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## CONTENTS.

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MORNYNGE REMEMBRAUNCE HAD AT THE MONETH MYNDE OF THE NOBLE PRYNCES MARGARETE COUNTESSE OF RYCHEMONDE AND DARBYE. ENPRYNTED BY WYNKYN DE WORDE ... 289-310
gERMON MADE AGAYN THE PERNICYOUS DOCTRYN OF MARTIN LUUTHER WITHIN THE OCTAUES OF THE ASCENSYON BY THE ASSINGNEMENT OF . . . THE LORD THOMAS CARDINALL OF YORK. IMPRYNTED BY WYNKYN DE WORDE. M.CCCCCXXI ... 311-348

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a sermon . . . preached vpon a good fridat ... 38S-428

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See Thomas Baker's History of St John's College, Cambr., 1860 ; Memoir of Maryaret, countess of Richmond and Derly, by the late C. H. Cooper, F.S.A., ib. $187 \pm$ (the glossary to this will to a considerable extent serve as a glussary to the present volume) ; Jo. Lewis, Life of Dr Joh "Fisher, Lond., 1855 ; W. G. Searle, Mistory of Queens' College, Cambr., 1867, pp. 131-143; Early Statutes of the College of St John the Evantelist, edited by J. E. B. Mayor, Cambr., 1859 ; and a valuable paper by Mr Bruce in the Archatologia, xxv. Lord Acton, in his article on Mr Brewer's Culendar of State Papers (in Quart. Rev., Jan. 1877, p. 2), calls attention to the life of Fisher (by Lichard Hall, ib. p. 47): 'Nobody has taken the pains to restore the true text of the original life of Fisher ; and not one of More's fifteen biographers has worked from MSS.' Every English letter or other document which has Fisher for its author has a right to a place in volume ii., and the Elizabethan translation of a sermon on prayer may find refuge in the appendix. I shall be grateful for any aldition to what is known of his works or life.

A taste, to borrow honest John Strype's phrase, of the more interesting contents of this part may be of service to those who now make their first acquaintance with Bishop Fisher as an author. Three of the pieces here printed are of great historical interest, the sermons (1) at the funeral of Menry VII., (2) at the Lady Margaret's month's mind, (3) at the burning of Luther's books. The letter of consolation to his sister and ' the wayes to perfect religion,' both written in the

Tower, are important evidences of Fisher's calm courage in the prospect of death, and of the humility which adds a crowning grace to his virtuous life. The long treatise concerning the penitential psalms, though of less enduring interest, contains here and there bursts of manly eloquence which, with the sermons on the king and princess, entitle the writer to an honorable name among the early masters of English prose.

Henry VII. His character, 269-70. 'At the begynnyngo of lent last passed he called vnto hym his confessour a man of synguler wysdome, learnynge and vertue, by whose assured instruccyon I speke this that I shall saye. This noble prynce after his confessyon made with all dylygence \& great repentaunce, he promysed thre thynges, that is to saye, a true reformacyon of al them that were offycers and mynystres of his lawes [the Empsons and Dudleys] to the entent that Iustyce from hens forwarde truly and indyfferently myght be executed in all causes. An other that the promocyons of the chyrche that were of his dysposycyon sholde from hensforth be dysposed to able men suche as were vertuous \& well lerned. Thyrde that as touchynge the daungers and Ieoperdyes of his lawes for thynges done in tymes passed he wolde graunte a pardon gencrally vnto all his people' (271-2). His trust in prayer ; his collect said daily in all the churches of England ; divers years about Lent he paid for 10,000 peculiar masses ; gave to every virtuous man known to him 10 marks or $£ 10$ yearly to pray for him (272); his devotion to the sacrament; weeping sometimes $\frac{3}{4}$ of an hour in receiving it, creeping to it; kissing the foot of the 'monstraunt' when too feeble to communicate (273-4, cf. 275-6, 284); his devotion at the 'anelynge' and to the crucifix (274); his sufferings in mind and body (276-7); delicate constitution (277). 'Al his goodly houses so rychely dekte \& appareyled, his walles \& galaryes of grete pleasure, his gardyns large \& wyde with knottes curyously wrought, his orcheyardes set with vines and trees moost dilicate, his meruaylous rychesse \& treasour, his metes \& drynkes were they neuer so dilycately prepared might not than helpe hym, but rather were paynfull to hym, so moche that longe before his deth his mete was to hym so lothsome (were it neuer so dilycately prepayred) that many a tyme he
sayd, but onely to folowe counseyle he wold not for all this world receyue it'. (278). Apostrophe to the corpse: 'A kynge Henry kynge Henry yf thou were on lyue agayne, many one that is here present now wolde pretende a full grete pyte \& tendernesse vpon the' (280). Pause for a silent paternoster to be said for his soul (281). His last advice to his son, 'the kynge that now is our gouernour \& souerayne endued with all graces of god \& nature \& with as grete habylytees \& lykelyhodes of well doynge as euer was in kynge' (285).

Autubiographical. The sermons on the penitential psalms compiled at the 'sterynge' of the Lady Margaret, preached before her, and by her high commandment put in writing for to be impressed, during her son's lifetime (1-2). The sermon on the first part of the 38th psalm was preached on the nativity of our lady ( 8 Sept .), and Fisher was somewhat embarrassed by his engagements, on the one hand to speak on the subject of the festival, and on the other to follow the order of the psalms (44). Favours received by him from Henry VII. 'All be it I knowe well myne vnworthynes \& vnhabylytees to this so grete a mater, yet for my most bounden duty, and for his gracyous fauour and synguler bencfeytes exhybyte vnto me in this lyfe, I wolde now after his deth ryght affectuously some thynge saye, wherby your charytees the rather myght haue his soule recommended' (268). The confessions ( $148-150$ ) may perhaps not be personal ; but those addressed to his sister (353-362) no doubt are the unfeigned utterance of a man trying his life by a severe ideal and conscious that he had fallen short of it, however exemplary that life may have appeared to his contemporaries or may now appear to us. No doubt can remain when we read: 'Neyther buildyng of Colleges, nor makyng of Sermons, nor giuing of almes, neyther yet any other manner of buzynesse shall helpe you without this. Therefore first and before all things prepare for thys, delay not in any wyse, for if you doe, you shall be deceyued as I am now. I reade of manye, I haue hearde of manye, I haue knowne many that were disappoynted as I am nowe. And euer I thought and sayde, \& intended, that I would make sure and not be deceiued by the sodayn comming of death. Yet neuerthelesse I am now deceyued,

## ADVERTISEIIENT.

As several years must elapse before I can resume the work here begun, it seems but due, both to readers in the interval, and to my successor, if I am myself unable to complete my task, here to indicate some sources for volume ii., and some materials for the illustration of both volumes.

Sce Thomas Daker's History of St John's College, Cambr., 1869; Memoir of Margaret, countess of Richmond and Derby, by the late C. H. Cooper, F.S.A., ib. 1874 (the glossary to this will to a considerable extent serve as a glossary to the present volume) ; Jo. Lewis, Life of Dr John Fisher, Lond., 1855 ; W. G. Searle, History of Queens' College, Cambr., 1867, pp. 131—143; Eurly Statutcs of the College of St Jolin the Evanyelist, edited by J. E. B. Mayor, Cambr., 1859 ; and a valuable paper by Mr Bruce in the Archecologia, xxv. Lord Acton, in his article on Mr Brewer's Culendar of State Papers (in Quart. Rece., Jan. 1877, p. 2), calls attention to the life of Fisher (by Nichard Hall, ib. p. 47): 'Nobody has taken the pains to restore the true text of the original life of Fisher; and not one of More's fifteen biographers has worked from MSS.' Every English letter or other document which has Fisher for its author has a right to a $1^{\text {lace }}$ in volume ii., and the Elizabethan translation of a sermon on prayer may find refuge in the appendix. I shall be grateful for any adlition to what is known of his works or life.

A taste, to borrow honest John Strype's phrase, of the more interesting contents of this part may be of service to those who now make their first acquaintance with Bishop Fisher as an author. Three of the pieces here printed are of great historical interest, the sermons (1) at the funcral of Henry VII., (2) at the Lady Margaret's month's mind, (3) at the burning of Luther's books. The letter of consolation to his sister and 'the wayes to perfect religion,' both written in the

Tower, are important evidences of Fisher's calm courage in the prospect of death, and of the humility which adds a crowning grace to his virtuous life. The long treatise concerning the penitential psalms, though of less enduring interest, contains here and there bursts of manly eloquence which, with the sermons on the king and princess, entitle the writer to an honorable name among the early masters of English prose.

Henry VII. His character, 269-70. 'At the begynnynge of lent last passed he called vnto hym his confessour a man of synguler wysdome, learnynge and vertue, by whose assured instruccyon I speke this that I shall saye. This noble prynce after his confessyon made with all dylygence \& great repentaunce, he promysed thre thynges, that is to saye, a true reformacyon of al them that were offycers and mynystres of his lawes [the Empsons and Dudleys] to the entent that Iustyce from hens forwarde truly and indyfferently myght be executed in all causes. An other that the promocyons of the chyrche that were of his dysposycyon sholde from hensforth be dysposed to able men suche as were vertuous \& well lerned. Thyrde that as touchynge the daungers and Teoperdyes of his lawes for thynges done in tymes passed he wolde graunte a pardon generally vnto all his people' (271-2). His trust in prayer; his collect said daily in all the churches of England; divers years about Lent he paid for 10,000 peculiar masses; gave to every virtuous man known to him 10 marks or $£ 10$ yearly to pray for him (272); his devotion to the sacrament; weeping sometimes $\frac{3}{4}$ of an hour in receiving it, creeping to it ; kissing the foot of the 'monstraunt' when too feeble to communicate (273-4, cf. 275-6, 284); his devotion at the 'anelynge' and to the crucifix (274); his sufferings in mind and body (276-7) ; delicate constitution (277). 'Al his goodly houses so rychely dekte \& appareyled, his walles \& galaryes of grete pleasure, his gardyns large \& wyde with knottes curyously wrought, his orcheyardes set with vines and trees moost dilicate, his meruaylous rychesse \& treasour, his metes \& drynkes were they neuer so dilycately prepared might not than helpe hym, but rather were paynfull to hym, so moche that longe before his deth his mete was to hym so lothsome (were it neuer so dilycately prepayred) that many a tyme he
sayd, but onely to folowe counseyle he wold not for all this world receyue it'. (278). Apostrophe to the corpse: 'A kynge Henry kynge Henry yf thou were on lyue agayne, many one that is here present now wolde pretende a full grete pyte \& tendernesse vpon the' (280). Pause for a silent paternoster to be said for his soul (281). His last advice to his son, 'the kynge that now is our gouernour \& souerayne endued with all graces of god \& nature \& with as grete habylytees \& lykelyhodes of well doynge as cuer was in kynge' (285).

Autobiographical. The sermons on the penitential psalms compiled at the 'sterynge' of the Lady Margaret, preached before her, and by her high commandment put in writing for to be impressed, during her son's lifetime (1-2). The sermon on the first part of the 38 th psalm was preached on the nativity of our lady ( 8 Sept .), and Fisher was somewhat embarrassed by his engagements, on the one hand to speak on the subject of the festival, and on the other to follow the order of the psalms (44). Favours received by him from Henry VII. 'All be it I knowe well myne vnworthynes \& vnhabylytees to this so grete a mater, yet for my most bounden duty, and for his gracyous fauour and synguler bencfeytes exhybyte vnto me in this lyfe, I wolde now after his deth ryght affectuously some thynge saye, wherby your charytees the rather myght haue his soule recommended' (268). The confessions (148-150) may perhaps not be personal ; but those addressed to his sister (353-362) no doubt are the unfeigned utterance of a man trying his life by a severe ideal and conscious that he had fallen short of it, however exemplary that life may have appeared to his contemporaries or may now appear to us. No doubt can remain when we read: 'Neyther buillyng of Colleges, nor makyng of Sermons, nor giuing of almes, neyther yet any other manner of buzynesse shall helpe you without this. Therefore first and before all things prepare for thys, delay not in any wyse, for if you doe, you shall be deceyued as I am now. I reade of manye, I haue hearde of manye, I haue knowne many that were disappoynted as I am nowe. And euer I thought and sayde, \& intended, that I would make sure and not be deceiued by the sodayn comming of death. Yet neuerthelesse I am now deceyued,
and am taken sleeping, vnprepared, and that when I least weened of his comming, and euen when I reckoned my selfe to be in most
1 healthe, and when I was most buzie, and in the middest of my matters. Therfore delay not you any farther, nor put your trust ouer much in your friends: Trust yourself while ye haue space and libertie, and doe for your self now while you may. I would aduyse you to doe that thing that I by the grace of my Lord God would put in execution if his pleasure were to sende me longer lyfe. Recounte your self as dead, \& thinke that your soules were in pryson of Purgatorio, \& that there they must abyde till that the Raunsom for them be truly payde, eyther by long sufferance of payne there, or els by suffrages done heere in earth by some of your speciall friendes' (362). Of his sister Elizabeth (349, 351, 364) we learn that she was a nun (364, 374-5).

The Lady Margaret. ${ }^{1}$ Her noble descent, noble manners, noble nature, noble marriages (290-293). Noble manners: 'She was bounteous \& lyberall to euery persone of her knowlege or acquaintaunce. Auaryce and couctyse she moost hated, and sorowed it ful moche in al persones, But specyally in ony that belonged vnto her. She was also of singular easynes to be spoken vnto, \& full curtayse answere she wolde make to all that came vnto her. Of meruayllous gentylnesse she was vnto all folkes, but specyally vnto her owne, whom she trusted and loued ryghte tenderly. Unkynde she wolle not be vnto no creature, ne forgetefull of ony kyndnes or seruyce done to her before, whiche is no lytel parte of veray noblenes. She was not vengeable, ne cruell, but redy anone to forgete and to forgyue iniuries done vnto her at the leest desyre or mocyon made vnto her for the same. Mercyfull also $\mathcal{\&}$ pyteous she was vnto suche as was greuyd \& wrongfully troubled And to them that were in pouerty or sekenes or ony other myserye. To god \& to the chirche full obedyent \& tractable sechynge his honoure \& pleasure full besyly. A warenes of herself she had alwaye to eschowe euery thynge that myght dyshonest ony noble woman, or dystayne her

[^2] volume caleudared in the appendix to Mr Cooper's Memoir (Cambridge, 1874), pp. 129-178. It had already been used by Thomas Baker in his edition of the 'Mornynge Lemembraunce.'
hinour in ony conlycyon. Tryfelous thynges that were lytell to be $n$-arded she wolde let passe by, but the other that were of weyght ds substaunce wherin she myghte proulfyte she wolde not let for ony ravne or laboure to take $\mathrm{v}^{2} \mathrm{p}$ on hande' (290-1). Nobleness of uture: 'Fyrst she was of singuler wysedome ferre passynge tho comyn rate of women, she was good in remembraunce \& of holdyng memorye. A rely wytte she had also to conceyue all thynges, albeit they were ryght derke. Right studyous she was in bokes whiche she halle in grete nombre bothe in Englysshe \& in Frensshe, \& for her exercyse \& for the prouffyte of other she dyde translate dyuers maters of deuocyon out of Frensshe into Englysshe. Ful often she complayned that in her youthe she had not gyuen her to the vnderstondynge of latyn wherin she had a lytell perceyuynge, alecyally of the rubrysshe of the ordynall for the sayeng of her seruyce whiche she dyde wel vnderstande. Here vnto in fauour, in worlus, in gesture, in euery demeanour of herself so grete noblenes dude apipere, that what she spake or dyde it meruayllously became her' (291-2). Her many suitors: St Nisholas in a vision recommends $\mathrm{h} \cdot \mathrm{r}$, in her ninth year, to accept Elmond earl of Richmond (290-3). 'Martha is praysed [not in the gospels] in chastysynge her body by erysten dyscyplyne, as in abstynence, fastyng, sharpe clothes werynje' (293). Here (as in p. 269, in relation to her son) Fisher protests that he does not flatter, when he bears this testimony to his 1 atroness: 'I wold reherce somwhat of her demeanyng in this behalue, her sobre temperaunce in metes \& drynkes was knowen to al them that were conuersaunt with her, wherin she lay in as grete wayte of herself as ony persone myght, kepinge alway her strayte mesure, \& offendyng as lytel as ony creature myght. Eschewynge bukettes, reresoupers, ioncryes betwyxe meales. As for fastynge for arge $\&$ feblenes albeit she were not bounde, yet tho dayes that by the chirche were appoynted she kept them diligently \& sereously, $\&$ in especyall the holy lent, thrughout that she restrayned her apretyte tyl one mele $\&$ tyl one fysshe on the day besyde her other pecul-r fastes of deuocion, as saint Anthony, mary Maudeleyn, saynt Katheryn with other. And thorowe out al the yere the fryday \& saterlay she full truely obserued. As to harde clothes wering she
had her shertes \& gyrdyls of heere, whiche whan she was in helth eueri weke she fayled not certayne dayes to weare somtyme that one, somtyme that other, that full often her skynne as I herde her say was perced therwith. As for chastyte thoughe she alway contynued not in her vyrgynyte yet in her husbandes dayes longe tyme before that he deyede she optcyned of hym lycence \& promysed to lyue chast, ${ }^{1}$ in the handes of the reuerende fader my lorde of London, whiche promyse she renewed after her husbandes dethe in to my landes agayne, wherby it may appere the dyscyplyne of her body' (293-4).

