whether for our	<b>Savior's</b>	sake to suffer some	12, 278/ 5
may feel such a	<b>savor</b>	in the delight of	12, 84/ 27
to take such a	<b>savor</b>	in it. And surely	12, 85/ 5
almost have no manner	<b>savor</b>	or taste in any	12, 306/ 2
therein, till himself, that	<b>saw</b>	more in Saint Paul	12, 29/ 28
Paul than Saint Paul	<b>saw</b>	in himself, wist well	12, 29/ 29
For that ever himself	<b>saw</b>	Lazarus and wist him	12, 56/ 5
here. And this thing	<b>saw</b>	the devil, when he	12, 74/ 17
recover him, when he	<b>saw</b>	it would not be	12, 92/ 13
marveled not though I	<b>saw</b>	the poor women weep	12, 94/ 21
sprung, and that we	<b>saw</b>	no man, out was	12, 110/ 22
to confession till he	<b>saw</b>	first Palm Sunday past	12, 114/ 28
when he waxed ahungered,	<b>saw</b>	a sow lie with	12, 117/ 17
as soon as he	<b>saw</b>	them his conscience began	12, 119/ 6
horse, because I never	<b>saw</b>	dead horse sold in	12, 119/ 9
most trouble when he	<b>saw</b>	that Christ would cast	12, 153/ 5

to scorn, when he	<b>saw</b>	him proud of his	12, 207/ 30
long ago, where I	<b>saw</b>	so proper experience of	12, 213/ 1
the better, because I	<b>saw</b>	that he that sat	12, 214/ 6
flatterer. For when he	<b>saw</b>	that he could find	12, 215/ 26
uncontrolled. But when he	<b>saw</b>	that they set a	12, 218/ 16
like as if we	<b>saw</b>	that we should be	12, 241/ 27
before him, where he	<b>saw</b>	he should live all	12, 242/ 2
other world abroad, but	<b>saw</b>	some, for shrewd turns	12, 275/ 16
wise? Marry, I never	<b>saw</b>	fool yet that thought	12, 287/ 6
should scantily remember we	<b>saw</b>	them. And in good	12, 315/ 20
with these reasons in	<b>Saxony</b>	, many cast fasting off	12, 93/ 13
when I was in	<b>Saxony</b>	, these matters were in	12, 93/ 25
Cousin, I cannot much	<b>say</b>	nay, but that there	12, 4/ 7
And therefore, as I	<b>say</b>	, for lack of these	12, 10/ 30
And let us first	<b>say</b>	with him in the	12, 13/ 3
faith, which (as you	<b>say</b>	) must be laid first	12, 13/ 29
this will I here	<b>say</b>	, that I learned of	12, 15/ 9
other sort is, I	<b>say</b>	, of those that long	12, 15/ 21
good comfort, as I	<b>say</b>	, in that he considereth	12, 16/ 3
hath he (as I	<b>say</b>	) great cause to take	12, 16/ 19
And therefore is, I	<b>say</b>	, the very tribulation itself	12, 18/ 13
he. And therefore, I	<b>say</b>	, let us in tribulation	12, 21/ 24
that as man might	<b>say</b>	he groaneth for us	12, 22/ 25
groanings). And therefore, I	<b>say</b>	, for conclusion of this	12, 22/ 31
salvation? And thus, I	<b>say</b>	, that this kind of	12, 26/ 32
est" -- If we	<b>say</b>	that we have no	12, 28/ 10
of his goodness, I	<b>say</b>	, preventeth his fall, and	12, 29/ 3
but that is (I	<b>say</b>	) diversely to sundry diverse	12, 30/ 3
it be as you	<b>say</b>	, and as indeed it	12, 30/ 21
ANTHONY This that ye	<b>say</b>	, Cousin, hath place of	12, 31/ 5
comforters letted not to	<b>say</b>	, that the clearness of	12, 31/ 17
more shall I yet	<b>say</b>	you than this: that	12, 32/ 20
right asketh no reward.	<b>Say</b>	, you speed well, if	12, 34/ 10
deep trouble may well	<b>say</b>	to himself the words	12, 34/ 21
goodness of God, I	<b>say</b>	, shall yet at our	12, 36/ 27
then is (if they	<b>say</b>	true) the cause of	12, 37/ 13
and need not. They	<b>say</b>	, ye wot well also	12, 37/ 15
not. I cannot indeed	<b>say</b>	nay, but that some	12, 37/ 22
nothing shall I now	<b>say</b>	but that with which	12, 38/ 19
duty; as we, I	<b>say</b>	, grant unto them these	12, 39/ 13
is the thing (they	<b>say</b>	) that forceth him to	12, 39/ 19
need. For if they	<b>say</b>	, that he which suffereth	12, 40/ 6
voice in a manner	<b>say</b>	all one thing, that	12, 43/ 25

loveth; they therefore, I	say	, that are in tribulation	12, 44/ 3
yet, methinketh that you	say	very sore in some	12, 44/ 10
surely such as so	say	to them, I fear	12, 44/ 21
should set thereto and	say	further, that my diligent	12, 44/ 27
it were as you	say	, good Uncle, that perpetual	12, 46/ 22
comfort them they should	say	, I am glad, good	12, 46/ 27
meant I not to	say	, that for an undoubted	12, 48/ 4
hands to iniquity). So	say	I not nay, but	12, 49/ 9
the Church too. Then	say	you, secondly, that if	12, 50/ 1
before have weened; then	say	I thus unto you	12, 51/ 4
great as his. Now	say	I further, Cousin, that	12, 51/ 30
God. And thus, I	say	, that for precise perpetual	12, 52/ 31
world, that is to	say	, for the perpetual lack	12, 52/ 32
Solomon was, as you	say	, all his days a	12, 53/ 6
last, that is to	say	, by some kind of	12, 53/ 20
heart was, I dare	say	, in no little sorrow	12, 54/ 19
have it, as you	say	it is: I cannot	12, 56/ 21
that can (if they	say	true) say that they	12, 65/ 17
if they say true)	say	that they find it	12, 65/ 17
a a man to	say	a long prayer of	12, 65/ 27
some that lie a-dying	say	full devoutly the seven	12, 65/ 28
as folk use to	say	it in health. The	12, 66/ 5
time. Great learned men	say	, that Christ, albeit that	12, 66/ 9
authorities of holy scripture	say	, that our Savior merited	12, 66/ 24
of comfort. Nor I	say	not nay, but that	12, 68/ 10
take it, when they	say	, this good drink comforteth	12, 68/ 11
have. But this I	say	yet again and again	12, 70/ 9
thing like: first, I	say	, that the patient person	12, 71/ 9
it if we would	say	, that the wealthy man	12, 73/ 11
at God's hand, and	say	, Marry, I thank you	12, 74/ 2
also, that if we	say	well by them, or	12, 74/ 28
this dare I boldly	say	, we shall never live	12, 76/ 15
I felt myself (to	say	the truth) even a	12, 79/ 21
not but you can	say	some good thing yourself	12, 80/ 21
you little space to	say	ought between. But now	12, 80/ 24
still. But otherwise to	say	, that he shall have	12, 81/ 17
I can no more	say	, but he that cannot	12, 84/ 19
the selfsame parts, I	say	, so God save my	12, 88/ 16
peradventure, letteth you to	say	, that you believe it	12, 88/ 24
Marry, Uncle, as you	say	, that hap happed well	12, 90/ 2
remember, lo. Likewise I	say	, as myself felt my	12, 90/ 10
as I began to	say	, of comfort to be	12, 90/ 16
ANTHONY Very sooth you	say	, Cousin, that some wretches	12, 91/ 9

he letted not to	say	of himself, "plus omnibus	12, 91/ 21
was wont always to	say	, that all the while	12, 92/ 9
objection of them that	say	the tribulation of penance	12, 92/ 21
this point methinketh you	say	very well. But then	12, 92/ 25
there some again that	say	on the other side	12, 92/ 26
of the body, they	say	we should not do	12, 93/ 4
rebel. For fasting, they	say	, serveth to keep the	12, 93/ 6
For other good, they	say	, can it none do	12, 93/ 15
him. And where they	say	, that fasting serveth but	12, 95/ 18
humbled), that is to	say	, an heart broken, torn	12, 96/ 17
protection; that is to	say	, that while he faileth	12, 103/ 11
the fervent heat, I	say	therefore, of every temptation	12, 103/ 22
noluiſti?" That is to	say	, "Jerusalem, Jerusalem, that killeſt	12, 104/ 10
that she would sometimes	say	, "Eh! what aileth this	12, 113/ 5
he ſaith, though he	say	it as well as	12, 113/ 18
satisfied, but if he	say	it again, and yet	12, 113/ 19
myself. For I may	say	to thee, ſon, here	12, 116/ 4
it you, and (to	say	the truth) againſt good	12, 117/ 7
show her what you	say	, I warrant you. ANTHONY	12, 118/ 15
midway. Let them, I	say	therefore, that are in	12, 120/ 18
And therefore, as I	say	, whoſo hath ſuch a	12, 121/ 14
that maketh men ſo	say	, is becauſe that of	12, 122/ 21
thereto: to this I	say	not nay. But where	12, 124/ 2
ſhould be as you	say	it is, that this	12, 124/ 8
no furious body plainly	say	, that to ſee ſome	12, 125/ 1
ſtood (as I heard	say	) his good angel at	12, 125/ 21
ſtead. But (as they	say	) the let of that	12, 126/ 20
your own; occaſion, I	say	, you ſhall not lack	12, 133/ 3
if you liſt to	say	, that thus and thus	12, 135/ 3
have good cauſe, I	say	, to demand of the	12, 137/ 8
anything that you can	say	or do, whereby you	12, 139/ 4
you can do nor	say	nothing now, whereby you	12, 139/ 6
truly knoweth. But I	say	not, Couſin, that this	12, 140/ 1
talk now: but I	say	that God doth, or	12, 140/ 3
which diſpenſation he muſt	say	that he hath by	12, 141/ 1
Then ſhall he peradventure	say	to me again, that	12, 143/ 15
I have heard ſome	say	, Uncle, that when ſuch	12, 152/ 27
ſtick at that, and	say	it need not, becauſe	12, 156/ 4
himſelf, and will alſo	say	that it is perilous	12, 156/ 5
to do, becauſe they	say	we be not ſo	12, 156/ 6
man that I hear	say	the contrary: and better	12, 156/ 10
I minded ſo to	say	to you too: ſaving	12, 160/ 11
decline unto ſin, I	say	not nay, but that	12, 162/ 2

business. He setteth, I	say	, some to seek the	12, 167/ 6
But yet, as I	say	, while these fleshly and	12, 169/ 20
negotium, that is to	say	, business, walking about in	12, 170/ 5
arrow of pride: so	say	I now here again	12, 170/ 9
camel), or, as some	say	(for camelus so signifieth	12, 171/ 1
cannot perceive, as I	say	, how he can be	12, 172/ 21
forth, or precisely to	say	, this thing is good	12, 173/ 7
etc." ( If when I	say	to the wicked man	12, 174/ 7
and Abraham. Nor I	say	not this, to the	12, 175/ 27
very conformable. But I	say	this, for that those	12, 175/ 30
the street, that will	say	himself that he is	12, 183/ 27
Cousin, now will we	say	grace, and then for	12, 187/ 5
sure therein. VINCENTYet	say	they, Uncle, that he	12, 189/ 28
any man, Cousin? They	say	more than they can	12, 190/ 2
make some false shrews	say	, that they heard such	12, 191/ 19
worse, these tokens, I	say	, not of children's plays	12, 193/ 3
the earth?) As who	say	, but a little, For	12, 194/ 3
coming. But, as I	say	, methinketh I miss yet	12, 194/ 7
strait. So that, I	say	, for mine own mind	12, 194/ 11
I sometimes, when I	say	little, almost as much	12, 195/ 13
a very good man	say	, that it were great	12, 196/ 8
man that would so	say	. For I can show	12, 196/ 22
that would both twain	say	and write the same	12, 196/ 25
forsake him, though he	say	therein more unto himself	12, 196/ 28
Uncle, methinketh that you	say	very well. ANTHONY I	12, 199/ 2
very well. ANTHONY I	say	surely, Cousin, as I	12, 199/ 4
good faith, Uncle, you	say	therein very truth, and	12, 199/ 17
in this case, I	say	, this thing, that he	12, 201/ 25
And therefore as I	say	, of all the devil's	12, 201/ 28
the temptation. ANTHONY You	say	, Cousin Vincent, therein very	12, 202/ 7
unto me. Howbeit to	say	the truth, every man	12, 202/ 25
be so, as you	say	, that since the things	12, 209/ 7
things we shall, I	say	, consider, that either we	12, 209/ 20
It maketh us, I	say	not nay, go much	12, 210/ 6
that it hath. I	say	, of the nature of	12, 211/ 19
if it hap, I	say	, that any man bearing	12, 211/ 24
and they that do,	say	it much less than	12, 212/ 9
part (I will not	say	it, Uncle, for no	12, 214/ 1
next me, and should	say	his sentence after me	12, 214/ 7
when he came, I	say	, to the making of	12, 215/ 19
Uncle, indeed, and to	say	the truth it was	12, 216/ 17
deceive them: those, I	say	, that are of such	12, 218/ 8
then would he shortly	say	unto them: "I pray	12, 218/ 18

good fellow, when thou	say	grace at my board	12, 218/ 18
those worldly-disposed people, I	say	that desire them for	12, 219/ 15
mother was wont to	say	(God have mercy on	12, 220/ 3
in this, I dare	say	, you say truth. For	12, 220/ 6
I dare say, you	say	truth. For I never	12, 220/ 6
officer of the king's	say	(and in good faith	12, 221/ 8
there will no man	say	nay. For I see	12, 226/ 1
therefore will every man	say	, and would it were	12, 226/ 4
that so doth every	say	. But first he that	12, 226/ 9
worldly wealth (as you	say	) but a little so	12, 226/ 11
And many men will	say	so too, that have	12, 226/ 13
good faith, good Uncle,	say	nay to none of	12, 228/ 5
with), what letteth I	say	therefore, Your Lordship, that	12, 229/ 7
what another man would	say	, yet as far as	12, 229/ 14
Christ. Yea, I may	say	to you, I have	12, 229/ 23
if you make, I	say	, such indentures, you shall	12, 230/ 18
him. And this I	say	though the Turk would	12, 230/ 21
already?) this point, I	say	therefore, put first for	12, 231/ 11
whereby wot you, I	say	, that he will keep	12, 231/ 25
that whatsoever the one	say	, or the other wit	12, 232/ 20
foolish will forbear to	say	it unto other folk	12, 235/ 1
they let not to	say	it softly to themselves	12, 235/ 1
would not let to	say	it openly too, if	12, 235/ 3
think yourself, I dare	say	), spent out already before	12, 236/ 5
enim redditor est Dominus" (	Say	not, I have sinned	12, 236/ 15
I ween you would	say	. And it was no	12, 238/ 22
And therefore, as I	say	, I do surely suppose	12, 243/ 16
we these things, I	say	, will consider well, and	12, 244/ 12
glory. And this, I	say	, to give you warning	12, 246/ 5
of heaven), rather, I	say	, than we would so	12, 247/ 10
either they shall, I	say	, not have the power	12, 248/ 5
be very sure, I	say	, that either God shall	12, 248/ 20
any good thing to	say	, but by him, nor	12, 250/ 2
pray you, good Uncle,	say	then somewhat thereof. For	12, 250/ 22
land. ANTHONY I cannot	say	nay, but that grief	12, 251/ 2
seem yet somewhat (what	say	I somewhat, I may	12, 252/ 3
I somewhat, I may	say	a great deal) the	12, 252/ 4
therewith: we will, I	say	, therefore begin with the	12, 256/ 22
as I began to	say	by the example of	12, 257/ 11
verily, Cousin, that you	say	the truth. And then	12, 258/ 13
Cousin Vincent, though I	say	it before you, you	12, 259/ 2
but surely though I	say	it before you too	12, 259/ 3
you be (as you	say	) better acquainted with, men	12, 259/ 10

be imprisonment, as yourself	say	it is, then is	12, 259/ 25
he be, as you	say	he is by reason	12, 260/ 1
would withstand them and	say	them nay: therefore if	12, 260/ 14
see, but, as I	say	, the beggar and the	12, 260/ 16
walking ere any man	say	them nay. ANTHONY So	12, 260/ 22
in; and yet you	say	not nay, but that	12, 260/ 25
else, he is, I	say	, at his free liberty	12, 261/ 23
be true that I	say	, yet had you lost	12, 262/ 24
so long used to	say	"Dominus" with the second	12, 263/ 3
and was ashamed to	say	it short, to the	12, 263/ 4
faith, Cousin, methinketh you	say	very true. But then	12, 265/ 10
is so mad, to	say	nay. ANTHONY Then need	12, 267/ 3
large, a place, I	say	, yet (and you say	12, 267/ 14
say, yet (and you	say	the same) out of	12, 267/ 14
he very sure, I	say	, that escape he cannot	12, 268/ 3
and that as I	say	such, that the greatest	12, 268/ 25
other (the larger, I	say	) into which he was	12, 269/ 15
chief jailer, as I	say	, of this broad prison	12, 272/ 17
hard handling used (you	say	) therein, your heart hath	12, 274/ 3
will I not again	say	; for methinketh I see	12, 274/ 6
Uncle, in good faith,	say	nay, but that you	12, 275/ 24
Cousin, in this you	say	very well. Howbeit somewhat	12, 276/ 6
the thing that I	say	, Cousin, for our comfort	12, 276/ 8
repeat again (those, I	say	, that are proper to	12, 276/ 14
in a chamber (to	say	the truth) meetly fair	12, 277/ 8
not laugh aloud, nor	say	nothing to her, for	12, 277/ 18
am I not to	say	they be no grief	12, 278/ 1
no grief; but I	say	, that our fear may	12, 278/ 1
they be. And I	say	, that such as they	12, 278/ 2
ANTHONY To this I	say	not nay, Cousin, but	12, 281/ 10
And therefore, as I	say	, we may see, that	12, 281/ 22
not, and that some	say	in sport and think	12, 283/ 20
yet will I not	say	, but that such kind	12, 284/ 6
Some are there, I	say	also, that are loath	12, 285/ 7
ever since, as they	say	, and at the leastwise	12, 286/ 1
matter; but else, I	say	, except that one kind	12, 287/ 27
words that they could	say	to you: and that	12, 289/ 15
not then reason, I	say	, thus furthered with faith	12, 294/ 6
a ground), words, I	say	, can I none find	12, 294/ 16
soothly such as you	say	. But I fear me	12, 295/ 6
it reason that you	say	, and in our minds	12, 295/ 15
should do as you	say	, yea and do peradventure	12, 295/ 16
indeed do as ye	say	: yet as soon as	12, 295/ 17

more, had (if he	<b>say</b>	sooth) the power to	12, 296/ 5
not flee, then we	<b>say</b>	that reason plainly telleth	12, 297/ 6
I late, as I	<b>say</b>	, a man answer it	12, 297/ 12
for a man to	<b>say</b>	to God secretly that	12, 298/ 19
vobis, hunc timete." (I	<b>say</b>	to you that are	12, 303/ 10
everlasting fire: So I	<b>say</b>	to you, be afeard	12, 303/ 15
hunc timete" (So I	<b>say</b>	to you, fear him	12, 303/ 22
it be as you	<b>say</b>	. For surely if we	12, 304/ 22
little pleasure therein, and	<b>say</b>	he careth not to	12, 307/ 10
voluptuous fashion, he will	<b>say</b>	, he is better at	12, 307/ 19
When men shall, I	<b>say</b>	, after this life, feel	12, 307/ 28
When he shall, I	<b>say</b>	, after this life have	12, 308/ 3
imagination. A shadow I	<b>say</b>	: for as for the	12, 308/ 17
This blessed apostle, I	<b>say</b>	, for all the tribulations	12, 311/ 2
for his sake. So	<b>say</b>	I now for painful	12, 312/ 10
if we would, I	<b>say</b>	, remember these things in	12, 313/ 1
God we would, I	<b>say</b>	, but consider what hot	12, 313/ 10
upon the sight, I	<b>say</b>	of that glory there	12, 315/ 27
us consider by Christ's	<b>saying</b>	unto them, that if	12, 13/ 7
good exhortation of Joshua,	<b>saying</b>	unto him, "Fili mi	12, 26/ 16
light flight of pride,	<b>saying</b>	: "Ascendam super astra, et	12, 159/ 28
heart holy scripture forbiddeth,	<b>saying</b>	: "Noli esse pusillanimis" (Be	12, 162/ 9
the kingdom of heaven,	<b>saying</b>	: "Filioli, quam difficult est	12, 171/ 26
may well appear the	<b>saying</b>	of the wise man	12, 178/ 2
But verily, Cousin, that	<b>saying</b>	hath (as St. -----	12, 181/ 14
yet in his so	<b>saying</b>	offended not God greatly	12, 197/ 3
such service of you,	<b>saying</b>	, "Non potestis servire Deo	12, 231/ 5
and consider that the	<b>saying</b>	of our Savior Christ	12, 240/ 24
all his holy angels,	<b>saying</b>	in the ninth chapter	12, 290/ 17
together thereon, our Savior	<b>saying</b>	himself: "Ubi sunt duo	12, 294/ 3
about, and many goodly	<b>sayings</b>	have they toward the	12, 10/ 12
faint, we shall be	<b>scant</b>	able to remove a	12, 13/ 22
well know it; but	<b>scant</b>	can I refrain it	12, 83/ 6
this since I can	<b>scant</b>	believe, but since so	12, 98/ 12
little round buckler that	<b>scant</b>	can cover the head	12, 106/ 8
wolf came by, could	<b>scant</b>	stand upon his legs	12, 119/ 1
trotteth not, nor can	<b>scant</b>	shift a foot. And	12, 119/ 16
poor the difference is	<b>scant</b>	so much. For let	12, 163/ 18
like a rootless tree,	<b>scant</b>	up an end in	12, 205/ 15
the while, which he	<b>scant</b>	had him granted and	12, 232/ 12
sake: that servant could	<b>scant</b>	be found that were	12, 243/ 12
but a little body	<b>scant</b>	half so much as	12, 295/ 2
should be, I would	<b>scant</b>	for very shame (in	12, 305/ 5

while the stomach can	<b>scant</b>	abide to look upon	12, 307/ 26
into such dumps, that	<b>scantly</b>	can any such comfort	12, 6/ 17
remember them, he can	<b>scantly</b>	forbear to laugh. Now	12, 97/ 12
the keeping, can very	<b>scantly</b>	serve. ANTHONY Hard it	12, 173/ 3
out his praise, will	<b>scantly</b>	do him among them	12, 219/ 7
Turk's host, we should	<b>scantly</b>	remember we saw them	12, 315/ 20
yet could he not	<b>scape</b>	you so. For the	12, 140/ 26
never hap finally to	<b>scape</b>	from death, for fear	12, 300/ 24
same psalm saith farther: "	<b>Scapulis</b>	suis obumbrabit tibi, et	12, 103/ 14
send the scourge of	<b>scarcity</b>	and of great famine	12, 57/ 8
the cows, and the	<b>scarcity</b>	of the money, as	12, 119/ 19
lose his vigor by	<b>scattering</b>	our minds abroad about	12, 13/ 9
his hand for a	<b>scepter</b>	, and kneeled down to	12, 291/ 27
to be beaten at	<b>school</b>	for his late coming	12, 46/ 2
when he cometh to	<b>school</b>	. Surely thus, I fear	12, 46/ 8
one in the grammar	<b>schools</b>	), an usher or a	12, 69/ 31
sin. The Prophet saith: "	<b>Scindite</b>	corda vestra, et non	12, 96/ 14
erudiunt ad iustitiam, tanquam	<b>scintille</b>	in arundineto discurrent" (Righteous	12, 307/ 6
novum scriptum, quod nemo	<b>scit</b>	nisi qui accipit" (To	12, 309/ 20
for their mocking-stock in	<b>scorn</b>	of God, it is	12, 141/ 9
sometimes laugh him to	<b>scorn</b>	too, and then turn	12, 155/ 8
laugh his lord to	<b>scorn</b>	, when he saw him	12, 207/ 29
loud laugh him to	<b>scorn</b>	, and sometimes slyly to	12, 212/ 17
like a king in	<b>scorn</b>	, and beat then the	12, 292/ 1
holy tender body, the	<b>scornful</b>	crown of sharp thorns	12, 312/ 15
pay for all the	<b>scot</b>	, I am not he	12, 99/ 12
man, out was our	<b>scourer</b>	sent again, and some	12, 110/ 22
If he send the	<b>scourge</b>	of scarcity and of	12, 57/ 8
professed enemies, the sorrowful	<b>scourge</b>	of correction over evil	12, 194/ 17
with despite and shame	<b>scourged</b>	, and thereupon commanded to	12, 290/ 28
ceasing so, was thereupon	<b>scourged</b>	for the confession of	12, 300/ 7
hearts against the great	<b>scourges</b>	of this tempestuous sea	12, 5/ 24
too (There are many	<b>scourges</b>	for sinners also). He	12, 48/ 13
quem recipit" (And he	<b>scourgeth</b>	every son of his	12, 42/ 30
that he loveth, and	<b>scourgeth</b>	every child that he	12, 43/ 17
filium quem recipit" (He	<b>scourgeth</b>	every son that he	12, 48/ 11
that those hellhounds should	<b>screech</b>	, lay hell open on	12, 315/ 16
in calculo nomen novum	<b>scriptum</b>	, quod nemo scit nisi	12, 309/ 20
first believe that holy	<b>scripture</b>	is the word of	12, 12/ 17
little fruit of the	<b>scripture</b>	, if he either believe	12, 12/ 20
comfortable words of holy	<b>scripture</b>	stand the man in	12, 12/ 24
the old interpreters of	<b>scripture</b>	, from the apostles' days	12, 38/ 24
Christ saith in the	<b>scripture</b>	in so many places	12, 39/ 22

And then saith the	<b>scripture</b>	too: "Fides, spes, caritas	12, 40/ 1
agree, and all the	<b>scripture</b>	is full, and our	12, 41/ 4
tempus flendi" (saith the	<b>scripture</b>	) "et est tempus ridendi	12, 41/ 31
well by the very	<b>scripture</b>	itself, how true the	12, 43/ 24
we read in holy	<b>scripture</b>	of men that were	12, 47/ 6
points teacheth God in	<b>scripture</b>	in more than many	12, 57/ 14
was in prison, the	<b>scripture</b>	showeth that the whole	12, 58/ 16
such authorities of holy	<b>scripture</b>	say, that our Savior	12, 66/ 24
many a place in	<b>scripture</b>	of which some have	12, 68/ 20
I any place in	<b>scripture</b>	that I remember, in	12, 68/ 21
Another is, that the	<b>scripture</b>	much commendeth tribulation, as	12, 69/ 8
to be commended in	<b>scripture</b>	, it is either commonly	12, 69/ 20
butter. For, as the	<b>scripture</b>	maketh mention, that people	12, 69/ 28
world to come: the	<b>scripture</b>	undoubtedly so commendeth tribulation	12, 70/ 11
you see by the	<b>scripture</b>	plain, that in matter	12, 70/ 30
renowned and commended in	<b>scripture</b>	for that than for	12, 74/ 26
true all that the	<b>scripture</b>	saith understanding truly, as	12, 75/ 9
the thing that in	<b>scripture</b>	is highly commended and	12, 75/ 12
all therefor neither. The	<b>scripture</b>	is full of places	12, 96/ 3
place or twain? The	<b>scripture</b>	is full of those	12, 96/ 24
can perceive, the holy	<b>scripture</b>	of God is very	12, 98/ 27
interpreters have construed the	<b>scripture</b>	against them. And, therefore	12, 98/ 32
so late, that the	<b>scripture</b>	hath been misunderstood all	12, 98/ 33
in the understanding of	<b>scripture</b>	as well be deceived	12, 99/ 5
my safeguard). And the	<b>scripture</b>	saith: "Pete a Deo	12, 102/ 12
faithful promises in holy	<b>scripture</b>	, that either he shall	12, 102/ 19
him, but as the	<b>scripture</b>	saith: "Iustus si ceciderit	12, 102/ 22
night is there in	<b>scripture</b>	sometimes understood tribulation, as	12, 107/ 4
our faith to the	<b>scripture</b>	of God maketh us	12, 109/ 14
of opinions against the	<b>scripture</b>	of God, or against	12, 133/ 28
of anything against the	<b>scripture</b>	of God, or the	12, 134/ 6
in showing by the	<b>scripture</b>	that the thing which	12, 136/ 10
me: but taking the	<b>scripture</b>	of God for a	12, 137/ 1
I show him the	<b>scripture</b>	against his revelation (and	12, 140/ 7
of God in the	<b>scripture</b>	, God may dispense where	12, 140/ 11
word is in the	<b>scripture</b>	against him plain for	12, 140/ 18
these words that the	<b>scripture</b>	in some place of	12, 141/ 16
believe it against the	<b>scripture</b>	, it were well consonant	12, 143/ 11
again, in his holy	<b>scripture</b>	is well testified, and	12, 146/ 28
so counseled by no	<b>scripture</b>	; I will not dispute	12, 156/ 6
as well-learned in the	<b>scripture</b>	, as any man that	12, 156/ 9
consider, that whereas the	<b>scripture</b>	here speaketh of the	12, 159/ 11
fear always, whereof the	<b>scripture</b>	saith: "Beatus homo, qui	12, 162/ 4

and faint heart holy	<b>scripture</b>	forbiddeh, saying: "Noli esse	12, 162/ 8
busy pleasant maze, the	<b>scripture</b>	declareth the end: "Ducunt	12, 168/ 4
that God in holy	<b>scripture</b>	speaketh against those that	12, 170/ 28
all those places of	<b>scripture</b>	, the having of the	12, 171/ 7
saith other places in	<b>scripture</b>	hath) need of interpretation	12, 181/ 15
and other places of	<b>scripture</b>	, the faith shall be	12, 194/ 3
that shall by the	<b>scripture</b>	come a good while	12, 194/ 8
For since, as the	<b>scripture</b>	saith, "Unicuique dedit Deus	12, 202/ 27
perdition). And the holy	<b>scripture</b>	saith also in the	12, 224/ 5
minded folk speaketh holy	<b>scripture</b>	in this wise: "Noli	12, 236/ 13
very sure that holy	<b>scripture</b>	is the very word	12, 248/ 9
therefor) then saith holy	<b>scripture</b>	: "Bonis omnia cooperantur in	12, 248/ 27
and charity), while the	<b>scripture</b>	so plainly saith, "Preciosa	12, 288/ 26
promise expressed in holy	<b>scripture</b>	, that the offender in	12, 299/ 16
be dead. Whereof the	<b>scripture</b>	saith, "Vocabunt mortem, et	12, 304/ 5
telleth us in holy	<b>scripture</b>	, how marvelous great they	12, 306/ 28
things are there in	<b>scripture</b>	, expressed of the manner	12, 307/ 4
joyful words of holy	<b>scripture</b>	, by which we learn	12, 308/ 13
of that that the	<b>scriptures</b>	telleth him therein? Needs	12, 12/ 19
by reason of his	<b>scruple</b>	sin, where else he	12, 114/ 3
in a far further	<b>scruple</b>	; for then it came	12, 117/ 25
he cast off that	<b>scruple</b>	, and fell mannerly to	12, 117/ 32
he did, without any	<b>scruple</b>	of conscience. If such	12, 119/ 27
the nature of the	<b>scruples</b>	, may temper his advice	12, 120/ 22
puling, that is called	<b>scrupulosity</b>	, or a scrupulous conscience	12, 112/ 19
this night's fear of	<b>scrupulosity</b>	, but shall have his	12, 121/ 25
daughter of pusillanimity, a	<b>scrupulous</b>	conscience. The Fourteenth Chapter	12, 112/ 15
called scrupulosity, or a	<b>scrupulous</b>	conscience. This girl is	12, 112/ 19
Thus fareth, lo, the	<b>scrupulous</b>	person, which frameth himself	12, 113/ 9
poor soul was so	<b>scrupulous</b>	. But his wise wily	12, 115/ 16
as for their weak	<b>scrupulous</b>	conscience would wax offended	12, 116/ 11
straw. But anon his	<b>scrupulous</b>	conscience began therein to	12, 117/ 19
of a conscience somewhat	<b>scrupulous</b>	, though it be painful	12, 119/ 32
fear of their own	<b>scrupulous</b>	conscience, let them be	12, 120/ 9
fear of their own	<b>scrupulous</b>	conscience, submit the rule	12, 120/ 19
a trouble of his	<b>scrupulous</b>	conscience, let him for	12, 121/ 14
not so very great	<b>scrupulous</b>	conscience of an harmless	12, 132/ 17
a rumor and a	<b>scry</b>	that the Turk's whole	12, 110/ 3
And then were the	<b>scurriers</b>	of ours that brought	12, 110/ 5
saith in the psalm: "	<b>Scuto</b>	circumdabit te veritas eius	12, 105/ 17
on no side. For, "	<b>scuto</b>	," saith he, "circumdabit te	12, 106/ 17
words of the Prophet: "	<b>Scuto</b>	circumdabit te veritas eius	12, 157/ 18
protectione Dei celi commorabitur.	<b>Scuto</b>	circumdabit te veritas eius	12, 166/ 12

he would flee from	<b>Scylla</b>	, drive him into Charybdis	12, 120/ 12
peril to fall into	<b>Scylla</b>	, the fear of falling	12, 148/ 3
to draw him from	<b>Scylla</b>	toward Charybdis first in	12, 148/ 5
so far away from	<b>Scylla</b>	that he seeth himself	12, 148/ 6
scourges of this tempestuous	<b>sea</b>	. ANTHONY Good Cousin, trust	12, 5/ 25
thing that on the	<b>sea</b>	seemeth sometimes a rock	12, 111/ 4
a great storm the	<b>sea</b>	beginneth sometimes to work	12, 192/ 1
your example of the	<b>sea</b>	, since they be (of	12, 192/ 32
with us on the	<b>sea</b>	, which while the sea	12, 301/ 9
sea, which while the	<b>sea</b>	was sore wrought, and	12, 301/ 10
came never on the	<b>sea</b>	before, and lay tossed	12, 301/ 11
the depth of the	<b>sea</b>	: in my journeys often	12, 310/ 24
in perils in the	<b>sea</b>	, in perils by false	12, 310/ 27
such indentures, you shall	<b>seal</b>	both the parts yourself	12, 230/ 19
find the means to	<b>search</b>	and find out, whether	12, 131/ 7
For who would go	<b>search</b>	a beggar's bag for	12, 240/ 10
for themselves, that the	<b>seas</b>	eat them not up	12, 58/ 1
sin, sendeth her in	<b>season</b>	a goodly fair fervent	12, 29/ 13
man for the short	<b>season</b>	of this present life	12, 206/ 6
abide in the mean	<b>season</b>	some pain, but no	12, 265/ 15
seek in the mean	<b>season</b>	some other pastime to	12, 268/ 2
but for a short	<b>season</b>	: why should not reason	12, 293/ 27
of infernal damnation. The	<b>Second</b>	Chapter That for a	12, 12/ 5
and spiritual consolation. The	<b>second</b>	point, that is to	12, 27/ 4
resort now to the	<b>second</b>	. ANTHONY The second kind	12, 27/ 14
the second. ANTHONY The	<b>second</b>	kind was, ye wot	12, 27/ 16
so great as the	<b>second</b>	, and very far less	12, 37/ 2
of our faith. The	<b>second</b>	, that in the meanwhile	12, 38/ 6
I meddle with your	<b>second</b>	, your third will I	12, 53/ 4
An answer to the	<b>second</b>	objection. The Seventeenth Chapter	12, 56/ 13
meseemeth surely, that my	<b>second</b>	shaft may stand. For	12, 56/ 20
own good Cousin. The	<b>Second</b>	Book VINCENT It is	12, 78/ 1
age or sickness. The	<b>Second</b>	Chapter ANTHONY Cousin, I	12, 85/ 11
shall I, in the	<b>second</b>	kind, show some such	12, 87/ 14
this, which I rehearsed	<b>second</b>	, and sorting out the	12, 100/ 3
we call temptation: the	<b>second</b>	, persecution. But here must	12, 100/ 7
et demonio meridiano." The	<b>Second</b>	Chapter The fourth temptation	12, 200/ 4
say "Dominus" with the	<b>second</b>	syllable long, that at	12, 263/ 3
be damned forever. The	<b>second</b>	foot of this tottering	12, 298/ 18
be hurt of the	<b>second</b>	death. He saith also	12, 309/ 18
more specified in the	<b>second</b>	and the third chapter	12, 310/ 13
too. Then say you,	<b>secondly</b>	, that if prosperity were	12, 50/ 1
law by Moses; and	<b>secondly</b>	, taking to wife among	12, 53/ 13



But by this I	see	well, that woe may	12, 17/ 8
else can I not	see	what can avail to	12, 19/ 15
wit, that if God	see	the contrary better for	12, 21/ 15
us than we can	see	ourselves, so shall his	12, 21/ 27
person, he might well	see	that he was deprehended	12, 26/ 15
for this, as ye	see	, if we will thus	12, 27/ 27
him. And thus you	see	, good Cousin, that tribulation	12, 29/ 31
yet can I not	see	by what reason a	12, 30/ 23
boldly, while I should	see	him in his passion	12, 32/ 14
goodness and wisdom shall	see	conveniently for us, whereof	12, 36/ 31
right heavy thing to	see	such variances in our	12, 37/ 25
laughing). But, as you	see	, he setteth the weeping	12, 42/ 2
none at all? Thus	see	we well by the	12, 43/ 24
and they tarry to	see	the water stirred. And	12, 45/ 18
the matter. For we	see	that the whole Church	12, 46/ 16
prosperity. And I can	see	no good man pray	12, 46/ 20
some of them, I	see	well, be not worth	12, 49/ 20
it; but surely we	see	that his continual wealth	12, 53/ 10
and as we shall	see	Lazarus sit in wealth	12, 55/ 15
Abraham, so shall we	see	another rich man lie	12, 55/ 16
it is: I cannot	see	wherefore any man should	12, 56/ 22
the tempest. And now	see	we proved often, that	12, 58/ 22
same part as I	see	many do, that in	12, 62/ 29
marvelous things there they	see	sometimes, but never groat	12, 62/ 31
shall serve us to	see	that there is no	12, 67/ 21
that therefore you cannot	see	for what cause I	12, 67/ 30
sorrow. And thus you	see	by the scripture plain	12, 70/ 30
doubt not, perceive and	see	therein that in these	12, 72/ 14
a very blind man	see	it. For as he	12, 72/ 27
can so consider shall	see	, that for the portion	12, 73/ 1
matches, you may soon	see	by this. For in	12, 73/ 29
home he went to	see	his sister, as he	12, 80/ 5
But now since I	see	you be so well	12, 82/ 2
own mind. You may	see	this by ourselves, which	12, 83/ 1
days again, as you	see	me now have yourself	12, 86/ 1
very virtuous too. But	see	now, what age is	12, 90/ 8
nowise, since I cannot	see	nor perceive no cause	12, 99/ 4
by which we may	see	, with how tender affection	12, 104/ 15
intent that we should	see	that it is not	12, 106/ 19
our body which we	see	and feel, and in	12, 108/ 26
soul, because we cannot	see	that but by spiritual	12, 108/ 29
further than he could	see	in length. His fellows	12, 110/ 12
feathers ready plucked, and	see	which is the fattest	12, 116/ 26

cannot be suffered to	see	them plucked, and stand	12, 116/ 30
soft amblers; for I	see	by his face he	12, 119/ 16
death, from which we	see	almost every man shrink	12, 123/ 14
that shall ye well	see	the contrary, and that	12, 124/ 4
plainly say, that to	see	some such man have	12, 125/ 1
sight with which we	see	a thing in our	12, 137/ 21
at yourself, when you	see	that you lie now	12, 138/ 21
bid him prove) you	see	not, he wotteth well	12, 143/ 10
then no other way	see	, but either bind him	12, 143/ 25
a cope high, to	see	how high their arrow	12, 159/ 17
other side, if he	see	not the contrary, but	12, 161/ 30
heart be sorry to	see	, that of necessity for	12, 162/ 21
it be?) Here you	see	that he fell suddenly	12, 168/ 23
delight, and since they	see	plenty of worldly substance	12, 170/ 1
dreadful words, when they	see	worldly goods fall to	12, 171/ 5
kill them: I cannot	see	but that every rich	12, 172/ 20
sudden change they cannot	see	, shortly proved them all	12, 176/ 22
enemy, namely where we	see	, that but if we	12, 182/ 3
for their need, and	see	so far forth as	12, 182/ 19
but rather if they	see	by their manner that	12, 183/ 10
make before, while they	see	him so many times	12, 189/ 5
other, he will somewhat	see	the proof, before he	12, 189/ 22
for him, you shall	see	him so handle it	12, 189/ 24
where their friends never	see	them after, and abuseth	12, 191/ 7
come hither, methink I	see	many more tokens than	12, 191/ 27
such age as you	see	, and verily from as	12, 192/ 21
the comfort shall they	see	, that shall be born	12, 194/ 14
albeit that methinketh I	see	divers evil tokens of	12, 194/ 20
us. For therein I	see	none other harm but	12, 204/ 8
devising thereupon, before they	see	cause to fear it	12, 205/ 10
so great, when we	see	that in the keeping	12, 208/ 25
less surety that you	see	you have of the	12, 209/ 8
And then might I	see	by him, what excellence	12, 214/ 11
world it was to	see	, how he marked every	12, 214/ 21
that no man should	see	what manner countenance it	12, 215/ 22
you can tell, I	see	, well. For you would	12, 216/ 7
such things as they	see	praiseworthy in other men	12, 218/ 27
ought that I can	see	, even that same womanish	12, 220/ 10
are they content which	see	their conclusion quail, but	12, 221/ 25
mind: and of that	see	we daily in one	12, 222/ 7
to rejoice, they shall	see	the time likely to	12, 222/ 23
And then when they	see	that they must needs	12, 222/ 26
painful grief: I can	see	no very great cause	12, 223/ 1

sorer. And thus you	see	, Cousin, that of all	12, 225/ 13
say nay. For I	see	no man that will	12, 226/ 1
far as I can	see	, though the great Turk	12, 233/ 15
heart, when you shall	see	that you shall so	12, 236/ 25
at the fame thereof	see	well and wisely laid	12, 238/ 3
or the love to	see	our goods here about	12, 242/ 5
as we may well	see	both in sundry stories	12, 247/ 2
true, and that we	see	that both by the	12, 248/ 11
that thing that we	see	we shall needs do	12, 254/ 8
you were about, I	see	well, to take an	12, 256/ 28
remember. ANTHONY Then I	see	well, you visit poor	12, 258/ 21
myself where I should	see	such misery. ANTHONY In	12, 258/ 25
can by this reason	see	no prince that seemeth	12, 259/ 23
we list, I cannot	see	, but, as I say	12, 260/ 16
be, but where they	see	they may be suffered	12, 261/ 31
things would I fain	see	well-proved. ANTHONY Tell me	12, 263/ 28
resistance thereagainst, but also	see	very clearly proved, that	12, 270/ 16
And therefore (except he	see	some other cause than	12, 272/ 23
sore discontent too, to	see	so shrewd rule kept	12, 273/ 24
say; for methinketh I	see	it so indeed. But	12, 274/ 6
deny. For I neither	see	him lay any man	12, 274/ 9
And therefore you may	see	, that the loathness of	12, 277/ 2
all; I cannot then	see	that the fear of	12, 278/ 13
pinch. And yet you	see	for all this, that	12, 281/ 11
far forth, that you	see	some man set so	12, 281/ 14
some man shall you	see	that abideth deadly torment	12, 281/ 16
I say, we may	see	, that the affections of	12, 281/ 23
and shame), that they	see	well would come therewith	12, 288/ 2
grievous qualities that they	see	shall come with death	12, 288/ 14
For here we may	see	and be sure, that	12, 289/ 5
forgiveness goeth, Cousin, you	see	well, but by perhaps	12, 300/ 21
other way. Howbeit, I	see	well that you reckon	12, 301/ 7
those things that we	see	, but those things that	12, 311/ 12
those things that we	see	not. For these things	12, 311/ 13
these things that we	see	, be but temporal things	12, 311/ 13
their lover should clearly	see	how faithfully they loved	12, 313/ 17
shame, that Christ shall	see	his Catholics forsake his	12, 314/ 14
as damned wretches shall	see	them, and with that	12, 315/ 15
that pestilent pit, and	see	the swarm of silly	12, 315/ 18
out already, when we	see	so many a thousand	12, 316/ 10
etc.). Thus may we	see	, that in such persecutions	12, 317/ 24
his claws, till he	see	him down on the	12, 317/ 30
our inward eye we	see	him well enough, and	12, 318/ 14

blind, that he cannot	<b>see</b>	where to fasten a	12, 318/ 23
grain of a mustard	<b>seed</b>	, which is of nature	12, 13/ 14
must we water our	<b>seed</b>	with the showers of	12, 42/ 6
promised him and his	<b>seed</b>	for ever but in	12, 54/ 10
labor of sowing the	<b>seed</b>	of Christ's faith, outran	12, 91/ 20
went forth sowing their	<b>seeds</b>	weeping). But what, saith	12, 42/ 9
towards heaven sow their	<b>seeds</b>	with weeping, shall at	12, 42/ 14
of another fear. For	<b>seeing</b>	the man so sore	12, 45/ 11
show him, and then	<b>seeing</b>	also besides that the	12, 45/ 13
ourselves much more mad (	<b>seeing</b>	that we be sure	12, 242/ 3
no warrantise of myself,	<b>seeing</b>	that St. Peter so	12, 245/ 3
I do now, to	<b>seek</b>	and fetch comfort of	12, 3/ 11
One sort, that will	<b>seek</b>	for no comfort; another	12, 14/ 16
are there that will	<b>seek</b>	for no comfort, nor	12, 14/ 24
that in their sorrow	<b>seek</b>	for worldly comfort; and	12, 15/ 6
that they see themselves	<b>seek</b>	for their comfort where	12, 15/ 26
discomfortless, or of folly	<b>seek</b>	for their chief ease	12, 17/ 11
easy tribulation falleth to	<b>seek</b>	his ease in the	12, 18/ 10
mind to desire and	<b>seek</b>	for comfort of God	12, 18/ 27
and bade them go	<b>seek</b>	the fault and try	12, 26/ 12
sunt sed quae aliorum" (	<b>Seek</b>	not for your own	12, 34/ 13
us that we do	<b>seek</b>	for it, because he	12, 41/ 8
mind that we should	<b>seek</b>	for it, as they	12, 41/ 9
he listeth not to	<b>seek</b>	therefor, it will be	12, 41/ 11
to know him, and	<b>seek</b>	to him, we take	12, 58/ 28
them that in tribulation	<b>seek</b>	not unto God, but	12, 59/ 1
and rather run and	<b>seek</b>	help at any other	12, 59/ 14
his. Some for comfort	<b>seek</b>	to the flesh, some	12, 59/ 15
in their tribulation go	<b>seek</b>	unto the devil. This	12, 62/ 8
God, and fell to	<b>seek</b>	counsel of the witch	12, 62/ 26
not upon God, but	<b>seek</b>	for their ease and	12, 63/ 19
on the other side	<b>seek</b>	unto God therein, both	12, 63/ 22
but one thing, and	<b>seek</b>	other time for the	12, 64/ 10
put upon themselves and	<b>seek</b>	it, a thing that	12, 75/ 15
and he shall not	<b>seek</b>	for vain comfort elsewhere	12, 76/ 8
trust in God, and	<b>seek</b>	for help of him	12, 76/ 9
you further as to	<b>seek</b>	sometime to talk forth	12, 77/ 9
my way and to	<b>seek</b>	some other time. ANTHONY	12, 79/ 16
any tribulation men should	<b>seek</b>	for comfort either in	12, 82/ 12
tribulation may not lawfully	<b>seek</b>	recreation, and comfort themselves	12, 83/ 8
them to amend, and	<b>seek</b>	nothing to salvation but	12, 94/ 7
of his help to	<b>seek</b>	himself help (as I	12, 103/ 6
in the night and	<b>seek</b>	for their prey, yet	12, 108/ 8

do another man good,	<b>seek</b>	such a pleasant way	12, 135/ 10
body, be shriven and	<b>seek</b>	of a good spiritual	12, 152/ 7
contemplation and silence, they	<b>seek</b>	their own ease and	12, 161/ 17
I say, some to	<b>seek</b>	the pleasures of the	12, 167/ 6
him, till he go	<b>seek</b>	up all his creditors	12, 177/ 17
sometimes with those that	<b>seek</b>	the way to rise	12, 222/ 14
at all, but we	<b>seek</b>	for one that we	12, 251/ 18
fain wander about and	<b>seek</b>	it, that possibly can	12, 266/ 23
very sure (though he	<b>seek</b>	in the mean season	12, 268/ 2
pain to make him	<b>seek</b>	his friends to pay	12, 272/ 6
his brethren fain to	<b>seek</b>	upon him for bread	12, 279/ 13
in such wise to	<b>seek</b>	for pardon that God	12, 299/ 17
loath to do, and	<b>seek</b>	us peevish pastimes of	12, 304/ 24
as I said before	<b>seeketh</b>	his occasions. For as	12, 149/ 21
we would leave the	<b>seeking</b>	of outward learning, where	12, 6/ 2
to fall to the	<b>seeking</b>	of God's help. And	12, 18/ 12
here, but we be	<b>seeking</b>	for the city that	12, 41/ 7
roaring lion, goeth about,	<b>seeking</b>	whom he may devour	12, 149/ 23
he setteth about incessant	<b>seeking</b>	for these worldly goods	12, 167/ 8
runneth about in circuit,	<b>seeking</b>	whom he may devour	12, 318/ 7
albeit that they may	<b>seem</b>	discomfortable, in that a	12, 25/ 4
of tribulation, though it	<b>seem</b>	the most base and	12, 26/ 32
matter of salvation; they	<b>seem</b>	neither good nor bad	12, 64/ 20
shall hear worldly mirth	<b>seem</b>	to be commended in	12, 69/ 19
I with God's help,	<b>seem</b>	I never so well	12, 86/ 5
even in them that	<b>seem</b>	men of most hardiness	12, 130/ 11
natural wise, or anything	<b>seem</b>	fantastical; % whether the party	12, 133/ 9
that in our dreams	<b>seem</b>	to be done while	12, 139/ 21
may it peradventure, Cousin,	<b>seem</b>	, that since this kind	12, 160/ 5
voluntary. Therefore it might	<b>seem</b>	, that to put men	12, 177/ 8
sight they do suddenly	<b>seem</b>	. Of the loss of	12, 205/ 26
money, because the lands	<b>seem</b>	not so casual as	12, 207/ 7
life, pleasant it may	<b>seem</b>	to him that fasteneth	12, 211/ 17
every man would fain	<b>seem</b>	as holy as an	12, 226/ 4
but that that shall	<b>seem</b>	harm, shall indeed be	12, 248/ 24
and great. Howbeit they	<b>seem</b>	yet somewhat (what say	12, 252/ 3
of the world it	<b>seem</b>	to come by chance	12, 253/ 32
Cousin, whether this thing	<b>seem</b>	any sophistry to you	12, 265/ 25
that I tell you	<b>seem</b>	but a sophistical fantasy	12, 270/ 8
persecution against the faith,	<b>seem</b>	so terrible to men's	12, 280/ 26
how shameful soever it	<b>seem</b>	here in the sight	12, 289/ 4
how shameful soever it	<b>seem</b>	in the sight here	12, 290/ 4
thing, wherein he may	<b>seem</b>	most rigorous, is very	12, 305/ 10

laugh. ANTHONY Indeed it	<b>seemed</b>	she spoke it half	12, 118/ 10
mine Uncle, and so	<b>seemed</b>	it unto me, and	12, 160/ 10
before him, and it	<b>seemed</b>	that every word, the	12, 214/ 22
I said, appear, that	<b>seemed</b>	they never so good	12, 228/ 23
sore, as it before	<b>seemed</b>	, unto me, and especially	12, 255/ 5
and tribulation. For tribulation	<b>seemeth</b>	generally to signify nothing	12, 10/ 6
may come. And thereunto	<b>seemeth</b>	me, that if the	12, 18/ 25
Eighth Chapter VINCENT This	<b>seemeth</b>	me very good, good	12, 24/ 20
Uncle, saving that it	<b>seemeth</b>	somewhat brief and short	12, 24/ 20
his will, and therefore	<b>seemeth</b>	worthy no thanks; yet	12, 25/ 21
the uttermost, as it	<b>seemeth</b>	me. I pray you	12, 40/ 13
Verily, good Uncle, this	<b>seemeth</b>	so, indeed. Howbeit, yet	12, 44/ 9
wretched. And therefore it	<b>seemeth</b>	hard, good Uncle, that	12, 47/ 23
his deeds, as it	<b>seemeth</b>	, sundry degrees and differences	12, 66/ 26
holy prayers, the chief	<b>seemeth</b>	me those that he	12, 67/ 2
mind, Uncle, of yours,	<b>seemeth</b>	somewhat hard. For a	12, 82/ 13
stomach; so that it	<b>seemeth</b>	but well done to	12, 82/ 15
VINCENT Forsooth, Uncle, yet	<b>seemeth</b>	me this thing somewhat	12, 97/ 5
should stand, as it	<b>seemeth</b>	, in a very perilous	12, 97/ 14
that waxeth once afeard,	<b>seemeth</b>	a thief. I remember	12, 109/ 28
that on the sea	<b>seemeth</b>	sometimes a rock, is	12, 111/ 4
for yonder peevish cow	<b>seemeth</b>	unto me in my	12, 119/ 20
very true. And likewise	<b>seemeth</b>	me the manner and	12, 139/ 18
he not, as it	<b>seemeth</b>	, that strength evermore at	12, 141/ 14
under pretext (as it	<b>seemeth</b>	to themselves) of humble	12, 161/ 15
in the lowest. It	<b>seemeth</b>	verily by the Gospel	12, 175/ 11
purpose all their life,	<b>seemeth</b>	me no more harm	12, 197/ 8
to the contrary; it	<b>seemeth</b>	me in a manner	12, 198/ 8
of standing. And this	<b>seemeth</b>	me, Cousin, so far	12, 198/ 21
you. And thus it	<b>seemeth</b>	unto me, Cousin, in	12, 222/ 29
see no prince that	<b>seemeth</b>	to be out of	12, 259/ 23
shall be such as	<b>seemeth</b>	in good faith substantially	12, 265/ 26
is beguiled. For it	<b>seemeth</b>	to me, Cousin, first	12, 266/ 3
true indeed. ANTHONY Then	<b>seemeth</b>	this true further unto	12, 266/ 19
to do, the thing	<b>seemeth</b>	me so plain. For	12, 271/ 19
VINCENT Surely, Uncle, this	<b>seemeth</b>	not unlikely, and by	12, 287/ 2
me now, which reason	<b>seemeth</b>	undoubted and inevitable unto	12, 297/ 11
the pretext of hope,	<b>seemeth</b>	rather to draw near	12, 299/ 20
of persecution (for it	<b>seemeth</b>	a proud high mind	12, 316/ 23
do both, the one	<b>seeming</b>	to resist the other	12, 57/ 7
naught. Some have I	<b>seen</b>	even in their last	12, 61/ 24
time she had never	<b>seen</b>	her brother, which was	12, 80/ 3
espied and perceived and	<b>seen</b>	them himself, coming on	12, 110/ 9

short, it is soon	<b>seen</b>	, that therein the sum	12, 131/ 26
God, that (for causes	<b>seen</b>	unto himself) would rather	12, 142/ 1
when the devil hath	<b>seen</b>	that they have set	12, 155/ 9
may be so lightsomely	<b>seen</b>	with the eye of	12, 200/ 24
should ever be surely	<b>seen</b>	to and safely kept	12, 264/ 22
peradventure, that never was	<b>seen</b>	before. God our chief	12, 274/ 16
well, and should have	<b>seen</b>	a goodly palace, and	12, 285/ 26
things that are not	<b>seen</b>	are eternal.) Now to	12, 311/ 14
that death, which thou	<b>seest</b>	thou shalt shortly after	12, 319/ 11
his high wisdom better	<b>seeth</b>	what is best for	12, 21/ 27
a painful plaster. Now	<b>seeth</b>	God sometime that worldly	12, 28/ 30
yet good enough, God	<b>seeth</b>	a storm coming toward	12, 29/ 8
interrupted, can (as yourself	<b>seeth</b>	) serve you for no	12, 53/ 28
his neighbor whom he	<b>seeth</b>	, loveth God but a	12, 58/ 11
a little whom he	<b>seeth</b>	not. So that he	12, 58/ 11
his soul that he	<b>seeth</b>	not yet. God sendeth	12, 58/ 13
to every man that	<b>seeth</b>	himself challenged and provoked	12, 101/ 31
you should show it,	<b>seeth</b>	and perceiveth the thing	12, 143/ 7
for shame, since he	<b>seeth</b>	his estimation lost among	12, 146/ 7
from Scylla that he	<b>seeth</b>	himself safe out of	12, 148/ 7
courage: and when he	<b>seeth</b>	that peril well past	12, 148/ 11
his occasion as he	<b>seeth</b>	them fall meet for	12, 148/ 23
his part appertaineth, but	<b>seeth</b>	the things that he	12, 161/ 22
the while that he	<b>seeth</b>	poor people so many	12, 172/ 16
with him, when he	<b>seeth</b>	so many poor men	12, 181/ 6
poor folk that he	<b>seeth</b>	be so specially by	12, 181/ 10
that, that he daily	<b>seeth</b>	most abound in the	12, 206/ 16
more harm than he	<b>seeth</b>	he should have, if	12, 272/ 8
forgetteth not us, but	<b>seeth</b>	us all the while	12, 273/ 23
upon a man to	<b>seize</b>	on him with his	12, 317/ 30
our faith we very	<b>seldom</b>	think, but that we	12, 13/ 11
But yet since we	<b>seldom</b>	lack faults against God	12, 27/ 21
while we meet so	<b>seldom</b>	), to me that am	12, 80/ 19
as short and as	<b>seldom</b>	as we can. Let	12, 84/ 25
mending days come very	<b>seldom</b>	and are very shortly	12, 85/ 19
little, alas! and so	<b>seldom</b>	we think on our	12, 108/ 28
sleep it happeth very	<b>seldom</b>	that men dream that	12, 142/ 25
also as happeth so	<b>seldom</b>	, and oftener happeth that	12, 142/ 28
are waking, and so	<b>seldom</b>	happening in a dream	12, 143/ 4
weneth, and far more	<b>seldom</b>	too. For they spend	12, 212/ 10
either never or but	<b>seldom</b>	hear any good counsel	12, 240/ 18
his bondman worse, nor	<b>seldom</b>	doth command him half	12, 253/ 4
you visit poor prisoners	<b>seldom</b>	. VINCENT No by my	12, 258/ 21

Uncle, even these same	<b>self</b>	words, wherewith ye well	12, 5/ 15
take pain our own	<b>self</b>	with him, and therefore	12, 95/ 15
that they ween them	<b>self</b>	with that abominable thought	12, 150/ 22
of their prosperity, the	<b>selfsame</b>	sinful things with which	12, 60/ 26
well-willing to do the	<b>selfsame</b>	, if he could; and	12, 71/ 13
were cold; but the	<b>selfsame</b>	parts, I say, so	12, 88/ 16
surely to do the	<b>selfsame</b>	things indeed, while you	12, 139/ 8
that helped him. The	<b>selfsame</b>	man, at another time	12, 173/ 10
another time in the	<b>selfsame</b>	disease, took the selfsame	12, 173/ 11
selfsame disease, took the	<b>selfsame</b>	medicine himself, and had	12, 173/ 11
have given him the	<b>selfsame</b>	medicine that he gave	12, 173/ 20
his own in the	<b>selfsame</b>	place a little before	12, 174/ 21
good faith, Uncle, the	<b>selfsame</b>	prelate that I told	12, 217/ 18
much part of the	<b>selfsame</b>	points that we abhor	12, 256/ 13
morrow, or on the	<b>selfsame</b>	day, that grisly, cruel	12, 268/ 8
whole earth, in the	<b>selfsame</b>	condition that other do	12, 270/ 3
and his faith, and	<b>sell</b>	their souls unto the	12, 237/ 13
prison they buy and	<b>sell</b>	, in this prison they	12, 273/ 9
Saint Paul: "Cristus humiliavit	<b>semet</b>	ipsum factus obediens usque	12, 66/ 12
very Almighty God, "Humiliavit	<b>semet</b>	ipsum, formam servi accipiens	12, 254/ 22
saith the Prophet) "mittentes	<b>semina</b>	sua" (They went forth	12, 42/ 9
merrily describeth the blind	<b>senator</b>	, one of the flatterers	12, 216/ 8
them, which this blind	<b>senator</b>	(Montanus, I trow, they	12, 216/ 11
in his presence. Then	<b>send</b>	his people hither and	12, 6/ 30
for us: our Lord	<b>send</b>	the grace that the	12, 8/ 3
may like him to	<b>send</b>	us and put in	12, 11/ 28
our Lord in tribulation	<b>send</b>	it us! But by	12, 17/ 8
of his goodness may	<b>send</b>	us either spiritual comfort	12, 21/ 16
is ever wont to	<b>send</b>	them whom he loveth	12, 44/ 2
pray God themselves to	<b>send</b>	him grace, and so	12, 45/ 15
so thus she may	<b>send</b>	him merry forth at	12, 46/ 6
God would vouchsafe to	<b>send</b>	them all perpetual health	12, 46/ 19
good man pray God	<b>send</b>	another sorrow, nor no	12, 46/ 20
only to pray God	<b>send</b>	their neighbors sorrow, but	12, 46/ 25
sick, not pray God	<b>send</b>	them health, but when	12, 46/ 26
to pray God to	<b>send</b>	other sorrow. Thirdly, ye	12, 50/ 2
the other. If he	<b>send</b>	the scourge of scarcity	12, 57/ 8
get it. If he	<b>send</b>	us the plague of	12, 57/ 11
service with, till he	<b>send</b>	for us hence. Now	12, 57/ 21
in a great loss	<b>send</b>	to such a conjurer	12, 62/ 29
no manner wise, nor	<b>send</b>	his water to no	12, 63/ 2
no cunning man, but	<b>send</b>	his cap or his	12, 63/ 3
which but if God	<b>send</b>	it, men have need	12, 75/ 14

with me. Our Lord	<b>send</b>	you such comfort as	12, 77/ 16
Howbeit hereafter if God	<b>send</b>	me more such days	12, 86/ 13
all to himself, but	<b>send</b>	for such of his	12, 120/ 25
in some thing certainly	<b>send</b>	some such. VINCENT Yet	12, 140/ 4
God will not always	<b>send</b>	us. And therefore, as	12, 193/ 21
our hearts. If we	<b>send</b>	our treasure into heaven	12, 241/ 14
here. Let us then	<b>send</b>	our hearts hence thither	12, 241/ 19
for the while, and	<b>send</b>	them into that land	12, 242/ 1
with them, if we	<b>send</b>	them thither, or else	12, 242/ 9
us, by the provident	<b>send</b>	of God, and that	12, 254/ 2
cry God mercy. I	<b>send</b>	them sometimes mine alms	12, 258/ 23
all his sins, and	<b>send</b>	him straight to heaven	12, 284/ 25
tentemini" (The devil shall	<b>send</b>	some of you to	12, 317/ 19
as himself list to	<b>send</b>	us, and then need	12, 318/ 29
causes for which God	<b>sendeth</b>	it unto man. For	12, 17/ 16
by tribulation that he	<b>sendeth</b>	, serveth ordinarily for a	12, 17/ 20
God for some sin	<b>sendeth</b>	it, though we certainly	12, 27/ 24
certain, that God sometimes	<b>sendeth</b>	tribulation for keeping and	12, 28/ 14
preventeth his fall, and	<b>sendeth</b>	him tribulation betimes while	12, 29/ 3
such shameful beastly sin,	<b>sendeth</b>	her in season a	12, 29/ 13
good hope that God	<b>sendeth</b>	them some great grief	12, 31/ 12
good hope, that God	<b>sendeth</b>	it unto them not	12, 31/ 23
pain, and that God	<b>sendeth</b>	it him for his	12, 32/ 10
displeasure, while he never	<b>sendeth</b>	them tribulation, which he	12, 44/ 1
are good men God	<b>sendeth</b>	wealth here also, and	12, 48/ 22
some good folk he	<b>sendeth</b>	sorrow, and they thank	12, 48/ 24
And therefore when God	<b>sendeth</b>	the tempest, he will	12, 57/ 30
seeth not yet. God	<b>sendeth</b>	us also such tribulation	12, 58/ 14
to pray to him,	<b>sendeth</b>	us sorrow and sickness	12, 58/ 26
this in time. God	<b>sendeth</b>	to some man great	12, 61/ 15
called a witch. Then	<b>sendeth</b>	she word again, that	12, 63/ 4
tribulation that God's goodness	<b>sendeth</b>	them for good, themselves	12, 63/ 20
he consider that God	<b>sendeth</b>	it for his weal	12, 76/ 2
jail (beside that he	<b>sendeth</b>	the hangman death, to	12, 273/ 25
country, and at God's	<b>sending</b>	, to go into a	12, 54/ 9
as we may (by	<b>sending</b>	thither our worldly substance	12, 241/ 20
us from the sure	<b>sending</b>	them before us into	12, 242/ 7
worms of the earth,	<b>sending</b>	yet his soul out	12, 268/ 18
then against that grief	<b>Seneca</b>	teacheth us a good	12, 254/ 6
means of the bodily	<b>senses</b>	moved by such things	12, 281/ 26
as are outwardly through	<b>sensible</b>	worldly things offered and	12, 281/ 27
save my soul! I	<b>sensibly</b>	felt, and right painfully	12, 88/ 17
comfort, except that the	<b>sensual</b>	feeling of bodily pleasure	12, 68/ 9

grudging felt in your	<b>sensual</b>	parts, the flesh shrinking	12, 245/ 21
that are fleshly and	<b>sensual</b>	. And those reasonable dispositions	12, 282/ 7
us lean unto the	<b>sensual</b>	affections and beastly; so	12, 282/ 10
that affection fearful and	<b>sensual</b>	and though we cannot	12, 282/ 22
soul, the rebellion of	<b>sensuality</b>	against the rule and	12, 21/ 1
both, as he promised,	<b>sent</b>	them a comforter, the	12, 5/ 6
for help, and then	<b>sent</b>	he for Moses and	12, 18/ 2
unto us is either	<b>sent</b>	to be medicinable, if	12, 23/ 23
or else is it	<b>sent</b>	us by God without	12, 24/ 6
that tribulation that is	<b>sent</b>	us by God, without	12, 27/ 5
tribulation as is so	<b>sent</b>	us by God, that	12, 27/ 16
reckoning it to be	<b>sent</b>	for our sin, and	12, 27/ 27
consider, how this tribulation	<b>sent</b>	us by God is	12, 28/ 23
that their tribulation is	<b>sent</b>	them to keep them	12, 30/ 7
tribulation, which is not	<b>sent</b>	a man for his	12, 30/ 12
to wit, which is	<b>sent</b>	a man by God	12, 30/ 18
is not medicinable but	<b>sent</b>	for exercise of our	12, 30/ 20
other twain that are	<b>sent</b>	a man for his	12, 30/ 26
know whether it be	<b>sent</b>	him for sins before	12, 30/ 27
base kind of tribulation	<b>sent</b>	for our sin. The	12, 35/ 8
that kind that is	<b>sent</b>	us for our sin	12, 35/ 18
surely these pains here	<b>sent</b>	us for our sins	12, 35/ 25
the tribulation that is	<b>sent</b>	us for our sin	12, 36/ 14
warrant thee, I have	<b>sent</b>	to thy master myself	12, 46/ 4
of salvation, and prosperity	<b>sent</b>	for displeasure as a	12, 47/ 26
good man in tribulation	<b>sent</b>	him by God, conformeth	12, 73/ 21
our Lord that hath	<b>sent</b>	the contrary: for else	12, 78/ 18
death them that are	<b>sent</b>	unto thee, how often	12, 104/ 11
out was our scourer	<b>sent</b>	again, and some of	12, 110/ 22
money should after be	<b>sent</b>	to Rome, and that	12, 127/ 27
hath by such chance	<b>sent</b>	him to me, and	12, 182/ 30
shall be shipped and	<b>sent</b>	either into Naples, or	12, 188/ 14
that the emperor had	<b>sent</b>	for them to show	12, 216/ 10
ere we shall be	<b>sent</b>	spite of our teeth	12, 242/ 4
and prisoner was he	<b>sent</b>	from Pilate to King	12, 279/ 30
thing somewhat a sore	<b>sentence</b>	, not for that I	12, 97/ 5
and should say his	<b>sentence</b>	after me, was an	12, 214/ 7
death by his own	<b>sentence</b>	and judgment for the	12, 266/ 12
that he hath already	<b>sentence</b>	given upon him to	12, 268/ 4
Then said we our	<b>sentences</b>	by row as we	12, 213/ 29
tollat crucem suam, et	<b>sequatur</b>	me" (If any man	12, 43/ 10
give her brother a	<b>sermon</b>	of the wretchedness of	12, 80/ 11
me, Cousin, at the	<b>sermon</b>	, and commonly toward the	12, 83/ 25

in making of a	<b>sermon</b>	, spoke of heaven and	12, 84/ 6
me erubuerit et meos	<b>sermones</b>	, hunc Filius Hominis erubescet	12, 290/ 18
burning, to keep a	<b>serpent</b>	in thy bosom, and	12, 160/ 22
good, but is a	<b>servant</b>	unprofitable, and doth but	12, 39/ 12
tender love to a	<b>servant</b>	of his, that he	12, 243/ 9
for his sake: that	<b>servant</b>	could scant be found	12, 243/ 12
whensoever they find a	<b>servant</b>	such, as he disdaineth	12, 291/ 15
did while he was	<b>servant</b>	himself; that servant every	12, 291/ 17
was servant himself; that	<b>servant</b>	every man accounteth for	12, 291/ 17
that the disciple or	<b>servant</b>	is not above his	12, 292/ 3
disciples) never leaveth his	<b>servants</b>	in case of comfortless	12, 5/ 4
would we, that are	<b>servants</b>	, look for more privilege	12, 43/ 6
part company, because their	<b>servants</b>	could not agree together	12, 54/ 13
by law, as our	<b>servants</b>	in our household. So	12, 182/ 15
is to wit, our	<b>servants</b>	, if they need or	12, 182/ 17
man and woman, their	<b>servants</b>	and their children, even	12, 198/ 24
and require they their	<b>servants</b>	and their friend never	12, 217/ 8
this manner among his	<b>servants</b>	. When one of them	12, 218/ 14
testimony, which likened the	<b>servants</b>	of great princes unto	12, 222/ 9
friends, bear up their	<b>servants</b>	and such as depend	12, 225/ 4
being his poor sinful	<b>servants</b>	, but rather his adversaries	12, 243/ 18
unto him, and his	<b>servants</b>	not forbidden to abide	12, 264/ 17
some of his special	<b>servants</b>	, to the intent we	12, 306/ 23
is to set his	<b>servants</b>	against us, and by	12, 318/ 1
my poor wit will	<b>serve</b>	me, to call to	12, 9/ 14
upon, that may conveniently	<b>serve</b>	us to this purpose	12, 9/ 16
some of these things	<b>serve</b>	some of the petitions	12, 20/ 23
such virtue as shall	<b>serve</b>	us to heavenward. But	12, 21/ 11
to wit what will	<b>serve</b>	us when the blessed	12, 22/ 15
tribulation, so make it),	<b>serve</b>	him for a sure	12, 25/ 15
purging of our pain,	<b>serve</b>	us also for increase	12, 36/ 15
in this world, to	<b>serve</b>	us in the other	12, 36/ 29
merry. Now, if heaven	<b>serve</b>	but for Christ's disciples	12, 43/ 14
for him will not	<b>serve</b>	him, but if he	12, 44/ 25
folk take occasion to	<b>serve</b>	him but for them	12, 48/ 28
Solomon can very little	<b>serve</b>	you; for you might	12, 53/ 23
can (as yourself seeth)	<b>serve</b>	you for no example	12, 53/ 28
will no soft bed	<b>serve</b>	, nor no company make	12, 61/ 6
of their torment, shall	<b>serve</b>	us to see that	12, 67/ 21
wit and remembrance would	<b>serve</b>	me, I did, and	12, 79/ 9
keepeth him but one;	<b>serve</b>	you him with the	12, 81/ 10
we can. Let them	<b>serve</b>	us but for sauce	12, 84/ 25
faith, no comfort can	<b>serve</b>	, whatsoever counsel be given	12, 87/ 5

comforts as shall well	<b>serve</b>	unto this last kind	12, 87/ 15
if the time would	<b>serve</b>	), as he hireth him	12, 92/ 2
very outward goods that	<b>serve</b>	for the clothing of	12, 109/ 17
it may hap to	<b>serve</b>	. For I remember me	12, 114/ 24
fourpence my conscience cannot	<b>serve</b>	me for sin of	12, 119/ 23
a cheverel point, to	<b>serve</b>	on every side for	12, 120/ 5
which shall not only	<b>serve</b>	against peril that may	12, 152/ 8
inquire what things may	<b>serve</b>	to make them more	12, 152/ 18
draw himself aside and	<b>serve</b>	God, than take the	12, 161/ 28
saving that it may	<b>serve</b>	them for counsel toward	12, 169/ 27
keeping, can very scantly	<b>serve</b>	. ANTHONY Hard it is	12, 173/ 3
the things that should	<b>serve</b>	for their necessity, while	12, 182/ 20
have a mind to	<b>serve</b>	God and please him	12, 186/ 8
that offer themselves to	<b>serve</b>	him in his war	12, 190/ 19
given them, it cannot	<b>serve</b>	them; and if it	12, 197/ 25
things of fortune, which	<b>serve</b>	for the maintenance of	12, 203/ 16
very few words shall	<b>serve</b>	us. For therein I	12, 204/ 8
goods of fortune, that	<b>serve</b>	for the sustenance and	12, 206/ 5
certain treaty, that should	<b>serve</b>	for a league between	12, 217/ 20
are matter that may	<b>serve</b>	to the one or	12, 223/ 16
those shall they make	<b>serve</b>	for a sword to	12, 225/ 11
and worship him and	<b>serve</b>	him too. ANTHONY Nay	12, 229/ 30
service at halves, to	<b>serve</b>	him and his enemy	12, 230/ 4
servire" (No man may	<b>serve</b>	two lords at once	12, 230/ 10
which you would fain	<b>serve</b>	him in some such	12, 231/ 1
et Mamnone" (You cannot	<b>serve</b>	both God and your	12, 231/ 6
as their wits will	<b>serve</b>	them. But yet have	12, 238/ 16
less than this may	<b>serve</b>	, Cousin, with calling and	12, 242/ 20
more than this cannot	<b>serve</b>	. But the fervor of	12, 242/ 22
wit and learning will	<b>serve</b>	me, to put your	12, 320/ 14
his death should have	<b>served</b>	for the satisfaction of	12, 32/ 29
a shorter process have	<b>served</b>	: but yet as peevish	12, 119/ 30
less praise might have	<b>served</b>	it, by more a	12, 216/ 18
shall be more truly	<b>served</b>	than with twenty requests	12, 218/ 11
prisoners that were so	<b>served</b>	, and themselves ever called	12, 275/ 18
in time), to be	<b>served</b>	as the snail was	12, 286/ 19
tribulation that he sendeth,	<b>serveth</b>	ordinarily for a means	12, 17/ 20
in, and in that	<b>serveth</b>	us through the merit	12, 35/ 21
us from hell; and	<b>serveth</b>	for the satisfaction of	12, 35/ 22
as in hell pain	<b>serveth</b>	only for punishment without	12, 36/ 9
and in purgatory punishment	<b>serveth</b>	for only purging, because	12, 36/ 11
they themselves, that faith	<b>serveth</b>	of nothing but if	12, 39/ 33
sake too. And so	<b>serveth</b>	for your purpose no	12, 55/ 12

For fasting, they say,	<b>serveth</b>	to keep the body	12, 93/ 6
they say, that fasting	<b>serveth</b>	but for temperance, to	12, 95/ 18
well worth a groat,	<b>serveth</b>	it me sometimes, for	12, 117/ 3
it us. But now	<b>serveth</b>	for our matter the	12, 117/ 15
is, in this it	<b>serveth</b>	for our purpose, that	12, 119/ 31
yet whom their heart	<b>serveth</b>	them to make of	12, 127/ 11
the fight against them	<b>serveth</b>	a man for matter	12, 170/ 19
some such thing as	<b>serveth</b>	for the pleasure, weal	12, 203/ 9
mouth of Saint Paul, "	<b>Servi</b>	, obedite dominis" -- we	12, 254/ 19
Humiliavit semet ipsum, formam	<b>servi</b>	accipiens" (Humbled himself, and	12, 254/ 22
orisons in the common	<b>service</b>	of our Mother Holy	12, 20/ 21
Church in the common	<b>service</b>	useth diverse Collects, in	12, 46/ 16
them to do him	<b>service</b>	with, till he send	12, 57/ 21
such case, than long	<b>service</b>	so said, as folk	12, 66/ 5
liked very well such	<b>service</b>	as she did her	12, 113/ 3
me ten times better	<b>service</b>	than she doth, yet	12, 113/ 6
in that holy sacred	<b>service</b>	of the Mass, and	12, 155/ 18
they dwell in our	<b>service</b>	. Meseemeth also, that if	12, 182/ 20
fall sick in our	<b>service</b>	, so that they cannot	12, 182/ 21
they cannot do the	<b>service</b>	that we retain them	12, 182/ 22
than to lose your	<b>service</b>	, he would fall at	12, 230/ 3
you, to take your	<b>service</b>	at halves, to serve	12, 230/ 4
will have in your	<b>service</b>	no parting fellow. "Quae	12, 230/ 6
him content with such	<b>service</b>	of yours, as yourself	12, 230/ 17
said) not take your	<b>service</b>	to halves, but will	12, 230/ 30
but rather forsake his	<b>service</b>	, than put all your	12, 231/ 3
he will no such	<b>service</b>	of you, saying, "Non	12, 231/ 5
Of which things some	<b>service</b>	is sometimes so painful	12, 253/ 2
natural freedom our bond	<b>service</b>	such, that never was	12, 253/ 23
command him so shameful	<b>service</b>	. And let us in	12, 253/ 25
the doing of our	<b>service</b>	to the man that	12, 253/ 25
glad doing of our	<b>service</b>	unto that man for	12, 254/ 17
heavy burden of our	<b>servile</b>	condition. And so to	12, 252/ 14
is a good virtue,	<b>servile</b>	to refresh the mind	12, 82/ 19
heart and meekness, and	<b>serving</b>	God in contemplation and	12, 161/ 16
the going about the	<b>serving</b>	of the flesh a	12, 167/ 16
a true prophet, and	<b>serving</b>	the Turk truly in	12, 229/ 28
Nemo potest duobus dominis	<b>servire</b>	" (No man may serve	12, 230/ 9
you, saying, "Non potestis	<b>servire</b>	Deo, et Mammona" (You	12, 231/ 5
we consider, that our	<b>servitude</b>	(though in the count	12, 253/ 32
saith: "Qui facit peccatum,	<b>servus</b>	est peccati" (He that	12, 253/ 12
whereas need was, have	<b>set</b>	to their hands in	12, 8/ 9
might encourage men to	<b>set</b>	little by such goods	12, 9/ 25

is of nature hot,	set	it in the garden	12, 13/ 14
the false flattering world,	set	a cross upon the	12, 29/ 5
God that list to	set	so high a price	12, 39/ 7
most rewarded. But then	set	they thereto, that all	12, 39/ 17
but as himself hath	set	them, and as old	12, 39/ 25
For if I should	set	thereto and say further	12, 44/ 26
the man so sore	set	on his pleasure that	12, 45/ 11
we must shoot at,	set	up well in our	12, 49/ 15
off. And then they	set	naught neither by God	12, 60/ 28
yet for his godly	set	mind (drawn from the	12, 72/ 2
that causeth us to	set	less by the world	12, 75/ 17
yet is he not	set	in like state in	12, 91/ 14
is in this world	set	up as it were	12, 101/ 13
his own sides, and	set	them in surety very	12, 104/ 3
near unto him and	set	us even under his	12, 104/ 23
manus pugnet contra me" (	Set	me near unto thee	12, 104/ 26
Thou hast, good Lord,	set	the darkness, and made	12, 108/ 3
be so wont to	set	so much by our	12, 108/ 26
and fostering whereof we	set	our delight and our	12, 108/ 27
them in haste, and	set	themselves in array to	12, 110/ 5
what price I should	set	upon him, but in	12, 119/ 11
in my conscience I	set	him far above sixpence	12, 119/ 12
he came. But then	set	he such other folk	12, 128/ 4
surely proved so inflexibly	set	upon the purpose to	12, 145/ 8
with fruitful penance) so	set	him up again upon	12, 146/ 21
may peradventure make him	set	the less by his	12, 147/ 13
humors his instruments to	set	their heart on fire	12, 150/ 12
reasoning thereagainst, but sometimes	set	it clear at right	12, 155/ 3
seen that they have	set	so little by him	12, 155/ 9
a certain prick surely	set	in a place, into	12, 159/ 20
of hell. There is	set	the devil's well acquainted	12, 159/ 22
above the stars, and	set	my throne on the	12, 159/ 30
things that he should	set	his hand to sustain	12, 161/ 22
that since God hath	set	him in that place	12, 162/ 11
think that God have	set	him therein), God will	12, 162/ 12
beggar may be suddenly	set	up in such royalty	12, 164/ 5
lift him up and	set	him on his feet	12, 165/ 10
busily tempt them to	set	their heart thereupon, they	12, 170/ 2
of the mind sore	set	thereupon, the Prophet saith	12, 171/ 16
riches flow unto you,	set	not your heart thereupon	12, 171/ 17
also, but that they	set	their heart very sore	12, 172/ 9
he showeth himself to	set	more by than by	12, 175/ 5
men of substance to	set	sundry sorts a work	12, 180/ 22

whom he is weekly	set	a work should of	12, 180/ 25
and to prefer or	set	by nothing in all	12, 186/ 4
us (all other things	set	aside) to have devised	12, 199/ 13
their diligence, engender and	set	sure, not a sudden	12, 205/ 12
so greatly to be	set	by, that we should	12, 208/ 25
we love them and	set	by them, as things	12, 209/ 21
consider them as things	set	by and beloved for	12, 209/ 25
commodity of riches being	set	by, but for this	12, 210/ 1
Now riches loved and	set	by for such, if	12, 210/ 4
he saw that they	set	a gloss upon it	12, 218/ 16
a farthing, is suddenly	set	up and standeth for	12, 222/ 12
and after as soon	set	down, and eftsoons beneath	12, 222/ 13
they did much more	set	their heart upon, than	12, 222/ 27
or that if they	set	hand on them, they	12, 246/ 21
will) the grace to	set	my whole heart upon	12, 251/ 9
as he list to	set	us; here shall we	12, 252/ 12
should we, I suppose,	set	thereby somewhat the less	12, 252/ 15
imprisoned, and yet not	set	in the stocks, nor	12, 256/ 1
out of prison, and	set	them at liberty, and	12, 261/ 14
greatest king upon earth)	set	here by the ordinance	12, 267/ 13
only to the church	set	fast by their cells	12, 276/ 24
you see some man	set	so much by his	12, 281/ 14
such folk, as so	set	their fantasy upon some	12, 286/ 9
affection, which they have	set	like the snail upon	12, 286/ 15
folk are in youth	set	forth to convenient masters	12, 291/ 14
the beginning, and did	set	so little by him	12, 298/ 5
Savior, may make us	set	all the painful death	12, 302/ 20
enough, to make us	set	at naught all the	12, 303/ 26
toward heaven never have	set	foot forward. But yet	12, 305/ 15
if we would somewhat	set	less by the filthy	12, 306/ 7
attaining to them, utterly	set	at naught all fleshly	12, 307/ 2
heavenly joys, which he	set	here so little by	12, 308/ 5
our key-cold hearts, and	set	them on fire in	12, 313/ 4
his fashion is to	set	his servants against us	12, 318/ 1
But better men may	set	more things, and better	12, 320/ 22
that this price God	setteth	through Christ's Passion, and	12, 39/ 8
do. For surely whoso	setteth	so little thereby that	12, 41/ 11
as you see, he	setteth	the weeping time before	12, 42/ 2
then he contemneth) and	setteth	naught by nothing, saving	12, 61/ 3
them than before and	setteth	his whole heart like	12, 61/ 19
but right heartily, and	setteth	his heart full whole	12, 65/ 20
riches, nor in heart	setteth	by neither nother, but	12, 71/ 26
about with him, and	setteth	them a work with	12, 167/ 5

manner bumbling business. He	<b>setteth</b>	, I say, some to	12, 167/ 6
delight, and some he	<b>setteth</b>	about incessant seeking for	12, 167/ 7
about in the darkneses)	<b>setteth</b>	awork with such business	12, 167/ 10
spoken? Whereupon he that	<b>setteth</b>	his delight, feedeth himself	12, 212/ 6
inestimable harm. For that	<b>setteth</b>	men's hearts upon high	12, 224/ 19
that hath them, either	<b>setteth</b>	by them for the	12, 227/ 12
for God: he that	<b>setteth</b>	by them for the	12, 227/ 13
with waxing overbold, and	<b>setting</b>	the thing over light	12, 170/ 12
and fashion, and in	<b>setting</b>	other folk awork with	12, 185/ 5
for lack of sure	<b>setting</b>	and settling my mind	12, 251/ 29
forsake the faith) were	<b>setting</b>	their torments to us	12, 315/ 9
ever he suffer him	<b>settle</b>	himself over sure therein	12, 189/ 26
and firmly to have	<b>settled</b>	ourselves upon a fast	12, 199/ 14
of God no better	<b>settleth</b>	nor taketh no better	12, 240/ 31
of sure setting and	<b>settling</b>	my mind in God	12, 251/ 29
say full devoutly the	<b>seven</b>	psalms, and other prayers	12, 65/ 28
they die, and sometimes	<b>seven</b>	year after. From which	12, 210/ 26
the second objection. The	<b>Seventeenth</b>	Chapter VINCENT Surely, Uncle	12, 56/ 14
in the darkness. The	<b>Seventeenth</b>	Chapter The Prophet saith	12, 166/ 10
upon bodily pain. The	<b>Seventeenth</b>	Chapter VINCENT Forsooth, Uncle	12, 244/ 25
more than medicinable. The	<b>Seventh</b>	Chapter VINCENT You have	12, 23/ 14
for his sins. The	<b>Seventh</b>	Chapter VINCENT Forsooth, Uncle	12, 97/ 3
to be considered. The	<b>Seventh</b>	Chapter We shall yet	12, 209/ 17
from home, and there	<b>sever</b>	the couples and kindred	12, 6/ 27
in sight) should yet	<b>sever</b>	them from God, with	12, 285/ 4
men kept in two	<b>several</b>	chambers of one great	12, 258/ 4
wot well, and in	<b>Seville</b>	and Portugal too, so	12, 256/ 4
office of cellarer or	<b>sexton</b>	, to bear yet at	12, 185/ 29
his shoulders shall he	<b>shadow</b>	thee, and under his	12, 103/ 15
hopeth in him) the	<b>shadow</b>	of his holy shoulders	12, 103/ 24
shoulders of God should	<b>shadow</b>	them, and that also	12, 106/ 2
those things like a	<b>shadow</b>	, etc., or like an	12, 159/ 2
with fleeing from a	<b>shadow</b>	of shame, he should	12, 290/ 13
hath among a certain	<b>shadow</b>	of experience in the	12, 307/ 24
sickness hath here a	<b>shadow</b>	) for which voluptuous pleasures	12, 308/ 1
so much as a	<b>shadow</b>	of the right imagination	12, 308/ 16
the right imagination. A	<b>shadow</b>	I say: for as	12, 308/ 16
Turk is but a	<b>shadow</b>	, nor all that they	12, 317/ 15
surely, that my second	<b>shaft</b>	may stand. For of	12, 56/ 20
prick with his pricking	<b>shaft</b>	of pride he hath	12, 159/ 24
help, and labor to	<b>shake</b>	off this thought, and	12, 60/ 21
wake him, and so	<b>shake</b>	him out thereof. Therefore	12, 132/ 5
now wag my hand,	<b>shake</b>	my head, and stamp	12, 138/ 5