Her devotions beginning shortly after 5 a.m., matins of our lady, matins of the day, four or five masses heard upon her knees, and so till dinner (at 10 on the eating day, and 11 on the fasting day). Then her stations to three altars, her daily dirges and commendations, evensong of the day and of our lady, beside many other prayers and psalms; at night in her chapel she occupied a large quarter of an hour in her devotions; her kneeling often caused in her back pain and disease. Daily, when in health, she said the crown of our lady (63 aves), knecling at every ave. Her French books for meditation, divers whereof she translated. Her weeping at confession (often every third day) ; when she was 'housylde' (nigh a dozen times a year) floods of tears issued from her eyes. To enhance the merit of her works, she would take such godly things by obedience, promised first to Bp. Fitzjames, then to me (294-6, cf. 300).

Her hospitality : to the king's visitors, to suitors. Statutes for her household read 4 times a year. Her skill in settling disputes among her officers. Her entertainment of strangers according to their degree and 'hauour.' Twelve poor maintained in her house; whom she nursed when sick and at their deathbeds learnt how to die. To ministers of any devotion and virtue she shewed all the comfort she could (296-7).

Her sufferings from cramp, which made her cry: ' $O$ blessed Ihesu help me. O blessyd lady socoure me.'
' It was a mater of grete pyte, lyke a spere it perced the hertes of all her true seruaundes that was aboute her \& made theym crye also

[^3]of Thesu for helpe \& socoure with grete haboundaunce of teares. But specyally whan they sawe the dethe so hast vpon her and that she must nedes departe from them, and they sholde forgo so gentyll a maystris, so tender a lady, then wept they meruayllously, wepte her ladyes and kynneswomen to whom she was full kynde, wepte her poore gentylwomen whom she had loued so tenderly before, wept her chamberers to whome she was full deare, wepte her chapelaynes and preestes, wepte her other true \& faythfull seruauntes. And who wolde not haue wept that there had ben presente. All Englonde for her dethe had cause of wepynge. The poore creatures that were wonte to receyue her almes, to whome she was alwaye pyteous and mercyfull. The studyentes of bothe the vnyuersytees to whome she was as a moder. All the lerned men of Englonde to whome she was a veray patronesse. All the vertuous and deuoute persones to whom she was as a louynge syster, all the good relygyous men and women whom she so often was wont to vysyte and comforte. All good preestes and clerkes to whome she was a true defenderesse. All the noble men and women to whome she was a myrroure and exampler of honoure. All the comyn people of this realme for whom she was in theyr causes a comyn mediatryce, and toke ryght grete dyspleasure for them, and generally the hole realme hathe cause to complayne \& to morne her dethe. And all we consyderynge her gracyous and charytable mynde so vnyuersally \& consyderynge the redynes of mercy and pyte in our sauyour Ihesu may saye by lamentable complaynt of our vnwysdome vnto him. Ah domine si fuisses hic. Ah my lorde yf thou hadde ben present and had herde thes sorowfull cryes of her thy seruaunte with the other lamentalle mornynges of her frendes \& seruauntes thou for thy goodnes wold not haue suffred her to dye, But thou wolde haue take pyte and compassyon vpon her' (300-1).

Invocation to Christ to have mercy on her soul; not to restore her boily to life, but to 'accepte that swete soule to his grete mercy to be parteyner of the euerlastynge lyfe with hym \& with his blessyd sayntes aboue in heuen, which I pray you al nowe affectually to praye, and for her now at this time moost deuoutly to say one Pater noster' (302-3).

Comfort from the hope of resurrection (303-307).
'This same noble prynces yf she had contynued in this workle, she sholde dayly haue herde $\&$ sene mater $\&$ cause of sorowe as well in herselfe as in her frendes parauenture. Her body dayly sholde haue waxen more vnweldy, her syght sholde haue be derked, and her herynge sholde haue dulled more and more, her legges sholde lhaue faylled her by \& by. And all the other partyes of her body waxe more crased cuery daye, whiche thynges sholde haue ben mater to her of grete dyscomforte. And albeit these thinges had not fallen vnto her forthwith, yet she sholde haue lyued alwaye in a drede and a fere of them. Dare I say of her she neuer yet was in that prosperyte but the gretter it was the more alwaye she dredde the aduersyte. For whan the kynge her sone was crowned in all that grete tryumphe \& glorye, she wepte meruayllously. And lyke wyse at the grete tryumphe of the maryage of prynce Arthur. And at the laste coronacyon wherin she had full grete Ioye, she let not to saye that some aduersyte wolde folowe, so that eyther she was in sorowe by reason of the present aduersytes, or elles whan she was in prosperite she was in drede of the aduersyte for to come' (305-6).
'Were it suppose ye al this considerd a meetly thyng for vs to desyre to have this noble princes here amongest vs agayn to forgo the ioyous lyfe aboue, to wante the presence of the gloryous trynyte whom she so longe hathe sought \& honoured, to leue that moost noble kyngdome, to be absent frome the moost blessed company of sayntes \& sayntesses \& hether to come agayn to be wrapped \& endaungered with the myserics of this wretched worlde, with the paynfull dyseases of her aege, with the other encomberaunces that dayly happethe in this myserable lyfe. Were this a reasonable request of oure partye, were this a kynde desyre, were this a gentyl wysshe that where she hathe ben so kinde \& louyng a maystresse vnto us, all we sholde more regarde our owne prouffytes then her more synguler wele \& comfort? The moder that hathe so grete affeccyon vnto her sone that she wyll not suffre hym to departe from her to his promocyon \& furtheraunce but alway kepe hym at home, more regarlynge her owne pleasure than hys wele, were not she an vnkinde \& vngentyl moder? yes verayly, let vs therfore thynke our
monst louyng maystres is gone hens for her promocyon, for her grete furtheraunce, for her moost wele \& prouffyte' (306-7).

Faith and good works of the Lady Margaret.
' That this noble prynces had full fayth in Ihesu cryste it may appere yf ony wyll demaunde this questyon of her that our sauyour demaunded of Martha, he sayd to her, Credis hec? Byleuist thou this? what is that that this gentylwoman wolle not byleue? she that ordeyned .ij. contynual reders in bothe the vnyuersytes to teche the holy dyuynyte of Ihesu, she that ordeyned prechers perpetuall to publysshe the doctryne \& fayth of cryste Ihesu, she that buylded a college royall to the honour of the name of crist Ihesu, \& lefte tyll her executours another to be buylded to mayntayn his fayth \& doctryne. Besyde al this founded in the monastery of westmynster where her body lyeth thre prestes to praye for her perpetually. She whom I haue many tymes herde saye that yf the crysten prynces wolle haue warred vpon the enmyes of his faith, she wold be glad yet to go folowe the hoost \& helpe to wasshe theyr clothes for the loue of thesu, she that openly dyde wytnesse this same thynge at the houre of her dethe, whiche sayngo dyuers here presente can recorde how hertly she answered whan the holy sacrament contaynynge the blessid Thesu in it was holden before her, \& the questyon male vatyl her whether she byleued that there was verayly the sone of god that suffred his blessyd passyon for her \& for all mankynde vpon the crosse. Many here can bere recorde how with all her herte $\mathbb{\&}$ soule she raysed her bolly to make answere there vnto, $\mathbb{\&}$ confessed assuredly that in the sacrament was conteyned cryst Ihesu the sone of god that dyed for wretched synners vpon the crosse, in whom holly she put her truste \& confydence, these same wordes almoost that Martha confessed in the ende of this gospell. Ego credidi quia tu es christus filius dei qui in mundum venisti. That is to saye I haue bylened that thou art cryst the sone of god whiche came in to this worlde. And so sone after that she was aneled she departed \& yelded v , her spyryte in to the handes of our lorde, who may not nowe take euydent lyklyhode \& coniecture pon this that the sumbe of this nohle woman, whiche so stulyously in her lyf was occuped in good werkes, 戈 with a faste fayth of cryst, \& the sacra-
mentes of his chirche, was defended in that houre of departynge out from the body, was borne vp in to the countre aboue with the blessyd aungelles deputed \& ordeyned to that holy mystery. For yf the herty prayer of many persones, yf her owne contynuall prayer in her lyf tyme, yf the sacramentes of the chirche orderly taken, yf indulgences \& pardons graunted by diuers popes, yf true repentaunce \& teeres, yf fayth \& deuocyon in criste Ihesu, yf charyte to her neyghbours, yf pyte vpon the poore, yf forgyuenes of iniuries, or yf good werkes be auaylable, as doubtles they be, grete lyklyhode \& almoost certayne coniecture we may take by them, $\&$ all these that soo it is in dede. Therfore put we asyde all wepynge $\&$ tecres, $\&$ be not sad ne heuy as men withouten hope, but rather be we gladde $\&$ ioyous, \& eche of us herin confort other. Alwaye praysynge \& magnyfyenge the name of oure lorde, to whome be laude and honoure endlesly. Amen' (308-10).

## SERMON AGAINST LUTHER, 1521.

On a clear day often black clouds arise and a mighty tempest breaks out; so when the sky of the church is clear, thick clouds of heresy arise, such as John Wicliff, and sore tempest the church. Such another cloud is now raised aloft, one Martin Luther a frere, who terribly thundereth against the pope's authority (311-12). Christ and Peter are as Moses and Aaron under the law ; in Christ's absenco the cure of Christian people is committed to Peter ; pasce, pasce, pasce (315-16). Luther cannot conceive duos summos. St Paul gives a woman three heads, God, Christ, and her husband; and she has a head of her own to boot. So the church has a head of her own (the pope), yet Christ her Husband is her head, and God also. This wretched man hath divided himself from the vicar of Christ ; how then can he have in him the Spirit of truth, specially when he 'all to raggeth' the head of Christ's church, to whom by his religion he has vowed obedience (321-2)? Argument against the efficacy of faith's 'sklender' light, unless strengthened by the rebounding of hope and heat of charity (323-31). The Bible needs the supplements of cabala and tradition (331-8).

Luther's adherents say that he is learned in scripture, religious,
virtuous; has a fast mind in God, spares for no man's authority to speak the truth, has excommunicated the pope; latours, so great is his zeal for God, to convert all the world to his opinion. The same may be said of many heretics; many, of fell wits, deep learning, and pretensed virtue, able to 'wrye and torcasse' the scriptures, led astray bishops and princes. Luther 'hathe excomunycate the pope. 0 wonderfull presumpcion. O madnes intollerable. Knowe this for certayne, that all the other heretykes thus dyd' $(339-43)$. 'And what suppose ye Martyn Luther $\&$ his adherentes wolle do, yf he had the popes holynes $\&$ his fauourers, whom he calleth so often in derisyon papistas papastros. \& papanos. \& papenses in his daunger $?$ I fere me that he wolde vse no more curtesy with them than he hath done with theyr bokes, that is to say with the decretalles which he hath brent. And so lykewyse I fere me that he wold bren them or any other christen man that he thought might let his opinions to go forwarle. And yet in so doyng he wold thinke that he dyd grete seruyce vato god' (344-5).

Consolation whitten by Bp Fisifer to mis sister Elizabetif, at such time as he was prisoner in the Tower of London. Read this melitation when you feel most slothful to do any good work; suppose yourself suddenly ravished by death; read it alone, at leisure, after prayer (351-2). I am unworthily taken ; but whither I shall go, God knoweth. If I had served Hinn faithfully, I might have been partaker of IIis promises ( $352-3$ ). Death will give no respite; when opportunity was, I would not use it (353-4). No good deed shall go unrewarded; if I could live longer, I would not misspend my time as I have done, sacrificing the wealth of my soul to that stinking carion, my body (355), fresh and lusty in youth, now black, cold, and heavy (356). My care was for fine clothes, pleasant sights, sounls, smells, tastes, delectable lodgings, changes of meats and drinks; and what am I the better for serving the body so long? My reward is hell, or purgatory at best (357). May all take warning by my example, and prepare for death betimes. My soul needs not clothing, meat and drink, gold and silver, houses and beds: it is the body which daily needs botching (358). Now, before the Judre, my body forsakes me: my own good deeds, or my friends' prayers, fisiler.
must be my comfort. But even my good deeds were lingered by my folly, done from bad motives; my misdeeds are countless (359). My friends are some of them in as great need as I am; others are negligent; saints in heaven are mindful of such as have honoured them before; I had special devotion to but few, and was cold in my suit even to them. Death has hindered me from commending my wretched soul to their prayers; my only hope is in God's mercy (360). Death, which cannot be avoided, I neglected; little dangers, which happed never a deal, I took precautions against. If a man dic well, he shall want nothing after death; if ill, nothing shall avail him (301). Neither building of colleges, nor making of sermons, nor almsgiving, will stand us in stead, unless we Irepare to die. Account yourself as dead; your soul in purgatory, te be ransomed by your own sufferings there, or your friends' suffrages here. Be your own friend; pray, give alms, do penance for your own soul; or look never that others will do these things for you (362). If you folluw this counsel, you will be blessed; if not, you will repent all too late (363).

The wayes to perfect religion, written from the Tower to the same sister. Without Christ's love your 'religion' cannot be savoury; as the painful life of hunters must be sustained by the desire of game. Christians are hunters; Christ is their game (364-6). 'Religious' persons rise at midnight, but went early to bed and return to bed; hunters are often up all night; the 'religious' fast till noon, hunters till night. 'Religious' persons do not observe their game (367-8). God created you of His goodness, in His very likeness, rather than as a stone or owl or ape or toad (369-70) ; a Christian, rather than a heathen (371-2) ; your post-baptismal sins have been done away by the sacrament of penance (373-4). By entering 'religion' your soul has been restored to its first innocency; you are Christ's spouse (374-5). Ie who demands your love is the Crcator of all things beautiful; IIis beauty is unfading; His wisdom is seen in the order of the world; IIs manner is dulcet; exclusion from Him is more grievous than $10,000 \mathrm{hells}(376-8)$. If you will sell, not give, your love, none bids so high for it as He , who shed His blood for you, as though there had been no other in the world but you only,
and who will reward your love in heaven (378-80). His love to others takes nothing from IIis love to you (380-2). Yet by sin you may lose His love, as did Lucifer (382-4). How trifling is your love, how priceless His; how many martyrs have shed their blood for it. If your heart were worth all the hearts of all men and women that ever were, it were a poor gift for Him (384-6). Ejaculations for every day in the week (387).

A Good Friday sermon on the crucifix (388-428).

## manners, arts, and life of tife thes.

Poor men full of sores lying in the open street (96), making wailings, cryings, and lamentable noises (140). 'How many lye in stretes \& hye wayes full of carbuncles and other vncurable botches, whiche also we dayly perceyue at our eye greuous to beholde . . . . . vexed with the frensshe pockes, poore and nedy, lyenge by the hye wayes stynkynge and almoost roten aboue the grounde, hauynge intollerable ache in theyr bones' ( 240 , cf. 141, 17).

Prisons: ' $\Lambda$ poore man perauenture gooth into a pryson where he seeth many prysoners sore punysshed with fetters and other engyns' ( $2: 8$ ) ; 'streyghtly kepte in pryson, set in a stynkynge derke dungeon, bounde with fetters of yren and for lacke of meet lyke to dye for hunger, naked without clothes, in the sharpe colde winter no fyre to socour them' (239). 'Who that is in thraldome of syme is in full shrewed custody, and yf he wolde be at lyberte he must do as these prysoners doo that somtyme vndermyne the walles and crepe vnder them out at a strayte and narowe hole' (283).

Tuvern company: 'Suche persones be bothe without fere and shame. They shewe openly \& many tymes in comyn tauernes to other of lyke disposycion theyr ygnominious \& shameful offences, makynge grete crackes how wyckedly they have done with that woman \& with that, \& perauenture wyl sclaunder her whiche they neuer touched' (205, cf. 155-6).

Nonresidence of clergy: 'Bysshoppes be absent from theyr dyoceses and parsones from theyr chyrches . . . . prelates and parsones do not correcte theyr [sinners'] mysse lyuynge and shortly call them
to amendement, but rather go by and suffre theyr mysse gouernaunce' (77).

True glory of the church: ' Our lorde hath perfourmed, fynysshed \& set a due ordre in al his chirche, whose glory \& worshyp standeth not in sylke copes of dyuers colours craftely broudred, neyther in plate of golde or syluer, nor in ony other werke or ornament be it neuer so rychely garnysshed with precyous stones . . . . Our Ioye is the testimony of a clene conscyence, whiche Ioye without fayle shone more bryght in the poore apostles than doth now our cluthes of sylke \& golden cuppes. Truly it was a more glorious sight to se saynt Poule whiche gate his lyuynge by his owne grete labour in hungre, thurst, watchynge, in colde, goynge wolward, \& beryng aboute the gospell \& lawe of cryst bothe vpon the se \& on the londe than to beholde now tharchelysshoppes \& byshoppes in theyr apparayle be it neuer so ryche. In that tyme were no chalyses of golde, but than was many golden prestes, now be many chalyses of golde, \& almoost no golden prestes, truly neyther golle, precyous stones, nor gloryous bodyly garmentes be not the cause wherefore kynges $\mathbb{E}$ prynces of the worlde sholde drede god $\&$ his chyrche, for doubtles they haue ferre more worldly rychesse than we haue, but holy doctryne, good lyfe \& example of honest conuersacion be the occasyons wherby gool \& holy men, also wycked \& cruel people are moued to loue \& fere almighty god' (180, 181, cf. 179, on the theme 'fear and contempt of God come of the clergy ').

History and Legexd, secular and ecelesiastical. The unjust judge, whose skin Cambyses hung up before the seat of judgement, as the crucifix was set up in churches, by way of warning ( $397-8$ ). Lucretia, who is praised as by many of the fathers (419). Stigmata of St Francis (391). St Anthony's retreat into the willerness (39). Dialogues between God and St Anthony (89-90, 283-4). Aeschines at Rhodes (140). Edw. Conf. and St Louis (35-36). Attila, Totila, Theodosius (181). St John the elect virgin turned branches of trees to gold, drank venom without hurt, restored many dead folks to life. St Barthylmew caused an horrible devil to go out from an idol (18:). Susanna (415). Niraculous light seen about St Basil at his baptism, and entering into the mouth of St Ambrose when he indited Ps. xliii.
(335). Mary Magdalen lived in the wilderness (384). St Christian's use of the sign of the cross (414). The favourite examples of greatness and wealth Xerxes and Cesar, Alexander and Pompey, Crossus and Crassus (145). Lazarus after his resurrection never laughed (306). Martha, of noble blood, heiress of Bethany castle (290). Hannibal's generous treatment of the bodies of his enemies (280). Abbot Hely (277). ' Jy yd not thus the discyples of Wyeclyffe? all be it that for fere of the temporill lawes they durst slee no man, yet put they up a byll of artycles vito the temporall lordes in the parlyament season mouynge them to slee theyr aduersaryes that resysted agaynst theym' (344). Joannes Wicliff, like Arrius, Macedonius, Nestorius, Eutices, Eluidius, Donatus, Iouinianus, Pelagius, sore tempested the church (312).

Books. The owner of the best library then existing in England is in his element when he describes, in a somewhat fanciful excursion on the 'book' of the crucifix, the various processes through which the parchment passed ( 393 seq.); stretched on 'tentors' (394), and set up to dry ; the (ruled) lines (395) ; illuminated letters of various colours (395-6) ; definition of 'roset' colour (396). Rasure (24, 98, 100-1).

Burning glass: 'The bemes of the sonne whan by reflexyon of a brennynge glasse they be gadred togyder, they be so myghty that they will set tynder or cloth on fyre ' (325).

Petitioners at court and their letters of supplication ( 73,146 ). They wax pale, quake for dread, are sore abashed (259-3).

Conjession. In confession we must not tell fables and other men's faults, but only our own; not our light faults only, but all, without colour or excuse (85). Joy after true confession and due penance (43).

Royel state (145).
Psalm cxxx. said for souls in purgatory (209).
A.ceticism (293) ; weepings, etc. (294); sharpe clothes (293-4); fasting (293-4) ; peculiar fasts of devotion (294).

W'menen's regiral for outward appearinces: 'Ye women when there is any black spot in your faces, or any monle in your kerchiues, or any myer vpon your cluthes, be you not ashameds Yes forsooth syr' (402, cf. 418 ).

Theology. If bomus textnarius is indeed bomus theologus, Bp Físher may rank high among divines. He is at home in every part of scripture, no less than among the fathers. If the matter of his teaching is now for the most part trite, the form is always individual and life-like. Much of it is in the best sense Catholic, and might be illustrated by parallel passages from Luther and our own reformers. The sermon on the crucifix itself contains very little against which a reasonable Protestant would take exceptions. Sometimes even where Fisher assails Luther, as in the article of justifying faith (324-8), he is really (as Richard Baxter says generally of the Roman and reformed doctrine of justification) much nearer to Luther than he knows. The faith which he disparages, the faith as of 'devils who believe and tremble,' has nothing in common with Luther's Glaube, inseparable as that is from hope and love, and by inherent necessity fruitful in good works. ${ }^{1}$ Readers who take an interest in theology may find the following references of use.

The mercy of God ( 14,42 ; 95-97, a noble passage, resembling the peroration of a famous speech by Prof. Reinkens at the Old Catholic congress at Cologne, 1872 ; 224-8, 230-3, 236 seq., 247 seq., 254 seq.).

All men, a few except, are sinners (34, 214).
Value of the Psalms (70-73).
Preachers should warn gently rather than rebuke openly (123-5). Their accounts to God (124-5). In doultfful points any clerk may shew his mind (118). Fear or contempt of Goll comes of the clergy (179). Prayer greater than alms or fasting (for one reason, becauso it is common to rich and poor, 211-12). God's laws even to poor and rich (130). Man's fall not due to God (160).

Scripture narratives, parahles, and miracles are often given with graphic power. The good Samaritan (141). The unjnst judso (146-7). The Pharisee and publican (131). The woman of Canaan (143-4). The prodigal son ( $234-7$ ). David and the giant ( $4-5$ ). Jonah (200 seq., 214 seq., 231). Ahab (284). Menasses (273). Asuerus and his choice of a wife (375).

Allegorical interpretations are happily less abumdant than we

[^4]might expect. In the pelican, night raven (or night crow, or owl, for we have our choice, as in 'curlewes or quayles,' 186), and sparrow we are taught to discover the contritio cordis, confessio oris, satisfactio operis ( 151 seq. ). To 'eat ashes for bread' is to consume sins by penance, because that which abides in the soul after the heat of concupiscence is but ashes (157-8). With better reason Sinai, Sion, and Jerusalem represent the law, grace, and glory (164 seq.). Origen, a dangerous guide in this slippery field, finds contrition, confession, satisfaction in the three days' wandering of Israel and in the three days spent by Jonah in the whale's belly (209). 'Ysope is an herbo of the grounde that of his nature is hote, and hath a swete smell, sygnefyenge Cryst whiche meked himselfe to suffre deth on the crosse' (110). Four rivers of Faradise 'the foure capytall vertues, ryghtwysnes, temperaunce, prudence, and strengthe.' The devil's Paradise of bodily pleasure, with its four rivers of couetyse, glotony, pryde, lechery (34-5). Sin a serpent. ' A serpent hath a heed, a body, and a tayle, semblably so hath synne, for whan ony man feleth the fyrst instygacyon or sterynge to synne, doubtles there is the serpentes heed. Whan afterwarde he consenteth to the same instygacyon, than he suffreth the body of that serpent to entre. And at last whan he fulfylleth the synne in dede, than is the venemous tayle of that serpent entred '(59).

Contrition (101-2). Contrition, confession, satisfaction ( 24 seq ., 209 seq.). The Lady Margaret's confessions and obedience to her ghostly father (295).

The sinner unconscious of his $\sin (60)$.
The last judgement (359).
God in a dead sleep; decay of Christendom (170-1). Lack of love in the 'religious' (368). Who shall convert the heathen (17i)? Irayer for the church (199). The heart of the most stubborn would melt, if he could hear apostles preach, see martyrs die (194).

Dispensations of Father, Son, and Spirit (347).
Christiana have need both of hope and fear (113).
Lucifer ringteader of the rebel angels (189). The devil's long experience $(86,422)$. The confederacy of $\sin (87)$. Heaven and hell contending for man (83). Fall of angels and of men (11.5).

Cold and heat of hell (423, 426). Terrors of hell (352 seq., 420). One trait might have been suggested by the tales of Prometheus and Tityus. 'Death shall continually croppe the dampned persons in hell. And he shall cuer be gnawing and eating vpon them, and yet they shall neucr be fully consumed' (427).

Equity the mind of the law (261). The new law written in the mind of God (168).

The generous spare the fallen (161), and so God's honour stands not in destroying (162), but in sparing (163). He is misericors and miserator (97). Christ able and willing and engaged by promise to save sinners (138-9).

There shall be one flock (190-1). The heavenly city (134-5). Joy of hearing the last Venite (112). From the beanty of earth we may infer the transeendent beauty of heaven (198). Heaven a rest (263). The First Cause (195-7).

God's word the soul's meat (149)(the devil's bread, 150).
Whether you will sell your love or give it, Christ deserves it best ( 376 seq., 407).

Sacraments owe their virtue to Christ (109).
Ejaculatory prayers for each day in the week (387). Intercessory prayers $(360,362)$. Saints in heaven mindful of such as shew them slecial devotion (360). Power of the lively voice to move pity (1 10).
' Let no creature thynke in hymselfe $\mathbb{\&}$ saye, I am not within holy ordres, I am not professed to ony relygron. . . The leest crysten persone . . . is nygh in kynrede to almyghty grod' (159).

Frailty of man's body ( 92 ). The body stinking carion (35.5); a wall of earth, painted and gilt (356); a 'sachell' of dung (358); pleasures of sense like those of the sow ( $357-8$ ) ; peril of man's estate (93).

I pass from the subject-matter to the form of Fisher's writines :-
Comparisons: The glorified body 'more nymble and more redy to be conuayed to ony place where the soule wolde haue it then is ony swalowe' (304). The synagogue and the church corresponding as the shadow of a tree to the tree: 'Euery man may poynt any certayne parte of the shadowe and say: this is the shatuwe of suche a haunche, and this is the shatowe of suche a lefe, and this is the
slame of the bole of the tree, and this is the shadowe of the top of the tre' (315-16). The merchant casting out of ship his cargo in a storm, and the soul throwing off sloth when overtaken by the thumet of death ( 354 ).

The comparison, by which Fisher rebuts Luther's exception astint duss $\quad$ ummos, might almost pass for a jest: 'Se here be thre li. les mito a woman, god, chryst, and hyr husbande; \& yet besyde al these she hath an heed of hyr owne' (321). The 'bowle throwen shntlynge vpon a wall' (323-4), by which he illustrates the I fucti n of the sunbeams, may be a reminiscence of games of tennis; in the same page 323 is a vivid picture of trees in winter with ' no l.it of 'tenenes nor of lyfe,' and in spring 'lustely cladde with leues and thures.' The infinite love of Christ, who loves each Christian as if He loved no other, is compared to a torch which lightens all who are in the room ( $40-9$ ), or to an image reflected in many g.tises, the whole image in each ( 381 seq.). The self-denial of haters is held up as a pattern to nuns, just as St Paul shamed his converts by pointing to the training of athletes ( 366 seq ., where are sime details of the life of 'cloistered and unbreathed virtue'). Ierils snaring men compared to fishermen troubling the water, or to hunters laying shoes in the way of apes (78-9). The penitent risting sin like a man of feeble body rolling a millstone up-hill (l0.5, cf. 160). Fear and hope as two millstones; one stone without a felluw can do no gool ; by mixing dread with hope sinners escape proumpion and despair (114). On pp. $90-92$ is a parable of life rambling an oriental one translated by Ruickert: 'If.. vnder me were . a very depe pytte, wherin myght be lyons, tygres \& Intes gapinge with open mouth to destroye and deuoure me at my tallynge downe, and that there be noo thynge wherby I myaht be holden vp and socoured, but a broken boket or payle whithe sholde hange by a small corde, stayed and holden up onely by the handes of hym, to whome I haue behaned myselfe as an chemye and aduenarye by grete and greuous iniuryes and wronges done vinto hym.' The sinner fears Gend as the sore eye smarts from the sumbam, which is comfortalle to the eve that is clean and 'hale' ( $*, 11$ ). If we do not make the perils of hell 'familiar' to
us before, at the hour of death they offer themselves to us in more terrible manner, 'euen as ye se these wood dogges these great mastyues that be tyed in chaynes, vnto suche as often vysyte them they be more gentyll \& easy, but to the straungers whiche haue none acqueyntance of theym they ragyously \& furiously gape and ryse ayenst them as they wolde deuoure them' (278). Sin by unhappy custom infects the soul as 'vryne or ony other stynkynge lycour put in a vessell, the longer it be kepte in the same, so moche more it maketh foule the vessell and corrupteth it. Another example. As we se a byle or botche full of matter and fylth the more \& the lenger it be hyd, the more groweth the corrupcyon \& venemouse infeccion of it, $\&$ also perceth to the bones $\&$ corrupteth them. In lyke wyse the lenger that synnes be kepte close in the soules, the more feble they be made $\&$ the more contagyously corrupte' (27).
' Who may perceyue and se a walle paynted with many dyuerse ymages, but fyrst he must loke vpon those same pyctures, for they be as a veyle or couerynge to the walle, wherfore nedes the syght must fyrst be applyed vnto them. In lyke maner therfore syth our synnes in respecte of the soule be to it as a pycture or couerynge is to a walle, almyghty god muste nedes fyrst loke vpon our synnes or euer he loke vpon our soules. Alas what shall we synfull wretches do $\}$ Certaynly this onely remedy is necessary, who soo wyll loke rpon a bare walle must fyrste doo away the payntynge or couerynge, and that done all shall be clene and pure to beholde. Soo yf our soules sholde be seen and not our synnes, fyrst our synnes must be clene done awaye, for all the whyle they be infecte with the leest spotte of synne, so longe they may not be seen without the synne be seen also'(116-17). 'Yf it be so that the stynkynge fylthy water contynually flowe out of a ponde or pytte in to a goodly and delectable gardyn, yf remedy be not founde to stoppe the same, it shall make foule and corrupte that gardyn within a whyle be it neuer soo fayre. Soo in lyke wyse shall it be with vs yf the herte be not fyrst made clene' (117). 'Many craftes men had leuer take vpon them to make a thynge all newe than to botche or mende an olle forworen thynge, as we se by experyence. Better it were for the artyfyer to make a clocke all new than to
mende or brynge agayne into the ryght course a clocke whiche longe hath contynued out of his ryght ordre, but it is moche more dyffuse to bryuge the herte of man that is broken \& brought out of good ordre by contynuall custome of syme into the ryght waye agayne than it is to brynge a clocke in to his true course. . . . More oucr it is necessary that a newe werke be set in a ryght course. For what profyteth a clocke be it neuer so well and craftely made, yf it stand styll or go not as it sholde in a due and Iuste course $\}$ truly no thynge. So whan the herte is ones made newe, fyrst it must be set in a due and ryght course' (117-18). 'A my lordes and maysters that haue this worldly wyslome, that study and employ your wyttes to cast \& compasse this world, what have ye of all this besynes at the last but a lytell vanyte. The spyder craftely spynneth her thredes and curyously weueth and Ioyneth her webbe, but cometh a lytell blast of wynde and dysapoynteth all togyder' (285).