Surely, Uncle, you have	<b>shaken</b>	mine example sore, and	12, 56/ 16
and put to worldly	<b>shame</b>	and pain therefor; an	12, 33/ 24
dare, good Cousin, for	<b>shame</b>	, or for sin, for	12, 52/ 7
sins, this they reckon	<b>shame</b>	almost and womanish peevishness	12, 93/ 18
to nobody for very	<b>shame</b>	. ANTHONY Some will not	12, 127/ 8
his own death by	<b>shame</b>	and by despair, then	12, 130/ 2
of this life for	<b>shame</b>	, since he seeth his	12, 146/ 6
peril of that desperate	<b>shame</b>	. VINCENT Methink, Uncle, that	12, 147/ 10
for fear of worldly	<b>shame</b>	. One wist I myself	12, 148/ 25
occasion of any worldly	<b>shame</b>	; the one in body	12, 149/ 12
turneth into rebuke and	<b>shame</b>	, and there is then	12, 158/ 20
pain of lacking, the	<b>shame</b>	of begging: of which	12, 204/ 2
that will for very	<b>shame</b>	confess, that he desireth	12, 226/ 1
him it is a	<b>shame</b>	for him to be	12, 232/ 4
more for dread or	<b>shame</b>	of men, than for	12, 235/ 4
to flight, what a	<b>shame</b>	should this be to	12, 249/ 20
ever would for very	<b>shame</b>	command him so shameful	12, 253/ 24
come alone without either	<b>shame</b>	or pain. VINCENT Without	12, 283/ 6
except the fear of	<b>shame</b>	, or sharp pain joined	12, 284/ 21
kind) are such, that	<b>shame</b>	and pain both joined	12, 284/ 27
the grievous qualities of	<b>shame</b>	and pain joined unto	12, 287/ 21
pain I mean, and	<b>shame</b>	), that they see well	12, 288/ 2
shall come with death (	<b>shame</b>	, I mean, and pain	12, 288/ 15
the consideration of the	<b>shame</b>	. Of the shame that	12, 288/ 17
the shame. Of the	<b>shame</b>	that is joined with	12, 288/ 18
for any respect of	<b>shame</b>	, when his reason and	12, 288/ 22
no piece of very	<b>shame</b>	at all? For how	12, 288/ 23
you went unto your	<b>shame</b>	for the shameful jesting	12, 289/ 21
from a shadow of	<b>shame</b>	, he should fall into	12, 290/ 14
fall into a very	<b>shame</b>	and a deadly painful	12, 290/ 14
and a deadly painful	<b>shame</b>	indeed. For then hath	12, 290/ 14
what manner a shameful	<b>shame</b>	shall that be then	12, 290/ 22
cheeks glow sometimes for	<b>shame</b>	in this world, they	12, 290/ 23
fall on fire for	<b>shame</b>	when Christ shall show	12, 290/ 24
ween were villainy and	<b>shame</b>	, the blessed apostles reckoned	12, 290/ 27
were with despite and	<b>shame</b>	scourged, and thereupon commanded	12, 290/ 28
were they of that	<b>shame</b>	and villainous pain put	12, 291/ 3
many kinds of painful	<b>shame</b>	, very proud beasts may	12, 292/ 4
and whereas he through	<b>shame</b>	ascended into glory, we	12, 292/ 6
will fall into everlasting	<b>shame</b>	, both before heaven and	12, 292/ 8
of a short worldly	<b>shame</b>	, to follow him into	12, 292/ 9
Uncle, as for the	<b>shame</b>	, ye shall need to	12, 292/ 14
pain. For as for	<b>shame</b>	, I perceive well enough	12, 292/ 17

a common proverb, that	<b>shame</b>	is as it is	12, 292/ 20
would scant for very	<b>shame</b>	(in exhortation to the	12, 305/ 6
Who can for very	<b>shame</b>	desire to enter into	12, 311/ 26
glad sustaining of worldly	<b>shame</b>	, that if we would	12, 312/ 7
would here to the	<b>shame</b>	of our cold affection	12, 313/ 8
not then a wonderful	<b>shame</b>	for us for the	12, 313/ 22
not then more than	<b>shame</b>	, that Christ shall see	12, 314/ 14
would have thought himself	<b>shamed</b>	forever. Then said we	12, 213/ 28
hath faith, account himself	<b>shamed</b>	here by any manner	12, 290/ 3
will be no more	<b>shamefast</b>	, but ask you what	12, 82/ 3
should find him as	<b>shamefast</b>	as a friend of	12, 232/ 8
her fall into such	<b>shameful</b>	beastly sin, sendeth her	12, 29/ 13
purpose that is so	<b>shameful</b>	, will never tell their	12, 127/ 7
their intent never so	<b>shameful</b>	, find some yet whom	12, 127/ 11
she letted not, as	<b>shameful</b>	a mind as she	12, 128/ 22
the profession of their	<b>shameful</b>	superstitious sect, or else	12, 191/ 23
labor, imprisonment, painful and	<b>shameful</b>	death. ANTHONY There needeth	12, 204/ 10
besides the suffering of	<b>shameful</b>	and painful death, whereof	12, 244/ 11
of God, in so	<b>shameful</b>	cowardous wise to forsake	12, 249/ 20
thralldom, imprisonment, painful and	<b>shameful</b>	death. And first let	12, 250/ 19
shame command him so	<b>shameful</b>	service. And let us	12, 253/ 25
liberty. The fear of	<b>shameful</b>	and painful death. The	12, 280/ 15
the terrible dart of	<b>shameful</b>	and painful death; as	12, 280/ 19
remember the terror of	<b>shameful</b>	and painful death, that	12, 281/ 4
that is to wit,	<b>shameful</b>	and painful death. Of	12, 282/ 27
that is to wit,	<b>shameful</b>	and painful; you would	12, 283/ 5
can that death be	<b>shameful</b>	that is glorious? Or	12, 288/ 24
it can never be	<b>shameful</b>	in very deed, how	12, 289/ 4
in very deed, how	<b>shameful</b>	soever it seem here	12, 289/ 4
you with all the	<b>shameful</b>	names that they could	12, 289/ 14
your shame for the	<b>shameful</b>	jesting and railing of	12, 289/ 21
how vile and how	<b>shameful</b>	soever it seem in	12, 290/ 4
And what manner a	<b>shameful</b>	shame shall that be	12, 290/ 22
the worship, to suffer	<b>shameful</b>	despite for the name	12, 291/ 2
most villainous and most	<b>shameful</b>	death after the worldly	12, 291/ 23
wise have all such	<b>shameful</b>	cowardous hearts, as to	12, 296/ 25
it all again, than	<b>shamefully</b>	to forsake such a	12, 243/ 14
except we be very	<b>shamefully</b>	cowardous of heart, and	12, 248/ 18
wretched beasts) never so	<b>shamefully</b>	play the unkind cowards	12, 280/ 8
and while he so	<b>shamefully</b>	forsaketh him, full angrily	12, 298/ 27
themselves in such ugly	<b>shape</b>	as damned wretches shall	12, 315/ 15
like an arrow, so	<b>shaping</b>	himself sometimes in one	12, 200/ 13
of perceiving such a	<b>sharp</b>	subtle thing; especially since	12, 39/ 27

tender veins, and the	<b>sharp</b>	crown of thorn so	12, 67/ 12
living somewhat austere and	<b>sharp</b>	, but his preaching was	12, 94/ 1
that it was not	<b>sharp</b>	, and that, therefore, he	12, 128/ 9
perilous, the most bitter,	<b>sharp</b>	, and the most rigorous	12, 200/ 9
fear of shame, or	<b>sharp</b>	pain joined unto death	12, 284/ 21
as crowning him with	<b>sharp</b>	thorn that the blood	12, 291/ 25
the reed upon the	<b>sharp</b>	thorns about his holy	12, 292/ 1
therewith, though bitter and	<b>sharp</b>	, yet short for all	12, 296/ 28
they think they feel	<b>sharp</b>	knives cut a-two their	12, 302/ 15
cough, they feel a	<b>sharp</b>	sword swap them to	12, 302/ 18
pains (though never so	<b>sharp</b>	, yet but short) to	12, 304/ 1
the scornful crown of	<b>sharp</b>	thorns beaten down upon	12, 312/ 16
holy heart with a	<b>sharp</b>	spear, at which issued	12, 312/ 30
when it was well	<b>sharpened</b>	, she swore unto him	12, 125/ 17
he had ground it	<b>sharper</b>	; he could not else	12, 128/ 10
pain, than with a	<b>sharper</b>	to be sooner rid	12, 302/ 5
peradventure hap for the	<b>sharpness</b>	and bitterness of the	12, 297/ 15
wherein they washed the	<b>sheep</b>	for the sacrifice, and	12, 45/ 18
mekness of a simple	<b>sheep</b>	, then if he call	12, 45/ 21
Aesop telleth, that the	<b>sheep</b>	took in the wolf	12, 189/ 14
soon cometh a young	<b>sheep's</b>	skin to the market	12, 86/ 8
Evangelist, which let his	<b>sheet</b>	fall from him, whereupon	12, 246/ 23
she shall shrewdly be	<b>shent</b>	. Were her mistress, ween	12, 112/ 26
every side with the	<b>shield</b>	or pavise of God	12, 107/ 15
round about with the	<b>shield</b>	or pavise of God	12, 108/ 17
part suffereth other to	<b>shift</b>	for itself. The Turk	12, 8/ 13
not, nor can scant	<b>shift</b>	a foot. And therefore	12, 119/ 16
can find no further	<b>shift</b>	, but either have him	12, 145/ 12
flee, we may make	<b>shift</b>	to carry some of	12, 207/ 17
found out such a	<b>shift</b>	, that in his flattering	12, 215/ 2
they will make many	<b>shifts</b>	to get, and jeopard	12, 171/ 14
maketh his sun to	<b>shine</b>	both upon the good	12, 48/ 9
God's grace beginning to	<b>shine</b>	upon them again. But	12, 169/ 29
discurrent" (Righteous men shall	<b>shine</b>	as the sun, and	12, 307/ 7
to have his flesh	<b>shine</b>	, he, nor like a	12, 307/ 11
high light of faith	<b>shining</b>	in their heart, and	12, 200/ 19
a cramp in their	<b>shins</b>	, he bindeth them to	12, 274/ 26
govern and stay the	<b>ship</b>	of our kindred, and	12, 6/ 13
a cross upon the	<b>ship</b>	of his heart, and	12, 29/ 6
do as doth a	<b>ship</b>	that should come into	12, 120/ 12
And likewise, if the	<b>ship</b>	were in peril to	12, 148/ 3
man cannot have a	<b>ship</b>	of his own, nor	12, 180/ 16
he will that the	<b>shipmen</b>	shall get them to	12, 57/ 30

his army shall be	<b>shipped</b>	and sent either into	12, 188/ 13
have I been in	<b>shipwreck</b>	: a day and a	12, 310/ 23
have unto my very	<b>shirt</b>	(except I would forsake	12, 245/ 9
would rudely and boisterously	<b>shog</b>	him and wake him	12, 132/ 4
by no means be	<b>shogged</b>	out of his deep	12, 143/ 23
Good Friday, his confessor	<b>shook</b>	his great pair of	12, 115/ 27
mark that we must	<b>shoot</b>	at, set up well	12, 49/ 15
now mete for the	<b>shoot</b>	, and consider how near	12, 49/ 15
great marvel, though I	<b>shoot</b>	wide, while I somewhat	12, 49/ 21
whereat he determineth to	<b>shoot</b>	, and there to stick	12, 159/ 16
do that love to	<b>shoot</b>	up a cope high	12, 159/ 17
tarry: but ever he	<b>shooteth</b>	as children do that	12, 159/ 17
appointed or intended; in	<b>shooting</b>	of this arrow of	12, 159/ 13
out of the poulter's	<b>shop</b>	, where folk find them	12, 116/ 25
they yet in their	<b>shops</b>	, for which they may	12, 11/ 3
sold in the booksellers'	<b>shops</b>	. In which work she	12, 89/ 23
good Uncle, in this	<b>short</b>	time that we have	12, 6/ 8
already fallen, are in	<b>short</b>	space like to follow	12, 9/ 8
impatience, to turn our	<b>short</b>	sickness of worldly tribulation	12, 12/ 2
seemeth somewhat brief and	<b>short</b>	, and thereby methinketh somewhat	12, 24/ 21
reap; and in this	<b>short</b>	sowing time of this	12, 42/ 6
and light far too	<b>short</b>	, when the shot is	12, 49/ 24
of Job in the	<b>short</b>	time of his adversity	12, 74/ 25
kinds of recreation as	<b>short</b>	and as seldom as	12, 84/ 25
principal matter. Of the	<b>short</b>	uncertain life in extreme	12, 85/ 9
and giveth a pretty	<b>short</b>	light again, and thus	12, 85/ 24
day. Howbeit, to be	<b>short</b>	, it is soon seen	12, 131/ 26
as the winter hath	<b>short</b>	days, and long nights	12, 157/ 14
light courageous day as	<b>short</b>	. And so shall the	12, 157/ 16
but even a very	<b>short</b>	winter day. For we	12, 157/ 26
And yet for the	<b>short</b>	while that we be	12, 158/ 4
us! For in the	<b>short</b>	winter day of worldly	12, 158/ 7
I make you but	<b>short</b>	. Of the devil named	12, 166/ 7
their pleasures being so	<b>short</b>	, so little, and so	12, 168/ 30
that little peevish pleasure,	<b>short</b>	and soon gone, that	12, 169/ 14
of man for the	<b>short</b>	season of this present	12, 206/ 6
likely to be so	<b>short</b>	that their honor and	12, 222/ 24
whole life is but	<b>short</b>	in all together, and	12, 236/ 4
burn out half a	<b>short</b>	candle, and then have	12, 236/ 6
them, that for the	<b>short</b>	use of this worldly	12, 237/ 12
worldly goods, for whose	<b>short</b>	and small pleasure in	12, 244/ 19
all, or else the	<b>short</b>	pain that they shall	12, 248/ 6
and will for our	<b>short</b>	bondage give us everlasting	12, 254/ 27

ashamed to say it	<b>short</b>	, to the intent you	12, 263/ 4
haply but for a	<b>short</b>	while neither, and yet	12, 278/ 20
as much in that	<b>short</b>	while, as many men	12, 280/ 5
never come, where the	<b>short</b>	imprisonment would win us	12, 280/ 14
for fear of a	<b>short</b>	worldly shame, to follow	12, 292/ 8
endurable but for a	<b>short</b>	season: why should not	12, 293/ 27
bitter and sharp, yet	<b>short</b>	for all that, and	12, 296/ 28
gathered together into so	<b>short</b>	a time as a	12, 302/ 1
upon us (for so	<b>short</b>	while as all they	12, 303/ 28
so sharp, yet but	<b>short</b>	) to cast ourselves into	12, 304/ 1
the less and so	<b>short</b>	, fall in the stead	12, 304/ 12
but light and as	<b>short</b>	as a moment in	12, 311/ 4
aeterna sunt" (This same	<b>short</b>	and momentary tribulation of	12, 311/ 10
shall win with this	<b>short</b>	temporal death patiently taken	12, 314/ 20
this, then should this	<b>short</b>	pain be no let	12, 319/ 18
therein outrun in the	<b>shorter</b>	time those good folk	12, 91/ 17
tale, else would a	<b>shorter</b>	process have served: but	12, 119/ 30
shall go somewhat a	<b>shorter</b>	way to work, if	12, 137/ 2
endure the less and	<b>shorter</b>	here, than in hell	12, 297/ 8
at their prayer he	<b>shortly</b>	ceased the tempest. And	12, 58/ 21
that be hardly very	<b>shortly</b>	, Cousin, while this is	12, 77/ 13
seldom and are very	<b>shortly</b>	gone. For surely, Cousin	12, 85/ 19
three the last he	<b>shortly</b>	passeth over. The Third	12, 86/ 16
kind also will I	<b>shortly</b>	pass. For the tribulation	12, 87/ 17
that he would surely	<b>shortly</b>	kill himself: then, except	12, 145/ 11
change they cannot see,	<b>shortly</b>	proved them all deceived	12, 176/ 22
hath great death there	<b>shortly</b>	followed after. And twice	12, 192/ 26
beside, then would he	<b>shortly</b>	say unto them: "I	12, 218/ 18
and that shall again	<b>shortly</b>	be laid full low	12, 224/ 22
shall he take them	<b>shortly</b>	from you, or suffer	12, 236/ 22
them thither, or else	<b>shortly</b>	leave them here behind	12, 242/ 9
his faith together may	<b>shortly</b>	make him perceive, that	12, 288/ 22
and can bring him	<b>shortly</b>	to a death as	12, 301/ 5
thou seest thou shalt	<b>shortly</b>	after wish thou hadst	12, 319/ 12
too short, when the	<b>shot</b>	is mete shall I	12, 49/ 25
your meting of your	<b>shot</b>	moved me these arrows	12, 56/ 17
they stack when I	<b>shot</b>	them. And I shall	12, 56/ 18
an arrow that were	<b>shot</b>	up into the air	12, 158/ 1
when we be suddenly	<b>shot</b>	up into the highest	12, 158/ 1
high spirit of pride,	<b>shot</b>	out of the devil's	12, 158/ 9
or like an arrow	<b>shot</b>	out into the place	12, 159/ 2
speaketh of the arrow	<b>shot</b>	into his place appointed	12, 159/ 12
impenetrable pavise of the	<b>shoulder</b>	of God standeth always	12, 103/ 28

eius sperabis" (With his	<b>shoulders</b>	shall he shadow thee	12, 103/ 15
shadow of his holy	<b>shoulders</b>	, which are broad and	12, 103/ 24
tribulation he putteth his	<b>shoulders</b>	for a defense between	12, 103/ 26
said before, that the	<b>shoulders</b>	of God should shadow	12, 106/ 2
at once in a	<b>shout</b>	, with trumpets, tabrets, and	12, 315/ 11
gathereth treasures, shall be	<b>shoved</b>	into the grin of	12, 224/ 7
shall be pushed and	<b>shoved</b>	in by violence. And	12, 224/ 10
again, when should he	<b>show</b>	himself content to die	12, 20/ 28
forth, good Uncle, and	<b>show</b>	us yet farther some	12, 23/ 18
Israel, and confess, and	<b>show</b>	me what thou hast	12, 26/ 19
their own conscience can	<b>show</b>	it them, and so	12, 34/ 28
him whatsoever they should	<b>show</b>	him, and then seeing	12, 45/ 12
wealth, but for the	<b>show</b>	of his patience, to	12, 47/ 12
that you not only	<b>show</b>	riches and prosperity perpetual	12, 54/ 2
and yet shall I	<b>show</b>	you more. But never	12, 68/ 21
this thing will I	<b>show</b>	you causes two or	12, 69/ 2
not forbear boldly to	<b>show</b>	my folly, I will	12, 82/ 3
in the second kind,	<b>show</b>	some such comforts as	12, 87/ 14
that will). And to	<b>show</b>	the great safeguard and	12, 105/ 1
captains with him, to	<b>show</b>	whereabout the place was	12, 110/ 23
VINCENT Well, I shall	<b>show</b>	her what you say	12, 118/ 15
require you, good Uncle,	<b>show</b>	me somewhat of such	12, 123/ 8
not discontent himself, to	<b>show</b>	great perils that may	12, 132/ 15
into the matter and	<b>show</b>	what you hear, and	12, 135/ 2
if you can peradventure	<b>show</b>	him, that in such	12, 135/ 23
a fruitless ostentation and	<b>show</b>	, as it were a	12, 136/ 7
that would, for a	<b>show</b>	before the people, play	12, 136/ 7
we speak, when I	<b>show</b>	him the scripture against	12, 140/ 6
tell him) that he	<b>show</b>	you whereby he knoweth	12, 143/ 2
dream, should need to	<b>show</b>	him whereby you know	12, 143/ 5
to whom you should	<b>show</b>	it, seeth and perceiveth	12, 143/ 7
reason that he should	<b>show</b>	you whereby he knoweth	12, 143/ 12
speak of, and shall	<b>show</b>	you what I think	12, 173/ 25
die, thou do not	<b>show</b>	it unto him), nor	12, 174/ 8
proof, before he fully	<b>show</b>	himself. But in conclusion	12, 189/ 23
say. For I can	<b>show</b>	almost as much as	12, 196/ 22
pain or fear should	<b>show</b>	them (as it showed	12, 204/ 19
alone, me listed to	<b>show</b>	my cunning. And I	12, 214/ 5
sent for them to	<b>show</b>	them, which this blind	12, 216/ 10
another man's good deed,	<b>show</b>	themselves either envious, or	12, 219/ 3
touchstone try them, and	<b>show</b>	the feigned from the	12, 226/ 28
the favor he can	<b>show</b>	you cannot make you	12, 233/ 18
it please God to	<b>show</b>	himself unto them, either	12, 235/ 8

of the war) to	<b>show</b>	much humanity to them	12, 257/ 6
you, that I shall	<b>show</b>	you now. For it	12, 265/ 26
foundation of faith, shall	<b>show</b>	them very great substantial	12, 288/ 13
it liked him to	<b>show</b>	himself with the heaven	12, 289/ 6
promise, that he will	<b>show</b>	himself ashamed of that	12, 290/ 16
shame when Christ shall	<b>show</b>	himself ashamed of them	12, 290/ 24
more. But I shall	<b>show</b>	you, whom you should	12, 303/ 12
after which yet to	<b>show</b>	the mightiness of their	12, 312/ 29
out of hell and	<b>show</b>	themselves in such ugly	12, 315/ 14
which is, as I	<b>showed</b>	you, a cause of	12, 28/ 2
not (as I before	<b>showed</b>	you) the blessed Apostle	12, 29/ 21
own conscience declared and	<b>showed</b>	to himself that he	12, 31/ 18
speed. Now had God	<b>showed</b>	him before by Samuel	12, 62/ 14
which some have I	<b>showed</b>	you, and yet shall	12, 68/ 20
before have at length	<b>showed</b>	you, out of all	12, 69/ 2
And thus have I	<b>showed</b>	you, lo, no little	12, 74/ 31
And you have even	<b>showed</b>	me an example of	12, 77/ 7
In which work she	<b>showed</b>	me then the chapter	12, 89/ 23
therein. Of whom one	<b>showed</b>	, that by the glimmering	12, 110/ 8
Their shrift have I	<b>showed</b>	you, as Mother Maud	12, 117/ 14
you, as Mother Maud	<b>showed</b>	it us. But now	12, 117/ 14
came out of Vienna	<b>showed</b>	us among other talking	12, 127/ 14
thereof, that (as I	<b>showed</b>	you) she took it	12, 128/ 27
him by some illusion	<b>showed</b>	him for the proof	12, 131/ 14
by a certain apparition	<b>showed</b>	unto him (as himself	12, 134/ 12
his shrift to be	<b>showed</b>	him, that he not	12, 153/ 8
which thing when he	<b>showed</b>	unto the physician, and	12, 173/ 13
letted with one that	<b>showed</b>	me a letter dated	12, 188/ 8
show them (as it	<b>showed</b>	St. Peter) how far	12, 204/ 20
hath (as I have	<b>showed</b>	you) little profit by	12, 227/ 14
he hath also plainly	<b>showed</b>	you himself by his	12, 230/ 8
the ground. And he	<b>showed</b>	them a good cause	12, 239/ 7
for all this favor	<b>showed</b>	him, and all this	12, 265/ 5
ready before, as you	<b>showed</b>	in the beginning of	12, 287/ 25
forgiveness, our Savior hath	<b>showed</b>	himself in the twelfth	12, 299/ 24
without either great kindness	<b>showed</b>	them before (and afterward	12, 313/ 14
come, which shall be	<b>showed</b>	in us). We should	12, 319/ 23
our seed with the	<b>showers</b>	of our tears; and	12, 42/ 7
and therefore Saint Paul	<b>showeth</b>	us that we do	12, 41/ 8
in prison, the scripture	<b>showeth</b>	that the whole Church	12, 58/ 16
to another, our Savior	<b>showeth</b>	himself, where he saith	12, 96/ 8
upon every side, he	<b>showeth</b>	in what wise we	12, 106/ 21
Paul in sundry places	<b>showeth</b>	us, that our body	12, 109/ 12

of such sort as	<b>showeth</b>	itself naught and false	12, 141/ 2
as M. Gerson well	<b>showeth</b>	) stand him in stead	12, 153/ 29
For that thing he	<b>showeth</b>	himself to set more	12, 175/ 5
in this temptation he	<b>showeth</b>	himself such as the	12, 200/ 23
other: yet since reason	<b>showeth</b>	him what good he	12, 293/ 21
walked into heaven, himself	<b>showeth</b>	what way it was	12, 311/ 21
that sometimes another man	<b>showeth</b>	him that he hath	12, 314/ 27
draw your reasons, in	<b>showing</b>	by the scripture that	12, 136/ 9
then shall he with	<b>shrewd</b>	rest go supperless to	12, 92/ 8
to do, as a	<b>shrewd</b>	wife once told her	12, 118/ 2
forward, that (as the	<b>shrewd</b>	wife said) he should	12, 118/ 20
that it eased her	<b>shrewd</b>	stomach before, to think	12, 124/ 24
some other manner of	<b>shrewd</b>	turns, then useth the	12, 272/ 14
too, to see so	<b>shrewd</b>	rule kept in the	12, 273/ 24
but saw some, for	<b>shrewd</b>	turns done among themselves	12, 275/ 16
and that she shall	<b>shrewdly</b>	be shent. Were her	12, 112/ 26
sitteth and saith as	<b>shrewdly</b>	of him in another	12, 212/ 14
off all mine old	<b>shrewdness</b>	and begin even afresh	12, 118/ 5
cast away all her	<b>shrewdness</b>	, therein I trow she	12, 118/ 11
to make some false	<b>shrews</b>	say, that they heard	12, 191/ 19
children's songs, but old	<b>shrews'</b>	large open words, so	12, 193/ 4
poor ass came to	<b>shrift</b>	in the Shrovetide, a	12, 114/ 27
already. There in his	<b>shrift</b>	he had a marvelous	12, 115/ 6
sin in all his	<b>shrift</b>	was gluttony, and therefore	12, 115/ 21
I perceive by your	<b>shrift</b>	you have never used	12, 117/ 10
guess the price." Their	<b>shrift</b>	have I showed you	12, 117/ 14
poor ass after his	<b>shrift</b>	, when he waxed ahungered	12, 117/ 17
wolf now coming from	<b>shrift</b>	clean soiled from his	12, 118/ 1
when she came from	<b>shrift</b>	. "Be merry, man," quoth	12, 118/ 3
folk have been at	<b>shrift</b>	, their temptation hath been	12, 152/ 28
a special token that	<b>shrift</b>	is wholesome for them	12, 153/ 2
is it in his	<b>shrift</b>	to be showed him	12, 153/ 8
was so loud and	<b>shrill</b>	, his learning less than	12, 94/ 2
so loud and so	<b>shrill</b>	he cried Christ in	12, 94/ 18
crying his Passion so	<b>shrill</b>	into their, ears, they	12, 95/ 9
see almost every man	<b>shrink</b>	and flee, and that	12, 123/ 14
that side, and therefore	<b>shrink</b>	from the matter; then	12, 134/ 28
their hearts agrise, and	<b>shrink</b>	in the remembrance of	12, 198/ 14
should for fear thereof	<b>shrink</b>	from the confession of	12, 255/ 7
make us so to	<b>shrink</b>	, as we rather would	12, 278/ 14
help of grace never	<b>shrink</b>	thereat. But now are	12, 280/ 22
greater pain, not to	<b>shrink</b>	therefrom, and refuse it	12, 293/ 8
And should we then	<b>shrink</b>	to suffer as much	12, 314/ 11

man that once would	<b>shrink</b>	thereat, but every man	12, 315/ 28
bliss. From which whosoever	<b>shrink</b>	away with forsaking his	12, 319/ 7
sensual parts, the flesh	<b>shrinking</b>	at the meditation of	12, 245/ 22
rather than by the	<b>shrinking</b>	from those pains (though	12, 303/ 29
God, was I well	<b>shriven</b>	, and I purpose now	12, 118/ 4
of the body, be	<b>shriven</b>	and seek of a	12, 152/ 7
first is to be	<b>shriven</b>	, that by reason of	12, 152/ 24
to shrift in the	<b>Shrovetide</b>	, a day or two	12, 114/ 27
or so much as	<b>shut</b>	him up in a	12, 274/ 10
to have a door	<b>shut</b>	upon us where we	12, 275/ 29
where we have none	<b>shut</b>	on us now, this	12, 276/ 1
to have the door	<b>shut</b>	upon us) these are	12, 276/ 16
room, and the door	<b>shut</b>	upon us, while so	12, 277/ 3
the jailer that should	<b>shut</b>	him in. For by	12, 277/ 15
the door should be	<b>shut</b>	upon me, I would	12, 277/ 16
on the inside to	<b>shut</b>	every night full surely	12, 277/ 21
breath, whether they were	<b>shut</b>	up within, or without	12, 277/ 24
have no power to	<b>shut</b>	the hand of God	12, 299/ 11
we be not only	<b>shut</b>	from the fruition of	12, 308/ 25
thereby so near of	<b>sib</b>	to the night's fear	12, 123/ 11
that neither shall be	<b>sib</b>	to thy blood, nor	12, 208/ 10
he ever come thither. "	<b>Sic</b>	currite," saith Saint Paul	12, 41/ 13
oportebat Christum pati, et	<b>sic</b>	introire in regnum suum	12, 43/ 4
ut ignoretur transitus illius:	<b>sic</b>	et nos nati continuo	12, 158/ 27
oportebat Christum pati, et	<b>sic</b>	introire in regnum suam	12, 311/ 24
into Naples, or into	<b>Sicily</b>	. ANTHONY It may fortune	12, 188/ 14
wont to call upon	<b>sick</b>	men to remember death	12, 3/ 14
albeit that in any	<b>sick</b>	man it doth more	12, 4/ 10
a foolish pride, give	<b>sick</b>	folk medicines of their	12, 11/ 9
health their bodies were	<b>sick</b>	still! How many get	12, 22/ 7
And when folk are	<b>sick</b>	, not pray God send	12, 46/ 26
that ye be so	<b>sick</b>	, I pray God keep	12, 47/ 1
that when they be	<b>sick</b>	, will meddle with no	12, 63/ 1
waxen weaker, and more	<b>sick</b>	thereafter. But now I	12, 78/ 17
man, if he be	<b>sick</b>	, can away with no	12, 83/ 32
and lame horses, so	<b>sick</b>	, that no flesh was	12, 118/ 26
himself once very sore	<b>sick</b>	, I heard his fellows	12, 121/ 7
that if they fall	<b>sick</b>	in our service, so	12, 182/ 21
guest, if he fall	<b>sick</b>	therein, and his money	12, 182/ 26
that he is very	<b>sick</b>	, nor to reckon all	12, 183/ 27
that whensoever he falleth	<b>sick</b>	next, he will wish	12, 319/ 10
lying in disease and	<b>sickness</b>	, should come, as I	12, 3/ 11
him in time of	<b>sickness</b>	, with looking and longing	12, 4/ 11

loss, and despising of	<b>sickness</b>	, and all bodily grief	12, 10/ 14
time, as against the	<b>sickness</b>	of sorrows and tribulations	12, 11/ 29
to turn our short	<b>sickness</b>	of worldly tribulation into	12, 12/ 3
be it loss or	<b>sickness</b>	) so testy, so fumish	12, 14/ 25
and some by the	<b>sickness</b>	of ourselves, and some	12, 20/ 1
or our own; by	<b>sickness</b>	, imprisonment, or other bodily	12, 20/ 6
And therefore against hunger,	<b>sickness</b>	, and bodily hurt, and	12, 20/ 18
man should in every	<b>sickness</b>	pray for his health	12, 20/ 27
us thereunto, as the	<b>sickness</b>	that followeth our intemperate	12, 24/ 4
we fall in a	<b>sickness</b>	following upon our own	12, 25/ 1
him of all his	<b>sickness</b>	and disease of those	12, 25/ 16
fell in such a	<b>sickness</b>	; or as the thief	12, 27/ 19
fall into the painful	<b>sickness</b>	that must after drive	12, 28/ 29
tribulation, as peradventure in	<b>sickness</b>	or in loss of	12, 52/ 25
in sore weather or	<b>sickness</b>	, by general processions God	12, 58/ 22
his great pain and	<b>sickness</b>	by calling upon God	12, 58/ 24
sendeth us sorrow and	<b>sickness</b>	to force us to	12, 58/ 26
even in their last	<b>sickness</b>	sit up in their	12, 61/ 24
the while such sore	<b>sickness</b>	there is, or other	12, 65/ 26
need and penury, imprisonment,	<b>sickness</b>	, and pain and that	12, 67/ 29
well aware of the	<b>sickness</b>	of sin, for fear	12, 70/ 5
all of disease and	<b>sickness</b>	and other pain and	12, 78/ 14
in extreme age or	<b>sickness</b>	. The Second Chapter ANTHONY	12, 85/ 10
sure yourself perceive. For	<b>sickness</b>	, imprisonment, loss of goods	12, 86/ 26
his own disease and	<b>sickness</b>	he never useth to	12, 120/ 25
time of his own	<b>sickness</b>	, being so sore as	12, 121/ 9
more harm, than the	<b>sickness</b>	gave him cause. And	12, 121/ 12
within them, health or	<b>sickness</b>	, good humors or bad	12, 150/ 3
every man in every	<b>sickness</b>	of the body, be	12, 152/ 6
further grow by that	<b>sickness</b>	than in the beginning	12, 152/ 9
shall in their bodily	<b>sickness</b>	induce the priests, and	12, 152/ 13
some men in some	<b>sickness</b>	of the soul, beside	12, 152/ 15
be peradventure in the	<b>sickness</b>	some such difference as	12, 173/ 17
tribulation, as loss, or	<b>sickness</b>	, or death of our	12, 201/ 12
wills rather let their	<b>sickness</b>	or their sore grow	12, 293/ 16
ever one disease and	<b>sickness</b>	or other, whereof if	12, 301/ 29
of a sore painful	<b>sickness</b>	, while the stomach can	12, 307/ 25
pleasures (of which abomination	<b>sickness</b>	hath here a shadow	12, 308/ 1
aggrieved with such sundry	<b>sicknesses</b>	besides, that suffer you	12, 187/ 20
Gloria Patri without a	<b>sicut</b>	erat; any act that	12, 218/ 19
it, but with a	<b>sicut</b>	erat, that is to	12, 218/ 21
and mules. "Nolite fieri	<b>sicut</b>	equus et mulus, in	12, 296/ 17
as where, "Fulgubunt iusti	<b>sicut</b>	sol, et qui erudiunt	12, 307/ 6

enter in after, "Debet diabolus" (saith St. Peter) "	<b>sicut</b>	ille ambulavit, et ipse	12, 311/ 19
Christendom on the other	<b>sicut</b>	leo rugiens circuit querens	12, 318/ 6
it on the other	<b>side</b>	very sore decayed: and	12, 8/ 14
But, on the other	<b>side</b>	with the fearful dread	12, 8/ 29
But, on the other	<b>side</b>	, if ye do as	12, 34/ 12
have on the other	<b>side</b>	, he left us example	12, 42/ 21
And on the other	<b>side</b>	a great cause to	12, 44/ 3
that on the other	<b>side</b>	, "flagellat omnem filium quem	12, 48/ 11
that on the other	<b>side</b>	seek unto God therein	12, 63/ 22
and on the other	<b>side</b>	, a man may be	12, 64/ 15
saith on the other	<b>side</b>	, both in tribulation and	12, 67/ 26
consider on the other	<b>side</b>	: "Beati qui lugent, quoniam	12, 70/ 24
and on the other	<b>side</b>	the aforementioned things that	12, 73/ 4
say on the other	<b>side</b>	if the case so	12, 82/ 25
water of his sweet	<b>side</b>	, that heaviness for our	12, 92/ 26
in on the one	<b>side</b>	, and brought us out	12, 94/ 10
and on the other	<b>side</b>	, and on the other	12, 101/ 15
sit by his sweet	<b>side</b>	come mighty strong wrestlers	12, 101/ 15
thy soul on no	<b>side</b>	under his holy wing	12, 105/ 4
us about upon every	<b>side</b>	. For, "scuto," saith he	12, 106/ 16
tribulations, environed upon every	<b>side</b>	, he showeth in what	12, 106/ 20
clipped in on every	<b>side</b>	. Against all which compass	12, 106/ 23
young calf by her	<b>side</b>	with the shield or	12, 107/ 15
to serve on every	<b>side</b>	. And as soon as	12, 119/ 5
are on the one	<b>side</b>	for his own commodity	12, 120/ 5
the rocks on that	<b>side</b>	, and cannot tell how	12, 120/ 15
are on the other	<b>side</b>	, that yet he bring	12, 120/ 17
methinketh, on the other	<b>side</b>	, but can guide him	12, 120/ 18
in on his own	<b>side</b>	, that it is rather	12, 123/ 12
to think upon that	<b>side</b>	, but yet not lack	12, 133/ 2
were upon the other	<b>side</b>	, and therefore shrink from	12, 134/ 28
Charybdis on the other	<b>side</b>	perceived to mind his	12, 145/ 22
folly upon the other	<b>side</b>	shall never let any	12, 148/ 4
But on the other	<b>side</b>	, if he that feeleth	12, 152/ 20
great bag by his	<b>side</b>	, if he see not	12, 161/ 30
But on the other	<b>side</b>	filled even full of	12, 163/ 7
my belly, and my	<b>side</b>	, if there be a	12, 184/ 20
kin on the other	<b>side</b>	lieth over them: and	12, 208/ 8
then on the other	<b>side</b>	fall down to the	12, 208/ 17
sometimes on the other	<b>side</b>	, the more that a	12, 209/ 9
and on the other	<b>side</b>	(and on the other	12, 211/ 27
himself toward his left	<b>side</b>	so it sometimes happeth	12, 211/ 27
		, while the fish lay	12, 216/ 14

lay on his right	<b>side</b>	: you would not, I	12, 216/ 14
And on the other	<b>side</b>	, he that keepeth them	12, 227/ 18
And on the other	<b>side</b>	, while we now think	12, 249/ 13
And on the other	<b>side</b>	, if though his will	12, 261/ 25
lieth open on every	<b>side</b>	without any wall in	12, 272/ 20
But on the other	<b>side</b>	, if rather than forsake	12, 278/ 12
were on the one	<b>side</b>	of the way a	12, 289/ 12
all along the other	<b>side</b>	of the same street	12, 289/ 16
so tottering on every	<b>side</b>	that whoso sit thereon	12, 297/ 24
near on the one	<b>side</b>	as despair doth on	12, 299/ 20
doth on the other	<b>side</b>	, toward the abominable sin	12, 299/ 21
again on the other	<b>side</b>	, that he forsook him	12, 299/ 29
then on the other	<b>side</b>	the ground quake and	12, 315/ 13
hell open on every	<b>side</b>	round about our feet	12, 315/ 17
pain on the other	<b>side</b>	, into which we fall	12, 319/ 17
watchword spoken on both	<b>sides</b>	, after the manner used	12, 80/ 8
near unto his own	<b>sides</b>	, and set them in	12, 104/ 3
the water on both	<b>sides</b>	. If he be by	12, 120/ 14
my throne on the	<b>sides</b>	of the north, and	12, 159/ 30
he fetched a long	<b>sigh</b>	with an oh! from	12, 216/ 1
horses. And then he	<b>sighed</b>	, and said unto himself	12, 119/ 7
weep not in her	<b>sight</b>	at home) she studieth	12, 46/ 6
up well in our	<b>sight</b>	, we shall now mete	12, 49/ 15
themselves somewhat an imperfect	<b>sight</b>	of them too. Thus	12, 110/ 17
my chamber, out of	<b>sight</b>	of all such foolish	12, 116/ 10
me now without new	<b>sight</b>	of the book, he	12, 129/ 23
as is between the	<b>sight</b>	of a thing while	12, 137/ 20
look thereon, and the	<b>sight</b>	with which we see	12, 137/ 21
have him ever in	<b>sight</b>	, or bind him fast	12, 145/ 13
folk at the first	<b>sight</b>	they do suddenly seem	12, 205/ 25
gay and glorious in	<b>sight</b>	, garnished in silk, but	12, 210/ 7
inwardly in the deep	<b>sight</b>	of God, not sound	12, 228/ 26
never so good in	<b>sight</b>	) should yet sever them	12, 285/ 4
Precious is in the	<b>sight</b>	of God, the death	12, 289/ 2
be glorious in the	<b>sight</b>	of God, it can	12, 289/ 3
seem here in the	<b>sight</b>	of men. For here	12, 289/ 5
it seem in the	<b>sight</b>	here of a few	12, 290/ 4
and honorable in the	<b>sight</b>	of God, and all	12, 290/ 6
the fruition of the	<b>sight</b>	of God's glorious majesty	12, 306/ 16
far from a perfect	<b>sight</b>	: oh, good God! how	12, 308/ 6
so feared of that	<b>sight</b>	, that as for the	12, 315/ 19
at them, upon the	<b>sight</b>	, I say of that	12, 315/ 27
he loveth for a	<b>sign</b>	of salvation, and prosperity	12, 47/ 26

tribulation be a fearful	<b>sign</b>	of God's indignation. And	12, 49/ 14
his own mouth and	<b>signed</b>	with his own hand	12, 232/ 16
those that wore white	<b>signified</b>	approving, as the black	12, 310/ 2
approving, as the black	<b>signified</b>	reproving. And in those	12, 310/ 2
say (for camelus so	<b>signifieth</b>	in the Greek tongue	12, 171/ 1
tribulation seemeth generally to	<b>signify</b>	nothing else but some	12, 10/ 6
et virtutis quidem nullum	<b>signum</b>	valuimus ostendere: in malignitate	12, 158/ 28
God in contemplation and	<b>silence</b>	, they seek their own	12, 161/ 17
thereupon arrayed him in	<b>silk</b>	, and gave him a	12, 163/ 7
in sight, garnished in	<b>silk</b>	, but cloth is within	12, 210/ 7
the life of his	<b>silly</b>	soul. And this last	12, 20/ 11
envy them neither. Alas!	<b>silly</b>	souls what cause is	12, 42/ 24
at all, but a	<b>silly</b>	rude roaring ass: and	12, 111/ 3
very timorous daughter, a	<b>silly</b>	wretched girl, and ever	12, 112/ 18
be our fellows, for	<b>silly</b>	poor pismires and ants	12, 158/ 13
in himself: "Oh, thou	<b>silly</b>	poor soul, that weenest	12, 208/ 3
would consider it) even	<b>silly</b>	poor wretches in prison	12, 273/ 2
see the swarm of	<b>silly</b>	souls in the terrible	12, 315/ 18
illa pertransibunt omnes bestie	<b>silvarum</b>	, catuli leonum rugientes, querentes	12, 108/ 2
but also, "omnes bestie	<b>silvarum</b>	" (all the beasts of	12, 109/ 24
of an heap of	<b>silver</b>	or gold, white and	12, 207/ 1
est iumentis insipientibus, et	<b>similis</b>	factus est illis" (When	12, 49/ 1
latera aquilonis, et ero	<b>similis</b>	Altissimo" (I will sty	12, 159/ 29
vita tua, et Lazarus	<b>similiter</b>	mala: nunc autem hic	12, 55/ 21
This is a pretty	<b>similitude</b>	, Uncle, in this thing	12, 137/ 24
he came thereto by	<b>simony</b>	or some such other	12, 162/ 13
in corners many such	<b>simple</b>	folk, as they find	12, 11/ 10
be it never so	<b>simple</b>	a stick; but then	12, 15/ 13
lowly meekness of a	<b>simple</b>	sheep, then if he	12, 45/ 21
your sister and a	<b>simple</b>	unlearned soul, give of	12, 80/ 19
is many a lewd	<b>simple</b>	wretch, by that special	12, 263/ 20
fantasy upon some small	<b>simple</b>	pleasure, that they cannot	12, 286/ 9
kind of the deadly	<b>sin</b>	of sloth. Another sort	12, 14/ 23
branch of the mortal	<b>sin</b>	of ire. And then	12, 15/ 3
for the punishment of	<b>sin</b>	(for which they that	12, 17/ 17
can never now but	<b>sin</b>	, can never be but	12, 17/ 18
times well and without	<b>sin</b>	desire of God the	12, 19/ 26
of losing through deadly	<b>sin</b>	the life of his	12, 20/ 10
mankind of old original	<b>sin</b>	, of which Saint Paul	12, 21/ 3
respect of the man's	<b>sin</b>	at all, but for	12, 24/ 10
was due to that	<b>sin</b>	(except it were purged	12, 25/ 9
gracious remission of his	<b>sin</b>	, and of the far	12, 26/ 1
die in their deadly	<b>sin</b>	, which yet in such	12, 26/ 4

to suffer for his	<b>sin</b>	) make of his just	12, 26/ 29
to do, that with	<b>sin</b>	we have deserved it	12, 27/ 23
that God for some	<b>sin</b>	sendeth it, though we	12, 27/ 24
be sent for our	<b>sin</b>	, and suffering it patiently	12, 27/ 28
that we have no	<b>sin</b>	in us, we beguile	12, 28/ 10
a man from such	<b>sin</b>	as he should else	12, 28/ 14
that it cureth the	<b>sin</b>	past, and purchaseth remission	12, 28/ 21
preserve us from the	<b>sin</b>	into which we were	12, 28/ 24
into such shameful beastly	<b>sin</b>	, sendeth her in season	12, 29/ 13
a cure of the	<b>sin</b>	past and a preservative	12, 30/ 1
a preservative from the	<b>sin</b>	that is to come	12, 30/ 1
own conscience is with	<b>sin</b>	cumbered or clear. Howbeit	12, 30/ 4
a man for his	<b>sin</b>	, but for exercise of	12, 30/ 12
and not for his	<b>sin</b>	neither committed nor which	12, 30/ 18
a man for his	<b>sin</b>	; since he cannot here	12, 30/ 26
sins before committed, or	<b>sin</b>	that else should fall	12, 30/ 27
to think that his	<b>sin</b>	already past hath deserved	12, 31/ 1
may well and without	<b>sin</b>	have a good hope	12, 31/ 12
it him for his	<b>sin</b>	, and that he is	12, 32/ 10
in his passion, cast	<b>sin</b>	, and hell, and purgatory	12, 32/ 15
have died for his	<b>sin</b>	, dieth now for Christ's	12, 32/ 27
the satisfaction of his	<b>sin</b>	through the merit of	12, 32/ 30
tribulation sent for our	<b>sin</b>	. The Eleventh Chapter VINCENT	12, 35/ 8
sent us for our	<b>sin</b>	, spoken of no other	12, 35/ 19
it refraineth us from	<b>sin</b>	that else we would	12, 35/ 20
unto us, be our	<b>sin</b>	never so sore, nor	12, 35/ 26
sent us for our	<b>sin</b>	here shall (if we	12, 36/ 14
themselves for the least	<b>sin</b>	that we do; yet	12, 36/ 22
and that it were	<b>sin</b>	and sacrilege to look	12, 37/ 16
and mourn for his	<b>sin</b>	. Such mind as this	12, 45/ 5
tribulation will fall into	<b>sin</b>	, and therefore, saith the	12, 49/ 4
a good man to	<b>sin</b>	, is not a great	12, 51/ 10
for shame, or for	<b>sin</b>	, for himself, or any	12, 52/ 7
mourn and lament his	<b>sin</b>	before committed, and to	12, 52/ 11
David did, for their	<b>sin</b>	) put affliction unto their	12, 52/ 13
take tribulation for his	<b>sin</b>	; whatsoever words you find	12, 52/ 21
and heaviness for his	<b>sin</b>	and offense against God	12, 52/ 29
secret sorrow for his	<b>sin</b>	at last, that is	12, 53/ 20
and punished for his	<b>sin</b>	, the Apostle commanded them	12, 57/ 26
into many a sore	<b>sin</b>	which sins, when he	12, 59/ 18
of the country of	<b>sin</b>	that he was bred	12, 60/ 7
or fall deeper in	<b>sin</b>	: or if they have	12, 60/ 15
or else matter of	<b>sin</b>	, matter of damnation, or	12, 64/ 19

in this world for	<b>sin</b>	, not for that worldly	12, 70/ 4
of the sickness of	<b>sin</b>	, for fear of that	12, 70/ 5
punishment of his own	<b>sin</b>	and for devotion to	12, 87/ 22
great heaviness for his	<b>sin</b>	, yet when he considereth	12, 88/ 3
and heavy for his	<b>sin</b>	, shall have cause to	12, 90/ 12
and penance for his	<b>sin</b>	, shall we none need	12, 90/ 18
malice of all men's	<b>sin</b>	, by which he is	12, 90/ 20
at one that from	<b>sin</b>	turneth, than of fourscore	12, 90/ 24
to abide in his	<b>sin</b>	, even unto his end	12, 91/ 6
to lie still in	<b>sin</b>	. For let him remember	12, 92/ 4
therefore, let no man	<b>sin</b>	in hope of grace	12, 92/ 17
satisfaction of our own	<b>sin</b>	; this thing they call	12, 93/ 9
but that they can	<b>sin</b>	on as men do	12, 93/ 21
painful penance for their	<b>sin</b>	, to procure God to	12, 95/ 28
in forthinking of his	<b>sin</b>	. The Prophet saith: "Scindite	12, 96/ 14
and heavy for his	<b>sin</b>	that he hath done	12, 97/ 8
thenceforth, yet for every	<b>sin</b>	that is passed can	12, 97/ 10
be sorry for his	<b>sin</b>	past, let him be	12, 97/ 26
him that for his	<b>sin</b>	sorroweth in his heart	12, 98/ 1
be sad for his	<b>sin</b>	, to be sorry yet	12, 98/ 2
the peril of our	<b>sin</b>	, and the great goodness	12, 98/ 9
misliking of our old	<b>sin</b>	is an affection not	12, 98/ 13
that is indeed no	<b>sin</b>	, maketh a venial, and	12, 113/ 12
him to take for	<b>sin</b>	something that is none	12, 114/ 1
reason of his scruple	<b>sin</b>	, where else he should	12, 114/ 3
he should not, or	<b>sin</b>	deadly (while his conscience	12, 114/ 4
for fear of deadly	<b>sin</b>	, if he should lose	12, 115/ 4
he did was deadly	<b>sin</b>	with him, the poor	12, 115/ 15
that the most weighty	<b>sin</b>	in all his shrift	12, 115/ 21
cannot serve me for	<b>sin</b>	of my soul to	12, 119/ 24
that it were little	<b>sin</b>	even with that axe-head	12, 125/ 13
he take always for	<b>sin</b>	, yet he taketh but	12, 132/ 19
by force, and commit	<b>sin</b>	of his own upon	12, 141/ 29
him into some great	<b>sin</b>	, brought him into despair	12, 146/ 3
or by some secret	<b>sin</b>	of his deprehended and	12, 146/ 5
or into his other	<b>sin</b>	again, the falling whereinto	12, 147/ 14
recidivation into his former	<b>sin</b>	: since the great part	12, 148/ 15
far from falling into	<b>sin</b>	again. VINCENT I think	12, 148/ 17
into such an outrageous	<b>sin</b>	, that they, be ready	12, 150/ 23
merit, and not any	<b>sin</b>	at all. Some have	12, 150/ 28
the man to the	<b>sin</b>	whereto he could not	12, 155/ 13
have lived here in	<b>sin</b>	, such words have they	12, 159/ 9
make him decline unto	<b>sin</b>	, I say not nay	12, 162/ 2

dread of fleshly foul	<b>sin</b>	and covetousness, since they	12, 170/ 10
cannot be lightly without	<b>sin</b>	. For the thing that	12, 171/ 13
wittingly to do deadly	<b>sin</b>	, and would withal murmur	12, 186/ 9
that mind should he	<b>sin</b>	deadly through his own	12, 196/ 16
he falleth in deadly	<b>sin</b>	, while he never cometh	12, 197/ 14
either pleasant affectives unto	<b>sin</b>	, or either secret sleights	12, 200/ 10
move a man to	<b>sin</b>	, and in other kinds	12, 201/ 5
to fall into the	<b>sin</b>	that the devil would	12, 201/ 27
boldness and courage in	<b>sin</b>	, and finally to fall	12, 236/ 10
bondage, I mean, of	<b>sin</b>	. Which to be a	12, 253/ 10
peccati" (He that committeth	<b>sin</b>	, is the thrall, or	12, 253/ 13
thrall, or bondsman of	<b>sin</b>	). And then, if this	12, 253/ 13
he is already through	<b>sin</b>	become willingly thrall and	12, 253/ 17
judgment for the original	<b>sin</b>	that they bring with	12, 266/ 13
full remission both of	<b>sin</b>	and pain, as peradventure	12, 284/ 5
die there with his	<b>sin</b>	, and so be damned	12, 297/ 16
doth encourage himself to	<b>sin</b>	, and therewith offendeth God	12, 299/ 10
side, toward the abominable	<b>sin</b>	of blasphemy against the	12, 299/ 21
Holy Ghost. Against which	<b>sin</b>	concerning either the impossibility	12, 299/ 22
the wresting of his	<b>sinews</b>	, and breaking of his	12, 67/ 12
sore beaten veins and	<b>sinews</b>	, new feeling with the	12, 312/ 19
the bettering of his	<b>sinful</b>	soul he would be	12, 45/ 3
loath to leave their	<b>sinful</b>	lusts that hang in	12, 60/ 13
their prosperity, the selfsame	<b>sinful</b>	things with which they	12, 60/ 26
the way that my	<b>sinful</b>	soul shall to, I	12, 119/ 10
unto God of his	<b>sinful</b>	living. Then let him	12, 164/ 19
for a man very	<b>sinful</b>	and naught; he forthwith	12, 176/ 19
likelihood, that for our	<b>sinful</b>	wretched living, he goeth	12, 194/ 16
that he taketh by	<b>sinful</b>	means. For it is	12, 236/ 9
yet being his poor	<b>sinful</b>	servants, but rather his	12, 243/ 18
boldness of any such	<b>sinful</b>	trust, but was overcome	12, 299/ 30
than willfully, and thereby	<b>sinfully</b>	, herself become an homicide	12, 141/ 30
for fear of imprisonment	<b>sinfully</b>	to forsake him; nor	12, 280/ 9
sore abash them, as	<b>sinfully</b>	to drive them therefrom	12, 288/ 16
carried to church, and	<b>sing</b>	after their childish fashion	12, 192/ 25
but ever sit and	<b>sing</b>	, "Sanctus, sanctus, sanctus" upon	12, 212/ 20
revel, in this they	<b>sing</b>	and dance. And in	12, 273/ 11
prisoner of another jail	<b>singeth</b>	, danceth in his two	12, 275/ 4
for a man of	<b>singular</b>	virtue, and that it	12, 131/ 3
he fall into any	<b>singularity</b>	of opinions against the	12, 133/ 27
gemitu meo, lavabo per	<b>singulas</b>	noctes lectum meum, lachrimis	12, 96/ 20
Those thoughts, if they	<b>sink</b>	deep, are a sore	12, 60/ 3
reason, and let it	<b>sink</b>	into our heart, and	12, 296/ 21

words and let them	<b>sink</b>	, as they should do	12, 303/ 24
nineteen good men that	<b>sinned</b>	not at all. And	12, 90/ 25
Say not, I have	<b>sinned</b>	, and yet there hath	12, 236/ 15
and confessed himself a	<b>sinner</b>	, and God for good	12, 18/ 3
must confess himself a	<b>sinner</b>	, yet be there many	12, 31/ 10
venerit, contempnit" (When the	<b>sinner</b>	cometh into the depth	12, 61/ 2
otherwise reckon themselves than	<b>sinner</b>	(for as Saint Paul	12, 28/ 6
are many scourges for	<b>sinner</b>	also). He giveth evil	12, 48/ 14
for punishment of some	<b>sins</b>	past (we certainly know	12, 24/ 8
preserving us from some	<b>sins</b>	, in which we were	12, 24/ 9
to come for our	<b>sins</b>	in this world past	12, 28/ 1
be sent him for	<b>sins</b>	before committed, or sin	12, 30/ 27
pain of all his	<b>sins</b>	of his mere liberality	12, 33/ 3
sent us for our	<b>sins</b>	, in whatsoever wise they	12, 35/ 25
pain due for our	<b>sins</b>	to be diminished in	12, 37/ 10
both for our own	<b>sins</b>	, and for other folks'	12, 42/ 22
do, bewail their wretched	<b>sins</b>	, and not be glad	12, 42/ 23
a sore sin which	<b>sins</b>	, when he did them	12, 59/ 18
do penance for his	<b>sins</b>	, bestowing his time upon	12, 60/ 11
and remission of his	<b>sins</b>	, with diminishing of his	12, 68/ 26
and from such other	<b>sins</b>	as wealth would bring	12, 73/ 13
helpeth to purge our	<b>sins</b>	past, a thing that	12, 75/ 16
that preserveth us from	<b>sins</b>	that else would come	12, 75/ 17
covereth a multitude of	<b>sins</b>	, and he that trusteth	12, 76/ 26
that heaviness for our	<b>sins</b>	we shall need none	12, 93/ 1
which only are our	<b>sins</b>	forgiven freely without any	12, 93/ 10
penance for their own	<b>sins</b>	, look to be their	12, 93/ 11
and weeping for our	<b>sins</b>	, this they reckon shame	12, 93/ 18
nor weep for their	<b>sins</b>	at all. And surely	12, 93/ 22
for all our deadly	<b>sins</b>	. He did full penance	12, 94/ 9
of heaviness for his	<b>sins</b>	laid alow under foot	12, 96/ 18
weep, and bewail our	<b>sins</b>	committed before, and all	12, 96/ 27
must have (for their	<b>sins</b>	) contrition and sorrow in	12, 96/ 28
be sorry for his	<b>sins</b>	. The Seventh Chapter VINCENT	12, 97/ 2
and then that his	<b>sins</b>	be never full forgiven	12, 113/ 15
clean soiled from his	<b>sins</b>	, went about to do	12, 118/ 1
reason of his other	<b>sins</b>	the devil have not	12, 152/ 25
with occasion of many	<b>sins</b>	more, and that is	12, 224/ 16
Domine" (From mine hid	<b>sins</b>	cleanse thou me, good	12, 226/ 22
both in remission of	<b>sins</b>	, and also matter of	12, 254/ 3
clean of all his	<b>sins</b>	, and send him straight	12, 284/ 25
should by the little	<b>sipping</b>	that our hearts should	12, 306/ 10
Marry, I thank you,	<b>Sir</b>	, for this with all	12, 74/ 2

be companied with her	<b>sister</b>	charity. And then saith	12, 39/ 33
went to see his	<b>sister</b>	, as he that highly	12, 80/ 5
me that am your	<b>sister</b>	and a simple unlearned	12, 80/ 19
By my troth, good	<b>sister</b>	, " quoth her brother, "I	12, 80/ 21
busy in helping her	<b>sister</b>	Martha to dress his	12, 185/ 13
his brethren and his	<b>sisters</b>	, yea and his own	12, 174/ 26
his mirth, and so	<b>sit</b>	and mourn for his	12, 45/ 5
we shall see Lazarus	<b>sit</b>	in wealth somewhat under	12, 55/ 15
in their last sickness	<b>sit</b>	up in their deathbed	12, 61/ 24
vivens cogitat quid futurum	<b>sit</b>	. " (Better it is to	12, 69/ 13
old fool's life to	<b>sit</b>	well and warm with	12, 78/ 25
penance at all, but	<b>sit</b>	them down and drink	12, 99/ 10
for our Savior's sake,	<b>sit</b>	cock-a-hoop and fill in	12, 99/ 11
since these other folk	<b>sit</b>	so merry without such	12, 99/ 17
shall have, while we	<b>sit</b>	under his heavenly feathers	12, 105/ 2
not only (when we	<b>sit</b>	by his sweet side	12, 105/ 4
under his holy wing)	<b>sit</b>	in safeguard; but that	12, 105/ 5
that also they should	<b>sit</b>	under his wing, here	12, 106/ 3
was so weary to	<b>sit</b>	so long and hear	12, 115/ 18
where we ween we	<b>sit</b>	on the rainbow and	12, 158/ 10
quod et ipse filius	<b>sit</b>	habrahae" (This day is	12, 179/ 9
take her stool, and	<b>sit</b>	down at her ease	12, 185/ 14
patience, and fain to	<b>sit</b>	still, and hold my	12, 195/ 15
nor night but ever	<b>sit</b>	and sing, "Sanctus, sanctus	12, 212/ 20
folks do? Will you	<b>sit</b>	still by the fire	12, 219/ 27
a poor ploughman may	<b>sit</b>	still by the fire	12, 222/ 5
and Herodias full heavily	<b>sit</b>	in hell burning both	12, 279/ 23
every side that whoso	<b>sit</b>	thereon may soon take	12, 297/ 24
of whom there now	<b>sit</b>	some, and more shall	12, 305/ 13
and more shall hereafter	<b>sit</b>	, full gloriously crowned in	12, 305/ 14
talk, and when he	<b>sitteth</b>	with me, I let	12, 81/ 12
in one place, another	<b>sitteth</b>	and saith as shrewdly	12, 212/ 14
John's head. And now	<b>sitteth</b>	he with great feast	12, 279/ 21
in his glorious manhood,	<b>sitting</b>	on his throne with	12, 315/ 23
himself the value of	<b>sixpence</b>	at a meal, no	12, 116/ 24
fattest and yet for	<b>sixpence</b>	buy and choose the	12, 116/ 27
yourself the price of	<b>sixpence</b>	at a meal, as	12, 117/ 12
pass the price of	<b>sixpence</b>	. It happed him then	12, 118/ 23
set him far above	<b>sixpence</b>	, and therefore, I dare	12, 119/ 12
very far passeth my	<b>sixpence</b>	. But cows this country	12, 119/ 17
so pass they not	<b>sixpence</b>	between them both. And	12, 119/ 25
to the objections. The	<b>Sixteenth</b>	Chapter ANTHONY Either I	12, 48/ 2
for a revelation. The	<b>Sixteenth</b>	Chapter But lest you	12, 129/ 8

of worldly substance. The	<b>Sixteenth</b>	Chapter ANTHONY Much less	12, 242/ 18
of the tribulation. The	<b>Sixth</b>	Chapter VINCENT Verily methinketh	12, 19/ 11
a superstitious folly. The	<b>Sixth</b>	Chapter VINCENT Forsooth, Uncle	12, 92/ 23
that place of the	<b>sixth</b>	chapter of St. Luke	12, 181/ 21
lands and possessions. The	<b>Sixth</b>	Chapter Lands and possessions	12, 207/ 5
himself, which in the	<b>sixth</b>	chapter of St. Matthew	12, 239/ 17
some man that con	<b>skill</b>	of hunting, whether that	12, 295/ 21
cometh a young sheep's	<b>skin</b>	to the market as	12, 86/ 8
already dead, and his	<b>skin</b>	ripped off and carried	12, 119/ 2
the outside from the	<b>skin</b>	inward, the pain would	12, 302/ 11
spark of fire to	<b>skip</b>	about in the sky	12, 307/ 11
skip about in the	<b>sky</b>	. Tell him, that his	12, 307/ 11
army discomfited and himself	<b>slain</b>	. And as it is	12, 62/ 23
which when he hath	<b>slain</b>	the body, is able	12, 109/ 6
is for his riches	<b>slain</b>	, and some that keep	12, 210/ 17
and with cruel torment	<b>slain</b>	. And in like wise	12, 300/ 11
not be occasion of	<b>slander</b>	, I therefore eat it	12, 116/ 10
commandment of his own	<b>slaughter</b>	of himself. Therefore is	12, 142/ 8
man that we be	<b>slave</b>	unto, remember what we	12, 253/ 26
a bondman or a	<b>slave</b>	), rather than his Father	12, 254/ 23
away, dispersing them for	<b>slaves</b>	among many sundry countries	12, 190/ 11
so go all the	<b>slaves</b>	. Howbeit, because that for	12, 256/ 4
fear them that may	<b>slay</b>	the body; for they	12, 298/ 14
God that we shall	<b>sleep</b>	. God hath given us	12, 57/ 19
among after his first	<b>sleep</b>	, and maketh him lie	12, 59/ 21
softer, and assay to	<b>sleep</b>	; and when that will	12, 60/ 23
that. And after the	<b>sleep</b>	therewith broken, heard him	12, 84/ 11
called toward night, will	<b>sleep</b>	out the morning, and	12, 92/ 6
him out of his	<b>sleep</b>	, and bereaved him of	12, 115/ 9
but lie still and	<b>sleep</b>	like a good son	12, 115/ 11
a thing in our	<b>sleep</b>	, while we dream thereof	12, 137/ 22
ere this in my	<b>sleep</b>	dreamed that I doubted	12, 138/ 11
of pleasure. But in	<b>sleep</b>	it happeth very seldom	12, 142/ 25
out of his deep	<b>sleep</b>	, but will needs take	12, 143/ 23
their chamber in their	<b>sleep</b>	, will so rise an	12, 143/ 25
away from you to	<b>sleep</b>	. But, you wot well	12, 187/ 9
wont at afternoon to	<b>sleep</b>	long but even a	12, 187/ 10
you not always to	<b>sleep</b>	when you should, let	12, 187/ 20
you should, let this	<b>sleep</b>	not slip away, but	12, 187/ 21
he cannot make himself	<b>sleep</b>	: so shall he, whether	12, 198/ 3
never have lust to	<b>sleep</b>	, and thereby lose the	12, 307/ 15
his Passion, nor his	<b>sleep-like</b>	merit, as his watch	12, 66/ 27
acceptable to God than	<b>sleeping</b>	; and yet will God	12, 57/ 18

beheld, he dissembled their	<b>sleeping</b>	, and suddenly said unto	12, 84/ 9
done while we be	<b>sleeping</b>	: that is, to wit	12, 139/ 22
and not dream it	<b>sleeping</b>	; you may tell him	12, 142/ 19
us consider his false	<b>sleight</b>	therein; for this tale	12, 317/ 13
warning of the devil's	<b>sleights</b>	, and that must be	12, 131/ 28
sin, or either secret	<b>sleights</b>	and trains, and cometh	12, 200/ 11
no farther but the	<b>slender</b>	commodity that worldly-minded men	12, 223/ 9
let us consider the	<b>slender</b>	commodity that they bring	12, 244/ 1
are, methinketh, so very	<b>slender</b>	and slight, that in	12, 276/ 17
they praise it but	<b>slenderly</b>	. VINCENT Forsooth, Uncle, this	12, 212/ 28
but we have not	<b>slept</b>	in it, but been	12, 157/ 7
body, she consent to	<b>slide</b>	from the faith, and	12, 203/ 14
sure, not a sudden	<b>slight</b>	affection of sufferance for	12, 205/ 13
so very slender and	<b>slight</b>	, that in so great	12, 276/ 17
let this sleep not	<b>slip</b>	away, but take it	12, 187/ 21
the deadly sin of	<b>sloth</b>	. Another sort are there	12, 14/ 23
but are either of	<b>sloth</b>	or impatience discomfortless, or	12, 17/ 10
if the man of	<b>sloth</b>	, or impatience, or hope	12, 18/ 26
or grief, whereof grew	<b>sloth</b>	and negligence to think	12, 56/ 4
own frailty, negligence, and	<b>sloth</b>	in resisting and withstanding	12, 165/ 5
lie still abed and	<b>slug</b>	, and when he is	12, 45/ 31
wont to take in	<b>slugging</b>	, and that men and	12, 307/ 16
was fallen into some	<b>slumber</b>	, and dreamed that I	12, 89/ 6
their gamesters, and slyly	<b>slunk</b>	away; and long was	12, 62/ 4
they their gamesters, and	<b>slyly</b>	slunk away; and long	12, 62/ 4
to scorn, and sometimes	<b>slyly</b>	to his own face	12, 212/ 17
all the remnant) no	<b>small</b>	part of our own	12, 7/ 2
or meant of some	<b>small</b>	moderate refreshing of the	12, 69/ 22
to make her middle	<b>small</b>	, both twain to her	12, 169/ 3
and the displeasures neither	<b>small</b>	nor few, and of	12, 222/ 31
we will take no	<b>small</b>	man for an example	12, 229/ 4
have spoken of the	<b>small</b>	commodity of them unto	12, 231/ 19
for whose short and	<b>small</b>	pleasure in this life	12, 244/ 19
you reckon imprisonment so	<b>small</b>	a matter of itself	12, 259/ 17
their fantasy upon some	<b>small</b>	simple pleasure, that they	12, 286/ 9
he might. Howbeit, how	<b>small</b>	the pain is in	12, 301/ 26
timber log) "if thou	<b>smite</b>	it not off, I	12, 125/ 19
us with hope, and	<b>smite</b>	the devil in the	12, 318/ 18
worse, and from gentle,	<b>smooth</b>	, sweet, and courteous, wax	12, 45/ 25
a fable that the	<b>snail</b>	did. For when Jupiter	12, 285/ 19
prepare for them, the	<b>snail</b>	kept her at home	12, 285/ 23
have set like the	<b>snail</b>	upon their own house	12, 286/ 15
be served as the	<b>snail</b>	was, and yet much	12, 286/ 20

they will, as the	<b>snail</b>	creepeth about with hers	12, 286/ 22
now than to the	<b>snuff</b>	of a candle that	12, 85/ 20
nose. For as that	<b>snuff</b>	burneth down so low	12, 85/ 21
some men of more	<b>sober</b>	living, and thereby of	12, 28/ 4
coming on softly and	<b>soberly</b>	in a long range	12, 110/ 10
of the Turks so	<b>soberly</b>	coming on, turned (God	12, 110/ 25
is one spark of	<b>soberness</b>	left in a drunken	12, 287/ 7
no parting fellow. "Quae	<b>societas</b>	lucis ad tenebras? Christi	12, 230/ 6
further therewith how rich	<b>soever</b>	he be now, he	12, 163/ 20
what manner of man	<b>soever</b>	he be, though he	12, 182/ 2
his life, what loss	<b>soever</b>	I should hap to	12, 182/ 29
in conclusion, how base	<b>soever</b>	Christendom be brought, it	12, 193/ 27
his help (how loath	<b>soever</b>	we feel our flesh	12, 247/ 7
And in what country	<b>soever</b>	we walk in this	12, 251/ 19
very deed, how shameful	<b>soever</b>	it seem here in	12, 289/ 4
vile and how shameful	<b>soever</b>	it seem in the	12, 290/ 4
his prosperity, gay and	<b>soft</b>	apparel, with royal delicate	12, 55/ 25
sorrow; then will no	<b>soft</b>	bed serve, nor no	12, 61/ 6
this country, especially such	<b>soft</b>	amblers; for I see	12, 119/ 15
and lay their head	<b>softer</b>	, and assay to sleep	12, 60/ 22
them himself, coming on	<b>softly</b>	and soberly in a	12, 110/ 9
not to say it	<b>softly</b>	to themselves. And I	12, 235/ 1
make, and that doubt	<b>soiled</b>	, I will as for	12, 64/ 6
coming from shrift clean	<b>soiled</b>	from his sins, went	12, 118/ 1
where, "Fulgubunt iusti sicut	<b>sol</b>	, et qui erudiant ad	12, 307/ 6
is ready to be	<b>sold</b>	in the booksellers' shops	12, 89/ 22
never saw dead horse	<b>sold</b>	in the market, and	12, 119/ 9
him the sultan suddenly	<b>sold</b>	it to another of	12, 232/ 14
of fortune. "Et facit	<b>solem</b>	suum oriri super bonos	12, 48/ 8
whole city go in	<b>solemn</b>	procession therewith; but it	12, 155/ 25
arrogant manner, high sullen	<b>solemn</b>	port, overlooking the poor	12, 160/ 29
so. He maketh a	<b>solemn</b>	oath among the ceremonies	12, 190/ 3
man and a great	<b>solemn</b>	doctor in writing. But	12, 196/ 23
weal in a right	<b>solemn</b>	council. When it came	12, 214/ 1
I made after a	<b>solemn</b>	vow to myself, that	12, 214/ 14
earth to a great	<b>solemn</b>	feast that it pleased	12, 285/ 21
world and the flesh,	<b>soliciting</b>	the mind of a	12, 51/ 9
being out of the	<b>solicitude</b>	of worldly business, and	12, 174/ 13
by reason of the	<b>solicitude</b>	of all worldly business	12, 185/ 10
mean my care and	<b>solicitude</b>	about all the churches	12, 310/ 30
choose himself some secret	<b>solitary</b>	place in his own	12, 164/ 15
super astra, et ponam	<b>solium</b>	meum ad latera aquilonis	12, 159/ 28
were very good withal.	<b>Solomon</b>	was, ye wot well	12, 47/ 7



you not now as	<b>soon</b>	, trow you, when you	12, 138/ 20
like wise we, as	<b>soon</b>	as we were born	12, 159/ 5
peevish pleasure, short and	<b>soon</b>	gone, that they took	12, 169/ 14
loath to come over	<b>soon</b>	, lest my soon coming	12, 188/ 6
over soon, lest my	<b>soon</b>	coming might have happed	12, 188/ 6
made you wake too	<b>soon</b>	: but especially by the	12, 188/ 7
a proud promise, and	<b>soon</b>	had a foul fall	12, 196/ 14
the experience thereof so	<b>soon</b>	, that it had been	12, 199/ 12
stand, but be so	<b>soon</b>	translated from one man	12, 206/ 26
can it not so	<b>soon</b>	be lost. In the	12, 207/ 22
another man's mouth, as	<b>soon</b>	passed, as spoken? Whereupon	12, 212/ 5
pounds, and after as	<b>soon</b>	set down, and eftsoons	12, 222/ 13
may lose it more	<b>soon</b>	. And then when they	12, 222/ 26
purpose, the devil shall	<b>soon</b>	turn them from things	12, 223/ 19
but a little) may	<b>soon</b>	prove a great deal	12, 226/ 12
I mend, I shall	<b>soon</b>	ease my grief. Now	12, 251/ 30
VINCENT That is, Uncle,	<b>soon</b>	said: but it is	12, 254/ 11
he not tell how	<b>soon</b>	. And therefore, but if	12, 268/ 6
we not tell how	<b>soon</b>	. But as it may	12, 279/ 6
agree to be (as	<b>soon</b>	as they be hence	12, 285/ 13
the place, whom as	<b>soon</b>	as the harts heard	12, 295/ 12
ye say: yet as	<b>soon</b>	as we should once	12, 295/ 17
us, our hearts should	<b>soon</b>	fall as clean from	12, 295/ 19
whoso sit thereon may	<b>soon</b>	take a foul fall	12, 297/ 24
his master again, and	<b>soon</b>	after that he was	12, 300/ 6
that God should the	<b>sooner</b>	give him grace to	12, 45/ 1
I durst come no	<b>sooner</b>	, for fear lest you	12, 116/ 1
thing that may be	<b>sooner</b>	bidden than obeyed. I	12, 197/ 28
God it had come	<b>sooner</b>	in my mind; but	12, 199/ 18
a sharper to be	<b>sooner</b>	rid. And yet lieth	12, 302/ 6
thief was. ANTHONY Very	<b>sooth</b>	you say, Cousin, that	12, 91/ 9
had (if he say	<b>sooth</b>	) the power to speak	12, 296/ 5
may live, he shall	<b>soothly</b>	die in his wickedness	12, 174/ 9
the thing is even	<b>soothly</b>	such as you say	12, 295/ 5
prison already, be but	<b>sophistical</b>	fantasies: and that (except	12, 262/ 17
a trifle and a	<b>sophistical</b>	fantasy, myself have so	12, 262/ 29
yet but for a	<b>sophistical</b>	fantasy, and said, that	12, 267/ 8
thought but a fantasy	<b>sophistical</b>	to prove it any	12, 269/ 22
you seem but a	<b>sophistical</b>	fantasy to your mind	12, 270/ 8
prison, plainly without any	<b>sophistication</b>	at all; and that	12, 263/ 18
this thing seem any	<b>sophistry</b>	to you, that I	12, 265/ 25
God. Is this any	<b>sophistry</b>	first, or not? VINCENT	12, 266/ 5
gone, we shall be	<b>sore</b>	destitute of any such	12, 6/ 6

and all mine are	<b>sore</b>	beaten already, and now	12, 6/ 9
fear that thing so	<b>sore</b>	now, which few years	12, 7/ 26
the other side very	<b>sore</b>	decayed: and all this	12, 8/ 14
rise of occasion of	<b>sore</b>	tribulation. And herein shall	12, 9/ 13
Saint Paul was himself	<b>sore</b>	against Christ, till Christ	12, 17/ 22
which Saint Paul so	<b>sore</b>	complaineth in his Epistle	12, 21/ 4
Apostle himself in his	<b>sore</b>	tribulation, praying thrice unto	12, 22/ 16
own Holy Spirit so	<b>sore</b>	desireth our weal, that	12, 22/ 25
lap, she should so	<b>sore</b>	long to break unto	12, 29/ 18
a painful tribulation, so	<b>sore</b>	that he was fain	12, 29/ 26
he deserved not that	<b>sore</b>	tribulation that he then	12, 31/ 18
our sin never so	<b>sore</b>	, nor never so open	12, 35/ 26
that you say very	<b>sore</b>	in some thing concerning	12, 44/ 10
seeing the man so	<b>sore</b>	set on his pleasure	12, 45/ 11
the prick that very	<b>sore</b>	pricketh the mind, as	12, 50/ 22
so great adversity so	<b>sore</b>	interrupted, can (as yourself	12, 53/ 27
panged him not so	<b>sore</b>	. Then, as Lazarus's pain	12, 55/ 6
have shaken mine example	<b>sore</b>	, and have in your	12, 56/ 16
make his plague as	<b>sore</b>	, and as long lasting	12, 58/ 2
proved often, that in	<b>sore</b>	weather or sickness, by	12, 58/ 22
stepped into many a	<b>sore</b>	sin which sins, when	12, 59/ 18
sink deep, are a	<b>sore</b>	tribulation. And surely if	12, 60/ 3
I fear it very	<b>sore</b>	. Some men are there	12, 62/ 6
that paineth him so	<b>sore</b>	. But let him go	12, 63/ 8
in that he is	<b>sore</b>	grieved with heaviness and	12, 65/ 2
upon his request, so	<b>sore</b>	he longeth for ease	12, 65/ 20
tribulation the while such	<b>sore</b>	sickness there is, or	12, 65/ 25
dare not be so	<b>sore</b>	as utterly to forbid	12, 83/ 12
her old age so	<b>sore</b>	disposed to the wantonness	12, 96/ 1
this thing somewhat a	<b>sore</b>	sentence, not for that	12, 97/ 5
old saints write very	<b>sore</b>	in this point. Howbeit	12, 97/ 17
fall shall be no	<b>sore</b>	bruising to him, but	12, 102/ 21
adversity maketh us very	<b>sore</b>	to fear the lion	12, 109/ 10
night's fear the devil	<b>sore</b>	troubleth the mind of	12, 113/ 24
was himself once very	<b>sore</b>	sick, I heard his	12, 121/ 7
own sickness, being so	<b>sore</b>	as it was, he	12, 121/ 10
surely, Cousin, an horrible	<b>sore</b>	trouble it is to	12, 123/ 3
myself, that have been	<b>sore</b>	encumbered with that temptation	12, 123/ 5
anger her husband so	<b>sore</b>	, that she might give	12, 124/ 18
pain: and so full	<b>sore</b>	against her will for	12, 128/ 12
were he in a	<b>sore</b>	tribulation, and a very	12, 146/ 1
me that he was	<b>sore</b>	cumbered, and that it	12, 149/ 3
imprinted that fear so	<b>sore</b>	in their imagination, that	12, 151/ 4

suggestions thereunto, they be	<b>sore</b>	troubled therewith, and some	12, 161/ 8
of them forwearied as	<b>sore</b>	, and as sore panged	12, 168/ 29
as sore, and as	<b>sore</b>	panged and pained therein	12, 168/ 29
fall in thereto: yet	<b>sore</b>	to vex and trouble	12, 170/ 13
them, because of the	<b>sore</b>	words and terrible threats	12, 170/ 27
the thing that folk	<b>sore</b>	long for, they will	12, 171/ 13
affection of the mind	<b>sore</b>	set thereupon, the Prophet	12, 171/ 16
but that they long	<b>sore</b>	to be rich: and	12, 172/ 7
set their heart very	<b>sore</b>	thereon. VINCENT This is	12, 172/ 9
were among the people	<b>sore</b>	infamed of raven, extortion	12, 176/ 16
when his knee is	<b>sore</b>	; so is it very	12, 187/ 18
this realm hath very	<b>sore</b>	decayed, as little while	12, 192/ 13
shall Christendom be straited	<b>sore</b>	, and brought into so	12, 193/ 31
make many a man	<b>sore</b>	stagger in his faith	12, 204/ 13
allow them. Whereupon longing	<b>sore</b>	to be praised, he	12, 217/ 24
knee hap to be	<b>sore</b>	. And I wist once	12, 221/ 7
sword to cut and	<b>sore</b>	wound them with, and	12, 225/ 11
this temptation is most	<b>sore</b>	and most perilous. For	12, 228/ 17
we might, be full	<b>sore</b>	ashamed in ourselves, and	12, 240/ 26
the Christian faith so	<b>sore</b>	fainteth nowadays, and decayeth	12, 242/ 22
it full often full	<b>sore</b>	against our wills. Of	12, 253/ 2
command him half so	<b>sore</b>	. Let every free man	12, 253/ 5
take it for so	<b>sore</b>	a thing and so	12, 253/ 15
so strange, nor so	<b>sore</b>	, as it before seemed	12, 255/ 5
more displeasures and very	<b>sore</b>	griefs knit and adjoined	12, 255/ 20
the sorer thing by	<b>sore</b>	and hard handling therein	12, 256/ 31
they be therein so	<b>sore</b>	handled and so hardly	12, 263/ 23
reason great cause as	<b>sore</b>	to abhor this hard	12, 263/ 24
by long and divers	<b>sore</b>	torments, strike him stark	12, 268/ 14
the meanwhile, in very	<b>sore</b>	dread and fear, and	12, 268/ 21
imprisonment, that is therein	<b>sore</b>	and hardly handled. For	12, 268/ 27
they be therein as	<b>sore</b>	handled and as hardly	12, 271/ 8
well enough, and being	<b>sore</b>	discontent too, to see	12, 273/ 24
and punisheth them as	<b>sore</b>	in this common prison	12, 274/ 1
such horror, and so	<b>sore</b>	abhorreth. VINCENT The remnant	12, 274/ 4
the prisoners be as	<b>sore</b>	handled as they be	12, 275/ 10
some of them be	<b>sore</b>	handled, so be some	12, 275/ 27
sake, we might be	<b>sore</b>	ashamed so much as	12, 276/ 18
we fear imprisonment so	<b>sore</b>	, we be much more	12, 279/ 9
most for the more	<b>sore</b>	. For out of that	12, 279/ 10
this point is the	<b>sore</b>	pinch. And yet you	12, 281/ 11
that we dread so	<b>sore</b>	, that is to wit	12, 282/ 27
or fear death so	<b>sore</b>	, but that they would	12, 285/ 1

also) shall not so	<b>sore</b>	abash them, as sinfully	12, 288/ 15
dread the death so	<b>sore</b>	for any respect of	12, 288/ 21
their sickness or their	<b>sore</b>	grow unto their more	12, 293/ 16
but yet) I very	<b>sore</b>	fear, that such a	12, 299/ 13
he repented forthwith very	<b>sore</b>	that he had so	12, 300/ 4
while the sea was	<b>sore</b>	wrought, and the waves	12, 301/ 10
the poor soul groaned	<b>sore</b>	, and for pain he	12, 301/ 12
fervent grief of a	<b>sore</b>	painful sickness, while the	12, 307/ 25
Passion, of the many	<b>sore</b>	bloody strokes that the	12, 312/ 13
of his forbeaten and	<b>sore</b>	beaten veins and sinews	12, 312/ 19
wherefore should we so	<b>sore</b>	now despair, except we	12, 316/ 8
as he that so	<b>sorely</b>	lieth in the stocks	12, 265/ 21
God laid on a	<b>sorer</b>	lash that made him	12, 18/ 1
we take for a	<b>sorer</b>	thing and for a	12, 109/ 1
they their own souls	<b>sorer</b>	. And thus you see	12, 225/ 12
ere he strike, the	<b>sorer</b>	is the stroke when	12, 236/ 17
those pains, among many	<b>sorer</b>	than those, thought I	12, 255/ 23
reckon imprisonment much the	<b>sorer</b>	thing by sore and	12, 256/ 31
and take it for	<b>sorer</b>	than it is. And	12, 276/ 10
than in hell the	<b>sorer</b>	, and so far the	12, 297/ 8
of tribulation, is the	<b>sorest</b>	tribulation of all, though	12, 20/ 11
bodily pains, as the	<b>sorest</b>	part of this persecution	12, 250/ 17
filios, et fratres, et	<b>sorores</b>	, adhuc autem et animam	12, 174/ 23
them, anything assuage their	<b>sorrow</b>	. And now since these	12, 6/ 18
are so drowned in	<b>sorrow</b>	, that they fall into	12, 14/ 18
those that in their	<b>sorrow</b>	seek for worldly comfort	12, 15/ 6
child, and rather suffer	<b>sorrow</b>	by some strong extortion	12, 34/ 15
pray God send another	<b>sorrow</b>	, nor no such prayers	12, 46/ 20
God send their neighbors	<b>sorrow</b>	, but also to help	12, 46/ 25
he giveth them sometimes	<b>sorrow</b>	. And some that in	12, 48/ 18
good folk he sendeth	<b>sorrow</b>	, and they thank him	12, 48/ 24
God to send other	<b>sorrow</b>	. Thirdly, ye further your	12, 50/ 3
did, through some secret	<b>sorrow</b>	for his sin at	12, 53/ 19
say, in no little	<b>sorrow</b>	, when he was fain	12, 54/ 19
he comfort, and thou	<b>sorrow</b>	, pain, and torment). Christ	12, 55/ 24
the greatness of his	<b>sorrow</b>	should not swallow him	12, 57/ 29
to him, sendeth us	<b>sorrow</b>	and sickness to force	12, 58/ 26
doth) joyful shall his	<b>sorrow</b>	be, and glad shall	12, 60/ 10
then cometh again his	<b>sorrow</b>	; then will no soft	12, 61/ 5
shall be mingled with	<b>sorrow</b>	, and the end of	12, 70/ 21
be sorry: but your	<b>sorrow</b>	shall be turned into	12, 70/ 28
now turned all to	<b>sorrow</b>	. And thus you see	12, 70/ 29
though we commenced of	<b>sorrow</b>	and heaviness, yet was	12, 79/ 1

make him forget his	<b>sorrow</b>	. And Saint Thomas saith	12, 82/ 18
thou also of thy	<b>sorrow</b>	joyful). And thus, as	12, 90/ 15
that they mislike the	<b>sorrow</b>	and heaviness and displeasure	12, 96/ 12
their sins) contrition and	<b>sorrow</b>	in heart. What if	12, 96/ 29
Now, if contrition and	<b>sorrow</b>	of heart be requisite	12, 97/ 13
and rejoice in his	<b>sorrow</b>	: so would I counsel	12, 98/ 1
or love should for	<b>sorrow</b>	relent it into tears	12, 98/ 11
were not then in	<b>sorrow</b>	and tribulation, whereof our	12, 131/ 22
age considered, and the	<b>sorrow</b>	that I have suffered	12, 202/ 11
had reasonable cause: what	<b>sorrow</b>	they take therefor, that	12, 222/ 28
you lately said, their	<b>sorrow</b>	could not amend their	12, 228/ 10
it is much more	<b>sorrow</b>	than so. For beside	12, 255/ 18
pray for them, with	<b>sorrow</b>	for the peril that	12, 318/ 21
that for his sin	<b>sorroweth</b>	in his heart, be	12, 98/ 1
the heap of heavy	<b>sorrowful</b>	tribulation, that beside those	12, 9/ 7
open professed enemies, the	<b>sorrowful</b>	scourge of correction over	12, 194/ 17
the making of the	<b>sorrowful</b>	countenances of the other	12, 215/ 9
troublous affection of heavy	<b>sorrowful</b>	fear: let us examine	12, 250/ 15
against the sickness of	<b>sorrows</b>	and tribulations may so	12, 11/ 30
a man may be	<b>sorry</b>	to think himself the	12, 25/ 5
the same, and waxeth	<b>sorry</b>	, not for that only	12, 25/ 28
so that of charity	<b>sorry</b>	should we be for	12, 58/ 6
and you shall be	<b>sorry</b>	: but your sorrow shall	12, 70/ 27
in good faith very	<b>sorry</b>	, and not a little	12, 78/ 15
in heaviness give the	<b>sorry</b>	man wine, to make	12, 82/ 17
gaudeas" (Both be thou	<b>sorry</b>	), saith he, (and be	12, 90/ 15
come, but also be	<b>sorry</b>	, and weep, and bewail	12, 96/ 26
in his heart be	<b>sorry</b>	for his sins. The	12, 97/ 2
some man cannot be	<b>sorry</b>	and heavy for his	12, 97/ 8
that he cannot be	<b>sorry</b>	for his sin past	12, 97/ 26
past, let him be	<b>sorry</b>	hardly that he is	12, 97/ 27
his sin, to be	<b>sorry</b>	yet at the least	12, 98/ 3
that he cannot be	<b>sorry</b>	. Besides this, though I	12, 98/ 3
and over that, is	<b>sorry</b>	of that thing whereof	12, 153/ 10
in his heart be	<b>sorry</b>	to see, that of	12, 162/ 21
in ourselves, and full	<b>sorry</b>	too, when we felt	12, 240/ 26
accidents. VINCENT I am	<b>sorry</b>	that I did interrupt	12, 256/ 28
his sake she was	<b>sorry</b>	for, one she lamented	12, 277/ 13
would I be very	<b>sorry</b>	to have put you	12, 320/ 10
of your kindred, a	<b>sort</b>	of very comfortless orphans	12, 4/ 2
tribulation and heaviness. One	<b>sort</b>	, that will seek for	12, 14/ 16
for no comfort; another	<b>sort</b>	, that will. And yet	12, 14/ 16
sorts. For first, one	<b>sort</b>	there are that are	12, 14/ 18

sin of sloth. Another	<b>sort</b>	are there that will	12, 14/ 23
two sorts too. One	<b>sort</b>	are those that in	12, 15/ 6
with us. The other	<b>sort</b>	is, I say, of	12, 15/ 21
this world unto every	<b>sort</b>	of folk, either sort	12, 48/ 7
sort of folk, either	<b>sort</b>	of fortune. "Et facit	12, 48/ 7
is of such a	<b>sort</b>	, that some men have	12, 122/ 17
a thing of such	<b>sort</b>	as showeth itself naught	12, 141/ 2
another, and part some	<b>sort</b>	asunder, that they wax	12, 188/ 27
of what vile wretched	<b>sort</b>	the devil driveth us	12, 253/ 19
fantasies of the same	<b>sort</b>	. Some that believe well	12, 283/ 22
of that other honorable	<b>sort</b>	?VINCENT Nay by my	12, 289/ 24
Dominus virgam peccatorum super	<b>sortem</b>	iustorum, ut non extendant	12, 49/ 5
I rehearsed second, and	<b>sorting</b>	out the other twain	12, 100/ 3
are there also two	<b>sorts</b>	. For first, one sort	12, 14/ 17
are they of two	<b>sorts</b>	too. One sort are	12, 15/ 5
substance to set sundry	<b>sorts</b>	a work? Some man	12, 180/ 22
that albeit these two	<b>sorts</b>	be not ours all	12, 182/ 16
that folk of sundry	<b>sorts</b>	, men and women both	12, 202/ 20
went to battle he	<b>sought</b>	unto a witch, and	12, 62/ 11
him. And when he	<b>sought</b>	by the prophets to	12, 62/ 17
the stress, either being	<b>sought</b>	, found, and brought out	12, 316/ 25
to be a saved	<b>soul</b>	by the great mercy	12, 8/ 24
and given unto the	<b>soul</b>	itself, this thing labored	12, 10/ 11
the garden of our	<b>soul</b>	, all weeds pulled out	12, 13/ 15
shall breed in our	<b>soul</b>	and bring forth virtues	12, 13/ 17
both in body and	<b>soul</b>	by his minister Ananias	12, 17/ 26
life of his silly	<b>soul</b>	. And this last kind	12, 20/ 11
of either body or	<b>soul</b>	, men may lawfully many	12, 20/ 19
the flesh against the	<b>soul</b>	, the rebellion of sensuality	12, 21/ 1
the salvation of our	<b>soul</b>	may we boldly pray	12, 21/ 9
and cleansing of his	<b>soul</b>	, with gracious remission of	12, 25/ 33
bettering of his sinful	<b>soul</b>	he would be wondrous	12, 45/ 3
prosperity were to the	<b>soul</b>	so perilous, and tribulation	12, 46/ 23
the profit from his	<b>soul</b>	, which can by no	12, 47/ 4
or peradventure hurt the	<b>soul</b>	also? Wherefore the Apostle	12, 57/ 23
pity of his neighbor's	<b>soul</b>	he will have none	12, 58/ 9
the pain of his	<b>soul</b>	that he seeth not	12, 58/ 13
and peril of their	<b>soul</b>	, of heaven and of	12, 61/ 29
get good unto his	<b>soul</b>	, whereas in tribulation, though	12, 64/ 28
deliverance, commending his own	<b>soul</b>	unto his holy Father	12, 67/ 17
since therein hath the	<b>soul</b>	comfort, and the body	12, 68/ 1
the body both: the	<b>soul</b>	by thanksgiving unto God	12, 68/ 1
comfort but in his	<b>soul</b>	alone. First, as for	12, 68/ 3

for saving of his	<b>soul</b>	; and yet, ere her	12, 80/ 14
and a simple unlearned	<b>soul</b>	, give of your charity	12, 80/ 19
It is in the	<b>soul</b>	somewhat as it is	12, 83/ 30
but out will my	<b>soul</b>	suddenly someday within a	12, 86/ 4
the pleasure of his	<b>soul</b>	shall pass the pain	12, 88/ 2
come of it, his	<b>soul</b>	shall not fail to	12, 88/ 4
so God save my	<b>soul</b>	! I sensibly felt, and	12, 88/ 17
the body and the	<b>soul</b>	together make the whole	12, 98/ 17
he feeleth in his	<b>soul</b>	, the more pain in	12, 98/ 18
into tears, and his	<b>soul</b>	in an wholesome heaviness	12, 98/ 21
enemy shall hurt thy	<b>soul</b>	on no side. For	12, 106/ 16
the garment of the	<b>soul</b>	. For the soul itself	12, 108/ 15
the soul. For the	<b>soul</b>	itself, which is the	12, 108/ 15
we think on our	<b>soul</b>	, because we cannot see	12, 108/ 28
the loss of our	<b>soul</b>	. And where our Savior	12, 109/ 2
beside to cast the	<b>soul</b>	into everlasting fire; we	12, 109/ 7
fear God for our	<b>soul</b>	, our night's fear of	12, 109/ 10
the garment of the	<b>soul</b>	; yet the faintness of	12, 109/ 13
body than of our	<b>soul</b>	: that is, to wit	12, 109/ 15
master (God assoil his	<b>soul</b>	!) and we were camped	12, 109/ 30
with him, the poor	<b>soul</b>	was so scrupulous. But	12, 115/ 15
way that my sinful	<b>soul</b>	shall to, I cannot	12, 119/ 10
for sin of my	<b>soul</b>	to praise her calf	12, 119/ 24
both of body and	<b>soul</b>	to be lost, no	12, 124/ 11
grace, God forgive her	<b>soul</b>	! it was the greatest	12, 126/ 21
revelation) in body and	<b>soul</b>	destroyed by the devil's	12, 134/ 22
spiritual vices of the	<b>soul</b>	. Of the matter may	12, 135/ 29
and physicians for the	<b>soul</b>	. The bodily physician shall	12, 151/ 22
passion. For since the	<b>soul</b>	and the body be	12, 152/ 2
sure health of his	<b>soul</b>	, which shall not only	12, 152/ 8
both in body and	<b>soul</b>	), so would I sometimes	12, 152/ 14
some sickness of the	<b>soul</b>	, beside their spiritual leech	12, 152/ 15
dare I jeopard my	<b>soul</b>	with the soul of	12, 156/ 11
my soul with the	<b>soul</b>	of Saint Bernard than	12, 156/ 11
by the way) the	<b>soul</b>	that flieth up therewith	12, 159/ 26
he doth his own	<b>soul</b>	harm, and cannot do	12, 161/ 21
there also in the	<b>soul</b>	of man: the one	12, 166/ 24
grace out of the	<b>soul</b>	beginneth to walk fast	12, 167/ 1
shall they take thy	<b>soul</b>	from thee, and then	12, 168/ 22
the profit of his	<b>soul</b>	, that whereas all the	12, 176/ 11
eye of a faithful	<b>soul</b>	, by his fierce, furious	12, 200/ 25
this is, wherein the	<b>soul</b>	of man standeth in	12, 202/ 30
the body and the	<b>soul</b>	, all the harm that	12, 203/ 7

two. As for the	<b>soul</b>	, first we shall need	12, 203/ 11
and affection that the	<b>soul</b>	bear to the body	12, 203/ 13
of pleasure to the	<b>soul</b>	also, through the delight	12, 203/ 17
proper goods of the	<b>soul</b>	, nor of the body	12, 206/ 4
animated with a reasonable	<b>soul</b>	, as Plato had weened	12, 207/ 27
Oh, thou silly poor	<b>soul</b>	, that weenest thou were	12, 208/ 3
our Lord assoil his	<b>soul</b>	, used much this manner	12, 218/ 13
have mercy on her	<b>soul</b>	!) it is evermore better	12, 220/ 3
much harm for the	<b>soul</b>	. The Twelfth Chapter And	12, 223/ 5
what harm to the	<b>soul</b>	they take by them	12, 223/ 10
pleasure, doth unto the	<b>soul</b>	inestimable harm. For that	12, 224/ 19
deadly destruction unto the	<b>soul</b>	. Whether men desire these	12, 225/ 17
great harm unto the	<b>soul</b>	; and therefore may well	12, 227/ 15
them do to your	<b>soul</b>	. And since the promise	12, 231/ 21
the harm of your	<b>soul</b>	, whereby wot you, I	12, 231/ 24
jeoparding, to put your	<b>soul</b>	in peril of damnation	12, 233/ 2
the loss of your	<b>soul</b>	to please the great	12, 235/ 17
great cause) that your	<b>soul</b>	shall first forthwith, and	12, 236/ 29
yourself both body and	<b>soul</b>	into the everlasting fire	12, 237/ 8
world, and lost his	<b>soul</b>	?) This were, methinketh, cause	12, 237/ 16
lose and destroy his	<b>soul</b>	? VINCENT This is, good	12, 237/ 19
them doth unto the	<b>soul</b>	, what loss is in	12, 244/ 5
inwardly work in his	<b>soul</b>	; but that is his	12, 250/ 6
good to a man's	<b>soul</b>	the personal visiting of	12, 259/ 7
earth, sending yet his	<b>soul</b>	out further unto a	12, 268/ 18
and planted in our	<b>soul</b>	, but also in such	12, 282/ 14
and thither, the poor	<b>soul</b>	groaned sore, and for	12, 301/ 12
kill both body and	<b>soul</b>	with a death ever	12, 303/ 19
and salvation of our	<b>soul</b>	, than ever we could	12, 306/ 19
prepared for every saved	<b>soul</b>	, our Lord saith yet	12, 309/ 9
his Father his holy	<b>soul</b>	: after which yet to	12, 312/ 28
malice, after his holy	<b>soul</b>	departed, pierced his holy	12, 312/ 29
God's sake and his	<b>soul's</b>	health kindleth his heart	12, 87/ 27
shall never suffer our	<b>souls</b>	that are but mean-witted	12, 39/ 23
them neither. Alas! silly	<b>souls</b>	what cause is there	12, 42/ 24
mad medicines have their	<b>souls</b>	more faith a great	12, 63/ 16
ransoms, and save their	<b>souls</b>	themselves. And with these	12, 93/ 13
thence, nor hurt our	<b>souls</b>	there. "Pone me," saith	12, 104/ 25
as do the damned	<b>souls</b>	in hell. This fault	12, 111/ 23
glory such other poor	<b>souls</b>	, as were peradventure wont	12, 158/ 12
wound they their own	<b>souls</b>	sorer. And thus you	12, 225/ 12
faith, and sell their	<b>souls</b>	unto the devil forever	12, 237/ 13
and thereby bring their	<b>souls</b>	into the peril of	12, 246/ 17

profit both in our	<b>souls</b>	and in our bodies	12, 248/ 7
the swarm of silly	<b>souls</b>	in the terrible torments	12, 315/ 18
were better for their	<b>souls'</b>	health their bodies were	12, 22/ 6
audience with the sweet	<b>sound</b>	thereof began to forget	12, 84/ 8
sight of God, not	<b>sound</b>	and sure, such as	12, 228/ 26
the man with the	<b>sound</b>	entering at his ear	12, 250/ 5
to what other thing	<b>soundeth</b>	the words of Ecclesiastes	12, 70/ 14
at a feast? Where to	<b>soundeth</b>	this comparison of his	12, 70/ 16
angry, rough, froward, and	<b>sour</b>	, and thereupon be troublous	12, 45/ 26
wot, to take a	<b>sour</b>	and a bitter potion	12, 293/ 12
drink, for syrups should	<b>souse</b>	him up. But he	12, 63/ 10
ourselves, so shall his	<b>sovereign</b>	goodness give us the	12, 21/ 28
we in this world	<b>sow</b>	, that we may in	12, 42/ 5
going home towards heaven	<b>sow</b>	their seeds with weeping	12, 42/ 14
waxed ahungered, saw a	<b>sow</b>	lie with her pigs	12, 117/ 18
also a time of	<b>sowing</b>	, and a time of	12, 42/ 4
and in this short	<b>sowing</b>	time of this weeping	12, 42/ 6
sua" (They went forth	<b>sowing</b>	their seeds weeping). But	12, 42/ 9
in the labor of	<b>sowing</b>	the seed of Christ's	12, 91/ 20
of God that was	<b>sown</b>	therein. And therefore is	12, 241/ 4
the word of God	<b>sown</b>	in our hearts may	12, 241/ 9
one finger breadth of	<b>space</b>	, nor one minute of	12, 5/ 12
fallen, are in short	<b>space</b>	like to follow, I	12, 9/ 8
high mercy giveth men	<b>space</b>	to be better, the	12, 17/ 19
that for a month's	<b>space</b>	had held you, you	12, 78/ 7
I left you little	<b>space</b>	to say aught between	12, 80/ 24
the lying there the	<b>space</b>	of an hundred thousand	12, 237/ 10
circuit of a certain	<b>space</b>	, narrower or larger, as	12, 257/ 22
lie in for the	<b>space</b>	of half an hour	12, 304/ 10
pined and pained the	<b>space</b>	of more than three	12, 312/ 27
would into Portugal, Italy,	<b>Spain</b>	, France, Almaine, and England	12, 259/ 28
might better have been	<b>spared</b>	) they were so little	12, 82/ 1
man that hath any	<b>spark</b>	of Christian love and	12, 202/ 29
as it is one	<b>spark</b>	of soberness left in	12, 287/ 7
folly but a little	<b>spark</b>	of wit. But now	12, 287/ 10
he, nor like a	<b>spark</b>	of fire to skip	12, 307/ 11
shall run about like	<b>sparks</b>	of fire among reeds	12, 307/ 8
both! What should I	<b>speak</b>	of the noble strong	12, 8/ 5
that any man may	<b>speak</b>	of can never avail	12, 12/ 13
booteth no man to	<b>speak</b>	to them: and these	12, 14/ 26
them shall we now	<b>speak</b>	the less, for the	12, 15/ 7
consider this, that I	<b>speak</b>	here of him that	12, 16/ 6
have occasion farther to	<b>speak</b>	hereafter. But he that	12, 16/ 16

which we shall finally	<b>speak</b>	of that I call	12, 28/ 19
meant not here to	<b>speak</b>	thereof, had it not	12, 33/ 16
things that we principally	<b>speak</b>	of, but if you	12, 50/ 16
my mind (because you	<b>speak</b>	of Lazarus) that Lazarus's	12, 55/ 5
And therefore, since I	<b>speak</b>	but of such comfort	12, 68/ 24
him consider, that I	<b>speak</b>	but after the portion	12, 72/ 22
delight to hear you	<b>speak</b>	in the matter I	12, 79/ 13
ever had. For I	<b>speak</b>	them all myself, and	12, 81/ 15
fault, Uncle, that I	<b>speak</b>	not enough, I was	12, 81/ 25
shall for this time	<b>speak</b>	but of very few	12, 86/ 12
not much more to	<b>speak</b>	of now. For thereof	12, 86/ 23
of tribulation that I	<b>speak</b>	of, which a man	12, 87/ 2
The Ninth Chapter To	<b>speak</b>	of every kind of	12, 100/ 26
that we shall now	<b>speak</b>	of, and also some	12, 105/ 13
word heard I her	<b>speak</b>	, but she said it	12, 118/ 7
If such beasts could	<b>speak</b>	now, as Mother Maud	12, 119/ 27
the case that we	<b>speak</b>	of, so easily to	12, 136/ 12
also more likely to	<b>speak</b>	against God's commandment than	12, 137/ 7
the monk that we	<b>speak</b>	of, to declare how	12, 137/ 25
when you look and	<b>speak</b>	so sadly, and would	12, 139/ 1
man, of whom we	<b>speak</b>	, when I show him	12, 140/ 6
all this that we	<b>speak</b>	of this arrow of	12, 160/ 6
Cousin, that maketh me	<b>speak</b>	thereof, as of a	12, 160/ 19
their sakes that I	<b>speak</b>	all this, saving that	12, 169/ 27
I was about to	<b>speak</b>	of, but the thing	12, 172/ 12
the point that you	<b>speak</b>	of, and shall show	12, 173/ 25
it unto him), nor	<b>speak</b>	unto him, that he	12, 174/ 8
he had beguiled, and	<b>speak</b>	of giving his alms	12, 177/ 5
not so much as	<b>speak</b>	of restitution, till after	12, 177/ 25
quieting of their conscience	<b>speak</b>	we now to the	12, 184/ 13
such a Christian man	<b>speak</b>	opprobrious words against Mahomet	12, 191/ 20
good. But now to	<b>speak</b>	of the thing itself	12, 212/ 4
praise him, that never	<b>speak</b>	word of him, and	12, 212/ 9
priest: for he could	<b>speak</b>	no Latin at all	12, 214/ 8
highest, and was to	<b>speak</b>	last, was a great	12, 214/ 19
one wise word to	<b>speak</b>	after. ANTHONY Alas! good	12, 214/ 28
the wily fox would	<b>speak</b>	never a word, but	12, 215/ 28
please them if he	<b>speak</b>	them fair, than if	12, 217/ 9
for better, we shall	<b>speak</b>	after anon. The great	12, 219/ 16
them in heart, falsely	<b>speak</b>	them full fair, and	12, 221/ 33
Uncle, that we now	<b>speak</b>	of, that is to	12, 228/ 12
with you as you	<b>speak</b>	of, and would when	12, 230/ 22
death, whereof we shall	<b>speak</b>	after: if we these	12, 244/ 11