Our soul delivered from the devil's smares as the sparrow from the baits and traps of birdtakers (154). 'Understandynge wyll and reason whiche must be vnto the soule as bones and senewes to socoure it, be so vtterly wedred and dryed vp, that no maner of moysture of deuocyon is in them euen as they were tosted at the fyre, therfore as one lackynge the quycke humure of denocyon, I can not longe contynue in prayer . . . For my bones that is to saye the stronge partes of my soule be dryed awaye lyke vato the drosse or scrappes of talowe after it is clarefyed by the fyre' (147). 'The more that a synner accustometh hymselfe in syme the more greuous \& deper is his discencyon towarle the pyt of hell, all though he perceyue it not, for $\mathrm{b}_{\mathrm{j}} \mathrm{lytel}$ and lytel he synketh in to the fylthy pleasure of it, cuen as an hors the softer myre or claye he waltreth hymselfe in the more easely he lyeth $\&$ enprynteth deper his symilytude in it, but whan he is about to ryse agsyne the seftnes of the cley wyll not suffre to take holde wherly he myght be assysted' (204). 'Were not they whiche thou dyde set in the foundacyon softe \& slypper erth $\}$ yes truly vato the tyme thou made them harle as stones by the vertue $\&$ strength of thy hremuynge charyte' (1is). The heat and cohl of hell add cither of them to the other's
violence (423-4, 426).' 'Euen as in the forge of a Smith the colde water when it is cast into the Fyer, causeth the Fyer to be much more fearse and violent' (424).

AUTHORS CITED.
a certayne doctour, 75 .
Anselm, 67, 230.
Ambrose, e.g. 319.
Arians, 343.
Aristotle, e.g. 276.
Arius, 341.
Arsenius, 160, 286 (cf. 31 ).
Augustine, 245, 273, 318, 327-8, 334, 341, 344, 428.
Bernard, e. g. 230, 401, 411.
Bocthius, 290.
Bonaventure, 297.
Cabala, the, and the master of Jews, 332.
Cassianus.
Cicero, 261, 285.
Councils of Nice and Ephesus, $33 \overline{5}$.
Cyprian, 320.
Damascene, 334.

LANGUAGE.-I. Le:ter's.
$d$ and $t h$.
broder, 303.
${ }^{1}$ Compare Mrasure for Measure, III. i. 118-123:
'Ay, but to die, and go we know not where ;
To lie in cold obstruction and to rot ;
This sensible warm motion to become
A kneaded clod; and the delighted spirit
To bathe in ficry floods, ar to reside
In thrilling regions of thick-ribled ire.'
Also Bede, eccl. hist. v. 12 (Stapleton): 'As we walkyd furder we came to a great brode vally so brode, so longe, and so deepe that no man could measure it. That which lay on the left hande as we went, semed to haue one side very terrible with flaming fier, the other intolerable with hayle, and snowe : beating an[d] perciug into euery corner. Bothe places were full of mens sowles, which apperyd to me to be cast interchaungeably, nowe hither now thither, as it wer with a violent tempest : for when they could no lenger suffre the intolerable heate and flames of fier, they leaped to the mydst of that hatefull and deadly colde. And when they pitefully in (sic) could finde no reast there, agayne they wer reuersed into those vnquencheable flames of fier.'
ferder, 235.
gadereth, 74/14.
moder.
theder.
togyder.
tollgaderer, 39.
weder, 146,162 .
wheder, 277.
wydred, 232, 323.
$h$
abhomynable, $115^{\prime 2} 20,401$.
haboundaunte, $99 / 16$.
habylyte, $100 / 13,285$.
On the other hand agast, 165/28.
Simple $h$ where we use $u h$, e.g. hole, holly, 309. 'The converse whot, etc., does not, I think, occur.

1I. Crasis of Article with Noun.
thabomynacyon.
thacceptable.
thamendement.
thapocalypse.
theffusyon.
thentent.
therthly.
thoblacyon.
thoccasyon.
thoffyce.
tholde, 184.
tholy, 182.
thonour, 135,22.
thordre, 258.

## III. Passive Participles.

Where the last consonant of a verb is a dental, the participle scldom terminates in $-\epsilon d$; participles from Latin mostly end in $-t c$.
alyenate, $142,33,245$.
assumpte, $1346,199$.
celebrate, 216,28 .
compuncte, 13313 .
consolydate, $175 / 28$.
contanynate, $11 \overline{5} 31$.
create, $197 / 3,250$.
decocte, $177 / 2$.
deiecte, 190 .
dystyncte, 198,3 .
erecte, $2 \overline{4} 4$.
exhybyte, 265/15.
incorporate, 207, 208.
infecte, $115 / 22,117 / 1$.
inflycte, 5518.
institute, $216 / 26$.
lyfte, $145 / 12$.
lymyt, 2.26, 227, 343. lymytte, $68,15$.
manyfest, 108,24 .
oruate, 198.
reiecte, 132/6.
reintegrate, $169 / 17$.
sacyate, 250.
superedyfycate, 180.

Other unusual forms of perf. or part.
abyden, 221/33, 270.
brast, 404 . braste, 165.
brasten, 60/27.
casten, 22:3/9.
comen, $1: 39 / 31$.
drad, 26.
dredde, 269, 305.
foghten, 327.
forboden, $55,22$.
letted, 354/35.
lough, $167 / 3,306$.
shette, 261.
thraste, 65/30, $171^{\prime} 27$.
threted, 171,8 . thrette, $55 / 21,230$, 2:31, 237.
weped, 14327.
wrong, 419.

## IV. Double comparatives.

more greater, 367.
more greuouser, 57/33.
eyen, 98, 101, 141.
ourself.
pesen, 234, 235/36.
more harder, 405.

## V. Plurals.

pullen, 392.
shone, $79 / 8$, but shoos, 79,9 .
themself, etc.

## VI. Syntax.

Termination 'understood' from a following word : 254/15, with neuer so mercy and cherefull loke.
Participle and infinitive combined : $257 / 33$, not spekynge one thynge and thynke an other.

## VII. VOCABULARY.

Accombred, 416.
adrad, 150/34.
affectuously, 268/21.
all to raggeth, 322.
all to rente, 93 .
all to scourged, 395.
also $=$ even, $209 / 9$.
and $=$ if, $75 / 3$.
aneled, 309.
anelynge, 273, 274.
appetyted, 251.
appropred, 205.
as $=$ Germ. als after compar., 210, 28 .
asell, viucgar, 400.
assemble, n. s., 335, 336.
assoyle, a question, 62/16, 137/13.
assoyled, clene from syune of their ghostly fader, 44,220 .
a two, 55/3.
avoutrer, 272.
avoutry, 102, 131, 248.
awter $=$ altar, 129,22 .
backe $=$ bat, 87 .
beneficious, 377.
besecher, 253.
bestadde, 239.
bobbed, 390.
bole, 315/20.
bolster up, 175/33.
botche, 27, 117.
botching, 358.
boughted, 325 (bowghted, 324).
boulte $=$ sift, 296 .
boystous, 2:9.
brede $=$ breadth, $95 / 35$.
brocle, 92/12.
brothel, 418.
brothell $=$ harlot, 402, 411, 419.
bruckle, 91.
brytell, 176/20.
but $\mathrm{yf}=$ uuless, $97 / 12$.
byle, 27.
bysshoppe, 216/32. the Jewish
high priest, 3/27, Samuel.
caduke, 124, 175.
caunel $=$ kennel, 366.
chamberers, 300.
chyned, $148 / 17$.
chypped, 148/18.
chytter, 424.
clewe or grete hepe of fyre, 53/33.
colde, 265́, 269.
commendacjons, 295.
common = converse, 367 .
concylyable, 343.
contrareth, 328.
coude, 172/30.
counterpease, 321.
courses $=$ corpses, 404.
cowched, 394.
craked, 83/34; cf. 205.
creme, holy, 10921.
crum, 408.
darketh, 311.
deale, neuer a d., 361.
defatygacyons, 196.
defenderesse, 301.
defouled, 98/11.
demainer, 419.
derked, 305.
dirige, $268-9$ (dyryge, 295).
dulcet, 377.
dyftuse, $117 / 36,215 / 26$.
dyshonest, v.a., $291 / 20$.
dysworshyp, 188.
earyng hys grounde, 391.
egall, $62,28,104 / 16$.
cutermelled, 305.
epicheia, 261.
erre, n. s., '260.
estates, grete e., 144.
euencrysten, $76 / 33,224 / 20$.
excercysynge, 100,16 and so always exc.
expuise, $189,210$.
extincte, verb, 398.
feature (fet-) $=\operatorname{limb}, 4,240$.
fell wytted, 345.
fesaund, 370.
fete, feteth her byl, 154/14.
flaltereth, 356 .
floghter, 313, 334.
folowingly, 307.
furce, it forceth not, 201. it is lytell force to thee, 139,22 . gave no force, 385.
fordone, $136 / 19,172$.
forworen, 117. fy, fy, fy, 80 .
gadde, 395.
gallows, 417.
gambade, $156 ; 23$.
gebbit, 416.
gibuet, 417.
glaver, 75/36.
gnaste $=$ gnash, 22.
guastynge, 41.
grudge, 75/32.
grutcheth, 59.
habytacle, 60/12.
hisselfe, $185 / 29$.
hole $=$ whole, $11 / 26$, etc.
holly $=$ wholly, 309/7.
honeste, n. s., 296.
houable, 51.
housylde, 295.
liumyle, we h. and meke ourselfe,
$10 \epsilon_{i} 23,162 / 12,244$.
impassyble, 56/3.
impayrement, 408.
importable, 418, 427.
impropered, 187, 267.
indeuer thee, 412.
ioncryes, 294.
ionkeryes, 75.
Iudasly, 203.
kele = cool, 158/12.
knowlege, verb, 2:3t.
laborous, 263.
lesse, v. a., 304.
let, 306.
loathly, 370.
longynge $=$ belonging, 82/20. Cf . longeth, 170,34 .
lorells, 394 .
lorrells, 390, 402.
luwynge of himselfe, 283.
lyuely $=$ living, 338.
manqueller, $174 / 14,248$.
mediatrice, 54,301 .
meetly, 306.
meke ourselfe, 106/23, 110.
niscape, 359.
mo, 333.
momentany, 196.
monstrannt, 274.
moo, 33:.
muste, $167 / 6$.
nedeful, it is n. to thee one mercy, $97 / 22$.
noye, 275.
noynted, 109/21.
odible, 38.3.
of, like Germ. ob, as conj., 32/24, $67 / 35, \quad 71 / 26,192 / 24,235 / 22$, 261/5.
oke cornes, 234.
oneles, I fere . . . o., 142/4, 152/13.
ornate, verb, 18135 ).
other $=$ either, $332 / 32$.
xxxii vocabllary.
otherwhyles, 71/17.
partetaker, 49/32.
parteyner, 303.
peased, 130/2, 235.
percase, $127,2!3$.
perduracyon, 197.
perduraunce, 194.
plenteuously, 84/31, 249.
plunge, the p . of the matter, 415.
popingaye, 376 .
presumers, 270 .
promest, 329 .
proyneth her feders, 154/14 and 34.
ragyous, $171 / 5$ and 23 .
racyously, 278.
ratherest, 352.
recommytteth, 344.
recompte, 385.
renowme, 140 ,36.
renye, $3: 8$.
repugne, 202.
reresoupers, 294.
resyaunt, 346.
rightuous, 41•29 (generally rightwise, ryghtwyse).
rock $=$ distaff, 342.
rocke, vpon a r. $=$ in a rucke, 1811.
sagge and bowe, 88;31.
sayntesses, 306 .
sely, 253.
semblable, 254.
semblably, 5923 .
semble, n. s., 343. sent (of game), 365.
sentuary, 199/13.
shooreth (? shooteth), 323.
shrewed and noysome to the sonl, 34.
shrewed nought, $10 t^{\prime} 16$.
skill, 879 (when you could not skill of love).
sklamnteth, 323 .
skyll, it skylles thee nothynge, 139.23.
sorowe, v. a., 232, 20.
sowsed, 244 .
sprale and sprawl, 421/27 and 30 .
square $=$ swerve, $3: 7$.
stable, v. a., 313.
stewing (in hell), 423.
strayn, 337/3 (this reason strayneth not).
strength, v. a., 123/1, 310.
superne, 177,33 .
syde, at a s. $=$ past, 340 .
syr, 307.
tempest, v. a., 341.
tempestous, 69/15.
that (like öre 'recitative', after verbs of saying), 328 .
the owne, $34 / 18,20,126 / 30$.
threpe, 2:9.
torcasse the scriptures, 341.
tormentrie, 385421,422
trekell, 120.
triflelous, 384.
tryfelous, 291, 361.
turmentry, 279.
tyll, 308,19, 315.
vgsomnes, 53, 69.
vubewares, 192/5.
vacontryte, 86,12.
vadescuerd, 33\%.
vnegall, 104.
vnlustie, 366.
vinswete, 279 .
vutyll $=$ unto, 334.
vocate, $2 s^{\circ} 2$.
volunty, 230 .
volupty, 5.7 21, 1:31, 158.
vpsodownc, 12.
vglet, 2.44.
waltereth, 204, 374 .
waultering, 358.
wepe drops, $120 / 7$.
wisse, 3tir.
without $=$ unless, 208,6 .
withstand $=$ withdraw, 82/12.
withstande, part., 193/13.
wolward, 181.
wood, 278.
woodues, 161. woodnesse, 4.
wrye the scriptures, 341.

T This treatyfe concernynge the fruytful faynges of Dauyd the kynge \& prophete in the feuen penytencyall pfalmes. Deuyded in feuen fermons was made and compyled by the ryght reuerente fader in 5 god Iohan Fyffher doctoure of dyuynyte and byrbop of Rochefter at the exortacion and fterynge of the moost excellent princeffe Margarete counteffe of Rychemount and Derby, \& moder to our fouerayne lorde kynge Henry the .vij.

Whan I aduerte in my remembraunce the fruytfull \& noble tranflacyons compyled \& tranlated in tyme paft by mablibed on the famous \& excellent doctours grounded on fcrypture by hye auctoryte, the whiche fyngulerly not ${ }^{1}$ themfelfe applyed dayly to pronounce the wordes of our blyffed fauyour Ihefu and of many prophetes \& prudent ecclefyaftycall doctours whofe myndes with the grace of the holy 20 ghoof was fpyrytually enlumyned, but alfo the fayd doctours them endeuoyred with dylygent labour to put in memorye by wrytynge the fayd fermons to the grete rylyte and helth of the reders \& herers of the fame, the whiche premyfles by me inwardly confydered for Thesesermons on 2528 moche as I of late before the mooft excellent prynthe penitantial ceffe Margarete counteffe of Rychemount \& Derby criptures. \& moder vnto our fouerayne lorde kynge Henry the

[^5]
## Written out for the press at har bidding.

Prayer for her and Heary VII.
feuenth, publyfhed the fayenges of the holy kynge \& prophete Dauyd of the .vij. penytencyall pfalmes in the whiche my fayd good \& fynguler lady moche delyted, at whofe hygh commaundement \& gracyous exhortacyon I haue put the fayd fermons in wrytynge for to be impreffed, that al tho perfones that ententyfely rede or here them may be ftyred the better to trace the way of eternall salvacion infacyatly to beholde with Ioye ineftymable the gloryous Trynyte who preferue ghoftly \& bodyly my forefayd lady \& our 10 redoubted fouerayne lord her fone with all his noble progeny, \& that the intellygentes of the fayd fermons may be gladder in the path of ryghtwyfnes dayly to perfeuer.

Here endeth the prologue. 15
Domine ne in furore.

The sermon today not on the Epistle or Gospel,
but, at the
Instance of them whom I may not contrary,
on the first penitential paslm.

## Prayer for

 Divine help to preacher and hearers.Frendes this day I fhall not declare vnto you ony parte of the epyftle or gofpell, whiche perauenture you doo abyde for to here at this tyme. But at the defyre and inftaunce 20 of them (whome I may not contrary in ony thynge whiche is bothe accordynge to my duty \& alfo to theyr foules helth) I haue taken vpon me fhortly to declare the fyrft penitencyal pfalme, wherin I befeche almyghty god for his grete mercy and 25 pyte foo to helpe me this daye by his grace that whatfoeuer I fhal fay may fyrft be to his pleafure to the profyte of myn owne wretched foule, and alfo for the holfome comforte to all fynners whiche be repentaunt for theyr fynnes and hath tourned themfelfe with all 30 theyr hole herte and mynde vnto god the waye of wyckedneffe and fynne vtterly forfaken. But or we go to the declaracyon of this pfalme ${ }^{1}$, it fhal be profytable and conuenyent to fhewe who dyde wryte this

[^6]palme, for what occafyon he wrote it, and what fruyte, profyte, and helpe he obteyned by the fame. Dauyd

## Author, occasion

 and profit of the psalm. the fone of Ieffe a man fyngulerly chofen of almyghty $\varepsilon^{\text {od }}$ and endued with many grete benefytes, afterwarde5 he fynned full greuoufly agaynft god and his lawe, and for the occafyon of his grete offence, he made this holy 'pfalme, and therby gate forgyueneffe of his fynnes. Beholde, take hede who he was, of what ftocke he came that made this holy pfalme, for what 10 occafyon he made it, and what profyte he obteyned by the fame. But thefe thynges fhall be more openly declared, that eche one of you may knowe how grete a frnner this prophete was and alfo the greteneffe of his fynne, that we by the example of hym warned, in15 ftructe, and monyfhed, defpayre not in ony condycyon, but with true penaunce let vs afke of our blyffed lorde god mercy \& forgyueneffe. We fhall perceyue and knowe the gretenes of his fynne fo moche the better and fooner, yf his grete rnkyndeneffe fhewed ayenft $\because 0$ god almyghty that was fo benefycyall vnto hym be made open and knowen to vs. TI Ieffe the fader of Dauid had feuen fones, Dauid was the yongeft of them all, leeft in perfonage, leeft fet by, and kepte his faders fhepe. Notwithftandynge the goodneffe of al25 myghty god onely dyde electe and chofe hym, all his brethren regecte and fet aparte. And than commaunded Samuell the byffhop and prophete to anoynt hym krige of Ifrahell. Was not this a grete kyndnes of almeghty god fhewed vnto fuche a maner vyle perfone 30 fet to the offyce of kepynge beeftes that he of his goodnelie wolde calle from fo vyle an offyce, fette hym by his commaundement as kynge and heed of all his people. But lette vs fe what dyde he more for hym. Kynge Saul in to whome after the brekynge of the 35 commaundement of almyghty god entred a wycked fpirgte, the whiche troubled and vexed hym fore. And

Baul rid of an ovil spirit by David's skill in harping.
[* an iii]

Darid and the giant.
whan that he made ferche all aboute for to haue a cunnynge and a melodyous harper, by whofe fwete founde whan that he fholde ftryke vpon his harpe, the woodneffe of the forefayd wycked fpyryte fholde ${ }^{\circ}$ be mytygate and fwaged, none fuche coude be founde but this fame Dauyd, whiche by a fpecyall gyfte of almyghty god coude playe well and nobly vpon the harpe. At ony tyme whan the wycked fpyryte vexed and troubled kynge Saul, Dauyd fholde come before hym. And as ofte as he played vpon his harpe, bothe 10 Saul was refreffhed and comforted, and the wycked fpyryte departed and troubled hym noo more for that tyme. Was not this a grete benefyte of god gyuen to Dauyd. And befyde this whan Ifrahell fholde make batayle agaynft the phylyftees, one of theyr nacyon 15 amonge them a meruaylous ftronge man as grete as a gyaunt, ftrengthed and cladde on euery feture with fure and ftronge armure, he called all Ifrahell to fyght with hym man for man vnder this condycyon, that yf ony Ifrahelyte coude vaynquyffhe hym in batayle, all the 20 multytude of the philiftees fholde be subgecte to Ifrahell, and contrary wyfe, yf he gate the vyctory, all Ifrahell in lyke condycyon fholde be fubiugate \& thrall vnto the phylyftees. No man amonge all the grete multytude of Ifrahelytees had audacyte or bold- 25 nes with this monftrous creature this phylyfte to make batayle, faue onely this lytell perfone Dauyd, To whome almyghty god gaue foo grete boldneffe (all thoughe he was but lytell in perfonage and ftature) neuertheles he in no condycyon fered to fyght and make batayle with 30 this grete and myghty gyaunte. At the lafte thoughe it were incredyble to euery man that Dauyd fholde haue the vyctory, he armed hymfelfe with the armure of kynge Saul. But as a man not cuftomed to were harneys, he was then more vnwyldly to do ony fayte 35 of armes than he was before, and coude not vfe at
lyberte ony membre of his body. Therfore foone he ftrypped 'hym of that aray, \& naked without ony [" mem, back] maner of wepen erthly to defende hymfelfe faue onely with his ftaffe flynge and a ftone, wente forth to fyght
5 with this grete gyaunte. And as this phylyfte came to hymwarde with a cruell and a blafphemous countenaunce, he hytte hym at one caft with a ftone on the foreheed and fo ouerthrewe hym, and fhortely drewe nyghe hym and with the fwerde of the fame defourmed 10 creature he ftroke of his heed. 0 meruayllous god by whofe onely power this weyke and lytell perfone Davyd vnarmed obteyned the grete and meruayllous vyctory of fo proude an enemye. But what of this, the benefytes whiche almyghty god dyde for hym be 15 innumerable and impoffyble for me now to fhewe them all. He defended hym agaynft the enuyous myndes of his brethren, he defended hym from the daungers and perylles of the two cruell beeftes, the lyon and the bere, he faued hym harmeleffe from the enuyous per20 fecucions of kynge Saul, moreouer agaynft the hatred
of the phylyftees. And at the laft whan kynge Saul was deed he made hym kynge of Ifrahel. By thefe

David king of Iarael. grete and manyfolde gyftes we may vnderftande how moche Dauyd ought to humyle hymfelfe vnto almyghty 25 god and how moche he was bounden to hym. And how vngentyll he ought to be reputed and taken, yf he fholde not ferue his lorde and maker with all his hole mynde and true herte. Ferthermore after he was made kyngo lyued in peas and eafe, and hadde many wyues, 30 not content with them, fet aparte the goodnes and gentylnes of almyghty god, he toke to hym an other mannes wyfe, and with her commytted adulterye, contrary to goddes lawe. This woman was the wyfe to his true knyghte called Urye whiche at that tyme was 35 in the kynges warres as a valyaunt knyght. Dauyd than ferynge that his greuoufe offence of aduoutrye

David and Bathasheba.
fholde be openly knowen, fente for Urye, truftynge veryly at his comynge that he wolde reforte vnto his wyfe, but fermely he denyed it, and wolde not come at his fendynge for. Than Dauyd feynge that, founde the meanes by his lettres fente vnto Ioab the chefe 5 capytayn of his hooft that the feyd Urye fholde be fette in the formeft warde of the batayle, and fo for to

Murder of the good knight Urye.

David and Nathan.

Darid's confession. be flayne, whiche accordynge to his defyre was done, and this good knyght Urye there fuffred dethe. Beholde the accumulacyon and hepynge of fynne vpon 10 fynne, he was not fatysfyed with the grete offence of aduoutry done ayenft almyghty god, but fhortly after commytted manflaughter. Auoutry in ony perfone is to be abhorred, and it is more to be abhorred yf manllaughter be Ioyned to it, and namely the lleynge of 15 foo clene and foo holy a man to whome he was foo gretely beholden for his trouthe and laboures whiche he toke in his warres and befynes. Now moreouer how many grete benefytes hadde he before this of almyghty god, wherby he myght not of very ryght breke 20 the leeft of his commaundementes without grete vnkyndeneffe, he neuertheleffe wolde not lette to commytte thefe abhomynable fynnes auoutry and manflaughter, and a longe feafon laye and was accuftomed in them. But yet lette vs call vnto our myndes how 25 mercyfull almyghty god was vnto hym for all this. Our blyffed lorde almyghty god of his Infynyte goodnes and mokenes fente a prophete vnto hym the whiche warned hym of his grete offences. And as foon as Dauyd was in wyll for to knowlege hymfelfe gyltye, 30 and fayd. Peccaui domino. I haue offended my [• aa iv, lack] lorde god, anone forthwith all his fynnes were 'forgyuen. Is not the grete mercy \& mekenes of almyghty god gretly to be magnyfyed and fpoken of that he fhewed to Dauid, after fo grete benefytes gyuen vato 35 hym after his greuous offences and very grete vakynd-
n-fe foo foone for to gyue hym mercy and forgyueneffe.
Yes trufly. Yet notwithftandynge for all this, anone he forrate the goodnes of almyghty god \& agayn fell to fypne in the fynne of pryde, beynge proude of the 5 grete nombre and multytude of his people ayenft the commaundement of the lawe of god, wherby all his grete vnkyndneffe before was renewed more and more. What thynge myght he than truft to haue but onely the punyffhement of god whiche he gretely ferynge 10 was meraayloufly penytent and knowleged hymfelfe greuoufly to haue offended our lorde god afkynge hym contrition declared in this mercy, made this pfalme with grete contrycyon \& furowe in his foule, wherby agayne he obteyned forEyuencs. Now ye vnderftande who made this pfalme, 15 what occafyon caufed hym to wryte it, \& what proufyte he gate by the fame. Whiche of vs now that were feke in ony parte of his body beynge in Ieopardye of deth, wolde not dylygently ferche for a medycyne Wherwith he myght be heled, and fyrft make inquy20 fycyon of hym that had the fame fekeneffe before, wolde we not alfo put very truft \& hope to haue remedy of our dyfeafe by that medycyne wherby lyke maner fekenes \& dyfeafes were cured before. Syth we now therfore haue herde tell for a trouth how gretely 25 feke and dyfeafed this prophete Dauyd was, not with fekenes of his body, but of his foule, \& alfo with what medycyne he was cured and made hole. Let vs take hede and vfe the fame whan we be feke in lyke maner as he was by our fynnes fhortely to be cured, 3i) for he was a fynner as we be, "but he dyde holfome p -naunce makynge this holy pfalme wherby he gate foreyuenes \& was reftored to his foules helth. We let no by the in lyke wyfe by ofte fayenge and redynge this pfalme this pasim with a contrite herte as he dyde, afkynge mercy fhall 35 without doubte purchafe and gete of our beft and meek a care of mercyfull lorde god forgyueneffe for our fynnes. This

Three parts of the psalm. 1. Petition for mercy. 2. Reasons to move God to mercy. 3. Thanks for forsiveness.

## Affections

 ascribed to the immutable ciod.The sinner fears God's wrath, as the sore eye smarts from the sunbeam.
pfalme is deuyded in thre partes. In the fyrft the mercy of god is afked. In the feconde reafons be made wherby the goodnes of god fholde be moued to mercy. And in the thyrde is grete gladnes fhewed for the vndoubtefull obteynynge of forgyueneffe. All though 5 almyghty god in his felfe and of his eternall beynge \& nature is without mutabylyte or chaunge, yet dyuerfe affectes be gyuen to hym in maner as be in man, as it myght be thought, somtyme wroth, \& fomtyme mercyfull, in cafe he myght be chaunged from 10 wrath into mekenes, but notwithftandynge as faynt Iames fayth. Apud deum nulla $\operatorname{tran}[\mathrm{s}]$ mutatio eft neque viciffitudinis obumbratio. God is without mutabylyte or chaunge, he is alway one, for as we fe the beme that cometh from the fonne alway one 15 in it felfe hurteth and greueth the eye that is not clene and perfyte, and comforteth the eye whiche is pure without ony chaunge of his operacyon. So almyghty god is called greuous vnto a fynner infecte with the malyce of fynne, and meke and gentyll vnto the ryght- 20 wyfe man that is purged from fynne, this is done without mutabylyte in god. Truly as longe as a creature contynueth in the wretchednes of fynne, fo longe fhall he thynke that god is wroth with hym, lyke as the eye whyles it is fore, fo longe fhall the fonne beme be 25 greuous and noyfome to it, and neuer comfortable tyll Part I. Petition. the fekenes \& dyfeafe bo done away. Therfore
[" as v, back]

David praye
against hell and purgatory.

God's three ways of dealing with sinners. Dauyd confyderynge in hymfelfe how greuoufly he had offended almyghty god, \& that man may bere \& suffre his punyffhement maketh his prayer that 30 he vouchefaue neyther to punyffhe hym eternally by the paynes of hell, neyther correcte hym by the paynes of purgatory, but to be meke \& mercyfull to hym. Thre maner wayes almyghty god deleth with fynners after thre diuers kyndes that be of them. Some maner of 35 fynners there be that contynue in theyr wretchedneffe
tyll they dye, \& thofe almyghty god punyfheth in the eternall paynes of hell, the mynyftres of thofe paynes be the deuylles. Some maner of fynners there of hell ind be that fomwhat before theyr deth hath begon to be 5 penytent \& amende theyr lyfe, \& thefe almyghty god punyfheth in the paynes of purgatory whiche haue an ende, \& they be mynyftred by his aungelles.

Temporal paint of purgatory administered by angels. Thyrdly fome there be whiche by grace in this lyfe hath fo punylfhed themfelfe by penaunce for theyr
10 offences, that they haue made a fufficient recompence for them. And thefe almyghty god dooth accepte by his infynyte mercy. Therfore this prophete fayth. Domine ne in furore tuo arguas me: neque in ira tua corripias me. Miferere mei domine
15 quoniam infirmus fum. Good lorde correcte me not in the euerlaftynge payne of hell, neyther punyffhe me in the paynes of purgatory, haue mercy on me good lorde, for I am feble \& weyke. Of a trouth euery man \& woman fhall ftande before the trone of al20 myghty god at the daye of Iugement, \& at that tyme fuche as neuer wold be penytent for theyr offences in judgement judgement. this lyf fhal be punyffhed very fharply and greuoufly in the eternall paynes of hell \& with this mooft fharpe \& greuous worde fpoken of almyghty god. 25 Ite maledicti in ignem eternum. Go ye curfed people in to the eternall fyre. They shall go awaye from his face whofe beaute can not be expreffed, wheron the aungelles defyreth to loke and to beholde it. And alfo they fhall departe with his curfe, not 30 into a place of ony pleafure but of all dyfpleafure \& greuoufnes: Whether, truly in to the fyre that neuer Everiasting aro. fhall have ende. For it fhall be euerlaftynge. In ignem eternum. Where alfo fhall be noo frendfhyp that is comfortable, but on euery fyde the horryble $3 j \&$ ferefull fyght of deuylles. Almyghty god fayth. Preparatus eft diabolo \& angelis eius. That
fyre is prepared for the deuyll and his aungelles. Take hede with what paynfulneffe and bytternes they fhall be reproued, forfaken and punyffhed, whiche fhall be tourmented in that fyre. Therfore our prophete Dauyd afketh of almyghty god to be delyuered from that euerlaftynge payne. Domine ne in furore tuo arguas me. In the euerlaftynge punyifhement almyghty god fhall be foo greuous and intretable that yf all the

No prayers of angels can release from hell.

Prayers, sacrifices, and good works, ease the pains of purgatory. aungelles and all the hole courte of heuen fholde praye for fynners beynge in thofe paynes of helle, they 10 fholde not be herde. Notwithftandynge he deleth more mekely with the foules that be punyffhed in the paynes of purgatory, for the whiche he hereth the prayers of good people. Elles as it is wryten in ferypture. Vanum cffet \& in vtile pro defunctis exorare vt 15 a peccatis soluantur. It were vayne and vnprofytable to praye for them that be deed to thentent they may be delyuered from the paynes deferued for fynne. It is without doubte that god accepteth the prayers, facrefyces, \& other good werkes offred to hym for the 20 fuules in purgatory wherby they may be the fooner delyuered from payne. Of a trouth in that place is fo grete acerbite of paynes that no dyfference is bytwene [ 0 an vi, back] the paynes of hell and them, but onely eternyte, the

Pains of pargatory equal to those of hell, except in duration.