I pray you, somewhat	<b>speak</b>	of your imprisonment. Of	12, 255/ 8
the beggar that you	<b>speak</b>	of, if he be	12, 260/ 1
free beggar that you	<b>speak</b>	of, and the prince	12, 261/ 28
general imprisonment that you	<b>speak</b>	of, we feel nothing	12, 262/ 8
as this that you	<b>speak</b>	now. For if you	12, 262/ 22
general imprisonment that I	<b>speak</b>	of, than is many	12, 263/ 20
special imprisonment that you	<b>speak</b>	of. And over this	12, 263/ 21
general imprisonment that I	<b>speak</b>	of, men are for	12, 263/ 22
the prisoner that you	<b>speak</b>	of is beside that	12, 269/ 16
two things that you	<b>speak</b>	of, are neither other	12, 277/ 25
and thereupon commanded to	<b>speak</b>	no more of the	12, 290/ 29
sooth) the power to	<b>speak</b>	and talk, and in	12, 296/ 5
keeping of Christ's faith)	<b>speak</b>	of the pains of	12, 305/ 6
that ever men can	<b>speak</b>	of, and all that	12, 309/ 7
Spirit of God spiritually	<b>speaketh</b>	of himself to us	12, 11/ 19
pool that the Gospel	<b>speaketh</b>	of beside the Temple	12, 45/ 17
end, somewhat the preacher	<b>speaketh</b>	of hell and of	12, 83/ 26
tribulation, whereof our matter	<b>speaketh</b>	, but in a perilous	12, 131/ 23
gone. Of this arrow	<b>speaketh</b>	the wise man in	12, 158/ 22
whereas the scripture here	<b>speaketh</b>	of the arrow shot	12, 159/ 12
temptation, whereof the Prophet	<b>speaketh</b>	in these words: "A	12, 165/ 25
also that our Savior	<b>speaketh</b>	of in the Gospel	12, 168/ 16
God in holy scripture	<b>speaketh</b>	against those that are	12, 170/ 28
be made rich), he	<b>speaketh</b>	not of the having	12, 171/ 11
chapter of St. Luke,	<b>speaketh</b>	both of the contempt	12, 181/ 21
Cousin, that the Prophet	<b>speaketh</b>	of in the fore-remembered	12, 200/ 5
the case that Martial	<b>speaketh</b>	of, in an epigram	12, 217/ 11
unto such minded folk	<b>speaketh</b>	holy scripture in this	12, 236/ 13
those days that Aesop	<b>speaketh</b>	of, though those harts	12, 296/ 4
heart with a sharp	<b>spear</b>	, at which issued out	12, 312/ 30
of necessary knowledge, that	<b>special</b>	point which is not	12, 10/ 19
and take for the	<b>special</b>	cause of comfort, that	12, 10/ 22
untouched also the very	<b>special</b>	means, without which we	12, 10/ 26
of comfort itself. The	<b>special</b>	means to get this	12, 18/ 18
tribulation a very good	<b>special</b>	medicine to cure him	12, 26/ 30
this sufficeth, concerning the	<b>special</b>	comfort that men may	12, 35/ 5
kind above all a	<b>special</b>	prerogative therein. ANTHONY That	12, 35/ 13
that he was a	<b>special</b>	patriarch of the faith	12, 55/ 10
Old Law as a	<b>special</b>	gift of God: that	12, 69/ 25
that point a very	<b>special</b>	good mind. But he	12, 73/ 32
he gave especially his	<b>special</b>	friends, the thing that	12, 75/ 12
his eternal reward. A	<b>special</b>	comfort in all temptation	12, 102/ 4
many days a very	<b>special</b>	holy man in his	12, 129/ 14

may enter into the	<b>special</b>	matter, wherein he can	12, 134/ 8
was done by the	<b>special</b>	gift of strength then	12, 141/ 19
it happed by the	<b>special</b>	instinct of the Spirit	12, 141/ 31
but that is a	<b>special</b>	token that shrift is	12, 153/ 2
this temptation to have	<b>special</b>	remembrance of Christ's Passion	12, 156/ 14
from that damnable death.	<b>Special</b>	verses may there be	12, 156/ 17
nor drawn by any	<b>special</b>	calling thereunto. Zacchaeus, lo	12, 176/ 5
so touched inwardly with	<b>special</b>	grace to the profit	12, 176/ 11
few be) by some	<b>special</b>	wisdom, so temperately disposed	12, 261/ 30
be imprisoned in this	<b>special</b>	manner, which manner is	12, 262/ 4
simple wretch, by that	<b>special</b>	imprisonment that you speak	12, 263/ 21
is used in these	<b>special</b>	imprisonments that only be	12, 270/ 22
any handled in those	<b>special</b>	prisons, which for the	12, 274/ 2
to some of his	<b>special</b>	servants, to the intent	12, 306/ 23
his sake, many a	<b>special</b>	kind of joy. For	12, 309/ 11
able to declare these	<b>special</b>	gifts, with yet other	12, 310/ 12
which all men pray	<b>specially</b>	for the princes and	12, 46/ 17
other things beside, and	<b>specially</b>	for that he was	12, 55/ 10
them, and is more	<b>specially</b>	prepared for them, than	12, 175/ 14
he seeth be so	<b>specially</b>	by God's commandment committed	12, 181/ 10
the things that they	<b>specially</b>	keep them for. For	12, 217/ 5
their friend never so	<b>specially</b>	to tell them the	12, 217/ 8
with yet other more	<b>specified</b>	in the second and	12, 310/ 13
that he would have	<b>sped</b>	at his holy hand	12, 156/ 3
themselves, there is much	<b>speech</b>	and much wondering, as	12, 122/ 22
and with some pleasant	<b>speech</b>	awake him, so that	12, 132/ 6
manner of the common	<b>speech</b>	in diversity of degrees	12, 211/ 9
he cannot fail to	<b>speed</b>	: and therefore hath he	12, 16/ 19
no reward. Say, you	<b>speed</b>	well, if ye get	12, 34/ 11
him how he should	<b>speed</b>	. Now had God showed	12, 62/ 13
up dead Samuel; but	<b>speed</b>	had he such thereof	12, 62/ 20
he, and an evil	<b>speed</b>	thereafter, his army discomfited	12, 62/ 22
so late afore. Such	<b>speed</b>	let them look for	12, 62/ 28
from you too, and	<b>speed</b>	a little errand, and	12, 187/ 22
they may the more	<b>speedily</b>	get and attain the	12, 174/ 15
his mind, and not	<b>spend</b>	the time (as they	12, 18/ 29
seldom too. For they	<b>spend</b>	not all the day	12, 212/ 10
And indeed whosoever might	<b>spend</b>	as much as he	12, 213/ 8
needeth not, Cousin, to	<b>spend</b>	the time about the	12, 261/ 5
that he devoured and	<b>spent</b>	sometimes so much victual	12, 116/ 19
and after that so	<b>spent</b>	, passed hence into hell	12, 158/ 24
Greece that beheld it,	<b>spent</b>	out so much his	12, 215/ 10
yourself, I dare say),	<b>spent</b>	out already before? Can	12, 236/ 5

et sub pennis eius	<b>sperabis</b>	" (With his shoulders shall	12, 103/ 14
et sub pennis eius	<b>sperabis</b>	" (thine hope shall be	12, 103/ 30
the scripture too: "Fides,	<b>spes</b>	, caritas: tria haec, maior	12, 40/ 1
again, that she hath	<b>spied</b>	in his hose where	12, 63/ 4
he looked aside, he	<b>spied</b>	a fair cow in	12, 119/ 4
a comforter, the Holy	<b>Spirit</b>	of his Father and	12, 5/ 6
Christ and his Holy	<b>Spirit</b>	, and with them their	12, 5/ 10
our necessity wherein, the	<b>Spirit</b>	of God spiritually speaketh	12, 11/ 19
For his own Holy	<b>Spirit</b>	so sore desireth our	12, 22/ 24
ourselves tell: but the	<b>Spirit</b>	himself desireth for us	12, 22/ 29
it, and as the	<b>Spirit</b>	of God instructeth his	12, 75/ 10
nor so poor of	<b>spirit</b>	, but that they can	12, 93/ 21
body, and purge the	<b>spirit</b>	by the affliction of	12, 98/ 19
not credence to every	<b>spirit</b>	, but prove the spirits	12, 132/ 26
out somewhat of his	<b>spirit</b>	, if the devil lie	12, 133/ 17
God, and therewith the	<b>Spirit</b>	of God, entered into	12, 141/ 21
special instinct of the	<b>Spirit</b>	of God, that (for	12, 141/ 31
faint and feeble of	<b>spirit</b>	, bold and hardy, or	12, 150/ 4
for that the proud	<b>spirit</b>	cannot endure to be	12, 155/ 11
the devil, this high	<b>spirit</b>	of pride, shot out	12, 158/ 8
the instinct of the	<b>Spirit</b>	of God, in reproach	12, 176/ 20
now, Cousin, did the	<b>Spirit</b>	of God temper the	12, 178/ 1
grace of his Holy	<b>Spirit</b>	into their hearts in	12, 198/ 28
comfort of his Holy	<b>Spirit</b>	(inspired us therefor) shall	12, 241/ 23
inspiration of his Holy	<b>Spirit</b>	, as he was with	12, 245/ 29
ear, but if the	<b>Spirit</b>	of God therewith inwardly	12, 250/ 6
goodness by his Holy	<b>Spirit</b>	inspire us good motions	12, 282/ 11
inward pleasure of the	<b>spirit</b>	, we should by the	12, 306/ 10
breathe of his Holy	<b>Spirit</b>	into the reader's breast	12, 320/ 24
the cursed proud damned	<b>spirits</b>	. For it is not	12, 101/ 16
spirit, but prove the	<b>spirits</b>	whether they be of	12, 132/ 26
afloat from peril of	<b>spiritual</b>	drowning. You be not	12, 6/ 14
ready before, all the	<b>spiritual</b>	comfort that any man	12, 12/ 13
undoubtedly frustrate to lay	<b>spiritual</b>	causes of comfort to	12, 12/ 16
of necessity before any	<b>spiritual</b>	comfort presuppose the foundation	12, 13/ 24
that without it all	<b>spiritual</b>	comfort were utterly given	12, 13/ 30
of your matter of	<b>spiritual</b>	comfort against tribulation. ANTHONY	12, 14/ 2
giving him patience and	<b>spiritual</b>	consolation therein. For him	12, 16/ 10
further counsel of any	<b>spiritual</b>	comfort. Howbeit, what if	12, 19/ 16
may send us either	<b>spiritual</b>	comfort to take it	12, 21/ 17
yet farther some other	<b>spiritual</b>	comfort in tribulation. ANTHONY	12, 23/ 19
cause of comfort and	<b>spiritual</b>	consolation. The second point	12, 27/ 3
his passion give him	<b>spiritual</b>	comfort, might I be	12, 32/ 8

fulfill their hearts with	<b>spiritual</b>	joy, that the pleasure	12, 34/ 28
great inward comfort and	<b>spiritual</b>	consolation. % A certain objection	12, 44/ 4
or understood of rejoicing	<b>spiritual</b>	, or meant of some	12, 69/ 22
though the devil, our	<b>spiritual</b>	enemy, fight against man	12, 100/ 17
dark regions, against the	<b>spiritual</b>	wicked ghosts of the	12, 101/ 22
see that but by	<b>spiritual</b>	understanding, and most especially	12, 108/ 29
dullness, without comfort or	<b>spiritual</b>	consolation. With this night's	12, 113/ 22
his good works and	<b>spiritual</b>	exercise so painful and	12, 114/ 7
doctrine of a false	<b>spiritual</b>	liberty, he should for	12, 114/ 8
into such an high	<b>spiritual</b>	pride, that in conclusion	12, 129/ 20
to, whether to any	<b>spiritual</b>	profit to himself or	12, 133/ 21
praise, and such other	<b>spiritual</b>	vices of the soul	12, 135/ 28
himself a good, wise,	<b>spiritual</b>	leech will first look	12, 148/ 10
body in such a	<b>spiritual</b>	passion. For since the	12, 152/ 1
seek of a good	<b>spiritual</b>	physician the sure health	12, 152/ 7
the soul, beside their	<b>spiritual</b>	leech, take also some	12, 152/ 15
foul fleshly motion? Of	<b>spiritual</b>	counsel the first is	12, 152/ 24
that thing, be it	<b>spiritual</b>	benefice that he have	12, 161/ 26
a man far from	<b>spiritual</b>	consolation of the good	12, 170/ 16
attain the state of	<b>spiritual</b>	perfection, and the hungry	12, 174/ 15
sacraments, laws, and customs,	<b>spiritual</b>	, and temporal, and all	12, 192/ 9
a sure habit of	<b>spiritual</b>	, faithful strength, that all	12, 198/ 30
many times to some	<b>spiritual</b>	virtues, very contrary to	12, 282/ 6
dispositions been the affections	<b>spiritual</b>	and proper to the	12, 282/ 8
toward the other affections	<b>spiritual</b>	, and by sundry means	12, 282/ 12
taste in any pleasure	<b>spiritual</b>	, have no cause to	12, 306/ 2
of hell, than affections	<b>spiritual</b>	imprinted in us, and	12, 306/ 4
we may draw toward	<b>spiritual</b>	exercise too, for which	12, 306/ 24
exercise too, for which	<b>spiritual</b>	exercise God with that	12, 306/ 25
huge and great those	<b>spiritual</b>	heavenly joys are, of	12, 308/ 14
but over that, no	<b>spiritual</b>	ghostly person (peradventure) neither	12, 308/ 18
potestates, tenebrarum harum, adversus	<b>spiritualia</b>	nequitiae in celestibus" (Our	12, 101/ 19
the Spirit of God	<b>spiritually</b>	speaketh of himself to	12, 11/ 19
Saint John: "Nolite omni	<b>spiritui</b>	credere, sed probate spiritus	12, 132/ 25
oportet nescimus, sed ipse	<b>spiritus</b>	postulat pro nobis gemitibus	12, 22/ 27
spiritui credere, sed probate	<b>spiritus</b>	si ex Deo sint	12, 132/ 25
percipit ea quae sunt	<b>Spiritus</b>	Dei, stultitia est enim	12, 307/ 21
Gerson, entitled, De Probatione	<b>Spirituum</b>	. As, whether the party	12, 133/ 8
will make him to	<b>spit</b>	out somewhat of his	12, 133/ 17
the thing, and hardily	<b>spit</b>	well on your hands	12, 263/ 6
we shall be sent	<b>spite</b>	of our teeth out	12, 242/ 4
an headstrong horse, that	<b>spite</b>	of our teeth it	12, 282/ 24
pain will be painful,	<b>spite</b>	of all the wit	12, 292/ 22



she said it in	<b>sport</b>	to make her husband	12, 118/ 8
spoke it half in	<b>sport</b>	. For that she said	12, 118/ 10
which had a good	<b>sport</b>	to hear her chide	12, 125/ 25
after their battles in	<b>sport</b>	, wherein some children have	12, 192/ 29
as it were in	<b>sport</b>	, and in a while	12, 195/ 7
and to make them	<b>sport</b>	withal, the devil with	12, 279/ 24
that some say in	<b>sport</b>	and think in earnest	12, 283/ 20
therein I trow she	<b>sported</b>	; but in that she	12, 118/ 11
it grow, and so	<b>spread</b>	up in height, that	12, 13/ 16
these besides, and have	<b>spread</b>	them abroad. And albeit	12, 37/ 24
every man, and did	<b>spread</b>	his arms abroad upon	12, 90/ 21
fall, Christendom spring and	<b>spread</b>	, flower and increase again	12, 194/ 13
be brought, it shall	<b>spring</b>	up again, till the	12, 193/ 28
a foul fall, Christendom	<b>spring</b>	and spread, flower and	12, 194/ 12
grow so thick, and	<b>spring</b>	up so high in	12, 241/ 2
was taken with a	<b>sprite</b>	between two doors as	12, 63/ 6
the twilight, but the	<b>sprite</b>	would not let him	12, 63/ 6
when the day was	<b>sprung</b>	, and that we saw	12, 110/ 21
well in the heart	<b>sprung</b>	up; the other, when	12, 166/ 25
artes" (That you may	<b>spy</b>	and perceive all the	12, 102/ 14
the petites. For, as	<b>St</b>	. Paul saith: "Nihil ad	12, 70/ 1
cause to be. For	<b>St</b>	. James saith, "Omne gaudium	12, 101/ 10
is not here), saith	<b>St</b>	. Paul, (against flesh and	12, 101/ 20
a great comfort, as	<b>St</b>	. James saith, to every	12, 101/ 30
that Julius Caesar had.	<b>St</b>	. Augustine well declareth in	12, 130/ 16
good withal, which kind	<b>St</b>	. Augustine, though he take	12, 132/ 19
but for venial, and	<b>St</b>	. Jerome (as by divers	12, 132/ 20
therefore of himself, as	<b>St</b>	. Augustine saith, and all	12, 136/ 14
entered into him therefor.	<b>St</b>	. Augustine also rehearseth that	12, 141/ 23
David, and especially of	<b>St</b>	. Peter, whose high bold	12, 146/ 25
Church many years before	<b>St</b>	. Gregory's days, as well	12, 155/ 26
hundreds of years before	<b>St</b>	. Gregory was born. And	12, 156/ 1
the covetous men saith	<b>St</b>	. Paul: "Qui volunt divites	12, 168/ 7
far forth that holy	<b>St</b>	. Ambrose saith, that whoso	12, 172/ 18
of the circumstances. Holy	<b>St</b>	. Augustine telleth of a	12, 173/ 9
thee not." This answer	<b>St</b>	. Augustine very well alloweth	12, 173/ 15
point so pure, as	<b>St</b>	. John the Baptist had	12, 178/ 30
that saying hath (as	<b>St</b>	. ----- saith other places	12, 181/ 14
the sixth chapter of	<b>St</b>	. Luke, speaketh both of	12, 181/ 21
in theirs, since (as	<b>St</b>	. Paul saith) it is	12, 183/ 5
is unknown. But by	<b>St</b>	. Mary! Cousin, these tokens	12, 193/ 2
mind answer him, as	<b>St</b>	. Peter answered Christ, that	12, 196/ 27
displeasure unto God, nor	<b>St</b>	. Peter, though he said	12, 197/ 2

them (as it showed	<b>St</b>	. Peter) how far they	12, 204/ 20
they shall do him	<b>St</b>	. Paul declareth, where he	12, 223/ 29
by the mouth of	<b>St</b>	. Paul God saith, that	12, 224/ 8
plain warning already by	<b>St</b>	. Paul, that he will	12, 230/ 5
him (though that as	<b>St</b>	. Paul saith, in their	12, 235/ 7
the sixth chapter of	<b>St</b>	. Matthew saith: "Nolite thesaurizare	12, 239/ 17
of myself, seeing that	<b>St</b>	. Peter so suddenly fainted	12, 245/ 3
as he found for	<b>St</b>	. John the Evangelist, which	12, 246/ 22
in the epistles of	<b>St</b>	. Cyprian also. And therefore	12, 247/ 2
not so. For as	<b>St</b>	. Paul saith, "Non habemus	12, 251/ 16
Saint Bridget's order; and	<b>St</b>	. Clare's much like, and	12, 276/ 25
by the mouth of	<b>St</b>	. Paul, "Fidelis Deus, qui	12, 278/ 27
us there to die.	<b>St</b>	. John the Baptist was	12, 279/ 18
dancing, she danced off	<b>St</b>	. John's head. And now	12, 279/ 21
that good mind that	<b>St</b>	. Paul was, which for	12, 284/ 14
the ninth chapter of	<b>St</b>	. Luke: "Qui me erubuerit	12, 290/ 17
and be saved as	<b>St</b>	. Peter was. ANTHONY That	12, 297/ 21
the third chapter of	<b>St</b>	. Mark, where he saith	12, 299/ 25
reason an example of	<b>St</b>	. Peter which forsook our	12, 299/ 28
yet by that forsaking	<b>St</b>	. Peter won but little	12, 300/ 2
when he said as	<b>St</b>	. Luke in the twelfth	12, 303/ 6
colors. The words that	<b>St</b>	. Paul rehearseth of the	12, 309/ 1
by the mouth of	<b>St</b>	. John, that he will	12, 309/ 10
earth. The blessed apostle	<b>St</b>	. Paul, that suffered so	12, 310/ 17
damnation. And therefore saith	<b>St</b>	. Paul, "Non est nobis	12, 317/ 23
us. And therefore saith	<b>St</b>	. Peter, "Resistite diabolo, et	12, 317/ 28
Adversarius vester diabolus" (saith	<b>St</b>	. Peter) "sicut leo rugiens	12, 318/ 5
great heap thereof, to	<b>stable</b>	and strengthen the walls	12, 5/ 23
and die in a	<b>stable</b>	, and never come at	12, 41/ 24
prick than methought they	<b>stack</b>	when I shot them	12, 56/ 18
cast away a strong	<b>staff</b>	and lean upon a	12, 5/ 2
his bag and his	<b>staff</b>	would be suffered to	12, 260/ 10
through faintness of faith	<b>stagger</b>	or hap to fall	12, 102/ 20
many a man sore	<b>stagger</b>	in his faith, and	12, 204/ 14
shake my head, and	<b>stamp</b>	with my foot here	12, 138/ 5
the faith) we shall	<b>stand</b>	in peril if we	12, 7/ 9
hath, and the remnant	<b>stand</b>	in dread of, give	12, 7/ 21
without revelation may clean	<b>stand</b>	out of dread, I	12, 8/ 26
must be supported and	<b>stand</b>	: that is, to wit	12, 12/ 11
words of holy scripture	<b>stand</b>	the man in more	12, 12/ 24
as long as they	<b>stand</b>	in that state. But	12, 17/ 13
not pray, while we	<b>stand</b>	in this life, to	12, 21/ 5
we will presume to	<b>stand</b>	unto our own choice	12, 21/ 29

Saint Paul, "who can	<b>stand</b>	against us?" % A great	12, 23/ 8
misery; so if he	<b>stand</b>	and persevere still in	12, 32/ 17
of God's favor, and	<b>stand</b>	deep in his indignation	12, 43/ 30
him for the remnant	<b>stand</b>	at his own adventure	12, 45/ 29
proof that prosperity may	<b>stand</b>	with God's favor, "Reddidit	12, 47/ 14
my second shaft may	<b>stand</b>	. For of truth, if	12, 56/ 20
you should reckon to	<b>stand</b>	in prosperity, but rather	12, 64/ 25
of hell, still they	<b>stand</b>	and yet give him	12, 83/ 27
he made mine hair	<b>stand</b>	up upon my head	12, 94/ 22
many a man should	<b>stand</b>	, as it seemeth, in	12, 97/ 14
that is willing to	<b>stand</b>	, and will trust in	12, 102/ 17
midnight maketh men that	<b>stand</b>	out of faith and	12, 108/ 22
harm, but biddeth us	<b>stand</b>	in dread of him	12, 109/ 6
them come, with "Hush,	<b>stand</b>	still, methink I hear	12, 110/ 19
see them plucked, and	<b>stand</b>	and choose them by	12, 116/ 30
came by, could scant	<b>stand</b>	upon his legs, and	12, 119/ 1
should have need to	<b>stand</b>	in good comforting; for	12, 130/ 6
of the counsel must	<b>stand</b>	in lifting up his	12, 130/ 26
hath before longed to	<b>stand</b>	in estimation with, do	12, 147/ 1
M. Gerson well showeth)	<b>stand</b>	him in stead of	12, 153/ 29
against this temptation must	<b>stand</b>	in three things: that	12, 154/ 1
as his devotion especially	<b>stand</b>	unto. Or if he	12, 155/ 20
done it is, to	<b>stand</b>	in moderate fear always	12, 162/ 3
again of these that	<b>stand</b>	in dread of fleshly	12, 170/ 9
they do well to	<b>stand</b>	ever in moderate fear	12, 170/ 11
to them, and some	<b>stand</b>	in doubt whether it	12, 171/ 6
hath great cause to	<b>stand</b>	in great fear of	12, 172/ 20
poor men, and yet	<b>stand</b>	in God's favor therewith	12, 172/ 23
should suffer men to	<b>stand</b>	in a perilous dread	12, 174/ 1
rich man still, they	<b>stand</b>	in the state of	12, 174/ 3
grace shall the better	<b>stand</b>	with us, and increase	12, 177/ 22
of the man should	<b>stand</b>	in peril of perishing	12, 182/ 4
keeping of worldly goods	<b>stand</b>	in great fear to	12, 184/ 12
and keeping thereof, may	<b>stand</b>	with the state of	12, 184/ 14
give them strength to	<b>stand</b>	. And thus with exercise	12, 198/ 18
though men should never	<b>stand</b>	full out of fear	12, 198/ 19
need have they that	<b>stand</b>	in peril thereof, to	12, 202/ 2
himself that he would	<b>stand</b>	very fast. And I	12, 204/ 15
so little surety to	<b>stand</b>	, but be so soon	12, 206/ 26
No officer can there	<b>stand</b>	in that case, but	12, 220/ 17
them with reverence, and	<b>stand</b>	barehead before them, or	12, 220/ 27
and eftsoons beneath to	<b>stand</b>	for a farthing again	12, 222/ 13
use of them lightly	<b>stand</b>	indifferent, but determinately must	12, 223/ 21

thereof, as may not	<b>stand</b>	with Mahomet's law, and	12, 229/ 27
behind us, and then	<b>stand</b>	in great jeopardy there	12, 242/ 10
he should not thereby	<b>stand</b>	in outrageous fear that	12, 246/ 7
more likely for to	<b>stand</b>	indeed. And if it	12, 249/ 7
reckoneth his liberty to	<b>stand</b>	in doing what he	12, 253/ 6
would wish ourselves to	<b>stand</b>	, taking them for no	12, 256/ 12
prisoners at all, that	<b>stand</b>	yet for all that	12, 256/ 13
that they ween they	<b>stand</b>	in great wealth, do	12, 270/ 1
in great wealth, do	<b>stand</b>	, for all that indeed	12, 270/ 1
condition that other do	<b>stand</b>	; which in the narrow	12, 270/ 3
of the common people,	<b>stand</b>	in the most fearful	12, 270/ 5
heaven, which as perfectly	<b>stand</b>	and behold it, as	12, 290/ 7
in this persecution should	<b>stand</b>	still in the confession	12, 297/ 13
should be perilous to	<b>stand</b>	in the confession of	12, 297/ 27
was strong enough to	<b>stand</b>	against all the world	12, 316/ 18
et fugiet a vobis" (	<b>Stand</b>	against the devil, and	12, 317/ 28
enough, and intend to	<b>stand</b>	and fight with him	12, 318/ 14
indeed, as our matter	<b>standeth</b>	, I shall not greatly	12, 40/ 5
third kind of tribulation	<b>standeth</b>	, and that is, ye	12, 40/ 9
the point, lo, that	<b>standeth</b>	here in question between	12, 49/ 11
unto him, Cousin, that	<b>standeth</b>	in dread of God	12, 51/ 15
well of old, virtue	<b>standeth</b>	in things of hardness	12, 74/ 8
his works), and he	<b>standeth</b>	not bound unto common	12, 97/ 19
the shoulder of God	<b>standeth</b>	always between? Then goeth	12, 103/ 28
false illusions, as it	<b>standeth</b>	between the things that	12, 139/ 20
condition that every man	<b>standeth</b>	in, not only concerning	12, 149/ 25
Surely methinketh his help	<b>standeth</b>	in two things, counsel	12, 151/ 16
the flesh the victory	<b>standeth</b>	not all whole in	12, 154/ 29
ne cadat" (He that	<b>standeth</b>	, let him look that	12, 162/ 6
case the rich man	<b>standeth</b>	that keepeth all, but	12, 173/ 32
as long as it	<b>standeth</b>	in this case, that	12, 192/ 15
which the faithful man	<b>standeth</b>	at his defense, and	12, 201/ 21
the soul of man	<b>standeth</b>	in so great danger	12, 202/ 30
some behavior and substance	<b>standeth</b>	in among his neighbors	12, 211/ 22
as that counter that	<b>standeth</b>	sometimes for a farthing	12, 222/ 11
suddenly set up and	<b>standeth</b>	for a thousand pounds	12, 222/ 12
For many such man	<b>standeth</b>	for all that fear	12, 246/ 8
all the celestial joy	<b>standeth</b>	in blessed beholding of	12, 308/ 20
a fair long hedge,	<b>standing</b>	even stone still. And	12, 110/ 26
head indeed. There were	<b>standing</b>	other folk by, which	12, 125/ 24
in full purpose of	<b>standing</b>	. And this seemeth me	12, 198/ 21
thought) that twenty men	<b>standing</b>	barehead before him, kept	12, 221/ 9
came upon him, by	<b>standing</b>	barehead long before the	12, 221/ 13

with us of sure	<b>standing</b>	by his holy faith	12, 248/ 31
by a goodly company	<b>standing</b>	in a fair range	12, 289/ 17
ground, and struck him	<b>stark</b>	blind: and with that	12, 17/ 23
men of fools even	<b>stark</b>	mad, and much cause	12, 216/ 26
sore torments, strike him	<b>stark</b>	dead in this prison	12, 268/ 15
sty up above the	<b>stars</b>	, and set my throne	12, 159/ 29
Saint Paul saith: "Qui	<b>stat</b>	, videat ne cadat" (He	12, 162/ 5
they stand in that	<b>state</b>	. But then must ye	12, 17/ 13
drive him from that	<b>state</b>	. And that is one	12, 17/ 15
but that in either	<b>state</b>	, wealth or tribulation may	12, 49/ 9
not set in like	<b>state</b>	in heaven as he	12, 91/ 14
marketh well therefore the	<b>state</b>	and condition that every	12, 149/ 24
the difference of their	<b>state</b>	were none other. ANTHONY	12, 163/ 15
his feet in the	<b>state</b>	of his grace again	12, 165/ 11
very far from the	<b>state</b>	of good men since	12, 173/ 29
they stand in the	<b>state</b>	of damnation; then are	12, 174/ 3
get and attain the	<b>state</b>	of spiritual perfection, and	12, 174/ 15
not out of the	<b>state</b>	of grace, nor out	12, 179/ 12
may stand with the	<b>state</b>	of grace. Now think	12, 184/ 15
by and by in	<b>state</b>	of damnation, no more	12, 185/ 22
man is forthwith in	<b>state</b>	of damnation, that forsaking	12, 185/ 23
find fault, at every	<b>state</b>	of Christendom, priests, princes	12, 192/ 7
unto us for the	<b>state</b>	and condition of this	12, 209/ 21
church, and a great	<b>state</b>	, one of the greatest	12, 213/ 7
so especially abhor the	<b>state</b>	and condition of prisoners	12, 256/ 8
mind and consider the	<b>state</b>	and condition of many	12, 256/ 11
other folk, in whose	<b>state</b>	and condition we would	12, 256/ 11
forgetful of their own	<b>state</b>	that they ween they	12, 269/ 28
and we abhor the	<b>state</b>	of those whom we	12, 273/ 16
of our own wretched	<b>state</b>	(which is but a	12, 273/ 19
we fall into the	<b>state</b>	to be cast into	12, 279/ 5
know, that for the	<b>state</b>	of this life, we	12, 308/ 25
For surely for this	<b>state</b>	of this world, the	12, 309/ 4
there many friars and	<b>states'</b>	chaplains too, in comfort	12, 46/ 9
should have been a	<b>statute</b>	made, that in such	12, 126/ 10
long been a great	<b>stay</b>	; not as an uncle	12, 4/ 4
in remembrance, govern and	<b>stay</b>	the ship of our	12, 6/ 13
keep with us, to	<b>stay</b>	us when God shall	12, 7/ 23
the man in more	<b>stead</b>	, or less. This virtue	12, 12/ 24
another virtue in the	<b>stead</b>	of patience, that is	12, 73/ 12
worse made in their	<b>stead</b>	. But (as they say	12, 126/ 19
showeth) stand him in	<b>stead</b>	of his purgatory. The	12, 153/ 29
better thing in the	<b>stead</b>	. For as for the	12, 193/ 20

take Mahomet in his	<b>stead</b>	. And so doth he	12, 230/ 25
short, fall in the	<b>stead</b>	thereof into pain a	12, 304/ 12
worse thing sometime more	<b>steadeth</b>	them than a better	12, 83/ 32
God till he might	<b>steal</b>	no longer, and yet	12, 90/ 23
you not farewell, but	<b>steal</b>	away from you to	12, 187/ 9
Uncle, in the meanwhile	<b>steal</b>	from you too, and	12, 187/ 22
fear lest thieves should	<b>steal</b>	it from them, be	12, 210/ 23
their own thieves and	<b>steal</b>	it from themselves, while	12, 210/ 23
dig it out, and	<b>steal</b>	it away. VINCENT Why	12, 239/ 8
dig it out, and	<b>steal</b>	it away. But hoard	12, 239/ 23
them not out, and	<b>steal</b>	them away. For whereas	12, 240/ 1
in the night and	<b>stealeth</b>	on in the dark	12, 200/ 11
of his temptations he	<b>stealeth</b>	on like a fox	12, 200/ 31
whole army was secretly	<b>stealing</b>	upon us, wherewith our	12, 110/ 4
list not once to	<b>step</b>	toward it? Now because	12, 41/ 16
the death of Saint	<b>Stephen</b>	only (to whom it	12, 289/ 6
wealth, and hath deep	<b>stepped</b>	into many a sore	12, 59/ 18
never so simple a	<b>stick</b>	; but then that helpeth	12, 15/ 13
him not, for that	<b>stick</b>	he draweth down under	12, 15/ 13
If any man will	<b>stick</b>	at that, and say	12, 156/ 4
and then even there	<b>stick</b>	we still. And yet	12, 158/ 3
shoot, and there to	<b>stick</b>	and tarry: but ever	12, 159/ 16
would no more now	<b>stick</b>	at the pain that	12, 205/ 2
the ashes with a	<b>stick</b>	, as children do? Would	12, 219/ 28
little gnats and flies	<b>stick</b>	still and hang fast	12, 225/ 8
I would not once	<b>stick</b>	thereat, rather to forsake	12, 245/ 11
handling should any thing	<b>stick</b>	with us, and make	12, 278/ 14
that wit hath, anything	<b>stick</b>	at all. ANTHONY Yes	12, 288/ 8
like a tree to	<b>stick</b>	still in one place	12, 317/ 4
doth a thorn that	<b>sticketh</b>	in the heart pass	12, 50/ 23
that yet a little	<b>sticketh</b>	in our stomachs. Mark	12, 83/ 25
manner comfort, adding more	<b>sticks</b>	to that fire, shall	12, 4/ 21
to lay many dry	<b>sticks</b>	thereto, and use much	12, 242/ 25
tribulation very stubborn and	<b>stiff</b>	against God, and yet	12, 17/ 27
choke it up and	<b>stifle</b>	it with pampering in	12, 296/ 23
here are and remain	<b>still</b>	shall either both lose	12, 6/ 31
their bodies were sick	<b>still</b>	! How many get out	12, 22/ 7
taken upon his body,	<b>still</b>	did teach and testify	12, 32/ 7
he stand and persevere	<b>still</b>	in the confession of	12, 32/ 18
while he might live	<b>still</b>	, if he would forsake	12, 32/ 28
heaviness that continueth always	<b>still</b>	in wealth, discontinued with	12, 40/ 18
let him lie lame	<b>still</b>	in his fleshly lusts	12, 45/ 15
in time, but lie	<b>still</b>	abed and slug, and	12, 45/ 31

ye wot well, tribulation	<b>still</b>	, though it be taken	12, 52/ 16
of his great goodness	<b>still</b>	, and the grief of	12, 60/ 19
his alms, abideth rich	<b>still</b>	and for all his	12, 72/ 21
his good labor abideth	<b>still</b>	in his authority; let	12, 72/ 22
not so told you	<b>still</b>	a long tale alone	12, 79/ 22
shall he have them	<b>still</b>	. But otherwise to say	12, 81/ 17
you shall keep him	<b>still</b>	, rather than he get	12, 81/ 18
the pains of hell,	<b>still</b>	they stand and yet	12, 83/ 27
his life to lie	<b>still</b>	in sin. For let	12, 92/ 4
come, with "Hush, stand	<b>still</b>	, methink I hear a	12, 110/ 19
hedge, standing even stone	<b>still</b>	. And thus fareth it	12, 110/ 26
no more, but lie	<b>still</b>	and sleep like a	12, 115/ 11
cold. So held he	<b>still</b>	his hunger, till one	12, 117/ 23
And thus stood he	<b>still</b>	fasting, till when he	12, 117/ 31
she kept her head	<b>still</b>	. But because she would	12, 128/ 12
like it, but even	<b>still</b>	abhor it, and strive	12, 150/ 27
abhor it, and strive	<b>still</b>	thereagainst, matter of conscience	12, 150/ 27
even there stick we	<b>still</b>	. And yet for the	12, 158/ 3
him for his fellow	<b>still</b>	? And were he not	12, 163/ 11
themselves, but run on	<b>still</b>	in their weariness, and	12, 169/ 13
weariness, and put themselves	<b>still</b>	unto more pain and	12, 169/ 13
since if they keep	<b>still</b>	all, then are they	12, 173/ 30
if by the keeping	<b>still</b>	of so much as	12, 174/ 2
maketh a rich man	<b>still</b>	, they stand in the	12, 174/ 3
to keep some substance	<b>still</b>	, should not despair of	12, 176/ 3
time, the thing remained	<b>still</b>	in his liberty, to	12, 177/ 27
much above a beggar	<b>still</b>	, but many one of	12, 180/ 11
bound to give out	<b>still</b>	to every beggar that	12, 181/ 13
bound to keep him	<b>still</b>	, and rather to beg	12, 182/ 27
lest they should lie	<b>still</b>	and do nothing, but	12, 188/ 24
he suffereth to dwell	<b>still</b>	in peace. But yet	12, 191/ 2
good Christian people that	<b>still</b>	persevere and abide by	12, 191/ 18
and fain to sit	<b>still</b>	, and hold my peace	12, 195/ 15
advise every man, pray	<b>still</b>	and call unto God	12, 195/ 25
mouth, and keep it	<b>still</b>	in his heart, than	12, 197/ 13
the grace to ween	<b>still</b>	as they do, and	12, 204/ 18
their land will lie	<b>still</b>	where it lay. But	12, 207/ 9
stirred, but will lie	<b>still</b>	where it lay, while	12, 207/ 11
his pot lay safe	<b>still</b>	, what had he been	12, 210/ 28
thereof. For men keep	<b>still</b>	in that point one	12, 218/ 28
do? Will you sit	<b>still</b>	by the fire, and	12, 219/ 27
poor ploughman may sit	<b>still</b>	by the fire, while	12, 222/ 5
gnats and flies stick	<b>still</b>	and hang fast, but	12, 225/ 8

conscience, and ever keep	<b>still</b>	a great heap of	12, 227/ 2
by them, thinking ever	<b>still</b>	that they will bethink	12, 227/ 3
granteth me to keep	<b>still</b>	in peace, and have	12, 229/ 22
keep your worldly substance	<b>still</b>	, but rather forsake his	12, 231/ 2
have yet the faith	<b>still</b>	, and intend to keep	12, 231/ 13
to keep it always	<b>still</b>	in your heart, and	12, 231/ 13
retain all your substance	<b>still</b>	? VINCENT Yea, then. ANTHONY	12, 233/ 7
but that we remain	<b>still</b>	of the same dull	12, 240/ 28
will abide and dwell	<b>still</b>	in the hope of	12, 244/ 14
to keep this thought	<b>still</b>	), that if the Turk	12, 245/ 9
that I am not	<b>still</b>	here in mine own	12, 251/ 13
wot well, a prisoner	<b>still</b>	; and letting pass over	12, 261/ 9
liberty, but a prisoner	<b>still</b>	: so since your free	12, 261/ 27
Cousin, hold on hardily	<b>still</b>	. For in this matter	12, 263/ 15
a very plain prisoner	<b>still</b>	. ANTHONY In good faith	12, 265/ 8
the name of Jesus	<b>still</b>	, not in the Temple	12, 291/ 6
whether to run on	<b>still</b>	and fly further from	12, 294/ 23
away, he is ever	<b>still</b>	as ready to keep	12, 296/ 13
this persecution should stand	<b>still</b>	in the confession of	12, 297/ 13
word neither, keeping it	<b>still</b>	nevertheless in his heart	12, 297/ 18
not to preach on	<b>still</b>	, until that after manifold	12, 300/ 9
here is here living	<b>still</b>	in this world. For	12, 308/ 19
a tree to stick	<b>still</b>	in one place), and	12, 317/ 4
yet be safe from	<b>stinging</b>	, to put young men	12, 160/ 23
imagine nor devise the	<b>stint</b>	. And thus hath yet	12, 36/ 32
being from thence delivered,	<b>stinted</b>	not to preach on	12, 300/ 9
of God to move,	<b>stir</b>	, and guide us forward	12, 10/ 28
shall once begin to	<b>stir</b>	the water of his	12, 45/ 20
where he could not	<b>stir</b>	him, whereas if he	12, 294/ 28
to see the water	<b>stirred</b>	. And when his good	12, 45/ 19
our land cannot be	<b>stirred</b>	, but will lie still	12, 207/ 10
far more moved and	<b>stirred</b>	to the suffering for	12, 305/ 21
saving that the pain	<b>stirreth</b>	him sometimes to call	12, 65/ 12
for him. Some he	<b>stirreth</b>	to it for weariness	12, 148/ 23
a merchant without a	<b>stock</b>	: and these things, you	12, 180/ 17
contracted in the corrupted	<b>stock</b>	of our forefather Adam	12, 266/ 14
collar us, nor to	<b>stock</b>	us, for any fear	12, 272/ 22
keeping, collaring, bolting, and	<b>stocking</b>	, with lying in straw	12, 270/ 21
their hooks and their	<b>stocking-irons</b>	grub up these wicked	12, 241/ 7
not set in the	<b>stocks</b>	, nor collared fast by	12, 256/ 1
fast locked in the	<b>stocks</b>	, and the other had	12, 258/ 10
that lieth in the	<b>stocks</b>	. VINCENT But they may	12, 260/ 27
low dungeon in the	<b>stocks</b>	, where he might hap	12, 265/ 14

sorely lieth in the	<b>stocks</b>	, than in every point	12, 265/ 22
any man in the	<b>stocks</b>	, or strike fetters on	12, 274/ 9
feet fast in the	<b>stocks</b>	. Some prisoner of another	12, 275/ 3
other substance may be	<b>stolen</b>	and taken away, yet	12, 207/ 8
the pot had been	<b>stolen</b>	away five year before	12, 210/ 27
very bottom of her	<b>stomach</b>	, that she should not	12, 29/ 19
that strong heart and	<b>stomach</b>	that some other have	12, 66/ 2
good rest, and your	<b>stomach</b>	somewhat more come to	12, 78/ 5
his courage and his	<b>stomach</b>	; so that it seemeth	12, 82/ 15
wit, faint and feeble	<b>stomach</b>	, by which a man	12, 111/ 13
he took a good	<b>stomach</b>	to him in the	12, 111/ 25
all a strong mighty	<b>stomach</b>	: that shall ye well	12, 124/ 3
you would ween the	<b>stomach</b>	most strong, and their	12, 124/ 5
it eased her shrewd	<b>stomach</b>	before, to think that	12, 124/ 24
pusillanimity and impotency of	<b>stomach</b>	, whereby he was forced	12, 130/ 18
painful sickness, while the	<b>stomach</b>	can scant abide to	12, 307/ 25
little sticketh in our	<b>stomachs</b>	. Mark me, Cousin, at	12, 83/ 25
warrant you, but their	<b>stomachs</b>	as strong as mine	12, 116/ 16
shall find more such	<b>stomachs</b>	than a few. Have	12, 124/ 27
and stuffing up our	<b>stomachs</b>	with a surfeit of	12, 296/ 23
long hedge, standing even	<b>stone</b>	still. And thus fareth	12, 110/ 26
or a rock of	<b>stone</b>	, or a mist, "non	12, 111/ 8
for stumbling at a	<b>stone</b>	; while God's prisoner, that	12, 275/ 5
rods, once was I	<b>stoned</b>	: thrice have I been	12, 310/ 23
be gelded, not their	<b>stones</b>	cut out, as the	12, 191/ 10
they used thereto round	<b>stones</b>	. Now saith our Lord	12, 309/ 29
killst the prophets, and	<b>stonest</b>	unto death them that	12, 104/ 10
tremble and break our	<b>stony</b>	heart, or love should	12, 98/ 10
though your chief comfort	<b>stood</b>	in me therein make	12, 4/ 29
the place where it	<b>stood</b>	in our heart; whereas	12, 13/ 21
disciples in the tempest	<b>stood</b>	in fear of drowning	12, 58/ 19
perishing that the man	<b>stood</b>	in: yet is he	12, 91/ 14
of them too. Thus	<b>stood</b>	we watching all the	12, 110/ 18
hinder another. And thus	<b>stood</b>	he still fasting, till	12, 117/ 31
man was a carpenter)	<b>stood</b>	hewing with his chip-axe	12, 125/ 10
likewise, as the devil	<b>stood</b>	at her elbow, so	12, 125/ 21
at her elbow, so	<b>stood</b>	(as I heard say	12, 125/ 21
fall. For before he	<b>stood</b>	in greater peril than	12, 146/ 14
men, if their riches	<b>stood</b>	but in movable substance	12, 180/ 11
of these two prisoners	<b>stood</b>	in worse case, he	12, 265/ 17
for somewhat indeed he	<b>stood</b>	in awe of her	12, 277/ 18
that if the Turk	<b>stood</b>	even here, with all	12, 315/ 6
feet, that as we	<b>stood</b>	we should look down	12, 315/ 17

strength of them all	<b>stood</b>	in the help of	12, 316/ 16
than to take her	<b>stool</b>	, and sit down at	12, 185/ 14
is like a three-footed	<b>stool</b>	, so tottering on every	12, 297/ 23
feet of this tottering	<b>stool</b>	: fantastical fear, false faith	12, 297/ 25
foot of this tottering	<b>stool</b>	, is a false faith	12, 298/ 18
foot of this tottering	<b>stool</b>	, is false flattering hope	12, 298/ 29
and would not once	<b>stoop</b>	at them. But then	12, 18/ 1
point, that I must	<b>stop</b>	your tale for so	12, 213/ 2
would ween it would	<b>stop</b>	up my breath. At	12, 277/ 16
but if it be	<b>stopped</b>	by some grace of	12, 159/ 25
then, as to the	<b>stopping</b>	of the breath, whether	12, 277/ 23
behalf that would have	<b>store</b>	of comfort beforehand ready	12, 9/ 11
Vincent, in full antique	<b>stories</b>	, many strange chances as	12, 208/ 22
see both in sundry	<b>stories</b>	, and in the epistles	12, 247/ 2
many by right antique	<b>stories</b>	, that (some for one	12, 281/ 20
not only old written	<b>stories</b>	, but over that I	12, 313/ 20
enough, God seeth a	<b>storm</b>	coming toward her, that	12, 29/ 8
as before a great	<b>storm</b>	the sea beginneth sometimes	12, 192/ 1
you, against these great	<b>storms</b>	of tribulation with which	12, 6/ 9
end. Consider well the	<b>story</b>	of Achan, that committed	12, 26/ 9
that readeth in the	<b>story</b>	what labor he made	12, 54/ 17
And therefore, Cousin, this	<b>story</b>	, lo, of which by	12, 56/ 7
here was a tragical	<b>story</b>	, whereof I never heard	12, 128/ 17
She is indeed a	<b>stout</b>	master woman: and in	12, 220/ 10
thereby should he go	<b>straight</b>	to heaven. And then	12, 129/ 25
of the world, even	<b>straight</b>	unto the giving up	12, 164/ 18
pain she took in	<b>straight</b>	binding up her hair	12, 169/ 1
large forehead, and with	<b>straight</b>	bracing in her body	12, 169/ 2
it is the very	<b>straight</b>	way toward the taking	12, 236/ 9
sins, and send him	<b>straight</b>	to heaven. And some	12, 284/ 25
of charity bindeth and	<b>straineth</b>	him to. And thus	12, 173/ 1
the cruel stretching and	<b>straining</b>	pain, far passing any	12, 312/ 20
it was narrow and	<b>strait</b>	before. For better is	12, 114/ 12
a conscience little too	<b>strait</b>	, than a little too	12, 114/ 13
world come to that	<b>strait</b>	. So that, I say	12, 194/ 10
put up in a	<b>strait</b>	place (part of the	12, 269/ 12
of death in the	<b>strait</b>	prison, but not by	12, 269/ 13
death, not by that	<b>strait</b>	imprisonment that is commonly	12, 269/ 19
But yet, Uncle, that	<b>strait</b>	keeping, collaring, bolting, and	12, 270/ 20
his holy head, so	<b>strait</b>	and so deep, that	12, 312/ 16
time shall Christendom be	<b>straited</b>	sore, and brought into	12, 193/ 30
after the rate the	<b>straiter</b>	. And also, if the	12, 272/ 12
locked up in some	<b>straiter</b>	room, and heard them	12, 275/ 17

to be in a	<b>straiter</b>	prison than we be	12, 275/ 29
shall find that the	<b>straitest</b>	kept of them both	12, 261/ 18
that, though not so	<b>straitly</b>	kept, yet as verily	12, 260/ 26
fear, both for the	<b>straitness</b>	of the keeping and	12, 262/ 6
to go into a	<b>strange</b>	land, which God promised	12, 54/ 10
which thing he thought	<b>strange</b>	. And because he was	12, 62/ 18
to feel then that	<b>strange</b>	case, which my body	12, 88/ 5
great fever. VINCENT What	<b>strange</b>	case was that, Uncle	12, 88/ 7
out of course, so	<b>strange</b>	and so marvelous, that	12, 88/ 11
wot well, no very	<b>strange</b>	thing to feel the	12, 88/ 15
tribulation is marvelous and	<b>strange</b>	, and the temptation is	12, 122/ 16
VINCENT This was a	<b>strange</b>	temptation indeed. What the	12, 124/ 21
that he had many	<b>strange</b>	visions appearing unto him	12, 131/ 4
they be things rather	<b>strange</b>	than profitable. For that	12, 136/ 2
precepts, and the dispensation	<b>strange</b>	and without example, no	12, 142/ 9
is, Uncle, a marvelous	<b>strange</b>	manner. ANTHONY Forsooth, Cousin	12, 149/ 18
let no man think	<b>strange</b>	that I would advise	12, 151/ 28
full antique stories, many	<b>strange</b>	chances as marvelous as	12, 208/ 22
from home, into a	<b>strange</b>	uncouth land. ANTHONY I	12, 250/ 24
my transmigration into a	<b>strange</b>	country should be any	12, 251/ 6
for a while so	<b>strange</b>	, shall yet, pardie, be	12, 251/ 23
pardie, be no more	<b>strange</b>	to me, nor longer	12, 251/ 24
to me, nor longer	<b>strange</b>	to me neither, than	12, 251/ 24
a thing and so	<b>strange</b>	, to become through chance	12, 253/ 16
a thing neither so	<b>strange</b>	, nor so sore, as	12, 255/ 5
That were, Uncle, a	<b>strange</b>	case. For every man	12, 259/ 14
were, Uncle, a very	<b>strange</b>	case. ANTHONY The case	12, 284/ 11
some other instrument, some	<b>strange-fashioned</b>	, peradventure, that never was	12, 274/ 16
urgent necessity of a	<b>stranger</b>	, yea my foe, and	12, 183/ 20
words (being but a	<b>stranger</b>	) went yet with some	12, 214/ 4
and imprisonment for a	<b>stranger</b>	thing to us than	12, 276/ 12
our hearts, that they	<b>strangle</b>	, as the Gospel saith	12, 241/ 3
lectum meum, lachrimis meis	<b>stratum</b>	meum rigabo" (I have	12, 96/ 20
well lapped in new	<b>straw</b>	, and near he drew	12, 117/ 18
have eaten of the	<b>straw</b>	. But anon his scrupulous	12, 117/ 19
might not eat one	<b>straw</b>	thereof, lest for lack	12, 117/ 22
for lack of that	<b>straw</b>	some of those pigs	12, 117/ 22
stocking, with lying in	<b>straw</b>	or on the cold	12, 270/ 21
But with mats of	<b>straw</b>	the prisoner had made	12, 277/ 9
him not at a	<b>straw</b>	, but well content to	12, 303/ 27
that his blessed blood	<b>streamed</b>	down all his face	12, 67/ 13
blood issued out and	<b>streamed</b>	down his lovely limbs	12, 312/ 17
I meet in the	<b>street</b>	, that will say himself	12, 183/ 26

through the broad high	<b>street</b>	of a great long	12, 289/ 11
side of the same	<b>street</b>	where you should come	12, 289/ 16
terrible thing, his mighty	<b>strength</b>	and power, his high	12, 6/ 23
the body, as beauty,	<b>strength</b>	, agility, quickness, and health	12, 10/ 2
have they toward the	<b>strength</b>	and comfort against tribulation	12, 10/ 13
would not suffer the	<b>strength</b>	and fervor of our	12, 13/ 7
take it gladly, or	<b>strength</b>	at the least way	12, 21/ 17
I doubt not, both	<b>strength</b>	and comfort in his	12, 26/ 21
ready to give him	<b>strength</b>	against the devil's might	12, 102/ 8
mihi in salutem" (My	<b>strength</b>	and my praise is	12, 102/ 11
about to tell you,	<b>strength</b>	of heart and courage	12, 130/ 8
only for that very	<b>strength</b>	, as it hath the	12, 130/ 9
that there was no	<b>strength</b>	nor magnanimity therein, but	12, 130/ 17
is no act of	<b>strength</b>	, but an act of	12, 130/ 23
this, that though his	<b>strength</b>	failed him when he	12, 141/ 13
as it seemeth, that	<b>strength</b>	evermore at hand while	12, 141/ 14
the special gift of	<b>strength</b>	then at that point	12, 141/ 20
well declareth, that the	<b>strength</b>	of God, and therewith	12, 141/ 21
to pray for more	<b>strength</b>	of grace, he had	12, 197/ 20
God should give them	<b>strength</b>	to stand. And thus	12, 198/ 18
habit of spiritual, faithful	<b>strength</b>	, that all the devils	12, 198/ 30
if the having of	<b>strength</b>	make a man strong	12, 206/ 10
our hearts no more	<b>strength</b>	and weight, but that	12, 240/ 28
can be sure what	<b>strength</b>	he shall have, or	12, 244/ 28
trust in our own	<b>strength</b>	, we be bound upon	12, 247/ 5
and all his main	<b>strength</b>	, neither kneel before him	12, 268/ 11
will give us the	<b>strength</b>	thereto himself, as you	12, 278/ 26
the other beareth the	<b>strength</b>	in our heart, so	12, 282/ 18
thereby all out of	<b>strength</b>	too, and so should	12, 294/ 27
we shall feel great	<b>strength</b>	therein and not in	12, 296/ 25
sacraments have inestimable secret	<b>strength</b>	: if we would, I	12, 313/ 1
not only men of	<b>strength</b>	, but also weak women	12, 316/ 14
children. And since the	<b>strength</b>	of them all stood	12, 316/ 16
trust in our own	<b>strength</b>	; let us think thereon	12, 316/ 20
but desiring help and	<b>strength</b>	of God, if he	12, 316/ 24
shall fight with his	<b>strength</b>	that hath vanquished him	12, 318/ 17
too faint, remember Christ's	<b>strength</b>	. In our fear, let	12, 318/ 26
thereof, to stable and	<b>strengthen</b>	the walls of our	12, 5/ 23
may so comfort and	<b>strengthen</b>	us in his grace	12, 11/ 30
in that tribulation to	<b>strengthen</b>	him was far better	12, 22/ 19
help us here to	<b>strengthen</b>	us in this war	12, 38/ 14
his feet, and so	<b>strengthen</b>	him with his grace	12, 146/ 22
aid and help, to	<b>strengthen</b>	his infirmity withal, both	12, 165/ 8

not fail so to	<b>strengthen</b>	us in it, that	12, 318/ 31
purpose before, the better	<b>strengthened</b>	and confirmed, and much	12, 249/ 6
to come to the	<b>stress</b>	, either being sought, found	12, 316/ 25
themselves. For they never	<b>stretch</b>	so far, but that	12, 10/ 18
hap to extend and	<b>stretch</b>	out their hands to	12, 49/ 8
lovely limbs drawn and	<b>stretched</b>	out upon the cross	12, 312/ 18
of beating, nailing, and	<b>stretching</b>	out all his limbs	12, 67/ 11
drawing it narrow, now	<b>stretching</b>	it in breadth, after	12, 120/ 4
feeling with the cruel	<b>stretching</b>	and straining pain, far	12, 312/ 20
may have his leg	<b>stricken</b>	off by the knee	12, 293/ 3
a little longer last)	<b>strike</b>	her into some lecherous	12, 29/ 10
axe unknown privily to	<b>strike</b>	off her head. And	12, 127/ 22
or heathen, you may	<b>strike</b>	off a third part	12, 208/ 14
God suffereth before he	<b>strike</b>	). But, as Saint Augustine	12, 236/ 16
he tarrieth ere he	<b>strike</b>	, the sorer is the	12, 236/ 17
and divers sore torments,	<b>strike</b>	him stark dead in	12, 268/ 15
in the stocks, or	<b>strike</b>	fetters on his legs	12, 274/ 9
to the heart, and	<b>striket</b>	our devotion dead. And	12, 205/ 7
the stroke when he	<b>striket</b>	. And therefore if ye	12, 236/ 18
thrown in his face,	<b>striket</b>	the devil suddenly so	12, 318/ 23
oftener than other, in	<b>stripes</b>	above measure, at point	12, 310/ 20
I five times forty	<b>stripes</b>	save one: thrice have	12, 310/ 22
goodly king. And now	<b>strive</b>	there twain for us	12, 8/ 3
by God's ordinance to	<b>strive</b>	against it, and fight	12, 21/ 7
If a man will	<b>strive</b>	with thee at law	12, 34/ 9
him to work well.	<b>Strive</b>	will I not with	12, 39/ 19
said, I will not	<b>strive</b>	therefor, nor indeed, as	12, 40/ 4
still abhor it, and	<b>strive</b>	still thereagainst, matter of	12, 150/ 27
of these two that	<b>strive</b>	whether of them both	12, 195/ 16
such thoughts displeasantly, and	<b>striveth</b>	and fighteth against them	12, 153/ 22
the sorer is the	<b>stroke</b>	when he striketh. And	12, 236/ 17
where to fasten a	<b>stroke</b>	on us. When we	12, 318/ 24
the many sore bloody	<b>strokes</b>	that the cruel tormentors	12, 312/ 14
would cast away a	<b>strong</b>	staff and lean upon	12, 5/ 2
speak of the noble	<b>strong</b>	city of the Rhodes	12, 8/ 5
able to defend that	<b>strong</b>	town against him? Howbeit	12, 8/ 8
more faint, or more	<b>strong</b>	, so shall the comfortable	12, 12/ 23
suffer sorrow by some	<b>strong</b>	extortion, than suffer them	12, 34/ 15
than good meat and	<b>strong</b>	drink, for syrups should	12, 63/ 10
tender, and lack that	<b>strong</b>	heart and stomach that	12, 66/ 1
made at pleasure so	<b>strong</b>	and effectual as in	12, 67/ 22
other side come mighty	<b>strong</b>	wrestlers and wily, that	12, 101/ 15
but their stomachs as	<b>strong</b>	as mine." "Well then	12, 116/ 16

they have all a	<b>strong</b>	mighty stomach: that shall	12, 124/ 3
ween the stomach most	<b>strong</b>	, and their heart and	12, 124/ 5
devils in hell so	<b>strong</b>	to invade and assault	12, 153/ 15
a long continuance a	<b>strong</b>	deep-rooted habit, not like	12, 205/ 14
strength make a man	<b>strong</b>	, and the having of	12, 206/ 10
can there be so	<b>strong</b>	, as to take it	12, 240/ 12
he with never so	<b>strong</b>	an army for his	12, 268/ 1
the leastwise it was	<b>strong</b>	enough. But with mats	12, 277/ 9
methink we shall be	<b>strong</b>	enough against that one	12, 295/ 8
us, and make us	<b>strong</b>	to suffer and sustain	12, 306/ 18
of them all was	<b>strong</b>	enough to stand against	12, 316/ 18
be light-hearted or lumpish,	<b>strong-hearted</b>	or faint and feeble	12, 150/ 4
heart, so be we	<b>stronger</b>	or feebler against the	12, 282/ 18
and that the very	<b>strongest</b>	of them all was	12, 316/ 17
to the ground, and	<b>struck</b>	him stark blind: and	12, 17/ 23
beginning of tribulation very	<b>stubborn</b>	and stiff against God	12, 17/ 27
affection, making him frowardly	<b>stubborn</b>	and angry against God	12, 111/ 21
sight at home) she	<b>studieth</b>	not much upon the	12, 46/ 7
all his whole life	<b>studieth</b>	and busieth his wit	12, 214/ 13
and that of matter	<b>studious</b>	and displeasent, all of	12, 78/ 13
in matter of some	<b>study</b>	, with long talking at	12, 64/ 9
lustly to labor and	<b>study</b>	again, where continual fatigation	12, 82/ 20
age to begin to	<b>study</b>	it now. And trust	12, 99/ 2
eat his meat, and	<b>study</b>	for no more. Now	12, 115/ 24
will in this thing	<b>study</b>	and labor to instruct	12, 134/ 23
in so deep a	<b>study</b>	, for the finding of	12, 213/ 26
that he had to	<b>study</b>	out a better to	12, 214/ 24
this thing needeth no	<b>study</b>	at all in my	12, 265/ 4
with pampering in and	<b>stuffing</b>	up our stomachs with	12, 296/ 23
God said unto him, "	<b>Stulte</b>	, hac nocte tollent a	12, 168/ 21
quae sunt Spiritus Dei,	<b>stultitia</b>	est enim ei." But	12, 307/ 21
tristitia est: et cor	<b>stultorum</b>	ubi letitia" (The heart	12, 69/ 17
old, his horse once	<b>stumbled</b>	upon a broken bridge	12, 92/ 12
not his feet for	<b>stumbling</b>	at a stone; while	12, 275/ 5
similis Altissimo" (I will	<b>sty</b>	up above the stars	12, 159/ 29
mundum lucretur, anime vero	<b>suae</b>	detrimentum patiatur?" (What availeth	12, 237/ 15
a man, being so	<b>subdued</b>	under the dominion, rule	12, 252/ 8
nostre, supra modum in	<b>sublimate</b>	eternum glorie pondus operatur	12, 311/ 7
glory above measure in	<b>sublimate</b>	on high, we beholding	12, 311/ 11
their own scrupulous conscience,	<b>submit</b>	the rule of their	12, 120/ 20
grace, that you shall	<b>submit</b>	and conform your will	12, 245/ 27
of this mind, and	<b>submit</b>	our will unto his	12, 247/ 13
for help of him,	<b>submitting</b>	his own will wholly	12, 76/ 10

a man of great	<b>substance</b>	, and so continued all	12, 47/ 17
victory therein (be his	<b>substance</b>	never so great) he	12, 51/ 17
objections of very little	<b>substance</b>	. And you have even	12, 77/ 6
itself, which is the	<b>substance</b>	of the man, is	12, 108/ 16
clothing, than of the	<b>substance</b>	that is clothed therewith	12, 109/ 16
see plenty of worldly	<b>substance</b>	fall unto them, and	12, 170/ 1
rich or have any	<b>substance</b>	, that find I no	12, 175/ 7
to whom God giveth	<b>substance</b>	and the mind to	12, 176/ 1
causes to keep some	<b>substance</b>	still, should not despair	12, 176/ 3
he was grown to	<b>substance</b>	in that office that	12, 178/ 10
both lawfully use his	<b>substance</b>	that he minded to	12, 179/ 2
might have kept any	<b>substance</b>	without the danger of	12, 179/ 20
But, Cousin, men of	<b>substance</b>	must there needs be	12, 179/ 30
stood but in movable	<b>substance</b>	, shall be safe enough	12, 180/ 12
there lacked men of	<b>substance</b>	to set sundry sorts	12, 180/ 22
surely the rich man's	<b>substance</b>	is the wellspring of	12, 180/ 27
of riches and worldly	<b>substance</b>	, so avoid his trains	12, 186/ 23
if he had great	<b>substance</b>	, he would give great	12, 197/ 9
plate, and other movable	<b>substance</b>	; then offices, authority, and	12, 203/ 24
present life, as worldly	<b>substance</b>	, offices, honor, and authority	12, 206/ 6
that though their other	<b>substance</b>	may be stolen and	12, 207/ 8
to us, whether our	<b>substance</b>	be movable or immovable	12, 207/ 13
of some behavior and	<b>substance</b>	standeth in among his	12, 211/ 22
full, he hath little	<b>substance</b>	therein: and many times	12, 212/ 7
great heap of superfluous	<b>substance</b>	by them, thinking ever	12, 227/ 3
robbed, and all their	<b>substance</b>	, movable and unmovable, bereft	12, 228/ 7
they have yet their	<b>substance</b>	untouched in their own	12, 228/ 13
now have: riches and	<b>substance</b>	, lands and great possessions	12, 229/ 19
might keep your worldly	<b>substance</b>	still, but rather forsake	12, 231/ 2
than put all your	<b>substance</b>	from you: he telleth	12, 231/ 3
lose all your worldly	<b>substance</b>	rather than forsake your	12, 231/ 15
to retain all your	<b>substance</b>	still? VINCENT Yea, then	12, 233/ 7
could none take your	<b>substance</b>	from you then? VINCENT	12, 234/ 13
letting you keep your	<b>substance</b>	because you do him	12, 235/ 13
use of this worldly	<b>substance</b>	forsake him and his	12, 237/ 12
for any good or	<b>substance</b>	of this wretched world	12, 237/ 26
loss of our temporal	<b>substance</b>	in this Turk's persecution	12, 240/ 5
may lay up our	<b>substance</b>	safe, before the persecution	12, 240/ 7
brambles of our worldly	<b>substance</b>	grow so thick, and	12, 241/ 1
bushes of our earthly	<b>substance</b>	, and carry them quite	12, 241/ 8
sending thither our worldly	<b>substance</b>	) hence. And let us	12, 241/ 20
the loss of worldly	<b>substance</b>	. The Sixteenth Chapter ANTHONY	12, 242/ 17
came after to some	<b>substance</b>	, would not with better	12, 243/ 13

shall be with heavenly	<b>substance</b>	everlastingly recompensed of God	12, 244/ 20
the weight and the	<b>substance</b>	of those bodily pains	12, 250/ 16
much by his worldly	<b>substance</b>	, that he less feareth	12, 281/ 14
For since the very	<b>substance</b>	essential of all the	12, 308/ 20
he must get a	<b>substantial</b>	, cunning pilot that so	12, 120/ 16
right honest, and of	<b>substantial</b>	truth. Now, here she	12, 128/ 21
instruct you with some	<b>substantial</b>	good advice, wherewith you	12, 134/ 20
than shall double so	<b>substantial</b>	things told him by	12, 134/ 27
to be before with	<b>substantial</b>	advice and good counsel	12, 202/ 2
sake, than for any	<b>substantial</b>	intent or purpose to	12, 240/ 21
taken for so very	<b>substantial</b>	truth, that as yet	12, 262/ 30
verily, this is very	<b>substantial</b>	truth. ANTHONY Now take	12, 266/ 7
yourself again for very	<b>substantial</b>	open truth, that every	12, 267/ 11
show them very great	<b>substantial</b>	causes, for which the	12, 288/ 13
seemeth in good faith	<b>substantially</b>	true to me. And	12, 266/ 1
perceiving such a sharp	<b>subtle</b>	thing; especially since some	12, 39/ 27
to folly, and one	<b>subtle</b>	drift driveth another to	12, 61/ 23
the flesh, and the	<b>subtle</b>	flights of the wicked	12, 80/ 12
his trains a thousand	<b>subtle</b>	ways, and of his	12, 101/ 2
was by the devil's	<b>subtle</b>	suggestions brought into such	12, 129/ 19
devil be yet so	<b>subtle</b>	, that he keep himself	12, 133/ 19
once in a galley	<b>subtle</b>	with us on the	12, 301/ 9
so sure and so	<b>subtly</b>	built, that albeit that	12, 272/ 19
his temporal death his	<b>success</b>	is uncertain; and therefore	12, 268/ 19
he should: in a	<b>sudden</b>	flight he cried out	12, 92/ 14
ours that brought these	<b>sudden</b>	tidings, examined more leisurely	12, 110/ 6
hearts. Some, at the	<b>sudden</b>	falling of some horrible	12, 150/ 17
whose inward mind and	<b>sudden</b>	change they cannot see	12, 176/ 21
of heaven that the	<b>sudden</b>	dread of every bodily	12, 205/ 6
set sure, not a	<b>sudden</b>	slight affection of sufferance	12, 205/ 13
He that in a	<b>sudden</b>	braid for fear, or	12, 299/ 6
and vanquished upon a	<b>sudden</b>	fear. And yet by	12, 300/ 1
here now, and that	<b>sudden</b>	taste thereof, have such	12, 306/ 11
these words make a	<b>sudden</b>	end of mine whole	12, 320/ 2
my mind to fall	<b>suddenly</b>	from that into the	12, 8/ 22
I waxed therewith myself	<b>suddenly</b>	somewhat a-flight. And therefore	12, 9/ 9
it from him, but	<b>suddenly</b>	lay it all in	12, 29/ 20
dissembled their sleeping, and	<b>suddenly</b>	said unto them, I	12, 84/ 10
quite out, and yet	<b>suddenly</b>	lifteth a flame half	12, 85/ 23
out will my soul	<b>suddenly</b>	someday within a while	12, 86/ 4
it impossible; for I	<b>suddenly</b>	felt myself verily both	12, 88/ 13
camp about midnight, there	<b>suddenly</b>	rose a rumor and	12, 110/ 2
pleasure that he should	<b>suddenly</b>	find therein, be easily	12, 114/ 9

he looked upon them,	<b>suddenly</b>	he was first about	12, 119/ 3
knife in their hand,	<b>suddenly</b>	thought upon the killing	12, 150/ 29
yet when we be	<b>suddenly</b>	shot up into the	12, 158/ 1
the beggar may be	<b>suddenly</b>	set up in such	12, 164/ 5
sometimes they be conveyed	<b>suddenly</b>	when they ween they	12, 167/ 25
maze in the darkneses,	<b>suddenly</b>	sometime conveyed, nothing aware	12, 167/ 29
see that he fell	<b>suddenly</b>	into the deep center	12, 168/ 24
unaware unto them all,	<b>suddenly</b>	waxen good. For he	12, 176/ 25
those that he mindeth	<b>suddenly</b>	to invade indeed, the	12, 189/ 3
time or other they	<b>suddenly</b>	feel it, when they	12, 189/ 7
first sight they do	<b>suddenly</b>	seem. Of the loss	12, 205/ 26
for a farthing, is	<b>suddenly</b>	set up and standeth	12, 222/ 12
in their hearts so	<b>suddenly</b>	to forsake their good	12, 228/ 19
unto him the sultan	<b>suddenly</b>	sold it to another	12, 232/ 13
that you shall so	<b>suddenly</b>	go from your goods	12, 236/ 26
that St. Peter so	<b>suddenly</b>	fainted at a woman's	12, 245/ 3
death, that point so	<b>suddenly</b>	putteth us in oblivion	12, 281/ 4
all. ANTHONY Yes (peradventure)	<b>suddenly</b>	before they gather their	12, 288/ 10
granted. Nor I cannot	<b>suddenly</b>	now remember any example	12, 299/ 15
his everlasting pain so	<b>suddenly</b>	knit unto it, that	12, 303/ 2
noise, if yon should	<b>suddenly</b>	then on the other	12, 315/ 13
face, striketh the devil	<b>suddenly</b>	so blind, that he	12, 318/ 23
duty bindeth me to	<b>sue</b>	to you now, good	12, 6/ 7
Then if a man	<b>sue</b>	me wrongfully for my	12, 33/ 28
if we would not	<b>suffer</b>	the strength and fervor	12, 13/ 7
for that foul fault	<b>suffer</b>	our tribulation to grow	12, 15/ 18
that else he should	<b>suffer</b>	after. For such is	12, 25/ 16
to be content to	<b>suffer</b>	that pain and punishment	12, 25/ 27
and yet content to	<b>suffer</b>	for his sin) make	12, 26/ 28
more tenderly than to	<b>suffer</b>	her fall into such	12, 29/ 12
man would now rather	<b>suffer</b>	death than so do	12, 32/ 25
place, of such as	<b>suffer</b>	tribulation for maintenance of	12, 33/ 18
fatherless child, and rather	<b>suffer</b>	sorrow by some strong	12, 34/ 15
some strong extortion, than	<b>suffer</b>	them take wrong: or	12, 34/ 16
Blessed be they that	<b>suffer</b>	persecution for justice, for	12, 34/ 25
works, he shall never	<b>suffer</b>	our souls that are	12, 39/ 23
not, that Christ must	<b>suffer</b>	, and so go into	12, 43/ 5
already. And considering, that	<b>suffer</b>	it needs he must	12, 87/ 7
take, yet they willingly	<b>suffer</b>	. The Eighth Chapter VINCENT	12, 99/ 22
of them that willingly	<b>suffer</b>	tribulation, though that of	12, 100/ 5
rather abide it and	<b>suffer</b>	, than by the fleeting	12, 100/ 10
tribulation that men willingly	<b>suffer</b>	, touched in the two	12, 105/ 8
of the man will	<b>suffer</b>	, yet is he not	12, 113/ 19

she would no more	<b>suffer</b>	any more deceive her	12, 128/ 13
their example, but rather	<b>suffer</b>	other to do her	12, 141/ 28
with holy exhortation to	<b>suffer</b>	so much and so	12, 144/ 15
purpose first gladly to	<b>suffer</b>	other pain, yea and	12, 145/ 1
hap to make him	<b>suffer</b>	, so may he hap	12, 145/ 4
but whether we should	<b>suffer</b>	men to stand in	12, 174/ 1
for God's sake patiently	<b>suffer</b>	penury, shall not only	12, 175/ 12
evil, and not only	<b>suffer</b>	injuries patiently, both by	12, 181/ 25
also be ready to	<b>suffer</b>	the double and over	12, 181/ 27
frailty can bear and	<b>suffer</b>	, hath a general intent	12, 186/ 3
sundry sicknesses besides, that	<b>suffer</b>	you not always to	12, 187/ 20
hand, ere ever he	<b>suffer</b>	him settle himself over	12, 189/ 25
that he shall not	<b>suffer</b>	that abominable sect of	12, 193/ 14
that he will rather	<b>suffer</b>	any painful death, than	12, 196/ 12
faith be delivered and	<b>suffer</b>	to live in rest	12, 201/ 24
he needeth not to	<b>suffer</b>	this trouble and pain	12, 201/ 25
what pain may he	<b>suffer</b>	? VINCENT He may lose	12, 203/ 21
fervor of faith to	<b>suffer</b>	it. And surely, Cousin	12, 204/ 27
that if he will	<b>suffer</b>	the Turk take away	12, 235/ 23
by forsaking his faith,	<b>suffer</b>	you of those goods	12, 235/ 25
be, that he should	<b>suffer</b>	you live in prosperity	12, 236/ 3
goods, God shall not	<b>suffer</b>	those goods to do	12, 236/ 21
shortly from you, or	<b>suffer</b>	you to keep them	12, 236/ 22
that he will never	<b>suffer</b>	them to put more	12, 247/ 15
hands (though he before	<b>suffer</b>	us to be feared	12, 247/ 22
that he will not	<b>suffer</b>	us to be tempted	12, 248/ 13
either God shall not	<b>suffer</b>	the Turks to invade	12, 248/ 20
a cause as to	<b>suffer</b>	for God's sake, we	12, 276/ 18
our Savior's sake to	<b>suffer</b>	some pain in our	12, 278/ 5
to forsake him than	<b>suffer</b>	any pain at all	12, 278/ 8
we determine ourselves to	<b>suffer</b>	any pain at all	12, 278/ 13
his faith, than to	<b>suffer</b>	for his sake so	12, 278/ 15
favoreth us, and will	<b>suffer</b>	no man to put	12, 278/ 24
be, that God will	<b>suffer</b>	us to live a	12, 279/ 6
for us, if he	<b>suffer</b>	us there to die	12, 279/ 18
not letted willingly to	<b>suffer</b>	death, divers in divers	12, 281/ 21
but that they would	<b>suffer</b>	death in this case	12, 285/ 1
of them there. To	<b>suffer</b>	the thing for Christ's	12, 290/ 26
them the worship, to	<b>suffer</b>	shameful despite for the	12, 291/ 2
that we should rather	<b>suffer</b>	and endure the less	12, 297/ 7
rather forsake him than	<b>suffer</b>	for his sake any	12, 298/ 6
than less, though he	<b>suffer</b>	it in a longer	12, 302/ 4
be more loath to	<b>suffer</b>	so long lingering in	12, 302/ 5

both, they would rather	<b>suffer</b>	the whole year together	12, 304/ 8
make us strong to	<b>suffer</b>	and sustain for the	12, 306/ 18
could be moved to	<b>suffer</b>	here worldly pain by	12, 306/ 19
his holy martyrs, that	<b>suffer</b>	for his sake, many	12, 309/ 11
things that thou shalt	<b>suffer</b>	, etc.; but be faithful	12, 309/ 16
not that, Christ must	<b>suffer</b>	passion, and by that	12, 311/ 25
make us content to	<b>suffer</b>	painful death for his	12, 312/ 2
glad and desirous, to	<b>suffer</b>	death for his sake	12, 313/ 5
et conregnabimus" (If we	<b>suffer</b>	with him, we shall	12, 314/ 5
we then shrink to	<b>suffer</b>	as much for eternal	12, 314/ 11
his faith, rather than	<b>suffer</b>	the same for heaven	12, 314/ 15
of God, if he	<b>suffer</b>	us to come to	12, 316/ 24
would (for our comfort)	<b>suffer</b>	before his Passion, to	12, 318/ 28
and you alone, to	<b>suffer</b>	as much trouble, as	12, 319/ 26
that by the patient	<b>sufferance</b>	of their tribulation they	12, 10/ 23
by meek and patient	<b>sufferance</b>	of his tribulation, so	12, 25/ 14
he (by his meek	<b>sufferance</b>	and humble knowledge of	12, 26/ 27
purgatory by the patient	<b>sufferance</b>	of our tribulation here	12, 37/ 11
me an example of	<b>sufferance</b>	, in bearing my folly	12, 77/ 7
the devil, through the	<b>sufferance</b>	of God, either by	12, 107/ 11
their own, without any	<b>sufferance</b>	of regress. Some country	12, 190/ 12
sudden slight affection of	<b>sufferance</b>	for God's sake, but	12, 205/ 13
without his will or	<b>sufferance</b>	, no more than the	12, 235/ 22
have by his loving	<b>sufferance</b>	for our further merit	12, 241/ 26
which they may be	<b>suffered</b>	to dwell among our	12, 11/ 3
where the tribulation is	<b>suffered</b>	, take any more comfort	12, 30/ 25
of their habit, but	<b>suffered</b>	(where those were that	12, 93/ 27
himself could never be	<b>suffered</b>	to go farther in	12, 108/ 20
nor yet cannot be	<b>suffered</b>	to see them plucked	12, 116/ 29
he bareth him, hath	<b>suffered</b>	him to fall deep	12, 146/ 17
And therefore as he	<b>suffered</b>	him then to fall	12, 146/ 19
and torment that Christ	<b>suffered</b>	for them, and heartily	12, 198/ 17
sorrow that I have	<b>suffered</b>	already with some other	12, 202/ 11
be removed, and not	<b>suffered</b>	to come near it	12, 207/ 11
there is to be	<b>suffered</b>	in one year, yea	12, 237/ 5
that our Savior willingly	<b>suffered</b>	for us. For I	12, 243/ 8
free, that can be	<b>suffered</b>	to do what him	12, 252/ 19
his staff would be	<b>suffered</b>	to go forth and	12, 260/ 10
them both should be	<b>suffered</b>	, but men would withstand	12, 260/ 13
should not so be	<b>suffered</b>	, he is therefore not	12, 261/ 27
see they may be	<b>suffered</b>	to be, yet since	12, 261/ 31
handled that he were	<b>suffered</b>	to do what he	12, 264/ 14
will, that he were	<b>suffered</b>	to go and ride	12, 264/ 20

so favorably handled, and	<b>suffered</b>	to do all that	12, 264/ 28
our bodies (since he	<b>suffered</b>	in his blessed body	12, 278/ 6
when they may be	<b>suffered</b>	in no wise to	12, 285/ 11
painful death to be	<b>suffered</b>	in the Turk's persecution	12, 292/ 10
apostle St. Paul, that	<b>suffered</b>	so many perils, and	12, 310/ 17
the tribulations that himself	<b>suffered</b>	in the continuance of	12, 311/ 3
not without many despites)	<b>suffered</b>	to be pined and	12, 312/ 26
our Savior that willingly	<b>suffered</b>	so painful death, rather	12, 313/ 23
their own lives, and	<b>suffered</b>	great deadly pains, and	12, 314/ 8
by his holy help	<b>suffered</b>	as much before, as	12, 316/ 11
therein, God rewarded the	<b>sufferer</b>	after the rate of	12, 68/ 19
only which, though the	<b>sufferer</b>	would be loath to	12, 100/ 9
feel, but each part	<b>suffereth</b>	other to shift for	12, 8/ 12
we have it, and	<b>suffereth</b>	us not to fall	12, 28/ 28
say, that he which	<b>suffereth</b>	tribulation or martyrdom for	12, 40/ 6
imagination of hell, and	<b>suffereth</b>	him not then to	12, 61/ 12
in that part he	<b>suffereth</b>	some tribulation, and so	12, 73/ 9
such as himself willingly	<b>suffereth</b>	, or finally such as	12, 86/ 21
is unto him that	<b>suffereth</b>	dark and unknown; and	12, 107/ 19
with such as God	<b>suffereth</b>	to fall in their	12, 108/ 9
once. In rest he	<b>suffereth</b>	else no Christian man	12, 190/ 17
name!) very many, he	<b>suffereth</b>	to dwell still in	12, 191/ 1
peaceable. For lands he	<b>suffereth</b>	them to have none	12, 191/ 3
their heart, and openly	<b>suffereth</b>	himself so plainly be	12, 200/ 19
offend him, yet he	<b>suffereth</b>	them many times to	12, 235/ 29
no harm: for God	<b>suffereth</b>	before he strike). But	12, 236/ 16
prison into heaven, and	<b>suffereth</b>	them not to come	12, 246/ 27
man. And some he	<b>suffereth</b>	to be brought into	12, 246/ 29
torments, and yet he	<b>suffereth</b>	them not to die	12, 246/ 29
the Apostle, (faithful, which	<b>suffereth</b>	you not to be	12, 247/ 19
our chief jailer too,	<b>suffereth</b>	us and letteth us	12, 273/ 14
he should so do,	<b>suffereth</b>	these two things willingly	12, 276/ 21
God is faithful, which	<b>suffereth</b>	you not to be	12, 279/ 1
manner death that he	<b>suffereth</b>	for the faith of	12, 290/ 3
that naturally dieth, oftener	<b>suffereth</b>	more pain than less	12, 302/ 3
for our sin, and	<b>suffering</b>	it patiently therefore, is	12, 27/ 28
faith, and with the	<b>suffering</b>	of all kind of	12, 32/ 6
our patient and glad	<b>suffering</b>	for God's sake, or	12, 37/ 17
man's glory, or the	<b>suffering</b>	of other worldly calamities	12, 130/ 21
the world, besides the	<b>suffering</b>	of shameful and painful	12, 244/ 11
or eschewing thereby the	<b>suffering</b>	of far greater pain	12, 293/ 7
shall have by the	<b>suffering</b>	, and what harm by	12, 293/ 21
deep-rooted purpose of patient	<b>suffering</b>	the painful death of	12, 294/ 10

and stirred to the	<b>suffering</b>	for Christ's sake in	12, 305/ 22
of worldly goods, in	<b>suffering</b>	of captivity, thralldom, and	12, 312/ 6
he shall for our	<b>suffering</b>	so highly reward us	12, 313/ 25
of Christ's kindness in	<b>suffering</b>	his Passion for us	12, 314/ 18
as for this time,	<b>suffice</b>	these things, that we	12, 86/ 24
hath not enough to	<b>suffice</b>	both. But he that	12, 177/ 14
much more than shall	<b>suffice</b>	for the finishing of	12, 187/ 13
and little comfort would	<b>suffice</b>	. We should not much	12, 204/ 24
shall give it. It	<b>sufficeth</b>	not that a man	12, 19/ 8
for this time this	<b>sufficeth</b>	, concerning the special comfort	12, 35/ 5
much of the matter	<b>sufficeth</b>	for our purpose, that	12, 84/ 16
that which is said	<b>sufficeth</b>	, yet here and there	12, 87/ 13
were able to give	<b>sufficient</b>	comfort of themselves. For	12, 10/ 17
and therefore are not	<b>sufficient</b>	to be taken for	12, 11/ 2
comfort, and a desire	<b>sufficient</b>	for him that is	12, 19/ 19
consolation for their part	<b>sufficient</b>	) that some other that	12, 31/ 7
are broad and large,	<b>sufficient</b>	to refrigerate and refresh	12, 103/ 24
faith, consolation great and	<b>sufficient</b>	, that since every man	12, 227/ 11
these considerations are so	<b>sufficient</b>	comforts, that for mine	12, 242/ 13
much as yourself thought	<b>sufficient</b>	this afternoon here before	12, 287/ 17
if reason alone be	<b>sufficient</b>	to move a man	12, 293/ 24
either full faith or	<b>sufficient</b>	mind. For I think	12, 304/ 15
death of Christ is	<b>sufficient</b>	to make us content	12, 312/ 2
were of itself alone	<b>sufficient</b>	to encourage every kind	12, 312/ 9
or else shall himself	<b>sufficiently</b>	teach you within. VINCENT	12, 5/ 28
to my mind opened	<b>sufficiently</b>	, and therefore I pray	12, 27/ 13
no bodily profit be	<b>sufficiently</b>	recompensed. And also this	12, 47/ 5
pains of hell (howbeit	<b>sufficiently</b>	we can conceive neither	12, 305/ 18
give him a white	<b>suffrage</b>	, and in his suffrage	12, 309/ 21
suffrage, and in his	<b>suffrage</b>	a new name written	12, 309/ 22
will give a white	<b>suffrage</b>	. For those that wore	12, 310/ 1
he will in the	<b>suffrage</b>	give him a new	12, 310/ 5
Litany with the holy	<b>suffrages</b>	that follow, which is	12, 155/ 21
assent was called his	<b>suffrages</b>	, which in some place	12, 309/ 26
one kind of those	<b>suffrages</b>	was by certain things	12, 309/ 27
reproving. And in those	<b>suffrages</b>	did they use to	12, 310/ 3
that with some other	<b>suggestion</b>	or false wily doctrine	12, 114/ 8
by the devil's subtle	<b>suggestions</b>	brought into such an	12, 129/ 20
so to withstand the	<b>suggestions</b>	of the devil, and	12, 160/ 26
therewith offering to themselves	<b>suggestions</b>	thereunto, they be sore	12, 161/ 8
of the devil, the	<b>suggestions</b>	of the flesh, the	12, 164/ 30
his pleasure, he made	<b>suit</b>	to the devil, desiring	12, 62/ 19
every man should make	<b>suit</b>	to angels and saints	12, 156/ 2





be rid thereof, or	<b>sure</b>	of the victory therein	12, 51/ 16
may be fast and	<b>sure</b>	) to pray God to	12, 52/ 22
surely we be not	<b>sure</b>	. And therefore the example	12, 53/ 22
body, let him be	<b>sure</b>	that (as Saint John	12, 58/ 9
were good to make	<b>sure</b>	, and to be merry	12, 59/ 27
lay first for a	<b>sure</b>	ground a very fast	12, 75/ 8
think on. And be	<b>sure</b>	, Cousin, that if we	12, 84/ 29
this is, I am	<b>sure</b>	yourself perceive. For sickness	12, 86/ 26
that way be not	<b>sure</b>	, and take upon them	12, 99/ 15
that he may be	<b>sure</b>	that God is always	12, 102/ 8
he hath made him	<b>sure</b>	by many faithful promises	12, 102/ 18
by fast faith and	<b>sure</b>	hope dwelleth in God's	12, 103/ 8
every faithful man a	<b>sure</b>	promise, that in the	12, 103/ 16
of our good and	<b>sure</b>	trust in God. And	12, 112/ 11
so should he be	<b>sure</b>	, that he should not	12, 115/ 13
with me, but such	<b>sure</b>	brethren as are of	12, 116/ 15
dwell faithfully in the	<b>sure</b>	hope of his help	12, 121/ 22
he brought into right	<b>sure</b>	tribulation. But as I	12, 130/ 7
to inquire, by what	<b>sure</b>	and undeceivable tokens a	12, 133/ 4
thing even a very	<b>sure</b>	knowledge in his own	12, 137/ 13
cannot fail but be	<b>sure</b>	thereof. And yet he	12, 137/ 17
may think himself as	<b>sure</b>	and yet be deceived	12, 137/ 18
confess, that yourself, be	<b>sure</b>	of the contrary: since	12, 139/ 6
now, whereby you be	<b>sure</b>	to be waking, but	12, 139/ 7
from God is as	<b>sure</b>	of the truth as	12, 139/ 23
the time himself as	<b>sure</b>	as the other, saving	12, 139/ 26
that this kind of	<b>sure</b>	knowledge cometh in every	12, 140/ 1
not the matter very	<b>sure</b>	whether he be saved	12, 141/ 7
is in himself as	<b>sure</b>	, that it is a	12, 143/ 17
took himself for so	<b>sure</b>	. And therefore as he	12, 146/ 18
good spiritual physician the	<b>sure</b>	health of his soul	12, 152/ 7
and may make himself	<b>sure</b>	, that so will God	12, 153/ 24
thing he may be	<b>sure</b>	, that, but if himself	12, 154/ 12
my mind a very	<b>sure</b>	conclusion, that if all	12, 180/ 3
him settle himself over	<b>sure</b>	therein. VINCENT Yet say	12, 189/ 26
ever hitherto a very	<b>sure</b>	key of Christendom. And	12, 193/ 6
Let us have our	<b>sure</b>	hope in him, and	12, 193/ 17
shall we be very	<b>sure</b>	, that we shall not	12, 193/ 18
them in such a	<b>sure</b>	habit of spiritual, faithful	12, 198/ 30
diligence, engender and set	<b>sure</b>	, not a sudden slight	12, 205/ 12
day, he may be	<b>sure</b>	, in talking of him	12, 212/ 11
But this am I	<b>sure</b>	, had it been the	12, 216/ 19
This is, Cousin, very	<b>sure</b>	so, that so doth	12, 226/ 9

God, not sound and	<b>sure</b>	, such as they should	12, 228/ 26
I cannot be very	<b>sure</b>	of another man's mind	12, 229/ 13
you might be very	<b>sure</b>	, that the Turk would	12, 233/ 6
you: are you then	<b>sure</b>	enough to retain all	12, 233/ 7
all that, to be	<b>sure</b>	not to lack while	12, 233/ 22
do, reckon yourself very	<b>sure</b>	, that when you deadly	12, 236/ 19
now may they find	<b>sure</b>	places to lay their	12, 238/ 12
their money safe and	<b>sure</b>	enough, digging it full	12, 238/ 17
it to have it	<b>sure</b>	? ANTHONY Yea, by Saint	12, 239/ 3
seeing that we be	<b>sure</b>	it cannot be long	12, 242/ 3
let us from the	<b>sure</b>	sending them before us	12, 242/ 7
which we may be	<b>sure</b>	to live wealthy with	12, 242/ 8
no man can be	<b>sure</b>	what strength he shall	12, 244/ 28
provide for us a	<b>sure</b>	way. For "Fidelis est	12, 247/ 17
by our faith very	<b>sure</b>	that holy scripture is	12, 248/ 9
now but be very	<b>sure</b>	(except we be very	12, 248/ 17
we may be very	<b>sure</b>	, I say, that either	12, 248/ 20
purpose with us of	<b>sure</b>	standing by his holy	12, 248/ 31
since I am very	<b>sure</b>	that whithersoever men convey	12, 251/ 7
grow for lack of	<b>sure</b>	setting and settling my	12, 251/ 28
too. For I am	<b>sure</b>	there is many a	12, 260/ 5
put up in a	<b>sure</b>	place, out of which	12, 264/ 6
and kept with such	<b>sure</b>	watch laid upon him	12, 265/ 7
the earth, under so	<b>sure</b>	and under so safe	12, 266/ 20
every man put under	<b>sure</b>	and safe keeping, to	12, 267/ 15
yet himself is very	<b>sure</b>	(though he seek in	12, 268/ 1
yet is he very	<b>sure</b>	, I say, that escape	12, 268/ 3
for he is as	<b>sure</b>	that he shall die	12, 269/ 3
put here into a	<b>sure</b>	hold to be kept	12, 270/ 18
such that he be	<b>sure</b>	to keep him safe	12, 272/ 7
keeper cannot otherwise be	<b>sure</b>	, then is he compelled	12, 272/ 11
prison is also so	<b>sure</b>	and so subtly built	12, 272/ 19
this shall we be	<b>sure</b>	of at the leastwise	12, 276/ 1
may see and be	<b>sure</b>	, that not at the	12, 289/ 5
our Savior made a	<b>sure</b>	promise, that he will	12, 290/ 15
reason grounded upon the	<b>sure</b>	foundation of faith, and	12, 293/ 28
bitch, which had made	<b>sure</b>	after him, and chased	12, 294/ 19
But then are we	<b>sure</b>	, as I said before	12, 296/ 11
terrible torment, they be	<b>sure</b>	they shall never have	12, 304/ 14
by his death be	<b>sure</b>	to come to her	12, 313/ 29
this am I very	<b>sure</b>	, if we had the	12, 315/ 1
and let us have	<b>sure</b>	hope in the help	12, 316/ 1
that we shall be	<b>sure</b>	, that as the Prophet	12, 316/ 2

he shall be very	<b>sure</b>	to repent it ere	12, 319/ 8
many comfortable counsels. For	<b>surely</b>	, Cousin, a little before	12, 8/ 20
they drowned together. So	<b>surely</b>	if we custom ourselves	12, 15/ 16
but that God will	<b>surely</b>	keep this promise. And	12, 16/ 1
will forsake it. VINCENT	<b>Surely</b>	, this is very comfortable	12, 23/ 27
manner of matter. For	<b>surely</b>	if a man may	12, 33/ 20
joy besides this. For	<b>surely</b>	these pains here sent	12, 35/ 25
and that be there	<b>surely</b>	so many, that it	12, 40/ 25
come thither, do. For	<b>surely</b>	whoso setteth so little	12, 41/ 11
other folks' too; for	<b>surely</b>	so should we do	12, 42/ 22
of that fashion. But	<b>surely</b>	such as so say	12, 44/ 21
he cometh to school.	<b>Surely</b>	thus, I fear me	12, 46/ 8
their thus doing, but	<b>surely</b>	thus I fear me	12, 46/ 11
into his mind. And	<b>surely</b>	, Cousin, the prick that	12, 50/ 21
not warrant it; but	<b>surely</b>	we see that his	12, 53/ 10
he did so, but	<b>surely</b>	we be not sure	12, 53/ 22
The Seventeenth Chapter VINCENT	<b>Surely</b>	, Uncle, you have shaken	12, 56/ 16
again. But yet meseemeth	<b>surely</b>	, that my second shaft	12, 56/ 19
Now can we not	<b>surely</b>	tell how much tribulation	12, 57/ 22
a sore tribulation. And	<b>surely</b>	if he take hold	12, 60/ 4
fiend, and gave him	<b>surely</b>	good counsel, saving somewhat	12, 80/ 12
savor in it. And	<b>surely</b>	, as you began the	12, 85/ 5
very shortly gone. For	<b>surely</b>	, Cousin, I cannot liken	12, 85/ 19
my mouth neither; and	<b>surely</b>	for fear of that	12, 88/ 25
sins at all. And	<b>surely</b>	, mine Uncle, I have	12, 93/ 23
a dull diligence. For	<b>surely</b>	if we well believe	12, 98/ 8
I not dispute. But	<b>surely</b>	for mine own part	12, 98/ 25
their good hap, but	<b>surely</b>	counsel dare I give	12, 99/ 13
of the high God?	<b>Surely</b>	he that through a	12, 103/ 3
the man, is so	<b>surely</b>	fenced in round about	12, 108/ 16
with this condition? Nay,	<b>surely</b>	. I knew such one	12, 112/ 27
a devil, I trow.	<b>Surely</b>	if she did me	12, 113/ 6
to keep. And therefore,	<b>surely</b>	, this shall be your	12, 117/ 11
the night's fear. ANTHONY	<b>Surely</b>	, Cousin, but yet are	12, 122/ 10
nothing talked of. But	<b>surely</b>	, Cousin, an horrible sore	12, 123/ 2
when she died. For	<b>surely</b>	, save for that one	12, 126/ 22
may, think yourself so	<b>surely</b>	to do the selfsame	12, 139/ 8
he knoweth well and	<b>surely</b>	himself, that his revelation	12, 140/ 9
dream I may as	<b>surely</b>	ween so, as I	12, 140/ 22
if the man be	<b>surely</b>	proved so inflexibly set	12, 145/ 7
but that he would	<b>surely</b>	shortly kill himself: then	12, 145/ 11
in such case? % ANTHONY	<b>Surely</b>	methinketh his help standeth	12, 151/ 16
lust and courage. But	<b>surely</b>	this worldly prosperity, wherein	12, 157/ 24



and set them in	<b>surety</b>	very well and warm	12, 104/ 3
the great safeguard and	<b>surety</b>	that we shall have	12, 105/ 1
by the council, what	<b>surety</b>	or what likelihood they	12, 110/ 7
are of so little	<b>surety</b>	to stand, but be	12, 206/ 26
the money is the	<b>surety</b>	somewhat more. For when	12, 207/ 16
land be of more	<b>surety</b>	than our money, how	12, 207/ 20
a thing of more	<b>surety</b>	, then can it not	12, 207/ 22
in the keeping our	<b>surety</b>	is so little? VINCENT	12, 208/ 26
Uncle, but the less	<b>surety</b>	that we have to	12, 209/ 2
be commodious, the less	<b>surety</b>	that you see you	12, 209/ 8
bringeth a man little	<b>surety</b>	, and much fear, that	12, 209/ 11
your body? VINCENT What	<b>surety</b>	can a man have	12, 231/ 29
needs jeopard, for other	<b>surety</b>	can there none be	12, 232/ 28
pleasures, and yet without	<b>surety</b>	thereof must jeopard them	12, 233/ 3
that he can get	<b>surety</b>	for the recompense of	12, 272/ 8
that followeth our intemperate	<b>surfeit</b>	, or the imprisonment or	12, 24/ 5
that upon such a	<b>surfeit</b>	we fell in such	12, 27/ 18
our stomachs with a	<b>surfeit</b>	of worldly vanities: God	12, 296/ 24
superfluous fare, with fewer	<b>surfeits</b>	and fewer fevers growing	12, 210/ 11
the pleasure may far	<b>surmount</b>	the heaviness and the	12, 35/ 1
these advancements of fortune,	<b>surmount</b>	very far above any	12, 206/ 18
these heavenly joys shall	<b>surmount</b>	above all the comfort	12, 310/ 15
double reproved the false	<b>suspicion</b>	of the people that	12, 178/ 8
great heed unto every	<b>suspicious</b>	token, and feared so	12, 121/ 11
more wayward, more envious,	<b>suspicious</b>	, misjudging, and depraving other	12, 135/ 27
only that he shall	<b>sustain</b>	such punishment, but for	12, 25/ 29
set his hand to	<b>sustain</b>	decay through his default	12, 161/ 23
I should hap to	<b>sustain</b>	in the keeping of	12, 182/ 29
his help endure and	<b>sustain</b>	for his sake all	12, 247/ 11
too, live therewith and	<b>sustain</b>	it, and afterward yet	12, 278/ 17
content and glad to	<b>sustain</b>	it. And this doth	12, 293/ 10
strong to suffer and	<b>sustain</b>	for the love of	12, 306/ 18
lovingly letted not to	<b>sustain</b>	so far passing painful	12, 313/ 6
and in the glad	<b>sustaining</b>	of worldly shame, that	12, 312/ 7
bindeth us to the	<b>sustenance</b>	of our own father	12, 183/ 17
that serve for the	<b>sustenance</b>	and commodity of man	12, 206/ 5
the valleys open and	<b>swallow</b>	them up and cover	12, 7/ 17
his sorrow should not	<b>swallow</b>	him up). And therefore	12, 57/ 29
feel a sharp sword	<b>swap</b>	them to the heart	12, 302/ 18
pit, and see the	<b>swarm</b>	of silly souls in	12, 315/ 18
once. I will not	<b>swear</b>	that he never did	12, 42/ 19
in their idle business	<b>swear</b>	and forswear themselves by	12, 95/ 5
dare be bold to	<b>swear</b>	it (I know it	12, 217/ 19

body, that the bloody	<b>sweat</b>	of his holy flesh	12, 67/ 7
bitterly spoken, with the	<b>sweat</b>	dropping down his cheeks	12, 94/ 20
it. The man even	<b>sweat</b>	with the labor, so	12, 214/ 24
and from gentle, smooth,	<b>sweet</b>	, and courteous, wax angry	12, 45/ 25
his audience with the	<b>sweet</b>	sound thereof began to	12, 84/ 8
the water of his	<b>sweet</b>	side, and brought us	12, 94/ 10
we sit by his	<b>sweet</b>	side under his holy	12, 105/ 4
be done under such	<b>sweet</b>	, pleasant manner, as the	12, 131/ 29
be fair handled and	<b>sweetly</b>	, and with dulce and	12, 146/ 9
brought unto the point,	<b>swerve</b>	therefrom for fear or	12, 204/ 17
make serve for a	<b>sword</b>	to cut and sore	12, 225/ 11
they feel a sharp	<b>sword</b>	swap them to the	12, 302/ 18
as they were, and	<b>swore</b>	after unto the badger	12, 115/ 17
was well sharpened, she	<b>swore</b>	unto him in very	12, 125/ 17
that told it me,	<b>swore</b>	that he knew it	12, 128/ 19
the hearing whereof, he	<b>swore</b>	in great anger, "By	12, 218/ 2
Dominus" with the second	<b>syllable</b>	long, that at last	12, 263/ 3
The great sultan of	<b>Syria</b>	thought himself more than	12, 7/ 31
the great sultan of	<b>Syria</b>	, which many a year	12, 206/ 20
was born, and after,	<b>Syria</b>	, since you were born	12, 207/ 24
once the sultan of	<b>Syria</b>	, to whom (being certain	12, 232/ 9
and strong drink, for	<b>syrups</b>	should souse him up	12, 63/ 10
you into the everlasting	<b>tabernacles</b>	). But now although this	12, 175/ 20
recipient vos in aeterna	<b>tabernacula</b>	" (Make you friends of	12, 175/ 18
same dream at the	<b>table</b>	and laughed well thereat	12, 138/ 16
the painter, in the	<b>table</b>	that he painted of	12, 215/ 8
a shout, with trumpets,	<b>tabrets</b>	, and timbrels all blown	12, 315/ 11
get them to their	<b>tackling</b>	, and do the best	12, 57/ 31
might live by the	<b>tailor's</b>	craft, if no man	12, 180/ 19
heaven. Now where you	<b>take</b>	my departing from you	12, 4/ 24
do. But whensoever God	<b>take</b>	me hence, to reckon	12, 4/ 28
and to repute and	<b>take</b>	for the special cause	12, 10/ 22
how can a man	<b>take</b>	any comfort of that	12, 12/ 19
Needs must the man	<b>take</b>	little fruit of the	12, 12/ 20
tribulation may a man	<b>take</b>	in this, when he	12, 14/ 6
needs have that shall	<b>take</b>	comfort) cannot doubt, but	12, 16/ 1
longeth to have God	<b>take</b>	his trouble from him	12, 16/ 11
say) great cause to	<b>take</b>	comfort in the very	12, 16/ 20
cause hath he to	<b>take</b>	of that desire a	12, 16/ 21
may pray God to	<b>take</b>	from him, and take	12, 20/ 16
take from him, and	<b>take</b>	some comfort in the	12, 20/ 17
either spiritual comfort to	<b>take</b>	it gladly, or strength	12, 21/ 17
ourselves that we will	<b>take</b>	no comfort in nothing	12, 21/ 19

thrice unto God to	<b>take</b>	it away from him	12, 22/ 17
for him than to	<b>take</b>	the tribulation from him	12, 22/ 20
and then may we	<b>take</b>	comfort, even of our	12, 23/ 3
if men will so	<b>take</b>	it; or may become	12, 23/ 23
if men will so	<b>take</b>	it, and therefore great	12, 27/ 8
if we will thus	<b>take</b>	it well, reckoning it	12, 27/ 27
in that they may	<b>take</b>	the comfort of a	12, 28/ 18
thrice to God to	<b>take</b>	the tribulation from him	12, 29/ 26
well without his harm	<b>take</b>	it from him. And	12, 29/ 30
remnant may men well	<b>take</b>	great comfort and good	12, 30/ 9
the tribulation is suffered,	<b>take</b>	any more comfort therein	12, 30/ 25
disdain (since they may	<b>take</b>	in their tribulation consolation	12, 31/ 7
that more be worthy,	<b>take</b>	yet a great deal	12, 31/ 8
but that he should	<b>take</b>	patience in this pain	12, 32/ 9
in purgatory, but shall	<b>take</b>	it all as an	12, 33/ 6
I after doubt, to	<b>take</b>	him for a martyr	12, 33/ 8
that rather choose to	<b>take</b>	harm than do wrong	12, 33/ 19
thee at law, and	<b>take</b>	away thy coat, leave	12, 34/ 9
extortion, than suffer them	<b>take</b>	wrong: or, if ye	12, 34/ 16
comfort that men may	<b>take</b>	in this third kind	12, 35/ 5
pray for grace to	<b>take</b>	it meekly and patiently	12, 36/ 1
to us, as to	<b>take</b>	that our present tribulation	12, 36/ 5
unto us, as to	<b>take</b>	our patience therein for	12, 36/ 6
comfort that we shall	<b>take</b>	be in vain and	12, 37/ 14
that from good works	<b>take</b>	away the reward, and	12, 39/ 30
a man may well	<b>take</b>	in tribulation. For as	12, 40/ 23
well) may a man	<b>take</b>	thereof as there be	12, 40/ 24
what comfort they may	<b>take</b>	of it that have	12, 41/ 1
as I have done,	<b>take</b>	his cross of tribulation	12, 43/ 12
they be those that	<b>take</b>	their cross of tribulation	12, 43/ 15
a great cause to	<b>take</b>	in their grief great	12, 44/ 4
watch, and pray, and	<b>take</b>	affliction in his own	12, 45/ 2
to thy master myself,	<b>take</b>	thy bread and butter	12, 46/ 4
medicine to other, nor	<b>take</b>	any medicine himself neither	12, 47/ 2
after long life to	<b>take</b>	his pleasure long. Abraham	12, 47/ 15
men, then would folk	<b>take</b>	occasion to serve him	12, 48/ 27
Uncle, will I now	<b>take</b>	up myself, and prettily	12, 49/ 19
is mete shall I	<b>take</b>	up for you. To	12, 49/ 25
may be content to	<b>take</b>	up, it lieth so	12, 50/ 9
pleasures that he can	<b>take</b>	beside shall, for lack	12, 51/ 25
adviseth every man to	<b>take</b>	tribulation for his sin	12, 52/ 20
now be content to	<b>take</b>	them up again. But	12, 56/ 19
as he biddeth us	<b>take</b>	our pain patiently, and	12, 57/ 2