Penance and purgatory.
paynes of hell be eternall, and the paynes of purgatory 25 haue an ende, therfore alnyghty god dooth punyffhe fynners very fharpely in thefe paynes all though they haue an ende. And bycaufe of that our prophete prayeth fayenge Neque in ira tua corripias me. Correcte me not good lord in the paynes of purgatory. 30 The mercy of god is grete vpon fynners whiche wyll tourne them to hym by forfakynge theyr fynnes, that where as they have deferued eternall paynes, they may chaunge and mytygate them in to temporall paynes in this lyfe by penaunce, and after they be deed to make 35 full fatysfaccion in purgatory. But fyth thefe paynes
he fo greuous as no tonge can tel, yet the mercy of god is fo grete that yf they wyll in this lyfe they may
 $\mathrm{g} d, \&$ he accepteth your owne punyfhement done

Buficient penanco
here accepted in lieu of purgatory. 5 here (yf it be fuffycyent) foo mercyfull that anone whan theyr foules ben departed from the bodyes, they fhall nerther be caft in to hell neyther into the paynes of purgatory, but without ony lette to be in the gloryous place of heuen. Our prophete therfore ferynge to offende 10 almeghty god, fyth that afore tyme he was ouercomen by his owne voluptuoufneffe, now moche more he dreleth left he fayle \& be faynt in hymfelfe for fere of the bytternes of thefe paynes, wherfore he fayth. Niferere mei domine quoniam infirmus fum. 15 Diyfed lord haue mercy on me for of my felfe I haue no ftrengthe, lyke as he myght faye. I was feble and of his conseto infirmity. faynte in refyftynge myn owne pleafure, and moche more feble I fhall be to fuffre thofe gret paynes, for this caufe good lord neyther punyff he me eternally in 20 hell, neyther correcte me in the paynes of purgatory, but accepte my penaunce whiche 'my weykenes may fuffre now in this lyfe. Blyffed lorde thou arte alwaye good and mayft hurte noo man without he hymfelfe be in the blame, not by thyn owne faute. For where as As the sunllght 25 the fonne beme is comfortable to the eye that is clene and hole, and greuous to the eye whiche is fore and watry, there is no blame in the fonne but onely in the fekenes that is in the eye. So where that almyghty god rewardeth fome with Ioy \& fome with payne, 30 no blame is in god, but onely in the fynner whiche is fo fore infecte with fynne that almyghty god can do no leffe but punyffe hym as longe as he contynueth in that fynne, all though almyghty god in hymfelfe cannot be but all good. This holy prophete therfore 35 praseth that he may be made hole of his greuous fekenes whiche is fynne, fayenge. Sana me domine.
so God, who is all good.
gladdens the healthy, hurts the core, eye,
[* an vii]

Good lorde make me hole. Trucly that creature hath nede

The sickness of sin .

Tortures of a wounded conscience. for to be made hole whiche is fo fore vexed with greuous fekenes that vtterly can fynde noo refte in ony parte of his body, where alfo not onely the membres whiche be ftronge fele trouble and payne but as well they that 5 be feble be troubled in lyke maner. It is the properte of fynne to infecte ony creature in that maner wyfe. For as yfaye the prophete fayth. Cor impii quafi mare feruens quod quiefcere non poteft. The herte of a fynfull perfone is lyke vnto the troubloufe 10 fee whiche neuer hathe refte. What thynge may be thought more troubloufe and more vnquyete than is the fee whan that it rageth. Euen in lyke wyfe is the herte of a fynnefull perfone. IT Saynt Ambrofe afketh this queftyon as thus. what payne is more greuoufe than 15 is the wounde of a mannes confcyence inwardly, it troubleth, it vexeth, it prycketh, it tereth, and alfo it [ 0 m ril, back] crucyfyeth the mynde, and it ftereth vpfodowne ${ }^{\circ}$ the memory, it confoundeth the reafon, it croketh the wyll and enquyeteth the foule. Therfore our prophete 20 addeth in his prayer. Quoniam conturbata funt omnia offa mea, \& anima mea turbata eft valde. Lorde make me hole, for alle the partes of my body be without refte, and my foule is fore troubled, wherof cometh this grete trouble but onely of fynne, whiche 25 tourneth awaye the face of god from fynners. IT We rede in fcrypture that on a tyme the fee was very troublous, whyles our fauyour Ihefu cryft ones llepte in a fhyppe all the fee was moued and ftered with ftormye tempeftes, but anone as he opened his eyen 30 with one worde it was fwaged and at reft, whiche trouble and vnquyetneffe of the fee fygnefyeth the trouble of the foule whan almyghty god tourneth away his face from the fynner, for it is wryten in an other place. Auertente te faciem tuam turbabuntur. 35 Whan thou good lorde tourneft away thy face all
thrnges fhall be troubled. Therfore the vexacyon of the foule fhall not be mytygate \& done away vnto the tyme our mercyfull lorde god tourne hymfelfe vnto the fynner. Our lord fhall tourne hymfelfe as foone as
5 the fynner wyll be conuerted from his fynfull lyfe. He promyfed fo to do by his prophete zachary, fayenge. Conuertimini ad me \& ego conuertar ad vos. Be ye turned to me and I fhall be turned vnto you. 0 blyfed lorde how redy is thy mercy to fynners whiche wyl
10 tourne them to the by doynge penaunce, that thou wolde rouchefaufe to promyfe thyfelfe to be tourned to them as foone as they fhall tourne themfelfe vnto the. Therfore our prophete fayth to the. Sed tu domine ufque quo. Good lord why taryeft thou fo longe, as he myght
15 fare. Thou knoweft ${ }^{\text {my }}$ tribulacion \& now I am tourned to the, why fuffreft me fo longe to be vexed with this trouble, commaunde the wyndes, fwage the tempeftes, delyuer my foule from thefe ftormes, for yf thy mekenes be tourned \& loke upon me, all the 20 membres of my body \& alfo my foule fhall be in reft and peas. Conuertere ergo domine \& eripe animam meam. Therfore good lorde be thou tourned rnto me and delyuer my foule from this trybulacyon wherwith it is troubled by the reafon of my fynne.
25 Delyuer my foule, make it hole from the fekenes of frnne by the medycyne of penaunce, delyuer it from the bytter paynes of purgatory, delyuer it alfo from The medicine of penance. the eternall punyfhement whiche fhall be excercyfed in hell. This holy prophete mekely prayeth almyghty 30 grd for to be delyuered from all thefe paynes, he fayth. Saluum me fac. Good lorde faue me from all thefe outragyous paynes. TI All this whyle it hath ben fpoken to you of this holy prophetes petycyon. Now foloweth the reafons whiche he made, wherby almyghty god Part II. Reasons moving God to 35 murn nedes be moued to graunte his petycyon. The ffrite reafon is taken of the mercy of god. But what 1 . Hoown mercy.
fhall we faye of this, is almyghty god vnmeke and vnmercyfull. Nay veryly. It is wryten by the prophete. Mifericors \& miferator dominus, patiens \& multum mifericors. Our lorde is bothe mercyfull inwarde and alfo the doer of mercy outwarde, pacyent, 5 and alwaye mercyfull. He therfore hath mercy and pyte upon wretched fynners, and is alfo moche mercyfull, \& he that is moche mercyfull muft nedes excercyfe his mercy in dede. But vpon whome. Upon ryghtwyfe people. What nedeth that, fyth in them is no $\mathbf{1 0}$ wretchedneffe, for why they be without fynne, whiche
[ ${ }^{\circ}$ aa viii, back]

Rich men must help the poor; physicians, the sick; so God must shew mercy on sinners. onely is wretchednes. Therfore to be 'mercyfull \& excercyfe mercy in dede is neceffary to fymners. The ryche man oweth of dutye to doo his mercy vpon the poore creature. And the phyfycyen vpon the feke. 15 So almyghty god muft doo his dede of mercy vnto fynners. It is wryten in the gofpel. Non hijs qui fani funt opus eft medico fed qui male fe habent. They that be hole nedeth no phyfycyen, but a phifycyen is nedefull vnto them that be feke. The myfer- 20 able fynners whiche be thrafte downe by the mooft myferable fekenes of fynne haue grete nede of a medycyne to make them hole. What is that? Truly the mercy of almyghty god, for the poorer that a man be the more nede he hath to the ryche man, and the more 25 feke that a man is the better medycyne he hath nede of. Synners therfore whiche be in fo grete and myferable nede of helpe haue moche nede of the grete mercy of almyghty god. For the whiche faynt Poule fheweth the largenes of grace was gyuen for the gretenes of fynne. 30 Ubi abundauit delictum: fuperabundauit \& gratia. where as fynne was aboundaunt, grace was fuperaboundaunt." But almyghty god wyl neuer haue mercy on them that forfake his grace \& tourne themfelfe away from hym but yf they wyll be turned agayne 35 to hym by penaunce. For without doubte he is mercy-
ful \& wyl excercyfe his mercy in dede vpon them that wyll tourne to hym by penaunce. For it is wryten in ecclefiaftico. Quam magna misericordia domini \& propiciatio illius conuertentibus ad fe. How 5 grete is the mercy \& mercyfull dojnge of god to thofe that wyl turne them to hym. Dausd therfore after he had fynned \& turned hymfelfe by penaunce rnto god afketh this petycyon, that our londe of his goodnes wolde vouchefaufe to be tourned agayn to hym, de10 lyuerynge his foule from all peryls, he fortefyeth his reafon by his mercy fayenge. Propter mifericordiain tuam. Good lorde faue me for thy grete mercy. Not onely he legeth his mercy to bynde his reafon, but alfo his wyflome, for bycaufe he is his creature and of his 15 operacyon, therfore god of his wyfdome fholde not fuffre hym to peryflie. It fholde feme that he was create of god but in rayne and for nothynge, without he myght come to the ende that he was made for, he was brought forth in to this worlde by his creacyon, to 20 thentent he fholde knowe god, \& that knowlege had fholde loue him, and in that loue he fholde alwaye bere god in his remembraunce and neuer feafe in gyaynge thankes to hym for his innumerable benefytes. But thefe thynges can not be done in purgatorye, and 25 moche leffe in hell, for in purgatorye is fo grete forowe for the innumerable paynes, that the foules there may fcante haue remembraunce of ony thynge elles faue on thofe paynes. Syth it is fo that the forowes of this worlde more vehemently occupyeth the mynde than 30 dooth the pleafures, and alfo the pleafures of this worlde (yf they be grete and ouer many) wyll not fuffre the foule to remembre itfelfe, moche leffe therfore it fhall haue ony remembraunce abydynge in tourmentes, for caufe alfo the paynes of purgatory be moche more 35 than the paynes of this worlde, who may remembre god as he ought to do beynge in that paynfull place,
therfore the prophete fayth, Quoniam non eft in morte qui memor fit tui. No creature beynge in purgatorye may haue the in remembraunce as he fholde. Than fyth it is fo that in purgatorye we can not laude and prayfe god how fhall we do yf we be in hell, truely 5
[ 0 bb 4 back] in that terryble place no crea ture fhall neyther loue god, neyther laude hym. But alwaye they fhall be

Hatred and
blasphemy of God In hell. enured with contynuall hatred and blafphemynges, cryenge out vpon almyghty god \& defpyfynge his holy name. This prophete for this caufe addeth fayenge. 10 In inferno autem quis confitebitur tibi. Blyffed lorde what creature fhall honour and worfhyp the in
8. The righteousness of God

Sorbids him to punish twice for the same sln.

Sins, for which due penance has been done,

## forgiven with-

 out further panishment.Weeping for sin hell. Thyrdly he fortefyeth his reafon by the ryghtwyfeneffe of god on this wyfe. God is ryghtwyfe, wherfore he may not of ryght punyffhe twyfe for one 15 and the fame caufo, an offence onès punyfhed it is no ryght that the fame be punyffhed agayne. The goodneffe of almyghty god gyueth us tyme and fpace to punyfhe our owne felfe by doynge dewe penaunce for our trefpaffes, and that done fuffycyently he is content 20 fo to forgyue vs without ony more punyfhement, whiche faynt Poule wytneffeth fayenge. Si nosmetipsos dijudicaremus non vtique dijudicaremur. If we gyue ftreyght Iugement ayenft our felfe by doynge dewe penaunce, almyghty god fhall neuer 25 after Iuge vs by his ftreyght punyfhement. The holy prophete fheweth what payne \& punyflhement he vfeth ayenft lyymfelfe fayenge. Laboraui in gemitu meo. I haue laboured in my wepynge. The wepynge hertely for fynnes is of fo grete vertue and 30 ftrength vnto god that for one wepynge comynge fro ases the sinner. the herte of a fynner, our lord forgyueth his trefpaffe. $\mathrm{Na} m$ in quacunque hora peccator ingemuerit faluus erit. For whan euer a fynner wepeth \& wayleth hertely for his fynnes, he fhall be faued, wep- 35 ynge dooth that thynge in the foule whiche rubbynge
and fretrnge dooth in the yren. Rubbynge taketh $2 \pi a r e ~ r u f t e ~ a n d ~ c a n k r y n g e ~ f r o m ~ t h e ~ y r e n . ~ A n d ~ " w e p-~$ rnje putteth awaye from the foule the infeccyon of fynne. The yren with rubbynge anone wyll fhyne full 5 bryeht. So the foule with wepynge is made fayre and atyte. Wepynge cometh of the very forowe from the herte, lyke as fynne is caufed and cometh of the vnlasfull pleafures of the body. Therfore as the vnfayned forowe of the herte putteth awaye the vnlawfull 10 leafure of the body. Soo dooth herty wepynge for frnne, expell fynne, and is a fuffycyent and Iufte recompence for it. But here it is to be noted that the prophete fayd not onely he weped, but alfo he fayd. Laboraui in gemitu meo. I have laboured in my

15 weprige, what other thynge is it to labour in wepynge, but as we myght faye, almooft to be made wery with

Labour in weeping. $\mathrm{w}_{\mathrm{t} \text { pynge. }}$ Therfore this prophete wayled and weped oftentrmes for his fynnes, in fo moche he thought in hrmifelfe for the grete labours in his wepynges almooft 20 for to haue ben ouercomen, to thentent he myght dewly and fuffyeyently punyffhe his body in this lyfe. Alfo he weped not onely, but alfo very fore and pytefully, for bycaufe he myght waffhe euery fynne in hym with his hyter teres. In lyke wyfe as we fe by rufty and 2.) cankrel pottes whan they fhall be made clene, fyrft they rubbe away the rufte and after that waffe it with water. So dyde this holy prophete, fyrfte by his wep. mige foured and made full clene his foule from the ruftyneffe and cankrynge of his foule fynne, and after ${ }^{3}{ }^{3}$. waflhed it with his wepynge teres. He made his promyfe not onely ones or twyfe fo to do, but alfo euery nyght to wepe and wayle, he fayth Lauabo per fingulas noctes lectum meum lachrimis meis. I fhall euery nyght wafthe my bedde with my wepynge 35 teeres. And by this fayd "bedde is vnderftande the fylthy voluptuoufnes of the body, wherin the fynner FISUER。

As iron will by rubbing shine full bright, so is the soul by weeping made fair and white.

As rusty pots are
first rubbed, then washed,

50 David scoursd his soul by weeping from the rustiness of his sin, and then washed it nightly with
tears.
[ ${ }^{\circ} \mathrm{bb}$ H, back]

Sinners wallow in voluptuousness as a sow in the pudde.

Showers of tears wash away the heap of sius.
4. The power of God
proved not against the leap wagged with a little wind,
but by defending the impotent.

No praise to a giant to fight
[ ${ }^{*}$ bb iii] a grat.
waltereth and wrappeth hymfelfe lyke as a fowe waloweth in the ftynkynge gore pytte or in the puddell. If thou wylte vnderftande by the nyghtes the derkenes of fynnes, than it is all one to waffhe euery nyght thy bedde and to wepe and wayle the 5 pleafure of thy body by the forowfull remembraunce of all thy fynnes one after an other. It foloweth agayne in the fame. Stratum meum rigabo. I fhall waffhe my bedde. By this bedde is vnderftande the hepe and multytude of fynnes wherin all be heped and 10 gadered togyder vpon a rocke. Than yf euery oblectacyon of fynne fhall be done awaye by wepynge teres, it may well be called a grete fhoure or a flode of them wherwith the hepe of fynnes fhall be waffhed awaye. Fourthly he maketh his reafon by the grete power of 15 alnyghty god by this maner. It femeth not fo grete a magefte to excercyfe and proue his ftrength vpon a feble and weyke perfone for than it fholde be as Iob fayth. Contra folium quod vento rapitur potentiam oftenderet fuam. He fholde fhewe and proue his 20 ftrength ayenft the lefe that with a lytell wynde is wagged and blowen doune. It becometh not hym fo to do whiche hath all power \& is almyghty, but rather that he defende and faue them that be impotent and feble, for of them that folyffhely dyde tempte the 25 goodnes of almyghty god, it is wryten. Et faluauit eos propter nomen fuum vt notam faceret potentiam fuam. He faued them for his holy name that his power myght be knowen. On this wyfe without doubte the power of almyghty god is fhewed to his 30 grete honour and glory. What prayfe were it to a -gyaunt to fyght ayenft a gnatte, or how fhold his ftrength be knowen all though he haue the better of the gnatte. Sholde he not be dyfprayfed for that vyctory. Grete laude and prayfe is in wylde beeftes 35 lackynge reafon, that they wyll forgyue and not venge
themfelfe ppon other weyker beeftes that knowlegeth theyr feblenes \& bowe downe to them, they abfteyne Lions spare the from theyr cruelte \& malyce. Parcere proftratis vult nobilis ira leonis. The lyon is fo noble that 5 in his angre he wyll not hurte the beeft that falleth downe and meketh hymfelfe vuto hym. Shall not therfore god to whome is afcrybed all goodneffe \& prayfe that may be in ony creature be meke and sentyll, and fhal he not be pacyent and fare weyke 10 and feble creatures mekynge themfelfe and knowynge God, who onites all the goodness of all creaturees, upares the weak who moek themtheyr owne infyrmyte, yes doubtles, for the more that a man is endued with the vertue of ftrength, the more meke and gentyll fhall he be. Therfore almyghty god that is mooft myghty of all muft nedes be mooft gentyll 15 and meke. The prophete therfore fheweth his feblenes wyllynge therby to moue the goodnes of god to mercy \& pyte. Turbatus eft a furore oculus meus. Therefore David declares his feebleness in order to move He fayth good lorde the eye of my foule is troubled and fered of thyne infynyte punyflhement. In an 20 other place he fayth. Quis nouit poteftatem ire tue: aut pre timore iram tuam dinumerare. Blyffed lorde who may knowe the gretnes of thy punyfhement, or for fere dare take vpon hym to mefure it. He therfore confyderynge in hymfelfe the Measarng the 25 grete punyfhement of almyghty god, \& in maner as of ounishm, he wolde mefure it, perceyueth well that it is moche. It is no meruayle than though he fere, alfo quake for fere and alway be in drede of the punyffement of [ ${ }^{\circ}$ bb ili, back] gid or euer it fall vpon hym, beholdynge alfo with 30 the ese of his foule the cruelte of his infynyte payne (whiche as we fayd before can not be mytygate) how may he be but fore troubled bothe in foule \& body. Therfore with grete fere and drede proftrate before he it troobled in soul and body. almyghty god he fayth. Turbatus eft a furore 35 oculus meus. Good lorde the eye of my foule is fore troubled for fere of thyn euerlaftynge punyflie-

On David's submission God must needs be merciful.