that we shall patiently	<b>take</b>	it; but yet will	12, 57/ 11
seek to him, we	<b>take</b>	a good occasion to	12, 58/ 29
how soon he shall	<b>take</b>	his journey thither, nor	12, 59/ 25
he was wont to	<b>take</b>	for poets' tales. Those	12, 60/ 2
And surely if he	<b>take</b>	hold of the grace	12, 60/ 4
him not then to	<b>take</b>	it for a fable	12, 61/ 12
would of his goodness	<b>take</b>	his delight and his	12, 61/ 17
deathbed underpropped with pillows,	<b>take</b>	their playfellows to them	12, 61/ 25
which he left to	<b>take</b>	counsel of God, and	12, 62/ 25
and profit they greatly	<b>take</b>	thereby. Another objection, with	12, 63/ 23
men use so to	<b>take</b>	it, when they say	12, 68/ 11
taken by them that	<b>take</b>	it right, rather for	12, 68/ 13
good hope that men	<b>take</b>	it in their heart	12, 68/ 14
he might of reason	<b>take</b>	of overlong lasting wealth	12, 69/ 7
if we will well	<b>take</b>	it, is yet because	12, 70/ 7
is well content to	<b>take</b>	it of his gift	12, 73/ 25
well be content to	<b>take</b>	wealth at God's hand	12, 74/ 1
but first by patience	<b>take</b>	his pain in worth	12, 75/ 26
now, will I, therefore,	<b>take</b>	another way with you	12, 80/ 25
but well done to	<b>take</b>	such recreation. And Solomon	12, 82/ 16
also: a man to	<b>take</b>	now and then some	12, 83/ 11
bring us once to	<b>take</b>	such a savor in	12, 85/ 5
half counsel enough, to	<b>take</b>	it in good worth	12, 87/ 9
of his patience to	<b>take</b>	both ease and thanks	12, 87/ 10
she would ye should	<b>take</b>	her for cunning. % ANTHONY	12, 89/ 18
that that is passed,	<b>take</b>	no thought at all	12, 93/ 2
devotion, lest they should	<b>take</b>	from Christ the thanks	12, 94/ 25
that we shall also	<b>take</b>	pain our own self	12, 95/ 15
will be his disciples,	<b>take</b>	their crosses on their	12, 95/ 16
I marvel that they	<b>take</b>	this way against fasting	12, 96/ 10
that a man should	<b>take</b>	in forthinking of his	12, 96/ 13
to heaven, as to	<b>take</b>	no thought, but make	12, 99/ 9
but make merry, nor	<b>take</b>	no penance at all	12, 99/ 10
be not sure, and	<b>take</b>	upon them willingly tribulation	12, 99/ 15
what comfort they do	<b>take</b>	and well may take	12, 99/ 16
take and well may	<b>take</b>	therein, that have I	12, 99/ 16
though they not willingly	<b>take</b>	, yet they willingly suffer	12, 99/ 22
incideritis" (Esteem it and	<b>take</b>	it), saith he, (my	12, 101/ 11
his help, he will	<b>take</b>	thee so near him	12, 103/ 31
all matter of temptation	<b>take</b>	us near unto him	12, 104/ 22
less thing than they	<b>take</b>	it for. But we	12, 108/ 25
of our body we	<b>take</b>	for a sorer thing	12, 109/ 1
fled not, he should	<b>take</b>	none harm: and some	12, 111/ 16

cowardice, and maketh him	<b>take</b>	it for humility, to	12, 111/ 27
he maketh him to	<b>take</b>	for sin something that	12, 114/ 1
to my meat, I	<b>take</b>	none other company with	12, 116/ 14
fain by night to	<b>take</b>	at a venture, and	12, 117/ 1
breaking of his penance,	<b>take</b>	any prey for his	12, 118/ 22
and very foolish fear.	<b>Take</b>	for the example, Cato	12, 130/ 15
St. Augustine, though he	<b>take</b>	always for sin, yet	12, 132/ 19
of light). You shall	<b>take</b>	occasion the better, if	12, 133/ 1
the leastwise well to	<b>take</b>	in worth his communication	12, 135/ 12
hear him, and therefore	<b>take</b>	no profit by him	12, 135/ 14
live without him, or	<b>take</b>	him to him in	12, 142/ 11
sleep, but will needs	<b>take</b>	, his dream for a	12, 143/ 23
ordered. For though himself	<b>take</b>	his fantasy for a	12, 145/ 14
will he begin to	<b>take</b>	good heed to keep	12, 148/ 7
that the man may	<b>take</b>	occasion of good courage	12, 148/ 14
the people began to	<b>take</b>	him for a fool	12, 149/ 6
advise a man to	<b>take</b>	counsel of a physician	12, 151/ 28
beside their spiritual leech,	<b>take</b>	also some counsel of	12, 152/ 15
and serve God, than	<b>take</b>	the worldly worship and	12, 161/ 28
great rich man would	<b>take</b>	the one unto him	12, 163/ 5
all his gay gear	<b>take</b>	him for his fellow	12, 163/ 11
are in prosperity and	<b>take</b>	such order therein, may	12, 165/ 20
for our Lord's sake	<b>take</b>	good heed, Uncle, that	12, 166/ 3
this night shall they	<b>take</b>	thy soul from thee	12, 168/ 22
in this busy maze	<b>take</b>	not their business for	12, 168/ 28
it very dear, and	<b>take</b>	very great pain therefor	12, 169/ 7
the devil maketh them	<b>take</b>	and endure about naught	12, 169/ 25
naught, and therefore they	<b>take</b>	it for no tribulation	12, 169/ 25
folk that fear God	<b>take</b>	occasion of great dread	12, 171/ 4
his dinner, than to	<b>take</b>	her stool, and sit	12, 185/ 14
him, and intend to	<b>take</b>	it patiently, if God	12, 186/ 11
patiently, if God would	<b>take</b>	it from him, and	12, 186/ 11
not slip away, but	<b>take</b>	it when you may	12, 187/ 21
been content only to	<b>take</b>	a tribute yearly and	12, 190/ 8
falsely testified, will they	<b>take</b>	occasion to compel him	12, 191/ 21
must needs care and	<b>take</b>	thought, not for his	12, 203/ 1
that any man may	<b>take</b>	, it must needs be	12, 203/ 8
what way shall we	<b>take</b>	in giving men counsel	12, 204/ 22
the commodity that we	<b>take</b>	there thereof is not	12, 210/ 5
commodious for their life,	<b>take</b>	none other pleasure in	12, 210/ 18
own nature one, and	<b>take</b>	their difference, in effect	12, 211/ 8
them and hate them	<b>take</b>	harm, as they take	12, 212/ 2
take harm, as they	<b>take</b>	by them that love	12, 212/ 3

but ten times they	<b>take</b>	the missing of their	12, 221/ 26
cause: what sorrow they	<b>take</b>	therefor, that shall I	12, 222/ 28
to the soul they	<b>take</b>	by them that desire	12, 223/ 10
turn again into earth,	<b>take</b>	himself in the meantime	12, 224/ 23
hurt, as easy to	<b>take</b>	harm. Then the laws	12, 225/ 6
that both twain may	<b>take</b>	in the losing them	12, 225/ 21
the devil's escheator violently	<b>take</b>	them from him, yet	12, 227/ 30
I pray you, Cousin,	<b>take</b>	you his person upon	12, 229/ 2
ask (for we will	<b>take</b>	no small man for	12, 229/ 3
covenants with you, to	<b>take</b>	your service at halves	12, 230/ 4
deny Christ altogether, and	<b>take</b>	Mahomet in his stead	12, 230/ 25
as I said) not	<b>take</b>	your service to halves	12, 230/ 30
your life no other	<b>take</b>	them from you again	12, 233/ 26
lose it; could none	<b>take</b>	your substance from you	12, 234/ 13
him displeasure) may so	<b>take</b>	them from you that	12, 235/ 15
you displease therewith, may	<b>take</b>	them from you too	12, 235/ 19
the great Turk cannot	<b>take</b>	your good from you	12, 235/ 21
will suffer the Turk	<b>take</b>	away your good, albeit	12, 235/ 23
man to delight and	<b>take</b>	comfort in any commodity	12, 236/ 8
but either shall he	<b>take</b>	them shortly from you	12, 236/ 22
you least look therefor,	<b>take</b>	you away from them	12, 236/ 24
and the grace to	<b>take</b>	it in time while	12, 238/ 11
so strong, as to	<b>take</b>	it out of his	12, 240/ 12
follow good advertisement, and	<b>take</b>	any fruit thereby. But	12, 240/ 22
loss that we can	<b>take</b>	by the bereaving from	12, 244/ 18
hath no cause to	<b>take</b>	discomfort in persecution, though	12, 244/ 22
was well worthy to	<b>take</b>	a fall for putting	12, 245/ 7
if the Turk should	<b>take</b>	all that I have	12, 245/ 9
may well make you	<b>take</b>	that comfort too, that	12, 245/ 20
as he did, and	<b>take</b>	your cross of pain	12, 246/ 3
which way God will	<b>take</b>	with us, we cannot	12, 247/ 3
prevail, yet if we	<b>take</b>	the way that I	12, 248/ 22
shall by their persecution	<b>take</b>	little harm or rather	12, 248/ 23
And if I should	<b>take</b>	any country for mine	12, 251/ 20
the more, because we	<b>take</b>	our former liberty for	12, 252/ 4
that we lost, and	<b>take</b>	it for no larger	12, 252/ 17
liberty, that he should	<b>take</b>	it for so sore	12, 253/ 15
good, if we will	<b>take</b>	it well, both in	12, 254/ 2
comfort that we may	<b>take</b>	thereby, while we remember	12, 254/ 16
I see well, to	<b>take</b>	an orderly way therein	12, 256/ 29
the princes that they	<b>take</b>	more villainously than they	12, 257/ 8
on your hands, and	<b>take</b>	good hold, and give	12, 263/ 7
substantial truth. ANTHONY Now	<b>take</b>	I this also for	12, 266/ 9

world, is, as I	<b>take</b>	it, God. And that	12, 271/ 22
now. And when we	<b>take</b>	ourselves for other than	12, 275/ 20
we deceive ourselves, and	<b>take</b>	it for sorer than	12, 276/ 10
the reason that we	<b>take</b>	ourselves before, for more	12, 276/ 11
wit what determination we	<b>take</b>	, whether for our Savior's	12, 278/ 5
we be content to	<b>take</b>	it, and which for	12, 278/ 23
habitually radicate, and surely	<b>take</b>	deep root therein. And	12, 282/ 17
in great indignation, and	<b>take</b>	thereby no little harm	12, 286/ 13
ye shall need to	<b>take</b>	no more pain. For	12, 292/ 14
much less help to	<b>take</b>	hold of, than it	12, 293/ 11
well you wot, to	<b>take</b>	a sour and a	12, 293/ 12
glad also for to	<b>take</b>	it. Now then, if	12, 293/ 23
move a man to	<b>take</b>	pain for the gaining	12, 293/ 24
sit thereon may soon	<b>take</b>	a foul fall. For	12, 297/ 24
that you spoke of,	<b>take</b>	in his reason an	12, 299/ 27
pleasure, and he shall	<b>take</b>	little pleasure therein, and	12, 307/ 10
he was wont to	<b>take</b>	in slugging, and that	12, 307/ 16
then should they so	<b>take</b>	up our mind, and	12, 314/ 24
comfort that yourself may	<b>take</b>	of your time so	12, 320/ 8
that the more may	<b>take</b>	profit by you, I	12, 320/ 13
he that hath been	<b>taken</b>	prisoner in Turkey two	12, 3/ 25
than if we were	<b>taken</b>	hence and carried into	12, 7/ 12
too. Then hath he	<b>taken</b>	Belgrade, the fortress of	12, 8/ 1
the Turk had never	<b>taken</b>	any one of all	12, 8/ 10
of worldly wealth; and	<b>taken</b>	from us by fortune	12, 10/ 4
not sufficient to be	<b>taken</b>	for our physicians, some	12, 11/ 2
For without this way	<b>taken</b>	with them, they shall	12, 11/ 7
if these ways be	<b>taken</b>	for the getting, I	12, 19/ 6
the tribulation to be	<b>taken</b>	from him; but neither	12, 19/ 27
kind of tribulation utterly	<b>taken</b>	from us. For it	12, 21/ 6
it not for pain	<b>taken</b>	against his will, but	12, 25/ 31
work (as a willingly	<b>taken</b>	pain) the purgation and	12, 25/ 32
he was apprehended and	<b>taken</b>	against his will. But	12, 26/ 15
in comfort to be	<b>taken</b>	like unto the other	12, 27/ 26
all kind of torments	<b>taken</b>	upon his body, still	12, 32/ 7
if when he were	<b>taken</b>	he were offered pardon	12, 32/ 24
penance and tribulation, patiently	<b>taken</b>	in this world, to	12, 36/ 29
matter, though he be	<b>taken</b>	tardy, and beaten when	12, 46/ 7
still, though it be	<b>taken</b>	well in worth; yea	12, 52/ 17
and though it be	<b>taken</b>	with very right good	12, 52/ 17
borne, so was Abraham's	<b>taken</b>	not only patiently, but	12, 55/ 7
merit of tribulation, well	<b>taken</b>	here for God's sake	12, 55/ 12
tale, that he had	<b>taken</b>	his wealth in this	12, 55/ 29

no heed, he was	<b>taken</b>	with a sprite between	12, 63/ 5
after as they be	<b>taken</b>	. And then if this	12, 64/ 22
comfort, Cousin, is properly	<b>taken</b>	by them that take	12, 68/ 12
his pain is patiently	<b>taken</b>	for God's sake, and	12, 68/ 17
and for tribulation well	<b>taken</b>	, but not for pleasure	12, 68/ 28
though it be well	<b>taken</b>	; therefore of your comfort	12, 68/ 28
end of mirth is	<b>taken</b>	up with heaviness). And	12, 70/ 21
university, and had there	<b>taken</b>	the degree of doctor	12, 80/ 4
had been reputed and	<b>taken</b>	for very good, and	12, 93/ 29
thought she should be	<b>taken</b>	for a martyr. And	12, 127/ 26
some children have yet	<b>taken</b>	great hurt, there hath	12, 192/ 30
that if he were	<b>taken</b>	with Turks, he would	12, 196/ 2
but where he is	<b>taken</b>	and in hold, and	12, 201/ 22
may be stolen and	<b>taken</b>	away, yet evermore they	12, 207/ 8
but him that is	<b>taken</b>	for one of some	12, 211/ 12
before him, had so	<b>taken</b>	up all among us	12, 214/ 27
I trow, Cousin, have	<b>taken</b>	upon you to praise	12, 216/ 15
when himself was willingly	<b>taken</b>	, or that if they	12, 246/ 21
if your heart have	<b>taken</b>	comfort thereby. But and	12, 249/ 29
the heart is before	<b>taken</b>	up and oppressed with	12, 250/ 14
great prince that were	<b>taken</b>	prisoner upon the field	12, 257/ 3
Turk when he had	<b>taken</b>	him, to tread on	12, 257/ 9
example of a prince	<b>taken</b>	prisoner, were the imprisonment	12, 257/ 11
have so many years	<b>taken</b>	for so very substantial	12, 262/ 30
man should be but	<b>taken</b>	by the arm, and	12, 267/ 24
these ways shall be	<b>taken</b>	with us, lieth all	12, 278/ 22
our Savior was himself	<b>taken</b>	prisoner for our sake	12, 279/ 27
faith, that his death	<b>taken</b>	for the faith should	12, 284/ 24
is as it is	<b>taken</b>	. But by God, Uncle	12, 292/ 20
that if he be	<b>taken</b>	, and may not flee	12, 297/ 6
pleasures shall be so	<b>taken</b>	from him, that it	12, 307/ 23
short temporal death patiently	<b>taken</b>	for him, had so	12, 314/ 21
God that may be	<b>taken</b>	from us. If the	12, 316/ 29
that I have myself	<b>taken</b>	, and more shall, I	12, 320/ 9
of the tribulation, he	<b>taketh</b>	away part of the	12, 47/ 4
them; and then he	<b>taketh</b>	him all to the	12, 61/ 20
person pained in tribulation,	<b>taketh</b>	no comfort but in	12, 68/ 3
yet for that he	<b>taketh</b>	his ease here hath	12, 68/ 8
indeed, as where he	<b>taketh</b>	his wealth for no	12, 71/ 25
any point wherein he	<b>taketh</b>	patience, in that part	12, 73/ 8
he that this way	<b>taketh</b>	, cannot go but well	12, 76/ 19
such as himself willingly	<b>taketh</b>	, or secondly such as	12, 86/ 20
a man neither willingly	<b>taketh</b>	in the beginning, nor	12, 87/ 2

tribulation that a man	<b>taketh</b>	himself willingly, which no	12, 87/ 18
goods, as a man	<b>taketh</b>	himself, or willingly bestoweth	12, 87/ 21
devil's drift, wherein he	<b>taketh</b>	occasion of the faintness	12, 112/ 11
for sin, yet he	<b>taketh</b>	but for venial, and	12, 132/ 19
in his books appeareth)	<b>taketh</b>	not fully for so	12, 132/ 20
never do, while he	<b>taketh</b>	it for none. But	12, 145/ 6
true. For the devil	<b>taketh</b>	his occasion as he	12, 148/ 22
glad: for since he	<b>taketh</b>	such thoughts displeasantly, and	12, 153/ 21
the pain that he	<b>taketh</b>	therein shall for so	12, 153/ 28
the fantasy that he	<b>taketh</b>	thereof, which bridge, if	12, 154/ 19
pride as the devil	<b>taketh</b>	of prosperity to make	12, 161/ 4
in consideration whereof he	<b>taketh</b>	a great delight, and	12, 184/ 17
fall abundantly unto him,	<b>taketh</b>	to his own part	12, 184/ 22
in which he first	<b>taketh</b>	upon him his authority	12, 190/ 4
Out of some he	<b>taketh</b>	the whole people away	12, 190/ 10
clear conquest, and utterly	<b>taketh</b>	for his own, as	12, 190/ 22
in their youth, and	<b>taketh</b>	them from their parents	12, 191/ 6
all that he so	<b>taketh</b>	young to any use	12, 191/ 13
is the thing that	<b>taketh</b>	many times from his	12, 210/ 15
any commodity that he	<b>taketh</b>	by sinful means. For	12, 236/ 9
no better settleth nor	<b>taketh</b>	no better root, may	12, 240/ 31
Peter, and sometimes he	<b>taketh</b>	them to him, out	12, 246/ 26
even this point too	<b>taketh</b>	increase or diminishment of	12, 281/ 12
longer, but that death	<b>taketh</b>	them therefrom; then if	12, 285/ 12
pain that a man	<b>taketh</b>	for God's sake, the	12, 298/ 7
whether it be by	<b>taking</b>	away or diminishment of	12, 16/ 9
the man to the	<b>taking</b>	of the fore-remembered comfort	12, 18/ 14
God only by the	<b>taking</b>	away of the tribulation	12, 19/ 10
in his tribulation by	<b>taking</b>	that tribulation from him	12, 19/ 18
always pray for the	<b>taking</b>	away from us of	12, 20/ 26
instead of our grief	<b>taking</b>	away, pray that God	12, 21/ 16
nothing, but in the	<b>taking</b>	of our tribulation from	12, 21/ 19
medicine of their malady,	<b>taking</b>	their trouble meekly, and	12, 26/ 7
him. The bare patient	<b>taking</b>	of his death should	12, 32/ 29
by Moses; and secondly,	<b>taking</b>	to wife among other	12, 53/ 13
three kings, was his	<b>taking</b>	no trouble to him	12, 54/ 15
heinous crime, but the	<b>taking</b>	of his continual ease	12, 56/ 2
reasons of me: but	<b>taking</b>	the scripture of God	12, 137/ 1
injuries patiently, both by	<b>taking</b>	away of our good	12, 181/ 25
himself therefor the better,	<b>taking</b>	the poorer for the	12, 184/ 17
estimation in the common	<b>taking</b>	of the people belongeth	12, 211/ 11
and you with the	<b>taking</b>	of this way fall	12, 234/ 5
straight way toward the	<b>taking</b>	of boldness and courage	12, 236/ 10

wish ourselves to stand,	<b>taking</b>	them for no prisoners	12, 256/ 12
whom we call prisoners,	<b>taking</b>	ourselves for no prisoners	12, 273/ 16
would with a true	<b>tale</b>	jeopard to lose his	12, 45/ 9
will tell him another	<b>tale</b>	, and help to bear	12, 45/ 22
telleth him the same	<b>tale</b>	, that he had taken	12, 55/ 29
you still a long	<b>tale</b>	alone, but that we	12, 79/ 22
yet, ere her own	<b>tale</b>	came all at an	12, 80/ 15
this was a merry	<b>tale</b>	. But now if you	12, 80/ 28
hard. For a merry	<b>tale</b>	with a friend refresheth	12, 82/ 13
after with a foolish	<b>tale</b>	. Our affection toward heavenly	12, 83/ 22
tell you a merry	<b>tale</b>	. At which word, they	12, 84/ 10
with a foolish merry	<b>tale</b>	, there is none other	12, 84/ 21
you to tell the	<b>tale</b>	the more boldly. ANTHONY	12, 89/ 9
credence of you, that	<b>tale</b>	would I not tell	12, 89/ 15
so long in my	<b>tale</b>	, that I have almost	12, 90/ 9
I make no longer	<b>tale</b>	. An objection concerning them	12, 90/ 26
there is almost no	<b>tale</b>	so foolish, but that	12, 114/ 23
I ween, tell a	<b>tale</b>	almost as wise as	12, 119/ 29
of old Mother Maud's	<b>tale</b>	, else would a shorter	12, 119/ 30
with which the common	<b>tale</b>	goeth, that a carver's	12, 143/ 27
the end of your	<b>tale</b>	(for which our Lord	12, 186/ 31
I must stop your	<b>tale</b>	for so long, while	12, 213/ 2
I told you my	<b>tale</b>	of, I dare be	12, 217/ 19
them but half a	<b>tale</b>	. But he told them	12, 239/ 5
told them an whole	<b>tale</b>	, bidding them, that they	12, 239/ 6
they would an idle	<b>tale</b>	, rather for a pastime	12, 240/ 20
I did interrupt your	<b>tale</b>	. For you were about	12, 256/ 28
I would ween the	<b>tale</b>	were not all feigned	12, 286/ 5
so much of your	<b>tale</b>	is true. ANTHONY Aesop	12, 286/ 6
honor tell the same	<b>tale</b>	, and thereby prove that	12, 298/ 21
sleight therein; for this	<b>tale</b>	he telleth us, to	12, 317/ 13
end of mine whole	<b>tale</b>	, and bid you farewell	12, 320/ 3
which laid up his	<b>talent</b>	and left it unoccupied	12, 112/ 7
tell great men such	<b>tales</b>	as perilously beguile them	12, 45/ 7
there also that such	<b>tales</b>	tell them for consideration	12, 45/ 10
to take for poets'	<b>tales</b>	. Those thoughts, if they	12, 60/ 2
first into wanton idle	<b>tales</b>	. And of truth, Cousin	12, 83/ 3
were children many childish	<b>tales</b>	. But as Pliny saith	12, 114/ 21
other of her fond	<b>tales</b>	, she told us once	12, 114/ 25
they were but feigned	<b>tales</b>	, I shall put you	12, 129/ 10
autem nostra consumpti sumus.	<b>Talia</b>	dixerunt in inferno ii	12, 158/ 29
we can almost neither	<b>talk</b>	, nor think of any	12, 6/ 20
well, that when they	<b>talk</b>	with such great cunning	12, 44/ 13

then they find a	<b>talk</b>	awhile with them that	12, 60/ 23
to seek sometime to	<b>talk</b>	forth of the remnant	12, 77/ 9
to the pain to	<b>talk</b>	so much as you	12, 78/ 9
nay, good Cousin, to	<b>talk</b>	much (except some other	12, 78/ 22
drivel, and drink, and	<b>talk</b>	. But in earnest, Cousin	12, 78/ 26
words, and parted the	<b>talk</b>	between us, with oftener	12, 79/ 23
if you make me	<b>talk</b>	the one half, then	12, 80/ 29
husband loveth well to	<b>talk</b>	, and when he sitteth	12, 81/ 12
their husbands for to	<b>talk</b>	. VINCENT Forsooth she is	12, 81/ 22
coming now together, to	<b>talk</b>	of as earnest sad	12, 83/ 2
when you list, farther	<b>talk</b>	of more. He divideth	12, 86/ 13
tribulation; we need to	<b>talk</b>	to them, you wot	12, 99/ 18
hear her and him	<b>talk</b>	together. And after that	12, 128/ 6
in some other places	<b>talk</b>	of. And peradventure it	12, 132/ 14
were too long to	<b>talk</b>	now: but I say	12, 140/ 3
to be awake and	<b>talk</b>	with him, and not	12, 140/ 21
again that men thus	<b>talk</b>	together as you do	12, 142/ 20
marvel and muse and	<b>talk</b>	of his manner, and	12, 184/ 27
have time enough, to	<b>talk</b>	much more than shall	12, 187/ 13
fair flat earnest indeed,	<b>talk</b>	as though they looked	12, 195/ 9
were not worthy to	<b>talk</b>	with), what letteth I	12, 229/ 6
then some time to	<b>talk</b>	, and meeting with another	12, 294/ 22
power to speak and	<b>talk</b>	, and in their talking	12, 296/ 6
their talking, power to	<b>talk</b>	reason too: yet to	12, 296/ 6
more of that we	<b>talked</b>	when I was here	12, 82/ 9
abroad, and therefore nothing	<b>talked</b>	of. But surely, Cousin	12, 123/ 2
with some have I	<b>talked</b>	myself, that have been	12, 123/ 5
after that he had	<b>talked</b>	with her thereof what	12, 128/ 6
you spoke since we	<b>talked</b>	of these matters, that	12, 262/ 21
first day that we	<b>talked</b>	of the matter; but	12, 287/ 26
he dreameth not but	<b>talketh</b>	with me waking. ANTHONY	12, 143/ 18
this, that while one	<b>talketh</b>	well of him in	12, 212/ 13
some study, with long	<b>talking</b>	at once. I will	12, 64/ 9
Cousin, to finish our	<b>talking</b>	for this time, lest	12, 75/ 6
all that while in	<b>talking</b>	and all the labor	12, 78/ 11
labor was yours, in	<b>talking</b>	so long together without	12, 78/ 12
in earnest, Cousin, our	<b>talking</b>	was to me great	12, 78/ 27
I shall of our	<b>talking</b>	drive you to the	12, 80/ 25
saith, that proper pleasant	<b>talking</b>	, which is called eutrapelia	12, 82/ 18
man the most comfortable	<b>talking</b>	that could be were	12, 83/ 18
is such, that in	<b>talking</b>	a while thereof, men	12, 83/ 19
his head and hear	<b>talking</b>	of heaven, except he	12, 84/ 20
in respect of the	<b>talking</b>	of the joys thereof	12, 84/ 28

showed us among other	<b>talking</b>	, that a rich widow	12, 127/ 14
you be waking and	<b>talking</b>	of these matters with	12, 138/ 23
know, that you be	<b>talking</b>	with him, well waking	12, 142/ 18
while will we leave	<b>talking</b>	, and assay how our	12, 187/ 6
while he heareth one	<b>talking</b>	to him, he may	12, 198/ 2
may be sure, in	<b>talking</b>	of him alone, and	12, 212/ 11
talk, and in their	<b>talking</b>	, power to talk reason	12, 296/ 6
men, as the great	<b>Tamburlaine</b>	kept the great Turk	12, 257/ 9
it but only to	<b>tame</b>	the flesh, when we	12, 93/ 5
but for temperance, to	<b>tame</b>	the flesh and keep	12, 95/ 19
and pray, both for	<b>taming</b>	of his fleshly lusts	12, 52/ 10
so wild, that for	<b>taming</b>	of his flesh he	12, 95/ 20
wealthy, would for a	<b>tapster's</b>	pleasure become an hostler	12, 41/ 23
though he be taken	<b>tardy</b>	, and beaten when he	12, 46/ 7
remembering how long we	<b>tarried</b>	together, and that while	12, 78/ 11
should any longer have	<b>tarried</b>	) meet even at the	12, 187/ 2
VINCENT Somewhat have I	<b>tarried</b>	the longer, Uncle, partly	12, 188/ 5
the longer that he	<b>tarrieth</b>	ere he strike, the	12, 236/ 17
will not fail to	<b>tarry</b>	with us; and then	12, 23/ 6
the sacrifice, and they	<b>tarry</b>	to see the water	12, 45/ 18
safe, if we will	<b>tarry</b>	there. For against our	12, 104/ 24
there to stick and	<b>tarry</b>	: but ever he shooteth	12, 159/ 16
to you again. ANTHONY	<b>Tarry</b>	while you will, and	12, 187/ 25
but I pray you	<b>tarry</b>	not long. VINCENT You	12, 187/ 26
of hell, there to	<b>tarry</b>	in torment world without	12, 237/ 2
no manner savor or	<b>taste</b>	in any pleasure spiritual	12, 306/ 2
now, and that sudden	<b>taste</b>	thereof, have such an	12, 306/ 11
lack of such experimental	<b>taste</b>	, as God giveth here	12, 306/ 22
look to be inwardly	<b>taught</b>	only by God, then	12, 6/ 4
words that Christ hath	<b>taught</b>	him for his comfort	12, 34/ 22
the Church hath ever	<b>taught</b>	them, that all our	12, 95/ 10
holy doctors have evermore	<b>taught</b>	against them, and all	12, 98/ 31
which our Savior hath	<b>taught</b>	himself, "Ne nos inducas	12, 156/ 25
John the Baptist had	<b>taught</b>	them the lesson, "Nihil	12, 178/ 30
know and to be	<b>taught</b>	, what manner using thereof	12, 186/ 13
that I have heard	<b>taught</b>	one for the toothache	12, 197/ 23
in a great anger	<b>taught</b>	it him. For when	12, 219/ 22
he pilleth them with	<b>taxes</b>	and tollages unto the	12, 191/ 5
else shall himself sufficiently	<b>teach</b>	you within. VINCENT Very	12, 5/ 28
his body, still did	<b>teach</b>	and testify the truth	12, 32/ 7
hers had begun to	<b>teach</b>	physic, told me, that	12, 89/ 13
the true minded, and	<b>teach</b>	also them, that ween	12, 226/ 28
and expectation thereof may	<b>teach</b>	them this lesson, ere	12, 238/ 9

breast, which inwardly may	<b>teach</b>	him in heart, without	12, 320/ 25
world were able to	<b>teach</b>	in men's ears. And	12, 320/ 26
paedagogus," that is, a	<b>teacher</b>	of children; or (as	12, 69/ 30
he shall provide you	<b>teachers</b>	abroad convenient in every	12, 5/ 27
saving that God which	<b>teacheth</b>	us the one, teacheth	12, 57/ 1
teacheth us the one,	<b>teacheth</b>	us also the other	12, 57/ 1
it is God that	<b>teacheth</b>	both, I shall not	12, 57/ 5
away. Both these points	<b>teacheth</b>	God in scripture in	12, 57/ 13
and all the Church	<b>teacheth</b>	, except himself be no	12, 136/ 15
Christ's disciple; since Christ	<b>teacheth</b>	us to love God	12, 175/ 2
Lord in these words	<b>teacheth</b>	us where we may	12, 240/ 7
against that grief Seneca	<b>teacheth</b>	us a good remedy	12, 254/ 6
mark the doing or	<b>teaching</b>	of anything against the	12, 134/ 5
vestra, et non vestimenta" (	<b>Tear</b>	your hearts), he saith	12, 96/ 15
vale of labor, toil,	<b>tears</b>	, and misery, not look	12, 41/ 20
the showers of our	<b>tears</b>	; and then shall we	12, 42/ 7
my bed with my	<b>tears</b>	, my couch will I	12, 96/ 22
sorrow relent it into	<b>tears</b>	. Besides this since I	12, 98/ 11
heart after relent into	<b>tears</b>	, and his soul in	12, 98/ 21
counseleth, "Si qui vult	<b>tecum</b>	in iudicio contendere, et	12, 34/ 8
thereupon be troublous and	<b>tedious</b>	to the world; to	12, 45/ 26
so painful and so	<b>tedious</b>	unto him, that with	12, 114/ 7
than a thing very	<b>tedious</b>	, all were it used	12, 257/ 1
breast farced full of	<b>tediousness</b>	and weariness of the	12, 131/ 11
my Maker, maugre my	<b>teeth</b>	. " But he that so	12, 76/ 23
the claws or the	<b>teeth</b>	of those lions' whelps	12, 108/ 14
them, and whet his	<b>teeth</b>	on their bones. But	12, 119/ 4
her tongue against her	<b>teeth</b>	, and when it was	12, 125/ 16
cast it in his	<b>teeth</b>	, and tell him it	12, 232/ 4
sent spite of our	<b>teeth</b>	out of this world	12, 242/ 4
that spite of our	<b>teeth</b>	it carry us out	12, 282/ 24
that while ye do	<b>tell</b>	me this, I cannot	12, 5/ 19
us, ourselves can better	<b>tell</b>	than he. And therefore	12, 21/ 23
as no tongue can	<b>tell</b>	. "Nos autem," saith Saint	12, 22/ 26
for us; cannot ourselves	<b>tell</b>	: but the Spirit himself	12, 22/ 29
three things that I	<b>tell</b>	you, we shall consider	12, 24/ 2
I be bold to	<b>tell</b>	him no farther, but	12, 32/ 9
world is, as I	<b>tell</b>	you, not our eternal	12, 41/ 17
as (I trow) can	<b>tell</b>	the truth; and when	12, 44/ 14
after too; they do	<b>tell</b>	them, yes, yes, well	12, 44/ 16
I have heard them	<b>tell</b>	them so myself. ANTHONY	12, 44/ 17
good is therewith, will	<b>tell</b>	any man fully of	12, 44/ 20
if I should go	<b>tell</b>	him now, that all	12, 44/ 25

wit at will, which	<b>tell</b>	great men such tales	12, 45/ 7
also that such tales	<b>tell</b>	them for consideration of	12, 45/ 10
to him they will	<b>tell</b>	him another tale, and	12, 45/ 22
could in his time	<b>tell</b>	of, and yet was	12, 47/ 9
and then let him	<b>tell</b>	me whether the ruffle	12, 51/ 24
that can I not	<b>tell</b>	. And therefore will I	12, 53/ 9
of tribulation, I cannot	<b>tell</b>	, and am therefore content	12, 53/ 21
can we not surely	<b>tell</b>	how much tribulation may	12, 57/ 22
journey thither, nor can	<b>tell</b>	what company he shall	12, 59/ 25
a dead man to	<b>tell</b>	him how he should	12, 62/ 12
thus, Cousin, as I	<b>tell</b>	you, all these kind	12, 63/ 17
you make, where you	<b>tell</b>	me that I grant	12, 67/ 23
which I will not	<b>tell</b>	you; guess there and	12, 81/ 1
unto them, I shall	<b>tell</b>	you a merry tale	12, 84/ 10
therewith broken, heard him	<b>tell</b>	on of heaven again	12, 84/ 12
little causeth you to	<b>tell</b>	the tale the more	12, 89/ 9
tale would I not	<b>tell</b>	again upon that hap	12, 89/ 16
supperless to bed. They	<b>tell</b>	of one that was	12, 92/ 9
is Christ's death, I	<b>tell</b>	you, that must save	12, 94/ 14
all: Christ's death, I	<b>tell</b>	you, yet again, and	12, 94/ 15
so fast back to	<b>tell</b>	it them that they	12, 110/ 14
fire with us, to	<b>tell</b>	us that were children	12, 114/ 20
him no more. To	<b>tell</b>	you all the poor	12, 115/ 14
he, "I must needs	<b>tell</b>	you the truth: I	12, 115/ 29
them would, I ween,	<b>tell</b>	a tale almost as	12, 119/ 28
one side, and cannot	<b>tell</b>	how to get out	12, 120/ 15
peril therein. But to	<b>tell</b>	you now to what	12, 125/ 8
so shameful, will never	<b>tell</b>	their mind to nobody	12, 127/ 7
my folk here can	<b>tell</b>	you, that no longer	12, 127/ 13
I was about to	<b>tell</b>	you, strength of heart	12, 130/ 8
bade me right now,	<b>tell</b>	him that such apparitions	12, 140/ 16
he bid me again	<b>tell</b>	him, whereby that I	12, 140/ 20
after this bid him	<b>tell</b>	you by what way	12, 142/ 15
bid you then again	<b>tell</b>	him by what means	12, 142/ 18
it sleeping; you may	<b>tell</b>	him again that men	12, 142/ 19
more reason (you may	<b>tell</b>	him) that he show	12, 143/ 1
as that he can	<b>tell</b>	that he dreameth not	12, 143/ 18
that would he not	<b>tell</b>	no man, but he	12, 149/ 2
kill themselves, and could	<b>tell</b>	me no cause wherefore	12, 149/ 9
of them both could	<b>tell</b>	; and the one, lest	12, 149/ 16
one unto him, and	<b>tell</b>	him, that for a	12, 163/ 5
curates bound plainly to	<b>tell</b>	them so, according to	12, 174/ 4
So that, as I	<b>tell</b>	you, if your rule	12, 179/ 25

as I began to	<b>tell</b>	you, the differences of	12, 182/ 10
there yet no man	<b>tell</b>	. But I fear in	12, 188/ 11
can make good, that	<b>tell</b>	you so. He maketh	12, 190/ 3
so long, while I	<b>tell</b>	you mine. ANTHONY I	12, 213/ 2
I pray you, Cousin,	<b>tell</b>	on. VINCENT When I	12, 213/ 4
praiseworthy? For you can	<b>tell</b>	, I see, well. For	12, 216/ 7
never so specially to	<b>tell</b>	them the very truth	12, 217/ 8
in any wise, to	<b>tell</b>	him even the very	12, 217/ 13
I pray you heartily	<b>tell</b>	me the very truth	12, 217/ 29
that he would never	<b>tell</b>	him truth again. ANTHONY	12, 218/ 3
much of them that	<b>tell</b>	them the truth, and	12, 218/ 9
requests, praying men to	<b>tell</b>	them true. King Ladislaus	12, 218/ 12
I not need to	<b>tell</b>	you. And thus it	12, 222/ 29
your answer, wherein you	<b>tell</b>	me the loathness of	12, 231/ 16
in his teeth, and	<b>tell</b>	him it is a	12, 232/ 4
mad. But did he	<b>tell</b>	them too, where they	12, 239/ 2
with us, we cannot	<b>tell</b>	: but surely if we	12, 247/ 3
this can we well	<b>tell</b>	, that without any bold	12, 247/ 4
his grace, we can	<b>tell</b>	well enough that he	12, 247/ 14
it is hard to	<b>tell</b>	how much good to	12, 259/ 6
plain with you, and	<b>tell</b>	you the very truth	12, 262/ 13
fain see well-proved. ANTHONY	<b>Tell</b>	me then, Cousin, first	12, 264/ 2
desire you, Cousin, to	<b>tell</b>	me a little further	12, 265/ 11
yet can he not	<b>tell</b>	how soon. And therefore	12, 268/ 6
this thing that I	<b>tell</b>	you seem but a	12, 270/ 8
that can we not	<b>tell</b>	how soon. But as	12, 279/ 5
cunning, that I cannot	<b>tell</b>	whether among them a	12, 295/ 23
should to God's honor	<b>tell</b>	the same tale, and	12, 298/ 21
fire among reeds). Now	<b>tell</b>	some carnal minded man	12, 307/ 9
about in the sky.	<b>Tell</b>	him, that his body	12, 307/ 12
with captivity, let us	<b>tell</b>	him again, better is	12, 317/ 6
with imprisonment, let us	<b>tell</b>	him, we will rather	12, 317/ 9
mortal men, let us	<b>tell</b>	him, that with our	12, 318/ 13
too weak, let us	<b>tell</b>	him that our captain	12, 318/ 16
that that the scriptures	<b>telleth</b>	him therein? Needs must	12, 12/ 19
the flatterer that so	<b>telleth</b>	them would with a	12, 45/ 8
late coming thither; she	<b>telleth</b>	him it is but	12, 46/ 2
tribulation between. And Abraham	<b>telleth</b>	him the same tale	12, 55/ 29
I remember, that he	<b>telleth</b>	there of one that	12, 129/ 14
circumstances. Holy St. Augustine	<b>telleth</b>	of a physician that	12, 173/ 9
save us!) as Aesop	<b>telleth</b>	, that the sheep took	12, 189/ 13
as I trow, Pliny	<b>telleth</b>	, that when Timanthes, the	12, 215/ 7
fair, than if he	<b>telleth</b>	them truth. For they	12, 217/ 10

believe all that he	<b>telleth</b>	you, and do all	12, 230/ 11
substance from you: he	<b>telleth</b>	you plain fifteen hundred	12, 231/ 3
been beheaded as Eusebius	<b>telleth</b>	. "Blonidina et apud Divius	12, 246/ 32
fare, Cousin, as Aesop	<b>telleth</b>	a fable that the	12, 285/ 19
the fable that Aesop	<b>telleth</b>	of a great old	12, 294/ 18
say that reason plainly	<b>telleth</b>	us, that we should	12, 297/ 7
hearing what our Lord	<b>telleth</b>	us in holy scripture	12, 306/ 28
for this tale he	<b>telleth</b>	us, to make us	12, 317/ 13
reproach of all such	<b>temerarious</b>	bold and blind judgment	12, 176/ 20
of the scruples, may	<b>temper</b>	his advice. Yea, although	12, 120/ 22
in such wise to	<b>temper</b>	his words, that the	12, 148/ 13
such a man therefore	<b>temper</b>	his fear with good	12, 162/ 10
the Spirit of God	<b>temper</b>	the tongue of Zacchaeus	12, 178/ 1
keep the body in	<b>temperance</b>	. But for to fast	12, 93/ 7
bring the body to	<b>temperance</b>	. For other good, they	12, 93/ 15
fasting serveth but for	<b>temperance</b>	, to tame the flesh	12, 95/ 18
process of his own	<b>temperance</b>	, which never used, as	12, 116/ 23
both is lightly so	<b>temperately</b>	determined, but that they	12, 261/ 13
some special wisdom, so	<b>temperately</b>	disposed, that they have	12, 261/ 30
for release and reward,	<b>tempered</b>	after such rate as	12, 36/ 30
but if it be	<b>tempered</b>	with some such thing	12, 84/ 2
reason, which both ordinately	<b>tempereth</b>	those affections, that the	12, 282/ 4
when God sendeth the	<b>tempest</b>	, he will that the	12, 57/ 30
the disciples in the	<b>tempest</b>	stood in fear of	12, 58/ 19
he shortly ceased the	<b>tempest</b>	. And now see we	12, 58/ 21
great scourges of this	<b>tempestuous</b>	sea. ANTHONY Good Cousin	12, 5/ 24
speaketh of beside the	<b>Temple</b>	, wherein they washed the	12, 45/ 17
and praying in the	<b>Temple</b>	till the birth of	12, 95/ 30
still, not in the	<b>Temple</b>	only, out of which	12, 291/ 6
a pillar in the	<b>temple</b>	of my God, and	12, 310/ 8
own right for your	<b>temporal</b>	avail. And since Saint	12, 34/ 5
grief of all their	<b>temporal</b>	trouble. But God's nearer	12, 35/ 2
it with their own	<b>temporal</b>	death than abide the	12, 142/ 2
parsonage or bishopric, or	<b>temporal</b>	room and authority, and	12, 161/ 27
and customs, spiritual, and	<b>temporal</b>	, and all. ANTHONY In	12, 192/ 9
as for thing of	<b>temporal</b>	commodity, and not for	12, 223/ 28
the loss of our	<b>temporal</b>	substance in this Turk's	12, 240/ 5
judgment, whereof at his	<b>temporal</b>	death his success is	12, 268/ 19
we see, be but	<b>temporal</b>	things: but those things	12, 311/ 13
for the dread of	<b>temporal</b>	death, to forsake our	12, 313/ 23
win with this short	<b>temporal</b>	death patiently taken for	12, 314/ 20
videntur. Que enim videntur,	<b>temporalia</b>	sunt, quae autem non	12, 311/ 9
sunt condigne passiones huius	<b>temporis</b>	ad futuram gloriam, que	12, 319/ 21

then should we thereby	<b>tempt</b>	God, and displease him	12, 6/ 4
in like wise busily	<b>tempt</b>	them to set their	12, 170/ 2
you to prison, to	<b>tempt</b>	you). He saith not	12, 317/ 19
qui non patitur vos	<b>temptare</b>	, supra id quod potestis	12, 247/ 18
from the fall in	<b>temptation</b>	, and to be delivered	12, 20/ 24
of every kind of	<b>temptation</b>	. For if a man	12, 20/ 27
God, the tribulation of	<b>temptation</b>	is so painful, that	12, 51/ 16
man hath in his	<b>temptation</b>	, is an anguish and	12, 51/ 28
they should never have	<b>temptation</b>	; or else that if	12, 52/ 5
tribulation, as is either	<b>temptation</b>	to a good man	12, 52/ 27
first might we call	<b>temptation</b>	: the second, persecution. But	12, 100/ 7
consider these two things,	<b>temptation</b>	and persecution, we may	12, 100/ 12
other. For both by	<b>temptation</b>	the devil persecuteth us	12, 100/ 13
every man, so is	<b>temptation</b>	tribulation to every good	12, 100/ 16
difference hath the common	<b>temptation</b>	from the persecution, that	12, 100/ 18
from the persecution, that	<b>temptation</b>	is, as it were	12, 100/ 18
by the name of	<b>temptation</b>	, and that shall I	12, 100/ 21
open fight. First, of	<b>temptation</b>	in general as it	12, 100/ 23
of every kind of	<b>temptation</b>	particularly by itself, this	12, 100/ 26
challenged and provoked by	<b>temptation</b>	; for thereby perceiveth he	12, 101/ 31
special comfort in all	<b>temptation</b>	. The Tenth Chapter But	12, 102/ 4
inestimable comfort in all	<b>temptation</b>	, if his faith fail	12, 102/ 7
in all kinds of	<b>temptation</b>	, that God hath so	12, 102/ 16
of God against all	<b>temptation</b>	, where he saith: "Qui	12, 102/ 26
never fail in all	<b>temptation</b>	to defend him. For	12, 103/ 12
the fervent heat of	<b>temptation</b>	or tribulation, for (as	12, 103/ 17
the devil useth for	<b>temptation</b>	to bring us to	12, 103/ 19
and every kind of	<b>temptation</b>	to a good man	12, 103/ 20
say therefore, of every	<b>temptation</b>	, God giveth the faithful	12, 103/ 23
in all matter of	<b>temptation</b>	take us near unto	12, 104/ 22
comprehendeth four kinds of	<b>temptation</b>	, and therein all the	12, 105/ 12
good man in all	<b>temptation</b>	and in all tribulation	12, 106/ 1
to wit, the horrible	<b>temptation</b>	, by which some folk	12, 122/ 2
and strange, and the	<b>temptation</b>	is of such a	12, 122/ 17
sore encumbered with that	<b>temptation</b>	, and marked have I	12, 123/ 5
call this kind of	<b>temptation</b>	the daughter of pusillanimity	12, 123/ 10
of pusillanimity cometh this	<b>temptation</b>	, and very truth it	12, 123/ 18
other kind of that	<b>temptation</b>	, than of only that	12, 123/ 22
other kinds of that	<b>temptation</b>	fall not under the	12, 123/ 24
with that kind of	<b>temptation</b>	not troubled in their	12, 123/ 28
it is, that this	<b>temptation</b>	is unto them that	12, 124/ 9
This was a strange	<b>temptation</b>	indeed. What the devil	12, 124/ 21
that law pass, this	<b>temptation</b>	in procuring her own	12, 126/ 24

wot well, that her	<b>temptation</b>	came not of fear	12, 128/ 25
said, this kind of	<b>temptation</b>	to a man's own	12, 129/ 3
For then was his	<b>temptation</b>	fallen down from pride	12, 130/ 3
a perilous merry mortal	<b>temptation</b>	, so that if we	12, 131/ 23
for him against his	<b>temptation</b>	: for that can himself	12, 145/ 6
ANTHONY Then were his	<b>temptation</b>	, as I told you	12, 145/ 26
mind through the devil's	<b>temptation</b>	by many more ways	12, 148/ 20
minister him matter of	<b>temptation</b>	, so useth he himself	12, 150/ 6
the manner of his	<b>temptation</b>	. Now likewise as such	12, 150/ 7
hold him in his	<b>temptation</b>	; that is, to wit	12, 151/ 18
been at shrift, their	<b>temptation</b>	hath been the more	12, 152/ 28
he hath against his	<b>temptation</b>	, shall (if he will	12, 153/ 26
the fight against this	<b>temptation</b>	must stand in three	12, 153/ 30
great part of this	<b>temptation</b>	is in effect but	12, 154/ 10
fareth it in this	<b>temptation</b>	. The devil findeth the	12, 154/ 22
a man in this	<b>temptation</b>	too, not only resist	12, 155/ 2
he hath given that	<b>temptation</b>	quite over, both for	12, 155/ 11
all, and in this	<b>temptation</b>	to have special remembrance	12, 156/ 14
are in such horrible	<b>temptation</b>	to God pleasant, and	12, 156/ 20
that in such a	<b>temptation</b>	will use good counsel	12, 156/ 27
fear of this wicked	<b>temptation</b>	. And thus will I	12, 157/ 1
since this kind of	<b>temptation</b>	of pride is no	12, 160/ 6
good man the devil's	<b>temptation</b>	unto pride in prosperity	12, 160/ 16
devil in the contrary	<b>temptation</b>	. Whereby for faint heart	12, 161/ 14
resisting and withstanding of	<b>temptation</b>	, his readiness and pronity	12, 165/ 5
twain of the third	<b>temptation</b>	, whereof the Prophet speaketh	12, 165/ 25
dinner, leaving the last	<b>temptation</b>	(that is to wit	12, 165/ 27
rich do fall into	<b>temptation</b>	and into the grin	12, 168/ 10
be rich fall into	<b>temptation</b>	, and into the grin	12, 170/ 30
forth in the fourth	<b>temptation</b>	, which only remaineth to	12, 199/ 22
purpose. Of the fourth	<b>temptation</b>	, which is persecution for	12, 200/ 1
Second Chapter The fourth	<b>temptation</b>	, Cousin, that the Prophet	12, 200/ 5
he is. In this	<b>temptation</b>	, this plain open persecution	12, 200/ 16
is. For in this	<b>temptation</b>	he showeth himself such	12, 200/ 22
is not a wily	<b>temptation</b>	, but a furious force	12, 200/ 30
a ramping lion. This	<b>temptation</b>	is of all temptations	12, 201/ 3
for. But in this	<b>temptation</b>	, this persecution for the	12, 201/ 19
devil's temptations is this	<b>temptation</b>	, this persecution for the	12, 201/ 29
perilous, Uncle, that this	<b>temptation</b>	is (as indeed of	12, 201/ 32
the better withstand the	<b>temptation</b>	. ANTHONY You say, Cousin	12, 202/ 5
be rich, fall into	<b>temptation</b>	, and into the grin	12, 224/ 2
you said, that this	<b>temptation</b>	is most sore and	12, 228/ 17
will also with their	<b>temptation</b>	provide for us a	12, 247/ 16

giveth also with the	<b>temptation</b>	a way out). For	12, 247/ 21
giveth also with the	<b>temptation</b>	a way out). But	12, 279/ 2
bring us by his	<b>temptation</b>	with fear and force	12, 317/ 21
you, Cousin, that the	<b>temptations</b>	of the devil, the	12, 51/ 8
affections, many of these	<b>temptations</b>	be no trouble at	12, 51/ 13
manner of so divers	<b>temptations</b>	, one marvelous comfort is	12, 101/ 8
and sundry manner of	<b>temptations</b>	). And no marvel; for	12, 101/ 12
Of four kinds of	<b>temptations</b>	, and therein both the	12, 105/ 7
by four kinds of	<b>temptations</b>	and tribulations, environed upon	12, 106/ 22
all which compass of	<b>temptations</b>	and tribulations, that round	12, 106/ 23
kind of the four	<b>temptations</b>	. The Twelfth Chapter First	12, 107/ 1
here, and are such	<b>temptations</b>	as only need counsel	12, 123/ 26
against the devil's wicked	<b>temptations</b>	, as for example: "Exurgat	12, 156/ 18
them upright in their	<b>temptations</b>	, give place to the	12, 161/ 13
nothing, but that the	<b>temptations</b>	of ambition and pride	12, 162/ 1
declare unto God the	<b>temptations</b>	of the devil, the	12, 164/ 29
And as for those	<b>temptations</b>	, while he that is	12, 170/ 18
is in those fleshly	<b>temptations</b>	eth to perceive, and	12, 170/ 22
the trains and the	<b>temptations</b>	of the devil that	12, 186/ 21
his trains and his	<b>temptations</b>	, that he shall in	12, 186/ 24
And of all his	<b>temptations</b>	this is the most	12, 200/ 8
For whereas in other	<b>temptations</b>	he useth either pleasant	12, 200/ 10
In other of his	<b>temptations</b>	he stealeth on like	12, 200/ 31
temptation is of all	<b>temptations</b>	also the most perilous	12, 201/ 3
perilous. For whereas in	<b>temptations</b>	of prosperity, he useth	12, 201/ 4
of all the devil's	<b>temptations</b>	is this temptation, this	12, 201/ 28
as indeed of all	<b>temptations</b>	the most perilous it	12, 202/ 1
the more we be	<b>tempted</b>	, the gladder have we	12, 101/ 9
which some folk are	<b>tempted</b>	to kill and destroy	12, 122/ 3
after other, continually been	<b>tempted</b>	thereto, and yet have	12, 122/ 24
that the persons therewith	<b>tempted</b>	be with that kind	12, 123/ 27
that they have been	<b>tempted</b>	thereto by means of	12, 123/ 30
been deluded, and then	<b>tempted</b>	him to his own	12, 130/ 2
it not, but only	<b>tempted</b>	the towardness of the	12, 141/ 6
But what he was	<b>tempted</b>	to do, that would	12, 149/ 2
keep this person thus	<b>tempted</b>	from that damnable death	12, 156/ 16
since they be but	<b>tempted</b>	therewith and follow it	12, 170/ 10
while he that is	<b>tempted</b>	followeth them not, the	12, 170/ 18
you not to be	<b>tempted</b>	above that you may	12, 247/ 20
suffer us to be	<b>tempted</b>	above our power, but	12, 248/ 13
you not to be	<b>tempted</b>	above that you may	12, 279/ 1
persecution the devil also	<b>tempteth</b>	us; and as persecution	12, 100/ 15
sundry poisoned darts. He	<b>tempteth</b>	us by the world	12, 101/ 3

by the world, he	<b>tempteth</b>	us by our own	12, 101/ 3
our own flesh, he	<b>tempteth</b>	us by pleasure, he	12, 101/ 4
us by pleasure, he	<b>tempteth</b>	us by pain, he	12, 101/ 4
us by pain, he	<b>tempteth</b>	us by our foes	12, 101/ 4
by our foes, he	<b>tempteth</b>	us by our own	12, 101/ 5
that are his instruments,	<b>tempteth</b>	good folk to impatience	12, 107/ 12
by which the devil	<b>tempteth</b>	a man with open	12, 107/ 21
Cousin, where the devil	<b>tempteth</b>	a man to kill	12, 122/ 14
woman that the devil	<b>tempteth</b>	therewith. Many have I	12, 123/ 4
always. For the devil	<b>tempteth</b>	sundry folks by sundry	12, 123/ 21
with which the devil	<b>tempteth</b>	a man, not in	12, 157/ 21
what thing the devil	<b>tempteth</b>	him, to lean the	12, 162/ 17
yet because the devil	<b>tempteth</b>	them busily to such	12, 169/ 31
content, both in the	<b>tempting</b>	and following. For some	12, 123/ 29
things his instruments in	<b>tempting</b>	them and provoking them	12, 150/ 10
also lest with much	<b>tempting</b>	the man to the	12, 155/ 12
full of business, in	<b>tempting</b>	folk to much evil	12, 166/ 19
business. His time of	<b>tempting</b>	is in the darkneses	12, 166/ 19
wail and weep). "Est	<b>tempus</b>	flendi" (saith the scripture	12, 41/ 31
the scripture) "et est	<b>tempus</b>	ridendi" (There is time	12, 41/ 31
if she did me	<b>ten</b>	times better service than	12, 113/ 6
broke, and offered him	<b>ten</b>	ducats for his labor	12, 127/ 20
appointment, since of some	<b>ten</b>	thousand that so shall	12, 197/ 6
their conclusion quail, but	<b>ten</b>	times they take the	12, 221/ 26
flesh by more than	<b>ten</b>	times her tooth length	12, 295/ 3
them that lack their	<b>tender</b>	affections: so that of	12, 58/ 6
or that be more	<b>tender</b>	, and lack that strong	12, 66/ 1
and breaking of his	<b>tender</b>	veins, and the sharp	12, 67/ 12
may see, with how	<b>tender</b>	affection God of his	12, 104/ 15
and with dulce and	<b>tender</b>	loving words to be	12, 146/ 9
even beginning in their	<b>tender</b>	youth, to know this	12, 198/ 24
king that had so	<b>tender</b>	love to a servant	12, 243/ 9
part of his holy	<b>tender</b>	body, the scornful crown	12, 312/ 15
can be no more	<b>tender</b>	than were many of	12, 316/ 13
we be of that	<b>tender</b>	loving mind that our	12, 318/ 20
God loving her more	<b>tenderly</b>	than to suffer her	12, 29/ 12
we have by the	<b>tenderness</b>	of our flesh, when	12, 316/ 13
have their miracles always	<b>tending</b>	to fruit and profit	12, 136/ 5
adversus principes et potestates,	<b>tenebrarum</b>	harum, adversus spiritualia nequitiae	12, 101/ 19
in the psalter: "Posuisti	<b>tenebras</b>	et facta est nox	12, 108/ 2
Quae societas lucis ad	<b>tenebras</b>	? Christi ad Belial?" (What	12, 230/ 7
a negocio perambulante in	<b>tenebris</b>	, ab incurso et demonio	12, 105/ 19
A negocio perambulante in	<b>tenebris</b>	" (From the business walking	12, 165/ 26

named "negocium perambulans in	<b>tenebris</b>	, " that is to wit	12, 166/ 8
A negotio perambulante in	<b>tenebris</b>	" (He that dwelleth in	12, 166/ 13
Gospel, "Qui ambulat in	<b>tenebris</b>	, nescit quo vadit" (He	12, 167/ 11
A negotio perambulante in	<b>tenebris</b>	" -- of this devil	12, 186/ 6
qui non patitur vos	<b>tentari</b>	supra id quod potestis	12, 278/ 27
sed dat etiam cum	<b>tentatione</b>	proventum ut possitis ferre	12, 247/ 18
sed dat etiam cum	<b>tentatione</b>	proventum" (God is faithful	12, 278/ 28
Ne nos inducas in	<b>tentationem</b>	, sed libera nos a	12, 156/ 25
divites fieri, incidunt in	<b>tentationem</b>	et in laqueum diaboli	12, 168/ 8
divites fieri, incidunt in	<b>tentationem</b>	, et in laqueum diaboli	12, 170/ 29
divites fieri, incidunt in	<b>tentationem</b>	, et in laqueum diaboli	12, 223/ 30
existimate, fratres, quum in	<b>tentationes</b>	varias incideritis" (Esteem it	12, 101/ 11
vestrum in carcerem, ut	<b>tentemini</b>	" (The devil shall send	12, 317/ 18
better than medicinale. The	<b>Tenth</b>	Chapter VINCENT The third	12, 30/ 15
rehearsed in Paralipomenon, the	<b>tenth</b>	chapter of the first	12, 62/ 24
in all temptation. The	<b>Tenth</b>	Chapter But now must	12, 102/ 5
them. Of flattery. The	<b>Tenth</b>	Chapter And into this	12, 212/ 23
ANTHONY Surely, Cousin, as	<b>Terence</b>	saith, such folks make	12, 216/ 25
there lacketh another hunting	<b>term</b>	. At a fox it	12, 295/ 26
we mistake not our	<b>terms</b>	. For then are we	12, 295/ 22
putas, inveniet fidem in	<b>terra</b>	?" (When the Son of	12, 193/ 32
thesaurizare vobis thesauros in	<b>terra</b>	, ubi erugo et tineas	12, 239/ 18
as he did: "Ne	<b>terreamini</b>	ab his qui occidunt	12, 298/ 10
vobis amicis meis, ne	<b>terreamini</b>	ab his qui occidunt	12, 303/ 7
celestial creatures, and the	<b>terrestrial</b>	, and of the infernal	12, 66/ 20
omne genu flectatur, celestium,	<b>terrestrium</b>	et infernorum, et omnis	12, 66/ 15
fearful imagination of this	<b>terrible</b>	thing, his mighty strength	12, 6/ 23
horrible fears of these	<b>terrible</b>	tribulations, of which some	12, 7/ 19
in my mind those	<b>terrible</b>	devilish tormentors, with the	12, 8/ 30
to the devil very	<b>terrible</b>	: but none more terrible	12, 156/ 21
terrible: but none more	<b>terrible</b>	, nor more odious to	12, 156/ 21
the sore words and	<b>terrible</b>	threats, that God in	12, 170/ 27
furious force and a	<b>terrible</b>	incursion. In other of	12, 200/ 30
now, Cousin, against these	<b>terrible</b>	things, what way shall	12, 204/ 21
shall not appear so	<b>terrible</b>	unto them, reason shall	12, 205/ 11
for them) by his	<b>terrible</b>	judgment. But unto you	12, 235/ 10
further besides imprisonment the	<b>terrible</b>	dart of shameful and	12, 280/ 19
the faith, seem so	<b>terrible</b>	to men's minds, that	12, 281/ 1
year together the most	<b>terrible</b>	death that all the	12, 304/ 9
horrible, and of which	<b>terrible</b>	torment, they be sure	12, 304/ 13
worldly pain by the	<b>terrible</b>	dread of all the	12, 306/ 20
hand with all the	<b>terrible</b>	torments that they could	12, 315/ 8
silly souls in the	<b>terrible</b>	torments there, we would	12, 315/ 19

And first methought his	<b>terror</b>	nothing, when I compared	12, 8/ 28
and besides that, the	<b>terror</b>	and infliction of intolerable	12, 201/ 10
Cousin, these causes of	<b>terror</b>	and dread that you	12, 205/ 19
your horror with the	<b>terror</b>	of those painful accidents	12, 256/ 26
when we remember the	<b>terror</b>	of shameful and painful	12, 281/ 4
or feebler against the	<b>terror</b>	of death in this	12, 282/ 19
by the dread and	<b>terror</b>	of hell, than affections	12, 306/ 4
the increase of our	<b>terror</b>	, fell all at once	12, 315/ 10
in our minds the	<b>terror</b>	of the Turks, let	12, 317/ 12
I lay in a	<b>tertian</b>	, and had passed, I	12, 88/ 10
holy scripture is well	<b>testified</b>	, and well through Christendom	12, 146/ 28
upon that point falsely	<b>testified</b>	, will they take occasion	12, 191/ 21
some such the Prophet	<b>testifieth</b>	, where he saith; "Dixit	12, 234/ 23
still did teach and	<b>testify</b>	the truth, if I	12, 32/ 7
doth truly protest and	<b>testify</b>	, as did the good	12, 184/ 29
philosopher can lack no	<b>testimony</b>	, which likened the servants	12, 222/ 9
loss or sickness) so	<b>testy</b>	, so fumish, and so	12, 14/ 25
matter, than that one	<b>text</b>	of Saint Paul, if	12, 319/ 24
occasion neither, if those	<b>texts</b>	(for lack of his	12, 133/ 2
sendeth sorrow, and they	<b>thank</b>	him thereof too. If	12, 48/ 25
he be bound to	<b>thank</b>	God of his gift	12, 68/ 6
and say, Marry, I	<b>thank</b>	you, Sir, for this	12, 74/ 2
thereafter. But now I	<b>thank</b>	our Lord that hath	12, 78/ 18
wolf, "and so I	<b>thank</b>	God I do, as	12, 116/ 13
for this day I	<b>thank</b>	God, was I well	12, 118/ 4
be content therewith, and	<b>thank</b>	God thereof, and of	12, 201/ 18
my troth, Uncle, I	<b>thank</b>	you. Methinketh that though	12, 249/ 24
though the wealthy man	<b>thanked</b>	God for his gift	12, 68/ 22
being here (God be	<b>thanked</b>	!) meetly good rest, and	12, 78/ 5
and womanish peevishness. Howbeit (	<b>thanked</b>	be God!) their women	12, 93/ 19
on, turned (God be	<b>thanked</b>	!) into a fair long	12, 110/ 26
in my mind so	<b>thankful</b>	that it were well	12, 284/ 4
therefore seemeth worthy no	<b>thanks</b>	; yet so far passeth	12, 25/ 21
God shall give me	<b>thanks</b>	therefor. ANTHONY Nay, nay	12, 34/ 2
look hardly for no	<b>thanks</b>	. But, on the other	12, 34/ 11
worthy to have the	<b>thanks</b>	as faith. Howbeit, as	12, 40/ 4
they give him great	<b>thanks</b>	for his gift, and	12, 48/ 23
rewardeth them for that	<b>thanks</b>	too. To some good	12, 48/ 24
than eating, and more	<b>thanks</b>	hath of God; and	12, 57/ 15
may also by giving	<b>thanks</b>	to God get good	12, 64/ 27
the other may by	<b>thanks</b>	; yet lacketh he much	12, 65/ 1
very well, and deserve	<b>thanks</b>	of God by thanksgiving	12, 67/ 27
also that he giveth	<b>thanks</b>	to God; yet for	12, 68/ 8

patience, and conformity, and	<b>thanks</b>	given to God for	12, 71/ 16
wit, patience, conformity, and	<b>thanks</b>	. Patience the wealthy man	12, 73/ 6
behalf, and giveth God	<b>thanks</b>	therefor; so doth the	12, 73/ 22
again also right hearty	<b>thanks</b>	therefor. And thus, as	12, 73/ 25
God's, and give him	<b>thanks</b>	therefor but such a	12, 73/ 31
of his will and	<b>thanks</b>	given to God for	12, 74/ 6
and to give him	<b>thanks</b>	too for our ease	12, 74/ 11
unto God's, and the	<b>thanks</b>	that we give him	12, 74/ 13
our tribulation, more worthy	<b>thanks</b>	again, and more reward	12, 74/ 14
our conformity with our	<b>thanks</b>	given for and in	12, 74/ 16
and so to give	<b>thanks</b>	to God in tribulation	12, 74/ 21
much more favor and	<b>thanks</b>	of God, and more	12, 74/ 26
them, or yield them	<b>thanks</b>	that do us good	12, 74/ 29
look for no great	<b>thanks</b>	again. And thus have	12, 74/ 30
moved to give God	<b>thanks</b>	therefor. Therewith shall his	12, 76/ 3
take both ease and	<b>thanks</b>	, than by fretting and	12, 87/ 10
penance, diminish never Christ's	<b>thanks</b>	, nor look to save	12, 94/ 13
take from Christ the	<b>thanks</b>	of his bitter Passion	12, 94/ 25
let him give God	<b>thanks</b>	that he is no	12, 97/ 25
give him humble hearty	<b>thanks</b>	therefor. There let him	12, 164/ 28
canned her much more	<b>thanks</b>	, to go about and	12, 185/ 13
all, as for any	<b>thanks</b>	you get for the	12, 230/ 14
a very good, cheap	<b>thanks</b>	. And on the other	12, 249/ 12
have, give God the	<b>thanks</b>	, and not me, for	12, 250/ 1
we shall have our	<b>thanks</b>	and our reward of	12, 254/ 19
he please God by	<b>thanksgiving</b>	in prosperity. Now since	12, 64/ 17
thanks of God by	<b>thanksgiving</b>	to God, as well	12, 67/ 27
both: the soul by	<b>thanksgiving</b>	unto God for his	12, 68/ 1
unto God, and in	<b>thanksgiving</b>	to God for his	12, 71/ 5
unto God, and in	<b>thanksgiving</b>	unto God. For like	12, 73/ 20
he confessed humbly the	<b>theft</b>	and meekly took his	12, 26/ 20
for such a certain	<b>theft</b>	he is fallen into	12, 27/ 19
he have left his	<b>theft</b>	and be waxen a	12, 239/ 15
to forbear it from	<b>thenceforth</b>	, yet for every sin	12, 97/ 10
and whether he go	<b>thereabout</b>	, as one that were	12, 131/ 10
his destruction, and go	<b>thereabout</b>	with heaviness of heart	12, 145/ 22
and an evil speed	<b>thereafter</b>	, his army discomfited and	12, 62/ 23
weaker, and more sick	<b>thereafter</b>	. But now I thank	12, 78/ 17
it, and strive still	<b>thereagainst</b>	, matter of conscience and	12, 150/ 27
it always with reasoning	<b>thereagainst</b>	, but sometimes set it	12, 155/ 3
hear any good counsel	<b>thereagainst</b>	. And when they hear	12, 240/ 19
Of imprisonment, and comfort	<b>thereagainst</b>	. The Nineteenth Chapter ANTHONY	12, 255/ 9
any reason no resistance	<b>thereagainst</b>	, but also see very	12, 270/ 16

men's hearts grudge much	<b>thereagainst</b>	. ANTHONY Surely, Cousin, in	12, 276/ 4
matter, or somewhat digressing	<b>therefrom</b>	, good matter methought it	12, 160/ 12
may ween himself far	<b>therefrom</b>	, that yet may fortune	12, 199/ 7
and some fall quite	<b>therefrom</b>	, that yet at this	12, 204/ 14
unto the point, swerve	<b>therefrom</b>	for fear or for	12, 204/ 17
be loath to go	<b>therefrom</b>	. These outward goods or	12, 209/ 14
and that to part	<b>therefrom</b>	is such a painful	12, 222/ 32
thereunto, as are inseparable	<b>therefrom</b>	, but that imprisonment may	12, 256/ 20
point to fall even	<b>therefrom</b>	for fear. ANTHONY To	12, 281/ 8
that death taketh them	<b>therefrom</b>	; then if it may	12, 285/ 12
sinfully to drive them	<b>therefrom</b>	. For the proof whereof	12, 288/ 16
pain, not to shrink	<b>therefrom</b>	, and refuse it to	12, 293/ 8
a manner as far	<b>therefrom</b>	, as the born blind	12, 308/ 29
St. Matthew saith: "Nolite	<b>thesaurizare</b>	vobis thesauros in terra	12, 239/ 18
fures effodiunt et furantur.	<b>Thesaurizate</b>	vobis thesauros in caelo	12, 239/ 19
the Proverbs: "Qui congregat	<b>thesauros</b>	, impingetur ad laqueos mortis	12, 224/ 6
saith: "Nolite thesaurizare vobis	<b>thesauros</b>	in terra, ubi erugo	12, 239/ 18
et furantur. Thesaurizate vobis	<b>thesauros</b>	in caelo, ubi neque	12, 239/ 19
furantur. Ubi enim est	<b>thesaurus</b>	tuus, ibi est et	12, 239/ 21
find full true: "Ubi	<b>thesaurus</b>	tuus, ibi est et	12, 241/ 11
their ears, and so	<b>thick</b>	he came forth with	12, 94/ 19
worldly substance grow so	<b>thick</b>	, and spring up so	12, 241/ 2
And thus made this	<b>thief</b>	a good medicine of	12, 26/ 25
tribulation. Consider the well-converted	<b>thief</b>	that hung on Christ's	12, 26/ 26
sickness; or as the	<b>thief</b>	knoweth that for such	12, 27/ 19
even there accepted the	<b>thief</b>	at his last end	12, 90/ 23
then saved, as that	<b>thief</b>	was. ANTHONY Very sooth	12, 91/ 7
once afeard, seemeth a	<b>thief</b>	. I remember, that when	12, 109/ 28
said there can no	<b>thief</b>	come, till he have	12, 239/ 15
men for fear lest	<b>thieves</b>	should steal it from	12, 210/ 22
them, be their own	<b>thieves</b>	and steal it from	12, 210/ 23
good cause: for there	<b>thieves</b>	use to dig it	12, 239/ 8
then, said he? For	<b>thieves</b>	may hap to find	12, 239/ 10
it out, and where	<b>thieves</b>	dig it out, and	12, 239/ 23
them out, and where	<b>thieves</b>	dig them not out	12, 239/ 24
floods, in peril of	<b>thieves</b>	, in perils by the	12, 310/ 25
frail folly delighteth to	<b>think</b>	thereon, and comfort himself	12, 4/ 19
almost neither talk, nor	<b>think</b>	of any other thing	12, 6/ 21
it as much that	<b>think</b>	themselves now very sure	12, 7/ 28
faith we very seldom	<b>think</b>	, but that we would	12, 13/ 11
may be sorry to	<b>think</b>	himself the cause of	12, 25/ 5
indeed we may well	<b>think</b>	, and wisdom is so	12, 27/ 22
so bold as to	<b>think</b>	that their tribulation is	12, 30/ 6

to fear and to	<b>think</b>	that his sin already	12, 31/ 1
peril a man to	<b>think</b>	otherwise. ANTHONY This that	12, 31/ 3
for purgatory, though they	<b>think</b>	there be none, yet	12, 38/ 21
fear. Some of them	<b>think</b>	peradventure thus: This man	12, 44/ 22
careth not for God	<b>think</b>	this trouble but a	12, 51/ 19
sloth and negligence to	<b>think</b>	upon the poor man's	12, 56/ 4
of his. ANTHONY I	<b>think</b>	in very deed tribulation	12, 56/ 26
that he falleth to	<b>think</b>	upon his death, and	12, 59/ 22
then beginneth he to	<b>think</b>	that it were good	12, 59/ 26
the while that folk	<b>think</b>	not of this in	12, 61/ 13
that irked them to	<b>think</b>	of, and therefore cast	12, 61/ 29
endure to pray nor	<b>think</b>	almost upon nothing, but	12, 65/ 6
And this point I	<b>think</b>	there are very few	12, 65/ 16
grow in goodness and	<b>think</b>	himself well worthy. Then	12, 76/ 1
comfort, for whom, I	<b>think</b>	, more than for yourself	12, 77/ 21
but a grief to	<b>think</b>	on. And be sure	12, 84/ 29
put willingly away. Now	<b>think</b>	I, that as to	12, 87/ 4
yet, albeit that I	<b>think</b>	that that which is	12, 87/ 13
not for that I	<b>think</b>	otherwise, but that there	12, 97/ 6
cause, wherefore I should,	<b>think</b>	, that these men might	12, 99/ 4
and so seldom we	<b>think</b>	on our soul, because	12, 108/ 28
it for humility, to	<b>think</b>	himself unmeet and unable	12, 111/ 27
pick out thereof; so	<b>think</b>	I there is almost	12, 114/ 23
so long, that I	<b>think</b>	you can do none	12, 117/ 5
is there bade, and	<b>think</b>	for a while less	12, 121/ 20
shrewd stomach before, to	<b>think</b>	that her husband should	12, 124/ 24
liked her well to	<b>think</b>	thereon, and she even	12, 126/ 26
he be loath to	<b>think</b>	upon that side, and	12, 134/ 28
VINCENT Indeed, Uncle, I	<b>think</b>	, that would be an	12, 137/ 12
by the devil may	<b>think</b>	himself as sure and	12, 137/ 18
this, or hereafter may,	<b>think</b>	yourself so surely to	12, 139/ 8
but if he would	<b>think</b>	that he could neither	12, 142/ 10
before. Now whether you	<b>think</b>	, that if you should	12, 142/ 15
did before, since they	<b>think</b>	him now by his	12, 147/ 6
sin again. VINCENT I	<b>think</b>	, Uncle, that folk fall	12, 148/ 19
Nor let no man	<b>think</b>	strange that I would	12, 151/ 28
was before. ANTHONY That	<b>think</b>	I very well: but	12, 153/ 2
as to vouchsafe to	<b>think</b>	thereon. Some folk have	12, 155/ 5
with good hope, and	<b>think</b>	, that since God hath	12, 162/ 10
that place (if he	<b>think</b>	that God have set	12, 162/ 11
may proceed. Let him	<b>think</b>	in his own heart	12, 162/ 26
thus can no man	<b>think</b>	that hath any natural	12, 163/ 26
he cannot fail to	<b>think</b>	on this thing much	12, 163/ 28

For he will not	<b>think</b>	only upon his bare	12, 163/ 28
these things, I verily	<b>think</b>	that the arrow of	12, 164/ 8
the intent he may	<b>think</b>	on such things the	12, 164/ 11
many, that maketh me	<b>think</b>	upon a good worshipful	12, 168/ 32
but as I verily	<b>think</b>	, that many a man	12, 169/ 17
show you what I	<b>think</b>	therein, with as few	12, 173/ 25
good, he hath, I	<b>think</b>	, very good cause to	12, 173/ 28
of hand, while we	<b>think</b>	thereon: grace shall the	12, 177/ 21
as he should then	<b>think</b>	expedient. But now, Cousin	12, 177/ 28
God's favor. Howbeit you	<b>think</b>	, that though it may	12, 179/ 13
whom they be (you	<b>think</b>	) bound to bestow their	12, 179/ 16
hitherto, nor (as I	<b>think</b>	) in as long before	12, 179/ 27
another. For this I	<b>think</b>	in my mind a	12, 180/ 2
alike, yet would I	<b>think</b>	that the least ours	12, 182/ 16
save myself, as to	<b>think</b>	, that but if I	12, 183/ 31
but me. I may	<b>think</b>	better by my neighbors	12, 183/ 33
in such cases, to	<b>think</b>	his neighbors very charitable	12, 184/ 5
intent that he may	<b>think</b>	himself at liberty to	12, 184/ 6
be content either to	<b>think</b>	, or make as though	12, 184/ 9
state of grace. Now	<b>think</b>	I, Cousin, that if	12, 184/ 15
every man fear and	<b>think</b>	in this world, that	12, 186/ 16
and as I verily	<b>think</b>	, he will Hungary, if	12, 190/ 23
that a man should	<b>think</b>	upon any such thing	12, 196/ 9
were he likely to	<b>think</b>	that rather than abide	12, 196/ 15
most wisdom never to	<b>think</b>	upon any such manner	12, 196/ 19
never a penny, to	<b>think</b>	that if he had	12, 197/ 9
a man never to	<b>think</b>	on that case, is	12, 197/ 22
a churchyard, and never	<b>think</b>	on a fox-tail. For	12, 197/ 24
by to reject, and	<b>think</b>	therein neither one thing	12, 197/ 27
though they would never	<b>think</b>	thereon by themselves, but	12, 197/ 30
he will or no,	<b>think</b>	one thing or other	12, 198/ 3
mind, and often to	<b>think</b>	thereupon and where they	12, 198/ 13
know this point, and	<b>think</b>	thereon, and little and	12, 198/ 25
surely, Cousin, as I	<b>think</b>	. And yet all this	12, 199/ 4
and pains that you	<b>think</b>	in this tribulation possible	12, 202/ 13
all they that so	<b>think</b>	, and would yet, when	12, 204/ 16
the more need to	<b>think</b>	upon this thing many	12, 205/ 8
away, yet evermore they	<b>think</b>	that their land will	12, 207/ 9
then would the ground	<b>think</b>	the while in himself	12, 208/ 2
rejoice and glory to	<b>think</b>	how they be continually	12, 212/ 19
fled and safe: I	<b>think</b>	that these considerations (considered	12, 228/ 9
eschew? VINCENT Forsooth, I	<b>think</b>	, that if he get	12, 234/ 8
could from Job. And	<b>think</b>	you then, that if	12, 235/ 23

more than half (you	<b>think</b>	yourself, I dare say	12, 236/ 5
fall into infidelity, and	<b>think</b>	that God careth not	12, 236/ 11
so may we verily	<b>think</b>	ourselves much more mad	12, 242/ 3
side, while we now	<b>think</b>	thereon (as not to	12, 249/ 13
thereon (as not to	<b>think</b>	thereon, in so great	12, 249/ 13
in our own minds,	<b>think</b>	that we would give	12, 249/ 16
of our liberty, and	<b>think</b>	we bear an heavy	12, 252/ 13
forsake us: we may	<b>think</b>	ourselves very unkind caitiffs	12, 254/ 24
cannot give me to	<b>think</b>	it any other. Wherefore	12, 263/ 1
mislike by leisure, and	<b>think</b>	yourself deceived. VINCENT Nay	12, 265/ 2
so happen that you	<b>think</b>	otherwise, I will be	12, 266/ 1
Adam. Is this, Cousin,	<b>think</b>	you, verily thus, or	12, 266/ 14
moveth you so to	<b>think</b>	. For in good faith	12, 270/ 10
much as once to	<b>think</b>	upon them. Many a	12, 276/ 19
out again. If we	<b>think</b>	, that he will not	12, 279/ 16
this; for then they	<b>think</b>	they lose all. And	12, 283/ 17
say in sport and	<b>think</b>	in earnest, The devil	12, 283/ 20
all feigned. For I	<b>think</b>	verily, that so much	12, 286/ 5
beasts may we well	<b>think</b>	ourselves, if we disdain	12, 292/ 5
too, which though we	<b>think</b>	it reason that you	12, 295/ 15
yea and do peradventure	<b>think</b>	also, that we would	12, 295/ 17
men to salvation, I	<b>think</b>	without help of grace	12, 296/ 9
deathbeds complain, that they	<b>think</b>	they feel sharp knives	12, 302/ 14
Some cry out and	<b>think</b>	they feel within the	12, 302/ 16
lie in a pleurisy	<b>think</b>	that every time they	12, 302/ 17
sufficient minding. For I	<b>think</b>	, on my faith, if	12, 304/ 16
it, and often to	<b>think</b>	well thereon, the fear	12, 304/ 17
my troth, Uncle, I	<b>think</b>	it be as you	12, 304/ 22
we would as often	<b>think</b>	on these pains of	12, 304/ 23
enough to make, I	<b>think</b>	, many a martyr. The	12, 304/ 26
harm: yet if he	<b>think</b>	then therewith, that he	12, 307/ 13
his heart once to	<b>think</b>	on them, whereof every	12, 307/ 23
it happen him to	<b>think</b>	thereon. When men shall	12, 307/ 27
can by natural possibility	<b>think</b>	on. And yet where	12, 309/ 8
but over that I	<b>think</b>	in every country Christian	12, 313/ 21
pray therefor) I verily	<b>think</b>	they should. For then	12, 314/ 23
for all that, yet	<b>think</b>	I farther this, that	12, 315/ 21
own strength; let us	<b>think</b>	thereon and prepare us	12, 316/ 21
then, so much to	<b>think</b>	upon the Turks that	12, 318/ 10
such other like; therefore	<b>thinketh</b>	me that God of	12, 6/ 6
ANTHONY This may be,	<b>thinketh</b>	me, good Cousin, great	12, 23/ 21
he yet liveth, he	<b>thinketh</b>	what shall come after	12, 69/ 16
heaven. Whoso these things	<b>thinketh</b>	on and remembereth well	12, 75/ 25

biddeth him and therefore	<b>thinketh</b>	himself in that case	12, 136/ 23
And albeit that he	<b>thinketh</b>	it is not lawful	12, 141/ 27
of herself; yet he	<b>thinketh</b>	, that in them it	12, 141/ 31
such, likewise as he	<b>thinketh</b>	himself by his secret	12, 145/ 16
would. And thus much	<b>thinketh</b>	me necessary for every	12, 198/ 11
deadly dullness, regarding nothing,	<b>thinking</b>	almost on nothing, no	12, 14/ 19
with long and often	<b>thinking</b>	thereon imprinted that fear	12, 151/ 3
they find in the	<b>thinking</b>	thereon, their hearts agrise	12, 198/ 13
superfluous substance by them,	<b>thinking</b>	ever still that they	12, 227/ 3
an horror at the	<b>thinking</b>	upon bodily pain. The	12, 244/ 24
and a glad heart,	<b>thinking</b>	yourself much honored by	12, 289/ 23
hearts by meditation and	<b>thinking</b>	, those joyful words of	12, 308/ 12
mind ravished in the	<b>thinking</b>	deeply of those other	12, 314/ 28
the grace that the	<b>third</b>	dog carry not away	12, 8/ 4
comforted by God. The	<b>Third</b>	Chapter I will in	12, 14/ 8
good beside. Of the	<b>third</b>	kind of tribulation, which	12, 30/ 11
Tenth Chapter VINCENT The	<b>third</b>	kind, Uncle, that remaineth	12, 30/ 17
may take in this	<b>third</b>	kind of tribulation. Another	12, 35/ 6
them: yet hath this	<b>third</b>	kind above all a	12, 35/ 13
far less than the	<b>third</b>	, far greater cause of	12, 37/ 2
fight for it. The	<b>third</b>	is, that all Germany	12, 38/ 10
high comfort in the	<b>third</b>	kind of tribulation standeth	12, 40/ 9
with your second, your	<b>third</b>	will I join unto	12, 53/ 4
shortly passeth over. The	<b>Third</b>	Chapter All manner of	12, 86/ 17
put from him. This	<b>third</b>	kind I purpose not	12, 86/ 23
such like are the	<b>third</b>	kind of tribulation that	12, 87/ 1
or twain of the	<b>third</b>	temptation, whereof the Prophet	12, 165/ 24
of our matter. The	<b>third</b>	book and the last	12, 188/ 1
unto any man. The	<b>Third</b>	Chapter Since a man	12, 203/ 6
may strike off a	<b>third</b>	part of that well	12, 208/ 14
angrily looketh on. The	<b>third</b>	foot of this tottering	12, 298/ 29
Matthew, and in the	<b>third</b>	chapter of St. Mark	12, 299/ 25
the second and the	<b>third</b>	chapter of the Apocalypse	12, 310/ 13
to send other sorrow.	<b>Thirdly</b>	, ye further your objections	12, 50/ 4
for pure hunger and	<b>thirst</b>	, had after his death	12, 54/ 5
watch, in hunger and	<b>thirst</b>	, in many fastings, in	12, 310/ 28
with no tribulation. The	<b>Thirteenth</b>	Chapter ANTHONY Cousin, it	12, 40/ 20
dread). Of pusillanimity. The	<b>Thirteenth</b>	Chapter Therefore find I	12, 111/ 11
losing them thus. The	<b>Thirteenth</b>	Chapter VINCENT Verily, good	12, 225/ 23
as appeareth in the	<b>thirty-fourth</b>	chapter of Job: "Novit	12, 107/ 5
and fain would come	<b>thither</b>	, do. For surely whoso	12, 41/ 10
if he ever come	<b>thither</b>	. "Sic currite," saith Saint	12, 41/ 13
shall they then come	<b>thither</b>	whom he never chastiseth	12, 43/ 19

how shall they come	<b>thither</b>	then, that never have	12, 43/ 23
for his late coming	<b>thither</b>	; she telleth him it	12, 46/ 2
shall take his journey	<b>thither</b>	, nor can tell what	12, 59/ 25
wise man's heart draweth	<b>thither</b>	as folk are in	12, 70/ 17
his apostles followed him	<b>thither</b>	, the thing which our	12, 75/ 22
he that is called	<b>thither</b>	. Now, he that in	12, 92/ 5
before that we come	<b>thither</b>	. And, therefore, would I	12, 98/ 15
And when they came	<b>thither</b>	they found that the	12, 110/ 24
he conveniently can, and	<b>thither</b>	let him sometimes secretly	12, 164/ 17
done) convey the people	<b>thither</b>	, to people that land	12, 190/ 29
shall lie safe. For	<b>thither</b>	he said there can	12, 239/ 14
send our hearts hence	<b>thither</b>	, in such manner as	12, 241/ 19
we may (by sending	<b>thither</b>	our worldly substance) hence	12, 241/ 20
if we send them	<b>thither</b>	, or else shortly leave	12, 242/ 9
hope also to come	<b>thither</b>	, yet they love so	12, 285/ 9
lay tossed hither and	<b>thither</b>	, the poor soul groaned	12, 301/ 11
if we will come	<b>thither</b>	. He is our guide	12, 311/ 17
guide to guide us	<b>thither</b>	, and is entered in	12, 311/ 18
his sorrow. And Saint	<b>Thomas</b>	saith, that proper pleasant	12, 82/ 18
the prick of a	<b>thorn</b>	, a bramble, or a	12, 50/ 20
body, as doth a	<b>thorn</b>	that sticketh in the	12, 50/ 23
exceed in pain the	<b>thorn</b>	that is thrust in	12, 50/ 24
the sharp crown of	<b>thorn</b>	so pricking him into	12, 67/ 12
crowning him with sharp	<b>thorn</b>	that the blood ran	12, 291/ 25
and after crowned with	<b>thorns</b>	. Whereupon when she had	12, 144/ 13
down, a crown of	<b>thorns</b>	that she had wreathed	12, 144/ 17
sat him thought on	<b>thorns</b>	, till he might hear	12, 213/ 16
declare us that the	<b>thorns</b>	, and the briers, and	12, 241/ 1
reed upon the sharp	<b>thorns</b>	about his holy head	12, 292/ 2
scornful crown of sharp	<b>thorns</b>	beaten down upon his	12, 312/ 16
great sultan of Syria	<b>thought</b>	himself more than his	12, 7/ 31
have read, heard, or	<b>thought</b>	upon, that may conveniently	12, 9/ 15
we would withdraw our	<b>thought</b>	from the respect and	12, 13/ 11
it over, because I	<b>thought</b>	it would fall in	12, 19/ 23
tribulation than peradventure ye	<b>thought</b>	on before. And thereupon	12, 50/ 27
to shake off this	<b>thought</b>	, and then they amend	12, 60/ 21
him, which thing he	<b>thought</b>	strange. And because he	12, 62/ 18
thing that we chiefly	<b>thought</b>	upon, not the tribulation	12, 79/ 2
in good faith have	<b>thought</b>	it impossible; for I	12, 88/ 12
is passed, take no	<b>thought</b>	at all. And as	12, 93/ 2
as to take no	<b>thought</b>	, but make merry, nor	12, 99/ 9
it them that they	<b>thought</b>	it rather time to	12, 110/ 14
last many of us	<b>thought</b>	we heard them ourselves	12, 110/ 20

near he drew and	<b>thought</b>	to have eaten of	12, 117/ 19
body none harm; he	<b>thought</b>	he might not eat	12, 117/ 22
other beast. For he	<b>thought</b>	, that if he eat	12, 117/ 28
which I before nothing	<b>thought</b>	, and which is yet	12, 122/ 12
of hers, whom she	<b>thought</b>	for money she might	12, 127/ 19
as it might be	<b>thought</b>	that he had murdered	12, 127/ 25
malice, and then she	<b>thought</b>	she should be taken	12, 127/ 26
would, so much as	<b>thought</b>	was enough, he made	12, 128/ 7
have in good faith	<b>thought</b>	that I did thereupon	12, 138/ 12
considering thereof, so verily	<b>thought</b>	myself waking. ANTHONY And	12, 138/ 18
I have ere this	<b>thought</b>	myself awake, while I	12, 139/ 12
him: he said, he	<b>thought</b>	this was enough for	12, 144/ 18
heaviness of heart and	<b>thought</b>	and dullness, what way	12, 145/ 23
mind, and always they	<b>thought</b>	that do it they	12, 149/ 13
falling of some horrible	<b>thought</b>	into their mind, have	12, 150/ 17
self with that abominable	<b>thought</b>	, to be fallen into	12, 150/ 23
for ever: whereas that	<b>thought</b>	(were it never so	12, 150/ 25
in their hand, suddenly	<b>thought</b>	upon the killing of	12, 150/ 29
such times as he	<b>thought</b>	most meet, he hath	12, 155/ 10
on a day she	<b>thought</b>	she would have a	12, 181/ 2
make as though they	<b>thought</b>	. But those are they	12, 184/ 9
he doth in that	<b>thought</b>	any deadly displeasure unto	12, 197/ 1
needs care and take	<b>thought</b>	, not for his friends	12, 203/ 1
dinner he sat him	<b>thought</b>	on thorns, till he	12, 213/ 16
while, devising (as I	<b>thought</b>	after) upon some pretty	12, 213/ 18
common commendation, would have	<b>thought</b>	himself shamed forever. Then	12, 213/ 28
In which treaty, himself	<b>thought</b>	that he had devised	12, 217/ 22
said but as he	<b>thought</b>	) that twenty men standing	12, 221/ 9
that have ere this	<b>thought</b>	that they had hid	12, 238/ 17
me to keep this	<b>thought</b>	still), that if the	12, 245/ 8
many sorer than those,	<b>thought</b>	I not after to	12, 255/ 23
And first, as I	<b>thought</b>	to begin, because those	12, 256/ 16
that at last he	<b>thought</b>	it must needs be	12, 263/ 4
a prisoner, yet you	<b>thought</b>	, that except those whom	12, 267/ 9
which prison you therefore	<b>thought</b>	but a fantasy sophistical	12, 269/ 22
saw fool yet that	<b>thought</b>	himself other than wise	12, 287/ 7
as much as yourself	<b>thought</b>	sufficient this afternoon here	12, 287/ 17
and for pain he	<b>thought</b>	he would very fain	12, 301/ 12
and fro, that he	<b>thought</b>	that trouble letted him	12, 301/ 15
once to land, he	<b>thought</b>	he should then die	12, 301/ 17
things out of our	<b>thought</b>	: this one point alone	12, 304/ 25
but counterpoised also (they	<b>thought</b>	) all their pain. Of	12, 313/ 18
for poets' tales. Those	<b>thoughts</b>	, if they sink deep	12, 60/ 3

favor, because such horrible	<b>thoughts</b>	fall in his mind	12, 153/ 19
since he taketh such	<b>thoughts</b>	displeasantly, and striveth and	12, 153/ 21
all Christian people this	<b>thousand</b>	year have believed, to	12, 39/ 26
of his trains a	<b>thousand</b>	subtle ways, and of	12, 101/ 1
since of some ten	<b>thousand</b>	that so shall examine	12, 197/ 6
your castle, Cousin, three	<b>thousand</b>	years ago? VINCENT Three	12, 208/ 11
years ago? VINCENT Three	<b>thousand</b>	, Uncle! Nay, nay, in	12, 208/ 13
fewer years than three	<b>thousand</b>	it may well fortune	12, 208/ 15
and standeth for a	<b>thousand</b>	pounds, and after as	12, 222/ 12
be such in a	<b>thousand</b>	year, as were able	12, 237/ 4
space of an hundred	<b>thousand</b>	years! And therefore our	12, 237/ 10
death more painful a	<b>thousand</b>	times. For his natural	12, 303/ 1
of hell an hundred	<b>thousand</b>	times more intolerable, and	12, 304/ 2
thereof into pain a	<b>thousand</b>	thousand times more horrible	12, 304/ 13
into pain a thousand	<b>thousand</b>	times more horrible, and	12, 304/ 13
see so many a	<b>thousand</b>	holy martyrs by his	12, 316/ 11
there, sometimes by the	<b>thousands</b>	at once), he handleth	12, 273/ 26
committeth sin, is the	<b>thrall</b>	, or bondsman of sin	12, 253/ 13
through sin become willingly	<b>thrall</b>	and bound unto the	12, 253/ 17
better is to be	<b>thrall</b>	unto man a while	12, 317/ 7
displeasing God, be perpetual	<b>thrall</b>	unto the devil. If	12, 317/ 8
other; some kept in	<b>thralldom</b>	, and some kept in	12, 6/ 28
I remember you right)	<b>thralldom</b>	, imprisonment, painful and shameful	12, 250/ 18
is, begin with the	<b>thralldom</b>	, for that was, as	12, 250/ 19
that are in captivity,	<b>thralldom</b>	, and bondage; I cannot	12, 252/ 1
thus. Captivity, bondage, or	<b>thralldom</b>	, what is it but	12, 252/ 7
in suffering of captivity,	<b>thralldom</b>	, and imprisonment, and in	12, 312/ 6
thereat by a green	<b>thread</b>	: he shall never need	12, 63/ 14
as even as a	<b>thread</b>	, and in breadth further	12, 110/ 11
mirth? Whereto draweth this	<b>threat</b>	of the wise man	12, 70/ 18
the devil. If he	<b>threat</b>	us with imprisonment, let	12, 317/ 8
with us. If he	<b>threaten</b>	us with captivity, let	12, 317/ 6
to hand. If he	<b>threaten</b>	us, that we be	12, 318/ 15
that is rebuked and	<b>threatened</b>	, but the affection the	12, 171/ 9
perfection). And God also	<b>threateneth</b>	folk with tribulation in	12, 70/ 3
sore words and terrible	<b>threats</b>	, that God in holy	12, 170/ 27
all the great Turk's	<b>threats</b>	, and esteem him not	12, 303/ 26
upon us by the	<b>threats</b>	of mortal men, let	12, 318/ 13
and endure two or	<b>three</b>	of the first plagues	12, 17/ 29
perceive it. ANTHONY These	<b>three</b>	things that I tell	12, 24/ 2
all: yet do there	<b>three</b>	things not a little	12, 38/ 2
horum caritas" (Of the	<b>three</b>	virtues, faith, hope, and	12, 40/ 2
charity, of all these	<b>three</b>	the greatest is charity	12, 40/ 3

Lot again from the	<b>three</b>	kings, was his taking	12, 54/ 14
you causes two or	<b>three</b>	. For, as I before	12, 69/ 2
He divideth tribulation into	<b>three</b>	kinds, of which three	12, 86/ 15
three kinds, of which	<b>three</b>	the last he shortly	12, 86/ 15
the least of these	<b>three</b>	kinds, either is it	12, 86/ 20
had passed, I trow,	<b>three</b>	or four fits: but	12, 88/ 10
what he list, for	<b>three</b>	words, when he died	12, 92/ 10
he drowned with his	<b>three</b>	words ere he died	12, 92/ 15
temptation must stand in	<b>three</b>	things: that is, to	12, 154/ 1
and recompense him by	<b>three</b>	times as much again	12, 178/ 7
ought your castle, Cousin,	<b>three</b>	thousand years ago? VINCENT	12, 208/ 11
thousand years ago? VINCENT	<b>Three</b>	thousand, Uncle! Nay, nay	12, 208/ 13
far fewer years than	<b>three</b>	thousand it may well	12, 208/ 15
honorable fame. For these	<b>three</b>	things are of their	12, 211/ 8
peradventure, the more by	<b>three</b>	or four. For I	12, 259/ 6
a matter almost of	<b>three</b>	chips (but if it	12, 277/ 28
there are two or	<b>three</b>	gathered together in my	12, 294/ 4
For these are the	<b>three</b>	feet of this tottering	12, 297/ 25
space of more than	<b>three</b>	long hours, till himself	12, 312/ 27
Cousin, is like a	<b>three-footed</b>	stool, so tottering on	12, 297/ 23
a great fall and	<b>threw</b>	him to the ground	12, 17/ 23
his sore tribulation, praying	<b>thrice</b>	unto God to take	12, 22/ 16
was fain to call	<b>thrice</b>	to God to take	12, 29/ 26
himself wept twice or	<b>thrice</b>	, but never find we	12, 42/ 18
The first when he	<b>thrice</b>	fell prostrate in his	12, 67/ 4
hath said one thing	<b>thrice</b>	, as little is he	12, 113/ 20
to let the other	<b>thrice</b>	as much go, and	12, 178/ 23
after. And twice or	<b>thrice</b>	I may remember in	12, 192/ 26
the toothache, to go	<b>thrice</b>	about a churchyard, and	12, 197/ 24
forty stripes save one:	<b>thrice</b>	have I been beaten	12, 310/ 22
once was I stoned:	<b>thrice</b>	have I been in	12, 310/ 23
stars, and set my	<b>throne</b>	on the sides of	12, 159/ 30
manhood, sitting on his	<b>throne</b>	with his immaculate mother	12, 315/ 23
both hot and cold	<b>throughout</b>	all my body, not	12, 88/ 13
be, that he will	<b>throw</b>	us into that dungeon	12, 279/ 7
upward, down was he	<b>thrown</b>	into the deep dungeon	12, 160/ 4
that fire of charity	<b>thrown</b>	in his face, striketh	12, 318/ 22
bramble, or a brier	<b>thrust</b>	into his flesh, or	12, 50/ 20
the thorn that is	<b>thrust</b>	in the heel. Now	12, 50/ 24
and thy horns may	<b>thrust</b>	her through before she	12, 295/ 2
leaves to his right	<b>thumb</b>	, not bind fast to	12, 63/ 13
of the flatterers of	<b>Tiberius</b>	the emperor, that among	12, 216/ 8
body is delighted and	<b>tickled</b>	for the while. Now	12, 68/ 15

And now since these	<b>tidings</b>	have come hither so	12, 6/ 19
that brought these sudden	<b>tidings</b>	, examined more leisurely by	12, 110/ 6
farced full of such	<b>tidings</b>	, that the Turk is	12, 188/ 19
some great exploit. Which	<b>tidings</b>	they blow about for	12, 188/ 20
Pliny telleth, that when	<b>Timanthes</b>	, the painter, in the	12, 215/ 8
upon a piece of	<b>timber</b>	, she began after her	12, 125/ 10
head upon the same	<b>timber</b>	log) "if thou smite	12, 125/ 19
all his trumpets and	<b>timbrels</b>	too, were to kill	12, 9/ 3
with trumpets, tabrets, and	<b>timbrels</b>	all blown up at	12, 315/ 11
good, withdrawing him in	<b>time</b>	of sickness, with looking	12, 4/ 11
much part of his	<b>time</b>	, even all his whole	12, 4/ 13
nor one minute of	<b>time</b>	from you? VINCENT Oh	12, 5/ 12
abroad convenient in every	<b>time</b>	, or else shall himself	12, 5/ 28
Uncle, in this short	<b>time</b>	that we have you	12, 6/ 8
to their hands in	<b>time</b>	, the Turk had never	12, 8/ 10
such medicines at this	<b>time</b>	, as against the sickness	12, 11/ 29
and not spend the	<b>time</b>	(as they commonly do	12, 18/ 29
every tribulation which any	<b>time</b>	falleth unto us is	12, 23/ 22
our Lord from that	<b>time</b>	counteth it not for	12, 25/ 30
himself, wist well the	<b>time</b>	was come in which	12, 29/ 29
last. And for this	<b>time</b>	this sufficeth, concerning the	12, 35/ 4
our place and our	<b>time</b>	of merit and well	12, 36/ 13
down to our own	<b>time</b>	, of whom they deny	12, 38/ 24
works if they have	<b>time</b>	and power; and that	12, 39/ 15
tempus ridendi" (There is	<b>time</b>	of weeping and there	12, 42/ 1
weeping and there is	<b>time</b>	of laughing). But, as	12, 42/ 1
he setteth the weeping	<b>time</b>	before; for that is	12, 42/ 2
for that is the	<b>time</b>	of this wretched world	12, 42/ 2
world, and the laughing	<b>time</b>	shall come after in	12, 42/ 3
There is also a	<b>time</b>	of sowing, and a	12, 42/ 4
of sowing, and a	<b>time</b>	of reaping too. Now	12, 42/ 4
in this short sowing	<b>time</b>	of this weeping world	12, 42/ 6
life is no laughing	<b>time</b>	, but rather the time	12, 42/ 17
time, but rather the	<b>time</b>	of weeping; we find	12, 42/ 17
rise for her in	<b>time</b>	, but lie still abed	12, 45/ 31
and he shall come	<b>time</b>	enough, and biddeth him	12, 46/ 3
man could in his	<b>time</b>	tell of, and yet	12, 47/ 9
experience of our own	<b>time</b>	daily before our face	12, 50/ 7
was continual, lo, no	<b>time</b>	of tribulation between. And	12, 55/ 28
his sins, bestowing his	<b>time</b>	upon better business. But	12, 60/ 11
not of this in	<b>time</b>	. God sendeth to some	12, 61/ 14
will as for this	<b>time</b>	, mine own good Uncle	12, 64/ 6
will therefore at this	<b>time</b>	move you but one	12, 64/ 9

thing, and seek other	<b>time</b>	for the remnant at	12, 64/ 10
prayed at some other	<b>time</b>	. Great learned men say	12, 66/ 8
their imperfection at that	<b>time</b>	, to draw them to	12, 69/ 26
Job in the short	<b>time</b>	of his adversity got	12, 74/ 25
our talking for this	<b>time</b>	, lest I should be	12, 75/ 6
you, and at this	<b>time</b>	will I no longer	12, 77/ 4
to seek some other	<b>time</b>	. ANTHONY Forsooth, Cousin, many	12, 79/ 16
wished I the last	<b>time</b>	after you were gone	12, 79/ 20
long, in all which	<b>time</b>	she had never seen	12, 80/ 2
happened it on a	<b>time</b>	, that his wife and	12, 81/ 5
to live, while every	<b>time</b>	is not like with	12, 85/ 17
I then after that	<b>time</b>	such few days again	12, 86/ 1
I shall for this	<b>time</b>	speak but of very	12, 86/ 12
far as for this	<b>time</b>	cometh to my mind	12, 86/ 19
shall, as for this	<b>time</b>	, suffice these things, that	12, 86/ 24
very well at that	<b>time</b>	to lie, because she	12, 89/ 18
outrun in the shorter	<b>time</b>	those good folk that	12, 91/ 17
them, that in any	<b>time</b>	in their life turn	12, 91/ 25
toward night, at such	<b>time</b>	as workmen leave work	12, 92/ 1
to work if the	<b>time</b>	would serve), as he	12, 92/ 2
be better in the	<b>time</b>	to come, but also	12, 96/ 26
Job, than God from	<b>time</b>	to time gave him	12, 108/ 21
God from time to	<b>time</b>	gave him leave. And	12, 108/ 21
bestow, God wot, little	<b>time</b>	), that the loss of	12, 109/ 1
they thought it rather	<b>time</b>	to make haste and	12, 110/ 15
wolf came upon a	<b>time</b>	to confession to the	12, 114/ 26
health, that for the	<b>time</b>	he knew no such	12, 121/ 2
yet that for the	<b>time</b>	of his own sickness	12, 121/ 9
the devil took his	<b>time</b>	, and whetted her tongue	12, 125/ 16
town, and on a	<b>time</b>	she made of her	12, 127/ 18
her will for that	<b>time</b>	she kept her head	12, 128/ 12
and dream all this	<b>time</b>	, while you ween so	12, 138/ 22
yet reckoneth for the	<b>time</b>	himself as sure as	12, 139/ 26
holy, virtuous virgins, in	<b>time</b>	of persecution, being by	12, 141/ 24
necessary, which at another	<b>time</b>	ministered, or at that	12, 147/ 21
ministered, or at that	<b>time</b>	overlong continued, might put	12, 147/ 21
that, that in the	<b>time</b>	of a great pestilence	12, 155/ 24
and adversity (for that	<b>time</b>	is too discomfortable and	12, 157/ 22
in prosperity; for that	<b>time</b>	is full of lightsome	12, 157/ 23
and vanity passed the	<b>time</b>	of this present life	12, 158/ 24
that for a little	<b>time</b>	he would have him	12, 163/ 6
much evil business. His	<b>time</b>	of tempting is in	12, 166/ 19
selfsame man, at another	<b>time</b>	in the selfsame disease	12, 173/ 11

the place, or the	<b>time</b>	of the year. Many	12, 173/ 19
our Savior, at such	<b>time</b>	as Christ called aloud	12, 176/ 8
yet all at one	<b>time</b>	, the thing remained still	12, 177/ 26
be so in some	<b>time</b>	, or in some place	12, 179/ 14
place, yet at this	<b>time</b>	, and in this place	12, 179/ 14
no place in no	<b>time</b>	since Christ's days hitherto	12, 179/ 26
with; and therein from	<b>time</b>	to time be glad	12, 186/ 14
therein from time to	<b>time</b>	be glad to follow	12, 186/ 14
wherein we shall have	<b>time</b>	enough, to talk much	12, 187/ 12
but then at one	<b>time</b>	or other they suddenly	12, 189/ 6
never was there any	<b>time</b>	till now, in which	12, 189/ 11
up again, till the	<b>time</b>	be come very near	12, 193/ 28
But somewhat before that	<b>time</b>	shall Christendom be straited	12, 193/ 30
shall be at that	<b>time</b>	so far faded, that	12, 194/ 4
it had been more	<b>time</b>	for us (all other	12, 199/ 12
give us respite and	<b>time</b>	, whereof, Uncle, that we	12, 199/ 19
been ere this in	<b>time</b>	before past, little counsel	12, 204/ 23
ready was of old	<b>time</b>	the fervor of faith	12, 204/ 27
were martyrs in old	<b>time</b>	, he would no more	12, 205/ 1
between, than at that	<b>time</b>	those old holy martyrs	12, 205/ 2
upon this thing many	<b>time</b>	and often aforehand, ere	12, 205/ 9
surely) had on a	<b>time</b>	made of his own	12, 217/ 19
hath no very long	<b>time</b>	to it. Let a	12, 222/ 20
they shall see the	<b>time</b>	likely to be so	12, 222/ 24
pleasure, that at the	<b>time</b>	when he loseth them	12, 227/ 23
to take it in	<b>time</b>	while they may. For	12, 238/ 11
both won the well-spent	<b>time</b>	in this good purpose	12, 249/ 2
do about the same	<b>time</b>	of the day, while	12, 253/ 27
Cousin, to spend the	<b>time</b>	about the impugning every	12, 261/ 5
men are for the	<b>time</b>	that they be therein	12, 263/ 22
should die, only the	<b>time</b>	of his execution delayed	12, 264/ 4
what if for the	<b>time</b>	that were mean between	12, 264/ 12
folk be for the	<b>time</b>	that they be therein	12, 271/ 8
reason and revelation) from	<b>time</b>	to time told us	12, 272/ 27
revelation) from time to	<b>time</b>	told us his pleasure	12, 272/ 27
this favor for a	<b>time</b>	we wax, as I	12, 272/ 28
yet unto a farther	<b>time</b>	, even as hardly, and	12, 273/ 27
dungeon beneath, before the	<b>time</b>	that the Turk shall	12, 279/ 8
of his Passion. The	<b>time</b>	of his imprisonment, I	12, 280/ 3
all in much longer	<b>time</b>	. And surely then, if	12, 280/ 5
would fain have some	<b>time</b>	left them longer to	12, 284/ 1
what occasion) upon a	<b>time</b>	to prepare for them	12, 285/ 22
hath done as long	<b>time</b>	as I can remember	12, 286/ 2



recompense him by three	<b>times</b>	as much again; he	12, 178/ 7
he had wronged four	<b>times</b>	as much; yea, yea	12, 178/ 21
see him so many	<b>times</b>	make a great visage	12, 189/ 5
false renegade Christians many	<b>times</b>	do to good Christian	12, 191/ 17
thing that taketh many	<b>times</b>	from his master, all	12, 210/ 15
substance therein: and many	<b>times</b>	shall he much deceive	12, 212/ 8
that had been divers	<b>times</b>	ambassador for that country	12, 217/ 26
conclusion quail, but ten	<b>times</b>	they take the missing	12, 221/ 26
he suffereth them many	<b>times</b>	to live in prosperity	12, 235/ 30
all again with five	<b>times</b>	as much thereto to	12, 245/ 11
I grant well) many	<b>times</b>	great occasion. But yet	12, 252/ 14
disposeth a man many	<b>times</b>	to some spiritual virtues	12, 282/ 5
you, more than fifteen	<b>times</b>	as many as that	12, 289/ 19
every one an hundred	<b>times</b>	more to be regarded	12, 290/ 9
by more than ten	<b>times</b>	her tooth length. By	12, 295/ 3
more painful a thousand	<b>times</b>	. For his natural death	12, 303/ 2
hell an hundred thousand	<b>times</b>	more intolerable, and whereof	12, 304/ 2
pain a thousand thousand	<b>times</b>	more horrible, and of	12, 304/ 13
Jews had I five	<b>times</b>	forty stripes save one	12, 310/ 21
God, as I many	<b>times</b>	have said, that the	12, 314/ 17
autem vobis quem timeatis.	<b>Timete</b>	eum, qui postquam occiderit	12, 303/ 9
Ita dico vobis, hunc	<b>timete</b>	." (I say to you	12, 303/ 10
Ita dico vobis, hunc	<b>timete</b>	" (So I say to	12, 303/ 22
Uncle, God disposeth and	<b>timeth</b>	your matter and your	12, 186/ 30
eius, non timebis a	<b>timore</b>	nocturno a sagitta volante	12, 105/ 18
he saith: "Non timebis	<b>timore</b>	nocturno" (Thou shalt not	12, 107/ 3
mist, "non timebit a	<b>timore</b>	nocturno" (the night's fear	12, 111/ 8
eius, non timebis a	<b>timore</b>	etc. A negotio perambulante	12, 166/ 13
fault of pusillanimity and	<b>timorous</b>	mind letteth a man	12, 111/ 23
night's fear, a very	<b>timorous</b>	daughter, a silly wretched	12, 112/ 17
bold and hardy, or	<b>timorous</b>	and fearful of courage	12, 150/ 5
Be not feeble-hearted or	<b>timorous</b>	). Let such a man	12, 162/ 9
where he writeth unto	<b>Timothy</b>	: "Qui volunt divites fieri	12, 223/ 30
terra, ubi erugo et	<b>tinea</b>	demolitur, et ubi fures	12, 239/ 18
ubi neque erugo, neque	<b>tinea</b>	demolitur, et ubi fures	12, 239/ 20
cool and refresh the	<b>tip</b>	of his burning tongue	12, 55/ 19
the other by the	<b>tip</b>	of the finger (for	12, 80/ 9
late. For since the	<b>title</b>	of the Crown hath	12, 192/ 12
so gather our faith	<b>together</b>	into a little narrow	12, 13/ 13
there lie they drowned	<b>together</b>	. So surely if we	12, 15/ 15
communications had of late	<b>together</b>	, hath appeared good likelihood	12, 38/ 3
yet as they agree	<b>together</b>	in profession of Christ's	12, 38/ 11
so agree they now	<b>together</b>	in preparation of a	12, 38/ 12

caused them to agree	<b>together</b>	in the defense of	12, 38/ 15
bring them to agree	<b>together</b>	in the truth of	12, 38/ 17
servants could not agree	<b>together</b>	?Though he recovered Lot	12, 54/ 13
answers gathered and considered	<b>together</b>	, that you will well	12, 64/ 13
how long we tarried	<b>together</b>	, and that while we	12, 78/ 11
in talking so long	<b>together</b>	without interpausing between, and	12, 78/ 12
his wife and he	<b>together</b>	dined or supped with	12, 81/ 6
ourselves, which coming now	<b>together</b>	, to talk of as	12, 83/ 2
since we were last	<b>together</b>	. And I find it	12, 85/ 14
Cousin, divers such days	<b>together</b>	, as every day of	12, 85/ 26
fast whole forty days	<b>together</b>	. No nor holy neither	12, 95/ 21
body and the soul	<b>together</b>	make the whole man	12, 98/ 17
the kite, nestleth them	<b>together</b>	under her own wings	12, 103/ 33
have gathered thy sons	<b>together</b>	, as the hen gathereth	12, 104/ 12
always to keep company	<b>together</b>	, was at debate with	12, 127/ 17
her and him talk	<b>together</b>	. And after that he	12, 128/ 6
other authors, and whole	<b>together</b>	diverse goodly treatises of	12, 133/ 7
that men thus talk	<b>together</b>	as you do, and	12, 142/ 20
so knit and joined	<b>together</b>	, that they both make	12, 152/ 2
in such wise closed	<b>together</b>	again, that the way	12, 159/ 4
the leaving of all	<b>together</b>	at once for his	12, 174/ 12
and the poverty compared	<b>together</b>	, yet they being good	12, 175/ 22
may before they come	<b>together</b>	, change that good mind	12, 177/ 19
were tomorrow next brought	<b>together</b>	out of every man's	12, 180/ 4
even at the close	<b>together</b>	. ANTHONY Well, Cousin, now	12, 187/ 3
by dwelling over long	<b>together</b>	. By these ways also	12, 189/ 2
by themselves to draw	<b>together</b>	, and in their playing	12, 192/ 24
which many a year	<b>together</b>	bare as great a	12, 206/ 20
and I were matched	<b>together</b>	at that board again	12, 214/ 14
niggardly heap them up	<b>together</b>	, which is (you wot	12, 224/ 14
God and your riches	<b>together</b>	). And therefore this thing	12, 231/ 6
but short in all	<b>together</b>	, and either almost half	12, 236/ 4
in this they run	<b>together</b>	and fight; in this	12, 273/ 10
content many long years	<b>together</b>	, as are other men	12, 277/ 1
reason and his faith	<b>together</b>	may shortly make him	12, 288/ 22
in God's name common	<b>together</b>	thereon, our Savior saying	12, 294/ 2
two or three gathered	<b>together</b>	in my name, there	12, 294/ 4
their bed, were gathered	<b>together</b>	into so short a	12, 301/ 30
suffer the whole year	<b>together</b>	the most terrible death	12, 304/ 8
women shall there live	<b>together</b>	as angels, without any	12, 307/ 17
the whole world doth	<b>together</b>	, all that were not	12, 319/ 27
till God bring us	<b>together</b>	again, either here, or	12, 320/ 27
this vale of labor,	<b>toil</b>	, tears, and misery, not	12, 41/ 20

it is a good	<b>token</b>	unto him that he	12, 16/ 23
perceive a sure undoubted	<b>token</b>	, that toward our final	12, 16/ 30
for displeasure as a	<b>token</b>	of eternal damnation. The	12, 47/ 26
prosperity be a perilous	<b>token</b>	, but whether continual wealth	12, 49/ 12
should be no evil	<b>token</b>	, you lay first, that	12, 49/ 26
is a very discomfortable	<b>token</b>	of everlasting damnation. Whereupon	12, 69/ 4
for it is a	<b>token</b>	either of faint faith	12, 98/ 7
heed unto every suspicious	<b>token</b>	, and feared so far	12, 121/ 11
fashion, it were a	<b>token</b>	that the devil hath	12, 131/ 12
then were it a	<b>token</b>	, that the devil had	12, 146/ 2
that is a special	<b>token</b>	that shrift is wholesome	12, 153/ 2
hath thereby a good	<b>token</b>	that he is in	12, 153/ 23
and have left no	<b>token</b>	of any good virtue	12, 159/ 6
thereof, than this ungracious	<b>token</b>	that you note here	12, 194/ 22
our faith by many	<b>tokens</b>	very faint, let us	12, 13/ 1
fear, whereof upon some	<b>tokens</b>	he may conceive in	12, 120/ 28
what sure and undeceivable	<b>tokens</b>	a man may discern	12, 133/ 4
own revelations, and doubtful	<b>tokens</b>	told, wherefore himself should	12, 133/ 15
Catholic Church. Many other	<b>tokens</b>	are there in that	12, 133/ 30
where he findeth good	<b>tokens</b>	and likelihood of amendment	12, 162/ 23
I see many more	<b>tokens</b>	than one, that we	12, 191/ 28
deadly war indeed. These	<b>tokens</b>	were somewhat like your	12, 192/ 32
things that after follow)	<b>tokens</b>	foregoing through some secret	12, 193/ 1
St. Mary! Cousin, these	<b>tokens</b>	like I much worse	12, 193/ 3
I much worse, these	<b>tokens</b>	, I say, not of	12, 193/ 3
of doom whereof some	<b>tokens</b>	as methinketh are not	12, 193/ 29
mind some of those	<b>tokens</b>	that shall by the	12, 194/ 8
I see divers evil	<b>tokens</b>	of this misery coming	12, 194/ 20
is there, as I	<b>told</b>	you, another kind of	12, 15/ 4
God. And, as I	<b>told</b>	you before, they have	12, 15/ 22
of Israel, and after	<b>told</b>	them the cause, and	12, 26/ 11
more. For, as I	<b>told</b>	you, Cousin, though the	12, 31/ 9
had. Howbeit, as I	<b>told</b>	you before, I will	12, 31/ 19
you? Such as I	<b>told</b>	you right now, of	12, 61/ 28
you may, as I	<b>told</b>	you, cut very well	12, 68/ 30
is, as I before	<b>told</b>	you, without any doubt	12, 73/ 14
And then, as I	<b>told</b>	you, much less hardness	12, 74/ 9
I had not so	<b>told</b>	you still a long	12, 79/ 22
possible; and they twain	<b>told</b>	me both that it	12, 89/ 5
begun to teach physic,	<b>told</b>	me, that there was	12, 89/ 13
for what purpose I	<b>told</b>	it. Oh! now I	12, 90/ 10
But, Cousin, as I	<b>told</b>	you the other day	12, 98/ 24
that have I somewhat	<b>told</b>	you already. And since	12, 99/ 17

under that, as I	<b>told</b>	you, fall persecutions and	12, 100/ 27
himself help (as I	<b>told</b>	you the other day	12, 103/ 6
her fond tales, she	<b>told</b>	us once, that the	12, 114/ 25
as good Mother Maud	<b>told</b>	us, when the wolf	12, 115/ 25
fasting, till when he	<b>told</b>	the cause, his ghostly	12, 117/ 31
a shrewd wife once	<b>told</b>	her husband that she	12, 118/ 2
therefore, if she had	<b>told</b>	you or me before	12, 126/ 27
counsel her (as I	<b>told</b>	you before) we might	12, 127/ 3
Forsooth, the party that	<b>told</b>	it me, swore that	12, 128/ 19
have been (as I	<b>told</b>	you) good counsel. And	12, 129/ 2
his revelations, whereof he	<b>told</b>	many by himself, would	12, 129/ 18
Cousin: since, as I	<b>told</b>	you before, the man	12, 131/ 21
revelations, and doubtful tokens	<b>told</b>	, wherefore himself should fear	12, 133/ 15
double so substantial things	<b>told</b>	him by another man	12, 134/ 27
with good company, have	<b>told</b>	the same dream at	12, 138/ 15
his temptation, as I	<b>told</b>	you before, properly pertaining	12, 145/ 26
no man, but he	<b>told</b>	unto me that he	12, 149/ 3
Yet over that, he	<b>told</b>	of which manner rich	12, 171/ 24
only if a man	<b>told</b>	them truth when they	12, 212/ 27
selfsame prelate that I	<b>told</b>	you my tale of	12, 217/ 18
in trust thereof he	<b>told</b>	him a fault therein	12, 218/ 1
fool." The other afterward	<b>told</b>	me, that he would	12, 218/ 3
friend of ours merrily	<b>told</b>	me once, that his	12, 219/ 21
hand with him (he	<b>told</b>	me) and all to	12, 219/ 25
much, although they were	<b>told</b>	him to. If you	12, 232/ 7
For else had he	<b>told</b>	them but half a	12, 239/ 5
a tale. But he	<b>told</b>	them an whole tale	12, 239/ 6
way that I have	<b>told</b>	you, we shall by	12, 248/ 23
little now, than I	<b>told</b>	you before, when you	12, 267/ 7
Cousin, that, as I	<b>told</b>	you, this keeping of	12, 268/ 23
faith, as I have	<b>told</b>	you twice, I am	12, 270/ 10
from time to time	<b>told</b>	us his pleasure. And	12, 272/ 27
I wit who hath	<b>told</b>	you. As far as	12, 301/ 27
that were customers or	<b>toll-gatherers</b>	of the emperor's duties	12, 176/ 15
them with taxes and	<b>tollages</b>	unto the bare bones	12, 191/ 5
vult meus esse discipulus,	<b>tollat</b>	crucem suam, et sequatur	12, 43/ 10
him, "Stulte, hac nocte	<b>tollent</b>	a te animam tuam	12, 168/ 21
contendere, et tunicam tuam	<b>tollere</b>	, dimitte ei et pallium	12, 34/ 8
mind we will have	<b>tomorrow</b>	, that God could not	12, 22/ 12
in this country, were	<b>tomorrow</b>	next brought together out	12, 180/ 4
you one day younger	<b>tomorrow</b>	, but every day shall	12, 233/ 19
such wise as no	<b>tongue</b>	can tell. "Nos autem	12, 22/ 26
tip of his burning	<b>tongue</b>	. Consider well now what	12, 55/ 19

their ease, while our	<b>tongue</b>	pattereth upon our prayers	12, 65/ 22
too: and that every	<b>tongue</b>	shall confess that our	12, 66/ 21
for you. For your	<b>tongue</b>	hath never ceased, but	12, 80/ 22
carried such an ungracious	<b>tongue</b>	therein. At that word	12, 125/ 15
time, and whetted her	<b>tongue</b>	against her teeth, and	12, 125/ 16
said they heard her	<b>tongue</b>	babble in her head	12, 125/ 26
signifieth in the Greek	<b>tongue</b>	) for a great cable-rope	12, 171/ 2
of God temper the	<b>tongue</b>	of Zacchaeus in the	12, 178/ 1
it belongeth govern the	<b>tongue</b>	). For here when he	12, 178/ 4
grace in the Almain	<b>tongue</b>	, wherein, letting my Latin	12, 214/ 5
neither in heart, nor	<b>tongue</b>	, as I trust in	12, 237/ 27
but in the Almain	<b>tongue</b>	too. And thus praying	12, 320/ 16
of Jericho, whereupon God	<b>took</b>	a great vengeance upon	12, 26/ 10
the theft and meekly	<b>took</b>	his death therefor, and	12, 26/ 20
hose where, when he	<b>took</b>	no heed, he was	12, 63/ 5
heaven, because the man	<b>took</b>	his ease and pleasure	12, 68/ 23
that place, the one	<b>took</b>	the other by the	12, 80/ 8
their own choice they	<b>took</b>	it not at the	12, 100/ 5
things, which (if he	<b>took</b>	a good stomach to	12, 111/ 25
good old woman that	<b>took</b>	heed to her children	12, 114/ 15
physic at all, he	<b>took</b>	so great heed unto	12, 121/ 10
that word the devil	<b>took</b>	his time, and whetted	12, 125/ 15
her lie down, and	<b>took</b>	up the axe in	12, 128/ 8
I showed you) she	<b>took</b>	it for no tribulation	12, 128/ 27
persuasion, with which he	<b>took</b>	very great comfort in	12, 129/ 26
aware of, while he	<b>took</b>	himself for better than	12, 146/ 15
he was while he	<b>took</b>	himself for so sure	12, 146/ 18
whose high bold courage	<b>took</b>	a foul fall, and	12, 146/ 25
it, how highly God	<b>took</b>	him into his favor	12, 146/ 27
wife, what pain she	<b>took</b>	in straight binding up	12, 169/ 1
more pain that they	<b>took</b>	here for the less	12, 169/ 9
soon gone, that they	<b>took</b>	all that labor and	12, 169/ 15
in the selfsame disease,	<b>took</b>	the selfsame medicine himself	12, 173/ 11
telleth, that the sheep	<b>took</b>	in the wolf unto	12, 189/ 14
his faith, if men	<b>took</b>	him and by dread	12, 198/ 7
treaties himself. When he	<b>took</b>	him the treaty, and	12, 217/ 27
And yet this commodity	<b>took</b>	I so little heed	12, 219/ 19
own cap. Nor he	<b>took</b>	never so much ease	12, 221/ 11
much less than he	<b>took</b>	it for before. And	12, 253/ 8
accipiens" (Humbled himself, and	<b>took</b>	the form of a	12, 254/ 22
from escaping, so that	<b>took</b>	he never so much	12, 264/ 23
which I said I	<b>took</b>	for truth. Which is	12, 267/ 6
you before, when you	<b>took</b>	my proof yet but	12, 267/ 7

but harm, because thou	<b>tookest</b>	it when I gave	12, 173/ 15
they might, even with	<b>tooth</b>	and nail. And when	12, 285/ 11
than ten times her	<b>tooth</b>	length. By my troth	12, 295/ 4
taught one for the	<b>toothache</b>	, to go thrice about	12, 197/ 23
his desire shall so	<b>torment</b>	his mind, as all	12, 51/ 24
thou sorrow, pain, and	<b>torment</b>	). Christ describeth his wealth	12, 55/ 24
death. Then cometh the	<b>torment</b>	of his cumbered conscience	12, 61/ 10
where for all the	<b>torment</b>	that he hanged in	12, 67/ 10
the fervor of their	<b>torment</b>	, shall serve us to	12, 67/ 21
the great pain and	<b>torment</b>	that Christ suffered for	12, 198/ 16
of intolerable pain and	<b>torment</b>	. In other tribulation, as	12, 201/ 11
there to tarry in	<b>torment</b>	world without end? What	12, 237/ 2
all the kinds of	<b>torment</b>	that all the world	12, 241/ 18
to come to their	<b>torment</b>	at all, as he	12, 246/ 28
see that abideth deadly	<b>torment</b>	, and such as some	12, 281/ 16
despiteful rebuke and painful	<b>torment</b>	too. And therefore, as	12, 281/ 22
they may by the	<b>torment</b>	of painful death (but	12, 298/ 14
crucified, and with cruel	<b>torment</b>	slain. And in like	12, 300/ 11
and of which terrible	<b>torment</b>	, they be sure they	12, 304/ 13
nails, and in such	<b>torment</b>	(without pity, but not	12, 312/ 25
some for a triumph	<b>tormented</b>	and killed in his	12, 6/ 29
mind those terrible devilish	<b>tormentors</b>	, with the deep consideration	12, 9/ 1
with all his faithless	<b>tormentors</b>	in this world would	12, 247/ 12
either shall these Turk's	<b>tormentors</b>	that shall enter this	12, 248/ 4
strokes that the cruel	<b>tormentors</b>	with rods and whips	12, 312/ 14
both all the Turk's	<b>tormentors</b>	, and all the devils	12, 315/ 30
Turks are but his	<b>tormentors</b>	, for himself doth the	12, 317/ 17
his sake all the	<b>tormentry</b>	that the devil with	12, 247/ 11
thereby fall into painful	<b>tormentry</b>	he might peradventure hap	12, 297/ 14
of all kind of	<b>torments</b>	taken upon his body	12, 32/ 7
folk call devils whose	<b>torments</b>	he was wont to	12, 60/ 2
death with cruel intolerable	<b>torments</b>	. VINCENT Our Lord, Uncle	12, 191/ 24
be brought into the	<b>torments</b>	, and yet he suffereth	12, 246/ 29
long and divers sore	<b>torments</b>	, strike him stark dead	12, 268/ 14
earthly losses, all bodily	<b>torments</b>	and pain. Howbeit some	12, 307/ 3
with all the terrible	<b>torments</b>	that they could imagine	12, 315/ 8
faith) were setting their	<b>torments</b>	to us, and to	12, 315/ 10
souls in the terrible	<b>torments</b>	there, we would wax	12, 315/ 19
say, an heart broken,	<b>torn</b>	, and with tribulation of	12, 96/ 17
sea before, and lay	<b>tossed</b>	hither and thither, the	12, 301/ 11
troubled him there, with	<b>tossing</b>	him up and down	12, 301/ 14
a three-footed stool, so	<b>tottering</b>	on every side that	12, 297/ 23
three feet of this	<b>tottering</b>	stool: fantastical fear, false	12, 297/ 25

second foot of this	<b>tottering</b>	stool, is a false	12, 298/ 18
third foot of this	<b>tottering</b>	stool, is false flattering	12, 298/ 29
shall after have to	<b>touch</b>	them in more places	12, 15/ 8
of all, though we	<b>touch</b>	here and there some	12, 20/ 12
give it light withal,	<b>touch</b>	every member somewhat more	12, 24/ 24
fear, I purpose to	<b>touch</b>	last of all, nor	12, 33/ 15
longed not much to	<b>touch</b>	it. For neither might	12, 82/ 24
you fair and easily	<b>touch</b>	him, and with some	12, 132/ 6
thing right hard to	<b>touch</b>	pitch and never defile	12, 160/ 21
And now will I	<b>touch</b>	one word or twain	12, 165/ 24
have the power to	<b>touch</b>	our bodies at all	12, 248/ 6
that feigned fable to	<b>touch</b>	the folly of such	12, 286/ 8
through before she can	<b>touch</b>	thy flesh by more	12, 295/ 3
is it not. I	<b>touched</b>	before a word of	12, 19/ 22
well) as I somewhat	<b>touched</b>	the last day, such	12, 87/ 19
that men willingly suffer,	<b>touched</b>	in the two verses	12, 105/ 9
in this matter be	<b>touched</b>	, and were to be	12, 173/ 22
glad thereof, and so	<b>touched</b>	inwardly with special grace	12, 176/ 10
persecution for the faith,	<b>touched</b>	in these words of	12, 200/ 2
open persecution, which is	<b>touched</b>	in these words, "Ab	12, 200/ 7
somewhat had your words	<b>touched</b>	me the nearer, if	12, 276/ 7
that he lost, little	<b>toucheth</b>	my matter, which deny	12, 53/ 29
no matter: the thing	<b>toucheth</b>	himself, and not me	12, 143/ 16
come I to the	<b>touching</b>	of the reason you	12, 67/ 23
First in Abraham, as	<b>touching</b>	the death of his	12, 141/ 5
all. And then as	<b>touching</b>	those that are of	12, 287/ 15
lo, shall like a	<b>touchstone</b>	try them, and show	12, 226/ 27
but only tempted the	<b>towardness</b>	of the father's obedience	12, 141/ 6
to defend that strong	<b>town</b>	against him? Howbeit, if	12, 8/ 8
girl here in this	<b>town</b>	, whom a kinsman of	12, 89/ 12
knew once in this	<b>town</b>	one of the most	12, 121/ 4
of hers in the	<b>town</b>	, and on a time	12, 127/ 18
poorest beggar in the	<b>town</b>	. And in good faith	12, 259/ 16
Forsooth, here was a	<b>tragical</b>	story, whereof I never	12, 128/ 17
it were, the fiend's	<b>train</b>	and persecution his plain	12, 100/ 19
I call the devil's	<b>trains</b>	; the other, his open	12, 100/ 22
devil hath of his	<b>trains</b>	a thousand subtle ways	12, 101/ 1
wisdom against the devil's	<b>trains</b>	. For as the Prophet	12, 102/ 9
by the devil with	<b>trains</b>	and assaults, by four	12, 106/ 21
flee from his enemies'	<b>trains</b>	), so must a man	12, 155/ 1
need to dread the	<b>trains</b>	and the temptations of	12, 186/ 21
substance, so avoid his	<b>trains</b>	and his temptations, that	12, 186/ 24
either secret sleights and	<b>trains</b>	, and cometh in the	12, 200/ 11

methink I hear a	<b>trampling</b>	;" so that at last	12, 110/ 20
Saint Paul: "Angelus Sathane	<b>transfiguratur</b>	se in angelum lucis	12, 132/ 27
The angel of Satan	<b>transfigureth</b>	himself into the angel	12, 132/ 28
iactantia quid contulit nobis?	<b>Transierunt</b>	omnia illa tanquam umbra	12, 158/ 25
camelum per foramen acus	<b>transire</b>	, quam divitem intrare in	12, 170/ 32
and out of our	<b>transitory</b>	tribulation shall we go	12, 77/ 1
reclusus est, ut ignoretur	<b>transitus</b>	illius: sic et nos	12, 158/ 27
Hungarian in Latin, and	<b>Translated</b>	out of Latin into	12, 1 3
Hungarian in Latin, and	<b>translated</b>	out of Latin into	12, 3/ 4
but be so soon	<b>translated</b>	from one man unto	12, 206/ 26
be lost. In the	<b>translation</b>	of these two great	12, 207/ 23
Cousin, now, if my	<b>transmigration</b>	into a strange country	12, 251/ 5
that after manifold labors,	<b>travails</b>	and troubles, he was	12, 300/ 10
your heart as a	<b>treacle</b>	against the poison of	12, 9/ 12
had taken him, to	<b>tread</b>	on his back always	12, 257/ 9
a man attainted of	<b>treason</b>	or felony, and after	12, 264/ 3
places to lay their	<b>treasure</b>	in, so that all	12, 238/ 13
no wise hide their	<b>treasure</b>	in the ground. And	12, 239/ 7
them to hide their	<b>treasure</b>	in heaven, and there	12, 239/ 13
For whereas is thy	<b>treasure</b>	, there is thy heart	12, 240/ 1
tuum" (Where as thy	<b>treasure</b>	is, there is also	12, 241/ 12
we lay up our	<b>treasure</b>	in earth, in earth	12, 241/ 13
If we send our	<b>treasure</b>	into heaven, in heaven	12, 241/ 14
mortis" (He that gathereth	<b>treasures</b>	, shall be shoved into	12, 224/ 7
Hoard not up your	<b>treasures</b>	in earth, where the	12, 239/ 22
But hoard up your	<b>treasures</b>	in heaven, where neither	12, 239/ 23
will I reserve, to	<b>treat</b>	apart effectually that matter	12, 20/ 13
said) I purpose to	<b>treat</b>	last. And for this	12, 35/ 4
long to rehearse and	<b>treat</b>	of them. But meseemeth	12, 40/ 25
said you reserved to	<b>treat</b>	of last of all	12, 77/ 11
many more days to	<b>treat</b>	of than we shall	12, 85/ 15
that I would else	<b>treat</b>	of, I shall for	12, 86/ 12
you purposed always to	<b>treat</b>	last. ANTHONY That shall	12, 99/ 27
matter, that is to	<b>treat</b>	of comfort in tribulation	12, 129/ 5
things, that we have	<b>treated</b>	between us this other	12, 86/ 25
only remaineth to be	<b>treated</b>	of, and properly pertaineth	12, 199/ 23
had made many such	<b>treaties</b>	himself. When he took	12, 217/ 27
his, whom neither fair	<b>treating</b>	, nor hard handling, can	12, 59/ 10
our way, with the	<b>treating</b>	of those two verses	12, 105/ 15
whole together diverse goodly	<b>treatises</b>	of that good godly	12, 133/ 7
own drawing a certain	<b>treaty</b>	, that should serve for	12, 217/ 20
great prince. In which	<b>treaty</b>	, himself thought that he	12, 217/ 21
he took him the	<b>treaty</b>	, and that he had	12, 217/ 27

climbed up into the	<b>tree</b>	for desire that he	12, 176/ 7
nor like a rootless	<b>tree</b>	, scant up an end	12, 205/ 15
to eat of the	<b>tree</b>	of life). And also	12, 309/ 13
and not like a	<b>tree</b>	to stick still in	12, 317/ 4
should dread make us	<b>tremble</b>	and break our stony	12, 98/ 10
forceth mine heart to	<b>tremble</b>	. ANTHONY Neither have I	12, 245/ 15
Ubi sunt duo vel	<b>tres</b>	congregati in nomine meo	12, 294/ 3
too: "Fides, spes, caritas:	<b>tria</b>	haec, maior autem horum	12, 40/ 1
falling first upon his	<b>tribe</b>	, and then upon his	12, 26/ 13
saith also, "Per multas	<b>tribulaciones</b>	oportet nos introire in	12, 42/ 31
est momentaneum, et leve	<b>tribulacionis</b>	nostre, supra modum in	12, 311/ 6
Dialogue of Comfort against	<b>Tribulation</b>	, made by an Hungarian	12, 1 2
Dialogue of Comfort against	<b>Tribulation</b>	, made by an Hungarian	12, 3/ 2
some comfortable counsel against	<b>tribulation</b>	, to be given us	12, 3/ 21
be comfortless in any	<b>tribulation</b>	, when Christ and his	12, 5/ 10
these great storms of	<b>tribulation</b>	with which both I	12, 6/ 9
heap of heavy sorrowful	<b>tribulation</b>	, that beside those that	12, 9/ 7
of occasion of sore	<b>tribulation</b>	. And herein shall I	12, 9/ 13
matter and cause of	<b>tribulation</b>	: as are the goods	12, 9/ 26
matter of adversity and	<b>tribulation</b>	. For tribulation seemeth generally	12, 10/ 5
adversity and tribulation. For	<b>tribulation</b>	seemeth generally to signify	12, 10/ 6
strength and comfort against	<b>tribulation</b>	, exciting men to the	12, 10/ 13
patient sufferance of their	<b>tribulation</b>	they shall attain his	12, 10/ 23
against these diseases of	<b>tribulation</b>	shall we fetch from	12, 11/ 16
short sickness of worldly	<b>tribulation</b>	into the endless everlasting	12, 12/ 3
a great mountain of	<b>tribulation</b>	to void from the	12, 13/ 21
of spiritual comfort against	<b>tribulation</b>	. ANTHONY That shall I	12, 14/ 2
The first comfort in	<b>tribulation</b>	may a man take	12, 14/ 5
folk that are in	<b>tribulation</b>	and heaviness. One sort	12, 14/ 15
kind of heaviness in	<b>tribulation</b>	is the highest kind	12, 14/ 22
but are in their	<b>tribulation</b>	(be it loss or	12, 14/ 25
kind of heaviness in	<b>tribulation</b>	is even a mischievous	12, 15/ 3
Bernard; he that in	<b>tribulation</b>	turneth himself unto worldly	12, 15/ 9
foul fault suffer our	<b>tribulation</b>	to grow so great	12, 15/ 18
in the depth of	<b>tribulation</b>	drown with us. The	12, 15/ 20
of him that in	<b>tribulation</b>	longeth to be comforted	12, 16/ 6
or diminishment of the	<b>tribulation</b>	itself, or by the	12, 16/ 9
busy about us. That	<b>tribulation</b>	is a means to	12, 17/ 1
indeed: our Lord in	<b>tribulation</b>	send it us! But	12, 17/ 7
they be which in	<b>tribulation</b>	lack that mind, and	12, 17/ 9
must ye consider that	<b>tribulation</b>	is yet a means	12, 17/ 14
better, the punishment by	<b>tribulation</b>	that he sendeth, serveth	12, 17/ 20
blind: and with that	<b>tribulation</b>	he turned to him	12, 17/ 24

in the beginning of	<b>tribulation</b>	very stubborn and stiff	12, 17/ 27
and yet at length	<b>tribulation</b>	bringeth them home. The	12, 17/ 28
go. But when his	<b>tribulation</b>	was withdrawn, then was	12, 18/ 5
again. So was his	<b>tribulation</b>	occasion of his profit	12, 18/ 6
his harm. For his	<b>tribulation</b>	made him call to	12, 18/ 8
that in an easy	<b>tribulation</b>	falleth to seek his	12, 18/ 10
I say, the very	<b>tribulation</b>	itself many times a	12, 18/ 13
this first comfort in	<b>tribulation</b>	. The Fifth Chapter Howbeit	12, 18/ 19
Chapter Howbeit, though the	<b>tribulation</b>	itself be a means	12, 18/ 21
had, there can in	<b>tribulation</b>	none other good comfort	12, 18/ 24
taking away of the	<b>tribulation</b>	. The Sixth Chapter VINCENT	12, 19/ 10
comfort him in his	<b>tribulation</b>	by taking that tribulation	12, 19/ 18
tribulation by taking that	<b>tribulation</b>	from him; is not	12, 19/ 18
him that is in	<b>tribulation</b>	? ANTHONY No, Cousin, that	12, 19/ 20
desire of God the	<b>tribulation</b>	to be taken from	12, 19/ 27
this last kind of	<b>tribulation</b>	, is the sorest tribulation	12, 20/ 11
tribulation, is the sorest	<b>tribulation</b>	of all, though we	12, 20/ 11
where the kinds of	<b>tribulation</b>	are so divers, some	12, 20/ 15
not be well. One	<b>tribulation</b>	is it to good	12, 20/ 31
have this kind of	<b>tribulation</b>	utterly taken from us	12, 21/ 5
of every kind of	<b>tribulation</b>	, we may never well	12, 21/ 13
the taking of our	<b>tribulation</b>	from us; then either	12, 21/ 19
say, let us in	<b>tribulation</b>	desire this help and	12, 21/ 24
himself in his sore	<b>tribulation</b>	, praying thrice unto God	12, 22/ 16
God's grace in that	<b>tribulation</b>	to strengthen him was	12, 22/ 19
than to take the	<b>tribulation</b>	from him? And therefore	12, 22/ 20
by delivery from our	<b>tribulation</b>	, but pray for his	12, 23/ 1
it may be in	<b>tribulation</b>	, that every tribulation is	12, 23/ 10
in tribulation, that every	<b>tribulation</b>	is, if we ourselves	12, 23/ 11
might pray for in	<b>tribulation</b>	. And now proceed forth	12, 23/ 18
other spiritual comfort in	<b>tribulation</b>	. ANTHONY This may be	12, 23/ 19
Cousin, great comfort in	<b>tribulation</b>	, that every tribulation which	12, 23/ 21
in tribulation, that every	<b>tribulation</b>	which any time falleth	12, 23/ 22
shall consider thus. Every	<b>tribulation</b>	that we fall in	12, 24/ 3
all the former causes,	<b>tribulation</b>	is (if we will	12, 24/ 12
them that fall in	<b>tribulation</b>	by their own well	12, 24/ 15
and that yet such	<b>tribulation</b>	is medicinable. The Eighth	12, 24/ 16
them that fall in	<b>tribulation</b>	through their own certain	12, 24/ 26
another place; this worldly	<b>tribulation</b>	of pain and punishment	12, 25/ 11
patient sufferance of his	<b>tribulation</b>	, so make it), serve	12, 25/ 14
which yet in such	<b>tribulation</b>	, feeling their own frailty	12, 26/ 4
had never come in	<b>tribulation</b>	, had been in peril	12, 26/ 22
his well-deserved pain and	<b>tribulation</b>	. Consider the well-converted thief	12, 26/ 26

just punishment and well-deserved	<b>tribulation</b>	a very good special	12, 26/ 29
that this kind of	<b>tribulation</b>	, though it seem the	12, 26/ 32
is to wit, that	<b>tribulation</b>	that is sent us	12, 27/ 5
that this kind of	<b>tribulation</b>	is medicinable, if men	12, 27/ 7
this first kind of	<b>tribulation</b>	have you to my	12, 27/ 12
wot well, of such	<b>tribulation</b>	as is so sent	12, 27/ 16
is this kind of	<b>tribulation</b>	somewhat in effect in	12, 27/ 25
then this kind of	<b>tribulation</b>	be to some men	12, 28/ 3
that God sometimes sendeth	<b>tribulation</b>	for keeping and preserving	12, 28/ 14
the fervor of their	<b>tribulation</b>	, in that they may	12, 28/ 17
of this kind of	<b>tribulation</b>	, how it is medicinable	12, 28/ 21
somewhat consider, how this	<b>tribulation</b>	sent us by God	12, 28/ 23
fall, and sendeth him	<b>tribulation</b>	betimes while he is	12, 29/ 4
remedy, but a painful	<b>tribulation</b>	, so sore that he	12, 29/ 25
God to take the	<b>tribulation</b>	from him. And yet	12, 29/ 26
see, good Cousin, that	<b>tribulation</b>	is double medicine, both	12, 29/ 31
in this kind of	<b>tribulation</b>	is there good occasion	12, 30/ 2
to think that their	<b>tribulation</b>	is sent them to	12, 30/ 7
the third kind of	<b>tribulation</b>	, which is not sent	12, 30/ 11
this world, where the	<b>tribulation</b>	is suffered, take any	12, 30/ 24
may take in their	<b>tribulation</b>	consolation for their part	12, 31/ 7
deserved not that sore	<b>tribulation</b>	that he then had	12, 31/ 18
a man falleth in	<b>tribulation</b>	for the maintenance of	12, 32/ 2
of such as suffer	<b>tribulation</b>	for maintenance of right	12, 33/ 18
ye will rather abide	<b>tribulation</b>	by the malice of	12, 34/ 17
this third kind of	<b>tribulation</b>	. Another kind of comfort	12, 35/ 6
the base kind of	<b>tribulation</b>	sent for our sin	12, 35/ 8
of these kinds of	<b>tribulation</b>	have cause of comfort	12, 35/ 11
take that our present	<b>tribulation</b>	in release of our	12, 36/ 5
and well deserving, the	<b>tribulation</b>	that is sent us	12, 36/ 13
cause our penance and	<b>tribulation</b>	, patiently taken in this	12, 36/ 28
the first kind of	<b>tribulation</b>	and the most base	12, 37/ 1
patient sufferance of our	<b>tribulation</b>	here; there are, ye	12, 37/ 11
that he which suffereth	<b>tribulation</b>	or martyrdom for the	12, 40/ 6
the third kind of	<b>tribulation</b>	standeth, and that is	12, 40/ 9
be joyful also in	<b>tribulation</b>	, appeareth well by this	12, 40/ 16
wealth, discontinued with no	<b>tribulation</b>	. The Thirteenth Chapter ANTHONY	12, 40/ 19
may well take in	<b>tribulation</b>	. For as many comforts	12, 40/ 23
and ever out of	<b>tribulation</b>	? which (as Job saith	12, 42/ 25
take his cross of	<b>tribulation</b>	upon his back and	12, 43/ 12
take their cross of	<b>tribulation</b>	; when shall these folk	12, 43/ 15
there, that never have	<b>tribulation</b>	? And if it be	12, 43/ 16
this world without any	<b>tribulation</b>	enjoy their long continual	12, 43/ 28

he never sendeth them	<b>tribulation</b>	, which he is ever	12, 44/ 1
say, that are in	<b>tribulation</b>	, have on the other	12, 44/ 3
soul so perilous, and	<b>tribulation</b>	thereto so fruitful; then	12, 46/ 23
the diminishing of the	<b>tribulation</b>	, he taketh away part	12, 47/ 3
Lazarus, which died in	<b>tribulation</b>	and poverty, the best	12, 47/ 19
that between prosperity and	<b>tribulation</b>	the matter should go	12, 47/ 24
should go thus, that	<b>tribulation</b>	should be given always	12, 47/ 25
displeasant to God, or	<b>tribulation</b>	evermore wholesome to every	12, 48/ 6
God creep forward, in	<b>tribulation</b>	they run toward him	12, 48/ 19
them). Some man with	<b>tribulation</b>	will fall into sin	12, 49/ 4
either state, wealth or	<b>tribulation</b>	may be matter of	12, 49/ 10
this world without any	<b>tribulation</b>	be a fearful sign	12, 49/ 13
were so perilous, and	<b>tribulation</b>	so profitable, every man	12, 50/ 1
ye know what thing	<b>tribulation</b>	is. For since that	12, 50/ 15
you will agree that	<b>tribulation</b>	is every such thing	12, 50/ 18
heel. Now, Cousin, if	<b>tribulation</b>	be this that I	12, 50/ 25
be more kinds of	<b>tribulation</b>	than peradventure ye thought	12, 50/ 26
since every kind of	<b>tribulation</b>	is an interruption of	12, 51/ 1
you, Cousin, that since	<b>tribulation</b>	is not only such	12, 51/ 4
dread of God, the	<b>tribulation</b>	of temptation is so	12, 51/ 15
trifle, and with such	<b>tribulation</b>	, prosperity not interrupted; let	12, 51/ 20
that such trouble is	<b>tribulation</b>	, and thereby consequently an	12, 51/ 31
Cousin, is this no	<b>tribulation</b>	to him because he	12, 52/ 14
his will. Then is	<b>tribulation</b>	, ye wot well, tribulation	12, 52/ 16
tribulation, ye wot well,	<b>tribulation</b>	still, though it be	12, 52/ 16
every man to take	<b>tribulation</b>	for his sin; whatsoever	12, 52/ 20
every manner kind of	<b>tribulation</b>	. Now he that is	12, 52/ 23
in some kind of	<b>tribulation</b>	, as peradventure in sickness	12, 52/ 24
not yet out of	<b>tribulation</b>	, if he have his	12, 52/ 25
with another kind of	<b>tribulation</b>	, as is either temptation	12, 52/ 27
all trouble and all	<b>tribulation</b>	, there is no wise	12, 53/ 1
by some kind of	<b>tribulation</b>	, I cannot tell, and	12, 53/ 20
namely, such as have	<b>tribulation</b>	too. But in Abraham	12, 53/ 31
man that lived in	<b>tribulation</b>	, and died for pure	12, 54/ 4
by the merit of	<b>tribulation</b>	, well taken here for	12, 55/ 12
lo, no time of	<b>tribulation</b>	between. And Abraham telleth	12, 55/ 28
contrary: poor Lazarus from	<b>tribulation</b>	into wealth, and the	12, 55/ 31
and pleasure without any	<b>tribulation</b>	or grief, whereof grew	12, 56/ 3
what comfort cometh of	<b>tribulation</b>	. And thus as your	12, 56/ 10
if every kind of	<b>tribulation</b>	be so profitable, that	12, 56/ 20
have any kind of	<b>tribulation</b>	withdrawn, either from himself	12, 56/ 23
think in very deed	<b>tribulation</b>	so good and so	12, 56/ 26
surely tell how much	<b>tribulation</b>	may mar it, or	12, 57/ 22

sendeth us also such	<b>tribulation</b>	sometimes, because his pleasure	12, 58/ 14
Of them that in	<b>tribulation</b>	seek not unto God	12, 59/ 1
and when God with	<b>tribulation</b>	draweth them toward him	12, 59/ 12
deep, are a sore	<b>tribulation</b>	. And surely if he	12, 60/ 3
therein offereth him, his	<b>tribulation</b>	is wholesome and shall	12, 60/ 5
that God by this	<b>tribulation</b>	calleth him, and biddeth	12, 60/ 6
away, and from this	<b>tribulation</b>	they turn to their	12, 60/ 20
his mind, and great	<b>tribulation</b>	about his worldly goods	12, 61/ 16
King Saul) in their	<b>tribulation</b>	go seek unto the	12, 62/ 8
folk that in their	<b>tribulation</b>	call not upon God	12, 63/ 18
the flinging fiend; the	<b>tribulation</b>	that God's goodness sendeth	12, 63/ 20
miserable and live in	<b>tribulation</b>	, and yet go to	12, 64/ 15
give the preeminence unto	<b>tribulation</b>	, or wherefore you should	12, 64/ 24
his soul, whereas in	<b>tribulation</b>	, though he may merit	12, 64/ 28
it otherwise. For in	<b>tribulation</b>	, which cometh, you wot	12, 65/ 17
well, that in some	<b>tribulation</b>	the while such sore	12, 65/ 25
and effectual as in	<b>tribulation</b>	. Now come I to	12, 67/ 22
other side, both in	<b>tribulation</b>	and prosperity too, some	12, 67/ 26
preeminence in comfort unto	<b>tribulation</b>	, but rather allow prosperity	12, 67/ 31
the person pained in	<b>tribulation</b>	, taketh no comfort but	12, 68/ 3
such comfort cometh of	<b>tribulation</b>	, and for tribulation well	12, 68/ 27
of tribulation, and for	<b>tribulation</b>	well taken, but not	12, 68/ 28
prerogative in comfort unto	<b>tribulation</b>	far above prosperity, though	12, 68/ 31
wealth interrupted with no	<b>tribulation</b>	is a very discomfortable	12, 69/ 3
Whereupon it followeth, that	<b>tribulation</b>	is one cause of	12, 69/ 5
the scripture much commendeth	<b>tribulation</b>	, as occasion of more	12, 69/ 8
also threateneth folk with	<b>tribulation</b>	in this world for	12, 70/ 3
not for that worldly	<b>tribulation</b>	is evil, but for	12, 70/ 4
scripture undoubtedly so commendeth	<b>tribulation</b>	, that in respect and	12, 70/ 11
matter of very comfort,	<b>tribulation</b>	is as far above	12, 70/ 31
night. Another preeminence of	<b>tribulation</b>	over wealth in occasion	12, 71/ 1
marked in them both.	<b>Tribulation</b>	meriteth in patience, and	12, 71/ 4
the patient person in	<b>tribulation</b>	hath in all those	12, 71/ 9
person that is in	<b>tribulation</b>	to be well-willing to	12, 71/ 12
given to God for	<b>tribulation</b>	: since it is not	12, 71/ 16
to be in the	<b>tribulation</b>	that is the occasion	12, 71/ 17
of some part of	<b>tribulation</b>	: and therefore, even in	12, 72/ 17
goodness the prerogative of	<b>tribulation</b>	above wealth appear. Now	12, 72/ 19
wealth willingly fallen into	<b>tribulation</b>	. And between labor and	12, 72/ 29
merit and reward in	<b>tribulation</b>	, that is, to wit	12, 73/ 5
part he suffereth some	<b>tribulation</b>	, and so not by	12, 73/ 9
prosperity, but by his	<b>tribulation</b>	, hath the man that	12, 73/ 10
most profitable kinds of	<b>tribulation</b>	. So that all that	12, 73/ 16

his wealth with wholesome	<b>tribulation</b>	. The next color of	12, 73/ 18
the good man in	<b>tribulation</b>	sent him by God	12, 73/ 21
with the merit of	<b>tribulation</b>	. But yet that they	12, 73/ 28
by this. For in	<b>tribulation</b>	can there none conform	12, 73/ 30
doth the same in	<b>tribulation</b>	. For as the philosophers	12, 74/ 7
give him for our	<b>tribulation</b>	, more worthy thanks again	12, 74/ 13
thanks to God in	<b>tribulation</b>	and adversity, and therefore	12, 74/ 21
to put him in	<b>tribulation</b>	, and thereby trusted to	12, 74/ 22
no little preeminence that	<b>tribulation</b>	hath in merit, and	12, 74/ 31
A summary comfort of	<b>tribulation</b>	. The Twentieth Chapter And	12, 75/ 4
then shall we consider	<b>tribulation</b>	as a gracious gift	12, 75/ 11
well, shall in his	<b>tribulation</b>	neither murmur nor grudge	12, 75/ 26
the grief of our	<b>tribulation</b>	lessed, and the more	12, 76/ 17
out of our transitory	<b>tribulation</b>	shall we go to	12, 77/ 1
day done you much	<b>tribulation</b>	with my importunate objections	12, 77/ 6
most profitable point of	<b>tribulation</b>	, which you said you	12, 77/ 10
and other pain and	<b>tribulation</b>	; I was in good	12, 78/ 14
thought upon, not the	<b>tribulation</b>	itself, but the comfort	12, 79/ 3
man may not in	<b>tribulation</b>	use some worldly recreation	12, 82/ 5
nowise, that in any	<b>tribulation</b>	men should seek for	12, 82/ 11
matter, whether men in	<b>tribulation</b>	may not lawfully seek	12, 83/ 8
demand me whether in	<b>tribulation</b>	men may not sometimes	12, 84/ 17
of more. He divideth	<b>tribulation</b>	into three kinds, of	12, 86/ 15
Chapter All manner of	<b>tribulation</b>	, Cousin, that any man	12, 86/ 18
day. What kind of	<b>tribulation</b>	this is, I am	12, 86/ 25
the third kind of	<b>tribulation</b>	that I speak of	12, 87/ 2
shortly pass. For the	<b>tribulation</b>	that a man taketh	12, 87/ 17
God. Now in this	<b>tribulation</b>	needeth the man none	12, 87/ 23
that is in this	<b>tribulation</b>	, that is to wit	12, 90/ 17
them that say the	<b>tribulation</b>	of penance needeth not	12, 92/ 21
broken, torn, and with	<b>tribulation</b>	of heaviness for his	12, 96/ 17
take upon them willingly	<b>tribulation</b>	of penance, what comfort	12, 99/ 15
so merry without such	<b>tribulation</b>	; we need to talk	12, 99/ 18
of this kind of	<b>tribulation</b>	will I make an	12, 99/ 19
Of that kind of	<b>tribulation</b>	which, though they not	12, 99/ 21
last. This kind of	<b>tribulation</b>	is, you wot well	12, 100/ 4
them that willingly suffer	<b>tribulation</b>	, though that of their	12, 100/ 5
and as persecution is	<b>tribulation</b>	to every man, so	12, 100/ 15
man, so is temptation	<b>tribulation</b>	to every good man	12, 100/ 16
all this kind of	<b>tribulation</b>	here by the name	12, 100/ 20
heat of temptation or	<b>tribulation</b>	, for (as I have	12, 103/ 17
wise coincident, that every	<b>tribulation</b>	the devil useth for	12, 103/ 18
is a very painful	<b>tribulation</b>	. In the fervent heat	12, 103/ 22

heat, and in every	<b>tribulation</b>	he putteth his shoulders	12, 103/ 25
of that kind of	<b>tribulation</b>	that men willingly suffer	12, 105/ 8
and therein all the	<b>tribulation</b>	that we shall now	12, 105/ 12
temptation and in all	<b>tribulation</b>	, beside those other things	12, 106/ 1
in scripture sometimes understood	<b>tribulation</b>	, as appeareth in the	12, 107/ 5
that is, to wit,	<b>tribulation</b>	for their wickedness. And	12, 107/ 8
be afeard of such	<b>tribulation</b>	that is here called	12, 107/ 16
the cause of his	<b>tribulation</b>	is unto him that	12, 107/ 19
and differeth from that	<b>tribulation</b>	, by which the devil	12, 107/ 20
fear, in their dark	<b>tribulation</b>	, that though they fall	12, 108/ 13
go farther in the	<b>tribulation</b>	of Job, than God	12, 108/ 20
to be in their	<b>tribulation</b>	far in the greater	12, 108/ 23
and for a greater	<b>tribulation</b>	a great deal than	12, 109/ 2
the dark night of	<b>tribulation</b>	, for lack of full	12, 109/ 8
the night's fear of	<b>tribulation</b>	more to dread, not	12, 109/ 14
the night's fear of	<b>tribulation</b>	, in which the devil	12, 110/ 27
the dark night of	<b>tribulation</b>	, and fear it for	12, 111/ 1
a man in his	<b>tribulation</b>	for feeble heart first	12, 111/ 19
folk are out of	<b>tribulation</b>	, and comfort need they	12, 120/ 7
Undoubtedly this kind of	<b>tribulation</b>	is marvelous and strange	12, 122/ 16
of it, and their	<b>tribulation</b>	nothing known abroad, and	12, 123/ 1
under the nature of	<b>tribulation</b>	and fear, and therefore	12, 123/ 25
or for anger no	<b>tribulation</b>	, nor that they should	12, 124/ 9
this carpenter's wife no	<b>tribulation</b>	at all, as far	12, 126/ 25
one that were in	<b>tribulation</b>	: but marry, counsel her	12, 127/ 3
took it for no	<b>tribulation</b>	. And therefore, comforting of	12, 128/ 27
and is out of	<b>tribulation</b>	, was out of our	12, 129/ 4
treat of comfort in	<b>tribulation</b>	. Of him that were	12, 129/ 5
brought into right sure	<b>tribulation</b>	. But as I was	12, 130/ 7
then in sorrow and	<b>tribulation</b>	, whereof our matter speaketh	12, 131/ 22
he in a sore	<b>tribulation</b>	, and a very perilous	12, 146/ 1
is to wit, in	<b>tribulation</b>	and adversity (for that	12, 157/ 21
of pride is no	<b>tribulation</b>	or pain; all this	12, 160/ 6
prosperity be contrary to	<b>tribulation</b>	, yet unto many a	12, 160/ 16
prosperity, is a greater	<b>tribulation</b>	, and more need hath	12, 160/ 17
their business for any	<b>tribulation</b>	, and yet are there	12, 168/ 28
take it for no	<b>tribulation</b>	: so that they need	12, 169/ 26
consolation and comfort in	<b>tribulation</b>	. VINCENT Somewhat have I	12, 188/ 3
in other kinds of	<b>tribulation</b>	and adversity he useth	12, 201/ 5
and torment. In other	<b>tribulation</b>	, as loss, or sickness	12, 201/ 12
the better bear that	<b>tribulation</b>	when it cometh, and	12, 202/ 4
methinketh, that of this	<b>tribulation</b>	somewhat you be more	12, 202/ 9
you think in this	<b>tribulation</b>	possible to fall unto	12, 202/ 13

by this kind of	<b>tribulation</b>	may attain thereto: but	12, 203/ 12
But now, Cousin, this	<b>tribulation</b>	of the Turk, if	12, 226/ 24
shall. This kind of	<b>tribulation</b>	trieth what mind men	12, 238/ 1
may have in his	<b>tribulation</b>	, is to have his	12, 241/ 16
further merit in our	<b>tribulation</b>	. And therefore, like as	12, 241/ 26
same short and momentary	<b>tribulation</b>	of ours that is	12, 311/ 10
that, like as our	<b>tribulations</b>	shall in weight and	12, 5/ 21
fears of these terrible	<b>tribulations</b>	, of which some, ye	12, 7/ 20
sickness of sorrows and	<b>tribulations</b>	may so comfort and	12, 11/ 30
expressed or implied. For	<b>tribulations</b>	are (ye wot well	12, 19/ 29
divers, some of these	<b>tribulations</b>	a man may pray	12, 20/ 16
own open fault. These	<b>tribulations</b>	, lo, and such other	12, 25/ 4
their patience. And some	<b>tribulations</b>	are there also that	12, 31/ 24
for his favor; such	<b>tribulations</b>	, lo, be those that	12, 34/ 18
regnum Dei" (By many	<b>tribulations</b>	must we go into	12, 43/ 1
heaven but by many	<b>tribulations</b>	, how shall they come	12, 43/ 22
good men have many	<b>tribulations</b>	that every man marketh	12, 51/ 6
was discontinued with divers	<b>tribulations</b>	. Was it nothing to	12, 54/ 8
kinds of temptations and	<b>tribulations</b>	, environed upon every side	12, 106/ 22
compass of temptations and	<b>tribulations</b>	, that round compassing pavise	12, 106/ 23
here I understand the	<b>tribulations</b>	by which the devil	12, 107/ 11
good Uncle, all those	<b>tribulations</b>	to fall upon us	12, 189/ 16
much. For in other	<b>tribulations</b>	, as I said before	12, 201/ 14
he more of his	<b>tribulations</b>	, which for the length	12, 311/ 1
say, for all the	<b>tribulations</b>	that himself suffered in	12, 311/ 2
calleth yet all the	<b>tribulations</b>	of this world but	12, 311/ 4
iuxta est iis qui	<b>tribulato</b>	sunt corde" -- God	12, 76/ 6
useth not for only	<b>tributaries</b>	, as he doth Chios	12, 190/ 21
only to take a	<b>tribute</b>	yearly and let them	12, 190/ 8
that did it, being	<b>tried</b>	by the falling first	12, 26/ 13
is truly driven and	<b>tried</b>	out to the uttermost	12, 40/ 12
This kind of tribulation	<b>trieth</b>	what mind men have	12, 238/ 1
this trouble but a	<b>trifle</b>	, and with such tribulation	12, 51/ 19
your mind but a	<b>trifle</b>	and a sophistical fantasy	12, 262/ 29
and lusty toward other	<b>trifles</b>	, I neither bear in	12, 84/ 15
confessor accounted them for	<b>trifles</b>	, as they were, and	12, 115/ 17
abroad about so many	<b>trifling</b>	things, that of the	12, 13/ 10
they commonly do) in	<b>trifling</b>	and turning him to	12, 18/ 30
glory of God, the	<b>Trinity</b>	in his high marvelous	12, 315/ 22
et nihil mihi accidit	<b>triste</b>	; patiens enim redditor est	12, 236/ 14
saith: "Cor sapientum, ubi	<b>tristitia</b>	est: et cor stultorum	12, 69/ 17
vos autem dolebitis: sed	<b>tristitia</b>	vestra vertetur in gaudium	12, 70/ 26
and some for a	<b>triumph</b>	tormented and killed in	12, 6/ 29

thing yourself." "By my	<b>troth</b>	, good sister," quoth her	12, 80/ 21
and then, by my	<b>troth</b>	, methinketh this rich man	12, 163/ 22
hence! For by my	<b>troth</b>	, if they hap to	12, 191/ 27
heart. VINCENT By my	<b>troth</b>	, Uncle, methinketh that you	12, 199/ 2
after? VINCENT By my	<b>troth</b>	, Uncle, not one penny	12, 211/ 2
might rule." "By my	<b>troth</b>	, wife," quoth her husband	12, 220/ 6
authority. ANTHONY By my	<b>troth</b>	and methinketh very few	12, 220/ 14
after? Nay by my	<b>troth</b>	, my lord, that doth	12, 236/ 2
I ween by my	<b>troth</b>	, that unto a warm	12, 242/ 26
us? VINCENT By my	<b>troth</b>	, Uncle, I thank you	12, 249/ 24
VINCENT No by my	<b>troth</b>	, Uncle, I cry God	12, 258/ 23
alms, but, by my	<b>troth</b>	, I love not to	12, 258/ 24
VINCENT Nay, by my	<b>troth</b>	, Uncle, that intend I	12, 263/ 10
that. VINCENT By my	<b>troth</b>	, Uncle, these things would	12, 263/ 28
Cousin, first, by your	<b>troth</b>	, if there were a	12, 264/ 2
VINCENT Nay by my	<b>troth</b>	, Uncle, this thing needeth	12, 265/ 4
in. For by my	<b>troth</b>	, quoth she, if the	12, 277/ 15
VINCENT Nay by my	<b>troth</b>	, Uncle, there is no	12, 289/ 26
hell? VINCENT By my	<b>troth</b>	, Uncle, words can I	12, 294/ 14
tooth length. By my	<b>troth</b>	, quoth the other hart	12, 295/ 4
violent. ANTHONY By my	<b>troth</b>	, Cousin, methinketh that the	12, 301/ 22
us. VINCENT By my	<b>troth</b>	, Uncle, I think it	12, 304/ 22
by his face he	<b>trotteth</b>	not, nor can scant	12, 119/ 16
have God take his	<b>trouble</b>	from him, we cannot	12, 16/ 11
friends, their grief and	<b>trouble</b>	, or our own; by	12, 20/ 6
dwelling with us, what	<b>trouble</b>	can do us harm	12, 23/ 7
their malady, taking their	<b>trouble</b>	meekly, and make a	12, 26/ 8
cause deserving that present	<b>trouble</b>	, as we certainly know	12, 27/ 18
and in his deep	<b>trouble</b>	may well say to	12, 34/ 21
of all their temporal	<b>trouble</b>	. But God's nearer cause	12, 35/ 2
the body, but every	<b>trouble</b>	also that grieveth the	12, 51/ 5
not a great inward	<b>trouble</b>	and secret grief in	12, 51/ 10
these temptations be no	<b>trouble</b>	at all, but matter	12, 51/ 14
for God think this	<b>trouble</b>	but a trifle, and	12, 51/ 19
it is, that such	<b>trouble</b>	is tribulation, and thereby	12, 51/ 31
perpetual lack of all	<b>trouble</b>	and all tribulation, there	12, 53/ 1
foot? Was it no	<b>trouble</b>	that his cousin Lot	12, 54/ 12
was his taking no	<b>trouble</b>	to him, trow you	12, 54/ 15
to some man great	<b>trouble</b>	in his mind, and	12, 61/ 15
God is in his	<b>trouble</b>	evermore near unto him	12, 76/ 5
have their heart in	<b>trouble</b>	): that his joy thereof	12, 76/ 7
will I no longer	<b>trouble</b>	you. I trow I	12, 77/ 5
whoso hath such a	<b>trouble</b>	of his scrupulous conscience	12, 121/ 14

Cousin, an horrible sore	<b>trouble</b>	it is to any	12, 123/ 3
he possessed) did most	<b>trouble</b>	when he saw that	12, 153/ 5
sore to vex and	<b>trouble</b>	themselves with the fear	12, 170/ 14
not to suffer this	<b>trouble</b>	and pain but he	12, 201/ 25
princes, and with much	<b>trouble</b>	to much people and	12, 224/ 27
did but delay his	<b>trouble</b>	but a little while	12, 300/ 3
that he thought that	<b>trouble</b>	letted him to die	12, 301/ 15
delivereth out of painful	<b>trouble</b>	, yet doth he much	12, 319/ 5
to suffer as much	<b>trouble</b>	, as the whole world	12, 319/ 26
put out all worldly	<b>trouble</b>	out of your heart	12, 320/ 1
pain we may be	<b>troubled</b>	with the dread of	12, 20/ 7
a good man is	<b>troubled</b>	most of all with	12, 20/ 8
desert, as for the	<b>troubled</b>	person to be content	12, 71/ 18
kind of temptation not	<b>troubled</b>	in their mind, but	12, 123/ 28
thereunto, they be sore	<b>troubled</b>	therewith, and some fall	12, 161/ 8
thereupon, they be so	<b>troubled</b>	therewith, and begin to	12, 170/ 3
that are rich and	<b>troubled</b>	with fear of damnation	12, 173/ 2
rest!" The waves so	<b>troubled</b>	him there, with tossing	12, 301/ 14
need against so many	<b>troubles</b>	many comfortable counsels. For	12, 8/ 20
the remnant of the	<b>troubles</b>	that we have hitherto	12, 281/ 2
manifold labors, travails and	<b>troubles</b>	, he was at Rome	12, 300/ 10
every such thing as	<b>troubleth</b>	and grieveth the man	12, 50/ 19
For while no man	<b>troubleth</b>	him but himself, which	12, 87/ 24
fear the devil sore	<b>troubleth</b>	the mind of many	12, 113/ 24
sour, and thereupon be	<b>troublous</b>	and tedious to the	12, 45/ 26
it be painful and	<b>troublous</b>	to him that hath	12, 120/ 1
that are in the	<b>troublous</b>	fear of their own	12, 120/ 19
difficulty, and very great	<b>troublous</b>	fear doth there oftentimes	12, 170/ 25
and oppressed with the	<b>troublous</b>	affection of heavy sorrowful	12, 250/ 15
cunning men, as (I	<b>trow</b>	) can tell the truth	12, 44/ 14
are not aware. For	<b>trow</b>	you, Cousin, that the	12, 51/ 8
it nothing to him,	<b>trow</b>	ye, to leave his	12, 54/ 9
no trouble to him,	<b>trow</b>	you, in the meanwhile	12, 54/ 15
heads: and what fantasies	<b>trow</b>	you? Such as I	12, 61/ 27
longer trouble you. I	<b>trow</b>	I have this day	12, 77/ 5
that they call, I	<b>trow</b>	, the locutory, and after	12, 80/ 7
And Solomon saith, I	<b>trow</b>	, that men should in	12, 82/ 16
and had passed, I	<b>trow</b>	, three or four fits	12, 88/ 10
were a devil, I	<b>trow</b>	. Surely if she did	12, 113/ 6
her Mother Maud: I	<b>trow</b>	, you have heard of	12, 114/ 15
her shrewdness, therein I	<b>trow</b>	she sported; but in	12, 118/ 11
not now as soon,	<b>trow</b>	you, when you wake	12, 138/ 20
nothing help him, I	<b>trow</b>	. ANTHONY And yet, Cousin	12, 144/ 25

But like, as I	<b>trow</b>	, Pliny telleth, that when	12, 215/ 7
blind senator (Montanus, I	<b>trow</b>	, they called him), marveled	12, 216/ 11
you would not, I	<b>trow</b>	, Cousin, have taken upon	12, 216/ 14
is this, as I	<b>trow</b>	, that we be forced	12, 254/ 4
ANTHONY I said, I	<b>trow</b>	Cousin, that I purposed	12, 271/ 6
sake, we shall I	<b>trow</b>	(but if we be	12, 280/ 7
but grant it for	<b>true</b>	; yet if I now	12, 5/ 19
word of God is	<b>true</b>	, how can a man	12, 12/ 18
trust, that through the	<b>true</b>	belief of God's word	12, 13/ 19
is, good Cousin, very	<b>true</b>	, as long as they	12, 17/ 13
the man will in	<b>true</b>	faith and good hope	12, 25/ 13
ANTHONY That is undoubtedly	<b>true</b>	; but yet is there	12, 35/ 16
is (if they say	<b>true</b>	) the cause of that	12, 37/ 13
that whoso worketh in	<b>true</b>	faith most, shall be	12, 39/ 16
And if it be	<b>true</b>	that Saint Paul saith	12, 43/ 16
very scripture itself, how	<b>true</b>	the words are of	12, 43/ 24
them would with a	<b>true</b>	tale jeopard to lose	12, 45/ 9
that if this be	<b>true</b>	, as in very deed	12, 51/ 30
as in very deed	<b>true</b>	it is, that such	12, 51/ 30
can (if they say	<b>true</b>	) say that they find	12, 65/ 17
and is a very	<b>true</b>	kind, and one of	12, 73/ 15
we believe to be	<b>true</b>	all that the scripture	12, 75/ 8
there is a very	<b>true</b>	proverb, that as soon	12, 86/ 7
No, Cousin, that is	<b>true</b>	, lo. But then happed	12, 89/ 11
them both, in the	<b>true</b>	performing of their penance	12, 117/ 15
man may discern the	<b>true</b>	revelations from the false	12, 133/ 5
marks, by which the	<b>true</b>	revelations may be known	12, 134/ 4
under hope of God's	<b>true</b>	revelation) in body and	12, 134/ 21
moveth him is no	<b>true</b>	revelation, but a very	12, 135/ 6
VINCENT This is very	<b>true</b>	, good Uncle, nor I	12, 136/ 17
illusion, and not a	<b>true</b>	revelation? ANTHONY Nay, Cousin	12, 136/ 26
his vision is God's	<b>true</b>	revelation, and not the	12, 137/ 9
his vision for a	<b>true</b>	revelation and not a	12, 137/ 26
Cousin, as meseemeth very	<b>true</b>	. And likewise seemeth me	12, 139/ 18
between some kinds of	<b>true</b>	revelations, and some kind	12, 139/ 19
is very good and	<b>true</b>	, and not any false	12, 140/ 9
intent riseth upon a	<b>true</b>	revelation, and not upon	12, 142/ 16
knoweth it for a	<b>true</b>	waking revelation, and not	12, 143/ 12
that it is a	<b>true</b>	revelation, as that he	12, 143/ 17
his fantasy for a	<b>true</b>	revelation, yet since he	12, 145/ 15
That is, Cousin, very	<b>true</b>	. For the devil taketh	12, 148/ 22
This I suppose very	<b>true</b>	and else God forbid	12, 172/ 2
I fear me, very	<b>true</b>	, but yet not the	12, 172/ 11

own. ANTHONY This is	<b>true</b>	, Cousin, where a man	12, 177/ 14
That is, Cousin, very	<b>true</b>	, so will there some	12, 184/ 8
great abomination, as every	<b>true</b>	minded Christian man, and	12, 192/ 19
marked and oftentimes proved	<b>true</b>	, that when children have	12, 192/ 22
over that, from the	<b>true</b>	faith of Christ to	12, 194/ 27
made masters here of	<b>true</b>	Christian men's bodies, and	12, 195/ 10
for hatred of Christ's	<b>true</b>	Catholic faith, that no	12, 200/ 21
men to tell them	<b>true</b>	. King Ladislaus, our Lord	12, 218/ 12
thing is so plainly	<b>true</b>	, that no man may	12, 225/ 25
the feigned from the	<b>true</b>	minded, and teach also	12, 226/ 28
granting Mahomet for a	<b>true</b>	prophet, and serving the	12, 229/ 28
in good faith very	<b>true</b>	, and what other thing	12, 237/ 21
and be waxen a	<b>true</b>	man first. And he	12, 239/ 15
are, Uncle, undoubtedly so	<b>true</b>	, that no man may	12, 240/ 14
shall we find full	<b>true</b>	: "Ubi thesaurus tuus, ibi	12, 241/ 11
you shall as his	<b>true</b>	disciple follow him, and	12, 246/ 2
surely if we be	<b>true</b>	Christian men, this can	12, 247/ 4
God cannot be but	<b>true</b>	, and that we see	12, 248/ 11
That is, Cousin, very	<b>true</b>	indeed. And those pains	12, 255/ 22
if the thing be	<b>true</b>	that I say, yet	12, 262/ 24
methinketh you say very	<b>true</b>	. But then one thing	12, 265/ 10
in good faith substantially	<b>true</b>	to me. And if	12, 266/ 1
This is, Uncle, very	<b>true</b>	indeed. ANTHONY Then seemeth	12, 266/ 17
ANTHONY Then seemeth this	<b>true</b>	further unto me, that	12, 266/ 19
thing so clearly proved	<b>true</b>	, that no man is	12, 267/ 3
were, you wot well,	<b>true</b>	, although a man should	12, 267/ 24
of your tale is	<b>true</b>	. ANTHONY Aesop meant by	12, 286/ 6
Uncle, that is very	<b>true</b>	; and now have you	12, 287/ 19
and almsdeeds done in	<b>true</b>	faith, and due charity	12, 300/ 18
good Uncle, this is	<b>truly</b>	driven and tried out	12, 40/ 12
the scripture saith understanding	<b>truly</b>	, as the old holy	12, 75/ 9
help; so will he	<b>truly</b>	perform it. And thee	12, 106/ 6
weeneth and the other	<b>truly</b>	knoweth. But I say	12, 139/ 27
God and him doth	<b>truly</b>	protest and testify, as	12, 184/ 29
things be verily and	<b>truly</b>	good, which he that	12, 206/ 12
they shall be more	<b>truly</b>	served than with twenty	12, 218/ 11
and serving the Turk	<b>truly</b>	in his wars against	12, 229/ 28
host, and all his	<b>trumpets</b>	and timbrels too, were	12, 9/ 3
in a shout, with	<b>trumpets</b>	, tabrets, and timbrels all	12, 315/ 11
if you put full	<b>trust</b>	and confidence in them	12, 5/ 11
sea. ANTHONY Good Cousin,	<b>trust</b>	well in God, and	12, 5/ 27
I fully put my	<b>trust</b>	and hope to be	12, 8/ 24
then with the faithful	<b>trust</b>	, that through the true	12, 13/ 19

ourselves to put our	<b>trust</b>	of comfort in the	12, 15/ 16
some comfort in the	<b>trust</b>	that God will so	12, 20/ 17
in heaven: I verily	<b>trust</b>	, and nothing doubt it	12, 36/ 7
shall, I suppose and	<b>trust</b>	in God's goodness, all	12, 36/ 17
the Turk. And I	<b>trust</b>	in God that this	12, 38/ 13
but yet this I	<b>trust</b>	to the great goodness	12, 39/ 20
for him should (I	<b>trust</b>	) be the means that	12, 45/ 1
am therefore content to	<b>trust</b>	well, and pray God	12, 53/ 21
of God, or any	<b>trust</b>	put in him, maketh	12, 61/ 21
was, for lack of	<b>trust</b>	in God, for which	12, 62/ 25
comfort elsewhere, but especially	<b>trust</b>	in God, and seek	12, 76/ 9
in mind. VINCENT I	<b>trust</b>	, good Uncle, so to	12, 77/ 15
them some comfort, I	<b>trust</b>	in God; to whose	12, 77/ 24
ask his mercy and	<b>trust</b>	therein, though it be	12, 91/ 25
no man upon the	<b>trust</b>	of this parable be	12, 92/ 3
study it now. And	<b>trust</b>	these men's cunning, Cousin	12, 99/ 3
to stand, and will	<b>trust</b>	in him and call	12, 102/ 17
faith abideth in the	<b>trust</b>	and confidence of God's	12, 103/ 3
of that faith and	<b>trust</b>	in his help falleth	12, 103/ 4
his feathers shalt thou	<b>trust</b>	). Lo, here hath every	12, 103/ 16
will dwell in the	<b>trust</b>	of his help; so	12, 106/ 6
to him in the	<b>trust</b>	of God's help) he	12, 111/ 25
our good and sure	<b>trust</b>	in God. And therefore	12, 112/ 11
he never useth to	<b>trust</b>	all to himself, but	12, 120/ 25
up his courage and	<b>trust</b>	in God's great mercy	12, 146/ 13
but faithfully put his	<b>trust</b>	in him. He feareth	12, 153/ 17
I will as well	<b>trust</b>	to the counsel of	12, 156/ 8
dwelling in the faithful	<b>trust</b>	of God's help, he	12, 165/ 13
them that put their	<b>trust</b>	and confidence in their	12, 171/ 28
your dinner both, I	<b>trust</b>	. For the end of	12, 186/ 31
But yet evermore I	<b>trust</b>	in Christ, good Uncle	12, 193/ 13
about us here. I	<b>trust</b>	in other places of	12, 195/ 4
than never. And I	<b>trust</b>	God shall yet give	12, 199/ 19
the truth, and in	<b>trust</b>	thereof he told him	12, 218/ 1
nor tongue, as I	<b>trust</b>	in his great goodness	12, 237/ 27
for putting so full	<b>trust</b>	in himself: yet in	12, 245/ 7
and God shall I	<b>trust</b>	help me to keep	12, 245/ 8
of ourselves, or foolish	<b>trust</b>	in our own strength	12, 247/ 5
fall not from the	<b>trust</b>	of him, nor cease	12, 248/ 1
my part. But that	<b>trust</b>	I, Cousin, I shall	12, 271/ 18
imprisonment, I would verily	<b>trust</b>	, that remembering these things	12, 280/ 20
of any such sinful	<b>trust</b>	, but was overcome and	12, 299/ 30
For either if we	<b>trust</b>	in God well, and	12, 316/ 5

prayer, with our whole	<b>trust</b>	in his help, without	12, 316/ 20
his help, without any	<b>trust</b>	in our own strength	12, 316/ 20
and more shall, I	<b>trust</b>	, for your good counsel	12, 320/ 10
and many shall, I	<b>trust</b>	, pray for you. For	12, 320/ 12
in tribulation, and thereby	<b>trusted</b>	to cause him murmur	12, 74/ 22
another too, whom she	<b>trusted</b>	with the money that	12, 128/ 24
sins, and he that	<b>trusteth</b>	in God cannot be	12, 76/ 26
that he believeth him,	<b>trusteth</b>	him, and loveth him	12, 298/ 20
even unto his end,	<b>trusting</b>	to be then saved	12, 91/ 7
heaven gather the faithful	<b>trusting</b>	folk near unto his	12, 104/ 2
Cousin, with calling and	<b>trusting</b>	upon God's help, without	12, 242/ 20
we persevere in the	<b>truth</b>	, to be more hardly	12, 7/ 10
experience perceiving well the	<b>truth</b>	of that lesson, he	12, 22/ 21
we beguile ourselves, and	<b>truth</b>	is there not in	12, 28/ 11
Cousin, hath place of	<b>truth</b>	in far the most	12, 31/ 5
did abide by the	<b>truth</b>	of his faith, and	12, 32/ 6
teach and testify the	<b>truth</b>	, if I should in	12, 32/ 8
wrong, abideth by the	<b>truth</b>	, and is persecuted for	12, 33/ 26
Eleventh Chapter VINCENT Of	<b>truth</b>	, good Uncle, albeit that	12, 35/ 11
affirm for a sure	<b>truth</b>	, that there is no	12, 37/ 12
agree together in the	<b>truth</b>	of his faith. Therefore	12, 38/ 17
trow) can tell the	<b>truth</b>	; and when they ask	12, 44/ 14
may stand. For of	<b>truth</b>	, if every kind of	12, 56/ 20
the remnant. VINCENT Of	<b>truth</b>	, my good Uncle, it	12, 79/ 7
myself (to say the	<b>truth</b>	) even a little weary	12, 79/ 21
idle tales. And of	<b>truth</b>	, Cousin, as you know	12, 83/ 3
but for that of	<b>truth</b>	some man cannot be	12, 97/ 7
et demonio meridiano" (The	<b>truth</b>	of God shall compass	12, 105/ 19
these words -- "The	<b>truth</b>	of God shall compass	12, 105/ 24
he farther that the	<b>truth</b>	of God shall compass	12, 106/ 4
one art, will the	<b>truth</b>	of his promise defend	12, 106/ 7
a pavise shall his	<b>truth</b>	environ and compass thee	12, 106/ 17
compassing pavise of God's	<b>truth</b>	, shall in such wise	12, 106/ 24
the pavise of his	<b>truth</b>	shall so fence him	12, 111/ 6
the pavise of his	<b>truth</b>	so compass us about	12, 112/ 13
better is yet of	<b>truth</b>	a conscience little too	12, 114/ 12
needs tell you the	<b>truth</b>	: I come (you wot	12, 115/ 29
and (to say the	<b>truth</b>	) against good conscience too	12, 117/ 7
the pavise of God's	<b>truth</b>	shall, as the Prophet	12, 121/ 23
this temptation, and very	<b>truth</b>	it is that indeed	12, 123/ 19
be granted, but the	<b>truth</b>	being able to be	12, 126/ 11
VINCENT Verily that is	<b>truth</b>	; but such as are	12, 127/ 6
knew it for a	<b>truth</b>	. And himself is, I	12, 128/ 20

honest, and of substantial	<b>truth</b>	. Now, here she letted	12, 128/ 21
as sure of the	<b>truth</b>	as we be of	12, 139/ 23
must prove me the	<b>truth</b>	of his revelation, whereby	12, 140/ 19
make you believe (the	<b>truth</b>	of his revelation which	12, 143/ 9
dream for a very	<b>truth</b>	, and as some by	12, 143/ 24
fool. And folk, of	<b>truth</b>	, nothing so did at	12, 149/ 6
help, shall have the	<b>truth</b>	of God (as the	12, 156/ 30
volante in die" (The	<b>truth</b>	of God shall compass	12, 157/ 18
shall have therein the	<b>truth</b>	of God so compass	12, 165/ 15
such one, shall the	<b>truth</b>	of him so compass	12, 166/ 16
And so must of	<b>truth</b>	every rich man do	12, 181/ 9
their living by, with	<b>truth</b>	and the favor of	12, 183/ 8
And then shall the	<b>truth</b>	of God so compass	12, 186/ 19
it is of very	<b>truth</b>	, that into this realm	12, 189/ 8
other day. ANTHONY Very	<b>truth</b>	it is, Cousin, that	12, 189/ 20
faithful, and are of	<b>truth</b>	his falsely professed friends	12, 194/ 19
that either for the	<b>truth</b>	of faith, or for	12, 199/ 9
faith, or for the	<b>truth</b>	of justice (which go	12, 199/ 9
you say therein very	<b>truth</b>	, and would God it	12, 199/ 17
the Prophet, that the	<b>truth</b>	of God shall compass	12, 200/ 26
Cousin Vincent, therein very	<b>truth</b>	, and I am content	12, 202/ 7
than I, and of	<b>truth</b>	somewhat more excusable it	12, 202/ 10
Howbeit to say the	<b>truth</b>	, every man hath cause	12, 202/ 25
a man told them	<b>truth</b>	when they do naught	12, 212/ 27
Uncle, this is very	<b>truth</b>	. I have been ere	12, 212/ 30
and to say the	<b>truth</b>	it was not to	12, 216/ 17
tell them the very	<b>truth</b>	, yet shall they better	12, 217/ 9
if he telleth them	<b>truth</b>	. For they be in	12, 217/ 10
him even the very	<b>truth</b>	. To whom Martial made	12, 217/ 13
this wise: "The very	<b>truth</b>	of me thou dost	12, 217/ 15
dost require. The very	<b>truth</b>	is this, my friend	12, 217/ 16
friend dear, The very	<b>truth</b>	thou wouldst not gladly	12, 217/ 17
tell me the very	<b>truth</b>	." And that he spoke	12, 217/ 29
fain have heard the	<b>truth</b>	, and in trust thereof	12, 218/ 1
would never tell him	<b>truth</b>	again. ANTHONY Without question	12, 218/ 3
content to hear the	<b>truth</b>	, let them then make	12, 218/ 9
that tell them the	<b>truth</b>	, and withdraw their care	12, 218/ 10
they said but the	<b>truth</b>	, he would let it	12, 218/ 15
within the bounds of	<b>truth</b>	) such things as they	12, 218/ 26
dare say, you say	<b>truth</b>	. For I never found	12, 220/ 6
by violence. And of	<b>truth</b>	, while a man desireth	12, 224/ 10
of his help: his	<b>truth</b>	shall (as the Prophet	12, 244/ 14
and die for the	<b>truth</b>	with him, and thereby	12, 246/ 4

the thing that is	<b>truth</b>	, to the intent when	12, 246/ 6
for his help, his	<b>truth</b>	shall, as the Prophet	12, 248/ 2
own country, whereas of	<b>truth</b>	it is not so	12, 251/ 16
that you say the	<b>truth</b>	. And then if imprisonment	12, 258/ 13
tell you the very	<b>truth</b>	, my mind findeth not	12, 262/ 13
for so very substantial	<b>truth</b>	, that as yet my	12, 263/ 1
this is very substantial	<b>truth</b>	. ANTHONY Now take I	12, 266/ 7
this also for very	<b>truth</b>	in my mind, that	12, 266/ 9
or is it very	<b>truth</b>	indeed? VINCENT Nay, this	12, 266/ 24
plain and open evident	<b>truth</b>	which I said I	12, 267/ 6
said I took for	<b>truth</b>	. Which is yet more	12, 267/ 6
for very substantial open	<b>truth</b>	, that every man is	12, 267/ 12
ANTHONY That is very	<b>truth</b>	, Cousin, indeed, and well	12, 269/ 5
thus of very plain	<b>truth</b>	, in very deed. The	12, 270/ 11
that. VINCENT Indeed, Uncle,	<b>truth</b>	it is that this	12, 271/ 15
in prison. For of	<b>truth</b>	, our very prison this	12, 273/ 2
said have I proved	<b>truth</b>	indeed. But now the	12, 276/ 13
chamber (to say the	<b>truth</b>	) meetly fair, and at	12, 277/ 8
with this. But of	<b>truth</b>	, Uncle, all the pinch	12, 292/ 16
in this world. ANTHONY	<b>Truth</b>	it is, Cousin, that	12, 292/ 24
ANTHONY That is very	<b>truth</b>	, nor no man biddeth	12, 297/ 5
the Prophet saith, the	<b>truth</b>	of his promise shall	12, 316/ 3
seek the fault and	<b>try</b>	it out by lots	12, 26/ 12
shall like a touchstone	<b>try</b>	them, and show the	12, 226/ 27
as I said before,	<b>try</b>	men's hearts when it	12, 238/ 7
since there is, as	<b>Tully</b>	saith, no man for	12, 4/ 17
their childish fashion the	<b>tune</b>	of the dirge, there	12, 192/ 25
in iudicio contendere, et	<b>tunicam</b>	tuam tollere, dimitte ei	12, 34/ 8
coming of this cruel	<b>Turk</b>	, fear to fall in	12, 6/ 10
there is no born	<b>Turk</b>	so cruel to Christian	12, 7/ 8
Greece feared not the	<b>Turk</b>	when that I was	12, 7/ 29
hands in time, the	<b>Turk</b>	had never taken any	12, 8/ 10
shift for itself. The	<b>Turk</b>	is in few years	12, 8/ 13
me then upon the	<b>Turk</b>	again. And first methought	12, 8/ 27
methought, that if the	<b>Turk</b>	with his whole host	12, 9/ 2
our common enemy the	<b>Turk</b>	. And I trust in	12, 38/ 13
enemy too, the very	<b>Turk</b>	or Saracen, before a	12, 183/ 21
appeareth, that the great	<b>Turk</b>	prepareth a marvelous mighty	12, 188/ 9
such tidings, that the	<b>Turk</b>	is ready to do	12, 188/ 19
themselves in hand. The	<b>Turk</b>	hath also so many	12, 188/ 23
the name of a	<b>Turk</b>	, than the name of	12, 192/ 5
lost, and that the	<b>Turk</b>	have it once fast	12, 193/ 8
preparations that the great	<b>Turk</b>	could make; no nor	12, 193/ 25

them that favor the	<b>Turk</b>	and his sect. For	12, 195/ 21
everything advertise the great	<b>Turk</b>	full surely. And therefore	12, 195/ 24
not now this great	<b>Turk</b>	and his pashas in	12, 206/ 17
part as the great	<b>Turk</b>	, and after in one	12, 206/ 21
summer unto the great	<b>Turk</b>	the whole empire was	12, 206/ 22
hath now this great	<b>Turk</b>	, and yet aspireth to	12, 224/ 29
this persecution of the	<b>Turk</b>	against the faith will	12, 225/ 20
this tribulation of the	<b>Turk</b>	, if he so persecute	12, 226/ 24
which things the great	<b>Turk</b>	granteth me to keep	12, 229/ 21
prophet, and serving the	<b>Turk</b>	truly in his wars	12, 229/ 28
I say though the	<b>Turk</b>	would make such an	12, 230/ 21
the promise of the	<b>Turk</b>	, made unto you for	12, 231/ 21
that sultan and this	<b>Turk</b>	, being both of one	12, 232/ 24
very sure, that the	<b>Turk</b>	would break no promise	12, 233/ 6
see, though the great	<b>Turk</b>	favor you never so	12, 233/ 16
then, if the great	<b>Turk</b>	give you your good	12, 233/ 25
should) that though the	<b>Turk</b>	keep you promise in	12, 235/ 12
you that the great	<b>Turk</b>	, with all the power	12, 235/ 15
to please the great	<b>Turk</b>	for your goods, while	12, 235/ 17
therewith, that the great	<b>Turk</b>	cannot take your good	12, 235/ 21
he will suffer the	<b>Turk</b>	take away your good	12, 235/ 23
plain persecution of the	<b>Turk</b>	, for any loss that	12, 244/ 17
still), that if the	<b>Turk</b>	should take all that	12, 245/ 9
full well) that the	<b>Turk</b>	shall either be well	12, 249/ 9
carried away with a	<b>Turk</b>	, and be fain to	12, 252/ 11
Tamburlaine kept the great	<b>Turk</b>	when he had taken	12, 257/ 9
then is the great	<b>Turk</b>	, by whom we so	12, 259/ 25
the time that the	<b>Turk</b>	shall once ask us	12, 279/ 8
open invasion of the	<b>Turk</b>	, and his persecution against	12, 280/ 26
but that if the	<b>Turk</b>	stood even here, with	12, 315/ 6
prepare us therefor, the	<b>Turk</b>	shall never meddle with	12, 316/ 6
respect of himself the	<b>Turk</b>	is but a shadow	12, 317/ 14
brim of the great	<b>Turk's</b>	enterprise into these parts	12, 6/ 19
this quarter from the	<b>Turk's</b>	incursion. But then shall	12, 7/ 4
with myself upon the	<b>Turk's</b>	coming, it happened my	12, 8/ 22
were camped within the	<b>Turk's</b>	ground many a mile	12, 109/ 31
a scry that the	<b>Turk's</b>	whole army was secretly	12, 110/ 3
the favor of the	<b>Turk's</b>	sect, which they were	12, 192/ 18
a turn unto the	<b>Turk's</b>	faith they should be	12, 195/ 10
he looketh for the	<b>Turk's</b>	aid, either will not	12, 195/ 20
fox: but in this	<b>Turk's</b>	persecution for the faith	12, 200/ 31
is methinketh in this	<b>Turk's</b>	persecution for the faith	12, 227/ 11
of them in this	<b>Turk's</b>	persecution for keeping of	12, 227/ 20

his goods in the	<b>Turk's</b>	said persecution. The Fourteenth	12, 228/ 2
them that by the	<b>Turk's</b>	overrunning of the country	12, 228/ 6
own hands by the	<b>Turk's</b>	offer upon the retaining	12, 228/ 15
so that all the	<b>Turk's</b>	army shall never find	12, 238/ 13
temporal substance in this	<b>Turk's</b>	persecution for the faith	12, 240/ 6
For either shall these	<b>Turk's</b>	tormentors that shall enter	12, 248/ 4
be suffered in the	<b>Turk's</b>	persecution for the faith	12, 292/ 10
naught all the great	<b>Turk's</b>	threats, and esteem him	12, 303/ 26
fear of all the	<b>Turk's</b>	persecution (with all this	12, 304/ 18
the pain of this	<b>Turk's</b>	persecution could not keep	12, 315/ 2
that as for the	<b>Turk's</b>	host, we should scanty	12, 315/ 20
way, both all the	<b>Turk's</b>	tormentors, and all the	12, 315/ 30
this midday devil, this	<b>Turk's</b>	persecution, we shall never	12, 316/ 4
been taken prisoner in	<b>Turkey</b>	two times in your	12, 3/ 25
hence and carried into	<b>Turkey</b>	. These fearful heaps of	12, 7/ 12
all the Turks in	<b>Turkey</b>	could devise, than the	12, 304/ 9
of faith against the	<b>Turks</b>	hath yet a far	12, 35/ 2
fearful army of the	<b>Turks</b>	so soberly coming on	12, 110/ 25
are betaken to such	<b>Turks</b>	or false renegades to	12, 191/ 14
and despites that the	<b>Turks</b>	and the false renegade	12, 191/ 17
language toward these ungracious	<b>Turks</b>	, declareth plainly, that not	12, 194/ 24
his sect. For of	<b>Turks</b>	natural this country lacketh	12, 195/ 22
he were taken with	<b>Turks</b>	, he would rather die	12, 196/ 3
devil may by these	<b>Turks</b>	rear against us, to	12, 205/ 21
shall not suffer the	<b>Turks</b>	to invade this land	12, 248/ 20
faith, then whether the	<b>Turks</b>	come, or come not	12, 249/ 18
these hell hounds, these	<b>Turks</b>	come yelping and bawling	12, 295/ 18
death that all the	<b>Turks</b>	in Turkey could devise	12, 304/ 9
the terror of the	<b>Turks</b>	, let us consider his	12, 317/ 12
he goeth about. The	<b>Turks</b>	are but his tormentors	12, 317/ 16
to think upon the	<b>Turks</b>	that we forget the	12, 318/ 10
to fall into the	<b>Turks'</b>	hands, and there did	12, 32/ 5
first spoke of, the	<b>Turks'</b>	cruel incursion into this	12, 33/ 12
then shall they that	<b>turn</b>	to his law leave	12, 7/ 5
both; but if we	<b>turn</b>	as they do, and	12, 7/ 7
grudge, and impatience, to	<b>turn</b>	our short sickness of	12, 12/ 2
he shall no better	<b>turn</b>	do us, though he	12, 21/ 21
find that it shall	<b>turn</b>	us to harm. How	12, 22/ 5
failing them so fully,	<b>turn</b>	goodly to God and	12, 26/ 6
his whole pain shall	<b>turn</b>	all into glory. Yea	12, 32/ 19
from this tribulation they	<b>turn</b>	to their flesh for	12, 60/ 21
he weeneth, and all	<b>turn</b>	at length to folly	12, 61/ 22
themselves by their folly	<b>turn</b>	unto their harm. And	12, 63/ 21

fall in his own	<b>turn</b>	. For the patience of	12, 74/ 24
objection concerning them that	<b>turn</b>	not to God, till	12, 91/ 1
time in their life	<b>turn</b>	and ask his mercy	12, 91/ 25
advice, wherewith you may	<b>turn</b>	him from this error	12, 134/ 21
if he will willingly	<b>turn</b>	his good into his	12, 153/ 11
scorn too, and then	<b>turn</b>	their mind to some	12, 155/ 8
and pride may peradventure	<b>turn</b>	his good purpose and	12, 162/ 1
not in any wise	<b>turn</b>	them then out of	12, 182/ 22
faith of Christ, and	<b>turn</b>	to the profession of	12, 191/ 22
day, when with a	<b>turn</b>	unto the Turk's faith	12, 195/ 9
reason shall I, Cousin,	<b>turn</b>	against yourself. For if	12, 209/ 6
the devil shall soon	<b>turn</b>	them from things indifferent	12, 223/ 19
lie and rot, and	<b>turn</b>	again into earth, take	12, 224/ 23
the pain that may	<b>turn</b>	unto my flesh, here	12, 245/ 14
unto our bodies, shall	<b>turn</b>	us to eternal profit	12, 248/ 7
good folk all things	<b>turn</b>	them to good.) And	12, 248/ 28
affection, that it shall	<b>turn</b>	into an habitual fast	12, 294/ 9
further from her, or	<b>turn</b>	again and fight with	12, 294/ 24
whereas if he would	<b>turn</b>	and fight he were	12, 294/ 29
never be able to	<b>turn</b>	us. VINCENT By my	12, 304/ 20
with that tribulation he	<b>turned</b>	to him at the	12, 17/ 24
were lost, and he	<b>turned</b>	to misery; so if	12, 32/ 17
to keep undefiled and	<b>turned</b>	all to wealth), yet	12, 54/ 21
your sorrow shall be	<b>turned</b>	into joy). And so	12, 70/ 28
in joy, is now	<b>turned</b>	all to sorrow. And	12, 70/ 29
his last end that	<b>turned</b>	not to God till	12, 90/ 23
so soberly coming on,	<b>turned</b>	(God be thanked!) into	12, 110/ 25
he would, he was	<b>turned</b>	from a bright glorious	12, 160/ 2
that he may be	<b>turned</b>	from his wicked way	12, 174/ 8
that will not be	<b>turned</b>	from their faith of	12, 190/ 30
keep, that they be	<b>turned</b>	from the faith of	12, 191/ 14
he that in tribulation	<b>turneth</b>	himself unto worldly vanities	12, 15/ 10
one that from sin	<b>turneth</b>	, than of fourscore and	12, 90/ 24
place: but the pride	<b>turneth</b>	into rebuke and shame	12, 158/ 20
do) in trifling and	<b>turning</b>	him to the fantasies	12, 18/ 30
themselves equal and indifferent,	<b>turning</b>	to good or the	12, 64/ 21
joy made of his	<b>turning</b>	that from the point	12, 91/ 12
other manner of shrewd	<b>turns</b>	, then useth the keeper	12, 272/ 14
saw some, for shrewd	<b>turns</b>	done among themselves, locked	12, 275/ 16
such good word or	<b>twain</b>	, but a great heap	12, 5/ 23
And now strive there	<b>twain</b>	for us: our Lord	12, 8/ 3
any of the other	<b>twain</b>	that are sent a	12, 30/ 25
other comfort yet but	<b>twain</b>	: that is to wit	12, 35/ 19

this one thing or	<b>twain</b>	do they grant us	12, 39/ 14
is in the other	<b>twain</b>	; that is to wit	12, 73/ 19
asked a physician or	<b>twain</b>	, that then looked unto	12, 89/ 4
be possible; and they	<b>twain</b>	told me both that	12, 89/ 5
and glad, and both	<b>twain</b>	at once, and shall	12, 90/ 13
forth one place or	<b>twain</b>	?The scripture is full	12, 96/ 24
sorting out the other	<b>twain</b>	, have kept it for	12, 100/ 3
divide we shall into	<b>twain</b>	.The first might we	12, 100/ 6
in confession between us	<b>twain</b>	, it is no commandment	12, 116/ 5
both. And therefore, they	<b>twain</b>	may I well eat	12, 119/ 25
more mad of the	<b>twain</b>	: for the woman peradventure	12, 125/ 7
weary were they both	<b>twain</b>	of that mind, and	12, 149/ 13
he need against them	<b>twain</b>	the counsel of two	12, 151/ 21
the distemperance of both	<b>twain</b>	. And therefore, like as	12, 152/ 5
touch one word or	<b>twain</b>	of the third temptation	12, 165/ 24
her middle small, both	<b>twain</b>	to her great pain	12, 169/ 3
found but one or	<b>twain</b>	in her belly, so	12, 181/ 3
least ours of the	<b>twain</b>	, that is to wit	12, 182/ 17
so ought they both	<b>twain</b>	themselves to be well	12, 183/ 23
I fear me) both	<b>twain</b>	. For God giveth us	12, 194/ 15
himself king, and both	<b>twain</b>	put the people to	12, 195/ 18
too, that would both	<b>twain</b>	say and write the	12, 196/ 25
Christ he useth both	<b>twain</b>	, that is to wit	12, 201/ 8
of begging: of which	<b>twain</b>	I wot not well	12, 204/ 2
and lose them both	<b>twain</b>	, saving that sometimes in	12, 207/ 15
the comfort that both	<b>twain</b>	may take in the	12, 225/ 21
ground between us both	<b>twain</b>	agreed, that you have	12, 231/ 12
liberty, and be both	<b>twain</b>	in prison too. VINCENT	12, 261/ 33
the one of the	<b>twain</b>	is so very a	12, 277/ 27
in hell burning both	<b>twain</b>	, and to make them	12, 279/ 23
some comfort against those	<b>twain</b>	. For in good faith	12, 288/ 4
they to go both	<b>twain</b>	apace. And in good	12, 295/ 13
that whole week or	<b>twain</b>	, in which they lie	12, 301/ 29
the things aforesaid. The	<b>Twelfth</b>	Chapter VINCENT Verily, good	12, 37/ 6
the four temptations. The	<b>Twelfth</b>	Chapter First he saith	12, 107/ 2
for the soul. The	<b>Twelfth</b>	Chapter And thus far	12, 223/ 6
showed himself in the	<b>twelfth</b>	chapter of Saint Matthew	12, 299/ 24
St. Luke in the	<b>twelfth</b>	chapter rehearseth: "Dico autem	12, 303/ 6
comfort of tribulation. The	<b>Twentieth</b>	Chapter And therefore, good	12, 75/ 5
saith also in the	<b>twentieth</b>	chapter of the Proverbs	12, 224/ 5
in very deed. The	<b>Twentieth</b>	Chapter VINCENT In good	12, 270/ 13
not yet hence upon	<b>twenty</b>	years, the great sultan	12, 206/ 19
in every four and	<b>twenty</b>	hours, wink and forget	12, 212/ 12

truly served than with	<b>twenty</b>	requests, praying men to	12, 218/ 11
honor to him. Nor	<b>twenty</b>	men's courtesies do him	12, 221/ 6
as he thought) that	<b>twenty</b>	men standing barehead before	12, 221/ 9
at right naught. The	<b>Twenty-fifth</b>	Chapter Howbeit, what should	12, 302/ 22
and painful death. The	<b>Twenty-first</b>	Chapter VINCENT Forsooth, Uncle	12, 280/ 16
for the faith. The	<b>Twenty-fourth</b>	Chapter VINCENT In good	12, 292/ 12
this life only. The	<b>Twenty-second</b>	Chapter And first, I	12, 283/ 3
for his sake. The	<b>Twenty-seventh</b>	Chapter Surely, Cousin, as	12, 312/ 4
any painful death. The	<b>Twenty-sixth</b>	Chapter ANTHONY Forsooth, Cousin	12, 305/ 3
for the faith. The	<b>Twenty-third</b>	Chapter How can any	12, 288/ 20
punisheth not one thing	<b>twice</b>	. And albeit so, that	12, 25/ 18
our Savior himself wept	<b>twice</b>	or thrice, but never	12, 42/ 18
and call whoreson, whoreson,	<b>twice</b>	after the head was	12, 125/ 27
shortly followed after. And	<b>twice</b>	or thrice I may	12, 192/ 26
I have told you	<b>twice</b>	, I am no wiser	12, 270/ 10
to die for her	<b>twice</b>	. And how cold lovers	12, 313/ 30
he went in the	<b>twilight</b>	, but the sprite would	12, 63/ 6
taken prisoner in Turkey	<b>two</b>	times in your days	12, 3/ 25
shall I note you	<b>two</b>	kinds of folk that	12, 14/ 15
not are there also	<b>two</b>	sorts. For first, one	12, 14/ 17
yet are they of	<b>two</b>	sorts too. One sort	12, 15/ 5
comfort unto them for	<b>two</b>	great considerations. The one	12, 15/ 26
did abide and endure	<b>two</b>	or three of the	12, 17/ 29
any of the other	<b>two</b>	kinds in another world	12, 30/ 22
said himself unto his	<b>two</b>	disciples that were going	12, 43/ 3
with a sprite between	<b>two</b>	doors as he went	12, 63/ 6
their cruel despites, yet	<b>two</b>	very devout and fervent	12, 67/ 15
I show you causes	<b>two</b>	or three. For, as	12, 69/ 2
I said, in these	<b>two</b>	things may you catch	12, 73/ 27
we well consider these	<b>two</b>	things, temptation and persecution	12, 100/ 12
shall I divide into	<b>two</b>	parts. The first shall	12, 100/ 21
suffer, touched in the	<b>two</b>	verses of the psalter	12, 105/ 9
Chapter Now in the	<b>two</b>	next verses following, the	12, 105/ 11
the treating of those	<b>two</b>	verses, finish and end	12, 105/ 15
the night's fear for	<b>two</b>	causes. The one, for	12, 107/ 18
Shrovetide, a day or	<b>two</b>	before Ash Wednesday; but	12, 114/ 27
days before cast off	<b>two</b>	old, lean, and lame	12, 118/ 25
him against both these	<b>two</b>	horses. And then he	12, 119/ 7
consider an example or	<b>two</b>	, for thereby shall we	12, 124/ 13
a fell, as those	<b>two</b>	virtues are wont always	12, 127/ 16
for wise and honest.	<b>Two</b>	other knew I that	12, 149/ 8
his help standeth in	<b>two</b>	things, counsel and prayer	12, 151/ 16
be that he hath	<b>two</b>	things that hold him	12, 151/ 18

twain the counsel of	<b>two</b>	manner of folk: that	12, 151/ 21
If here were, Cousin,	<b>two</b>	men that were beggars	12, 163/ 4
deep dark, there are	<b>two</b>	times of darkneses. The	12, 166/ 21
the evening waxeth dark.	<b>Two</b>	times of like manner	12, 166/ 24
fast away. In these	<b>two</b>	darkneses this devil, that	12, 167/ 3
walketh about in these	<b>two</b>	times of darkness, their	12, 169/ 22
walking about in the	<b>two</b>	times of darkness. Howbeit	12, 170/ 6
man that hath but	<b>two</b>	ducats in his house	12, 180/ 23
So that albeit these	<b>two</b>	sorts be not ours	12, 182/ 16
peace? For of these	<b>two</b>	that strive whether of	12, 195/ 16
to find one or	<b>two</b>	more as good men	12, 196/ 24
in one of these	<b>two</b>	; either immediately, or by	12, 203/ 8
the one of these	<b>two</b>	. As for the soul	12, 203/ 10
with a blast or	<b>two</b>	be blown down. The	12, 205/ 16
the translation of these	<b>two</b>	great empires, Greece first	12, 207/ 23
of fortune are by	<b>two</b>	manner wise to be	12, 209/ 16
No man may serve	<b>two</b>	lords at once). He	12, 230/ 10
lo: if there be	<b>two</b>	men kept in two	12, 258/ 4
two men kept in	<b>two</b>	several chambers of one	12, 258/ 4
great castle, of which	<b>two</b>	chambers the one is	12, 258/ 5
enough: whether of these	<b>two</b>	prisoners stood in worse	12, 265/ 16
singeth, danceth in his	<b>two</b>	fetters, and feareth not	12, 275/ 4
so do, suffereth these	<b>two</b>	things willingly of his	12, 276/ 21
so surely, Cousin, these	<b>two</b>	things that you speak	12, 277/ 25
perceive well by these	<b>two</b>	things that you join	12, 283/ 4
eorum" (Where there are	<b>two</b>	or three gathered together	12, 294/ 4
he said unto the	<b>two</b>	disciples, going toward the	12, 311/ 23
praise her calf above	<b>twopence</b>	, and so pass they	12, 119/ 24
show themselves in such	<b>ugly</b>	shape as damned wretches	12, 315/ 15
great deal further: "sub	<b>umbra</b>	alarum tuarum exultabo" that	12, 105/ 3
Transierunt omnia illa tanquam	<b>umbra</b>	, etc. aut tanquam sagitta	12, 158/ 26
though they be far	<b>unable</b>	to cure our disease	12, 11/ 1
think himself unmeet and	<b>unable</b>	thereto, and therefore to	12, 112/ 1
there along, and as	<b>unable</b>	to rise, as though	12, 275/ 2
fear, or other affection	<b>unadvisedly</b>	falleth and after in	12, 299/ 6
our mortality, and so	<b>unaware</b>	what will fall, so	12, 22/ 11
ease and earthly rest	<b>unaware</b>	, wherewith (if it so	12, 161/ 17
before, he was then	<b>unaware</b>	unto them all, suddenly	12, 176/ 25
on in the dark	<b>unaware</b>	, or in some other	12, 200/ 12
not have left them	<b>unbestowed</b>	if he had foreknown	12, 227/ 26
she left work and	<b>unbound</b>	him, praying him nevertheless	12, 144/ 16
matter. Of the short	<b>uncertain</b>	life in extreme age	12, 85/ 9
death his success is	<b>uncertain</b>	; and therefore, though, by	12, 268/ 19