Part III.
Trusting in forgiveness David joys in himself with a bold and hardy spirit;
has audacity to dexpise his enemies;
[* bb iv]
eren the devils, who bring souls Into the snares of $\sin$.
ment, \& not onely blyfed fauyour I do fuffre this, but alfo $I$ am ofte ouercomen of myn enemyes, the fleffhe, the worlde, \& the deuylles, that vtterly my ftrengthes be gone. I am brought to nought \& waxe feble and olde not able of myne owne felfe to ftande in theyr 5 handes. Inueteraui inter omnes inimicos meos. I an olde and vnwyldy hauynge no ftrength to withftande myn enemyes. The hole effecte of this fourth reafon is this. Syth it is foo that this prophete is in fo grete feblenes \& fubmyttynge hymfelfe al hole to 10 god, he of his grete power may not be but mercyfull vnto hym. The thyrde parte of this pfalme is yet behynde wherin the prophete truftynge veryly of forgyueneffe Ioyeth in hymfelfe with a bolde and hardy
 meruaylous, that where it ones perfeth \& entreth in to the foule of ony creature it maketh hym bolde \& to hope well, in fo moche that he dare make batayle afreflhe ayeuft his enemyes. Take hede \& beholde the fodayne chaunge of this prophete caufed by the 20 goodnes of god, where but late he was vexed and troubled with fere and drede, neuertheles now beynge comforted by the grace of almyghty god, he hath audacyte to defnyfe his enemyes and commaunde them to go awaye fro hym, he fayth. Difcedite a me 25 omnes qui operamini iniquitatem. Al ye that -be the doers of wyckednes I commaunde you go from me. Truly the doers of wyckednes be they whiche befyeth themfelfe \& be about to caufe fynnes to be done, lyke as the dampned fpyrytes were fyrft, by 30 whofe entyfement fynne entred fyrft in to mannes foule. Of this dyfpofycyon be the wycked \& malycyous deuylles whiche neuer go aboute other thynge but that they may craftely deceyue with theyr fraudes \& brynge mennes foules in to the fnares of fynne. Therfore this 35 prophete fayth vato them. Difcedite a me omnes
qui operamini iniquitatem. Go fro me all ye that
be the doers of wyckednes. He fheweth the reafon why they ought to go from hym, for by caufe he longeth not to them, as longe as he was the feruaunt of 5 fynne, fo longe was he vnder the power of fathan and his mynyftres. But now fyth that by true penaunce he hath tourned hymfelfe vnto almyghty god \& hath vtterly caft away and forfaken his fynnes, he is clene delyuered from the power of the deuylles, but what is 10 the caufe of this, it foloweth. Quoniam exaudiuit dominus vocem fletus mei. For our lorde of his goodnes hath herde the voyce of my wepynge. Take bede how grete the vertue is of wepynge teres that whan they be fhedde from the herte of a true penytent,
himse turned himself to God, and is clean delivered from the power of the devils.

Tears of penitence ascend to the throne of God.
15 anone they afcende into the hygh trone of almyghty god, and alfo they be herde in his ere. they be not herde onely, but alfo they be gracioufly herde. the petycyon afked by them is graunted, and taken into the befome of the hygh magefte of god. And for that 20 caufe he fayth. Quoniam exaudiuit dominus vocem fletus mei. Exaudiuit dominus deprecationem meam: dominus orationem meam fufcepit. Our lorde hath herde the voyce of my wepynge. Our ${ }^{\circ}$ lorde hath herde my prayer, and alfo [* bb iv, back]
25 acceptably taken vp my petycyon. Now here gyue hede with how grete inwarde Ioye this prophete auaunceth hymfelfe whan he doubleth and fo ofte reherfeth that he is gracyoully herde of almyghty god. Truly the Ioye that a true penytent hath is grete whan 30 he vnderftandeth and knoweth hymfelfe to be at lyberte from the feruytude and daunger of fynne. The prophete is Ioyfull and gladde that he is clene delyuered from the power of his aduerfaryes, and maketh imprecacion ayenft thein that they for theyr malyce 35 may be fhamed and gretely troubled. Certeynly the deuylles ought to be afhamed and not vnworthy whan

## The true penitent

rejoices in his escape from the bondage of sin.
they fo vehemently do ayenft almyghty god theyr maker, they be not afhamed to drawe \& enduce vnto theyr feruyce thofe perfones whiche ftudyeth gladly to ferue almyghty god, \& of this they ought to be more af hamed that the fame perfones whiche they thynke veryly be furely in theyr poffeflyon \& as creatures for-

The devils daring no more to meddle with the penitent,
gnash with their teeth, and wax wood for spite.

David imprecates confusion upon the devils.

## [* cci]

 faken of our lord god, neuertheleffe as foone as they be penytent and wyllynge to forfake theyr fynnes, they be vtterly delyuered from theyr power, and alfo they dare noo more medell with them, for the whiche they 10 be fore vexed and troubled feynge theyr praye whether they wyll or wyll not to be taken awaye fro them. Certeynly than they gnafte with theyr tethe, they wayle, they be full of wrathe and waxe wood, \& that they may ofte be vexed on this wyfe the prophete 15 maketh this imprecacion. Erubefcant \& conturbentur vehementer omnes inimici mei. This imprecacion is good and ryghtwyfe, for why grete honour by it is gyuen to almyghty god, grete helpe and focour vnto them that be penytent, grete Ioye to them that 20 be ryghtwyfe of ouercomynge theyr enemyes, and -meruayllous grete confufyon vnto the deuylles, wherfore the prophete agayne maketh his imprecacyon defyrynge that fynners may be tourned to god, and forfake theyr fynfull lyfe, \& by that the deuylles may be 25 more \& more afhamed. Conuertantur \& erubefcant. Blyffed lorde gyue fymners that grace they may be tourned to the grete fhame \& confufyon of the deuylles. Valde velociter. And graunte that it may be done fhortly.- Beati quorum.

Ps. $x \times x$ if. treats of penance.

Happiness of thuse who practise,
wretchedness of

This pfalme of a good congruence and not vnworthy is called a penytencyal pfalue bycaufe penaunce is fo dylygently treated and fpoken of in it. Fyrft the prophete prayfeth them 35 whofe fymes be vtterly done awaye by penaunce. Agayne he fheweth the wretchednes
of thofe that forfake penaunce. Alfo he fheweth thoc- those whoforake, cafyon \& maner of contrycyon, confeffyon, and fatyffaccson, whiche be the thre partes of penaunce. Fyrft he prayfeth gretely the vertue of contrycyon, namely 5 where as there is a full purpofe of confeffyon. He t-cheth alfo the necelfyte of it. He fheweth alfo the impedymentes of it, and remedyes for the fame. He comforteth and lyfteth vp them that be weyke in foule. He calleth agayne thofe that be out of the ryght waye lo to come to blyffe and in maner threteth them. He promyfeth dampnacion to them that refufeth penaunce, to them that dooth it forgyuenes, to them that goo forthwarle and profyte in it Ioye. And laft he promyfeth eternall glory to thofe that 'be perfyte. This holy pro15 phete gooth fhortly on all thefe in the fame ordres as we have reherfed to you. It is grete prayfe to them whofe fynnes be done awaye by penaunce to be called Wyffed. And truly there is no thynge elles in this wirlde that may fo fpedefully caufe ony creature to be 20 hrffed , as purgynge of fynne by penaunce. For bodyly helih, fayrneffe or beaute, ftrength, agylyte or actyue$\mathrm{n}=\mathrm{If}$ e, honoures, rycheffe, \& other fuche pleafures worlly, rather brynge a man out of the ryght and true waye of beatytude, whiche dayly we may beholde
$25 \&$ perceyue in many, that yf they had wanted thefe Ileafures fholde more dylygently haue holden themflle in the path that bryngeth \& ledeth vs vnto the Metied lyfe. No creature lyueth that neuer dyde amyfle. For as faynt Iames fayth. In multis offen30 dimus omnes. We all haue offended in many caufes, be that hath offended hath erred and gone out of the ryht waye. And the comynge agayne into the ryght waye is onely made open \& fhewed to hym by penannce. Therfore onely they that be penytent are 35 Wytfed, for they and none other take theyr Iourney into the heuenly countre where is very blyffednes. Now in this lyfe by true fayth and hope, and after in
penance.
Three parts of penance. Contrition, its virtue, necessity, hindrancen, and their curo.

David comforts the downcast, recalls and threatens the erring, shews the danger of neglecting penance, forgiveness, joy and glory [* cc i, back] to true penitents. They are blessed whose sins are done away by penance.

Earthly privileges often bring a man out of the right way.
penance alone brings us back to our journey hearenwards.

Contrition, confession, satisfaction,
cleanse the soul from $\sin$,
as scraping crases writing, and leaves the paper as clean as ever.
[ ${ }^{\circ} 00$ il]

Sins forgiven by contrition, forgotten by confession, done clean away by satisfaction.

Afer contrition and confession a debt of pain remains to be paid,
very dede. But fyth penaunce hath thre dyuers partes, that is to faye, contrycyon, confeffyon, and fatyffaccyon, the more dylygently that ony creature excercyfeth hymfelfe in euerychone of them, the more nere he is vnto the eternall blyffe, for by thofe thre lyke as by foo 5 many inftrumentes, we make a perfyte rafynge \& clenfynge of the foule from fynnes. Whan we be aboute to rafe \& do awaye ony maner wrytynge, we fyrft fcrape the paper, \& by that rafure or fcrapynge fomwhat is taken awaye of the lettres, \& as a deformyte of 10 the very perfyte knowlege, that the lettres may not be perceyued \& dyfcerned but derkly, "yf we rafe it agayne the lettres fhal than be vtterly done away \& put out of knowlege, \& yf we do fo the thyrde tyme than fhal no thynge of the leeft lettre be fene but as clene as euer it 15 was. So in lyke maner we fhall remembre to be done in our foules for doynge away of our fynnes by the thre partes of penaunce. By the vertue of contrycyon our fynnes be forgyuen, by confeffyon they be forgoten, but by fatiffaccyon they be fo clene done away that no 20 fygne or token remayneth in ony condycyon of them, but as clene as euer we were. All be it after contrycyon \& confeffyon fynne be done away, yet a duty remayneth in the foule that nedes muft be payed \& perfourmed by fuffrynge payne. For all though by 25 contricyon \& confeffyon the payne eternall that we fholde haue fuffred be done away, neuertheles there abydeth in the foule a certayne taxacion or duty whiche without doubte muft nedes be content \& fatyffyed eyther here in this lyf by temporal payne or elles 30 after this lyfe in purgatory. But where as ony creature haue made due fatyffaccyon in this lyfe he neuer after fhal fuffre more payne, \& alfo he is clene out of dette \& nothynge after that fhall euer be claymed of hym, wherfore the prophete fayth. Beati quorum remiffe 35 funt iniquitates. Blyffed be they whofe fynnes be
forgyuen. Beholde fyrft the remyffyon of fynne by contricyon. Et quorum tecta funt peccata. Blytled be they whofe fynnes be hydde and put out of knowlege, whiche is done by confeffyon. Beatus $j$ vir cui non imputauit dominus peccatum. Illyfed is he to whome our lorde hath not imputed or Lyyd ony fynne to his charge. Beholde the thyrde tyme the hole $\&$ perfyte doynge away of fynne by fatyfaccion. Many there be that wayle \& be contryte $10 \&$ alfo confeffe theyr fynnes, but fcante one amonge a thoufande can be founde that 'dooth dewe fatyifaccyon. Therfure where as before the prophete fhewed in the $\mathrm{p}^{\text {pherell }}$ nombre fygnefyenge that many were blyffed whofe fynnes be forgyuen couered and put out of 15 knowlege, now he fpeketh in the fynguler nombre fygnefyenge that fewe be whiche doo dewe fatyffaccyon. Beatus vir cui non imputauit dominus peccatum. Blyffed is that creature vnto whome our lorde hath imputed noo fynne. The mercy and goodnes of 20 almyghty god fhewed vpon fynners is meruayllous grete whiche the more that they call vnto theyr owne mynde and expreffe theyr owne trefpaffes, fo moche the more he forgeteth \& putteth them out of his mynde, $\&$ the more dylygently they fhewe them without glofe 25 or deceyte to thentent they may be openly knowen by confeffyon the more befyly he couereth \& putteth them sut of knowlege \& laft, the more that they thynke \& afcrybe theyr offences to theyr owne grete vnkyndnes punyffhynge themfelf for theyr errours, fo moche leffe 30 he layeth ony trefpaife to theyr charge, but vtterly he taketh awaye theyr fynne $\&$ leueth no thynge of it behyude. We be fhewed \& warned that it is not onely ynough to be contryte \& confeffed for our offences but alfo we muft be befy in doynge good werkes to make 35 fatyffaccyon for them. For yf we be neclygente in this thyrde part of penaunce whiche is fatyffaccyon.

It is to be fered left in vs be fome maner preuy gyle or faute, wherby we be deceyued, lyke as we fe. If a tree

Buds and flowers without fruit prove some fault in the tree. hath brought forth buddes \& floures \& after that bryngeth forth no fruyte, we thynke veryly that fome defaute is within the tree whiche is caufe therof. Euen 5 fo in mannes foule whiche fyrft hath brought forth the budde of contrycyon, and after the floure, confeffyon yf at the lafte it brynge not forth the good werkes of fatyffaccyon it is to be drad leeft ony preuy gylo or deceyte remayne ftyll in the foule, that is to faye it is 10 not very contryte and truly confeffed, there lacketh very contrycyon \& true confeffyon. That perfone which hath all thre partes of penaunce, contricyon, confeffyon, and fatyffaccyon is neuer begyled, but doubtles he gooth in the ryght path that ledeth the 15 waye vinto euerlaftynge blyffe, therfore the prophete addethe fayenge. Nec eft in fpiritu eius dolus. He that hath done his duty and conftrayned hymfelfe fo befyly and many tymes to make fatyffaccyon for his offences that our lorde in ony condycyon fhall impute 20 no trefpaffe or faute vnto hym, truly in his foule is no deceyte nor gyle other of vatrue contrycyon or fayned confeffyon. In this lyfe contrycyon may foone be had by the grace of god with a lytell forowe. Alfo the

Absolution.