Of truth, my good	<b>Uncle</b>	, it was comfortable to	12, 79/ 7
this one thing, good	<b>Uncle</b>	, I beseech you heartily	12, 79/ 12
half. VINCENT Now forsooth,	<b>Uncle</b>	, this was a merry	12, 80/ 28
where you find fault,	<b>Uncle</b>	, that I speak not	12, 81/ 25
Chapter And first, good	<b>Uncle</b>	, ere we proceed further	12, 82/ 8
or fleshly, which mind,	<b>Uncle</b>	, of yours, seemeth somewhat	12, 82/ 13
hour. VINCENT In faith,	<b>Uncle</b>	, I can well agree	12, 85/ 4
I pray you, good	<b>Uncle</b>	, vouchsafe to proceed in	12, 85/ 7
strange case was that,	<b>Uncle</b>	? ANTHONY Forsooth, Cousin, even	12, 88/ 7
VINCENT By my faith,	<b>Uncle</b>	, this was a wonderful	12, 88/ 20
you, what was that,	<b>Uncle</b>	? ANTHONY Forsooth, Cousin, this	12, 89/ 2
VINCENT By our Lady!	<b>Uncle</b>	, save for the credence	12, 89/ 15
the same. VINCENT Marry,	<b>Uncle</b>	, as you say, that	12, 90/ 2
Fifth Chapter VINCENT Forsooth,	<b>Uncle</b>	, this is unto that	12, 91/ 5
Sixth Chapter VINCENT Forsooth,	<b>Uncle</b>	, in this point methinketh	12, 92/ 25
all. And surely, mine	<b>Uncle</b>	, I have marveled the	12, 93/ 23
Seventh Chapter VINCENT Forsooth,	<b>Uncle</b>	, yet seemeth me this	12, 97/ 5
Chapter VINCENT Verily, good	<b>Uncle</b>	, so may you well	12, 99/ 25
afresh." VINCENT Ah, well,	<b>Uncle</b>	, can you report her	12, 118/ 7
Chapter VINCENT Verily, good	<b>Uncle</b>	you have in my	12, 122/ 7
I require you, good	<b>Uncle</b>	, show me somewhat of	12, 123/ 8
wonderful work. What became,	<b>Uncle</b>	, of the man? ANTHONY	12, 126/ 2
VINCENT How happed it,	<b>Uncle</b>	, that the good law	12, 126/ 15
man so found it,	<b>Uncle</b>	? What counsel should a	12, 131/ 18
false illusion. VINCENT Verily,	<b>Uncle</b>	, I well allow this	12, 135/ 9
by him. But now,	<b>Uncle</b>	, if it come by	12, 135/ 14
is very true, good	<b>Uncle</b>	, nor I will not	12, 136/ 17
false delusion. VINCENT Indeed,	<b>Uncle</b>	, I think, that would	12, 137/ 12
him. May a man,	<b>Uncle</b>	, have in such a	12, 137/ 13
is a pretty similitude,	<b>Uncle</b>	, in this thing; and	12, 137/ 24
me? VINCENT God's Lord,	<b>Uncle</b>	, you go now merrily	12, 138/ 25
dreaming. % VINCENT Well, well,	<b>Uncle</b>	, though I have ere	12, 139/ 12
no further. VINCENT Indeed,	<b>Uncle</b>	, if this help him	12, 144/ 24
VINCENT In this point,	<b>Uncle</b>	, I can go no	12, 145/ 21
desperate shame. VINCENT Methink,	<b>Uncle</b>	, that this were a	12, 147/ 12
again. VINCENT I think,	<b>Uncle</b>	, that folk fall into	12, 148/ 19
him. VINCENT This is,	<b>Uncle</b>	, a marvelous strange manner	12, 149/ 18
VINCENT I pray you,	<b>Uncle</b>	, what advice were to	12, 151/ 13
have heard some say,	<b>Uncle</b>	, that when such folk	12, 152/ 27
long night. VINCENT Forsooth,	<b>Uncle</b>	, so have you: but	12, 157/ 7
matter. VINCENT Verily, mine	<b>Uncle</b>	, and so seemed it	12, 160/ 10
will be very hard,	<b>Uncle</b>	, for an honorable man	12, 162/ 29
his better? VINCENT Yes,	<b>Uncle</b>	, if the difference of	12, 163/ 15

to dread. VINCENT Forsooth,	<b>Uncle</b>	, I like this good	12, 165/ 19
Lord reward you, good	<b>Uncle</b>	, for your good labor	12, 166/ 2
sake take good heed,	<b>Uncle</b>	, that you forbear not	12, 166/ 3
thereon. VINCENT This is,	<b>Uncle</b>	, I fear me, very	12, 172/ 11
him to. And thus,	<b>Uncle</b>	, in this world at	12, 173/ 1
much." VINCENT This was,	<b>Uncle</b>	, a gracious hearing: but	12, 177/ 2
well enough. VINCENT Marry,	<b>Uncle</b>	, but some man will	12, 184/ 4
already. VINCENT Forsooth, good	<b>Uncle</b>	, God disposeth and timeth	12, 186/ 30
I pray you, good	<b>Uncle</b>	, keep your customable manner	12, 187/ 16
may. And I will,	<b>Uncle</b>	, in the meanwhile steal	12, 187/ 22
You shall not need,	<b>Uncle</b>	, to put me in	12, 187/ 28
I tarried the longer,	<b>Uncle</b>	, partly for that I	12, 188/ 5
fear in good faith,	<b>Uncle</b>	, that his voyage shall	12, 188/ 11
there very like, good	<b>Uncle</b>	, all those tribulations to	12, 189/ 16
VINCENT Yet say they,	<b>Uncle</b>	, that he useth not	12, 189/ 28
torments. VINCENT Our Lord,	<b>Uncle</b>	, for his mighty mercy	12, 191/ 26
trust in Christ, good	<b>Uncle</b>	, that he shall not	12, 193/ 13
sect. VINCENT Verily, mine	<b>Uncle</b>	, as I go more	12, 195/ 2
fare your heart, good	<b>Uncle</b>	, for this good counsel	12, 196/ 6
VINCENT By my troth,	<b>Uncle</b>	, methinketh that you say	12, 199/ 2
VINCENT In good faith,	<b>Uncle</b>	, you say therein very	12, 199/ 17
respite and time, whereof,	<b>Uncle</b>	, that we lose no	12, 199/ 19
VINCENT The more perilous,	<b>Uncle</b>	, that this temptation is	12, 201/ 32
VINCENT In good faith,	<b>Uncle</b>	, I am not all	12, 202/ 18
VINCENT He may lose,	<b>Uncle</b>	(of which I should	12, 203/ 23
of all these things,	<b>Uncle</b>	, you wot well, that	12, 203/ 27
ago? VINCENT Three thousand,	<b>Uncle</b>	! Nay, nay, in any	12, 208/ 13
so little? VINCENT Marry,	<b>Uncle</b>	, but the less surety	12, 209/ 2
VINCENT By my troth,	<b>Uncle</b>	, not one penny, for	12, 211/ 2
but slenderly. VINCENT Forsooth,	<b>Uncle</b>	, this is very truth	12, 212/ 30
was first in Almaine,	<b>Uncle</b>	, it happed me to	12, 213/ 6
day. But in faith,	<b>Uncle</b>	, when that problem was	12, 213/ 23
will not say it,	<b>Uncle</b>	, for no boast), methought	12, 214/ 1
of an ass. But,	<b>Uncle</b>	, here began now the	12, 214/ 18
not, as hap was,	<b>Uncle</b>	, for he found out	12, 215/ 2
VINCENT By our Lady!	<b>Uncle</b>	, not one word. But	12, 215/ 7
VINCENT I heard it,	<b>Uncle</b>	, indeed, and to say	12, 216/ 17
as for their lords,	<b>Uncle</b>	, if they would after	12, 217/ 2
And in good faith,	<b>Uncle</b>	, the selfsame prelate that	12, 217/ 18
ruled yet." VINCENT Well,	<b>Uncle</b>	, I wot where you	12, 220/ 9
it doth them good,	<b>Uncle</b>	, that men must make	12, 220/ 26
Chapter VINCENT Verily, good	<b>Uncle</b>	, this thing is so	12, 225/ 25
it, but I ween,	<b>Uncle</b>	, also, that there will	12, 225/ 26

in good faith, good	<b>Uncle</b>	, say nay to none	12, 228/ 5
But in the case,	<b>Uncle</b>	, that we now speak	12, 228/ 12
the Christian faith: here,	<b>Uncle</b>	, I find it, as	12, 228/ 16
Since you put it,	<b>Uncle</b>	, unto me: to make	12, 229/ 11
VINCENT This is, good	<b>Uncle</b>	, in good faith very	12, 237/ 21
it out. VINCENT Marry,	<b>Uncle</b>	, that way they will	12, 238/ 15
VINCENT These things are,	<b>Uncle</b>	, undoubtedly so true, that	12, 240/ 14
In good faith, good	<b>Uncle</b>	, methink that concerning the	12, 242/ 12
thing may that be,	<b>Uncle</b>	? ANTHONY In good faith	12, 243/ 5
Seventeenth Chapter VINCENT Forsooth,	<b>Uncle</b>	, as for these outward	12, 244/ 27
point. But surely, good	<b>Uncle</b>	, when I bethink me	12, 245/ 13
VINCENT By my troth,	<b>Uncle</b>	, I thank you. Methinketh	12, 249/ 24
I pray you, good	<b>Uncle</b>	, say then somewhat thereof	12, 250/ 22
somewhat thereof. For methinketh,	<b>Uncle</b>	, that captivity is a	12, 250/ 23
thereto. VINCENT That is,	<b>Uncle</b>	, soon said: but it	12, 254/ 11
Well fare you, good	<b>Uncle</b>	, this is very well	12, 255/ 2
Yes, by Saint Mary,	<b>Uncle</b>	, methinketh it is much	12, 255/ 18
it possibly might. For,	<b>Uncle</b>	, if it were a	12, 257/ 2
VINCENT What is that,	<b>Uncle</b>	? ANTHONY This, lo: if	12, 258/ 2
What question is it,	<b>Uncle</b>	, but that they be	12, 258/ 9
VINCENT What one man,	<b>Uncle</b>	? Marry I know almost	12, 258/ 18
No by my troth,	<b>Uncle</b>	, I cry God mercy	12, 258/ 23
other. VINCENT That were,	<b>Uncle</b>	, a strange case. For	12, 259/ 14
For every man is,	<b>Uncle</b>	, out of prison, that	12, 259/ 14
And in good faith,	<b>Uncle</b>	(because you reckon imprisonment	12, 259/ 16
both. VINCENT Yea but,	<b>Uncle</b>	, both the one and	12, 260/ 19
prison too. VINCENT Well,	<b>Uncle</b>	, if every man universally	12, 262/ 2
no fault therein. Wherefore,	<b>Uncle</b>	, in good faith though	12, 262/ 11
Nay, by my troth,	<b>Uncle</b>	, that intend I not	12, 263/ 10
VINCENT By my troth,	<b>Uncle</b>	, these things would I	12, 263/ 28
Nay by my troth,	<b>Uncle</b>	, this thing needeth no	12, 265/ 4
VINCENT By our Lady!	<b>Uncle</b>	, I ween the most	12, 265/ 20
not? VINCENT This is,	<b>Uncle</b>	, very true indeed. ANTHONY	12, 266/ 17
this is no imagination,	<b>Uncle</b>	, but a thing so	12, 267/ 2
Yes, in good faith,	<b>Uncle</b>	I cannot but well	12, 267/ 22
death. VINCENT But yet,	<b>Uncle</b>	, in that case, is	12, 269/ 2
VINCENT In good faith,	<b>Uncle</b>	, as for this far	12, 270/ 15
unto death. But yet,	<b>Uncle</b>	, that strait keeping, collaring	12, 270/ 20
in that. VINCENT Indeed,	<b>Uncle</b>	, truth it is that	12, 271/ 15
That will I not,	<b>Uncle</b>	, deny. ANTHONY If a	12, 271/ 25
then. VINCENT I cannot,	<b>Uncle</b>	, in good faith, say	12, 275/ 24
Twenty-first Chapter VINCENT Forsooth,	<b>Uncle</b>	(our Lord reward you	12, 280/ 18
now are we come,	<b>Uncle</b>	, with much work at	12, 280/ 23

pain. VINCENT Without doubt,	<b>Uncle</b>	, a great deal the	12, 283/ 9
dead. VINCENT That were,	<b>Uncle</b>	, a very strange case	12, 284/ 11
can remember. VINCENT Forsooth,	<b>Uncle</b>	, I would ween the	12, 286/ 5
his fault. VINCENT Surely,	<b>Uncle</b>	, this seemeth not unlikely	12, 287/ 2
here before. VINCENT Verily,	<b>Uncle</b>	, that is very true	12, 287/ 19
come therewith. And therefore,	<b>Uncle</b>	, I pray you give	12, 288/ 3
Nay by my troth,	<b>Uncle</b>	, there is no doubt	12, 289/ 26
VINCENT In good faith,	<b>Uncle</b>	, as for the shame	12, 292/ 14
this. But of truth,	<b>Uncle</b>	, all the pinch is	12, 292/ 16
taken. But by God,	<b>Uncle</b>	, all the wisdom in	12, 292/ 20
VINCENT By my troth,	<b>Uncle</b>	, words can I none	12, 294/ 14
And in good faith,	<b>Uncle</b>	, even so I fear	12, 295/ 14
pain. VINCENT Every man,	<b>Uncle</b>	, naturally grudgeth at pain	12, 297/ 2
too. VINCENT I heard,	<b>Uncle</b>	, of late, where such	12, 297/ 10
VINCENT He shall peradventure,	<b>Uncle</b>	, work it out in	12, 300/ 17
his ease. VINCENT Nay,	<b>Uncle</b>	, this is no doubt	12, 301/ 19
VINCENT By my troth,	<b>Uncle</b>	, I think it be	12, 304/ 22
wearry. VINCENT Forsooth, good	<b>Uncle</b>	, this is a good	12, 320/ 6
by you, I purpose,	<b>Uncle</b>	, as my poor wit	12, 320/ 13
and clean, and none	<b>unclean</b>	thing shall enter into	12, 98/ 13
much moved unto such	<b>uncleanness</b>	, should inquire of the	12, 152/ 21
of the incomparable and	<b>uncogitable</b>	joy, that we shall	12, 306/ 12
audible, to men's hearts	<b>uncogitable</b>	, so far forth excel	12, 309/ 6
other men, and live	<b>uncommanded</b>	and uncontrolled themselves. And	12, 219/ 18
which only uncontrolled or	<b>uncommanded</b>	, may control and command	12, 220/ 18
let it pass by	<b>uncontrolled</b>	. But when he saw	12, 218/ 16
and live uncommanded and	<b>uncontrolled</b>	themselves. And yet this	12, 219/ 19
king himself, which only	<b>uncontrolled</b>	or uncommanded, may control	12, 220/ 18
home, into a strange	<b>uncouth</b>	land. ANTHONY I cannot	12, 250/ 25
by what sure and	<b>undeceivable</b>	tokens a man may	12, 133/ 4
God provided to keep	<b>undefiled</b>	and turned all to	12, 54/ 21
up in their deathbed	<b>underpropped</b>	with pillows, take their	12, 61/ 25
shall ye, good Cousin,	<b>understand</b>	this, that the natural	12, 9/ 22
mean-witted men, and can	<b>understand</b>	his words but as	12, 39/ 24
doctors no man could	<b>understand</b>	it; then am I	12, 99/ 1
night's fear, here I	<b>understand</b>	the tribulations by which	12, 107/ 10
in the day), I	<b>understand</b>	the arrow of pride	12, 157/ 20
was in honor his	<b>understanding</b>	failed him; then was	12, 49/ 2
that the scripture saith	<b>understanding</b>	truly, as the old	12, 75/ 9
not now in the	<b>understanding</b>	of scripture as well	12, 99/ 5
that but by spiritual	<b>understanding</b>	, and most especially by	12, 108/ 29
an inward light of	<b>understanding</b>	that he cannot fail	12, 137/ 17
it had wit and	<b>understanding</b>	to mark and perceive	12, 207/ 27

mule, that hath no	<b>understanding</b>	.) And therefore, Cousin, let	12, 296/ 19
worldly disposed people, or	<b>understood</b>	of rejoicing spiritual, or	12, 69/ 21
there in scripture sometimes	<b>understood</b>	tribulation, as appeareth in	12, 107/ 5
leave the good thing	<b>undone</b>	, whereof God offereth him	12, 112/ 1
not to leave it	<b>undone</b>	. But yet for mine	12, 156/ 7
themselves, leave the things	<b>undone</b>	, wherein they might use	12, 161/ 11
leaveth his own duty	<b>undone</b>	; then would I in	12, 161/ 24
the one good deed	<b>undone</b>	the while, he may	12, 177/ 19
before, they have an	<b>undoubted</b>	great cause of comfort	12, 15/ 22
desire perceive a sure	<b>undoubted</b>	token, that toward our	12, 16/ 30
say, that for an	<b>undoubted</b>	rule worldly pleasure were	12, 48/ 4
now, which reason seemeth	<b>undoubted</b>	and inevitable unto me	12, 297/ 11
wit, so were it	<b>undoubtedly</b>	frustrate to lay spiritual	12, 12/ 16
For many there are	<b>undoubtedly</b>	, that would else drive	12, 26/ 3
therein. ANTHONY That is	<b>undoubtedly</b>	true; but yet is	12, 35/ 16
to come: the scripture	<b>undoubtedly</b>	so commendeth tribulation, that	12, 70/ 11
and destroy himself. VINCENT	<b>Undoubtedly</b>	this kind of tribulation	12, 122/ 16
as it is. And	<b>undoubtedly</b>	Hungary shall never do	12, 192/ 14
note here yourself. For	<b>undoubtedly</b>	, Cousin, this new manner	12, 194/ 22
These things are, Uncle,	<b>undoubtedly</b>	so true, that no	12, 240/ 14
in to be kept	<b>undoubtedly</b>	for death. VINCENT But	12, 268/ 30
as it ever is	<b>undoubtedly</b>	, when folk for a	12, 294/ 1
foot forward. But yet	<b>undoubtedly</b>	were it so, that	12, 305/ 16
I should in such	<b>unequal</b>	need, relieve that urgent	12, 183/ 19
cometh the manifold foolish	<b>unfaithful</b>	words, which are so	12, 283/ 18
have) than unkindly and	<b>unfaithfully</b>	to forsake him. And	12, 243/ 28
for Christ's sake, than	<b>unfaithfully</b>	forsake Christ for them	12, 244/ 9
to leave his alms	<b>ungiven</b>	to the poor man	12, 177/ 15
abominable superstition of this	<b>ungracious</b>	witchcraft and necromancy, and	12, 62/ 10
that carried such an	<b>ungracious</b>	tongue therein. At that	12, 125/ 15
folk fall into this	<b>ungracious</b>	mind through the devil's	12, 148/ 19
doubt, but that this	<b>ungracious</b>	sect of Mahomet shall	12, 194/ 11
prognostication thereof, than this	<b>ungracious</b>	token that you note	12, 194/ 22
their language toward these	<b>ungracious</b>	Turks, declareth plainly, that	12, 194/ 24
in like misery, and	<b>ungracious</b>	wretches and infidels, and	12, 204/ 5
to chop off that	<b>unhappy</b>	head of hers that	12, 125/ 14
whole flood of all	<b>unhappy</b>	mischief, arrogant manner, high	12, 160/ 29
as the scripture saith, "	<b>Unicuique</b>	dedit Deus curam de	12, 202/ 27
our sake, being indeed	<b>universal</b>	king thereof, and so	12, 243/ 20
most wealthy in this	<b>universal</b>	prison, is laid in	12, 268/ 30
Uncle, if every man	<b>universally</b>	be by this reason	12, 262/ 2
both that every man	<b>universally</b>	is a very prisoner	12, 263/ 17
we be every man	<b>universally</b>	prisoned at large, walking	12, 271/ 1

far off at an	<b>university</b>	, and had there taken	12, 80/ 4
Quid prodest homini si	<b>universum</b>	mundum lucretur, anime vero	12, 237/ 14
the just and the	<b>unjust</b>	). And on the other	12, 48/ 10
were of such an	<b>unkind</b>	villainous courage, that if	12, 243/ 12
may think ourselves very	<b>unkind</b>	caitiffs, and very frantic	12, 254/ 24
so shamefully play the	<b>unkind</b>	cowards, as for fear	12, 280/ 8
ever they have) than	<b>unkindly</b>	and unfaithfully to forsake	12, 243/ 28
the more is their	<b>unkindness</b>	; and yet where wealth	12, 48/ 16
kept, and finally, what	<b>unkindness</b>	it were, if we	12, 244/ 8
from which kind of	<b>unkindness</b>	God keep every man	12, 278/ 9
that suffereth dark and	<b>unknown</b>	; and therein varieth it	12, 107/ 19
and with an axe	<b>unknown</b>	privily to strike off	12, 127/ 22
whereof the cause is	<b>unknown</b>	. But by St. Mary	12, 193/ 2
out into any such	<b>unknown</b>	country, that God could	12, 251/ 4
the commandments forbidden the	<b>unlawful</b>	killing of any man	12, 136/ 14
the affection the haver	<b>unlawfully</b>	beareth thereto. For where	12, 171/ 9
in such lewd and	<b>unlearned</b>	blind bayards' hands. We	12, 11/ 11
those that are not	<b>unlearned</b>	, and have worldly wit	12, 45/ 6
sister and a simple	<b>unlearned</b>	soul, give of your	12, 80/ 19
after me, was an	<b>unlearned</b>	priest: for he could	12, 214/ 7
a little need (and	<b>unlikely</b>	to do great harm	12, 183/ 21
joined unto death were	<b>unlikely</b>	to make them loathe	12, 284/ 27
Uncle, this seemeth not	<b>unlikely</b>	, and by their fault	12, 287/ 2
his life that was	<b>unlooked</b>	for; yet, while the	12, 55/ 2
good law was left	<b>unmade</b>	? ANTHONY How happed it	12, 126/ 15
many more be left	<b>unmade</b>	as well as it	12, 126/ 17
because the guise is	<b>unmannerly</b>	) to bid you not	12, 187/ 8
humility, to think himself	<b>unmeet</b>	and unable thereto, and	12, 111/ 27
their substance, movable and	<b>unmovable</b>	, bereft and lost already	12, 228/ 8
talent and left it	<b>unoccupied</b>	, and therefore utterly lost	12, 112/ 7
in your mind departed	<b>unpersuaded</b>	, then if the thing	12, 262/ 23
or leave God's pleasure	<b>unprocured</b>	. Howbeit, if we well	12, 100/ 11
but is a servant	<b>unprofitable</b>	, and doth but his	12, 39/ 13
and into many desires	<b>unprofitable</b>	and harmful, which drown	12, 168/ 11
and into many desires	<b>unprofitable</b>	and noyous, which drown	12, 224/ 3
every malefactor pass forth	<b>unpunished</b>	, and freely run out	12, 162/ 20
heart evermore in heaviness,	<b>unquiet</b>	, and in fear, full	12, 113/ 22
body or of mind	<b>unquieted</b>	, and thereby his wealth	12, 52/ 26
their conscience, but like	<b>unreasonable</b>	beasts, follow their foul	12, 51/ 12
I am not so	<b>unreasonable</b>	: for I fast none	12, 116/ 3
like such brutish and	<b>unreasonable</b>	beasts, as were those	12, 296/ 16
this reason were not	<b>unreasonable</b>	, then should our Savior	12, 298/ 9
if the prisoner be	<b>unruly</b>	, and fall to fighting	12, 272/ 13

desireth for us with	<b>unspeakable</b>	groanings). And therefore, I	12, 22/ 29
are by man's mouth	<b>unspeakable</b>	, to man's ears not	12, 309/ 5
to pass at night	<b>unspoken</b>	to, and then shall	12, 92/ 7
what will fall, so	<b>unsure</b>	also what manner mind	12, 22/ 12
of iron? Of the	<b>unsurety</b>	of lands and possessions	12, 207/ 4
accounteth for a proud	<b>unthrift</b>	, never like to come	12, 291/ 18
but that they leave	<b>untouched</b>	, for lack of necessary	12, 10/ 18
they needs must) leave	<b>untouched</b>	also the very special	12, 10/ 26
have yet their substance	<b>untouched</b>	in their own hands	12, 228/ 13
yet have I left	<b>untouched</b>	the bondage, that almost	12, 253/ 8
those that were before	<b>untouched</b>	which were likely to	12, 287/ 28
father rebuked then their	<b>untoward</b>	minds, so dull unto	12, 84/ 13
let be through the	<b>untowardness</b>	of our own froward	12, 250/ 7
be for all that	<b>untrue</b>	. This faith, as it	12, 12/ 22
beguile myself with an	<b>untrue</b>	persuasion, weening that this	12, 251/ 15
be had. ANTHONY An	<b>unwise</b>	jeoparding, to put your	12, 233/ 2
will you be so	<b>unwise</b>	, with the loss of	12, 235/ 17
God in holding them	<b>upright</b>	in their temptations, give	12, 161/ 13
while that we be	<b>upward</b>	and aloft: Lord! how	12, 158/ 4
from flying any further	<b>upward</b>	, down was he thrown	12, 160/ 3
list to grow greatly	<b>upward</b>	in the world, nor	12, 219/ 23
this girl? The elvish	<b>urchin</b>	weeneth I were a	12, 113/ 5
I hear once that	<b>urchin</b>	bitch bark, I shall	12, 295/ 6
put it forth in	<b>ure</b>	and occupy it. And	12, 112/ 9
unequal need, relieve that	<b>urgent</b>	necessity of a stranger	12, 183/ 20
giving comfort to them,	<b>use</b>	the way that I	12, 3/ 12
that I may well	<b>use</b>	to you? For albeit	12, 3/ 12
to master it, and	<b>use</b>	it for the matter	12, 21/ 8
should in such wise	<b>use</b>	it, as folk that	12, 41/ 19
to be destroyed, as	<b>use</b>	the false abominable superstition	12, 62/ 9
so said, as folk	<b>use</b>	to say it in	12, 66/ 5
but that sometimes men	<b>use</b>	so to take it	12, 68/ 11
manner as learned men	<b>use</b>	between the persons whom	12, 79/ 25
may not in tribulation	<b>use</b>	some worldly recreation for	12, 82/ 5
he was wont to	<b>use</b>	, or were bound to	12, 133/ 26
if he be learned,	<b>use</b>	then the Litany with	12, 155/ 20
but it was in	<b>use</b>	in the Church many	12, 155/ 25
such a temptation will	<b>use</b>	good counsel and prayer	12, 156/ 28
undone, wherein they might	<b>use</b>	themselves well, and mistrusting	12, 161/ 11
the better, let him	<b>use</b>	often to resort to	12, 164/ 12
help, he shall well	<b>use</b>	his prosperity, and persevere	12, 165/ 14
of forgiving, and not	<b>use</b>	to require and exact	12, 178/ 25
he might both lawfully	<b>use</b>	his substance that he	12, 179/ 2

reserve, and lawfully might	<b>use</b>	his office too, in	12, 179/ 3
manner that men should	<b>use</b>	toward their enemies. For	12, 181/ 23
glad would be to	<b>use</b>	it unto God's pleasure	12, 186/ 12
taketh young to any	<b>use</b>	of his own, are	12, 191/ 13
purpose by the good	<b>use</b>	thereof to make them	12, 209/ 23
not." If men would	<b>use</b>	this way with them	12, 218/ 24
after as men will	<b>use</b>	them: yet need we	12, 223/ 17
nature, yet cannot the	<b>use</b>	of them lightly stand	12, 223/ 21
desireth them, to better	<b>use</b>	is he not likely	12, 223/ 24
that for the short	<b>use</b>	of this worldly substance	12, 237/ 12
cause: for there thieves	<b>use</b>	to dig it out	12, 239/ 8
dry sticks thereto, and	<b>use</b>	much blowing thereat. But	12, 242/ 25
needs do, let us	<b>use</b>	always to put our	12, 254/ 9
a Christian king, which	<b>use</b>	in such case (for	12, 257/ 4
and to have the	<b>use</b>	of his lands and	12, 264/ 15
naughty things that they	<b>use</b>	, regard also some such	12, 291/ 10
he shall thereby not	<b>use</b>	there his old filthy	12, 307/ 18
those suffrages did they	<b>use</b>	to write the name	12, 310/ 3
kind of comfort is	<b>used</b>	to a man of	12, 4/ 15
sides, after the manner	<b>used</b>	in that place, the	12, 80/ 8
own temperance, which never	<b>used</b>	, as he said, to	12, 116/ 23
no fault: you have	<b>used</b>	it so long, that	12, 117/ 5
shrift you have never	<b>used</b>	to keep. And therefore	12, 117/ 11
case learn the custom	<b>used</b>	among physicians. For be	12, 120/ 23
their own disease, have	<b>used</b>	his help before any	12, 121/ 8
were there to be	<b>used</b>	with him then? ANTHONY	12, 145/ 23
me somewhat, wherefore Zacchaeus	<b>used</b>	his words in that	12, 177/ 3
that he had not	<b>used</b>	before peradventure in every	12, 178/ 29
yet hath he not	<b>used</b>	to force every whole	12, 190/ 6
Now all this gear	<b>used</b>	as a thing pleasant	12, 211/ 16
here. For they that	<b>used</b>	to praise him to	12, 216/ 21
Lord assoil his soul,	<b>used</b>	much this manner among	12, 218/ 13
that this noble king	<b>used</b>	, it would diminish much	12, 218/ 24
own hand to have	<b>used</b>	it, if he had	12, 243/ 21
tedious, all were it	<b>used</b>	in the most favorable	12, 257/ 2
that had so long	<b>used</b>	to say "Dominus" with	12, 263/ 3
of hard handling is	<b>used</b>	in these special imprisonments	12, 270/ 22
no such hard handling	<b>used</b>	. ANTHONY I said, I	12, 271/ 4
for the hard handling	<b>used</b>	(you say) therein, your	12, 274/ 3
well enough that she	<b>used</b>	on the inside to	12, 277/ 21
and windows too, and	<b>used</b>	not to open them	12, 277/ 22
account that then was	<b>used</b>	in the world, and	12, 291/ 24
that receiveth it). They	<b>used</b>	of old in Greece	12, 309/ 24

in some places they	<b>used</b>	thereto round stones. Now	12, 309/ 29
in the common service	<b>useth</b>	diverse Collects, in which	12, 46/ 17
every tribulation the devil	<b>useth</b>	for temptation to bring	12, 103/ 19
and sickness he never	<b>useth</b>	to trust all to	12, 120/ 25
matter of temptation, so	<b>useth</b>	he himself in the	12, 150/ 6
voluptuous living, the devil	<b>useth</b>	to make those things	12, 150/ 10
as where the devil	<b>useth</b>	the blood of a	12, 151/ 7
natural wit and well	<b>useth</b>	it. But now a	12, 163/ 26
they, Uncle, that he	<b>useth</b>	not to force any	12, 189/ 28
Christian countries, that he	<b>useth</b>	not for only tributaries	12, 190/ 20
it), in all those	<b>useth</b>	he Christian people after	12, 190/ 24
in other temptations he	<b>useth</b>	either pleasant allectives unto	12, 200/ 10
temptations of prosperity, he	<b>useth</b>	only delectable allectives to	12, 201/ 4
tribulation and adversity he	<b>useth</b>	only grief and pain	12, 201/ 6
faith of Christ he	<b>useth</b>	both twain, that is	12, 201/ 8
of shrewd turns, then	<b>useth</b>	the keeper to punish	12, 272/ 14
jailer in this world,	<b>useth</b>	any such prisonly fashion	12, 274/ 7
himself is invisible so	<b>useth</b>	he in his punishments	12, 274/ 17
the grammar schools), an	<b>usher</b>	or a master of	12, 69/ 31
utterly refuse them; but	<b>using</b>	them in such order	12, 11/ 14
length with many times	<b>using</b>	this manner God utterly	12, 60/ 28
enemies to God, and	<b>using</b>	Sampson for their mocking-stock	12, 141/ 9
thereat), but the devil	<b>using</b>	their malicious humor (and	12, 150/ 20
grace to the well	<b>using</b>	thereof: howbeit, if he	12, 162/ 12
be taught, what manner	<b>using</b>	thereof God would be	12, 186/ 13
therein what we will,	<b>using</b>	ourselves in such wise	12, 272/ 26
for the example, Cato	<b>Uticensis</b>	, which in Africa killed	12, 130/ 15
of Zacchaeus in the	<b>utterance</b>	of these words, in	12, 178/ 1
my lord's grace had	<b>uttered</b>	in that oration, he	12, 216/ 1
this matter, nor yet	<b>utterly</b>	refuse them; but using	12, 11/ 14
likewise as it were	<b>utterly</b>	vain to lay natural	12, 12/ 14
all spiritual comfort were	<b>utterly</b>	given in vain. And	12, 13/ 30
this kind of tribulation	<b>utterly</b>	taken from us. For	12, 21/ 6
wot well, many that	<b>utterly</b>	deny that, and affirm	12, 37/ 12
using this manner God	<b>utterly</b>	casteth them off. And	12, 60/ 28
wealth and discomfortable comfort	<b>utterly</b>	. For to what other	12, 70/ 13
neither might I well	<b>utterly</b>	forbid it, where the	12, 82/ 24
be so sore as	<b>utterly</b>	to forbid it, since	12, 83/ 12
it unoccupied, and therefore	<b>utterly</b>	lost it, with a	12, 112/ 7
not a farthing, but	<b>utterly</b>	lose all his own	12, 180/ 24
for clear conquest, and	<b>utterly</b>	taketh for his own	12, 190/ 22
wit, not be compelled	<b>utterly</b>	to forsake Christ, nor	12, 229/ 25
at a point, rather	<b>utterly</b>	to forsake him than	12, 278/ 7

For then are we	<b>utterly</b>	ashamed, ye wot well	12, 295/ 22
hand, and thereby be	<b>utterly</b>	damned: as though that	12, 298/ 1
for attaining to them,	<b>utterly</b>	set at naught all	12, 307/ 2
tried out to the	<b>uttermost</b>	, as it seemeth me	12, 40/ 12
might perceive that the	<b>uttermost</b>	of their peril is	12, 108/ 25
their amends to the	<b>uttermost</b>	. But now for our	12, 178/ 26
praise, or doing the	<b>uttermost</b>	of his craft, might	12, 215/ 16
unto the last and	<b>uttermost</b>	point, of the dread	12, 280/ 24
suum, et matrem, et	<b>uxorem</b>	, et filios, et fratres	12, 174/ 23
drove him away himself: "	<b>Vade</b>	Sathana," nor no prayer	12, 156/ 23
in tenebris, nescit quo	<b>vadit</b>	" (He that walketh in	12, 167/ 11
as it were utterly	<b>vain</b>	to lay natural reasons	12, 12/ 14
were utterly given in	<b>vain</b>	. And, therefore now shall	12, 13/ 30
shall take be in	<b>vain</b>	and need not. They	12, 37/ 14
shall not seek for	<b>vain</b>	comfort elsewhere, but especially	12, 76/ 8
folk, or only to	<b>vain</b>	marvels and wonders. Also	12, 133/ 22
she would not in	<b>vain</b>	plead against his mind	12, 144/ 2
a mind is very	<b>vain</b>	, foolish pride, and such	12, 184/ 19
wittingly painful death for	<b>vain</b>	glory: and is it	12, 314/ 13
that are of such	<b>vainglorious</b>	mind (be they lords	12, 217/ 5
that are of such	<b>vainglorious</b>	mind. For if they	12, 218/ 8
frenzy of much foolish	<b>vainglory</b>	, be there some men	12, 212/ 24
we should in this	<b>vale</b>	of labor, toil, tears	12, 41/ 19
have five leaves of	<b>valerian</b>	that she enchanted with	12, 63/ 11
overwhelm them, or the	<b>valleys</b>	open and swallow them	12, 7/ 17
pass upon himself the	<b>value</b>	of sixpence at a	12, 116/ 24
virtutis quidem nullum signum	<b>valuimus</b>	ostendere: in malignitate autem	12, 158/ 28
be by and by	<b>vanished</b>	away, and have left	12, 159/ 6
turneth himself unto worldly	<b>vanities</b>	, to get help and	12, 15/ 10
a surfeit of worldly	<b>vanities</b>	: God shall so well	12, 296/ 24
that in pride and	<b>vanity</b>	passed the time of	12, 158/ 23
be well withstood and	<b>vanquished</b>	, or peradventure not invade	12, 249/ 10
but was overcome and	<b>vanquished</b>	upon a sudden fear	12, 300/ 1
his strength that hath	<b>vanquished</b>	him already, and let	12, 318/ 17
the respect of God	<b>vanquisheth</b>	all the remnant of	12, 281/ 1
one mind, but sometimes	<b>variance</b>	among them, either for	12, 221/ 22
thing to see such	<b>variances</b>	in our belief rise	12, 37/ 25
fratres, quum in tentationes	<b>varias</b>	incideritis" (Esteem it and	12, 101/ 11
not somewhat changed and	<b>varied</b>	from himself; and far	12, 39/ 2
and unknown; and therein	<b>varieth</b>	it and differeth from	12, 107/ 20
man, which, after the	<b>variety</b>	and the nature of	12, 120/ 21
as our Savior saith, "	<b>Ve</b>	vobis qui ridetis nunc	12, 41/ 29
our Savior saith himself: "	<b>Ve</b>	vobis qui ridetis, quia	12, 70/ 22

not been that the	<b>vehemence</b>	of your objection brought	12, 33/ 16
breaking of his tender	<b>veins</b>	, and the sharp crown	12, 67/ 12
forbeaten and sore beaten	<b>veins</b>	and sinews, new feeling	12, 312/ 19
Peccator quum in profundum	<b>venerit</b>	, contempnit" (When the sinner	12, 61/ 1
words, "Filius hominis quum	<b>venerit</b>	putas, inveniet fidem in	12, 193/ 32
Filius Hominis erubescet, quum	<b>venerit</b>	in majestate sua, et	12, 290/ 18
the letter of the	<b>Venetian</b>	dated at Constantinople, was	12, 188/ 16
do man a more	<b>vengeance</b>	than in this world	12, 22/ 13
God took a great	<b>vengeance</b>	upon the children of	12, 26/ 10
no sin, maketh a	<b>venial</b>	, and that that is	12, 113/ 12
and that that is	<b>venial</b>	, imagineth to be deadly	12, 113/ 12
such as are but	<b>venial</b>	, to the intent that	12, 114/ 2
he taketh but for	<b>venial</b>	, and St. Jerome (as	12, 132/ 19
he had offended but	<b>venially</b>	. Yea, and further, the	12, 114/ 5
Constantinople, was devised at	<b>Venice</b>	. From thence come there	12, 188/ 17
follow thereof? "Venientes autem	<b>venient</b>	cum exultatione, portantes manipulos	12, 42/ 10
he, shall follow thereof? "	<b>Venientes</b>	autem venient cum exultatione	12, 42/ 10
he more, "Si quis	<b>venit</b>	ad me, et non	12, 174/ 22
to take at a	<b>venture</b>	, and when I come	12, 117/ 1
wise man to be	<b>verified</b>	in them, where he	12, 178/ 3
incarnation, may properly be	<b>verified</b>	of the joys of	12, 309/ 2
comfort therewith your company;	<b>verily</b>	in the rehearsing and	12, 8/ 18
The Sixth Chapter VINCENT	<b>Verily</b>	methinketh, good Uncle that	12, 19/ 13
The Ninth Chapter VINCENT	<b>Verily</b>	, mine Uncle, this first	12, 27/ 12
for a martyr. VINCENT	<b>Verily</b>	, good Uncle, methinketh this	12, 33/ 10
reward in heaven: I	<b>verily</b>	trust, and nothing doubt	12, 36/ 7
The Twelfth Chapter VINCENT	<b>Verily</b>	, good Uncle, this liketh	12, 37/ 8
all my purpose. VINCENT	<b>Verily</b>	, good Uncle, this is	12, 40/ 12
The Fourteenth Chapter VINCENT	<b>Verily</b>	, good Uncle, this seemeth	12, 44/ 9
The Eighteenth Chapter VINCENT	<b>Verily</b>	, good Uncle, with this	12, 59/ 6
mirth and gladness). And	<b>verily</b>	, there as you shall	12, 69/ 19
come to you. For	<b>verily</b>	, albeit I had heard	12, 78/ 6
I suddenly felt myself	<b>verily</b>	both hot and cold	12, 88/ 13
The Eighth Chapter VINCENT	<b>Verily</b>	, good Uncle, so may	12, 99/ 25
The Fifteenth Chapter VINCENT	<b>Verily</b>	, good Uncle you have	12, 122/ 7
in their mind, but	<b>verily</b>	well content, both in	12, 123/ 28
him his pardon. VINCENT	<b>Verily</b>	he might in conscience	12, 126/ 7
malicious devilish mind. VINCENT	<b>Verily</b>	that is truth; but	12, 127/ 6
very false illusion. VINCENT	<b>Verily</b>	, Uncle, I well allow	12, 135/ 9
and considering thereof, so	<b>verily</b>	thought myself waking. ANTHONY	12, 138/ 18
while you ween so	<b>verily</b>	that you be waking	12, 138/ 22
beside our matter. VINCENT	<b>Verily</b>	, mine Uncle, and so	12, 160/ 10
upon these things, I	<b>verily</b>	think that the arrow	12, 164/ 7



in the two next	<b>verses</b>	following, the Prophet briefly	12, 105/ 11
treating of those two	<b>verses</b>	, finish and end all	12, 105/ 15
Prophet in the fore-rehearsed	<b>verses</b>	saith not, that in	12, 109/ 23
that damnable death. Special	<b>verses</b>	may there be drawn	12, 156/ 17
how he liked his	<b>verses</b>	, but he prayed him	12, 217/ 12
dolebitis: sed tristitia vestra	<b>vertetur</b>	in gaudium" (The world	12, 70/ 27
frailty of his earthen	<b>vessel</b>	that is of his	12, 97/ 21
spoonful to a great	<b>vesselful</b>	, in comparison of the	12, 36/ 25
Saint Peter saith: "Adversarius	<b>vester</b>	diabolus quasi leo rugiens	12, 149/ 22
may devour him. "Adversarius	<b>vester</b>	diabolus" (saith St. Peter	12, 318/ 5
corda vestra, et non	<b>vestimenta</b>	" (Tear your hearts), he	12, 96/ 14
thereto: yet sore to	<b>vex</b>	and trouble themselves with	12, 170/ 14
virtue and matter of	<b>vice</b>	also: but this is	12, 49/ 10
like as against the	<b>vice</b>	of the flesh the	12, 154/ 29
and such other spiritual	<b>vices</b>	of the soul. Of	12, 135/ 29
long to be more	<b>vicious</b>	than they be, go	12, 152/ 17
he counted as a	<b>victory</b>	against the whole corps	12, 8/ 6
or sure of the	<b>victory</b>	therein (be his substance	12, 51/ 16
himself after the great	<b>victory</b>	that Julius Caesar had	12, 130/ 16
of the flesh the	<b>victory</b>	standeth not all whole	12, 154/ 29
spent sometimes so much	<b>victual</b>	at one meal, as	12, 116/ 19
of delicate and delicious	<b>victual</b>	, and thereby to make	12, 210/ 9
Paul saith: "Qui stat,	<b>videat</b>	ne cadat" (He that	12, 162/ 5
so said himself, "Non	<b>videbit</b>	me homo, et vivet	12, 308/ 23
non contemplantibus nobis quae	<b>videntur</b>	, sed quae non videntur	12, 311/ 8
videntur, sed quae non	<b>videntur</b>	. Que enim videntur, temporalia	12, 311/ 8
non videntur. Que enim	<b>videntur</b>	, temporalia sunt, quae autem	12, 311/ 9
sunt, quae autem non	<b>videntur</b>	, aeterna sunt" (This same	12, 311/ 9
unto God, "Imperfectum meum	<b>viderunt</b>	oculi tui" (Mine imperfection	12, 226/ 20
heaven: "Nec oculus non	<b>vidit</b>	, nec auris audivit, nec	12, 309/ 3
that came out of	<b>Vienna</b>	showed us among other	12, 127/ 14
in manner lose his	<b>vigor</b>	by scattering our minds	12, 13/ 9
extenuate and diminish the	<b>vigor</b>	and asperity of the	12, 204/ 25
things and of what	<b>vile</b>	wretched sort the devil	12, 253/ 19
lord of any so	<b>vile</b>	a villain, that ever	12, 253/ 24
of Christ, while how	<b>vile</b>	and how shameful soever	12, 290/ 4
any so vile a	<b>villain</b>	, that ever would for	12, 253/ 24
of such an unkind	<b>villainous</b>	courage, that if himself	12, 243/ 12
of that shame and	<b>villainous</b>	pain put unto them	12, 291/ 3
our sakes the most	<b>villainous</b>	and most shameful death	12, 291/ 23
that they take more	<b>villainously</b>	than they do the	12, 257/ 8
wretched fools ween were	<b>villainy</b>	and shame, the blessed	12, 290/ 27
into English. ANTHONY AND	<b>VINCENT</b>	. VINCENT Who would have	12, 3/ 7

English. ANTHONY AND VINCENT.	VINCENT	Who would have weened	12, 3/ 8
of time from you?	VINCENT	Oh! my good Uncle	12, 5/ 14
sufficiently teach you within.	VINCENT	Very well, good Uncle	12, 6/ 1
call upon God therefore.	VINCENT	Forsooth, my good Uncle	12, 13/ 27
God. The Fourth Chapter	VINCENT	Forsooth, good Uncle, this	12, 17/ 5
tribulation. The Sixth Chapter	VINCENT	Verily methinketh, good Uncle	12, 19/ 12
medicinable. The Seventh Chapter	VINCENT	You have, good Uncle	12, 23/ 15
we will forsake it.	VINCENT	Surely, this is very	12, 23/ 26
medicinable. The Eighth Chapter	VINCENT	This seemeth me very	12, 24/ 19
comfort. The Ninth Chapter	VINCENT	Verily, mine Uncle, this	12, 27/ 11
medicinable. The Tenth Chapter	VINCENT	The third kind, Uncle	12, 30/ 16
comfort to any man.	VINCENT	What causes, good Uncle	12, 31/ 28
him for a martyr.	VINCENT	Verily, good Uncle, methinketh	12, 33/ 9
is persecuted for justice.	VINCENT	Then if a man	12, 33/ 27
sin. The Eleventh Chapter	VINCENT	Of truth, good Uncle	12, 35/ 10
aforesaid. The Twelfth Chapter	VINCENT	Verily, good Uncle, this	12, 37/ 7
of all my purpose.	VINCENT	Verily, good Uncle, this	12, 40/ 11
thereto. The Fourteenth Chapter	VINCENT	Verily, good Uncle, this	12, 44/ 8
objections. The Fifteenth Chapter	VINCENT	But yet, good Uncle	12, 46/ 14
are from the prick.	VINCENT	Some of my bolts	12, 49/ 18
lieth so far wide.	VINCENT	That will I with	12, 50/ 10
objection. The Seventeenth Chapter	VINCENT	Surely, Uncle, you have	12, 56/ 15
himself. The Eighteenth Chapter	VINCENT	Verily, good Uncle, with	12, 59/ 5
thereunto. The Nineteenth Chapter	VINCENT	I like well, good	12, 64/ 3
God bring us both.	VINCENT	Mine own good Uncle	12, 77/ 3
is fresh in mind.	VINCENT	I trust, good Uncle	12, 77/ 14
needed of some counsel.	VINCENT	I shall with this	12, 77/ 22
Cousin. The Second Book	VINCENT	It is to me	12, 78/ 2
finish up the remnant.	VINCENT	Of truth, my good	12, 79/ 6
to the one half.	VINCENT	Now forsooth, Uncle, this	12, 80/ 27
husbands for to talk.	VINCENT	Forsooth she is not	12, 81/ 23
than half an hour.	VINCENT	In faith, Uncle, I	12, 85/ 3
in a great fever.	VINCENT	What strange case was	12, 88/ 6
and cold at once.	VINCENT	By my faith, Uncle	12, 88/ 19
another thing soon after.	VINCENT	I pray you, what	12, 89/ 1
I felt it so.	VINCENT	This hap, hold I	12, 89/ 8
kind of fever indeed.	VINCENT	By our Lady! Uncle	12, 89/ 14
Galen saith the same.	VINCENT	Marry, Uncle, as you	12, 90/ 1
cast. The Fifth Chapter	VINCENT	Forsooth, Uncle, this is	12, 91/ 4
folly. The Sixth Chapter	VINCENT	Forsooth, Uncle, in this	12, 92/ 24
sins. The Seventh Chapter	VINCENT	Forsooth, Uncle, yet seemeth	12, 97/ 4
suffer. The Eighth Chapter	VINCENT	Verily, good Uncle, so	12, 99/ 24
not?" Here are, Cousin	Vincent	, words of no little	12, 104/ 14

have heard of her.	VINCENT	Yea, yea, very much	12, 114/ 17
and begin even afresh."	VINCENT	Ah, well, Uncle, can	12, 118/ 6
found that good earnest.	VINCENT	Well, I shall show	12, 118/ 14
themselves. The Fifteenth Chapter	VINCENT	Verily, good Uncle you	12, 122/ 6
kill and destroy himself.	VINCENT	Undoubtedly this kind of	12, 122/ 15
the manner of them.	VINCENT	I require you, good	12, 123/ 7
ANTHONY I said, Cousin	Vincent	, that of pusillanimity cometh	12, 123/ 18
and courage most hardy.	VINCENT	Yet is it marvel	12, 124/ 7
be hanged for her.	VINCENT	This was a strange	12, 124/ 20
God liveth in heaven?	VINCENT	Forsooth, and some such	12, 125/ 3
she heard it not.	VINCENT	Forsooth, this was a	12, 126/ 1
gave him his pardon.	VINCENT	Verily he might in	12, 126/ 6
and do the same.	VINCENT	How happed it, Uncle	12, 126/ 14
that malicious devilish mind.	VINCENT	Verily that is truth	12, 127/ 5
herself her own hands.	VINCENT	Forsooth, here was a	12, 128/ 16
own hands kill himself.	VINCENT	Now if a man	12, 131/ 17
a very false illusion.	VINCENT	Verily, Uncle, I well	12, 135/ 8
himself be no man.	VINCENT	This is very true	12, 136/ 16
revelation? ANTHONY Nay, Cousin	Vincent	, ye shall in this	12, 136/ 28
the devil's false delusion.	VINCENT	Indeed, Uncle, I think	12, 137/ 11
while we dream thereof.	VINCENT	This is a pretty	12, 137/ 23
that you be awake?	VINCENT	Marry lo: do I	12, 138/ 4
have done the same?	VINCENT	Yes, that have I	12, 138/ 9
these matters with me?	VINCENT	God's Lord, Uncle, you	12, 138/ 24
do but lie dreaming. %	VINCENT	Well, well, Uncle, though	12, 139/ 11
certainly send some such.	VINCENT	Yet then may this	12, 140/ 5
a false dreaming delusion	VINCENT	Then shall he peradventure	12, 143/ 14
follow Christ no further.	VINCENT	Indeed, Uncle, if this	12, 144/ 23
keep him from it.	VINCENT	In this point, Uncle	12, 145/ 20
of that desperate shame.	VINCENT	Methink, Uncle, that this	12, 147/ 11
falling into sin again.	VINCENT	I think, Uncle, that	12, 148/ 18
friends to bind him.	VINCENT	This is, Uncle, a	12, 149/ 17
dread into his heart.	VINCENT	I pray you, Uncle	12, 151/ 12
more power upon him.	VINCENT	I have heard some	12, 152/ 26
it a long night.	VINCENT	Forsooth, Uncle, so have	12, 157/ 6
were beside our matter.	VINCENT	Verily, mine Uncle, and	12, 160/ 9
poor beggar his fellow.	VINCENT	That will be very	12, 162/ 28
himself far his better?	VINCENT	Yes, Uncle, if the	12, 163/ 14
not need to dread.	VINCENT	Forsooth, Uncle, I like	12, 165/ 18
of all this matter.	VINCENT	Our Lord reward you	12, 166/ 1
the kingdom of God!)	VINCENT	This I suppose very	12, 172/ 1
heart very sore thereon.	VINCENT	This is, Uncle, I	12, 172/ 10
him fourfold as much."	VINCENT	This was, Uncle, a	12, 177/ 1

God's grace well enough.	VINCENT	Marry, Uncle, but some	12, 184/ 3
come with it already.	VINCENT	Forsooth, good Uncle, God	12, 186/ 29
which only now remaineth.	VINCENT	I pray you, good	12, 187/ 15
you tarry not long.	VINCENT	You shall not need	12, 187/ 27
and comfort in tribulation.	VINCENT	Somewhat have I tarried	12, 188/ 4
them from the dogs.	VINCENT	Then are there very	12, 189/ 15
himself over sure therein.	VINCENT	Yet say they, Uncle	12, 189/ 27
with cruel intolerable torments.	VINCENT	Our Lord, Uncle, for	12, 191/ 25
within very few years.	VINCENT	But yet evermore I	12, 193/ 12
Mahomet's false abominable sect.	VINCENT	Verily, mine Uncle, as	12, 195/ 1
faith. The First Chapter	VINCENT	Well fare your heart	12, 196/ 5
out of their heart.	VINCENT	By my troth, Uncle	12, 199/ 1
counsel upon it now.	VINCENT	In good faith, Uncle	12, 199/ 16
faith, the most perilous.	VINCENT	The more perilous, Uncle	12, 201/ 31
ANTHONY You say, Cousin	Vincent	, therein very truth, and	12, 202/ 7
call unto my mind.	VINCENT	In good faith, Uncle	12, 202/ 17
pain may he suffer?	VINCENT	He may lose, Uncle	12, 203/ 22
was found. Oh! Cousin	Vincent	, if the whole world	12, 207/ 26
three thousand years ago?	VINCENT	Three thousand, Uncle! Nay	12, 208/ 12
ANTHONY We find, Cousin	Vincent	, in full antique stories	12, 208/ 22
surety is so little?	VINCENT	Marry, Uncle, but the	12, 209/ 1
never occupied it after?	VINCENT	By my troth, Uncle	12, 211/ 1
praise it but slenderly.	VINCENT	Forsooth, Uncle, this is	12, 212/ 29
you, Cousin, tell on.	VINCENT	When I was first	12, 213/ 5
have lent him one.	VINCENT	It needed not, as	12, 215/ 1
what said he, Cousin?	VINCENT	By our Lady! Uncle	12, 215/ 6
you had heard it.	VINCENT	I heard it, Uncle	12, 216/ 16
right angry with them.	VINCENT	God hath indeed, and	12, 217/ 1
to be ruled yet."	VINCENT	Well, Uncle, I wot	12, 220/ 8
him, commandeth him alone.	VINCENT	Yet it doth them	12, 220/ 25
thus. The Thirteenth Chapter	VINCENT	Verily, good Uncle, this	12, 225/ 24
persecution. The Fourteenth Chapter	VINCENT	I cannot in good	12, 228/ 4
you have at once?	VINCENT	Since you put it	12, 229/ 10
pleasure of your body?	VINCENT	What surety can a	12, 231/ 28
false of their promise?	VINCENT	That must I needs	12, 232/ 27
all your substance still?	VINCENT	Yea, then. ANTHONY What	12, 233/ 8
ask you, how long?	VINCENT	How long? As long	12, 233/ 12
his favor, lose all.	VINCENT	Well, a man would	12, 233/ 21
them from you again?	VINCENT	Verily, I suppose, no	12, 234/ 1
you would now eschew?	VINCENT	Forsooth, I think, that	12, 234/ 7
substance from you then?	VINCENT	No, in good faith	12, 234/ 15
at all? Not God?	VINCENT	God? What, yes, pardie	12, 234/ 19
enjoy any benefit in?	VINCENT	God is gracious, and	12, 235/ 28

and destroy his soul?	VINCENT	This is, good Uncle	12, 237/ 20
never find it out.	VINCENT	Marry, Uncle, that way	12, 238/ 14
what would come thereon.	VINCENT	Then were they more	12, 239/ 1
and steal it away.	VINCENT	Why where should they	12, 239/ 9
out of his hand?	VINCENT	These things are, Uncle	12, 240/ 13
to live wretches forever.	VINCENT	In good faith, good	12, 242/ 11
of all his goods.	VINCENT	What thing may that	12, 243/ 4
pain. The Seventeenth Chapter	VINCENT	Forsooth, Uncle, as for	12, 244/ 26
was falling towards us?	VINCENT	By my troth, Uncle	12, 249/ 23
I remember, the first.	VINCENT	I pray you, good	12, 250/ 21
our good will thereto.	VINCENT	That is, Uncle, soon	12, 254/ 10
give us everlasting liberty.	VINCENT	Well fare you, good	12, 255/ 1
going whither he would.	VINCENT	Yes, by Saint Mary	12, 255/ 17
of those painful accidents.	VINCENT	I am sorry that	12, 256/ 27
into any other place.	VINCENT	Very well said, as	12, 257/ 24
ask you one question.	VINCENT	What is that, Uncle	12, 258/ 1
room to walk in?	VINCENT	What question is it	12, 258/ 8
day out of prison?	VINCENT	What one man, Uncle	12, 258/ 17
visit poor prisoners seldom.	VINCENT	No by my troth	12, 258/ 22
In good faith, Cousin	Vincent	, though I say it	12, 259/ 2
know of the other.	VINCENT	That were, Uncle, a	12, 259/ 13
restrained in prison both.	VINCENT	Yea but, Uncle, both	12, 260/ 18
lieth in the stocks.	VINCENT	But they may go	12, 260/ 28
twain in prison too.	VINCENT	Well, Uncle, if every	12, 262/ 1
thine heart, good Cousin	Vincent	. There was in good	12, 262/ 20
we never the nearer.	VINCENT	Nay, by my troth	12, 263/ 9
that is in that.	VINCENT	By my troth, Uncle	12, 263/ 27
a prisoner or no?	VINCENT	This man, quoth he	12, 264/ 8
he should; now, Cousin	Vincent	, what would you call	12, 264/ 26
and think yourself deceived.	VINCENT	Nay by my troth	12, 265/ 3
is thus hardly handled?	VINCENT	By our Lady! Uncle	12, 265/ 19
sophistry first, or not?	VINCENT	Nay verily, this is	12, 266/ 6
verily thus, or not?	VINCENT	This is, Uncle, very	12, 266/ 16
it very truth indeed?	VINCENT	Nay, this is no	12, 267/ 1
himself wot not whither?	VINCENT	Yes, in good faith	12, 267/ 21
kept undoubtedly for death.	VINCENT	But yet, Uncle, in	12, 269/ 1
deed. The Twentieth Chapter	VINCENT	In good faith, Uncle	12, 270/ 14
that is in that.	VINCENT	Indeed, Uncle, truth it	12, 271/ 14
will grant me too.	VINCENT	That will I not	12, 271/ 24
and so sore abhorreth.	VINCENT	The remnant will I	12, 274/ 5
should there be then.	VINCENT	I cannot, Uncle, in	12, 275/ 23
death. The Twenty-first Chapter	VINCENT	Forsooth, Uncle (our Lord	12, 280/ 17
either shame or pain.	VINCENT	Without doubt, Uncle, a	12, 283/ 8

for to be dead.	<b>VINCENT</b>	That were, Uncle, a	12, 284/ 10
as I can remember.	<b>VINCENT</b>	Forsooth, Uncle, I would	12, 286/ 4
imputed to his fault.	<b>VINCENT</b>	Surely, Uncle, this seemeth	12, 287/ 1
this afternoon here before.	<b>VINCENT</b>	Verily, Uncle, that is	12, 287/ 18
that other honorable sort?	<b>VINCENT</b>	Nay by my troth	12, 289/ 25
faith. The Twenty-fourth Chapter	<b>VINCENT</b>	In good faith, Uncle	12, 292/ 13
painful death in hell?	<b>VINCENT</b>	By my troth, Uncle	12, 294/ 13
manner a momentary pain.	<b>VINCENT</b>	Every man, Uncle, naturally	12, 297/ 1
far the longer too.	<b>VINCENT</b>	I heard, Uncle, of	12, 297/ 9
full surely pay therefor.	<b>VINCENT</b>	He shall peradventure, Uncle	12, 300/ 16
he forsook his faith.	<b>VINCENT</b>	No, but he may	12, 300/ 25
even at his ease.	<b>VINCENT</b>	Nay, Uncle, this is	12, 301/ 18
able to turn us.	<b>VINCENT</b>	By my troth, Uncle	12, 304/ 21
feel myself somewhat weary.	<b>VINCENT</b>	Forsooth, good Uncle, this	12, 320/ 5
joy. For he saith, "	<b>Vincenti</b>	dabo edere de ligno	12, 309/ 12
death. He saith also, "	<b>Vincenti</b>	dabo manna absconditum, et	12, 309/ 18
to work in his	<b>vineyard</b>	toward night, at such	12, 91/ 27
remember, that into God's	<b>vineyard</b>	there goeth no man	12, 92/ 5
abide the defiling and	<b>violation</b>	of their chastity. But	12, 142/ 3
do her any manner	<b>violence</b>	by force, and commit	12, 141/ 28
and shoved in by	<b>violence</b>	. And of truth, while	12, 224/ 10
fraud, and part by	<b>violence</b>	too) divers parts diversely	12, 273/ 5
is it but the	<b>violent</b>	restraint of a man	12, 252/ 7
death, and escape that	<b>violent</b>	death, and then he	12, 300/ 26
ease. For evermore a	<b>violent</b>	death is painful. ANTHONY	12, 301/ 2
shall not avoid a	<b>violent</b>	death thereby. For God	12, 301/ 4
to a death as	<b>violent</b>	by some other way	12, 301/ 6
so painful, as the	<b>violent</b>	. ANTHONY By my troth	12, 301/ 20
commonly natural is a	<b>violent</b>	death to every man	12, 301/ 23
pain that dieth a	<b>violent</b>	death; it would, I	12, 302/ 1
pain that with the	<b>violent</b>	death riddeth the man	12, 302/ 8
natural death and the	<b>violent</b>	? For the matter that	12, 302/ 24
the fear of the	<b>violent</b>	death forsaketh the faith	12, 302/ 26
nor any woman that	<b>violently</b>	pursueth him by force	12, 142/ 5
though the devil's escheator	<b>violently</b>	take them from him	12, 227/ 30
Prophet: "Non relinquet Dominus	<b>virgam</b>	peccatorum super sortem iustorum	12, 49/ 5
be bereaved of their	<b>virginity</b>	. And albeit that he	12, 141/ 26
bereave him of his	<b>virginity</b>	: nor never find we	12, 142/ 6
that certain holy, virtuous	<b>virgins</b>	, in time of persecution	12, 141/ 23
stead, or less. This	<b>virtue</b>	of faith can neither	12, 12/ 24
and for every such	<b>virtue</b>	as shall serve us	12, 21/ 11
and by grace make	<b>virtue</b>	of necessity, and make	12, 26/ 7
may be matter of	<b>virtue</b>	and matter of vice	12, 49/ 10

Lazarus no very great	<b>virtue</b>	by name, nor to	12, 56/ 1
may be matter of	<b>virtue</b>	, or else matter of	12, 64/ 19
wealthy man hath another	<b>virtue</b>	in the stead of	12, 73/ 12
for his wealth, his	<b>virtue</b>	is not like yet	12, 74/ 6
very well of old,	<b>virtue</b>	standeth in things of	12, 74/ 8
highly rejoiced in her	<b>virtue</b>	. So came she to	12, 80/ 6
eutrapelia, is a good	<b>virtue</b>	, serving to refresh the	12, 82/ 19
hath the name of	<b>virtue</b>	in a reasonable creature	12, 130/ 10
a man of singular	<b>virtue</b>	, and that it were	12, 131/ 3
token of any good	<b>virtue</b>	behind us, but are	12, 159/ 6
may be some other	<b>virtue</b>	beside, wherein the rich	12, 175/ 23
necessity to make a	<b>virtue</b>	that he may be	12, 201/ 19
and the having of	<b>virtue</b>	make a man virtuous	12, 206/ 11
you said, make a	<b>virtue</b>	of necessity. But in	12, 228/ 12
soul and bring forth	<b>virtues</b>	in the branches of	12, 13/ 18
caritas" (Of the three	<b>virtues</b>	, faith, hope, and charity	12, 40/ 2
hath in all those	<b>virtues</b>	of a wealthy man	12, 71/ 10
againward, in the fore-rehearsed	<b>virtues</b>	of his. For it	12, 71/ 11
have somewhat weighed the	<b>virtues</b>	of prosperity, let us	12, 73/ 3
heavenly reward, above the	<b>virtues</b>	(the merit and cause	12, 75/ 2
fell, as those two	<b>virtues</b>	are wont always to	12, 127/ 16
in earth in other	<b>virtues</b>	far under him, as	12, 175/ 25
times to some spiritual	<b>virtues</b>	, very contrary to those	12, 282/ 6
hath put such a	<b>virtuous</b>	well ordered appetite in	12, 16/ 25
long lived a very	<b>virtuous</b>	life, and had at	12, 32/ 4
man doth those good	<b>virtuous</b>	deeds, if we consider	12, 72/ 4
and her brother. Very	<b>virtuous</b>	was this lady, and	12, 80/ 1
and of a very	<b>virtuous</b>	place, a close religion	12, 80/ 1
in like wise very	<b>virtuous</b>	too, and had been	12, 80/ 3
Cassian, that very good	<b>virtuous</b>	man, rehearseth in a	12, 84/ 5
and well-learned, and very	<b>virtuous</b>	too. But see now	12, 90/ 8
knoweth for well-learned and	<b>virtuous</b>	, and especially in the	12, 121/ 17
and among the other	<b>virtuous</b>	monks and anchorites that	12, 129/ 15
from such other good,	<b>virtuous</b>	business, as by the	12, 133/ 24
rehearseth that certain holy,	<b>virtuous</b>	virgins, in time of	12, 141/ 23
done, if some good	<b>virtuous</b>	folk, such as himself	12, 146/ 30
keep himself in good	<b>virtuous</b>	business and good virtuous	12, 156/ 28
virtuous business and good	<b>virtuous</b>	company, and abide in	12, 156/ 29
the mouth of some	<b>virtuous</b>	ghostly father have such	12, 164/ 13
very good folk and	<b>virtuous</b>	that are in the	12, 169/ 30
the counsel of good	<b>virtuous</b>	men, though he neither	12, 186/ 15
in reward of that	<b>virtuous</b>	diligence, that through such	12, 198/ 28
virtue make a man	<b>virtuous</b>	: how can those things	12, 206/ 12

or for any good	<b>virtuous</b>	purpose, this persecution of	12, 225/ 19
never so good and	<b>virtuous</b>	before, and flattered they	12, 228/ 23
those that are very	<b>virtuous</b>	, are yet in a	12, 308/ 29
have so long lived	<b>virtuously</b>	, and are so learned	12, 3/ 22
good counsel, well and	<b>virtuously</b>	withstood it, and been	12, 122/ 25
abomination they well and	<b>virtuously</b>	had thereat), but the	12, 150/ 19
that matter saith: "Irruit	<b>virtus</b>	Domini in Sampsonem" (The	12, 141/ 17
continuo desinimus esse, et	<b>virtutis</b>	quidem nullum signum valuimus	12, 158/ 28
times make a great	<b>visage</b>	of war when he	12, 189/ 6
he had made his	<b>visage</b>	before, he must in	12, 215/ 13
either have made the	<b>visage</b>	less dolorous than he	12, 215/ 14
should prove that the	<b>vision</b>	which moveth him is	12, 135/ 6
by such a marvelous	<b>vision</b>	induced to believe that	12, 136/ 22
him perceive that his	<b>vision</b>	is but an illusion	12, 136/ 25
and with a marvelous	<b>vision</b>	delude one, and make	12, 137/ 6
he knoweth that his	<b>vision</b>	is God's true revelation	12, 137/ 9
how he knoweth his	<b>vision</b>	for a true revelation	12, 137/ 25
he had many strange	<b>visions</b>	appearing unto him: if	12, 131/ 4
deceived, and that his	<b>visions</b>	be no godly revelations	12, 135/ 20
in this country would	<b>visit</b>	their friends lying in	12, 3/ 10
friends that come to	<b>visit</b>	and comfort him must	12, 18/ 28
I see well, you	<b>visit</b>	poor prisoners seldom. VINCENT	12, 258/ 21
into a prison to	<b>visit</b>	of her charity a	12, 277/ 7
to God for his	<b>visitation</b>	. If you reckon me	12, 71/ 5
man's soul the personal	<b>visiting</b>	of poor prisoners doth	12, 259/ 7
quia recipisti bona in	<b>vita</b>	tua, et Lazarus similiter	12, 55/ 21
dabo edere de ligno	<b>vite</b>	" (To him that overcometh	12, 309/ 12
cunctorum admonetur homo, et	<b>vivens</b>	cogitat quid futurum sit	12, 69/ 12
videbit me homo, et	<b>vivet</b>	" (There shall no man	12, 308/ 23
Whereof the scripture saith, "	<b>Vocabunt</b>	mortem, et mors fugiet	12, 304/ 5
saints, that with one	<b>voice</b>	in a manner say	12, 43/ 25
hear him yet, his	<b>voice</b>	was so loud and	12, 94/ 2
whom they gave their	<b>voice</b>	. And now saith our	12, 310/ 4
place was by the	<b>voices</b>	, in some place by	12, 309/ 26
mountain of tribulation to	<b>void</b>	from the place where	12, 13/ 21
shall come hence so	<b>void</b>	of all good works	12, 36/ 3
timore nocturno a sagitta	<b>volante</b>	in die, a negocio	12, 105/ 18
the Prophet: "A sagitta	<b>volante</b>	in die" for methinketh	12, 157/ 4
veritas eius, a sagitta	<b>volante</b>	in die" (The truth	12, 157/ 18
te misi sunt, quoties	<b>volui</b>	congregare te quemadmodum gallina	12, 104/ 8
saith St. Paul: "Qui	<b>volunt</b>	divites fieri, incidunt in	12, 168/ 7
Saint Paul saith: "Qui	<b>volunt</b>	divites fieri, incidunt in	12, 170/ 29
Saint Paul saith, "Qui	<b>volunt</b>	divites fieri," etc. (They	12, 171/ 10

writeth unto Timothy: "Qui	<b>volunt</b>	divites fieri, incidunt in	12, 223/ 30
a good man, or	<b>voluntary</b>	affliction, either of body	12, 52/ 28
restitution, almsdeed is but	<b>voluntary</b>	. Therefore it might seem	12, 177/ 7
the flesh to filthy,	<b>voluptuous</b>	living, the devil useth	12, 150/ 9
less by the filthy	<b>voluptuous</b>	appetites of the flesh	12, 306/ 7
there his old filthy	<b>voluptuous</b>	fashion, he will say	12, 307/ 19
the remembrance of these	<b>voluptuous</b>	pleasures (of which abomination	12, 307/ 29
a shadow) for which	<b>voluptuous</b>	pleasures he would here	12, 308/ 2
it not out again,	<b>vomit</b>	it not up, nor	12, 296/ 22
lust, is ready to	<b>vomit</b>	, if it happen him	12, 307/ 27
his, "Onerosi consolatores estis	<b>vos</b>	" (Burdenous and heavy comforters	12, 32/ 13
his disciples: "Mundus gaudebit,	<b>vos</b>	autem dolebitis: sed tristitia	12, 70/ 26
ut quum defeceritis, recipiant	<b>vos</b>	in aeterna tabernacula" (Make	12, 175/ 18
Paul, "qui non patitur	<b>vos</b>	temptare, supra id quod	12, 247/ 18
Deus, qui non patitur	<b>vos</b>	tentari supra id quod	12, 278/ 27
autem mihi manere propter	<b>vos</b>	. " But of all these	12, 284/ 19
Saint Paul counseleth, "Non	<b>vosmet</b>	defendentes charissimi" (Defend not	12, 34/ 6
chastiseth, nor never do	<b>vouchsafe</b>	to defile his hands	12, 43/ 20
too, that God would	<b>vouchsafe</b>	to send them all	12, 46/ 19
pray you, good Uncle,	<b>vouchsafe</b>	to proceed in our	12, 85/ 7
so much as to	<b>vouchsafe</b>	to think thereon. Some	12, 155/ 4
to devour him, would	<b>vouchsafe</b>	to regard the biting	12, 318/ 12
glad that God had	<b>vouchsafed</b>	to do them the	12, 291/ 1
made after a solemn	<b>vow</b>	to myself, that if	12, 214/ 14
made of charity this	<b>voyage</b>	for his sake to	12, 132/ 23
faith, Uncle, that his	<b>voyage</b>	shall be hither. Howbeit	12, 188/ 11
brought out but a	<b>vulgar</b>	and common commendation, would	12, 213/ 27
Savior counseleth, "Si qui	<b>vult</b>	tecum in iudicio contendere	12, 34/ 7
unto us all, "Qui	<b>vult</b>	meus esse discipulus, tollat	12, 43/ 10
habebitis vobiscum, quibus quum	<b>vultis</b>	, benefacere potestis" (Poor men	12, 179/ 23
do I not now	<b>wag</b>	my hand, shake my	12, 138/ 5
now, for you shall	<b>wail</b>	and weep). "Est tempus	12, 41/ 31
you shall weep and	<b>wail</b>	). But he saith on	12, 70/ 23
they that weep and	<b>wail</b>	, for they shall be	12, 70/ 25
the city, but they	<b>wailed</b>	, and did painful penance	12, 95/ 28
house of weeping and	<b>wailing</b>	for some man's death	12, 69/ 13
have labored in my	<b>wailing</b>	, I shall every night	12, 96/ 21
that he should not	<b>wake</b>	him no more. To	12, 115/ 13
boisterously shog him and	<b>wake</b>	him, and so shake	12, 132/ 5
trow you, when you	<b>wake</b>	and rise, laugh as	12, 138/ 20
world. And when I	<b>wake</b>	I will again come	12, 187/ 11
to have made you	<b>wake</b>	too soon: but especially	12, 188/ 7
children do that are	<b>waked</b>	ere they list to	12, 132/ 7

that we shall drink.	<b>Waking</b>	in good business is	12, 57/ 17
thing while we be	<b>waking</b>	and look thereon, and	12, 137/ 20
so verily thought myself	<b>waking</b>	. ANTHONY And will you	12, 138/ 18
verily that you be	<b>waking</b>	and talking of these	12, 138/ 23
be sure to be	<b>waking</b>	, but that you have	12, 139/ 7
things that are done	<b>waking</b>	, and the things that	12, 139/ 21
deed while we be	<b>waking</b>	. And he that is	12, 139/ 24
talking with him, well	<b>waking</b>	, and not dream it	12, 142/ 19
considering thereof is in	<b>waking</b>	a daily common thing	12, 142/ 23
among folk that are	<b>waking</b>	, and so seldom happening	12, 143/ 4
it for a true	<b>waking</b>	revelation, and not a	12, 143/ 13
but talketh with me	<b>waking</b>	. ANTHONY Without doubt, Cousin	12, 143/ 19
nay, Cousin, nay: there	<b>walk</b>	ye somewhat wide; for	12, 34/ 4
in this world, and	<b>walk</b>	hence alone, he wotteth	12, 59/ 24
and in the night	<b>walk</b>	all the beasts of	12, 108/ 4
that the lions' whelps	<b>walk</b>	about roaring in the	12, 108/ 7
that in the night	<b>walk</b>	only the lions' whelps	12, 109/ 23
that if a man	<b>walk</b>	through the wood in	12, 109/ 25
cause; for while there	<b>walk</b>	in that night not	12, 110/ 30
by night rise and	<b>walk</b>	about their chamber in	12, 143/ 24
less than one week,	<b>walk</b>	out again as poor	12, 163/ 21
the soul beginneth to	<b>walk</b>	fast away. In these	12, 167/ 2
whither. For verily they	<b>walk</b>	round about, as it	12, 167/ 14
this devil of business	<b>walk</b>	about in this busy	12, 167/ 28
a great way to	<b>walk</b>	about before they should	12, 168/ 3
great way yet to	<b>walk</b>	. But God said unto	12, 168/ 20
it, when their words	<b>walk</b>	so large toward the	12, 192/ 17
they must arise and	<b>walk</b>	. And sometimes their authority	12, 222/ 6
what country soever we	<b>walk</b>	in this world, we	12, 251/ 19
man may be let	<b>walk</b>	at large where he	12, 256/ 2
chamber, but although his	<b>walk</b>	were right large, and	12, 257/ 14
the less room to	<b>walk</b>	in? VINCENT What question	12, 258/ 7
the whole castle to	<b>walk</b>	in? ANTHONY Methinketh verily	12, 258/ 11
his liberty, and may	<b>walk</b>	where he will, is	12, 259/ 18
that may without let,	<b>walk</b>	further upon other men's	12, 260/ 6
his best liberty may	<b>walk</b>	upon his own. And	12, 260/ 7
at free liberty to	<b>walk</b>	where they will, but	12, 260/ 12
that if they would	<b>walk</b>	in some place, neither	12, 260/ 13
have way enough to	<b>walk</b>	: the one in his	12, 260/ 20
highway, where they may	<b>walk</b>	till they be both	12, 260/ 21
the whole castle to	<b>walk</b>	in; and yet you	12, 260/ 25
while he walketh here,	<b>walk</b>	he never so loose	12, 267/ 27
because of the large	<b>walk</b>	) men call it liberty	12, 269/ 21

list to respite us)	<b>walk</b>	about in the prison	12, 272/ 25
have less room to	<b>walk</b>	in, and to have	12, 276/ 16
and better too, that	<b>walk</b>	about the world. And	12, 277/ 1
backs forever, and not	<b>walk</b>	therewith where they will	12, 286/ 22
same way must he	<b>walk</b>	). And what was the	12, 311/ 20
him then as he	<b>walked</b>	prowling for his gear	12, 118/ 24
they were not far	<b>walked</b>	from the beginning, and	12, 168/ 2
same way that Christ	<b>walked</b>	, the same way must	12, 311/ 20
way by which he	<b>walked</b>	into heaven, himself showeth	12, 311/ 21
of his that willfully	<b>walketh</b>	abroad in the kite's	12, 104/ 18
is called business, busily	<b>walketh</b>	about, and such folk	12, 167/ 3
quo vadit" (He that	<b>walketh</b>	in darkneses wotteth not	12, 167/ 11
is called business that	<b>walketh</b>	about in these two	12, 169/ 22
that at such liberty	<b>walketh</b>	about the park. ANTHONY	12, 265/ 23
all the while he	<b>walketh</b>	here, walk he never	12, 267/ 27
of God's gracious forgiveness	<b>walketh</b>	in the ready way	12, 299/ 8
nor of the business	<b>walking</b>	about in darkneses, nor	12, 105/ 21
cow in a close	<b>walking</b>	with her young calf	12, 119/ 5
tenebris" (From the business	<b>walking</b>	in the darkness): and	12, 165/ 26
is to wit, business	<b>walking</b>	in the darkness. The	12, 166/ 9
afear'd) of the business	<b>walking</b>	about in the darkneses	12, 166/ 17
this devil, called business (	<b>walking</b>	about in the darkneses	12, 167/ 9
of these fleshly folk	<b>walking</b>	in this busy pleasant	12, 168/ 4
that those that are	<b>walking</b>	about in this busy	12, 168/ 27
yet while they were	<b>walking</b>	therein, they would not	12, 169/ 12
worldly busy folk are	<b>walking</b>	about in this round	12, 169/ 20
is to say, business,	<b>walking</b>	about in the two	12, 170/ 5
the Prophet calleth business	<b>walking</b>	in the darkness: if	12, 186/ 7
the Prophet calleth business,	<b>walking</b>	about in the darkneses	12, 186/ 22
own. And as for	<b>walking</b>	out abroad upon other	12, 260/ 8
be both weary of	<b>walking</b>	ere any man say	12, 260/ 22
universally prisoned at large,	<b>walking</b>	where we will round	12, 271/ 1
every side without any	<b>wall</b>	in the world, yet	12, 272/ 20
never came on the	<b>wall</b>	, nor looked out of	12, 275/ 15
stable and strengthen the	<b>walls</b>	of our hearts against	12, 5/ 24
and round about the	<b>walls</b>	, that in these things	12, 277/ 10
they never so fain	<b>wander</b>	about and seek it	12, 266/ 22
in the world, yet	<b>wander</b>	we never so far	12, 272/ 20
mad ways our mind	<b>wandereth</b>	the while! Yet wot	12, 65/ 24
but our little while	<b>wandering</b>	, God would that we	12, 41/ 18
which is but a	<b>wandering</b>	about for a while	12, 273/ 19
failed him when he	<b>wanted</b>	his hair, yet had	12, 141/ 13
and wasteth away her	<b>wanton</b>	flesh, and beautifieth her	12, 29/ 15

fall, first into such	<b>wanton</b>	folly in multiplying wives	12, 53/ 11
in wealth they be	<b>wanton</b>	and forget God, and	12, 59/ 11
his life, leave his	<b>wanton</b>	lusts, and do penance	12, 60/ 11
at the first into	<b>wanton</b>	idle tales. And of	12, 83/ 3
we feel it wax	<b>wanton</b>	and begin to rebel	12, 93/ 5
not disposed to be	<b>wanton</b>	in his flesh, when	12, 95/ 25
some were haply so	<b>wanton</b>	, that when he happeth	12, 97/ 11
as I said, so	<b>wanton</b>	, that we forget where	12, 272/ 29
death, dieth like a	<b>wanton</b>	even at his ease	12, 301/ 8
and keep it from	<b>wantonness</b>	, I would in good	12, 95/ 19
sore disposed to the	<b>wantonness</b>	of her flesh, that	12, 96/ 2
and thereby wax with	<b>wantonness</b>	so forgetful of their	12, 269/ 28
strengthen us in this	<b>war</b>	, but also that as	12, 38/ 15
was once in the	<b>war</b>	with the king, then	12, 109/ 30
a great visage of	<b>war</b>	when he mindeth it	12, 189/ 6
serve him in his	<b>war</b>	. But as for those	12, 190/ 19
he bringeth up in	<b>war</b>	, and some young children	12, 191/ 9
very battle and deadly	<b>war</b>	indeed. These tokens were	12, 192/ 31
are meet for the	<b>war</b>	, first were wont, as	12, 195/ 6
danger and peril of	<b>war</b>	, wherein their part is	12, 222/ 3
become through chance of	<b>war</b>	bound unto a man	12, 253/ 16
come by chance of	<b>war</b>	) cometh yet in very	12, 254/ 1
mutable chance of the	<b>war</b>	) to show much humanity	12, 257/ 5
to sit well and	<b>warm</b>	with a cup and	12, 78/ 25
surety very well and	<b>warm</b>	under the covering of	12, 104/ 3
himself close in his	<b>warm</b>	den, and blow out	12, 133/ 20
lie now in your	<b>warm</b>	bed asleep again and	12, 138/ 21
are full of young	<b>warm</b>	, lusty blood and other	12, 150/ 8
ere we be well	<b>warm</b>	there, down we come	12, 158/ 2
within a little as	<b>warm</b>	. It maketh us have	12, 210/ 8
his head half so	<b>warm</b>	, as to keep on	12, 221/ 10
round about for the	<b>warm</b>	sun of grace to	12, 241/ 10
troth, that unto a	<b>warm</b>	faithful man one thing	12, 242/ 26
his ease in a	<b>warm</b>	bed, as the other	12, 274/ 21
had made it so	<b>warm</b>	, both under the feet	12, 277/ 10
our whole host was	<b>warned</b>	to arm them in	12, 110/ 4
as they were well	<b>warned</b>	before that they should	12, 238/ 24
And that were they	<b>warned</b>	by him, that they	12, 238/ 25
he giveth us good	<b>warning</b>	not to be bold	12, 22/ 22
make haste and give	<b>warning</b>	to the camp, than	12, 110/ 15
rest in giving him	<b>warning</b>	of the devil's sleights	12, 131/ 28
hath given you plain	<b>warning</b>	already by St. Paul	12, 230/ 5
say, to give you	<b>warning</b>	of the thing that	12, 246/ 6

else to give him	<b>warning</b>	to be at a	12, 278/ 7
gave us so good	<b>warning</b>	before, when he said	12, 303/ 6
we cannot so well	<b>warrant</b>	that mind for a	12, 16/ 12
go, good son, I	<b>warrant</b>	thee, I have sent	12, 46/ 3
dare be bold to	<b>warrant</b>	him that the pain	12, 51/ 27
therefore will I not	<b>warrant</b>	it; but surely we	12, 53/ 10
no such fool, I	<b>warrant</b>	thee, son. For I	12, 116/ 8
are not weak, I	<b>warrant</b>	you, but their stomachs	12, 116/ 16
what you say, I	<b>warrant</b>	you. ANTHONY Then will	12, 118/ 15
not that, Cousin, I	<b>warrant</b>	you, for this piece	12, 166/ 6
I would not, I	<b>warrant</b>	you, be so foolish	12, 220/ 5
he would not, I	<b>warrant</b>	you, leave you so	12, 230/ 23
way they will, I	<b>warrant</b>	you, not forget, as	12, 238/ 15
in a manner well	<b>warrant</b>	that there should no	12, 300/ 12
I can make no	<b>warrantise</b>	of myself, seeing that	12, 245/ 2
that without any bold	<b>warrantise</b>	of ourselves, or foolish	12, 247/ 5
part of a wise	<b>warrior's</b>	fight, to flee from	12, 155/ 1
with occasions of his	<b>wars</b>	he pillesh them with	12, 191/ 4
Turk truly in his	<b>wars</b>	against all Christian kings	12, 229/ 28
I shall every night	<b>wash</b>	my bed with my	12, 96/ 21
the Temple, wherein they	<b>washed</b>	the sheep for the	12, 45/ 18
his painful cross, he	<b>washed</b>	us there all clean	12, 94/ 10
spoiling, burning, and laying	<b>waste</b>	all the way that	12, 6/ 25
but are consumed, and	<b>wasted</b>	, and come to naught	12, 159/ 7
wot well) damnable, or	<b>wastefully</b>	misspend them about worldly	12, 224/ 15
bones to rattle, and	<b>wasteth</b>	away her wanton flesh	12, 29/ 14
also to fast and	<b>watch</b>	and pray for him	12, 44/ 24
he go fast, and	<b>watch</b>	, and pray for himself	12, 44/ 26
amend, and fast, and	<b>watch</b>	, and pray, and take	12, 45/ 2
man to fast, to	<b>watch</b>	, and pray, both for	12, 52/ 9
sleep-like merit, as his	<b>watch</b>	and his prayer, no	12, 66/ 28
kept with such sure	<b>watch</b>	laid upon him, that	12, 265/ 7
misery, in many nights'	<b>watch</b>	, in hunger and thirst	12, 310/ 28
too. Thus stood we	<b>watching</b>	all the remnant of	12, 110/ 18
and after their holy	<b>watchword</b>	spoken on both sides	12, 80/ 7
draweth down under the	<b>water</b>	with him, and there	12, 15/ 14
him not under the	<b>water</b>	. Some young lovely lady	12, 29/ 7
weeping world, must we	<b>water</b>	our seed with the	12, 42/ 6
tarry to see the	<b>water</b>	stirred. And when his	12, 45/ 18
begin to stir the	<b>water</b>	of his heart, and	12, 45/ 20
with a drop of	<b>water</b>	falling from his finger's	12, 55/ 18
wise, nor send his	<b>water</b>	to no cunning man	12, 63/ 2
all clean with the	<b>water</b>	of his sweet side	12, 94/ 10

my couch will I	<b>water</b>	) . But what should I	12, 96/ 22
the moonshine in the	<b>water</b>	, and do but make	12, 116/ 7
secret rocks under the	<b>water</b>	on both sides. If	12, 120/ 14
force, ran into a	<b>water</b>	and drowned themselves, rather	12, 141/ 25
also in such wise	<b>water</b>	them with the wise	12, 282/ 15
the holy blood and	<b>water</b>	whereof his holy sacraments	12, 312/ 31
a reed ready to	<b>wave</b>	with every wind, nor	12, 205/ 15
sore wrought, and the	<b>waves</b>	rose very high, and	12, 301/ 10
die in rest!" The	<b>waves</b>	so troubled him there	12, 301/ 14
to die, because the	<b>waves</b>	would not let him	12, 301/ 16
of our faith to	<b>wax</b>	lukewarm, or rather key-cold	12, 13/ 8
lest when he would	<b>wax</b>	never the better he	12, 45/ 24
the better he would	<b>wax</b>	much the worse, and	12, 45/ 24
smooth, sweet, and courteous,	<b>wax</b>	angry, rough, froward, and	12, 45/ 25
them toward him, then	<b>wax</b>	they wood, and draw	12, 59/ 13
a while thereof, men	<b>wax</b>	almost weary, and as	12, 83/ 20
when we feel it	<b>wax</b>	wanton and begin to	12, 93/ 5
be God!) their women	<b>wax</b>	there now so mannish	12, 93/ 20
weak scrupulous conscience would	<b>wax</b>	offended withal, and so	12, 116/ 12
him, so that he	<b>wax</b>	not wayward, as children	12, 132/ 7
and perceive. For they	<b>wax</b>	more proud, more wayward	12, 135/ 26
good deed will he	<b>wax</b>	angry. Then is it	12, 153/ 7
one, ere the morning	<b>wax</b>	light; the other, when	12, 166/ 22
sort asunder, that they	<b>wax</b>	not over well acquainted	12, 189/ 1
and endure the pain,	<b>wax</b>	he never so wroth	12, 201/ 16
if they would after	<b>wax</b>	angry with them therefor	12, 217/ 3
every day shall you	<b>wax</b>	elder than other. And	12, 233/ 19
parcel thereof, and thereby	<b>wax</b>	with wantonness so forgetful	12, 269/ 28
for a time we	<b>wax</b>	, as I said, so	12, 272/ 29
fervor of our faith	<b>wax</b>	so cold, and our	12, 281/ 6
torments there, we would	<b>wax</b>	so feared of that	12, 315/ 19
like to follow, I	<b>waxed</b>	therewith myself suddenly somewhat	12, 9/ 9
about none amendment, but	<b>waxed</b>	worse and worse, so	12, 62/ 15
his shrift, when he	<b>waxed</b>	ahungred, saw a sow	12, 117/ 17
him, that the man	<b>waxed</b>	wrath at last, and	12, 125/ 11
With which answer Jupiter	<b>waxed</b>	so angry, that he	12, 285/ 28
the world is here	<b>waxen</b>	such, and so great	12, 3/ 17
lest you should have	<b>waxen</b>	weaker, and more sick	12, 78/ 17
to pusillanimity, and was	<b>waxen</b>	that kind of the	12, 130/ 4
or such, he is	<b>waxen</b>	worse since such revelations	12, 135/ 24
unto them all, suddenly	<b>waxen</b>	good. For he made	12, 176/ 25
his theft and be	<b>waxen</b>	a true man first	12, 239/ 15
less than lukewarm, or	<b>waxen</b>	even key-cold), we may	12, 248/ 19

marvel though you be	<b>waxen</b>	wearry. For I have	12, 320/ 7
for the same, and	<b>waxeth</b>	sorry, not for that	12, 25/ 28
affection toward heavenly joys	<b>waxeth</b>	wonderful cold. If dread	12, 83/ 23
bush to him that	<b>waxeth</b>	once afeard, seemeth a	12, 109/ 27
over an high bridge,	<b>waxeth</b>	so afeard through his	12, 154/ 15
other, when the evening	<b>waxeth</b>	dark. Two times of	12, 166/ 22
ere ever the wind	<b>waxeth</b>	boisterous; so methink I	12, 192/ 2
moderate fear, lest with	<b>waxing</b>	overbold, and setting the	12, 170/ 12
to them, use the	<b>way</b>	that I may well	12, 3/ 12
laying waste all the	<b>way</b>	that his army cometh	12, 6/ 25
receipts. For without this	<b>way</b>	taken with them, they	12, 11/ 7
would fall in our	<b>way</b>	again, and so wot	12, 19/ 23
strength at the least	<b>way</b>	to bear it patiently	12, 21/ 18
brought it in my	<b>way</b>	. But rather would I	12, 33/ 17
an hostler by the	<b>way</b>	and die in a	12, 41/ 23
pulleth his mind another	<b>way</b>	, though the man be	12, 65/ 14
For he that this	<b>way</b>	taketh, cannot go but	12, 76/ 19
me to go my	<b>way</b>	and to seek some	12, 79/ 15
I, therefore, take another	<b>way</b>	with you; for I	12, 80/ 25
we should go some	<b>way</b>	to work, a thing	12, 85/ 14
that they take this	<b>way</b>	against fasting and other	12, 96/ 11
so be, that their	<b>way</b>	be not wrong, but	12, 99/ 8
out so easy a	<b>way</b>	to heaven, as to	12, 99/ 9
man, to adventure that	<b>way</b>	with them. But such	12, 99/ 14
as fear, lest that	<b>way</b>	be not sure, and	12, 99/ 15
thing fall in our	<b>way</b>	, with the treating of	12, 105/ 15
to fall in their	<b>way</b>	. And though they be	12, 108/ 10
die therefor, by the	<b>way</b>	that my sinful soul	12, 119/ 10
is there none other	<b>way</b>	, but adventure after the	12, 135/ 1
seek such a pleasant	<b>way</b>	as the party should	12, 135/ 11
come by the one	<b>way</b>	or the other, to	12, 135/ 15
go somewhat a shorter	<b>way</b>	to work, if you	12, 137/ 3
come by a forbidden	<b>way</b>	, by which without other	12, 142/ 13
tell you by what	<b>way</b>	he knoweth that his	12, 142/ 16
can then no other	<b>way</b>	see, but either bind	12, 143/ 25
thought and dullness, what	<b>way</b>	were there to be	12, 145/ 23
together again, that the	<b>way</b>	is not perceived in	12, 159/ 4
of God by the	<b>way</b>	) the soul that flieth	12, 159/ 25
they neither wot which	<b>way</b>	they go, nor whither	12, 167/ 13
had yet a great	<b>way</b>	to walk about before	12, 168/ 3
had had a great	<b>way</b>	yet to walk. But	12, 168/ 20
been wearied in the	<b>way</b>	of wickedness). And yet	12, 169/ 11
turned from his wicked	<b>way</b>	and may live, he	12, 174/ 9

have an open ready	<b>way</b>	into almost the remnant	12, 193/ 9
these terrible things, what	<b>way</b>	shall we take in	12, 204/ 21
upon some pretty proper	<b>way</b>	, to bring it in	12, 213/ 19
men would use this	<b>way</b>	with them, that this	12, 218/ 24
those that seek the	<b>way</b>	to rise and grow	12, 222/ 14
loseth them, by no	<b>way</b>	could he bestow them	12, 227/ 23
in that other good	<b>way</b>	that he would, yet	12, 227/ 28
the taking of this	<b>way</b>	fall in the same	12, 234/ 5
is the very straight	<b>way</b>	toward the taking of	12, 236/ 10
VINCENT Marry, Uncle, that	<b>way</b>	they will, I warrant	12, 238/ 15
and either findeth a	<b>way</b>	that men shall not	12, 246/ 19
also. And therefore which	<b>way</b>	God will take with	12, 247/ 3
for us a sure	<b>way</b>	. For "Fidelis est Deus	12, 247/ 17
with the temptation a	<b>way</b>	out). For either, as	12, 247/ 21
will both provide a	<b>way</b>	out for us, and	12, 248/ 14
if we take the	<b>way</b>	that I have told	12, 248/ 23
to take an orderly	<b>way</b>	therein. And as yourself	12, 256/ 29
and hold on his	<b>way</b>	. But forasmuch, Cousin, as	12, 260/ 11
and the other have	<b>way</b>	enough to walk: the	12, 260/ 19
possibly can find any	<b>way</b>	, whereby they may escape	12, 266/ 23
far about therein, the	<b>way</b>	to get out at	12, 272/ 21
with the temptation a	<b>way</b>	out). But now if	12, 279/ 2
by divers means. One	<b>way</b>	, by the means of	12, 281/ 26
that all along the	<b>way</b>	that ye were going	12, 289/ 11
one side of the	<b>way</b>	a rabble of ragged	12, 289/ 12
would you let your	<b>way</b>	by your will, weening	12, 289/ 20
or hold on your	<b>way</b>	with a good cheer	12, 289/ 22
of Christ, went their	<b>way</b>	from the council joyful	12, 291/ 1
walketh in the ready	<b>way</b>	toward his salvation. But	12, 299/ 8
violent by some other	<b>way</b>	. Howbeit, I see well	12, 301/ 6
ipse ambulare" (The same	<b>way</b>	that Christ walked, the	12, 311/ 20
Christ walked, the same	<b>way</b>	must he walk). And	12, 311/ 20
And what was the	<b>way</b>	by which he walked	12, 311/ 21
heaven, himself showeth what	<b>way</b>	it was that his	12, 311/ 22
passion, and by that	<b>way</b>	enter into his kingdom	12, 311/ 25
ravish it all another	<b>way</b>	, that as a man	12, 314/ 24
and that yet our	<b>way</b>	should lie through marvelous	12, 315/ 25
kill us by the	<b>way</b>	, both all the Turk's	12, 315/ 29
Well, Cousin, whether every	<b>way-walking</b>	beggar be by this	12, 259/ 21
he were but a	<b>wayfaring</b>	man that I received	12, 182/ 25
but as pilgrims and	<b>wayfaring</b>	men. And if I	12, 251/ 20
And then, if these	<b>ways</b>	be taken for the	12, 19/ 6
and comfort by which	<b>ways</b>	himself shall best like	12, 23/ 2

be discontinued by more	<b>ways</b>	than you would before	12, 51/ 3
him, maketh many wise	<b>ways</b>	as he weeneth, and	12, 61/ 22
God, how many mad	<b>ways</b>	our mind wandereth the	12, 65/ 23
trains a thousand subtle	<b>ways</b>	, and of his open	12, 101/ 2
sundry folks by sundry	<b>ways</b>	. But the cause wherefore	12, 123/ 21
comfort, he may find	<b>ways</b>	enough in such wise	12, 148/ 13
temptation by many more	<b>ways</b>	than one. ANTHONY That	12, 148/ 20
long together. By these	<b>ways</b>	also he maketh those	12, 189/ 3
but by all evil	<b>ways</b>	that he can invent	12, 224/ 13
the meanwhile all other	<b>ways</b>	, save escaping, yet he	12, 264/ 24
which of all these	<b>ways</b>	shall be taken with	12, 278/ 22
that he wax not	<b>wayward</b>	, as children do that	12, 132/ 7
wax more proud, more	<b>wayward</b>	, more envious, suspicious, misjudging	12, 135/ 27
of wit, and in	<b>waywardness</b>	. And therefore was their	12, 69/ 29
of God be a	<b>weak</b>	worker with Almighty God	12, 12/ 28
a man were very	<b>weak</b>	, spoken, as you said	12, 79/ 18
brethren as for their	<b>weak</b>	scrupulous conscience would wax	12, 116/ 11
whose consciences are not	<b>weak</b>	, I warrant you, but	12, 116/ 16
of strength, but also	<b>weak</b>	women and children. And	12, 316/ 15
that we be too	<b>weak</b>	, let us tell him	12, 318/ 16
you should have waxen	<b>weaker</b>	, and more sick thereafter	12, 78/ 17
so sore desireth our	<b>weal</b>	, that as man might	12, 22/ 25
sendeth it for his	<b>weal</b>	, and thereby shall he	12, 76/ 3
serveth for the pleasure,	<b>weal</b>	, or commodity of the	12, 203/ 10
matter of the common	<b>weal</b>	in a right solemn	12, 213/ 30
are matter of worldly	<b>wealth</b>	; and taken from us	12, 10/ 4
God sometime that worldly	<b>wealth</b>	is with one (that	12, 28/ 30
much weight of worldly	<b>wealth</b>	the man may bear	12, 29/ 1
continueth always still in	<b>wealth</b>	, discontinued with no tribulation	12, 40/ 19
and ease, game, pleasure,	<b>wealth</b>	, and felicity. For they	12, 41/ 21
of this world's wretched	<b>wealth</b>	, were not yet more	12, 41/ 26
all their days in	<b>wealth</b>	, and in a moment	12, 42/ 27
not have both continual	<b>wealth</b>	in this world and	12, 43/ 26
his riches and his	<b>wealth</b>	for that God would	12, 47/ 11
his friend should have	<b>wealth</b>	, but for the show	12, 47/ 12
in honor and in	<b>wealth</b>	; yea, and when he	12, 47/ 17
he went into such	<b>wealth</b>	that Lazarus, which died	12, 47/ 18
unkindness; and yet where	<b>wealth</b>	will not bring them	12, 48/ 17
good men God sendeth	<b>wealth</b>	here also, and they	12, 48/ 22
them. Some will in	<b>wealth</b>	fall into folly. "Homo	12, 48/ 29
that in either state,	<b>wealth</b>	or tribulation may be	12, 49/ 9
token, but whether continual	<b>wealth</b>	in this world without	12, 49/ 13
To prove that perpetual	<b>wealth</b>	should be no evil	12, 49/ 25

is an interruption of	<b>wealth</b>	, prosperity (which is but	12, 51/ 1
which is but of	<b>wealth</b>	another name) may be	12, 51/ 2
not, and consequently their	<b>wealth</b>	interrupted therewith, when other	12, 51/ 7
an interruption of prosperous	<b>wealth</b>	; no man precisely meaneth	12, 51/ 32
unquieted, and thereby his	<b>wealth</b>	interrupted with another kind	12, 52/ 26
that for precise perpetual	<b>wealth</b>	and prosperity in this	12, 52/ 31
see that his continual	<b>wealth</b>	made him fall, first	12, 53/ 10
upon perpetual prosperity, the	<b>wealth</b>	of Job that was	12, 53/ 27
and turned all to	<b>wealth</b>	), yet was it no	12, 54/ 21
see Lazarus sit in	<b>wealth</b>	somewhat under the rich	12, 55/ 16
in the life received	<b>wealth</b>	, and Lazarus in like	12, 55/ 23
torment). Christ describeth his	<b>wealth</b>	and his prosperity, gay	12, 55/ 25
royally every day). His	<b>wealth</b>	was continual, lo, no	12, 55/ 27
he had taken his	<b>wealth</b>	in this world, and	12, 55/ 29
Lazarus from tribulation into	<b>wealth</b>	, and the rich man	12, 55/ 32
is in continual worldly	<b>wealth</b>	, and contrariwise what comfort	12, 56/ 9
goodness, that because in	<b>wealth</b>	we remember him not	12, 58/ 25
their Maker; but in	<b>wealth</b>	they be wanton and	12, 59/ 11
is very full of	<b>wealth</b>	, and hath deep stepped	12, 59/ 17
leave all this worldly	<b>wealth</b>	within a while behind	12, 59/ 23
may both have worldly	<b>wealth</b>	, and yet well go	12, 64/ 14
in abundance of worldly	<b>wealth</b>	the other may by	12, 65/ 1
him that is in	<b>wealth</b>	, and him that is	12, 65/ 9
you that both in	<b>wealth</b>	and in woe some	12, 67/ 24
of riches, worship, and	<b>wealth</b>	, as of need and	12, 67/ 28
of all question continual	<b>wealth</b>	interrupted with no tribulation	12, 69/ 3
take of overlong lasting	<b>wealth</b>	. Another is, that the	12, 69/ 7
of more profit, than	<b>wealth</b>	and prosperity, not to	12, 69/ 9
discommendeth this worldly wretched	<b>wealth</b>	and discomfortable comfort utterly	12, 70/ 13
he that delighted in	<b>wealth</b>	shall fall into woe	12, 70/ 19
preeminence of tribulation over	<b>wealth</b>	in occasion of merit	12, 71/ 1
that are accounted for	<b>wealth</b>	, and called by that	12, 71/ 22
things, being not in	<b>wealth</b>	indeed, as where he	12, 71/ 25
where he taketh his	<b>wealth</b>	for no wealth, nor	12, 71/ 26
his wealth for no	<b>wealth</b>	, nor his riches for	12, 71/ 26
king, so that worldly	<b>wealth</b>	was no wealth unto	12, 71/ 29
worldly wealth was no	<b>wealth</b>	unto him. And therefore	12, 71/ 29
not of necessity worldly	<b>wealth</b>	to be cause of	12, 71/ 30
that worldly folk call	<b>wealth</b>	, is yet for his	12, 72/ 2
in manner nor no	<b>wealth</b>	at all. Finally, whensoever	12, 72/ 3
matter of his worldly	<b>wealth</b>	, as in giving great	12, 72/ 7
the matter of his	<b>wealth</b>	. In laboring about the	12, 72/ 9
much, it diminisheth his	<b>wealth</b>	, if pain and wealth	12, 72/ 11

wealth, if pain and	<b>wealth</b>	be each to other	12, 72/ 11
be that, that his	<b>wealth</b>	maketh him able, yet	12, 72/ 15
from the nature of	<b>wealth</b>	, toward the nature of	12, 72/ 17
prerogative of tribulation above	<b>wealth</b>	appear. Now if it	12, 72/ 19
so were he from	<b>wealth</b>	willingly fallen into tribulation	12, 72/ 28
such other sins as	<b>wealth</b>	would bring him to	12, 73/ 13
a diminishing of fleshly	<b>wealth</b>	, and is a very	12, 73/ 15
man, not by his	<b>wealth</b>	, but by the diminishing	12, 73/ 17
the diminishing of his	<b>wealth</b>	with wholesome tribulation. The	12, 73/ 18
wealthy man in his	<b>wealth</b>	which God giveth him	12, 73/ 23
be content to take	<b>wealth</b>	at God's hand, and	12, 74/ 1
to God for his	<b>wealth</b>	, his virtue is not	12, 74/ 6
our pain; for our	<b>wealth</b>	than for our woe	12, 74/ 12
in the very fast	<b>wealth</b>	and felicity of heaven	12, 74/ 15
and in our worldly	<b>wealth</b>	here. And this thing	12, 74/ 16
comfort) that cometh of	<b>wealth</b>	and prosperity. A summary	12, 75/ 3
our delight and our	<b>wealth</b>	, and so little, alas	12, 108/ 27
winter day of worldly	<b>wealth</b>	and prosperity, this flying	12, 158/ 7
woman, in great worldly	<b>wealth</b>	and much prosperity, so	12, 160/ 25
he perceiveth that in	<b>wealth</b>	and authority he doth	12, 161/ 20
fool, if for a	<b>wealth</b>	of a few weeks	12, 163/ 12
mad, if for the	<b>wealth</b>	of a little while	12, 163/ 23
the day of worldly	<b>wealth</b>	shall never so wound	12, 164/ 9
the day of worldly	<b>wealth</b>	, he shall not need	12, 165/ 17
are in the worldly	<b>wealth</b>	of great power and	12, 170/ 8
some in great worldly	<b>wealth</b>	also: in this case	12, 201/ 24
wise, what great worldly	<b>wealth</b>	ariseth unto men by	12, 219/ 13
desired but for worldly	<b>wealth</b>	, be not only little	12, 223/ 4
only for the wretched	<b>wealth</b>	of this world: then	12, 223/ 11
but for only worldly	<b>wealth</b>	, it must needs be	12, 224/ 11
only for their worldly	<b>wealth</b>	, hath any great commodity	12, 225/ 16
for their own worldly	<b>wealth</b>	, or for any good	12, 225/ 19
for his own worldly	<b>wealth</b>	a little so) yet	12, 226/ 6
therein unto his worldly	<b>wealth</b>	(as you say) but	12, 226/ 10
fore-rehearsed, whereupon their worldly	<b>wealth</b>	dependeth. ANTHONY That fear	12, 228/ 20
of your well-beloved worldly	<b>wealth</b>	for the pleasure of	12, 231/ 27
of all his worldly	<b>wealth</b>	and royalty, and become	12, 243/ 11
his enemies, and what	<b>wealth</b>	of this world that	12, 243/ 19
case, in all his	<b>wealth</b>	, than many a man	12, 268/ 26
they stand in great	<b>wealth</b>	, do stand, for all	12, 270/ 1
which false persuasion of	<b>wealth</b>	, and forgetfulness of our	12, 273/ 18
ween themselves here in	<b>wealth</b>	, are loath to leave	12, 283/ 16
love so much the	<b>wealth</b>	of this world, and	12, 285/ 9



full of tediousness and	<b>weariness</b>	of the world. If	12, 131/ 11
fear, and in a	<b>weariness</b>	of this life for	12, 146/ 6
stirreth to it for	<b>weariness</b>	of themselves after some	12, 148/ 23
on still in their	<b>weariness</b>	, and put themselves still	12, 169/ 13
the great long miserable	<b>weariness</b>	and pain that the	12, 169/ 24
as folk that were	<b>weary</b>	of it; and that	12, 41/ 19
peradventure at length somewhat	<b>weary</b>	him. And therefore wished	12, 79/ 20
truth) even a little	<b>weary</b>	, that I had not	12, 79/ 22
thereof, men wax almost	<b>weary</b>	, and as though to	12, 83/ 20
that he was so	<b>weary</b>	to sit so long	12, 115/ 17
and lusty, but wondrous	<b>weary</b>	were they both twain	12, 149/ 13
till they be both	<b>weary</b>	of walking ere any	12, 260/ 21
to feel myself somewhat	<b>weary</b>	. VINCENT Forsooth, good Uncle	12, 320/ 4
though you be waxen	<b>weary</b>	. For I have this	12, 320/ 7
world; to make fair	<b>weather</b>	withal, they give him	12, 45/ 27
often, that in sore	<b>weather</b>	or sickness, by general	12, 58/ 22
at once with one	<b>weather</b>	, while in one house	12, 221/ 19
husband would have fair	<b>weather</b>	for his corn, and	12, 221/ 19
Luther was not then	<b>wedded</b>	yet, nor religious men	12, 93/ 26
or two before Ash	<b>Wednesday</b>	; but the wolf would	12, 114/ 28
of our soul, all	<b>weeds</b>	pulled out for the	12, 13/ 15
grub up these wicked	<b>weeds</b>	and bushes of our	12, 241/ 7
children almost all the	<b>week</b>	; then he prudently reprov'd	12, 116/ 21
peradventure less than one	<b>week</b>	, walk out again as	12, 163/ 21
haply less than one	<b>week</b>	, he reckon himself in	12, 163/ 24
not all in a	<b>week</b>	the great part will	12, 193/ 10
pain of that whole	<b>week</b>	or twain, in which	12, 301/ 29
by whom he is	<b>weekly</b>	set a work should	12, 180/ 25
wealth of a few	<b>weeks</b>	he would ween himself	12, 163/ 12
of God, or else	<b>ween</b>	that, though it were	12, 12/ 21
folk, then would men	<b>ween</b>	that God were not	12, 48/ 26
heart? A man would	<b>ween</b>	yes, that readeth in	12, 54/ 17
had then? I would	<b>ween</b>	in my mind (because	12, 55/ 4
other contrary, as I	<b>ween</b>	ye will agree they	12, 72/ 12
so few as myself	<b>ween</b>	that I have now	12, 85/ 16
looketh on it would	<b>ween</b>	it were quite out	12, 85/ 22
which a man would	<b>ween</b>	that I might yet	12, 86/ 2
beside, and hath, I	<b>ween</b>	, at this day in	12, 90/ 4
ANTHONY In faith so	<b>ween</b>	I too: and that	12, 90/ 7
they make the people	<b>ween</b>	, that we would be	12, 95/ 12
Christ, was not, I	<b>ween</b>	, in her old age	12, 96/ 1
and maketh them often	<b>ween</b>	that it were much	12, 107/ 27
shent. Were her mistress,	<b>ween</b>	you, like to be	12, 112/ 27

but lean, and I	<b>ween</b>	not well worth a	12, 117/ 3
of them would, I	<b>ween</b>	, tell a tale almost	12, 119/ 28
nay. But where you	<b>ween</b>	, that none fall thereto	12, 124/ 2
of whom you would	<b>ween</b>	the stomach most strong	12, 124/ 5
the greatest thing, I	<b>ween</b>	, good lady, that she	12, 126/ 21
easy, Cousin, as you	<b>ween</b>	it were. For how	12, 138/ 2
this time, while you	<b>ween</b>	so verily that you	12, 138/ 22
and would make me	<b>ween</b>	I were asleep. ANTHONY	12, 139/ 1
I may as surely	<b>ween</b>	so, as I know	12, 140/ 22
dread beside, that they	<b>ween</b>	them self with that	12, 150/ 22
the beginning men would	<b>ween</b>	were likely: but the	12, 152/ 10
made first, as some	<b>ween</b>	it were, by that	12, 155/ 22
the clouds, where we	<b>ween</b>	we sit on the	12, 158/ 10
never felt it, would	<b>ween</b>	. And that is the	12, 160/ 19
few weeks he would	<b>ween</b>	himself far his better	12, 163/ 13
well, and I would	<b>ween</b>	that such as are	12, 165/ 19
round maze; when they	<b>ween</b>	themselves at an end	12, 167/ 15
conveyed suddenly when they	<b>ween</b>	they were not yet	12, 167/ 25
and even while they	<b>ween</b>	that they were not	12, 168/ 1
indeed; and so, I	<b>ween</b>	, is it yet. For	12, 172/ 6
that they would, I	<b>ween</b>	, to that counsel be	12, 175/ 29
reason would hold, I	<b>ween</b>	the world was never	12, 179/ 18
then were there, I	<b>ween</b>	, no place in no	12, 179/ 26
will not, or I	<b>ween</b>	well dare not find	12, 195/ 20
bidden than obeyed. I	<b>ween</b>	also that very few	12, 197/ 29
many a man may	<b>ween</b>	himself far therefrom, that	12, 199/ 7
God the grace to	<b>ween</b>	still as they do	12, 204/ 18
as far as I	<b>ween</b>	half of the remnant	12, 208/ 15
himself. For he shall	<b>ween</b>	that many praise him	12, 212/ 8
most, will yet, I	<b>ween</b>	, in every four and	12, 212/ 12
answered, no man I	<b>ween</b>	eat one morsel of	12, 213/ 25
you would not, I	<b>ween</b>	, play as Juvenal merrily	12, 216/ 7
indeed, and is, I	<b>ween</b>	: but as for their	12, 217/ 2
in good faith, I	<b>ween</b>	, he said but as	12, 221/ 9
live after, and I	<b>ween</b>	, that then the most	12, 222/ 22
here upon earth, and	<b>ween</b>	to win himself to	12, 224/ 24
deny it, but I	<b>ween</b>	, Uncle, also, that there	12, 225/ 26
teach also them, that	<b>ween</b>	they mean better than	12, 226/ 29
some there are that	<b>ween</b>	they mean well, while	12, 227/ 1
his person what I	<b>ween</b>	would be his let	12, 229/ 15
of my country, knave."	<b>Ween</b>	you now, my lord	12, 232/ 24
than every man would	<b>ween</b>	there were, and would	12, 235/ 3
frantic foolish as to	<b>ween</b>	there were no God	12, 235/ 5

from their hands, I	<b>ween</b>	you would say. And	12, 238/ 22
into another, we would	<b>ween</b>	that man were mad	12, 241/ 28
But else would I	<b>ween</b>	by my troth, that	12, 242/ 26
great likelihood thereof, I	<b>ween</b>	no wise man can	12, 249/ 14
we would do, I	<b>ween</b>	it be more than	12, 252/ 21
And these would, I	<b>ween</b>	, let our liberty but	12, 252/ 27
these points, and I	<b>ween</b>	he shall then find	12, 253/ 7
they be (which I	<b>ween</b>	very few be) by	12, 261/ 29
then while I should	<b>ween</b>	that it liked you	12, 262/ 25
our Lady! Uncle, I	<b>ween</b>	the most part of	12, 265/ 20
own state that they	<b>ween</b>	they stand in great	12, 270/ 1
but that I verily	<b>ween</b>	that the thing is	12, 270/ 11
letteth us alone, we	<b>ween</b>	ourselves at liberty, and	12, 273/ 15
surely, like as we	<b>ween</b>	ourselves out of prison	12, 275/ 13
upon me, I would	<b>ween</b>	it would stop up	12, 277/ 16
come after this, and	<b>ween</b>	themselves here in wealth	12, 283/ 16
Forsooth, Uncle, I would	<b>ween</b>	the tale were not	12, 286/ 5
some folk fools, that	<b>ween</b>	themselves right wise. ANTHONY	12, 287/ 4
right wise. ANTHONY That	<b>ween</b>	themselves wise? Marry, I	12, 287/ 6
we worldly wretched fools	<b>ween</b>	were villainy and shame	12, 290/ 27
in like wise I	<b>ween</b>	, I might in a	12, 300/ 12
death; it would, I	<b>ween</b>	, make double the pain	12, 302/ 2
except a man would	<b>ween</b>	that whereas the pain	12, 302/ 10
many men would little	<b>ween</b>	) in that he provided	12, 305/ 11
a man) cannot, I	<b>ween</b>	, attain the right imagination	12, 308/ 28
glory there would I	<b>ween</b>	be no man that	12, 315/ 27
mad men as to	<b>ween</b>	, that either his power	12, 316/ 9
long after. For I	<b>ween</b>	that whensoever he falleth	12, 319/ 9
hadst died? Yea, I	<b>ween</b>	, almost every good Christian	12, 319/ 12
We should not, I	<b>ween</b>	, Cousin, need much more	12, 319/ 23
VINCENT Who would have	<b>weened</b>	, oh! my good Uncle	12, 3/ 9
you would before have	<b>weened</b>	; then say I thus	12, 51/ 3
in good faith have	<b>weened</b>	that Moses had not	12, 95/ 20
by which he had	<b>weened</b>	he should have excused	12, 112/ 8
merry many days, had	<b>weened</b>	(you wot well) that	12, 168/ 19
ere ever he had	<b>weened</b>	he should have come	12, 168/ 25
soul, as Plato had	<b>weened</b>	it were, and that	12, 207/ 27
that the other had	<b>weened</b>	he would fain have	12, 217/ 30
peradventure some had themselves	<b>weened</b>	they had been, but	12, 228/ 27
unto you, I had	<b>weened</b>	I had quit me	12, 262/ 28
day of general judgment,	<b>weenest</b>	thou that he shall	12, 194/ 2
silly poor soul, that	<b>weenest</b>	thou were half a	12, 208/ 3
wise ways as he	<b>weeneth</b>	, and all turn at	12, 61/ 22

girl? The elvish urchin	<b>weeneth</b>	I were a devil	12, 113/ 5
the thing which he	<b>weeneth</b>	God by his angel	12, 136/ 10
that the one falsely	<b>weeneth</b>	and the other truly	12, 139/ 27
come to the proof,	<b>weeneth</b>	himself that he would	12, 204/ 15
much less than he	<b>weeneth</b>	, and far more seldom	12, 212/ 10
so much (as himself	<b>weeneth</b>	were but a little	12, 226/ 11
reject both these examples,	<b>weening</b>	they were but feigned	12, 129/ 9
into despair of grace,	<b>weening</b>	that God hath given	12, 150/ 24
that he lived after,	<b>weening</b>	always that his pot	12, 210/ 28
with an untrue persuasion,	<b>weening</b>	that this were mine	12, 251/ 15
forget where we be;	<b>weening</b>	that we were lords	12, 272/ 29
way by your will,	<b>weening</b>	that you went unto	12, 289/ 20
you shall wail and	<b>weep</b>	). "Est tempus flendi" (saith	12, 41/ 31
at door, that he	<b>weep</b>	not in her sight	12, 46/ 6
laugh; for you shall	<b>weep</b>	and wail). But he	12, 70/ 23
Blessed be they that	<b>weep</b>	and wail, for they	12, 70/ 25
afraid, nor ashamed, nor	<b>weep</b>	for their sins at	12, 93/ 22
saw the poor women	<b>weep</b>	. For he made mine	12, 94/ 21
also be sorry, and	<b>weep</b>	, and bewail our sins	12, 96/ 26
if a man cannot	<b>weep</b>	, nor in his heart	12, 97/ 1
he not only not	<b>weep</b>	, but some were haply	12, 97/ 11
when he is up	<b>weepeth</b>	because he hath lain	12, 46/ 1
There is time of	<b>weeping</b>	and there is time	12, 42/ 1
see, he setteth the	<b>weeping</b>	time before; for that	12, 42/ 2
sowing time of this	<b>weeping</b>	world, must we water	12, 42/ 6
forth sowing their seeds	<b>weeping</b>	). But what, saith he	12, 42/ 9
sow their seeds with	<b>weeping</b>	, shall at the day	12, 42/ 15
rather the time of	<b>weeping</b>	; we find that our	12, 42/ 17
left us example of	<b>weeping</b>	. Of weeping have we	12, 42/ 21
example of weeping. Of	<b>weeping</b>	have we matter enough	12, 42/ 21
to the house of	<b>weeping</b>	and wailing for some	12, 69/ 13
heaviness of heart and	<b>weeping</b>	for our sins, this	12, 93/ 18
to them that well	<b>weigh</b>	the matter, that the	12, 130/ 12
now consider and well	<b>weigh</b>	this thing that we	12, 282/ 26
them, and therewith well	<b>weigh</b>	the matter. But they	12, 288/ 11
and consider this, and	<b>weigh</b>	well therewithal, that our	12, 291/ 20
a man would well	<b>weigh</b>	those words and let	12, 303/ 23
since we have somewhat	<b>weighed</b>	the virtues of prosperity	12, 73/ 3
to be considered and	<b>weighed</b>	, would indeed make this	12, 173/ 22
we shall well perceive,	<b>weighing</b>	them well with reason	12, 205/ 22
our tribulations shall in	<b>weight</b>	and number increase, so	12, 5/ 22
that foreseeing how much	<b>weight</b>	of worldly wealth the	12, 28/ 31
somewhat the less in	<b>weight</b>	, than is the body	12, 203/ 20

no more strength and	<b>weight</b>	, but that we remain	12, 240/ 28
let us examine the	<b>weight</b>	and the substance of	12, 250/ 16
other of so great	<b>weight</b>	, that in Christ's cause	12, 277/ 26
worketh within us the	<b>weight</b>	of glory above measure	12, 311/ 11
found that the most	<b>weighty</b>	sin in all his	12, 115/ 21
in respect of the	<b>weighty</b>	glory that it after	12, 311/ 5
for him to be	<b>welcome</b>	that cometh against his	12, 76/ 21
cometh to fetch him, "	<b>Welcome</b>	, my Maker, maugre my	12, 76/ 22
but he shall be	<b>welcome</b>	, all were it so	12, 76/ 24
she should have been	<b>welcome</b>	, and have fared well	12, 285/ 25
his eyes into the	<b>welkin</b>	, and wept. ANTHONY Forsooth	12, 216/ 3
and yet was he	<b>well-beloved</b>	with God. Job was	12, 47/ 9
the retaining of your	<b>well-beloved</b>	worldly wealth for the	12, 231/ 27
by this meditation and	<b>well-continued</b>	intent and purpose before	12, 249/ 5
and tribulation. Consider the	<b>well-converted</b>	thief that hung on	12, 26/ 26
good medicine of his	<b>well-deserved</b>	pain and tribulation. Consider	12, 26/ 25
his just punishment and	<b>well-deserved</b>	tribulation a very good	12, 26/ 29
are beside that right	<b>well-learned</b>	too, can in no	12, 39/ 29
since good men and	<b>well-learned</b>	have in some case	12, 83/ 13
is very wise and	<b>well-learned</b>	, and very virtuous too	12, 90/ 8
a man be very	<b>well-learned</b>	himself, yet let him	12, 120/ 23
whom he knoweth for	<b>well-learned</b>	and virtuous, and especially	12, 121/ 16
as good and as	<b>well-learned</b>	in the scripture, as	12, 156/ 9
of his, a man	<b>well-learned</b>	, and of good worship	12, 217/ 25
would I fain see	<b>well-proved</b>	. ANTHONY Tell me then	12, 263/ 28
we both won the	<b>well-spent</b>	time in this good	12, 249/ 2
in tribulation to be	<b>well-willing</b>	to do the selfsame	12, 71/ 12
but such as are	<b>well-willing</b>	to do any purpose	12, 127/ 6
work but for his	<b>well-working</b>	faith; yet since that	12, 40/ 7
man's substance is the	<b>wellspring</b>	of the poor man's	12, 180/ 27
mittentes semina sua" (They	<b>went</b>	forth sowing their seeds	12, 42/ 9
he died, too, he	<b>went</b>	into such wealth that	12, 47/ 18
was, yet whether he	<b>went</b>	to the rest that	12, 53/ 19
father bound him, and	<b>went</b>	about to behead him	12, 55/ 3
himself, that ere he	<b>went</b>	to battle he sought	12, 62/ 11
to naught, and he	<b>went</b>	about none amendment, but	12, 62/ 15
two doors as he	<b>went</b>	in the twilight, but	12, 63/ 6
so were that he	<b>went</b>	forth with giving, till	12, 72/ 26
was come home he	<b>went</b>	to see his sister	12, 80/ 5
when he fasted and	<b>went</b>	clothed in sackcloth and	12, 95/ 25
soiled from his sins,	<b>went</b>	about to do, as	12, 118/ 2
that, that the man	<b>went</b>	about secretly to destroy	12, 131/ 5
in which the arrow	<b>went</b>	: and in like wise	12, 159/ 5

of them that proudly	<b>went</b>	over my head, lie	12, 208/ 7
being but a stranger)	<b>went</b>	yet with some grace	12, 214/ 4
of flattery, that he	<b>went</b>	beyond me too, too	12, 214/ 10
her back, wheresoever she	<b>went</b>	. And so hath she	12, 286/ 1
will, weening that you	<b>went</b>	unto your shame for	12, 289/ 20
the name of Christ,	<b>went</b>	their way from the	12, 291/ 1
to double it with,	<b>went</b>	preaching that name about	12, 291/ 7
that our Savior himself	<b>wept</b>	twice or thrice, but	12, 42/ 18
of God's mercy, but	<b>wept</b>	and called upon it	12, 146/ 26
into the welkin, and	<b>wept</b>	. ANTHONY Forsooth, Cousin, he	12, 216/ 3
had so done, and	<b>wept</b>	therefor by and by	12, 300/ 4
colt, or a lion's	<b>whelp</b>	, or a rock of	12, 111/ 7
of the wood. The	<b>whelps</b>	of the lions roaring	12, 108/ 5
though that the lions'	<b>whelps</b>	walk about roaring in	12, 108/ 7
teeth of those lions'	<b>whelps</b>	, yet shall all that	12, 108/ 14
God's help), the lions'	<b>whelps</b>	shall not be able	12, 108/ 19
not fear those lions'	<b>whelps</b>	that can but kill	12, 109/ 3
the lion and his	<b>whelps</b>	, for dread of loss	12, 109/ 11
walk only the lions'	<b>whelps</b>	, but also, "omnes bestie	12, 109/ 23
not only the lions'	<b>whelps</b>	, but over that, all	12, 110/ 31
with him, to show	<b>whereabout</b>	the place was in	12, 110/ 23
or prick upon earth	<b>whereat</b>	he determineth to shoot	12, 159/ 16
sin again, the falling	<b>whereinto</b>	drove him into this	12, 147/ 14
words ere he died,	<b>whereon</b>	his hope hung all	12, 92/ 16
upon some good deed,	<b>whereon</b>	they will well bestow	12, 227/ 4
feed upon them, and	<b>whet</b>	his teeth on their	12, 119/ 4
took his time, and	<b>whetted</b>	her tongue against her	12, 125/ 16
peevisish girl never cease	<b>whining</b>	and puling for fear	12, 112/ 25
they were fetched and	<b>whipped</b>	for the same before	12, 291/ 7
tormentors with rods and	<b>whips</b>	gave him upon every	12, 312/ 14
not be afeard a	<b>whit</b>	, for in the night	12, 109/ 27
let it go every	<b>whit</b>	, than deadly displease God	12, 174/ 32
grudge give it every	<b>whit</b>	away, in case that	12, 186/ 10
to forsake it every	<b>whit</b>	than of Christ's holy	12, 245/ 12
his heart that where	<b>white</b>	is called black, and	12, 33/ 25
of silver or gold,	<b>white</b>	and yellow metal, not	12, 207/ 1
shall be clothed in	<b>white</b>	clothes, and I shall	12, 309/ 14
will give him a	<b>white</b>	suffrage, and in his	12, 309/ 21
he will give a	<b>white</b>	suffrage. For those that	12, 310/ 1
For those that wore	<b>white</b>	signified approving, as the	12, 310/ 2
am very sure that	<b>whithersoever</b>	men convey me, God	12, 251/ 8
one place), and that	<b>whithersoever</b>	we go God shall	12, 317/ 4
came forth at the	<b>Whitsuntide</b>	ensuing, and confessed his	12, 300/ 5

time, even all his	<b>whole</b>	life in his best	12, 4/ 13
while after, all the	<b>whole</b>	empire was his. The	12, 7/ 30
a victory against the	<b>whole</b>	corps of Christendom, since	12, 8/ 6
the Turk with his	<b>whole</b>	host, and all his	12, 9/ 2
in thereto full and	<b>whole</b>	. And this kind of	12, 15/ 2
us, we refer it	<b>whole</b>	to his will, and	12, 21/ 15
thereof in all his	<b>whole</b>	life, but might have	12, 26/ 24
his faith, all his	<b>whole</b>	pain shall turn all	12, 32/ 18
give the reward all	<b>whole</b>	to faith alone, give	12, 39/ 31
we see that the	<b>whole</b>	Church in the common	12, 46/ 16
course of all his	<b>whole</b>	life in this world	12, 54/ 3
but in all his	<b>whole</b>	life he gave himself	12, 54/ 11
scripture showeth that the	<b>whole</b>	Church without intermission prayed	12, 58/ 16
God is marvelously made	<b>whole</b>	. This is God's goodness	12, 58/ 24
before and setteth his	<b>whole</b>	heart like a fool	12, 61/ 19
hang till he be	<b>whole</b>	, and he shall need	12, 63/ 15
setteth his heart full	<b>whole</b>	upon his request, so	12, 65/ 20
pain, was worth a	<b>whole</b>	ell and more, even	12, 66/ 7
our Savior, and our	<b>whole</b>	satisfaction for all our	12, 94/ 8
have needed to fast	<b>whole</b>	forty days together. No	12, 95/ 21
doctors be full and	<b>whole</b>	of that mind, that	12, 96/ 28
soul together make the	<b>whole</b>	man, the less affliction	12, 98/ 17
against them, and the	<b>whole</b>	corps of Christendom in	12, 98/ 27
scry that the Turk's	<b>whole</b>	army was secretly stealing	12, 110/ 3
upon us, wherewith our	<b>whole</b>	host was warned to	12, 110/ 4
divers other authors, and	<b>whole</b>	together diverse goodly treatises	12, 133/ 7
victory standeth not all	<b>whole</b>	in the fight, but	12, 154/ 30
Rome, he caused the	<b>whole</b>	city go in solemn	12, 155/ 24
man fall thereto, an	<b>whole</b>	flood of all unhappy	12, 160/ 28
emperor's duties, all which	<b>whole</b>	company were among the	12, 176/ 15
give half of his	<b>whole</b>	good unto poor people	12, 178/ 5
used to force every	<b>whole</b>	country at once to	12, 190/ 6
some he taketh the	<b>whole</b>	people away, dispersing them	12, 190/ 10
but cutteth off their	<b>whole</b>	members by the body	12, 191/ 11
of, and properly pertaineth	<b>whole</b>	unto this present purpose	12, 199/ 23
the great Turk the	<b>whole</b>	empire was lost? And	12, 206/ 22
again. But when that	<b>whole</b>	kingdom and mighty great	12, 206/ 25
Cousin Vincent, if the	<b>whole</b>	world were animated with	12, 207/ 26
that in all his	<b>whole</b>	life studieth and busieth	12, 214/ 12
Christ, nor all the	<b>whole</b>	Christian faith, but only	12, 229/ 26
him with all your	<b>whole</b>	heart. And because that	12, 230/ 31
long after, when your	<b>whole</b>	life is but short	12, 236/ 4
he won all the	<b>whole</b>	world, and lost his	12, 237/ 16

he told them an	<b>whole</b>	tale, bidding them, that	12, 239/ 6
grace to set my	<b>whole</b>	heart upon him, and	12, 251/ 9
other had all the	<b>whole</b>	castle to walk in	12, 258/ 11
the case, all the	<b>whole</b>	castle to walk in	12, 260/ 25
that of all the	<b>whole</b>	people living in this	12, 266/ 21
great prison of this	<b>whole</b>	earth, in which prison	12, 269/ 9
plainly perceive that this	<b>whole</b>	earth is not only	12, 269/ 24
only for all the	<b>whole</b>	kind of man a	12, 269/ 24
large prison of the	<b>whole</b>	earth, in the selfsame	12, 270/ 2
I mean, of this	<b>whole</b>	world, folk be for	12, 271/ 7
chief jailer over this	<b>whole</b>	broad prison the world	12, 271/ 22
general prison of the	<b>whole</b>	earth a place in	12, 275/ 9
most especially, all whose	<b>whole</b>	room is less than	12, 276/ 27
the profit of the	<b>whole</b>	world, deadly to displease	12, 285/ 6
heavenly company beholdeth his	<b>whole</b>	passion, and verily looketh	12, 289/ 9
other an hundred such	<b>whole</b>	rabbles. And now if	12, 290/ 10
too of all this	<b>whole</b>	world, was not so	12, 291/ 22
the pain of that	<b>whole</b>	week or twain, in	12, 301/ 29
would rather suffer the	<b>whole</b>	year together the most	12, 304/ 8
earnest penny of their	<b>whole</b>	reward after in heaven	12, 306/ 26
he then give this	<b>whole</b>	world, if it were	12, 308/ 7
here, with all his	<b>whole</b>	army about him, and	12, 315/ 7
with prayer, with our	<b>whole</b>	trust in his help	12, 316/ 20
more in all this	<b>whole</b>	matter, than that one	12, 319/ 24
much trouble, as the	<b>whole</b>	world doth together, all	12, 319/ 26
sudden end of mine	<b>whole</b>	tale, and bid you	12, 320/ 3
should refresh him; the	<b>wholesome</b>	dew (I mean) of	12, 4/ 22
made of the most	<b>wholesome</b>	blood of his own	12, 11/ 26
it) a very marvelous	<b>wholesome</b>	medicine; and may therefore	12, 27/ 2
God, or tribulation evermore	<b>wholesome</b>	to every man. For	12, 48/ 6
him, his tribulation is	<b>wholesome</b>	and shall be full	12, 60/ 5
indeed a very good	<b>wholesome</b>	thing, if we will	12, 70/ 6
of his wealth with	<b>wholesome</b>	tribulation. The next color	12, 73/ 18
can away with no	<b>wholesome</b>	meat, nor no medicine	12, 84/ 1
or the medicine less	<b>wholesome</b>	than it should be	12, 84/ 3
his soul in an	<b>wholesome</b>	heaviness and heavenly gladness	12, 98/ 21
token that shrift is	<b>wholesome</b>	for them, while the	12, 153/ 3
within a little as	<b>wholesome</b>	. Then the labor in	12, 210/ 12
submitting his own will	<b>wholly</b>	to God's pleasure, and	12, 76/ 10
anger: "By the Mass,	<b>whoreson</b>	husband, I would thou	12, 125/ 17
off, I beshrew thy	<b>whoreson</b>	heart." With that, likewise	12, 125/ 20
her head, and call	<b>whoreson</b>	, whoreson, twice after the	12, 125/ 27
head, and call whoreson,	<b>whoreson</b>	, twice after the head	12, 125/ 27

leave the rod of	<b>wicked</b>	men upon the lot	12, 49/ 7
subtle flights of the	<b>wicked</b>	fiend, and gave him	12, 80/ 12
regions, against the spiritual	<b>wicked</b>	ghosts of the air	12, 101/ 22
said unto himself: "Alas!	<b>wicked</b>	wretch that I am	12, 119/ 7
psalter against the devil's	<b>wicked</b>	temptations, as for example	12, 156/ 18
night's fear of this	<b>wicked</b>	temptation. And thus will	12, 157/ 1
I say to the	<b>wicked</b>	man, thou shalt die	12, 174/ 7
be turned from his	<b>wicked</b>	way and may live	12, 174/ 9
you friends of the	<b>wicked</b>	riches, that when you	12, 175/ 19
stocking-irons grub up these	<b>wicked</b>	weeds and bushes of	12, 241/ 7
all this worketh our	<b>wickedness</b>	with which God is	12, 8/ 15
the heart, and of	<b>wickedness</b>	they wry away, and	12, 60/ 20
wit, tribulation for their	<b>wickedness</b>	. And well you wot	12, 107/ 8
in the way of	<b>wickedness</b>	). And yet while they	12, 169/ 11
soothly die in his	<b>wickedness</b>	, and his blood shall	12, 174/ 9
there walk ye somewhat	<b>wide</b>	; for there you defend	12, 34/ 4
marvel, though I shoot	<b>wide</b>	, while I somewhat mistake	12, 49/ 21
it lieth so far	<b>wide</b>	. VINCENT That will I	12, 50/ 9
have his conscience as	<b>wide</b>	and as large after	12, 114/ 11
people living in this	<b>wide</b>	world, there is neither	12, 266/ 21
will round about the	<b>wide</b>	world. In which broad	12, 271/ 2
of pity, a poor	<b>widow</b>	, or a poor fatherless	12, 34/ 14
talking, that a rich	<b>widow</b>	(but I forgot to	12, 127/ 14
Anna that in her	<b>widowhood</b>	abode so many years	12, 95/ 29
and secondly, taking to	<b>wife</b>	among other such as	12, 53/ 13
means of his miscreant	<b>wife</b>	, he fell into the	12, 53/ 15
the king, have his	<b>wife</b>	, whom (though God provided	12, 54/ 20
of his own father's	<b>wife</b>	: yet after that he	12, 57/ 25
a time, that his	<b>wife</b>	and he together dined	12, 81/ 5
poor man with his	<b>wife</b>	and children almost all	12, 116/ 21
do, as a shrewd	<b>wife</b>	once told her husband	12, 118/ 2
that (as the shrewd	<b>wife</b>	said) he should begin	12, 118/ 20
good, poor, honest man's	<b>wife</b>	: this woman was so	12, 124/ 16
was unto this carpenter's	<b>wife</b>	no tribulation at all	12, 126/ 25
goeth, that a carver's	<b>wife</b>	in such a frantic	12, 143/ 28
divers times beheld his	<b>wife</b>	, what pain she took	12, 169/ 1
his mother, and his	<b>wife</b>	and his children, and	12, 174/ 25
me once, that his	<b>wife</b>	once in a great	12, 219/ 21
I would do!" "Why,	<b>wife</b>	," quoth her husband, "what	12, 220/ 1
rule." "By my troth,	<b>wife</b>	," quoth her husband, "in	12, 220/ 6
his corn, and his	<b>wife</b>	would have rain for	12, 221/ 20
his goods, and his	<b>wife</b>	and his children license	12, 264/ 15
had not been so	<b>wild</b>	, that for taming of	12, 95/ 20

was Daniel, and the	<b>wild</b>	lions about him: and	12, 279/ 14
that lived there in	<b>wilderness</b>	was marvelously much esteemed	12, 129/ 16
praise; or if of	<b>wiliness</b>	, or of another pride	12, 133/ 12
should wish with God's	<b>will</b>	to be hence, and	12, 4/ 23
as my poor wit	<b>will</b>	serve me, to call	12, 9/ 14
with his own free	<b>will</b>	obeying freely the inward	12, 12/ 27
I, Cousin, with good	<b>will</b>	. The first comfort in	12, 14/ 4
The Third Chapter I	<b>will</b>	in my poor mind	12, 14/ 9
desperate, that hath no	<b>will</b>	to be cured; so	12, 14/ 12
heaviness. One sort, that	<b>will</b>	seek for no comfort	12, 14/ 16
comfort; another sort, that	<b>will</b>	. And yet of those	12, 14/ 17
yet of those that	<b>will</b>	not are there also	12, 14/ 17
that wit and remembrance	<b>will</b>	wear away, and fall	12, 14/ 21
sort are there that	<b>will</b>	seek for no comfort	12, 14/ 24
than one. But this	<b>will</b>	I here say, that	12, 15/ 9
give them comfort, and	<b>will</b>	. He can, for he	12, 15/ 28
he is almighty he	<b>will</b>	, for he is all	12, 15/ 28
doubt, but that God	<b>will</b>	surely keep this promise	12, 16/ 1
faith maketh him sure	<b>will</b>	not fail to comfort	12, 16/ 4
wot I well it	<b>will</b>	oftener than once. And	12, 19/ 24
and the principal point	<b>will</b>	I reserve, to treat	12, 20/ 13
the trust that God	<b>will</b>	so do. And therefore	12, 20/ 17
well, or else it	<b>will</b>	not be well. One	12, 20/ 30
it whole to his	<b>will</b>	, and instead of our	12, 21/ 15
with ourselves that we	<b>will</b>	take no comfort in	12, 21/ 19
to God, that we	<b>will</b>	he shall no better	12, 21/ 20
he would, than we	<b>will</b>	ourselves appoint him; or	12, 21/ 21
For else if we	<b>will</b>	presume to stand unto	12, 21/ 29
so precisely what we	<b>will</b>	that he shall do	12, 22/ 3
and so unaware what	<b>will</b>	fall, so unsure also	12, 22/ 11
what manner mind we	<b>will</b>	have tomorrow, that God	12, 22/ 12
fools) to wit what	<b>will</b>	serve us when the	12, 22/ 15
flit from him) he	<b>will</b>	not fail to tarry	12, 23/ 6
be medicinable, if men	<b>will</b>	so take it; or	12, 23/ 23
become medicinable, if men	<b>will</b>	make of it; or	12, 23/ 24
medicinable, but if we	<b>will</b>	forsake it. VINCENT Surely	12, 23/ 25
tribulation is (if we	<b>will</b>	) medicinable: in this latter	12, 24/ 12
himself, if he himself	<b>will</b>	. For whereas there was	12, 25/ 8
Passion (if the man	<b>will</b>	in true faith and	12, 25/ 13
in it against his	<b>will</b>	, and therefore seemeth worthy	12, 25/ 21
also first against his	<b>will</b>	, yet as soon as	12, 25/ 26
fault, and applieth his	<b>will</b>	to be content to	12, 25/ 27
pain taken against his	<b>will</b>	, but it shall be	12, 25/ 31

and taken against his	<b>will</b>	. But yet, at the	12, 26/ 16
yet (if the man	<b>will</b>	so make it) a	12, 27/ 1
to the man that	<b>will</b>	so consider it, a	12, 27/ 2
is medicinable, if men	<b>will</b>	so take it, and	12, 27/ 8
ye see, if we	<b>will</b>	thus take it well	12, 27/ 27
bear, and how much	<b>will</b>	overcharge him, and enhance	12, 29/ 1
or clear. Howbeit I	<b>will</b>	advise no man to	12, 30/ 6
told you before, I	<b>will</b>	not advise every man	12, 31/ 19
pallium" (If a man	<b>will</b>	strive with thee at	12, 34/ 9
be a judge, and	<b>will</b>	have such zeal to	12, 34/ 16
to justice that ye	<b>will</b>	rather abide tribulation by	12, 34/ 17
well declared, if men	<b>will</b>	so consider them: yet	12, 35/ 13
of his faith. Therefore	<b>will</b>	I let God work	12, 38/ 18
to work well. Strive	<b>will</b>	I not with them	12, 39/ 20
as I said, I	<b>will</b>	not strive therefor, nor	12, 40/ 4
to seek therefor, it	<b>will</b>	be, I fear me	12, 41/ 12
much as once. I	<b>will</b>	not swear that he	12, 42/ 19
me" (If any man	<b>will</b>	be my disciple, let	12, 43/ 11
very good is therewith,	<b>will</b>	tell any man fully	12, 44/ 20
I do for him	<b>will</b>	not serve him, but	12, 44/ 25
have worldly wit at	<b>will</b>	, which tell great men	12, 45/ 7
them to him they	<b>will</b>	tell him another tale	12, 45/ 21
and yet where wealth	<b>will</b>	not bring them, he	12, 48/ 17
but for them. Some	<b>will</b>	in wealth fall into	12, 48/ 29
Some man with tribulation	<b>will</b>	fall into sin, and	12, 49/ 4
iniquitatem manus suas" (God	<b>will</b>	not leave the rod	12, 49/ 6
of my bolts, Uncle,	<b>will</b>	I now take up	12, 49/ 19
far wide. VINCENT That	<b>will</b>	I with good will	12, 50/ 11
will I with good	<b>will</b>	, Uncle. ANTHONY Well, do	12, 50/ 11
suppose now that you	<b>will</b>	agree that tribulation is	12, 50/ 18
as a good man	<b>will</b>	not), as percase his	12, 51/ 22
certain good woman that	<b>will</b>	not be naught, and	12, 51/ 23
did it against his	<b>will</b>	. Then is tribulation, ye	12, 52/ 16
with very right good	<b>will</b>	, yet is pain, ye	12, 52/ 18
your second, your third	<b>will</b>	I join unto this	12, 53/ 4
For upon this answer	<b>will</b>	the solution of your	12, 53/ 5
not tell. And therefore	<b>will</b>	I not warrant it	12, 53/ 10
of great famine, he	<b>will</b>	we shall bear it	12, 57/ 8
plague of pestilence, he	<b>will</b>	that we shall patiently	12, 57/ 11
take it; but yet	<b>will</b>	he that we let	12, 57/ 12
of God; and yet	<b>will</b>	God that we shall	12, 57/ 16
to God; and yet	<b>will</b>	God that we shall	12, 57/ 17
than sleeping; and yet	<b>will</b>	God that we shall	12, 57/ 19

here to keep, and	<b>will</b>	that we maintain them	12, 57/ 20
sendeth the tempest, he	<b>will</b>	that the shipmen shall	12, 57/ 30
list. And as he	<b>will</b>	that we do for	12, 58/ 3
do for ourselves, so	<b>will</b>	he that we do	12, 58/ 3
his neighbor's soul he	<b>will</b>	have none of his	12, 58/ 9
sleep; and when that	<b>will</b>	not be then they	12, 60/ 23
again his sorrow; then	<b>will</b>	no soft bed serve	12, 61/ 6
when they be sick,	<b>will</b>	meddle with no physic	12, 63/ 1
that doubt soiled, I	<b>will</b>	as for this time	12, 64/ 6
talking at once. I	<b>will</b>	therefore at this time	12, 64/ 9
considered together, that you	<b>will</b>	well agree, that a	12, 64/ 13
God's sake, and his	<b>will</b>	conformed to God's pleasure	12, 68/ 18
both: of this thing	<b>will</b>	I show you causes	12, 69/ 1
wholesome thing, if we	<b>will</b>	well take it, is	12, 70/ 7
conforming of the man's	<b>will</b>	unto God, and in	12, 71/ 5
then shall his good	<b>will</b>	, where the power lacketh	12, 71/ 13
like case with the	<b>will</b>	of patience, and conformity	12, 71/ 15
as I ween ye	<b>will</b>	agree they be. Now	12, 72/ 12
be. Now whosoever then	<b>will</b>	well consider the thing	12, 72/ 13
the conformity of man's	<b>will</b>	unto God, and in	12, 73/ 20
by God, conformeth his	<b>will</b>	to God's will in	12, 73/ 22
his will to God's	<b>will</b>	in that behalf, and	12, 73/ 22
giveth him conform his	<b>will</b>	to God's in that	12, 73/ 24
there none conform his	<b>will</b>	unto God's, and give	12, 73/ 30
all mine heart, and	<b>will</b>	not fail to love	12, 74/ 3
in conformity of his	<b>will</b>	and thanks given to	12, 74/ 6
content and conform our	<b>will</b>	to God's will, and	12, 74/ 11
our will to God's	<b>will</b>	, and to give him	12, 74/ 11
the conforming of our	<b>will</b>	unto God's, and the	12, 74/ 13
him, submitting his own	<b>will</b>	wholly to God's pleasure	12, 76/ 10
longer. Now if God	<b>will</b>	we shall hence, then	12, 76/ 18
that cometh against his	<b>will</b>	, that saith unto God	12, 76/ 21
cometh to me, I	<b>will</b>	not cast him out	12, 76/ 27
and at this time	<b>will</b>	I no longer trouble	12, 77/ 5
aught between. But now,	<b>will</b>	I, therefore, take another	12, 80/ 25
own, but which I	<b>will</b>	not tell you; guess	12, 81/ 1
the same, and he	<b>will</b>	never be from you	12, 81/ 10
the words with good	<b>will</b>	, as he hath ever	12, 81/ 15
show my folly, I	<b>will</b>	be no more shamefast	12, 82/ 3
we proceed further, I	<b>will</b>	be bold to move	12, 82/ 8
am. Howbeit so partial	<b>will</b>	I not be to	12, 83/ 6
And yet while it	<b>will</b>	be no better, we	12, 84/ 4
last long, but out	<b>will</b>	my soul suddenly someday	12, 86/ 3

a while, and therefore	<b>will</b>	I with God's help	12, 86/ 4
more such days, then	<b>will</b>	we, when you list	12, 86/ 13
The first kind also	<b>will</b>	I shortly pass. For	12, 87/ 17
him against his own	<b>will</b>	, is (you wot well	12, 87/ 19
embrace all them that	<b>will</b>	come, and even there	12, 90/ 22
of that first kind	<b>will</b>	I make no longer	12, 90/ 26
home (being then in	<b>will</b>	to work if the	12, 92/ 1
be called toward night,	<b>will</b>	sleep out the morning	12, 92/ 6
cometh but at God's	<b>will</b>	, and that mind may	12, 92/ 18
he biddeth all that	<b>will</b>	be his disciples, take	12, 95/ 16
my tears, my couch	<b>will</b>	I water). But what	12, 96/ 22
with these new men	<b>will</b>	I not dispute. But	12, 98/ 25
am not he that	<b>will</b>	envy their good hap	12, 99/ 13
this kind of tribulation	<b>will</b>	I make an end	12, 99/ 20
to fall in, yet	<b>will</b>	he rather abide it	12, 100/ 9
open fight. And therefore,	<b>will</b>	I now call all	12, 100/ 20
crown: so he that	<b>will</b>	not wrestle, shall none	12, 101/ 24
but if he willingly	<b>will</b>	play the coward or	12, 102/ 2
willing to stand, and	<b>will</b>	trust in him and	12, 102/ 17
and hope well, God	<b>will</b>	never fail in all	12, 103/ 12
fighteth against it, and	<b>will</b>	not follow it, is	12, 103/ 21
in his help, he	<b>will</b>	take thee so near	12, 103/ 31
of this dark air,	<b>will</b>	the God of heaven	12, 104/ 1
the kite's danger, and	<b>will</b>	not come at his	12, 104/ 19
not doubt, if we	<b>will</b>	follow him, and with	12, 104/ 21
we safe, if we	<b>will</b>	tarry there. For against	12, 104/ 23
there. For against our	<b>will</b>	can there no power	12, 104/ 24
me whose hand that	<b>will</b>	). And to show the	12, 104/ 27
defend those that faithfully	<b>will</b>	dwell in the trust	12, 106/ 6
of his help; so	<b>will</b>	he truly perform it	12, 106/ 6
that such one art,	<b>will</b>	the truth of his	12, 106/ 7
as long as he	<b>will</b>	abide faithfully in adiutorio	12, 108/ 17
her know that she	<b>will</b>	; yet can this peevish	12, 112/ 24
infirmity of the man	<b>will</b>	suffer, yet is he	12, 113/ 18
great inconvenience: for he	<b>will</b>	, if he can, drive	12, 113/ 26
rigorous justice, that he	<b>will</b>	keep him from the	12, 113/ 27
Howbeit, indeed, because I	<b>will</b>	not be occasion of	12, 116/ 9
warrant you. ANTHONY Then	<b>will</b>	you make me make	12, 118/ 17
he would with good	<b>will</b>	be content to lie	12, 125/ 2
that is so shameful,	<b>will</b>	never tell their mind	12, 127/ 7
very shame. ANTHONY Some	<b>will</b>	not indeed, and yet	12, 127/ 10
full sore against her	<b>will</b>	for that time she	12, 128/ 12
that it was God's	<b>will</b>	he should so do	12, 129/ 24



laqueum diaboli" (They that	<b>will</b>	be rich fall into	12, 170/ 30
feri," etc. (They that	<b>will</b>	be made rich), he	12, 171/ 10
having, but of the	<b>will</b>	and the desire and	12, 171/ 11
sore long for, they	<b>will</b>	make many shifts to	12, 171/ 14
conveniently can, and then	<b>will</b>	we go to dinner	12, 173/ 26
and affection, that he	<b>will</b>	rather lose it all	12, 174/ 32
you, whom, when you	<b>will</b>	, you may do good	12, 179/ 25
to every beggar that	<b>will</b>	ask him, as long	12, 181/ 13
them all that they	<b>will</b>	ask thee. But surely	12, 181/ 18
give every beggar that	<b>will</b>	ask, nor to believe	12, 183/ 26
in the street, that	<b>will</b>	say himself that he	12, 183/ 27
Uncle, but some man	<b>will</b>	peradventure be right well	12, 184/ 4
Cousin, very true, so	<b>will</b>	there some be content	12, 184/ 8
would with as good	<b>will</b>	or better, forbear the	12, 185/ 2
his pleasure; well, what	<b>will</b>	you more? The man	12, 185/ 19
ANTHONY Well, Cousin, now	<b>will</b>	we say grace, and	12, 187/ 5
then for a while	<b>will</b>	we leave talking, and	12, 187/ 5
when I wake I	<b>will</b>	again come to you	12, 187/ 11
you may. And I	<b>will</b>	, Uncle, in the meanwhile	12, 187/ 22
ANTHONY Tarry while you	<b>will</b>	, and when you have	12, 187/ 25
and yet whether he	<b>will</b>	therewith, that can there	12, 188/ 10
realm of Hungary he	<b>will</b>	not fail to come	12, 189/ 9
Cousin, that so there	<b>will</b>	of likelihood in a	12, 189/ 20
against the other, he	<b>will</b>	somewhat see the proof	12, 189/ 22
to such as willingly	<b>will</b>	renay their faith, and	12, 190/ 16
I verily think, he	<b>will</b>	Hungary, if he get	12, 190/ 23
there, lo, those that	<b>will</b>	not be turned from	12, 190/ 30
little forceth; for he	<b>will</b>	have enough. And all	12, 191/ 12
that point falsely testified,	<b>will</b>	they take occasion to	12, 191/ 21
superstitious sect, or else	<b>will</b>	they put him unto	12, 191/ 23
week the great part	<b>will</b>	be won after, I	12, 193/ 10
hope to have, God	<b>will</b>	not always send us	12, 193/ 21
the Turk's aid, either	<b>will</b>	not, or I ween	12, 195/ 20
by himself, that he	<b>will</b>	rather suffer any painful	12, 196/ 12
unto himself by himself,	<b>will</b>	make himself that answer	12, 197/ 17
well wink if he	<b>will</b>	but he cannot make	12, 198/ 2
shall he, whether he	<b>will</b>	or no, think one	12, 198/ 3
and pain but he	<b>will</b>	, is a marvelous great	12, 201/ 26
fourth part of this	<b>will</b>	make many a man	12, 204/ 13
of light sand, that	<b>will</b>	with a blast or	12, 205/ 16
think that their land	<b>will</b>	lie still where it	12, 207/ 9
cannot be stirred, but	<b>will</b>	lie still where it	12, 207/ 10
man bearing them better,	<b>will</b>	therefore do them therefor	12, 211/ 25

whoso commend him most,	<b>will</b>	yet, I ween, in	12, 212/ 12
to my part (I	<b>will</b>	not say it, Uncle	12, 214/ 1
blowing out his praise,	<b>will</b>	scantly do him among	12, 219/ 7
and asked him; "What	<b>will</b>	you do, that you	12, 219/ 26
as other folks do?	<b>Will</b>	you sit still by	12, 219/ 27
wot well, all their	<b>will</b>	. For how were it	12, 221/ 29
other, after as men	<b>will</b>	use them: yet need	12, 223/ 16
Turk against the faith	<b>will</b>	declare, and the comfort	12, 225/ 20
Uncle, also, that there	<b>will</b>	no man say nay	12, 226/ 1
see no man that	<b>will</b>	for very shame confess	12, 226/ 1
an horse. And therefore	<b>will</b>	every man say, and	12, 226/ 4
much. And many men	<b>will</b>	say so too, that	12, 226/ 12
faith, that those that	<b>will</b>	forsake their faith shall	12, 226/ 25
lose their goods that	<b>will</b>	not leave their faith	12, 226/ 26
ever still that they	<b>will</b>	bethink themselves upon some	12, 227/ 3
good deed, whereon they	<b>will</b>	well bestow it once	12, 227/ 4
from them because he	<b>will</b>	not part from the	12, 227/ 29
I ask (for we	<b>will</b>	take no small man	12, 229/ 3
too, so that I	<b>will</b>	forsake the faith of	12, 229/ 23
St. Paul, that he	<b>will</b>	have in your service	12, 230/ 6
lords at once). He	<b>will</b>	have you believe all	12, 230/ 10
you, what thing you	<b>will</b>	do for him, and	12, 230/ 16
and what thing you	<b>will</b>	not do, as though	12, 230/ 16
the beginning, when he	<b>will</b>	not have you believe	12, 230/ 26
with you, yet Christ	<b>will</b>	(as I said) not	12, 230/ 29
service to halves, but	<b>will</b>	that you shall love	12, 230/ 30
own mouth, that he	<b>will</b>	no such service of	12, 231/ 4
in doubt, whether you	<b>will</b>	lose all your worldly	12, 231/ 14
done all that he	<b>will</b>	have you do against	12, 231/ 24
I say, that he	<b>will</b>	keep you his promise	12, 231/ 25
a grim countenance: "I	<b>will</b>	thou wit it, losel	12, 232/ 17
their pleasure, but I	<b>will</b>	so be lord and	12, 232/ 19
the other wit, I	<b>will</b>	be at mine own	12, 232/ 21
get it once, he	<b>will</b>	never after lose it	12, 234/ 8
mouth the most foolish	<b>will</b>	forbear to say it	12, 234/ 25
keep you them, why	<b>will</b>	you be so unwise	12, 235/ 16
from you without his	<b>will</b>	or sufferance, no more	12, 235/ 22
then, that if he	<b>will</b>	suffer the Turk take	12, 235/ 23
you please him; he	<b>will</b>	when you displease him	12, 235/ 25
And therefore if ye	<b>will</b>	well do, reckon yourself	12, 236/ 19
an heap of heaviness	<b>will</b>	there enter into your	12, 236/ 24
they that are wise	<b>will</b>	at the fame thereof	12, 238/ 2
Uncle, that way they	<b>will</b>	, I warrant you, not	12, 238/ 15

near as their wits	<b>will</b>	serve them. But yet	12, 238/ 16
would not with better	<b>will</b>	lose it all again	12, 243/ 14
these things, I say,	<b>will</b>	consider well, and will	12, 244/ 12
will consider well, and	<b>will</b>	pray God with his	12, 244/ 12
in our hearts, and	<b>will</b>	abide and dwell still	12, 244/ 13
submit and conform your	<b>will</b>	therein unto his, as	12, 245/ 27
him, and with good	<b>will</b>	without grudge do as	12, 246/ 3
they be of good	<b>will</b>	before, and peradventure of	12, 246/ 15
therefore which way God	<b>will</b>	take with us, we	12, 247/ 3
mind, but that we	<b>will</b>	with his help (how	12, 247/ 7
mind, and submit our	<b>will</b>	unto his, and call	12, 247/ 13
well enough that he	<b>will</b>	never suffer them to	12, 247/ 15
us than his grace	<b>will</b>	make us able to	12, 247/ 15
able to bear, but	<b>will</b>	also with their temptation	12, 247/ 16
as I said, he	<b>will</b>	keep us out of	12, 247/ 21
promises, both that he	<b>will</b>	not suffer us to	12, 248/ 13
above our power, but	<b>will</b>	both provide a way	12, 248/ 14
us, and that he	<b>will</b>	also round about so	12, 248/ 15
of our own froward	<b>will</b>	. Of comfort against bodily	12, 250/ 8
I may, if I	<b>will</b>	) the grace to set	12, 251/ 9
great good, if we	<b>will</b>	take it well, both	12, 254/ 2
as with our good	<b>will</b>	we would not. But	12, 254/ 5
do nothing against thy	<b>will</b>	); but that thing that	12, 254/ 8
to put our good	<b>will</b>	thereto. VINCENT That is	12, 254/ 9
this case, if we	<b>will</b>	be good Christian men	12, 254/ 14
of the devil, and	<b>will</b>	for our short bondage	12, 254/ 27
I, Cousin, with good	<b>will</b>	. And first, if we	12, 255/ 12
at large where he	<b>will</b>	, and yet a pair	12, 256/ 2
all them therewith: we	<b>will</b>	, I say, therefore begin	12, 256/ 21
may go where he	<b>will</b>	, though he be the	12, 259/ 15
may walk where he	<b>will</b>	, is as meseemeth in	12, 259/ 18
consider farther when ye	<b>will</b>	. But in the meanwhile	12, 259/ 22
go where a man	<b>will</b>	, be imprisonment, as yourself	12, 259/ 24
not go where he	<b>will</b>	: for and he might	12, 259/ 27
to go where he	<b>will</b>	, in much better case	12, 260/ 2
to walk where they	<b>will</b>	, but that if thy	12, 260/ 12
therefore they do not	<b>will</b>	to go but where	12, 261/ 1
to go where they	<b>will</b>	. ANTHONY Me needeth not	12, 261/ 3
them free (as I	<b>will</b>	well grant it doth	12, 261/ 15
if they have no	<b>will</b>	to go, but where	12, 261/ 16
of yours, while his	<b>will</b>	is not longing to	12, 261/ 22
to be where he	<b>will</b>	, and so is out	12, 261/ 23
side, if though his	<b>will</b>	be not longing to	12, 261/ 25

because that if his	<b>will</b>	so were, he should	12, 261/ 26
they have not the	<b>will</b>	to be, but where	12, 261/ 30
they would have that	<b>will</b>	, they could not then	12, 261/ 32
add yet and ye	<b>will</b>	, that he were suffered	12, 264/ 20
you think otherwise, I	<b>will</b>	be very glad to	12, 266/ 2
large, walking where we	<b>will</b>	round about the wide	12, 271/ 2
that, I suppose, ye	<b>will</b>	grant me too. VINCENT	12, 271/ 23
me too. VINCENT That	<b>will</b>	I not, Uncle, deny	12, 271/ 25
if he escaped; he	<b>will</b>	never handle him in	12, 272/ 9
do therein what we	<b>will</b>	, using ourselves in such	12, 272/ 25
abhorreth. VINCENT The remnant	<b>will</b>	I not again say	12, 274/ 6
well content therewith, and	<b>will</b>	for God's love live	12, 277/ 4
none needeth, for he	<b>will</b>	flee the need; and	12, 278/ 10
lieth all in his	<b>will</b>	for whom we be	12, 278/ 22
ours favoereth us, and	<b>will</b>	suffer no man to	12, 278/ 24
to bear. For he	<b>will</b>	give us the strength	12, 278/ 25
may be, that God	<b>will</b>	suffer us to live	12, 279/ 6
it be, that he	<b>will</b>	throw us into that	12, 279/ 7
we think, that he	<b>will</b>	not do the likewise	12, 279/ 16
not doubt but he	<b>will</b>	do for us either	12, 279/ 17
this cause. And therefore	<b>will</b>	we, Cousin, assay to	12, 282/ 20
as black as he	<b>will</b>	, he is no blacker	12, 283/ 21
albeit a very good	<b>will</b>	gladly to die, and	12, 284/ 3
many years' penance), yet	<b>will</b>	I not say, but	12, 284/ 6
depart hence with good	<b>will</b>	in this case of	12, 284/ 23
this case with good	<b>will</b>	, since they know well	12, 285/ 2
be no better, they	<b>will</b>	agree to be (as	12, 285/ 13
heart with their good	<b>will</b>	to go to the	12, 286/ 17
walk therewith where they	<b>will</b>	, as the snail creepeth	12, 286/ 22
But they, Cousin, that	<b>will</b>	consider the matter well	12, 288/ 11
your way by your	<b>will</b>	, weening that you went	12, 289/ 20
sure promise, that he	<b>will</b>	show himself ashamed of	12, 290/ 15
in this world, they	<b>will</b>	fall on fire for	12, 290/ 24
mad, that we rather	<b>will</b>	fall into everlasting shame	12, 292/ 7
pain, but that pain	<b>will</b>	be painful, spite of	12, 292/ 22
childish man either, they	<b>will</b>	by their own wills	12, 293/ 15
But yet and you	<b>will</b>	go back with me	12, 295/ 7
but if that men	<b>will</b>	afterward willingly cast it	12, 296/ 13
but that if we	<b>will</b>	apply our minds to	12, 296/ 20
by force against his	<b>will</b>	, and that is every	12, 301/ 24
shall have (if we	<b>will</b>	) in heaven by the	12, 306/ 13
filthy voluptuous fashion, he	<b>will</b>	say, he is better	12, 307/ 19
good God! how fain	<b>will</b>	he then be, with	12, 308/ 6

be, with how good	<b>will</b>	and how glad will	12, 308/ 7
will and how glad	<b>will</b>	he then give this	12, 308/ 7
St. John, that he	<b>will</b>	give his holy martyrs	12, 309/ 10
To him that overcometh,	<b>will</b>	I give manna secret	12, 309/ 20
and hid. And I	<b>will</b>	give him a white	12, 309/ 21
him which overcometh he	<b>will</b>	give a white suffrage	12, 310/ 1
him that overcometh he	<b>will</b>	in the suffrage give	12, 310/ 5
He that overcometh, I	<b>will</b>	make him a pillar	12, 310/ 7
follow him, if we	<b>will</b>	come thither. He is	12, 311/ 17
And he therefore that	<b>will</b>	enter in after, "Debet	12, 311/ 19
for him once we	<b>will</b>	refuse him and forsake	12, 314/ 2
us therein conform our	<b>will</b>	unto his, not desiring	12, 316/ 22
us tell him, we	<b>will</b>	rather be man's prisoners	12, 317/ 9
about us, looking who	<b>will</b>	fall, that he then	12, 318/ 4
for fear of men	<b>will</b>	fall) is ready to	12, 318/ 8
falleth sick next, he	<b>will</b>	wish that he had	12, 319/ 10
me. And even thus	<b>will</b>	I, good Cousin, with	12, 320/ 2
poor wit and learning	<b>will</b>	serve me, to put	12, 320/ 14
following of himself in	<b>willful</b>	poverty, by the leaving	12, 174/ 12
chickens of his that	<b>willfully</b>	walketh abroad in the	12, 104/ 18
against her will, than	<b>willfully</b>	, and thereby sinfully, herself	12, 141/ 29
of his pleasure: God	<b>willing</b>	of his goodness to	12, 59/ 19
upon him that is	<b>willing</b>	to stand, and will	12, 102/ 17
shall we therewith, God	<b>willing</b>	, make an end of	12, 165/ 29
and then is (God	<b>willing</b>	) all this long day	12, 187/ 12
I never found you	<b>willing</b>	to be ruled yet	12, 220/ 7
and work (as a	<b>willingly</b>	taken pain) the purgation	12, 25/ 32
works, as a man	<b>willingly</b>	performeth enjoined by his	12, 36/ 18
confession, or which he	<b>willingly</b>	farther doth of his	12, 36/ 19
more meritorious) of obedience,	<b>willingly</b>	. And therefore, though Abraham	12, 55/ 8
were he from wealth	<b>willingly</b>	fallen into tribulation. And	12, 72/ 28
it such as himself	<b>willingly</b>	taketh, or secondly such	12, 86/ 20
secondly such as himself	<b>willingly</b>	suffereth, or finally such	12, 86/ 21
which a man neither	<b>willingly</b>	taketh in the beginning	12, 87/ 2
though he would, put	<b>willingly</b>	away. Now think I	12, 87/ 3
a man taketh himself	<b>willingly</b>	, which no man putteth	12, 87/ 18
man taketh himself, or	<b>willingly</b>	bestoweth in punishment of	12, 87/ 21
and take upon them	<b>willingly</b>	tribulation of penance, what	12, 99/ 15
which, though they not	<b>willingly</b>	take, yet they willingly	12, 99/ 22
willingly take, yet they	<b>willingly</b>	suffer. The Eighth Chapter	12, 99/ 22
well, of them that	<b>willingly</b>	suffer tribulation, though that	12, 100/ 4
be (but if he	<b>willingly</b>	will play the coward	12, 102/ 2
of tribulation that men	<b>willingly</b>	suffer, touched in the	12, 105/ 8

but if he will	<b>willingly</b>	turn his good into	12, 153/ 10
hath in the world	<b>willingly</b>	forsaken the likelihood of	12, 185/ 26
part to such as	<b>willingly</b>	will renay their faith	12, 190/ 15
them from him, yet	<b>willingly</b>	he giveth them to	12, 227/ 31
poverty that our Savior	<b>willingly</b>	suffered for us. For	12, 243/ 8
this world that he	<b>willingly</b>	forsook for our sake	12, 243/ 19
disciples, when himself was	<b>willingly</b>	taken, or that if	12, 246/ 21
already through sin become	<b>willingly</b>	thrall and bound unto	12, 253/ 17
suffereth these two things	<b>willingly</b>	of his own choice	12, 276/ 22
other) have not letted	<b>willingly</b>	to suffer death, divers	12, 281/ 21
more abide the pain	<b>willingly</b>	, than would the other	12, 293/ 20
that men will afterward	<b>willingly</b>	cast it away, he	12, 296/ 13
long hours, till himself	<b>willingly</b>	gave up unto his	12, 312/ 28
and how many have	<b>willingly</b>	lost their lives indeed	12, 313/ 13
forsake our Savior that	<b>willingly</b>	suffered so painful death	12, 313/ 23
other sundry countries have	<b>willingly</b>	given their own lives	12, 314/ 8
down on the ground	<b>willingly</b>	fallen himself. For his	12, 318/ 1
full sore against our	<b>wills</b>	. Of which things some	12, 253/ 2
will by their own	<b>wills</b>	rather let their sickness	12, 293/ 15
brought out against our	<b>wills</b>	, or else being by	12, 316/ 26
mighty strong wrestlers and	<b>wily</b>	, that is, to wit	12, 101/ 15
other suggestion or false	<b>wily</b>	doctrine of a false	12, 114/ 8
scrupulous. But his wise	<b>wily</b>	confessor accounted them for	12, 115/ 16
as did here the	<b>wily</b>	wolf. But such folk	12, 120/ 6
persecution is not a	<b>wily</b>	temptation, but a furious	12, 200/ 30
my lord's commendation, the	<b>wily</b>	fox had been so	12, 214/ 9
spoken before already, the	<b>wily</b>	fox would speak never	12, 215/ 28
the other world, and	<b>win</b>	him eternal salvation? And	12, 26/ 31
so well and surely	<b>win</b>	it. For now call	12, 189/ 11
all Christendom: though he	<b>win</b>	it not all in	12, 193/ 10
earth, and ween to	<b>win</b>	himself to be lord	12, 224/ 25
the short imprisonment would	<b>win</b>	us everlasting liberty. The	12, 280/ 14
well, they could nothing	<b>win</b>	), but even that yet	12, 313/ 15
heaven, that we shall	<b>win</b>	with this short temporal	12, 314/ 20
himself, ere ever the	<b>wind</b>	waxeth boisterous; so methink	12, 192/ 2
to wave with every	<b>wind</b>	, nor like a rootless	12, 205/ 15
feedeth himself but with	<b>wind</b>	, whereof be he never	12, 212/ 6
her, both door and	<b>windows</b>	too, and used not	12, 277/ 22
give the sorry man	<b>wine</b>	, to make him forget	12, 82/ 17
side under his holy	<b>wing</b>	) sit in safeguard; but	12, 105/ 4
should sit under his	<b>wing</b>	, here saith he farther	12, 106/ 3
together under her own	<b>wings</b>	: so from the devil's	12, 103/ 33
of his own heavenly	<b>wings</b>	. And of this defense	12, 104/ 4

her chickens under her	<b>wings</b>	, and thou wouldst not	12, 104/ 13
the protection of his	<b>wings</b>	, and how often like	12, 104/ 17
us even under his	<b>wings</b>	, and then are we	12, 104/ 23
covering of his heavenly	<b>wings</b>	, with great exultation rejoice	12, 105/ 6
him, he may well	<b>wink</b>	if he will but	12, 198/ 2
four and twenty hours,	<b>wink</b>	and forget him once	12, 212/ 13
wise, reckon that he	<b>winneth</b>	by the loss, although	12, 227/ 15
much pain, and so	<b>winneth</b>	therewith much ease. For	12, 301/ 1
it after this world	<b>winneth</b>	us. "Id enim quod	12, 311/ 6
of the Rhodes, the	<b>winning</b>	thereof he counted as	12, 8/ 6
devil, do either for	<b>winning</b>	of money, or worldly	12, 134/ 1
or in hope of	<b>winning</b>	any manner of pleasure	12, 154/ 5
refused for them), what	<b>winning</b>	in the loss, if	12, 244/ 6
this world, for the	<b>winning</b>	of the heavenly joys	12, 305/ 22
and the respect of	<b>winning</b>	by their deaths the	12, 314/ 10
this day like a	<b>winter</b>	day and a winter	12, 157/ 13
winter day and a	<b>winter</b>	night. For as the	12, 157/ 13
night. For as the	<b>winter</b>	hath short days, and	12, 157/ 14
even a very short	<b>winter</b>	day. For we begin	12, 157/ 26
she shall die in	<b>winter</b>	: and so fare many	12, 158/ 6
For in the short	<b>winter</b>	day of worldly wealth	12, 158/ 7
now and then to	<b>wipe</b>	his face. Howbeit in	12, 214/ 26
like as his high	<b>wisdom</b>	better seeth what is	12, 21/ 27
may well think, and	<b>wisdom</b>	is so to do	12, 27/ 22
his high goodness and	<b>wisdom</b>	shall see conveniently for	12, 36/ 30
and such as natural	<b>wisdom</b>	would we should be	12, 83/ 15
the devil's might and	<b>wisdom</b>	against the devil's trains	12, 102/ 9
et dabit tibi" (Ask	<b>wisdom</b>	of God, and he	12, 102/ 13
doth, with grace and	<b>wisdom</b>	, resist it: so must	12, 151/ 9
therefore it were most	<b>wisdom</b>	never to think upon	12, 196/ 19
the wonder of the	<b>wisdom</b>	and eloquence that my	12, 215/ 29
if he get the	<b>wisdom</b>	and the grace to	12, 261/ 19
be) by some special	<b>wisdom</b>	, so temperately disposed, that	12, 261/ 30
a man may with	<b>wisdom</b>	so master it, that	12, 292/ 18
God, Uncle, all the	<b>wisdom</b>	in this world can	12, 292/ 21
man that hath more	<b>wisdom</b>	, though he would without	12, 293/ 19
us. And is it	<b>wisdom</b>	then, so much to	12, 318/ 9
this, that the natural	<b>wise</b>	men of this world	12, 9/ 22
for us in such	<b>wise</b>	as no tongue can	12, 22/ 26
our sins, in whatsoever	<b>wise</b>	they hap unto us	12, 35/ 26
too, can in no	<b>wise</b>	perceive, for what cause	12, 39/ 29
we should in such	<b>wise</b>	use it, as folk	12, 41/ 18
Cousin, that no very	<b>wise</b>	man, and especially none	12, 44/ 19

adventure. And in such	<b>wise</b>	deal they with him	12, 45/ 29
tribulation, there is no	<b>wise</b>	man that either prayeth	12, 53/ 1
and Lazarus in like	<b>wise</b>	pain; but now receiveth	12, 55/ 23
so that we be	<b>wise</b>	therewith, lest there hap	12, 59/ 27
in him, maketh many	<b>wise</b>	ways as he weeneth	12, 61/ 22
physic in no manner	<b>wise</b>	, nor send his water	12, 63/ 2
his hose to a	<b>wise</b>	woman, otherwise called a	12, 63/ 3
no more. In such	<b>wise</b>	witches, and in such	12, 63/ 16
letitia" (The heart of	<b>wise</b>	men is there as	12, 69/ 17
of his, that the	<b>wise</b>	man's heart draweth thither	12, 70/ 16
this threat of the	<b>wise</b>	man, that he that	12, 70/ 18
which was in like	<b>wise</b>	very virtuous too, and	12, 80/ 3
heaven again. In what	<b>wise</b>	that good father rebuked	12, 84/ 12
for she is very	<b>wise</b>	and well-learned, and very	12, 90/ 8
such, that in such	<b>wise</b>	abuse the great goodness	12, 91/ 10
they be in such	<b>wise</b>	coincident, that every tribulation	12, 103/ 18
he said in this	<b>wise</b>	: "Hierusalem, Hierusalem, quae occidis	12, 104/ 7
made but in such	<b>wise</b>	as, while it defendeth	12, 106/ 13
he showeth in what	<b>wise</b>	we be by the	12, 106/ 21
truth, shall in such	<b>wise</b>	defend us and keep	12, 106/ 24
mistress was a very	<b>wise</b>	woman, and (which is	12, 113/ 1
so scrupulous. But his	<b>wise</b>	wily confessor accounted them	12, 115/ 16
a tale almost as	<b>wise</b>	as this. Wherein save	12, 119/ 29
in some such manner	<b>wise</b>	as it might be	12, 127/ 24
he would in no	<b>wise</b>	do it, till he	12, 128/ 10
the party be natural	<b>wise</b>	, or anything seem fantastical	12, 133/ 9
devil, is in such	<b>wise</b>	deceived, and worse too	12, 139/ 24
to him in such	<b>wise</b>	as he doth other	12, 142/ 12
and in such manner	<b>wise</b>	and to prove and	12, 142/ 20
he not in no	<b>wise</b>	) she offered him, that	12, 144/ 9
shall never let any	<b>wise</b>	master thereof to draw	12, 148/ 4
other. And in like	<b>wise</b>	while this man is	12, 148/ 8
of himself a good,	<b>wise</b>	, spiritual leech will first	12, 148/ 10
ways enough in such	<b>wise</b>	to temper his words	12, 148/ 13
reputed him both for	<b>wise</b>	and honest. Two other	12, 149/ 7
a part of a	<b>wise</b>	warrior's fight, to flee	12, 155/ 1
this arrow speaketh the	<b>wise</b>	man in the fifth	12, 158/ 22
place, and in such	<b>wise</b>	closed together again, that	12, 159/ 4
went: and in like	<b>wise</b>	we, as soon as	12, 159/ 5
the devil in like	<b>wise</b>	busily tempt them to	12, 170/ 2
in some manner of	<b>wise</b>	more properly belongeth unto	12, 175/ 14
these words, in such	<b>wise</b>	, as it may well	12, 178/ 2
the saying of the	<b>wise</b>	man to be verified	12, 178/ 3

we not in any	<b>wise</b>	turn them then out	12, 182/ 22
mortal enemies in such	<b>wise</b>	to prevail against his	12, 193/ 14
are by two manner	<b>wise</b>	to be considered. The	12, 209/ 16
not left him one	<b>wise</b>	word to speak after	12, 214/ 28
prayed him in any	<b>wise</b>	, to tell him even	12, 217/ 12
made answer in this	<b>wise</b>	: "The very truth of	12, 217/ 14
now consider in like	<b>wise</b>	, what great worldly wealth	12, 219/ 13
well, if he be	<b>wise</b>	, reckon that he winneth	12, 227/ 15
bestoweth them in such	<b>wise</b>	unto God's pleasure, that	12, 227/ 22
confess (like as a	<b>wise</b>	man should) that though	12, 235/ 11
holy scripture in this	<b>wise</b>	: "Noli dicere, peccavi, et	12, 236/ 13
which they that are	<b>wise</b>	will at the fame	12, 238/ 2
they should in no	<b>wise</b>	hide their treasure in	12, 239/ 7
thereof, I ween no	<b>wise</b>	man can) if we	12, 249/ 14
in so shameful cowardous	<b>wise</b>	to forsake him for	12, 249/ 21
and in very favorable	<b>wise</b>	entreat them (for these	12, 257/ 6
and in such painful	<b>wise</b>	, that men's hearts have	12, 263/ 24
broken in such painful	<b>wise</b>	, that our hearts (save	12, 271/ 9
to punish him sundry	<b>wise</b>	in some of such	12, 272/ 15
using ourselves in such	<b>wise</b>	, as he hath (by	12, 272/ 26
was prisoner in such	<b>wise</b>	for our sake, we	12, 280/ 7
but also in such	<b>wise</b>	water them with the	12, 282/ 15
water them with the	<b>wise</b>	advertisement of godly counsel	12, 282/ 15
away, yet in such	<b>wise</b>	to bridle it at	12, 282/ 23
be suffered in no	<b>wise</b>	to keep it no	12, 285/ 12
that ween themselves right	<b>wise</b>	. ANTHONY That ween themselves	12, 287/ 4
ANTHONY That ween themselves	<b>wise</b>	? Marry, I never saw	12, 287/ 6
thought himself other than	<b>wise</b>	. For as it is	12, 287/ 7
How can any faithful	<b>wise</b>	man dread the death	12, 288/ 21
range, a row of	<b>wise</b>	and worshipful folk, allowing	12, 289/ 17
he hath, in such	<b>wise</b>	change the nature of	12, 292/ 25
and not in such	<b>wise</b>	have all such shameful	12, 296/ 25
it in such effectual	<b>wise</b>	, as to have it	12, 299/ 14
offered after in such	<b>wise</b>	to seek for pardon	12, 299/ 17
slain. And in like	<b>wise</b>	I ween, I might	12, 300/ 12
and attain in such	<b>wise</b>	forgiveness well enough. ANTHONY	12, 300/ 19
should not in such	<b>wise</b>	dread any such, that	12, 303/ 18
these things in such	<b>wise</b>	, as would God we	12, 313/ 1
not fail in such	<b>wise</b>	to inflame our key-cold	12, 313/ 3
mind, but well and	<b>wisely</b>	put him in remembrance	12, 144/ 3
devised his articles so	<b>wisely</b>	, and indited them so	12, 217/ 22
thereof see well and	<b>wisely</b>	laid up safe before	12, 238/ 3
twice, I am no	<b>wiser</b>	, but that I verily	12, 270/ 10

the counsel at some	<b>wiser</b>	man that could have	12, 320/ 21
by which he should	<b>wish</b>	with God's will to	12, 4/ 23
people of Jerusalem) many	<b>wish</b>	among us already before	12, 7/ 16
wherefore any man should	<b>wish</b>	or pray, or any	12, 56/ 22
it. Better would I	<b>wish</b>	it, but I cannot	12, 84/ 22
before any other man,	<b>wish</b>	yet that for the	12, 121/ 9
haply than himself would	<b>wish</b>	, if it were as	12, 185/ 21
be it, as to	<b>wish</b>	it. But yet not	12, 185/ 21
and condition we would	<b>wish</b>	ourselves to stand, taking	12, 256/ 12
sick next, he will	<b>wish</b>	that he had been	12, 319/ 10
thou shalt shortly after	<b>wish</b>	thou hadst died? Yea	12, 319/ 12
wearily him. And therefore	<b>wished</b>	I the last time	12, 79/ 20
dead, and ever he	<b>wished</b>	, "Would God I were	12, 301/ 13
him his own foolish	<b>wishes</b>	. What wit have we	12, 22/ 14
Paul saw in himself,	<b>wist</b>	well the time was	12, 29/ 29
himself saw Lazarus and	<b>wist</b>	him die for hunger	12, 56/ 5
prosperity. But the devil	<b>wist</b>	well that it was	12, 74/ 20
of worldly shame. One	<b>wist</b>	I myself, that had	12, 148/ 25
be sore. And I	<b>wist</b>	once a great officer	12, 221/ 8
for such one, as	<b>wist</b>	well enough what would	12, 238/ 26
that gave this counsel,	<b>wist</b>	what he said well	12, 239/ 16
fantasy. And indeed I	<b>wist</b>	a woman once, that	12, 277/ 6
laugh inwardly, while he	<b>wist</b>	well enough that she	12, 277/ 20
comfort, as my poor	<b>wit</b>	can give them, anything	12, 6/ 18
glad, as my poor	<b>wit</b>	will serve me, to	12, 9/ 14
it feeleth, all the	<b>wit</b>	in the world cannot	12, 10/ 8
nothing: that is, to	<b>wit</b>	, the referring the final	12, 10/ 21
comfort; that is, to	<b>wit</b>	, the gracious help and	12, 10/ 27
stand: that is, to	<b>wit</b>	, the ground and foundation	12, 12/ 12
him that hath no	<b>wit</b>	, so were it undoubtedly	12, 12/ 15
birds, that is, to	<b>wit</b>	, the holy angels of	12, 13/ 17
may so fall that	<b>wit</b>	and remembrance will wear	12, 14/ 21
therein: that is, to	<b>wit</b>	, to the desire of	12, 18/ 15
comfort, that is to	<b>wit</b>	, that it may please	12, 19/ 17
all, that is to	<b>wit</b>	, the fear of losing	12, 20/ 10
therein; that is to	<b>wit</b>	, that if God see	12, 21/ 14
own foolish wishes. What	<b>wit</b>	have we (poor fools	12, 22/ 15
we (poor fools) to	<b>wit</b>	what will serve us	12, 22/ 15
you, that is to	<b>wit</b>	, what manner comfort a	12, 23/ 17
point, that is to	<b>wit</b>	, that tribulation that is	12, 27/ 4
behind, that is to	<b>wit</b>	, which is sent a	12, 30/ 18
twain: that is to	<b>wit</b>	, one, that it refraineth	12, 35/ 20
thing, that is to	<b>wit</b>	, that we shall not	12, 43/ 26

unlearned, and have worldly	<b>wit</b>	at will, which tell	12, 45/ 7
children in lack of	<b>wit</b>	, and in waywardness. And	12, 69/ 29
tribulation, that is, to	<b>wit</b>	, patience, conformity, and thanks	12, 73/ 5
patience, that is to	<b>wit</b>	, to keep himself from	12, 73/ 12
twain; that is to	<b>wit</b>	, in the conformity of	12, 73/ 19
whom, as my poor	<b>wit</b>	and remembrance would serve	12, 79/ 8
the man that lacketh	<b>wit</b>	and faith, no comfort	12, 87/ 4
tribulation, that is to	<b>wit</b>	, in fruitful heaviness and	12, 90/ 17
as mine own poor	<b>wit</b>	can perceive, the holy	12, 98/ 26
wily, that is, to	<b>wit</b>	, the devils, the cursed	12, 101/ 16
not, that is, to	<b>wit</b>	, that he may be	12, 102/ 7
feathers); that is, to	<b>wit</b>	, for the good hope	12, 103/ 31
exultabo" that is, to	<b>wit</b>	, that we shall not	12, 105/ 3
pavise, that is, to	<b>wit</b>	, that as God hath	12, 106/ 4
them), that is, to	<b>wit</b>	, tribulation for their wickedness	12, 107/ 7
soul: that is, to	<b>wit</b>	, of the clothing, than	12, 109/ 16
pusillanimity, that is, to	<b>wit</b>	, faint and feeble stomach	12, 111/ 13
pusillanimity, that is, to	<b>wit</b>	, the horrible temptation, by	12, 122/ 2
horrible: that is, to	<b>wit</b>	, Cousin, where the devil	12, 122/ 13
sleeping: that is, to	<b>wit</b>	, that he which hath	12, 139/ 22
they esteemed not his	<b>wit</b>	as they were wont	12, 149/ 5
temptation; that is, to	<b>wit</b>	, some evil humors of	12, 151/ 19
folk: that is, to	<b>wit</b>	, physicians for the body	12, 151/ 21
things: that is, to	<b>wit</b>	, in resisting and in	12, 154/ 1
night, that is to	<b>wit</b>	, in tribulation and adversity	12, 157/ 21
day, that is, to	<b>wit</b>	, in prosperity; for that	12, 157/ 23
that hath any natural	<b>wit</b>	and well useth it	12, 163/ 26
temptation (that is to	<b>wit</b>	, "Ab incurso et demonio	12, 165/ 28
tenebris," that is to	<b>wit</b>	, business walking in the	12, 166/ 9
said! that is to	<b>wit</b>	, with less than half	12, 178/ 20
twain, that is to	<b>wit</b>	, our servants, if they	12, 182/ 17
again, that is to	<b>wit</b>	, to the day of	12, 194/ 1
midday, that is to	<b>wit</b>	, even upon them that	12, 200/ 18
twain, that is to	<b>wit</b>	, both his allectives of	12, 201/ 8
to, that is to	<b>wit</b>	, the forsaking of the	12, 201/ 27
consolation as my poor	<b>wit</b>	and learning can call	12, 202/ 15
and that it had	<b>wit</b>	and understanding to mark	12, 207/ 27
excellence a right mean	<b>wit</b>	may come to in	12, 214/ 12
studieth and busieth his	<b>wit</b>	about no more but	12, 214/ 13
erat, that is to	<b>wit</b>	, even as it was	12, 218/ 21
indifferent, that is to	<b>wit</b>	, of themselves, things neither	12, 223/ 15
of, that is to	<b>wit</b>	, where they have yet	12, 228/ 13
cheap, that is to	<b>wit</b>	, not be compelled utterly	12, 229/ 25

countenance: "I will thou	<b>wit</b>	it, losel, that neither	12, 232/ 18
say, or the other	<b>wit</b>	, I will be at	12, 232/ 21
if they have the	<b>wit</b>	and the grace to	12, 238/ 11
that God could not	<b>wit</b>	where, nor find the	12, 251/ 4
any man that any	<b>wit</b>	hath, should for fear	12, 255/ 6
is, that is to	<b>wit</b>	, but a lack of	12, 258/ 15
now would I fain	<b>wit</b>	of you, what any	12, 258/ 15
indeed; that is to	<b>wit</b>	, if they have no	12, 261/ 16
case, that is, to	<b>wit</b>	, condemned already to death	12, 270/ 6
nature, that is, to	<b>wit</b>	, to have less room	12, 276/ 15
And then would I	<b>wit</b>	what determination we take	12, 278/ 4
sore, that is to	<b>wit</b>	, shameful and painful death	12, 282/ 27
death, that is to	<b>wit</b>	, shameful and painful; you	12, 283/ 5
or finally lack of	<b>wit</b>	. They that believe not	12, 283/ 15
die for lack of	<b>wit</b>	, which albeit that they	12, 285/ 7
a little spark of	<b>wit</b>	. But now, Cousin, as	12, 287/ 10
would no man that	<b>wit</b>	hath, anything stick at	12, 288/ 8
spite of all the	<b>wit</b>	in this world. ANTHONY	12, 292/ 22
Cousin, fain would I	<b>wit</b>	who hath told you	12, 301/ 27
appear), that is to	<b>wit</b>	, with the fruition of	12, 306/ 15
Uncle, as my poor	<b>wit</b>	and learning will serve	12, 320/ 14
he sought unto a	<b>witch</b>	, and besought her to	12, 62/ 12
seek counsel of the	<b>witch</b>	against God's prohibition in	12, 62/ 26
woman, otherwise called a	<b>witch</b>	. Then sendeth she word	12, 63/ 4
superstition of this ungracious	<b>witchcraft</b>	and necromancy, and yet	12, 62/ 10
desiring a woman by	<b>witchcraft</b>	to raise up dead	12, 62/ 20
and put out all	<b>witches</b>	so late afore. Such	12, 62/ 28
more. In such wise	<b>witches</b>	, and in such mad	12, 63/ 16
the devil and his	<b>witches</b>	and necromancers, all their	12, 136/ 5
one ground to begin	<b>withal</b>	, whereupon all that we	12, 12/ 10
against it, and fight	<b>withal</b>	, and by reason and	12, 21/ 7
to give it light	<b>withal</b>	, touch every member somewhat	12, 24/ 24
to make fair weather	<b>withal</b>	, they give him fair	12, 45/ 27
yet were very good	<b>withal</b>	. Solomon was, ye wot	12, 47/ 7
conscience would wax offended	<b>withal</b>	, and so would I	12, 116/ 12
devised to do good	<b>withal</b>	, which kind St. Augustine	12, 132/ 18
and delude the people	<b>withal</b>	. But now for our	12, 134/ 3
to strengthen his infirmity	<b>withal</b>	, both in keeping him	12, 165/ 8
end of this piece	<b>withal</b>	; "A negocio perambulante in	12, 186/ 5
deadly sin, and would	<b>withal</b>	murmur or grudge give	12, 186/ 9
to people that land	<b>withal</b>	; there, lo, those that	12, 190/ 29
to bring it in	<b>withal</b>	; at last, for lack	12, 213/ 19
to finish this piece	<b>withal</b>	, concerning the dread of	12, 243/ 30

their pleasure is mingled	<b>withal</b>	, what harm the love	12, 244/ 4
to prove our faith	<b>withal</b>	, that we may have	12, 247/ 23
to make them sport	<b>withal</b>	, the devil with the	12, 279/ 24
but that we would	<b>withdraw</b>	our thought from the	12, 13/ 11
for him, and to	<b>withdraw</b>	that plague, and he	12, 18/ 4
to pity them and	<b>withdraw</b>	his indignation. Anna that	12, 95/ 29
from which he would	<b>withdraw</b>	him, or for some	12, 107/ 22
wonders. Also, whether they	<b>withdraw</b>	him from such other	12, 133/ 24
them the truth, and	<b>withdraw</b>	their care from them	12, 218/ 10
And yet the man	<b>withdraweth</b>	no part of his	12, 61/ 18
at the last he	<b>withdraweth</b>	his mind from the	12, 154/ 27
I said before, it	<b>withdraweth</b>	the mind of a	12, 170/ 16
more harm than good,	<b>withdrawing</b>	him in time of	12, 4/ 11
flesh, and would by	<b>withdrawing</b>	from them, with help	12, 306/ 8
when his tribulation was	<b>withdrawn</b>	, then was he naught	12, 18/ 6
any kind of tribulation	<b>withdrawn</b>	, either from himself or	12, 56/ 23
the prick of conscience	<b>withdrew</b>	and held him back	12, 118/ 21
much prosperity, so to	<b>withstand</b>	the suggestions of the	12, 160/ 25
cometh, and the better	<b>withstand</b>	the temptation. ANTHONY You	12, 202/ 5
suffered, but men would	<b>withstand</b>	them and say them	12, 260/ 14
sloth in resisting and	<b>withstanding</b>	of temptation, his readiness	12, 165/ 5
counsel, well and virtuously	<b>withstood</b>	it, and been in	12, 122/ 25
shall either be well	<b>withstood</b>	and vanquished, or peradventure	12, 249/ 9
him, and by false	<b>witness</b>	proved upon him, and	12, 33/ 23
end, we have the	<b>witness</b>	of his own word	12, 179/ 21
Which thing our Savior	<b>witnesseth</b>	himself, where he saith	12, 165/ 1
that have right good	<b>wits</b>	, and are beside that	12, 39/ 28
times of darkness, their	<b>wits</b>	are so by the	12, 169/ 22
as near as their	<b>wits</b>	will serve them. But	12, 238/ 16
that the bodily five	<b>wits</b>	imprint, and also disposeth	12, 282/ 5
before they gather their	<b>wits</b>	unto them, and therewith	12, 288/ 10
and our dull worldly	<b>wits</b>	so little able to	12, 308/ 15
of the faith, well	<b>witting</b>	by his faith, that	12, 284/ 24
good he hath than	<b>wittingly</b>	to do deadly sin	12, 186/ 9
obstinate heretics that endure	<b>wittingly</b>	painful death for vain	12, 314/ 13
wanton folly in multiplying	<b>wives</b>	to an horrible number	12, 53/ 11
I see well, that	<b>woe</b>	may they be which	12, 17/ 8
quia lugebitis et flebitis" (	<b>Woe</b>	may you be that	12, 41/ 30
was it no little	<b>woe</b>	to him for the	12, 54/ 21
wretch no fable. Ah!	<b>woe</b>	worth the while that	12, 61/ 13
him that is in	<b>woe</b>	, if the men be	12, 65/ 9
in wealth and in	<b>woe</b>	some man may be	12, 67/ 24
wealth shall fall into	<b>woe</b>	? "Risus" (saith he) "dolore	12, 70/ 19

quia lugebitis et flebitis" (	<b>Woe</b>	be to you that	12, 70/ 22
wealth than for our	<b>woe</b>	. And therefore is the	12, 74/ 12
come an end. A	<b>woeful</b>	death is that death	12, 304/ 3
are these folk (alas!)	<b>woefully</b>	bewrapped. For God pricketh	12, 60/ 18
the ass and the	<b>wolf</b>	came upon a time	12, 114/ 26
Ash Wednesday; but the	<b>wolf</b>	would not come to	12, 114/ 28
told us, when the	<b>wolf</b>	came to Father Reynard	12, 115/ 25
Father Fox," quoth the	<b>wolf</b>	, "and so I thank	12, 116/ 13
fair day after. The	<b>wolf</b>	now coming from shrift	12, 118/ 1
so fared now this	<b>wolf</b>	, which had cast out	12, 118/ 18
the one, when the	<b>wolf</b>	came by, could scant	12, 119/ 1
did here the wily	<b>wolf</b>	. But such folk are	12, 120/ 6
sheep took in the	<b>wolf</b>	unto them, to keep	12, 189/ 14
of some certain good	<b>woman</b>	that will not be	12, 51/ 23
the devil, desiring a	<b>woman</b>	by witchcraft to raise	12, 62/ 20
hose to a wise	<b>woman</b>	, otherwise called a witch	12, 63/ 3
of words as a	<b>woman</b>	. It is, you wot	12, 78/ 24
was a very wise	<b>woman</b>	, and (which is in	12, 113/ 1
and (which is in	<b>woman</b>	rare) very mild also	12, 113/ 2
boy, a good old	<b>woman</b>	that took heed to	12, 114/ 14
a good man and	<b>woman</b>	, hath sometime, yea divers	12, 122/ 23
to any man or	<b>woman</b>	that the devil tempteth	12, 123/ 3
honest man's wife: this	<b>woman</b>	was so fiendish, that	12, 124/ 16
the twain: for the	<b>woman</b>	peradventure did not cast	12, 125/ 7
and that was a	<b>woman</b>	, and she said that	12, 125/ 29
was a full blessed	<b>woman</b>	. But letting now that	12, 126/ 23
revenged on: nor any	<b>woman</b>	that violently pursueth him	12, 142/ 5
person, either man or	<b>woman</b>	, in great worldly wealth	12, 160/ 25
it fared by the	<b>woman</b>	in one of Aesop's	12, 180/ 29
Christian man, and Christian	<b>woman</b>	too, must have. I	12, 192/ 19
every man and every	<b>woman</b>	both appoint with God's	12, 195/ 29
for every man and	<b>woman</b>	to be always of	12, 198/ 12
every Christian man and	<b>woman</b>	must needs have, that	12, 198/ 22
and every man and	<b>woman</b>	, their servants and their	12, 198/ 23
indeed a stout master	<b>woman</b>	: and in good faith	12, 220/ 10
kind Christian man or	<b>woman</b>	well content rather for	12, 243/ 26
long not (like a	<b>woman</b>	with child for her	12, 261/ 21
cometh no man nor	<b>woman</b>	hither into the earth	12, 266/ 10
there is neither man,	<b>woman</b>	, nor child, would they	12, 266/ 22
indeed I wist a	<b>woman</b>	once, that came into	12, 277/ 6
yea and many a	<b>woman</b>	too, that after fare	12, 278/ 3
many a man and	<b>woman</b>	too, of whom there	12, 305/ 13
kind Christian man and	<b>woman</b>	, to refuse none of	12, 312/ 10

suddenly fainted at a	<b>woman's</b>	word and so cowardly	12, 245/ 3
reckon shame almost and	<b>womanish</b>	peevisness. Howbeit (thanked be	12, 93/ 19
see, even that same	<b>womanish</b>	mind of hers is	12, 220/ 11
out of the mother's	<b>womb</b>	, God condemne them unto	12, 266/ 11
thanked be God!) their	<b>women</b>	wax there now so	12, 93/ 19
I saw the poor	<b>women</b>	weep. For he made	12, 94/ 21
young men with young	<b>women</b>	, without danger of foul	12, 160/ 23
sundry sorts, men and	<b>women</b>	both, and that not	12, 202/ 20
many years, and many	<b>women</b>	too, live therewith and	12, 278/ 17
and that men and	<b>women</b>	shall there live together	12, 307/ 16
strength, but also weak	<b>women</b>	and children. And since	12, 316/ 15
dirge), then after favor	<b>won</b>	therewithal, a man may	12, 132/ 11
great part will be	<b>won</b>	after, I fear me	12, 193/ 11
a man, if he	<b>won</b>	all the whole world	12, 237/ 15
yet had we both	<b>won</b>	the well-spent time in	12, 249/ 1
that forsaking St. Peter	<b>won</b>	but little. For he	12, 300/ 2
unto heavenward with the	<b>wonder</b>	of the wisdom and	12, 215/ 29
toward heavenly joys waxeth	<b>wonderful</b>	cold. If dread of	12, 83/ 23
Uncle, this was a	<b>wonderful</b>	thing, and such as	12, 88/ 20
but his preaching was	<b>wonderful</b>	. Methink I hear him	12, 94/ 1
Forsooth, this was a	<b>wonderful</b>	work. What became, Uncle	12, 126/ 2
and necromancers, all their	<b>wonderful</b>	works draw to no	12, 136/ 6
many mansions, and all	<b>wonderful</b>	wealthful in his Father's	12, 246/ 13
which we learn, how	<b>wonderful</b>	huge and great those	12, 308/ 13
these affections with the	<b>wonderful</b>	dolorous effects following thereon	12, 313/ 19
it not then a	<b>wonderful</b>	shame for us for	12, 313/ 22
is in few years	<b>wonderfully</b>	increased, and Christendom on	12, 8/ 13
much speech and much	<b>wondering</b>	, as it is well	12, 122/ 22
to vain marvels and	<b>wonders</b>	. Also, whether they withdraw	12, 133/ 23
miracles and the devil's	<b>wonders</b>	. For Christ and his	12, 136/ 4
soul he would be	<b>wondrous</b>	wroth with that. For	12, 45/ 3
liking and lusty, but	<b>wondrous</b>	wearly were they both	12, 149/ 12
priests and friars be	<b>wont</b>	to call upon sick	12, 3/ 13
which he is ever	<b>wont</b>	to send them whom	12, 44/ 2
whose torments he was	<b>wont</b>	to take for poets'	12, 60/ 2
of one that was	<b>wont</b>	always to say, that	12, 92/ 9
But we be so	<b>wont</b>	to set so much	12, 108/ 26
much. ANTHONY She was	<b>wont</b>	, when she sat by	12, 114/ 20
those two virtues are	<b>wont</b>	always to keep company	12, 127/ 16
his profession, he was	<b>wont</b>	to use, or were	12, 133/ 26
whose praise he was	<b>wont</b>	to be proud. And	12, 146/ 8
wit as they were	<b>wont</b>	to do, but ever	12, 149/ 5
souls, as were peradventure	<b>wont</b>	to be our fellows	12, 158/ 13

well, I am not	<b>wont</b>	at afternoon to sleep	12, 187/ 10
which they were ever	<b>wont</b>	to have in so	12, 192/ 18
the war, first were	<b>wont</b>	, as it were in	12, 195/ 7
as my mother was	<b>wont</b>	to say (God have	12, 220/ 3
remember what we were	<b>wont</b>	to do about the	12, 253/ 26
pleasure that he was	<b>wont</b>	to take in slugging	12, 307/ 16
him, then wax they	<b>wood</b>	, and draw back all	12, 59/ 13
the beasts of the	<b>wood</b>	. The whelps of the	12, 108/ 5
the beasts of the	<b>wood</b>	). Now wot you well	12, 109/ 24
man walk through the	<b>wood</b>	in the night, many	12, 109/ 25
the beasts of the	<b>wood</b>	besides, the beast that	12, 110/ 31
the fire, the more	<b>wood</b>	that cometh thereto, the	12, 167/ 23
only one such good	<b>word</b>	or twain, but a	12, 5/ 23
holy scripture is the	<b>word</b>	of God, and that	12, 12/ 18
God, and that the	<b>word</b>	of God is true	12, 12/ 18
that it were the	<b>word</b>	of God, or else	12, 12/ 21
true belief of God's	<b>word</b>	we shall put in	12, 13/ 19
him at the first	<b>word</b>	, and God was his	12, 17/ 24
I touched before a	<b>word</b>	of this point, and	12, 19/ 22
witch. Then sendeth she	<b>word</b>	again, that she hath	12, 63/ 4
heart alone, without any	<b>word</b>	at all, is more	12, 66/ 4
till I heard other	<b>word</b>	) lest you should have	12, 78/ 17
merry tale. At which	<b>word</b>	, they lift up their	12, 84/ 10
fast belief of God's	<b>word</b>	, that whereas in the	12, 109/ 8
report her so? That	<b>word</b>	heard I her speak	12, 118/ 7
make me make my	<b>word</b>	good; but whatsoever she	12, 118/ 17
tongue therein. At that	<b>word</b>	the devil took his	12, 125/ 15
out never an hot	<b>word</b>	, yet is it to	12, 133/ 20
illusions, and since God's	<b>word</b>	is in the scripture	12, 140/ 17
overlooking the poor in	<b>word</b>	and countenance, displeasent and	12, 161/ 1
will I touch one	<b>word</b>	or twain of the	12, 165/ 24
witness of his own	<b>word</b>	, that there hath never	12, 179/ 21
thy blood, nor any	<b>word</b>	hear of thy name	12, 208/ 10
some reputation. In the	<b>word</b>	of honorable fame, folk	12, 211/ 14
him, that never speak	<b>word</b>	of him, and they	12, 212/ 9
he marked every man's	<b>word</b>	that spoke before him	12, 214/ 22
it seemed that every	<b>word</b>	, the more proper that	12, 214/ 22
left him one wise	<b>word</b>	to speak after. ANTHONY	12, 214/ 28
Lady! Uncle, not one	<b>word</b>	. But like, as I	12, 215/ 7
would speak never a	<b>word</b>	, but as he that	12, 215/ 28
faith in your only	<b>word</b>	: now shall I reply	12, 231/ 15
but the very holy	<b>word</b>	of Almighty God himself	12, 240/ 25
the Gospel saith, the	<b>word</b>	of God that was	12, 241/ 3

from us, that the	<b>word</b>	of God sown in	12, 241/ 8
we spoke yet no	<b>word</b>	, were comfort enough in	12, 243/ 1
fainted at a woman's	<b>word</b>	and so cowardly forsook	12, 245/ 3
scripture is the very	<b>word</b>	of God, and that	12, 248/ 10
God, and that the	<b>word</b>	of God cannot be	12, 248/ 10
in good faith no	<b>word</b>	that you spoke since	12, 262/ 21
my breath. At that	<b>word</b>	of hers, the prisoner	12, 277/ 17
yet not but in	<b>word</b>	neither, keeping it still	12, 297/ 18
himself therewith; other men's	<b>words</b>	of like manner comfort	12, 4/ 20
even these same self	<b>words</b>	, wherewith ye well prove	12, 5/ 15
now heard your lamentable	<b>words</b>	, laying forth as it	12, 9/ 6
so shall the comfortable	<b>words</b>	of holy scripture stand	12, 12/ 23
say to himself the	<b>words</b>	that Christ hath taught	12, 34/ 21
and can understand his	<b>words</b>	but as himself hath	12, 39/ 24
itself, how true the	<b>words</b>	are of the old	12, 43/ 24
they give him fair	<b>words</b>	for the while, and	12, 45/ 27
for his sin; whatsoever	<b>words</b>	you find in any	12, 52/ 21
they lay in these	<b>words</b>	the authority of Saint	12, 66/ 12
other thing soundeth the	<b>words</b>	of Ecclesiastes that I	12, 70/ 14
often as full of	<b>words</b>	as a woman. It	12, 78/ 23
ANTHONY Forsooth, Cousin, many	<b>words</b>	, if a man were	12, 79/ 18
had more often interchanged	<b>words</b>	, and parted the talk	12, 79/ 23
him have all the	<b>words</b>	. "All the words!" quoth	12, 81/ 13
the words." "All the	<b>words</b>	!" quoth she. "Marry that	12, 81/ 13
shall have all the	<b>words</b>	with good will, as	12, 81/ 14
for all her merry	<b>words</b>	) that less would let	12, 81/ 21
he list, for three	<b>words</b>	, when he died, should	12, 92/ 10
drowned with his three	<b>words</b>	ere he died, whereon	12, 92/ 15
Here are, Cousin Vincent,	<b>words</b>	of no little comfort	12, 104/ 14
First, Cousin, in these	<b>words</b>	-- "The truth of	12, 105/ 24
that communication upon these	<b>words</b>	of Saint John: "Nolite	12, 132/ 24
of God); and these	<b>words</b>	of Saint Paul: "Angelus	12, 132/ 27
I cannot find the	<b>words</b>	by which I may	12, 139/ 14
thing appeareth by these	<b>words</b>	that the scripture in	12, 141/ 16
dulce and tender loving	<b>words</b>	to be put in	12, 146/ 10
wise to temper his	<b>words</b>	, that the man may	12, 148/ 14
the devil, than the	<b>words</b>	with which our Savior	12, 156/ 22
the matter, than those	<b>words</b>	which our Savior hath	12, 156/ 24
day to those other	<b>words</b>	of the Prophet: "A	12, 157/ 3
indeed. For in those	<b>words</b>	of the Prophet: "Scuto	12, 157/ 17
here in sin, such	<b>words</b>	have they spoken when	12, 159/ 9
Prophet speaketh in these	<b>words</b>	: "A negocio perambulante in	12, 165/ 25
because of the sore	<b>words</b>	and terrible threats, that	12, 170/ 27

dread at so dreadful	<b>words</b>	, when they see worldly	12, 171/ 5
therein, with as few	<b>words</b>	as I conveniently can	12, 173/ 26
declareth well by other	<b>words</b>	of his own in	12, 174/ 20
he by those other	<b>words</b>	, that whosoever do not	12, 174/ 30
had at those few	<b>words</b>	outwardly spoken to him	12, 176/ 23
wherefore Zacchaeus used his	<b>words</b>	in that manner of	12, 177/ 3
the utterance of these	<b>words</b>	, in such wise, as	12, 178/ 2
misused extortiously. But his	<b>words</b>	declared, that he was	12, 178/ 11
our enemies, give good	<b>words</b>	for evil, and not	12, 181/ 25
Christian man speak opprobrious	<b>words</b>	against Mahomet, and upon	12, 191/ 20
like it, when their	<b>words</b>	walk so large toward	12, 192/ 17
old shrews' large open	<b>words</b>	, so boldly spoken in	12, 193/ 5
that according to Christ's	<b>words</b>	, "Filius hominis quum venerit	12, 193/ 32
faith, touched in these	<b>words</b>	of the Prophet, "Ab	12, 200/ 2
is touched in these	<b>words</b>	, "Ab incurso et demonio	12, 200/ 7
the body very few	<b>words</b>	shall serve us. For	12, 204/ 8
not much need with	<b>words</b>	and reasoning to extenuate	12, 204/ 25
better, because methought my	<b>words</b>	(being but a stranger	12, 214/ 4
he could find no	<b>words</b>	of praise that would	12, 215/ 27
with some of his	<b>words</b>	directed thereunto, looking himself	12, 216/ 13
careth he for those	<b>words</b>	, that he wotteth well	12, 232/ 5
and yet in their	<b>words</b>	confess him (though that	12, 235/ 6
our Savior in few	<b>words</b>	concluded and confuted all	12, 237/ 11
would well consider these	<b>words</b>	of our Savior Christ	12, 240/ 3
our Lord in these	<b>words</b>	teacheth us where we	12, 240/ 6
no man may with	<b>words</b>	wrestle therewith. But yet	12, 240/ 15
in our affection those	<b>words</b>	to have in our	12, 240/ 27
grow. For surely those	<b>words</b>	of our Savior shall	12, 241/ 11
nor all the good	<b>words</b>	in the world, no	12, 250/ 3
no not the holy	<b>words</b>	of God himself, and	12, 250/ 3
you had assented in	<b>words</b>	, and in your mind	12, 262/ 23
Howbeit somewhat had your	<b>words</b>	touched me the nearer	12, 276/ 7
the manifold foolish unfaithful	<b>words</b>	, which are so rife	12, 283/ 18
and all the railing	<b>words</b>	that they could say	12, 289/ 15
me and of my	<b>words</b>	, of him shall the	12, 290/ 20
By my troth, Uncle,	<b>words</b>	can I none find	12, 294/ 14
beginning for a ground),	<b>words</b>	, I say, can I	12, 294/ 16
would well weigh those	<b>words</b>	and let them sink	12, 303/ 23
and thinking, those joyful	<b>words</b>	of holy scripture, by	12, 308/ 12
imagination of colors. The	<b>words</b>	that St. Paul rehearseth	12, 309/ 1
good Cousin, with these	<b>words</b>	make a sudden end	12, 320/ 2
suffrage. For those that	<b>wore</b>	white signified approving, as	12, 310/ 2
as he beginneth to	<b>work</b>	with us, so (but	12, 23/ 5

marvelous good medicine and	<b>work</b>	(as a willingly taken	12, 25/ 32
will I let God	<b>work</b>	and leave of contention	12, 38/ 18
them that no good	<b>work</b>	is aught worth to	12, 39/ 4
and that no good	<b>work</b>	of man is rewardable	12, 39/ 5
no man without God	<b>work</b>	with him), and as	12, 39/ 10
men are bound to	<b>work</b>	good works if they	12, 39/ 15
that forceth him to	<b>work</b>	well. Strive will I	12, 39/ 19
reward, not for his	<b>work</b>	but for his well-working	12, 40/ 7
it were too long	<b>work</b>	to peruse every comfort	12, 40/ 22
go some way to	<b>work</b>	, a thing that would	12, 85/ 14
thereon, Cousin, that a	<b>work</b>	of Galen, De Differentiis	12, 89/ 21
booksellers' shops. In which	<b>work</b>	she showed me then	12, 89/ 23
heaven, that cometh to	<b>work</b>	in his vineyard toward	12, 91/ 27
time as workmen leave	<b>work</b>	and go home (being	12, 92/ 1
then in will to	<b>work</b>	if the time would	12, 92/ 2
do any other good	<b>work</b>	, almsdeed or other, toward	12, 93/ 8
God hath known the	<b>work</b>	of them, and therefore	12, 107/ 6
ready to go to	<b>work</b>	, and so should he	12, 115/ 12
it were a long	<b>work</b>	, for everything that he	12, 115/ 14
this was a wonderful	<b>work</b>	. What became, Uncle, of	12, 126/ 2
well declareth in his	<b>work</b>	De Civitate Dei, that	12, 130/ 17
might make a longer	<b>work</b>	between both, than we	12, 131/ 25
are there in that	<b>work</b>	of Master Gerson spoken	12, 133/ 30
effectual, shall peradventure more	<b>work</b>	with himself toward his	12, 134/ 25
a shorter way to	<b>work</b>	, if you ask this	12, 137/ 3
go now merrily to	<b>work</b>	with me indeed, when	12, 138/ 25
ere ever she left	<b>work</b>	and unbound him, praying	12, 144/ 16
and setteth them a	<b>work</b>	with many manner bumbling	12, 167/ 5
very busy piece of	<b>work</b>	and a long. But	12, 173/ 24
set sundry sorts a	<b>work</b>	? Some man that hath	12, 180/ 23
is weekly set a	<b>work</b>	should of his money	12, 180/ 26
himself like to lack	<b>work</b>	. For surely the rich	12, 180/ 27
sea beginneth sometimes to	<b>work</b>	and roar in himself	12, 192/ 2
him, not fail to	<b>work</b>	with you therein, and	12, 245/ 26
not me, for that	<b>work</b>	is his, and not	12, 250/ 1
of God therewith inwardly	<b>work</b>	in his soul; but	12, 250/ 6
come, Uncle, with much	<b>work</b>	at the last, unto	12, 280/ 23
God shall so well	<b>work</b>	therewith, that we shall	12, 296/ 24
He shall peradventure, Uncle,	<b>work</b>	it out in the	12, 300/ 17
the peril that they	<b>work</b>	unto themselves; that fire	12, 318/ 22
God be a weak	<b>worker</b>	with Almighty God therein	12, 12/ 28
decayed: and all this	<b>worketh</b>	our wickedness with which	12, 8/ 15
good works to Godward	<b>worketh</b>	no man without God	12, 39/ 9

power; and that whoso	<b>worketh</b>	in true faith most	12, 39/ 16
in this present time,	<b>worketh</b>	within us the weight	12, 311/ 11
for his own imperfect	<b>working</b>	, and for that that	12, 39/ 11
his medicines (in their	<b>working</b>	) cold: yet if he	12, 147/ 24
enter, and through grace	<b>working</b>	with their diligence, engender	12, 205/ 12
at such time as	<b>workmen</b>	leave work and go	12, 92/ 1
void of all good	<b>works</b>	whereof we should have	12, 36/ 3
such penance and good	<b>works</b>	, as a man willingly	12, 36/ 18
with all the good	<b>works</b>	that he can do	12, 36/ 20
without which all our	<b>works</b>	could neither satisfy nor	12, 36/ 23
man in his good	<b>works</b>	, neither are they that	12, 38/ 30
they be his own	<b>works</b>	with us (for good	12, 39/ 9
with us (for good	<b>works</b>	to Godward worketh no	12, 39/ 9
be proud of his	<b>works</b>	for his own imperfect	12, 39/ 11
bound to work good	<b>works</b>	if they have time	12, 39/ 15
and nothing for his	<b>works</b>	at all, because his	12, 39/ 18
be rewarded for their	<b>works</b>	, he shall never suffer	12, 39/ 23
folk that from good	<b>works</b>	take away the reward	12, 39/ 30
is above all his	<b>works</b>	), and he standeth not	12, 97/ 18
do all his good	<b>works</b>	wearily, and without consolation	12, 113/ 29
make all his good	<b>works</b>	and spiritual exercise so	12, 114/ 6
necromancers, all their wonderful	<b>works</b>	draw to no fruitful	12, 136/ 6
out in the fruitful	<b>works</b>	of penance, prayer, and	12, 300/ 18
my good Uncle, the	<b>world</b>	is here waxen such	12, 3/ 17
wise men of this	<b>world</b>	, the old moral philosophers	12, 9/ 23
the wit in the	<b>world</b>	cannot bring about. But	12, 10/ 8
the pleasure of this	<b>world</b>	shall never bear us	12, 15/ 19
mind cometh of the	<b>world</b>	, and ourselves, and the	12, 16/ 26
hell), yet in this	<b>world</b>	, in which his high	12, 17/ 18
the fantasies of the	<b>world</b>	. They must also move	12, 18/ 30
vengeance than in this	<b>world</b>	to grant him his	12, 22/ 14
greater punishment after this	<b>world</b>	in another place; this	12, 25/ 10
him here in this	<b>world</b>	before, shall by the	12, 25/ 12
and the false flattering	<b>world</b>	failing them so fully	12, 26/ 5
pain in the other	<b>world</b>	, and win him eternal	12, 26/ 31
pain in the other	<b>world</b>	to come for our	12, 28/ 1
our sins in this	<b>world</b>	past, which is, as	12, 28/ 1
liking the false flattering	<b>world</b>	, set a cross upon	12, 29/ 5
two kinds in another	<b>world</b>	, where the reward shall	12, 30/ 23
man may in this	<b>world</b>	, where the tribulation is	12, 30/ 24
ourselves and all the	<b>world</b>	too; yet if we	12, 35/ 27
be yet in this	<b>world</b>	, in which is our	12, 36/ 12
patiently taken in this	<b>world</b>	, to serve us in	12, 36/ 29

us in the other	<b>world</b>	, both for release and	12, 36/ 29
out of this wretched	<b>world</b>	, they find no purgatory	12, 38/ 28
come into this wretched	<b>world</b>	to dwell here, nor	12, 41/ 6
it? Now because this	<b>world</b>	is, as I tell	12, 41/ 17
time of this wretched	<b>world</b>	, and the laughing time	12, 42/ 3
must we in this	<b>world</b>	sow, that we may	12, 42/ 5
may in the other	<b>world</b>	reap; and in this	12, 42/ 5
time of this weeping	<b>world</b>	, must we water our	12, 42/ 6
ever wealthy in this	<b>world</b>	, and ever out of	12, 42/ 25
continual wealth in this	<b>world</b>	and in the other	12, 43/ 27
they that in this	<b>world</b>	without any tribulation enjoy	12, 43/ 28
and authority of this	<b>world</b>	in their hand. And	12, 44/ 13
and tedious to the	<b>world</b>	; to make fair weather	12, 45/ 27
Lord giveth in this	<b>world</b>	unto every sort of	12, 48/ 7
good fortune in this	<b>world</b>	, both to call them	12, 48/ 15
the goods of this	<b>world</b>	only to evil folk	12, 48/ 25
continual wealth in this	<b>world</b>	without any tribulation be	12, 49/ 13
of the devil, the	<b>world</b>	and the flesh, soliciting	12, 51/ 9
or change in this	<b>world</b>	. For that prayer, without	12, 52/ 2
prosperity in this wretched	<b>world</b>	, that is to say	12, 52/ 32
him here in this	<b>world</b>	all thing double that	12, 53/ 29
whole life in this	<b>world</b>	, but that after his	12, 54/ 3
his wealth in this	<b>world</b>	, and Lazarus likewise his	12, 55/ 30
we shall in this	<b>world</b>	be each to other	12, 58/ 4
and some to the	<b>world</b>	, and some to the	12, 59/ 3
flesh, some to the	<b>world</b>	, and some to the	12, 59/ 15
behind here in this	<b>world</b>	, and walk hence alone	12, 59/ 24
the flesh and the	<b>world</b>	, and to the flinging	12, 63/ 19
with tribulation in this	<b>world</b>	for sin, not for	12, 70/ 3
better thing in this	<b>world</b>	toward the getting of	12, 70/ 10
God giveth in the	<b>world</b>	to come: the scripture	12, 70/ 11
vertetur in gaudium" (The	<b>world</b>	shall joy, and you	12, 70/ 27
set less by the	<b>world</b>	, a thing that exciteth	12, 75/ 18
to leave this wretched	<b>world</b>	, mine heart is much	12, 76/ 20
the wretchedness of this	<b>world</b>	, and the frailty of	12, 80/ 11
to forget all the	<b>world</b>	, and fall asleep. Which	12, 84/ 8
tempteth us by the	<b>world</b>	, he tempteth us by	12, 101/ 3
there is in this	<b>world</b>	set up as it	12, 101/ 13
of the flesh, the	<b>world</b>	, or the devil. Now	12, 103/ 7
other pavises of this	<b>world</b>	, which are not made	12, 106/ 12
you look about the	<b>world</b>	and consider it well	12, 124/ 26
and weariness of the	<b>world</b>	. If he were found	12, 131/ 11
example like since the	<b>world</b>	began until now, that	12, 141/ 3

or hatred of the	<b>world</b>	, but also men's complexions	12, 150/ 2
rainbow and overlook the	<b>world</b>	under us, accounting in	12, 158/ 11
occasions given by the	<b>world</b>	, that, they keep themselves	12, 160/ 26
methinketh that in this	<b>world</b>	between the richest and	12, 163/ 17
came both into this	<b>world</b>	, and then consider further	12, 163/ 20
going out of the	<b>world</b>	, even straight unto the	12, 164/ 18
the occasions of the	<b>world</b>	, and of his worldly	12, 164/ 30
good folk when the	<b>world</b>	falleth fast unto them	12, 170/ 26
For else were the	<b>world</b>	in a very hard	12, 172/ 3
cannot well perceive (the	<b>world</b>	being such as it	12, 172/ 13
thus, Uncle, in this	<b>world</b>	at this day, meseemeth	12, 173/ 1
hold, I ween the	<b>world</b>	was never such anywhere	12, 179/ 18
live here in this	<b>world</b>	, but if that some	12, 180/ 14
and royalty of the	<b>world</b>	, in consideration whereof he	12, 184/ 16
some manner of the	<b>world</b>	, lest he should give	12, 184/ 26
that hath in the	<b>world</b>	willingly forsaken the likelihood	12, 185/ 26
nothing in all this	<b>world</b>	before him. And therefore	12, 186/ 4
and think in this	<b>world</b>	, that all the good	12, 186/ 17
little to forget the	<b>world</b>	. And when I wake	12, 187/ 11
that as for this	<b>world</b>	they come to an	12, 191/ 15
Christendom again before the	<b>world</b>	come to that strait	12, 194/ 10
more, Cousin, as the	<b>world</b>	is now. For I	12, 204/ 12
name, by which the	<b>world</b>	of a worldly favor	12, 206/ 9
Vincent, if the whole	<b>world</b>	were animated with a	12, 207/ 26
as though all the	<b>world</b>	did nothing else day	12, 212/ 20
of the Church. A	<b>world</b>	it was to see	12, 214/ 21
well, that all the	<b>world</b>	would allow them. Whereupon	12, 217/ 23
greatly upward in the	<b>world</b>	, nor neither would labor	12, 219/ 23
wretched wealth of this	<b>world</b>	: then shall we well	12, 223/ 11
by them for the	<b>world</b>	or for God: he	12, 227/ 13
by them for the	<b>world</b>	hath (as I have	12, 227/ 13
cannot be in this	<b>world</b>	a worse mind, than	12, 236/ 7
to tarry in torment	<b>world</b>	without end? What goods	12, 237/ 2
What goods of the	<b>world</b>	can any man imagine	12, 237/ 3
won all the whole	<b>world</b>	, and lost his soul	12, 237/ 16
much part of this	<b>world</b>	in his hand, to	12, 237/ 17
substance of this wretched	<b>world</b>	, forsake my faith toward	12, 237/ 26
indeed out of this	<b>world</b>	and in heaven, all	12, 241/ 17
torment that all the	<b>world</b>	could devise, could put	12, 241/ 18
teeth out of this	<b>world</b>	) if the fear of	12, 242/ 4
us into the other	<b>world</b>	, in which we may	12, 242/ 8
what wealth of this	<b>world</b>	that he willingly forsook	12, 243/ 19
sake forsook all the	<b>world</b>	, besides the suffering of	12, 244/ 10

his faith before the	<b>world</b>	(which if we do	12, 247/ 9
faithless tormentors in this	<b>world</b>	would devise. And then	12, 247/ 12
good words in the	<b>world</b>	, no not the holy	12, 250/ 3
we walk in this	<b>world</b>	, we be but as	12, 251/ 19
the count of the	<b>world</b>	it seem to come	12, 253/ 32
man coming into this	<b>world</b>	here upon earth, as	12, 266/ 4
come quick into the	<b>world</b>	out of the mother's	12, 266/ 11
living in this wide	<b>world</b>	, there is neither man	12, 266/ 21
led out of this	<b>world</b>	unto his judgment. But	12, 267/ 25
man in this wretched	<b>world</b>	for execution of death	12, 268/ 24
greatest man of this	<b>world</b>	, and the most wealthy	12, 268/ 29
prisoner of the broad	<b>world</b>	, and all the princes	12, 269/ 17
man is in this	<b>world</b>	a very prisoner, since	12, 270/ 18
round about the wide	<b>world</b>	. In which broad prison	12, 271/ 2
mean, of this whole	<b>world</b>	, folk be for the	12, 271/ 7
whole broad prison the	<b>world</b>	, is, as I take	12, 271/ 22
this broad prison the	<b>world</b>	, is neither cruel nor	12, 272/ 18
any wall in the	<b>world</b>	, yet wander we never	12, 272/ 20
this prison of the	<b>world</b>	, till we be brought	12, 273/ 20
common prison of the	<b>world</b>	, as there are any	12, 274/ 2
chief jailer in this	<b>world</b>	, useth any such prisonly	12, 274/ 7
never heard of other	<b>world</b>	abroad, but saw some	12, 275/ 15
that walk about the	<b>world</b>	. And therefore you may	12, 277/ 2
over many mouths. This	<b>world</b>	we know, and the	12, 283/ 19
any cause in this	<b>world</b>	(were the cause never	12, 285/ 3
profit of the whole	<b>world</b>	, deadly to displease him	12, 285/ 6
that they believe the	<b>world</b>	that is to come	12, 285/ 8
the wealth of this	<b>world</b>	, and such things as	12, 285/ 9
for shame in this	<b>world</b>	, they will fall on	12, 290/ 23
come forward in the	<b>world</b>	. And commonly folk are	12, 291/ 13
of all this whole	<b>world</b>	, was not so proud	12, 291/ 22
was used in the	<b>world</b>	, and the most spiteful	12, 291/ 24
the wisdom in this	<b>world</b>	can never so master	12, 292/ 21
the wit in this	<b>world</b>	. ANTHONY Truth it is	12, 292/ 22
God's faith before the	<b>world</b>	: and he is either	12, 298/ 24
forgiven, neither in this	<b>world</b>	, nor in the world	12, 299/ 26
world, nor in the	<b>world</b>	to come. And where	12, 299/ 27
painful death of this	<b>world</b>	at right naught. The	12, 302/ 21
pain that all the	<b>world</b>	would put upon us	12, 303/ 28
Christ's sake in this	<b>world</b>	, for the winning of	12, 305/ 22
would not give this	<b>world</b>	for that. For as	12, 307/ 20
then give this whole	<b>world</b>	, if it were his	12, 308/ 7
living still in this	<b>world</b>	. For since the very	12, 308/ 19

this state of this	<b>world</b>	, the joys of heaven	12, 309/ 4
the tribulations of this	<b>world</b>	but light and as	12, 311/ 4
that it after this	<b>world</b>	winneth us. "Id enim	12, 311/ 5
stand against all the	<b>world</b>	, let us prepare ourselves	12, 316/ 19
born in the broad	<b>world</b>	(and not like a	12, 317/ 3
him from this wretched	<b>world</b>	into eternal bliss. From	12, 319/ 6
trouble, as the whole	<b>world</b>	doth together, all that	12, 319/ 27
the mouths of the	<b>world</b>	were able to teach	12, 320/ 26
sure, that to the	<b>world's</b>	end he would ever	12, 5/ 7
the desire of this	<b>world's</b>	wretched wealth, were not	12, 41/ 26
Christ's days to the	<b>world's</b>	end, we have the	12, 179/ 21
remember death; yet we	<b>worldly</b>	friends, for fear of	12, 3/ 14
favor, and friends, fame,	<b>worldly</b>	worship, and such other	12, 10/ 1
us, are matter of	<b>worldly</b>	wealth; and taken from	12, 10/ 4
full contempt of all	<b>worldly</b>	loss, and despising of	12, 10/ 14
comfort, yea, and our	<b>worldly</b>	comfort too, all unto	12, 10/ 29
our short sickness of	<b>worldly</b>	tribulation into the endless	12, 12/ 3
and regard of all	<b>worldly</b>	fantasies, and so gather	12, 13/ 12
their sorrow seek for	<b>worldly</b>	comfort; and of them	12, 15/ 6
tribulation turneth himself unto	<b>worldly</b>	vanities, to get help	12, 15/ 10
delight of these peevish	<b>worldly</b>	things, God shall for	12, 15/ 17
in the pastime of	<b>worldly</b>	fantasies, findeth in a	12, 18/ 11
impatience, or hope of	<b>worldly</b>	comfort, have no mind	12, 18/ 26
loath to lose their	<b>worldly</b>	goods, have in keeping	12, 22/ 10
in another place; this	<b>worldly</b>	tribulation of pain and	12, 25/ 11
seeth God sometime that	<b>worldly</b>	wealth is with one	12, 28/ 30
how much weight of	<b>worldly</b>	wealth the man may	12, 29/ 1
punished and put to	<b>worldly</b>	shame and pain therefor	12, 33/ 23
not unlearned, and have	<b>worldly</b>	wit at will, which	12, 45/ 7
for an undoubted rule	<b>worldly</b>	pleasure were always displeasnt	12, 48/ 5
peril is in continual	<b>worldly</b>	wealth, and contrariwise what	12, 56/ 9
Some man that in	<b>worldly</b>	prosperity is very full	12, 59/ 17
must leave all this	<b>worldly</b>	wealth within a while	12, 59/ 23
them forth about their	<b>worldly</b>	wretchedness the matter of	12, 60/ 25
naught by nothing, saving	<b>worldly</b>	fear that may fall	12, 61/ 3
great tribulation about his	<b>worldly</b>	goods, because he would	12, 61/ 16
the devices of his	<b>worldly</b>	counselors, and without any	12, 61/ 20
man may both have	<b>worldly</b>	wealth, and yet well	12, 64/ 14
as in abundance of	<b>worldly</b>	wealth the other may	12, 65/ 1
as you shall hear	<b>worldly</b>	mirth seem to be	12, 69/ 19
the person of some	<b>worldly</b>	disposed people, or understood	12, 69/ 21
sin, not for that	<b>worldly</b>	tribulation is evil, but	12, 70/ 4
thereof it discommendeth this	<b>worldly</b>	wretched wealth and discomfortable	12, 70/ 13

great king, so that	<b>worldly</b>	wealth was no wealth	12, 71/ 29
is not of necessity	<b>worldly</b>	wealth to be cause	12, 71/ 30
whom the thing that	<b>worldly</b>	folk call wealth, is	12, 72/ 1
the matter of his	<b>worldly</b>	wealth, as in giving	12, 72/ 7
so much of his	<b>worldly</b>	goods, which are in	12, 72/ 8
for and in our	<b>worldly</b>	wealth here. And this	12, 74/ 16
in tribulation use some	<b>worldly</b>	recreation for his comfort	12, 82/ 6
for comfort either in	<b>worldly</b>	thing or fleshly, which	12, 82/ 12
and then some honest	<b>worldly</b>	mirth, I dare not	12, 83/ 12
sometimes refresh themselves with	<b>worldly</b>	mirth and recreation; I	12, 84/ 18
the joys thereof, all	<b>worldly</b>	recreation be but a	12, 84/ 28
point we never of	<b>worldly</b>	recreation so much comfort	12, 85/ 1
the suffering of other	<b>worldly</b>	calamities, that he feared	12, 130/ 21
winning of money, or	<b>worldly</b>	favor, feign his revelations	12, 134/ 2
said, for fear of	<b>worldly</b>	shame. One wist I	12, 148/ 25
none occasion of any	<b>worldly</b>	shame; the one in	12, 149/ 11
courage. But surely this	<b>worldly</b>	prosperity, wherein a man	12, 157/ 24
short winter day of	<b>worldly</b>	wealth and prosperity, this	12, 158/ 7
or woman, in great	<b>worldly</b>	wealth and much prosperity	12, 160/ 25
God, than take the	<b>worldly</b>	worship and commodity for	12, 161/ 28
in the day of	<b>worldly</b>	wealth shall never so	12, 164/ 8
world, and of his	<b>worldly</b>	friends, much worse many	12, 164/ 30
in the day of	<b>worldly</b>	wealth, he shall not	12, 165/ 17
incessant seeking for these	<b>worldly</b>	goods: and of such	12, 167/ 8
while these fleshly and	<b>worldly</b>	busy folk are walking	12, 169/ 20
they see plenty of	<b>worldly</b>	substance fall unto them	12, 170/ 1
that are in the	<b>worldly</b>	wealth of great power	12, 170/ 8
enough. But in these	<b>worldly</b>	businesses pertaining unto covetousness	12, 170/ 23
words, when they see	<b>worldly</b>	goods fall to them	12, 171/ 5
the having of the	<b>worldly</b>	goods is not the	12, 171/ 8
of the solicitude of	<b>worldly</b>	business, and far from	12, 174/ 13
of him concerning his	<b>worldly</b>	behavior, answered and said	12, 179/ 8
heart have of these	<b>worldly</b>	things, and also of	12, 181/ 22
by the keeping of	<b>worldly</b>	goods stand in great	12, 184/ 11
manner of having of	<b>worldly</b>	good and keeping thereof	12, 184/ 14
the solicitude of all	<b>worldly</b>	business left off, which	12, 185/ 10
clear departed from all	<b>worldly</b>	affections, as himself would	12, 185/ 24
having of riches and	<b>worldly</b>	substance, so avoid his	12, 186/ 23
and some in great	<b>worldly</b>	wealth also: in this	12, 201/ 24
this present life, as	<b>worldly</b>	substance, offices, honor, and	12, 206/ 6
the world of a	<b>worldly</b>	favor customably calleth them	12, 206/ 9
being desired but for	<b>worldly</b>	pleasures. The Ninth Chapter	12, 211/ 4
them but for their	<b>worldly</b>	commodity. The Eleventh Chapter	12, 219/ 11

like wise, what great	<b>worldly</b>	wealth ariseth unto men	12, 219/ 13
which, as an high	<b>worldly</b>	commodity, men should greatly	12, 223/ 2
goods desired but for	<b>worldly</b>	wealth, be not only	12, 223/ 3
them but for their	<b>worldly</b>	pleasure, and for no	12, 223/ 18
desireth them but for	<b>worldly</b>	pleasure, desireth them not	12, 223/ 23
purpose, but for only	<b>worldly</b>	wealth, it must needs	12, 224/ 11
wastefully misspend them about	<b>worldly</b>	pomp, pride, and gluttony	12, 224/ 15
glory desired but for	<b>worldly</b>	pleasure, doth unto the	12, 224/ 18
them only for their	<b>worldly</b>	fantasies, who can look	12, 225/ 1
but only for their	<b>worldly</b>	wealth, hath any great	12, 225/ 15
goods for their own	<b>worldly</b>	wealth, or for any	12, 225/ 19
authority, for his own	<b>worldly</b>	pleasure. For every man	12, 226/ 3
though for his own	<b>worldly</b>	wealth a little so	12, 226/ 6
respect therein unto his	<b>worldly</b>	wealth (as you say	12, 226/ 10
respect therein unto their	<b>worldly</b>	commodity, and unto Godward	12, 226/ 14
things fore-rehearsed, whereupon their	<b>worldly</b>	wealth dependeth. ANTHONY That	12, 228/ 20
you might keep your	<b>worldly</b>	substance still, but rather	12, 231/ 2
will lose all your	<b>worldly</b>	substance rather than forsake	12, 231/ 14
retaining of your well-beloved	<b>worldly</b>	wealth for the pleasure	12, 231/ 27
poor pleasure of your	<b>worldly</b>	goods of so few	12, 237/ 7
short use of this	<b>worldly</b>	substance forsake him and	12, 237/ 12
or increasing of his	<b>worldly</b>	goods, to lose and	12, 237/ 19
the brambles of our	<b>worldly</b>	substance grow so thick	12, 241/ 1
by sending thither our	<b>worldly</b>	substance) hence. And let	12, 241/ 20
against the loss of	<b>worldly</b>	substance. The Sixteenth Chapter	12, 242/ 17
left of all his	<b>worldly</b>	wealth and royalty, and	12, 243/ 11
of losing our outward	<b>worldly</b>	goods, let us consider	12, 244/ 1
us of our wretched	<b>worldly</b>	goods, for whose short	12, 244/ 18
for the fear of	<b>worldly</b>	loss, or bodily pain	12, 249/ 15
than to endure this	<b>worldly</b>	bondage for a while	12, 254/ 25
so much by his	<b>worldly</b>	substance, that he less	12, 281/ 14
are outwardly through sensible	<b>worldly</b>	things offered and objected	12, 282/ 1
they bear to their	<b>worldly</b>	fantasies, which they should	12, 287/ 12
it than lose their	<b>worldly</b>	goods, though there were	12, 287/ 14
here of a few	<b>worldly</b>	wretches, it is allowed	12, 290/ 5
Christ's faith, that we	<b>worldly</b>	wretched fools ween were	12, 290/ 26
greatly the estimation of	<b>worldly</b>	folk, we would among	12, 291/ 9
shameful death after the	<b>worldly</b>	account that then was	12, 291/ 23
fear of a short	<b>worldly</b>	shame, to follow him	12, 292/ 8
the gaining of some	<b>worldly</b>	rest or pleasure, and	12, 293/ 25
with a surfeit of	<b>worldly</b>	vanities: God shall so	12, 296/ 24
do them pleasure and	<b>worldly</b>	worship, with the forsaking	12, 298/ 23
moved to suffer here	<b>worldly</b>	pain by the terrible	12, 306/ 19

all fleshly delight, all	<b>worldly</b>	pleasures, all earthly losses	12, 307/ 2
feeling, and our dull	<b>worldly</b>	wits so little able	12, 308/ 15
bearing the loss of	<b>worldly</b>	goods, in suffering of	12, 312/ 5
the glad sustaining of	<b>worldly</b>	shame, that if we	12, 312/ 7
the only reward of	<b>worldly</b>	renown and fame? And	12, 314/ 10
joy put out all	<b>worldly</b>	trouble out of your	12, 319/ 29
and authority: to those	<b>worldly-disposed</b>	people, I say that	12, 219/ 14
the slender commodity that	<b>worldly-minded</b>	men have by them	12, 223/ 9
be eaten with wretched	<b>worms</b>	of the earth, sending	12, 268/ 17
God) invited all poor	<b>worms</b>	of the earth to	12, 285/ 21
he was well near	<b>worn</b>	away therewith. But what	12, 149/ 1
or his mercy were	<b>worn</b>	out already, when we	12, 316/ 10
may foolishly choose the	<b>worse</b>	; and by the prescribing	12, 22/ 2
would wax much the	<b>worse</b>	, and from gentle, smooth	12, 45/ 25
none amendment, but waxed	<b>worse</b>	and worse, so that	12, 62/ 16
but waxed worse and	<b>worse</b>	, so that God list	12, 62/ 16
let me fare no	<b>worse</b>	. "Confitebimur tibi, cum benefeceris	12, 74/ 3
that point, that a	<b>worse</b>	thing sometime more steadeth	12, 83/ 31
that he is, the	<b>worse</b>	again be they. But	12, 91/ 11
that he is no	<b>worse</b>	: but in that he	12, 97/ 26
that it were much	<b>worse</b>	than indeed it is	12, 108/ 1
fault into a much	<b>worse</b>	, and have his conscience	12, 114/ 11
countries, and sometimes some	<b>worse</b>	made in their stead	12, 126/ 19
such, he is waxen	<b>worse</b>	since such revelations have	12, 135/ 24
such wise deceived, and	<b>worse</b>	too, than be they	12, 139/ 25
his worldly friends, much	<b>worse</b>	many times in drawing	12, 164/ 31
on the morrow after	<b>worse</b>	than it was the	12, 180/ 6
that are his, is	<b>worse</b>	than an infidel). Those	12, 182/ 12
they should live the	<b>worse</b>	for; but rather if	12, 183/ 10
by my neighbors, and	<b>worse</b>	by myself than so	12, 184/ 1
thereof as one far	<b>worse</b>	than himself, such a	12, 184/ 18
change. And much the	<b>worse</b>	I like it, when	12, 192/ 17
tokens like I much	<b>worse</b>	, these tokens, I say	12, 193/ 3
my mind be a	<b>worse</b>	prognostication thereof, than this	12, 194/ 21
as well be the	<b>worse</b>	as the better, and	12, 206/ 13
more often is the	<b>worse</b>	than the better? When	12, 206/ 14
that it was the	<b>worse</b>	he liked it, for	12, 214/ 23
evil, and yet himself	<b>worse</b>	. These offices and rooms	12, 224/ 30
in this world a	<b>worse</b>	mind, than that a	12, 236/ 7
lightly command his bondman	<b>worse</b>	, nor seldom doth command	12, 253/ 4
but he is in	<b>worse</b>	case prisoner by this	12, 263/ 19
two prisoners stood in	<b>worse</b>	case, he that hath	12, 265/ 17
this prison, in much	<b>worse</b>	case, in all his	12, 268/ 26

if there come no	<b>worse</b>	; and then may there	12, 276/ 2
then may there come	<b>worse</b>	, you wot well, it	12, 276/ 2
but if we be	<b>worse</b>	than wretched beasts) never	12, 280/ 8
prison, fall into a	<b>worse</b>	, and instead of a	12, 280/ 12
was, and yet much	<b>worse</b>	too. For they be	12, 286/ 20
for God's sake, the	<b>worse</b>	would God be to	12, 298/ 7
and friends, fame, worldly	<b>worship</b>	, and such other things	12, 10/ 2
he leave his outward	<b>worship</b>	and comfort of his	12, 61/ 7
his gift of riches,	<b>worship</b>	, and wealth, as of	12, 67/ 28
than take the worldly	<b>worship</b>	and commodity for himself	12, 161/ 28
well-learned, and of good	<b>worship</b>	, and very well expert	12, 217/ 25
a good man, and	<b>worship</b>	him and serve him	12, 229/ 30
to do them the	<b>worship</b>	, to suffer shameful despite	12, 291/ 2
them pleasure and worldly	<b>worship</b>	, with the forsaking of	12, 298/ 23
think upon a good	<b>worshipful</b>	man, which, when he	12, 168/ 32
that is reputed right	<b>worshipful</b>	, yea and (which yet	12, 178/ 17
the likelihood of right	<b>worshipful</b>	rooms, hath afterward had	12, 185/ 27
that forsook a right	<b>worshipful</b>	room when it was	12, 219/ 24
row of wise and	<b>worshipful</b>	folk, allowing and commending	12, 289/ 18
therefore fear all the	<b>worst</b>	, that (as our Savior	12, 7/ 15
feared so far the	<b>worst</b>	, that his fear did	12, 121/ 11
do, if the very	<b>worst</b>	fall. Whether a man	12, 195/ 31
had it been the	<b>worst</b>	that ever was made	12, 216/ 19
good work is aught	<b>worth</b>	to heavenward without faith	12, 39/ 4
see well, be not	<b>worth</b>	the meting; and no	12, 49/ 21
be taken well in	<b>worth</b>	; yea, and though it	12, 52/ 17
no fable. Ah! woe	<b>worth</b>	the while that folk	12, 61/ 13
in that pain, was	<b>worth</b>	a whole ell and	12, 66/ 7
take his pain in	<b>worth</b>	, and then shall he	12, 76/ 1
they were so little	<b>worth</b>	. But now since I	12, 82/ 1
take it in good	<b>worth</b>	and bear it patiently	12, 87/ 9
Christ's Passion were not	<b>worth</b>	a pease. And they	12, 95/ 11
I ween not well	<b>worth</b>	a groat, serveth it	12, 117/ 3
quick horse of likelihood	<b>worth</b>	a great deal of	12, 119/ 14
me in my conscience	<b>worth</b>	not past a groat	12, 119/ 21
groat, and she be	<b>worth</b>	so much. Now, then	12, 119/ 21
is in my conscience	<b>worth</b>	but fourpence my conscience	12, 119/ 23
well to take in	<b>worth</b>	his communication: and not	12, 135/ 12
ever it was aught	<b>worth</b>	unto him the sultan	12, 232/ 13
will, and therefore seemeth	<b>worthy</b>	no thanks; yet so	12, 25/ 21
lack faults against God,	<b>worthy</b>	and well deserving great	12, 27/ 21
other that more be	<b>worthy</b>	, take yet a great	12, 31/ 8
that he is well	<b>worthy</b>	to have it although	12, 32/ 11

crime, such as were	<b>worthy</b>	death, not only by	12, 32/ 22
charity), and therefore as	<b>worthy</b>	to have the thanks	12, 40/ 3
for our tribulation, more	<b>worthy</b>	thanks again, and more	12, 74/ 14
and think himself well	<b>worthy</b>	. Then shall he consider	12, 76/ 2
as it is well	<b>worthy</b>	: but many a good	12, 122/ 23
for which they were	<b>worthy</b>	so much as to	12, 206/ 8
that he were not	<b>worthy</b>	to talk with), what	12, 229/ 6
promise, and was well	<b>worthy</b>	to take a fall	12, 245/ 6
this time be not	<b>worthy</b>	to the glory that	12, 319/ 22
all that were not	<b>worthy</b>	of itself to bring	12, 319/ 27
For, as we well	<b>wot</b>	, that a young man	12, 4/ 15
our hearts, while we	<b>wot</b>	not into which we	12, 7/ 14
of which some, ye	<b>wot</b>	well, our house already	12, 7/ 20
health. These things (ye	<b>wot</b>	well) coming to us	12, 10/ 3
way again, and so	<b>wot</b>	I well it will	12, 19/ 24
For tribulations are (ye	<b>wot</b>	well) of many sundry	12, 19/ 30
a man have, ye	<b>wot</b>	well, or else it	12, 20/ 29
One member is, ye	<b>wot</b>	well, of them that	12, 24/ 26
second kind was, ye	<b>wot</b>	well, of such tribulation	12, 27/ 16
For I have, ye	<b>wot</b>	well, in that kind	12, 35/ 18
yet is there (ye	<b>wot</b>	well) some of these	12, 37/ 8
here; there are, ye	<b>wot</b>	well, many that utterly	12, 37/ 11
not. They say, ye	<b>wot</b>	well also, that men	12, 37/ 15
and that is, ye	<b>wot</b>	well, the effect of	12, 40/ 10
as many comforts (ye	<b>wot</b>	well) may a man	12, 40/ 23
and they be, ye	<b>wot</b>	well, not a few	12, 44/ 11
their hand. And I	<b>wot</b>	well, that when they	12, 44/ 13
recompensed. And also this	<b>wot</b>	ye well, good Uncle	12, 47/ 6
withal. Solomon was, ye	<b>wot</b>	well, the richest and	12, 47/ 8
Abraham was eke, ye	<b>wot</b>	well, a man of	12, 47/ 16
every man. For well	<b>wot</b>	I, that our Lord	12, 48/ 6
Cousin, the Church, ye	<b>wot</b>	well, adviseth every man	12, 52/ 9
it himself? For I	<b>wot</b>	well ye would agree	12, 52/ 15
Then is tribulation, ye	<b>wot</b>	well, tribulation still, though	12, 52/ 16
yet is pain, ye	<b>wot</b>	well, pain, and therefore	12, 52/ 18
beloved with God, I	<b>wot</b>	well, in the beginning	12, 53/ 7
for Solomon was, ye	<b>wot</b>	well, in both. As	12, 53/ 25
that needs must (they	<b>wot</b>	well) fall once by	12, 61/ 4
tribulation, which cometh, you	<b>wot</b>	well, in many sundry	12, 65/ 18
wandereth the while! Yet	<b>wot</b>	I well, that in	12, 65/ 25
so is it, you	<b>wot</b>	well, now. And the	12, 70/ 28
woman. It is, you	<b>wot</b>	well, as some poets	12, 78/ 24
own will, is (you	<b>wot</b>	well) as I somewhat	12, 87/ 19

that had been, you	<b>wot</b>	well, no very strange	12, 88/ 15
talk to them, you	<b>wot</b>	well, of no such	12, 99/ 19
of tribulation is, you	<b>wot</b>	well, of them that	12, 100/ 4
itself, this were, ye	<b>wot</b>	well, in manner an	12, 100/ 27
wickedness. And well you	<b>wot</b>	, that the night is	12, 107/ 9
whereof we bestow, God	<b>wot</b>	, little time), that the	12, 108/ 30
of the wood). Now	<b>wot</b>	you well, that if	12, 109/ 24
truth: I come (you	<b>wot</b>	well) therefor, I durst	12, 116/ 1
cheap afford them, you	<b>wot</b>	well, than the poulter	12, 116/ 29
live you must, I	<b>wot</b>	well, and other craft	12, 117/ 7
that. But yet, you	<b>wot</b>	well, too much is	12, 117/ 9
canonization. And here, I	<b>wot</b>	well, that her temptation	12, 128/ 25
And that is, you	<b>wot</b>	well, in the case	12, 136/ 11
the darkneses. For you	<b>wot</b>	well, that besides the	12, 166/ 20
they: for they neither	<b>wot</b>	which way they go	12, 167/ 13
days, had weened (you	<b>wot</b>	well) that he had	12, 168/ 19
near thereto. Now this	<b>wot</b>	I very well, that	12, 168/ 27
charity, and do (you	<b>wot</b>	well) alms, either little	12, 173/ 31
For restitution is, you	<b>wot</b>	well, duty; and a	12, 177/ 6
after. Men cannot, you	<b>wot</b>	well, live here in	12, 180/ 14
and these things, you	<b>wot</b>	well, must needs be	12, 180/ 17
to sleep. But, you	<b>wot</b>	well, I am not	12, 187/ 9
the one is, you	<b>wot</b>	well, too far from	12, 195/ 18
myself, but well you	<b>wot</b>	I have cause to	12, 202/ 19
these things, Uncle, you	<b>wot</b>	well, that myself have	12, 203/ 27
of which twain I	<b>wot</b>	not well which is	12, 204/ 2
VINCENT Well, Uncle, I	<b>wot</b>	where you be now	12, 220/ 9
themselves cannot have, you	<b>wot</b>	well, all their will	12, 221/ 29
together, which is (you	<b>wot</b>	well) damnable, or wastefully	12, 224/ 14
all our disputation, you	<b>wot</b>	well, at an end	12, 231/ 9
you first, whereby you	<b>wot</b>	that when, you have	12, 231/ 23
of your soul, whereby	<b>wot</b>	you, I say, that	12, 231/ 25
your goods, while you	<b>wot</b>	well, that God, whom	12, 235/ 18
in this country, ye	<b>wot</b>	well, and in Seville	12, 256/ 3
pleasure, he were, ye	<b>wot</b>	well, a prisoner still	12, 261/ 9
would not, and himself	<b>wot</b>	not whither? VINCENT Yes	12, 267/ 19
ANTHONY This were, you	<b>wot</b>	well, true, although a	12, 267/ 24
and make melody, you	<b>wot</b>	well, with some other	12, 274/ 15
us too; since we	<b>wot</b>	well for all this	12, 275/ 27
there come worse, you	<b>wot</b>	well, it cometh there	12, 276/ 3
man there is, you	<b>wot</b>	well, which without any	12, 276/ 20
the Baptist was, you	<b>wot</b>	well, in prison, while	12, 279/ 19
whatsoever I would, I	<b>wot</b>	well, many a man	12, 283/ 10

at the leastwise I	<b>wot</b>	well she doth so	12, 286/ 2
mind, we have, you	<b>wot</b>	well, said as much	12, 287/ 16
faith. For well you	<b>wot</b>	, to take a sour	12, 293/ 12
we utterly ashamed, ye	<b>wot</b>	well. And I am	12, 295/ 23
is called crying. I	<b>wot</b>	not what they call	12, 296/ 1
a little while, you	<b>wot</b>	well. For beside that	12, 300/ 3
then? And yet you	<b>wot</b>	well, by no manner	12, 300/ 23
before (and afterward, you	<b>wot</b>	well, they could nothing	12, 313/ 15
walk hence alone, he	<b>wotteth</b>	not whether, nor how	12, 59/ 24
you see not, he	<b>wotteth</b>	well himself. And therefore	12, 143/ 10
that walketh in darknesses	<b>wotteth</b>	not whither he goeth	12, 167/ 12
those words, that he	<b>wotteth</b>	well he shall never	12, 232/ 6
us than he well	<b>wotteth</b>	we shall be well	12, 278/ 25
heart too, or else	<b>wotteth</b>	well that he doth	12, 298/ 24
her wings, and thou	<b>wouldst</b>	not?" Here are, Cousin	12, 104/ 13
husband, I would thou	<b>wouldst</b>	: here lieth my head	12, 125/ 18
The very truth thou	<b>wouldst</b>	not gladly hear." And	12, 217/ 17
give us any deadly	<b>wound</b>	while that impenetrable pavise	12, 103/ 27
wealth shall never so	<b>wound</b>	his heart that ever	12, 164/ 9
to cut and sore	<b>wound</b>	them with, and therewith	12, 225/ 12
them with, and therewith	<b>wound</b>	they their own souls	12, 225/ 12
feeleth not sometimes his	<b>wound</b>	nor yet is not	12, 314/ 25
the man may be	<b>wounded</b>	upon the other: but	12, 106/ 14
down upon the painful	<b>wounded</b>	places, so grievously pierced	12, 312/ 24
of every bodily pain	<b>woundeth</b>	us to the heart	12, 205/ 6
to cure our deadly	<b>wounds</b>	with the medicine made	12, 11/ 26
that the man waxed	<b>wrath</b>	at last, and bade	12, 125/ 12
heart on fire in	<b>wrath</b>	and fierce furious anger	12, 150/ 13
thorns that she had	<b>wreathed</b>	for him and brought	12, 144/ 18
and as hardly, and	<b>wrenched</b>	and wronged and broken	12, 271/ 9
never be able to	<b>wrest</b>	it out of their	12, 198/ 32
his limbs, with the	<b>wresting</b>	of his sinews, and	12, 67/ 11
alone that we must	<b>wrestle</b>	with, but with the	12, 101/ 17
he that will not	<b>wrestle</b>	, shall none have. For	12, 101/ 24
couldst thou fight or	<b>wrestle</b>	therefor, if there were	12, 101/ 28
to his course to	<b>wrestle</b>	, which shall be (but	12, 102/ 1
man may with words	<b>wrestle</b>	therewith. But yet ever	12, 240/ 15
side come mighty strong	<b>wrestlers</b>	and wily, that is	12, 101/ 15
were a game of	<b>wrestling</b>	, wherein the people of	12, 101/ 14
nequitiae in celestibus" (Our	<b>wrestling</b>	is not here), saith	12, 101/ 20
hell with all the	<b>wrestling</b>	that they can make	12, 198/ 31
sanguinem, sed, etc." (Our	<b>wrestling</b>	is not against flesh	12, 317/ 24
beggar, pardie, nor no	<b>wretch</b>	otherwise, nor lost his	12, 47/ 10

a man a miserable	<b>wretch</b>	as evil as he	12, 47/ 23
answered to the rich	<b>wretch</b>	: "fili, recordare quia recipisti	12, 55/ 20
then findeth it the	<b>wretch</b>	no fable. Ah! woe	12, 61/ 13
beast, or a desperate	<b>wretch</b>	, calleth upon God, not	12, 65/ 19
unto himself: "Alas! wicked	<b>wretch</b>	that I am, I	12, 119/ 8
many a lewd simple	<b>wretch</b>	, by that special imprisonment	12, 263/ 20
depart out of this	<b>wretched</b>	world, they find no	12, 38/ 28
not come into this	<b>wretched</b>	world to dwell here	12, 41/ 5
desire of this world's	<b>wretched</b>	wealth, were not yet	12, 41/ 26
the time of this	<b>wretched</b>	world, and the laughing	12, 42/ 3
we do, bewail their	<b>wretched</b>	sins, and not be	12, 42/ 23
evil as he is	<b>wretched</b>	. And therefore it seemeth	12, 47/ 23
and prosperity in this	<b>wretched</b>	world, that is to	12, 52/ 32
it discommendeth this worldly	<b>wretched</b>	wealth and discomfortable comfort	12, 70/ 13
loath to leave this	<b>wretched</b>	world, mine heart is	12, 76/ 20
hope hung all his	<b>wretched</b>	life. And, therefore, let	12, 92/ 16
timorous daughter, a silly	<b>wretched</b>	girl, and ever puling	12, 112/ 18
in hell for their	<b>wretched</b>	living here, do now	12, 169/ 8
that for our sinful	<b>wretched</b>	living, he goeth about	12, 194/ 16
which is the most	<b>wretched</b>	necessity, besides the grief	12, 204/ 3
but only for the	<b>wretched</b>	wealth of this world	12, 223/ 11
or substance of this	<b>wretched</b>	world, forsake my faith	12, 237/ 26
from us of our	<b>wretched</b>	worldly goods, for whose	12, 244/ 18
and of what vile	<b>wretched</b>	sort the devil driveth	12, 253/ 19
and be eaten with	<b>wretched</b>	worms of the earth	12, 268/ 17
every man in this	<b>wretched</b>	world for execution of	12, 268/ 24
forgetfulness of our own	<b>wretched</b>	state (which is but	12, 273/ 19
we be worse than	<b>wretched</b>	beasts) never so shamefully	12, 280/ 8
faith, that we worldly	<b>wretched</b>	fools ween were villainy	12, 290/ 26
an hour. In how	<b>wretched</b>	folly fall then these	12, 304/ 10
deliver him from this	<b>wretched</b>	world into eternal bliss	12, 319/ 6
but might have died	<b>wretchedly</b>	, and gone to the	12, 26/ 24
body. Some that are	<b>wretchedly</b>	disposed, and yet long	12, 152/ 17
to live here in	<b>wretchedness</b>	, have need of some	12, 3/ 20
forth about their worldly	<b>wretchedness</b>	the matter of their	12, 60/ 25
a sermon of the	<b>wretchedness</b>	of this world, and	12, 80/ 11
God help us! our	<b>wretchedness</b>	is such, that in	12, 83/ 19
and keep away this	<b>wretchedness</b>	, if his pleasure be	12, 195/ 26
his heart? To such	<b>wretches</b>	as care not for	12, 51/ 12
say, Cousin, that some	<b>wretches</b>	are there such, that	12, 91/ 9
never lack desperately disposed	<b>wretches</b>	enough beside, upon whom	12, 162/ 25
mighty mercy keep those	<b>wretches</b>	hence! For by my	12, 191/ 26
like misery, and ungracious	<b>wretches</b>	and infidels, and his	12, 204/ 5

jeopardy there, to live	<b>wretches</b>	forever. VINCENT In good	12, 242/ 10
it) even silly poor	<b>wretches</b>	in prison. For of	12, 273/ 2
of those mad foolish	<b>wretches</b>	, or hold on your	12, 289/ 22
of a few worldly	<b>wretches</b>	, it is allowed and	12, 290/ 5
horrible pains that damned	<b>wretches</b>	have in hell. Wherefore	12, 306/ 21
ugly shape as damned	<b>wretches</b>	shall see them, and	12, 315/ 15
the cold ground. He	<b>wringeth</b>	them by the brows	12, 274/ 22
in their fingers, he	<b>wringeth</b>	them by the legs	12, 274/ 25
counsel as I may	<b>write</b>	and keep with us	12, 7/ 22
since he began to	<b>write</b>	, hath not somewhat changed	12, 39/ 2
And the old saints	<b>write</b>	very sore in this	12, 97/ 17
both twain say and	<b>write</b>	the same, yet would	12, 196/ 25
where Saint John did	<b>write</b>	) to elect and choose	12, 309/ 24
did they use to	<b>write</b>	the name of him	12, 310/ 3
thereof. And I shall	<b>write</b>	upon him the name	12, 310/ 8
God, and I shall	<b>write</b>	on him also my	12, 310/ 11
that father which Cassian	<b>writeth</b>	of, that were of	12, 131/ 1
Paul declareth, where he	<b>writeth</b>	unto Timothy: "Qui volunt	12, 223/ 29
great solemn doctor in	<b>writing</b>	. But yet, Cousin, although	12, 196/ 23
natural reasons have they	<b>written</b>	, whereby they might encourage	12, 9/ 24
another commandment of God's	<b>written</b>	law also; that finally	12, 53/ 14
thereof, whereof it is	<b>written</b>	, "Satiabor quum apparuerit gloria	12, 306/ 14
suffrage a new name	<b>written</b>	, which no man knoweth	12, 309/ 22
thereon, not only old	<b>written</b>	stories, but over that	12, 313/ 20
take harm than do	<b>wrong</b>	in any manner of	12, 33/ 20
and right is called	<b>wrong</b>	, abideth by the truth	12, 33/ 25
than suffer them take	<b>wrong</b>	: or, if ye be	12, 34/ 16
mighty man, than judge	<b>wrong</b>	for his favor; such	12, 34/ 18
do you very much	<b>wrong</b>	, to give you occasion	12, 64/ 8
their way be not	<b>wrong</b>	, but that they have	12, 99/ 8
shall do you great	<b>wrong</b>	. For it must needs	12, 169/ 6
gotten in effect with	<b>wrong</b>	, because he was grown	12, 178/ 10
do them very great	<b>wrong</b>	, when it is one	12, 217/ 4
grief is mine own	<b>wrong</b>	imagination, whereby I beguile	12, 251/ 14
restitution whom he had	<b>wronged</b>	, and then give half	12, 177/ 11
those that he hath	<b>wronged</b>	, so far peradventure asunder	12, 177/ 18
man whom he had	<b>wronged</b>	, but more and recompense	12, 178/ 6
man whom he had	<b>wronged</b>	four times as much	12, 178/ 21
hardly, and wrenched and	<b>wronged</b>	and broken in such	12, 271/ 9
a man sue me	<b>wrongfully</b>	for my land, in	12, 33/ 28
done so many great	<b>wrongs</b>	that they have many	12, 60/ 16
hither. Howbeit, he that	<b>wrote</b>	the letter, saith that	12, 188/ 12
he would be wondrous	<b>wroth</b>	with that. For he	12, 45/ 3

and not a little	<b>wroth</b>	with myself for mine	12, 78/ 15
is with that most	<b>wroth</b>	. You find in some	12, 153/ 3
wax he never so	<b>wroth</b>	and impatient therewith, is	12, 201/ 16
spoken to him, so	<b>wrought</b>	in his heart within	12, 176/ 24
the sea was sore	<b>wrought</b>	, and the waves rose	12, 301/ 10
would there none be	<b>wrung</b>	through the grate) and	12, 80/ 10
and of wickedness they	<b>wry</b>	away, and from this	12, 60/ 20
he may live one	<b>year</b>	more, and of a	12, 4/ 18
Christian people this thousand	<b>year</b>	have believed, to be	12, 39/ 26
much comfort in a	<b>year</b>	, as we should find	12, 85/ 1
you shall all this	<b>year</b>	never pass upon yourself	12, 117/ 12
was enough for that	<b>year</b>	; he would pray God	12, 144/ 19
came again the next	<b>year</b>	then was his lust	12, 144/ 21
the time of the	<b>year</b>	. Many things might make	12, 173/ 19
Syria, which many a	<b>year</b>	together bare as great	12, 206/ 20
die, and sometimes seven	<b>year</b>	after. From which place	12, 210/ 26
been stolen away five	<b>year</b>	before his death, all	12, 210/ 27
all the same five	<b>year</b>	that he lived after	12, 210/ 28
living here fifteen hundred	<b>year</b>	ago, he foresaw this	12, 230/ 32
you plain fifteen hundred	<b>year</b>	ago his own mouth	12, 231/ 4
at this day fifty	<b>year</b>	old, all the favor	12, 233/ 18
such in a thousand	<b>year</b>	, as were able to	12, 237/ 4
be suffered in one	<b>year</b>	, yea or one day	12, 237/ 5
rather suffer the whole	<b>year</b>	together the most terrible	12, 304/ 8
themselves, he is fain	<b>yearly</b>	to make some assemblies	12, 188/ 26
to take a tribute	<b>yearly</b>	and let them then	12, 190/ 8
and on she come	<b>yearning</b>	toward the place, whom	12, 295/ 12
Uncle, before a few	<b>years</b>	passed, that such as	12, 3/ 9
sore now, which few	<b>years</b>	past feared it not	12, 7/ 26
Turk is in few	<b>years</b>	wonderfully increased, and Christendom	12, 8/ 13
by so many hundred	<b>years</b>	have believed the contrary	12, 38/ 22
now more than fifteen	<b>years</b>	ago) I lay in	12, 88/ 10
widowhood abode so many	<b>years</b>	with fasting and praying	12, 95/ 30
hath sometime, yea divers	<b>years</b>	each after other, continually	12, 122/ 24
in the Church many	<b>years</b>	before St. Gregory's days	12, 155/ 26
were dead hundreds of	<b>years</b>	before St. Gregory was	12, 155/ 27
which within these few	<b>years</b>	could no more have	12, 192/ 4
me, within very few	<b>years</b>	. VINCENT But yet evermore	12, 193/ 11
yet hence upon twenty	<b>years</b>	, the great sultan of	12, 206/ 20
castle, Cousin, three thousand	<b>years</b>	ago? VINCENT Three thousand	12, 208/ 11
too. In far fewer	<b>years</b>	than three thousand it	12, 208/ 15
compass of very few	<b>years</b>	in effect. And be	12, 208/ 24
a man reckon his	<b>years</b>	that are passed of	12, 222/ 20

to whom (being certain	<b>years</b>	about his merchandise in	12, 232/ 10
goods of so few	<b>years</b>	, to cast yourself both	12, 237/ 7
of an hundred thousand	<b>years</b>	! And therefore our Savior	12, 237/ 10
therein, but live many	<b>years</b>	after, and die their	12, 246/ 30
myself have so many	<b>years</b>	taken for so very	12, 262/ 30
well content many long	<b>years</b>	together, as are other	12, 277/ 1
that many men many	<b>years</b>	, and many women too	12, 278/ 17
continuanse of so many	<b>years</b>	, and calleth yet all	12, 311/ 3
to purchase in many	<b>years'</b>	penance), yet will I	12, 284/ 6
or gold, white and	<b>yellow</b>	metal, not so profitable	12, 207/ 1
hounds, these Turks come	<b>yelping</b>	and bawling upon us	12, 295/ 18
they do tell them,	<b>yes</b>	, yes, well enough: for	12, 44/ 17
do tell them, yes,	<b>yes</b>	, well enough: for I	12, 44/ 17
A man would ween	<b>yes</b>	, that readeth in the	12, 54/ 17
cast it off. ANTHONY	<b>Yes</b>	, yes, Cousin, many an	12, 122/ 20
it off. ANTHONY Yes,	<b>yes</b>	, Cousin, many an hundred	12, 122/ 20
done the same? VINCENT	<b>Yes</b>	, that have I, and	12, 138/ 10
far his better? VINCENT	<b>Yes</b>	, Uncle, if the difference	12, 163/ 15
in our days. ANTHONY	<b>Yes</b>	, by God's grace: but	12, 234/ 11
God? VINCENT God? What,	<b>yes</b>	, pardie; who doubteth of	12, 234/ 20
whither he would. VINCENT	<b>Yes</b>	, by Saint Mary, Uncle	12, 255/ 18
wot not whither? VINCENT	<b>Yes</b>	, in good faith, Uncle	12, 267/ 22
stick at all. ANTHONY	<b>Yes</b>	(peradventure) suddenly before they	12, 288/ 10
longer ago than even	<b>yesterday</b>	, one that came out	12, 127/ 13
Christ's faith cruelly killed	<b>yesterday</b>	, even for the desire	12, 319/ 14
well by them, or	<b>yield</b>	them thanks that do	12, 74/ 28
he well able to	<b>yield</b>	every man his duty	12, 178/ 13
a fearful noise, if	<b>yon</b>	should suddenly then on	12, 315/ 13
I was aware. For	<b>yonder</b>	dead horse, because I	12, 119/ 9
him. Now, then, is	<b>yonder</b>	quick horse of likelihood	12, 119/ 14
the money, as for	<b>yonder</b>	peevish cow seemeth unto	12, 119/ 20
well wot, that a	<b>young</b>	man may die soon	12, 4/ 16
he destroyed our noble	<b>young</b>	goodly king. And now	12, 8/ 2
under the water. Some	<b>young</b>	lovely lady, lo, that	12, 29/ 8
as soon cometh a	<b>young</b>	sheep's skin to the	12, 86/ 8
them, that as the	<b>young</b>	man may hap sometime	12, 86/ 9
there another, that a	<b>young</b>	girl here in this	12, 89/ 12
hen, to keep her	<b>young</b>	chickens from the kite	12, 103/ 32
when I was a	<b>young</b>	man, I was once	12, 109/ 29
close walking with her	<b>young</b>	calf by her side	12, 119/ 5
as are full of	<b>young</b>	warm, lusty blood and	12, 150/ 8
from stinging, to put	<b>young</b>	men with young women	12, 160/ 23
put young men with	<b>young</b>	women, without danger of	12, 160/ 23

as he list. Some	<b>young</b>	maids maketh harlots, some	12, 191/ 8
maids maketh harlots, some	<b>young</b>	men he bringeth up	12, 191/ 9
in war, and some	<b>young</b>	children he causeth to	12, 191/ 9
that he so taketh	<b>young</b>	to any use of	12, 191/ 13
make you one day	<b>younger</b>	tomorrow, but every day	12, 233/ 19
bold courage of blind	<b>youth</b>	, there is a very	12, 86/ 7
he list in their	<b>youth</b>	, and taketh them from	12, 191/ 6
beginning in their tender	<b>youth</b>	, to know this point	12, 198/ 25
commonly folk are in	<b>youth</b>	set forth to convenient	12, 291/ 14
any special calling thereunto.	<b>Zacchaeus</b>	, lo, that climbed up	12, 176/ 7
unto him, and said, "	<b>Zacchaeus</b>	, make haste and come	12, 176/ 9
and bribery, and then	<b>Zacchaeus</b>	, not only the chief	12, 176/ 17
marvel me somewhat, wherefore	<b>Zacchaeus</b>	used his words in	12, 177/ 3
doing their alms after,	<b>Zacchaeus</b>	should have said more	12, 177/ 9
temper the tongue of	<b>Zacchaeus</b>	in the utterance of	12, 178/ 1
the thing that little	<b>Zacchaeus</b>	, that same great publican	12, 178/ 18
and will have such	<b>zeal</b>	to justice that ye	12, 34/ 17

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GRACIOUS	21	LAZARUS	18	GROW	16
LONGER	21	LIKEWISE	18	HEAVENLY	16
PROUD	21	MAD	18	HONEST	16
RESPECT	21	MARVEL	18	HONOR	16
REVELATION	21	MEAT	18	JOB	16
SIGHT	21	MEDICINABLE	18	JOY	16
STANDETH	21	PUNISHMENT	18	MINDS	16
STRONG	21	REST	18	PAST	16
THITHER	21	SAFE	18	PETER	16
WAX	21	SLEEP	18	PLEASURES	16
BEGAN	20	SUPPOSE	18	SECRET	16
BEGINNING	20	TALKING	18	STOOD	16

TORMENT	16	LOVETH	14	SCANT	13
WALKING	16	MOTHER	14	SELDOM	13
WORTH	16	NEW	14	SELFSAME	13
YOUNG	16	PLAY	14	SON	13
AGREE	15	PROOF	14	WAYS	13
APPEARETH	15	REQUIRE	14	APPEAR	12
CAUSES	15	SERVANTS	14	ASLEEP	12
COMMAND	15	SHARP	14	BEASTS	12
CONFESS	15	TEMPTED	14	BESTOW	12
CONSOLATION	15	THOUSAND	14	BODIES	12
DREAM	15	TOKEN	14	BORN	12
FEARED	15	TOKENS	14	BREAK	12
FORBEAR	15	TONGUE	14	CHANCE	12
FORCE	15	WATER	14	CONSIDERED	12
FOUL	15	WORTHY	14	CURE	12
FREE	15	AFTERWARD	13	DENY	12
FRIEND	15	ALTHOUGH	13	DIED	12
GIFT	15	AWARE	13	DIFFERENCE	12
GONE	15	BACK	13	DOOR	12
GREATER	15	BID	13	EAT	12
HURT	15	BUSY	13	EFFECT	12
KINGDOM	15	CHANGE	13	EXECUTION	12
MARK	15	CONCEIVE	13	FAME	12
MARRY	15	CONVENIENTLY	13	FELT	12
MOVE	15	CRUEL	13	FIVE	12
PARTS	15	CUNNING	13	FLY	12
PERCEIVED	15	DEAD	13	FOOLS	12
PHYSICIAN	15	DEEDS	13	GHOSTLY	12
PRINCE	15	DEFENSE	13	GRUDGE	12
PUSILLANIMITY	15	DEUS	13	HANDLED	12
RUN	15	DINNER	13	HAPLY	12
SERVETH	15	DUTY	13	JOINED	12
SETTETH	15	ENEMIES	13	LANDS	12
SHORTLY	15	ENTER	13	LEAST	12
SICK	15	ESCAPE	13	LETTETH	12
SORT	15	EXPERIENCE	13	LIETH	12
SPEAKETH	15	FANTASIES	13	LIKED	12
SURETY	15	FERVENT	13	METHINK	12
TEMPTETH	15	FOND	13	ORDER	12
TURKS	15	FOOT	13	OURS	12
WISDOM	15	GENERAL	13	PEEVISH	12
ALMS	14	GLORIOUS	13	PLAINLY	12
APOSTLE	14	HANDLING	13	PROMISED	12
BED	14	HOT	13	RISE	12
BITTER	14	INCURSION	13	SAYING	12
BLIND	14	JOYFUL	13	SECT	12
COMMONLY	14	MEET	13	SHOWETH	12
DARK	14	MIDDAY	13	SOULS	12
FALLING	14	PASSED	13	STICK	12
GOETH	14	PITY	13	SUFFERING	12
GREATEST	14	PLEASE	13	SUFFICIENT	12
HUNDRED	14	PRINCES	13	THEREFROM	12
IMAGINATION	14	PROVED	13	WAKING	12
JUDGMENT	14	PURGATORY	13	WARM	12
LATE	14	REVELATIONS	13	WARRANT	12
LONGING	14	SALVATION	13	WHOLESOME	12

YES	12	AVOID	10	ASS	9
ABROAD	11	BARE	10	ATTAIN	9
AGE	11	BECOME	10	AUGUSTINE	9
ASHAMED	11	BONDAGE	10	BAD	9
CALLETH	11	CARRY	10	BEHAVIOR	9
CARE	11	CHARGE	10	BESEECH	9
CARRIED	11	CLEAN	10	CHAMBER	9
CITY	11	DESIRETH	10	CHILD	9
CONSIDERING	11	DEVILS	10	COMMITTED	9
CROSS	11	DISPLEASURE	10	CRAFT	9
DECEIVED	11	ENEMY	10	DARKNESS	9
DEFEND	11	FAITHFULLY	10	DARKNESSES	9
DIMINISH	11	FEELING	10	DELIVERED	9
DISCIPLES	11	FEET	10	DEPART	9
DISEASE	11	FELLOW	10	DESERVING	9
FEAST	11	FORWARD	10	DESTRUCTION	9
FEEBLE	11	GODLY	10	DEVISE	9
FEELETH	11	GREATLY	10	DISPLEASE	9
FINDETH	11	HAPPETH	10	DRIVEN	9
FOX	11	HARDLY	10	DULL	9
GLADLY	11	INWARD	10	EARNEST	9
HORROR	11	KILLED	10	EXERCISE	9
IMPATIENCE	11	KNEW	10	FELLOWS	9
JUSTICE	11	LOOKED	10	FOREVER	9
KEEPETH	11	LUST	10	FORGIVENESS	9
LAUGH	11	NARROW	10	FORSOOK	9
LIFT	11	OFFICE	10	FORTHWITH	9
LIKELIHOOD	11	OH	10	FOUR	9
LIVED	11	PERILS	10	FULLY	9
LOSING	11	PERPETUAL	10	GOSPEL	9
MAKING	11	PRICK	10	HITHER	9
MALICE	11	PROPER	10	HONORABLE	9
MEANWHILE	11	ROOM	10	ILLUSION	9
MEDITATION	11	SECRETLY	10	JOHN	9
PARDIE	11	SHADOW	10	LADY	9
PATIENT	11	SHRINK	10	LEARNED	9
RECEIVE	11	SINFUL	10	LIGHTLY	9
SAINTS	11	SMALL	10	LION	9
SAT	11	SUBSTANTIAL	10	LONGETH	9
SCRUPULOUS	11	SUDDEN	10	LOW	9
SEEN	11	SUFFERANCE	10	MATTERS	9
SHRIFT	11	TENDER	10	MAZE	9
SHUT	11	THRICE	10	MEDICINES	9
STOMACH	11	WANTON	10	MEETLY	9
TEMPORAL	11	WEENED	10	MIRTH	9
TOUCH	11	WEEPING	10	MORTAL	9
TURNED	11	WICKED	10	OFFERED	9
UNDOUBTEDLY	11	WISH	10	PARDON	9
VIOLENT	11	WRONG	10	PIECE	9
WAR	11	ALAS	9	PLENTY	9
WRETCHES	11	ALMIGHTY	9	PROFITABLE	9
ABHOR	10	AMENDMENT	9	PROVIDE	9
ADVISE	10	ANGELS	9	QUID	9
AFFLICTION	10	ANGER	9	REASONS	9
AMEND	10	ANSWERED	9	RECOMPENSE	9
ANGEL	10	ARMY	9	REGARD	9

ROARING	9	JAILER	8	CAPTIVITY	7
SEA	9	LACKETH	8	CLEAR	7
SPACE	9	LATIN	8	COMFORTLESS	7
TAUGHT	9	LENGTH	8	COR	7
TERROR	9	LORDS	8	COUNTENANCE	7
THINKETH	9	LUSTY	8	DEAR	7
TORMENTS	9	MERCIFUL	8	DECLARED	7
VIRTUES	9	METHOUGHT	8	DESPERATE	7
WEARY	9	MIGHTY	8	DEVISING	7
WEEP	9	MINDED	8	DIETH	7
WIST	9	MISERY	8	DISCIPLE	7
WOE	9	MOVED	8	DISCOMFORTABLE	7
WOLF	9	NEIGHBORS	8	DISPOSED	7
WONDERFUL	9	NEXT	8	DWELLETH	7
ADVERSITY	8	OBJECTION	8	EFFECTUAL	7
AID	8	OCCASIONS	8	EYE	7
ANGRY	8	OPINION	8	FERVOR	7
ASKED	8	PROCEED	8	FEVER	7
BEATEN	8	READ	8	FILTHY	7
BITCH	8	RECEIVETH	8	FINISH	7
BOLDLY	8	RECKONING	8	FOLLOWING	7
BROAD	8	REHEARSE	8	FORBID	7
CALLING	8	REMISSION	8	FOURTH	7
CASTLE	8	REQUEST	8	FRAILTY	7
CHOICE	8	RESORT	8	FRUITFUL	7
CHOOSE	8	SHOT	8	FURIOUS	7
CLEARLY	8	SILLY	8	GAME	7
COMMANDED	8	SOEVER	8	GATHERED	7
COUNTRIES	8	SORER	8	GRIEFS	7
CROWN	8	STEAL	8	HASTE	7
CUT	8	STRAIT	8	HIGHEST	7
DAILY	8	STUDY	8	HUMORS	7
DAMNED	8	SUSTAIN	8	INESTIMABLE	7
DECLARE	8	TEACHETH	8	KNOWLEDGE	7
DECLARETH	8	THANK	8	LAWS	7
DEI	8	THINKING	8	LEAN	7
DESTROY	8	TOUCHED	8	LENT	7
DEvised	8	TRAINS	8	LIVES	7
EASY	8	TREAT	8	LOATHNESS	7
ESTIMATION	8	TROUBLED	8	LOVING	7
FARETH	8	TRULY	8	MARTYRS	7
FEARETH	8	VAIN	8	MEANT	7
FLYING	8	WAXEN	8	MESEEMETH	7
FORBIDDEN	8	WHELPS	8	MURMUR	7
GAY	8	WORSHIP	8	NAMELY	7
GOODLY	8	WRITE	8	NEIGHBOR	7
GRIEVOUS	8	ABOMINABLE	7	OCCUPIED	7
HANG	8	ACQUAINTED	7	OFFER	7
HEAP	8	ADVICE	7	OFFICES	7
HEARING	8	AGO	7	OVERCOMETH	7
HORSE	8	ALIKE	7	PASSETH	7
HOURL	8	AUGHT	7	PERCEIVING	7
HUNGARY	8	BEAST	7	POVERTY	7
HUNGER	8	BREAST	7	PRAYED	7
ILLUSIONS	8	BRETHREN	7	PRAYING	7
INWARDLY	8	BRINGETH	7	PRICE	7

PROPERLY	7	BIND	6	PERSEVERE	6
PROVIDED	7	CASTETH	6	PHYSICIANS	6
PUTTETH	7	COMFORTS	6	POINTS	6
QUITE	7	COMMODIOUS	6	POSSESSIONS	6
RECREATION	7	COMMUNICATION	6	PRIESTS	6
REPUTED	7	COMPARISON	6	PRINCIPAL	6
ROOMS	7	CONSIDERATIONS	6	PRISONS	6
SATISFIED	7	CONVENIENT	6	PROTECTION	6
SERVANT	7	COURSE	6	PURE	6
SHREWD	7	DAUGHTER	6	QUIET	6
SIXPENCE	7	DEMONIO	6	REALM	6
SOLEMN	7	DESERVED	6	REASONABLE	6
SOLOMON	7	DIMINISHING	6	REFRESH	6
SPEED	7	DOMINUS	6	REFUSE	6
SPORT	7	DRAWETH	6	REGNUM	6
STANDING	7	DRINK	6	REIGN	6
STEAD	7	DROWNED	6	REJOICE	6
STOCKS	7	DUE	6	REMEDY	6
STRAW	7	DWELLING	6	RESIST	6
STRENGTHEN	7	EAR	6	RESTITUTION	6
STRIKE	7	EARS	6	SAD	6
STRIVE	7	ENVY	6	SATISFACTION	6
SUBTLE	7	ESTEEM	6	SAVED	6
TALES	7	EXAMPLES	6	SEEKING	6
TARRY	7	EXHORTATION	6	SERVED	6
TEACH	7	FABLE	6	SICUT	6
TEETH	7	FALSELY	6	SIMPLE	6
THIEF	7	FINAL	6	SPECIALLY	6
THIEVES	7	FLATTER	6	STRAIGHT	6
TREASURE	7	FLED	6	SULTAN	6
UNDERSTANDING	7	FOUNDATION	6	SUPER	6
UNGRACIOUS	7	GATHER	6	TALKED	6
USING	7	GRIN	6	TENEBRIS	6
WALKETH	7	HEARTILY	6	THEREAGAINST	6
WARNING	7	HEED	6	THORNS	6
WATCH	7	HID	6	THRALLDOM	6
WEENETH	7	IMAGINE	6	TORMENTORS	6
WEIGHT	7	INCURSU	6	TWICE	6
WELL-LEARNED	7	INTEND	6	VERSES	6
WILY	7	INTERRUPTED	6	VISION	6
WIN	7	JEOPARD	6	VOS	6
WOMEN	7	LAUGHING	6	WAXETH	6
WRETCH	7	LEARN	6	WEAK	6
ZACCHAEUS	7	LEARNING	6	WEARINESS	6
ABOMINATION	6	LEAVING	6	WEENING	6
ADVENTURE	6	LETTING	6	WHITE	6
AGONY	6	LIONS'	6	WIDE	6
ALLOW	6	LOOKETH	6	WINGS	6
APPOINTED	6	MAHOMET	6	WINNING	6
ASKETH	6	MARVELOUSLY	6	WINTER	6
ASSAY	6	MEANETH	6	WITHDRAW	6
AVOIDING	6	MEDDLE	6	WITS	6
AWAKE	6	MISS	6	WOOD	6
BADE	6	MISTRESS	6	WOTTETH	6
BASE	6	NEVERTHELESS	6	ABIDETH	5
BERNARD	6	PENNY	6	ACCIDENTS	5

AESOP	5	FETCH	5	PERCEIVETH	5
AGREED	5	FIERI	5	PERSONS	5
ANYWHERE	5	FLATTERING	5	PERSUASION	5
APPOINT	5	FOLKS	5	PHILOSOPHERS	5
ART	5	FOLLOWETH	5	PORTION	5
AXE	5	FRENCH	5	POSSIBLE	5
BAG	5	FROWARD	5	PRAISED	5
BEARING	5	FRUIT	5	PRECISELY	5
BEGINNETH	5	GERSON	5	PREMINENCE	5
BEHELD	5	GETTING	5	PRICKED	5
BEHOLDING	5	GIFTS	5	PROHIBITION	5
BELIEVED	5	GIRL	5	PUNISHED	5
BETIMES	5	GOWN	5	QUARTER	5
BLACK	5	GREECE	5	RATE	5
BLISS	5	GUISE	5	REASONING	5
BOOK	5	HAPPEN	5	REFRAIN	5
BROKEN	5	HART	5	REHEARSED	5
BROTHER	5	HELD	5	RELIGIOUS	5
CARETH	5	HEN	5	SCORN	5
CAUGHT	5	HIDE	5	SEASON	5
CAUSETH	5	HOMINIS	5	SEEMED	5
CHILDISH	5	HOMO	5	SENSUAL	5
CIRCUIT	5	HUMBLE	5	SHIFT	5
CLOSE	5	INCOMPARABLE	5	SHIP	5
COLOR	5	INDIFFERENT	5	SHOOT	5
COMMEND	5	INDIGNATION	5	SISTER	5
COMMENDED	5	INFIDELS	5	SIXTH	5
COMMODITIES	5	INSTEAD	5	SLOTH	5
CONDEMNED	5	INSTRUMENTS	5	SNAIL	5
CONFESSED	5	INTENDED	5	SOONER	5
CONFORM	5	INTOLERABLE	5	SOPHISTICAL	5
CONFORMITY	5	JAMES	5	SORTS	5
CONTINUALLY	5	JUST	5	STOOL	5
COVETOUS	5	KINDNESS	5	SWEET	5
CRY	5	LABORED	5	TEARS	5
CUSTOM	5	LARGER	5	TEMPTING	5
DAVID	5	LIVETH	5	TEN	5
DECEIVE	5	LOT	5	THANKSGIVING	5
DEO	5	LUKEWARM	5	THORN	5
DEVOTION	5	LUSTS	5	TOWN	5
DEVOUR	5	MAINTENANCE	5	TROUBLOUS	5
DIFFICULTY	5	MANIFOLD	5	TWELFTH	5
DILIGENCE	5	MARY	5	TWENTY	5
DISCOMFORT	5	MEASURE	5	UNDERSTAND	5
DISPLEASANT	5	MERRILY	5	UNDONE	5
DISPLEASURES	5	MIDST	5	UNTOUCHED	5
DOCTOR	5	MISCHIEF	5	UTTERMOST	5
DOCTORS	5	MORNING	5	VERITAS	5
DRAWN	5	MOUTHS	5	VOLUPTUOUS	5
DURST	5	MOVABLE	5	VOUCHSAFE	5
ENCOURAGE	5	OFFENDED	5	WAKE	5
ENTERED	5	OFTENER	5	WAXED	5
ESTATE	5	OMNE	5	WEEK	5
FANTASTICAL	5	OPENLY	5	WEIGH	5
FEIGN	5	OUGHT	5	WICKEDNESS	5
FEIGNED	5	PAY	5	WILLING	5

WON	5	WRESTLE	5	WRONGED	5
WORSHIPFUL	5	WRETCHEDNESS	5		
WOUND	5	WRITTEN	5		