Satisfaction ordered by a confessor, and willingly performed. facrament of abfolucyon is a grete helpe vnto them that 25 hath made theyr hole confeffyon. For it is fayd of almyghty god to them that hath power for to here confeffyon. Quorum remiferitis peccata remittuntur eis. The iniunccyon of a good dede in the waye of fatyffaccyon of a mannes owne ghoftly fader hath grete 30 vertue, but yf it be taken with a good wyll, it is of moche more eflycacy and ftrength, for it is wryten. Melior est obedientia quam ftultorum victime. Obedyence is better than folyffhe facrefyce. Now yf we refufe and take noo hede to that thynge wherof the 35 prophete admonyffheth vs, we be gretely to be blamed
and not without a caufe, fyth onely by that waye we muft come to eternall blyffe, for yf we wyll not ftudye and be aboute to purge our foules by thefe meanes, by the thre partes of penaunce afore reherfed, we take not 3 the waye to blyffe, but vnto myfery \& wretchedneffe. Truly as in heuen where is all goodnes and pleafure without ende is very blyffe. Soo in hell where as is all eayll \& no pleafure is mooft wretchednes, to the whiche myferye we be brought by our fynne. And 10 cuntrary wyfe we be brought vnto blyffe by purgynge of cur fynnes. More ouer yf the fylthynes of fynne be ones conceyued in the foule, and longe contynue ther by vihaply cuftome, it maketh foule and infecteth it more \& more, as we fe by vryne or ony other ftynk15 phee lycour put in a veffell, the longer it be kepte in the fame, fo moche more it maketh foule the veffell \& currupteth it. An other example. As we fe a byle or butche full of matter and fylth the more \& the lenger it be hyd, the more groweth the corrupcyon \& vene20 moufe infeccyon of it, \& alfo perceth to the bones and eorrurteth them. In lyke wyfe the lenger that fynnes te kepte clofe in the foules, the more feble they be male \& the more contagyoully corrupte. Alfo they infecte the ftronge partes of the foule, the vertues of $2 j$ the foule, and bryngeth them out of cuftome of doynge gind werkes. The prophete folowynge the fayd fymylytule aldeth fayenge. Quoniam tacui inueterauerunt ofla mea. Bycaufe I purged not my foule by contrecyon and true confeffyon of my fynnes, but pryuely 30 dyde holde my peas and kepte them within me, therfure the vertues of it be confumed by longe contynuaunce in the fylthynes of fynne. Dum clamarem tota die. And this was done notwithftandynge I cryed out and made my vaunte all daye, how may this 3.5 be, the prophete before fayth he helde his peas, and now he fheweth that he cryed all daye, perauenture he

If we will not purge our souls by penance, we take the way to misery.
[ ${ }^{*}$ co iii, back]

Sin by long use taints the soul,
as stinking liquor the vessel in which it is kept.

Boils and botches
long hid pierce to the bones;

20 sins kept close corrupt souls. his sin, and made his vaunt all day.
kepte fecrete one thynge and fhewed an other. Truly

We make known our good deeds,
but hide it, If we do shrew dly. [" ce iv] yf we our felfe haue done ony thynge that is good, anone we be gladde to fhewe it openly to the knowlege of euery man. And contrary wyfe yf we haue done an euyll dede or ony thynge amyffe, we ${ }^{\circ}$ do as moche as 5 we can poffybly to hyde it. If alfo we do ony thynge that is prayfe worthy, we fhewe it \& in maner crye it out ouer all, \& yf we do fhrewedly, we hyde it, we holde our peas, \& kepe it fecrete. So perauenture the prophete fhewed his owne laudes \& prayfes \& kepte 10 fecrete his offences, wherof he fholde accufe hymfelfe, for that caufe he fayd. Quoniam tacui inueterauerunt offa mea dum clamarem tota die. By-

So Darid would not accuse his defaults, and made vaunt of his welldoings.

Abstinence from confession the oceasion of wretchedness.

The dread of God puts away sin.

God provoked by our sturdiness. cause I dyde holde my peas \& wold not accufe my defautes, \& alfo fhewed openly \& made my vaunte of all 15 my well doynges \& prayfes, therfore the vertues of my foule were longe dyfcontynued and brought out of vfe . Thoccafion that caufeth \& bryngeth vs to wretchednes is, yf we fhewe not \& accufe our felfe of all our fynnes by confeffyon, but kepe them fecrete. But by what 20 occafyon be we wrought \& ledde in to the ryght waye of very blyffe. The wyfe man fayth. Timor domini expellit peccatum. The drede of god putteth awaye fynne. Wherfore the drede of god is the very begynnynge of puttynge away of fynne, let vs call to re- 25 membraunce the fayenge of faynt Poule to the romayns where he threteth them that lye contynually in fynne \& wyl do no penaunce. Sccund $u \mathrm{~m}$ duritiam tuam et cor impenitens : thefaurizas tibi iram in die ire. That is to faye, we prouoke the goodnes of al- 30 myghty god to punyffhe vs bycaufe of our fturdynes, \& wyll not turne to hym by doynge penaunce, \& in maner we gyue hym occafyon to fhewe vengeaunce \& deftroy vs bothe body \& foule. For truly ouer our hedes hangeth a fwerde euer mouynge \& redy by the 35 power of god, whofe ftroke whan it fhall come fhall be
fo moche more greuous that we fo longe by our grete \& manyfolde vakyndnes haue caufed almyghty god and prouoked hym to more dyfpleafure, whiche 'wolde god we all were in mynde to remembre for the prophete
5 bereth wytneffe that he toke occafyon to forfake his ment loded fynne and tourne hymfelfe to our blyffed \& mercyful lorde god, by the fere of his grete punyffhement, fayenge. Quoniam die ac nocte grauata eft fuper me manus tua conuerfus fum. Good lorde I am 10 tourned to the, for why the fere of thy grete punyffhement troubleth me bothe daye and nyght and at all tymes. Dauyd vnderftode that almyghty god was dyfpleafed with hym, by the wordes fpoken of the prophete Nathan, fayenge. Non recedet de domo tua gla-
15 dius eo quod defpexeris me. I fhall punyffhe the \& thy lynage bycaufe thou defpyfed me. By the
whiche wordes the herte of Dauyd had as fore a ftroke whan he remembred his fynne, as it had ben perfed thrugh with the fharpeft thorne that myght be. For

Nathan's threat pierced David's heart as with a sharp thorn. 20 doubtles the remembraunce of fynne prycketh \& tereth the confcyence of a penytent creature euen as fore as the thorne dooth that is ftycked faft in a mannes body. This holy prophete by the fore \& bytter pryckynge of The pricking of his confcyence was made fo forowfull $\&$ fo full of 25 wretchednes, that he is fayne to tourne to almyghty conscience drove him to Giod and to his better self. god. Alfo he is comen agayne to hymfelfe, where as before he was befyde hymfelfe. Every fynner not wyllynge to forfake his fynne is befyde hymfelfe. For our fauyour fayd Ubi est thefaurus tuus ibi est \& 30 cor tuum. Where thy treafure is, there is thyn hert. And faynt Auftyn fayth. Verius eft ibi animus vbi amat: quam vbi animat. The mynde of a man is more there where it loucth than it is vpon hymfelfe. Dauyd therfore beynge in loue with Berfabe had Darid had moro 35 more mynde on her than on hymfelfe. Neuertheles mind on Bathwhan his confcyence by the remembraunce of his himself. $\left.{ }^{\circ} \mathrm{cc} v\right]$

The ainner in beside himself.
$\qquad$ beside himbelf.
$\qquad$


[^7]


Two motives to turn to God:

1. Fear of punishment; \&. Sorrow for si
fynne was prycked, lyke as I myght be thrufte thrugh with a thorne, \& he comen agayne to hymfelfe, ferynge and forowynge, he tourned vnto god and forfoke his fynne. He faythe. Conuerfus fum in erumpna mea dum configitur fpina. Good lorde whan my 5 confcyence was fore prycked by the remembraunce of myne owne wretchednes I turned myfelfe to the. IT There be two thynges therfore whiche be the very caufe that we turne our felfe vnto almyghty god, one is whan we call to mynde his ferefull and greuoufe 10 punyffhement. The other is the forowe in our herte whan we remembre the multytude of our fynnes, wherby our beft and mooft meke lorde god is gretely dyfcontent with vs. The fere of the punyffbement of god is caufe of forowe for fynne, and who fo euer is in the 15 calamyte of this grete fere and forowe, he tourneth hymfelfe vnto almyghty god without doubte, and the mouynge of the foule fyrft caufed of fere, and after of

Contrition, the first,
confession, the second, part of penance.
f we hide, God will uncover; if we shew, God will hide, our sine. forowe referred vnto god is called contrycyon, whiche is the fyrfte parte of penaunce. After that foloweth 20 the feconde parte whiche we fayd is confeffyon. It is not ynough for a penytent to be contryte for his fynnes, but alfo he muft fhewe them all vnto a preeft his ghoftly fader whan he hath conuenyent tyme and face fo to do. For as we fayd before, yf we our felfe hyde and 25 couer our fynnes, almyghty god fhall vncouer them. And yf we agayne make open and fhewe them, he fhall hyde and put them out of knowlege. Dauyd therfore whan by the remembraunce of his fynnes was prycked in his confcyence lyke as he hadde ben thrafte thrugh 30 the herte with a thorne, tourned hymfelfe vnto almighty god with all his herte, and confeffed his fynne "to the prophete of god comynge to hym, fayd. Peccaui domino. I haue offended my lorde god. And we in lyke maner whiche be compuncte \& grudge in our con- 35 fcyence whan we remembre the grete multytude of our
fynnes wherby we haue gretly dyfpleafed almyghty god, let vs accufe our felfe \& fhewe our fynnes by a true \& solec os, hole confeffyon, that euery one of vs may fay with the prophete this that foloweth. Delictum meum cog5 nitum tibi feci. Good lorde I myfelfe haue knowleged \& made open my trefpaffe vnto the. And thyrdly we fhall be aboute euer as moche as we may to make ho grudge in our conscience, confess our ains. amendes for our offences by the werkes of fatyffaccyon, that our fynnes in ony condycion be not layd to our 10 charge at ony tyme. For al though contrycyon caufeth forgyuenes of fynne \& confeffyon couereth \& putteth it out of knowlege, neuertheles fatyffaccion doth rafe \& expell it fo clene away that no fygne can euer after be
fpyed of it. In the olde lawe there were certayne facre15 fyces, certayne oblacyons, \& certayn ceremonyes affygned

Darid for shame
would not offer sacrifice for sin. accordynge to the dyuerfytees of fynnes, wherby amendes fholde be made for them, notwithftandynge Dauyd for fere \& flame that his offences fholde be knowen vnto the people wolde not vfe ony of thofe ceremonyes. I 20 fere me, many now a dayes be of that condicyon they wyll not wepe, they wyll not forowe, they wyll not abftayne from theyr olde cuftomes \& ve, leeft it fholde be thought that they had done amyffe. Dere bretherne let not vs do fo, let vs appere \& fhewe our felfe cuen 25 as we be. Truly all we be fynners, for yf we faye no fynne is in vs, we condempne our felfe \& faye not trouth, therfore let vs fhewe ourfelfe as fynners. And fyth it is conuenyent \& accordynge for fynners to wayle, to wepe, to fafte, \& to abftayne from the voluptuous 30 pleafures of theyr bodyes, 'we muft eyther wepe \& wayle in this lyfe with profytable wepynge teres wherwith the foule is waffhed and made clene from fynne, elles fhal we wayle \& wepe after this lyfo with vnprofytable teres whiche intollerably fhall fcalde $\&$ brenne 35 our bodyes, \& that without ende, let vs therfore folowe the penaunce of Mary magdaleyne and do there after,

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\left[{ }^{*} \mathrm{ce} \mathrm{vi}\right]
$$ bodics. weeping and fasting;

Let ns shew
ourselves even as we are, as sinners,
Men now-a-days will not sorruw for $\sin$, nor forsake it. as sinners,

## If an able confessor is wanting,

or death prevent satisfaction,
enntrition with full purpose of confession takes away the guilt of sin.

Satisfaction here or purgatory hereafter.
[* ce vi, back]
let not worldly fhame fere vs to wepe for our fynnes, let no maner fhamefaftnes caufe vs to do the contrary but that we may wayle at ony tyme and take fharpe payne on vs whiche is due for fynne, to thentent we may all faye with the prophete whiche foloweth. 5 Et iniufticiam meam non abfcondi. Good lord I haue knowleged myn vnrightwyfnes vnto the. I haue not kepte it fecrete. Forthermore it may fo be that a perfone wayle \& be very contryte for his offences all be it he may not haue an able \& conuenyent ghoftly fader 10 whan he wolde. It may alfo fortune a man to be fory for his fynne \& to be confeffed of the fame, yet perauenture the ftroke of deth whiche is importune and can not be voyded may be fo nygh hym that he can haue no tyme and fpace for to make fatyffaccyon for 15 his offences. For this caufe leeft that ony creature fholde defpayre \& haue ony myftrufte in the grete mercy of god. The holy prophete fheweth how gretu the vertue is of contrycyon with a full purpofe of confeffyon. Onely contrycyon with a full purpofe of con- 20 feffyon taketh awaye the gylte of fynne. So that who foeuer is contryte \& purpofynge to be confeffed yf he myght, \& fal not agayne to fynne, fhal neuer be dampned, neuertheles I can not tell of ony bonde abyde in the foule after the fynne be taken away, of 25 ony payne taxed by the ryghtwyfnes of god due for fynne, whiche payne other muft be fatyffyed $\&$ done awaye in this lyfe by the werkes of fatiffaccion, or elles in purgatory by fuffrynge of Charpe and greuous paynes there. But notwithftandynge as we fayd before the 30 fynne is done awaye by contrycyon with a full purpofe of confeffyon. This holy prophete fayth. Dixi confitebor aduerfum me iniufticiam meam domino : et tu remififti impietatem peccati mei. I have had a full purpofe to confeffe myn owne vnryghtwyf- 35 nes, myne owne trefpaffe ayenft myfelfe vnto my lorde
god, and thou good lorde haft forgyuen my fynne. Detholde, his fynne is forgyuen bycaufe he purpofed to be truly confeffed. Many thynges ben requyred to a true and hole confeffyon. Fyrft that the penytent 5 confeffe all his fynnes togyder and leue none behynde, wherfore he fayth. Confitebor. I shall knowlege terder all my fynnes, not accufynge his fate or defteny, nor ony conftellacyon, neyther the deuyll or ony other tion. thrnge, but onely his owne felfe, therfore he fayth. 10 Aduerfum me. I fhall make confeffyon ayenft myfelfe and none other. But what fhall he confeffe, truly his owne errours in brekynge the commaundement of god how ofte he hath declyned vnryghtfully \& contrary to his lawe, he fhall not confeffe an other mannes 15 trefpaffe, but onely his owne, therfore it foloweth. Iniufticiam meam. I fhall confeffe myn owne faute, myn owne fynne, myn owne vnryghtwyfnes, \& to whome fhall he knowlege hymfelfe gyltye and to what entent. Domino. Veryly to our lord god, \& to his 20 honour, to the confufyon of the deuyll, and alfo to recouer his owne foules helth. Who fo euer on this wrfe haue a full purpofe to fhewe his fynne by confeffyon with forowe and penaunce of contricyon for the fame, in cafe be deth come vpon hym immedyatly, yet

I must confess my own trespass, not another man's.
Confession must be true and whole, not accusing fate or any constella.
$\qquad$

Mary Magdalene.
he saints in heaven have prayed for contrition.

Prayer in a convenient time.

The soul holden down with plaasures,
neglects its own country, heaven,
and its own health.
[" ce vil, back] Worldly pleasures shrewd and noisome to the soul.

Four rivers of
Paradise the four capital virtues, rightwineness, temperance, prudence, strength.
greuoully in denyenge his mayfter Cryfte. Poule in purfewynge his chirche. Mary magdaleyne fynned greuoully in myfufynge the pleafures of her body, \& many other without nombre were fynners, almoft fo many as now be fayntes in heuen. There is no faynt in heuen (a fewe except) but or they came there had nede fomtyme to afke of almyghty god the gyfte of contrycyon. The prophete fayth. Pro hac orabit ad te omnis fanctus in tempore oportuno. Good lorde euery creature that trufteth to be faued 10 fhall praye to the for contrycyon in a conuenyent tyme. Oportunyte is to be enquyred and loked for in euery thynge to be done, \& it is called the offyce as a wyfo man to vfe it as it fholde be whan it cometh. Of a trouth fomtyme the foule is meruaylloufly moche holden 15 downe couered, and hydde with fo many dyuers pleafures of worldly flaterynge that it may not ryfe vp and helpe it felfe, whan alfo it is called rnto the owne countre whiche is heuen, it wyll not here, it forfaketh the owne helth whan it is offred and profred, why, for 20 than is none oportunyte, no conuenyency, or no conuenyent tyme. Truly no impedyment erthly dooth more ftyfly \& ftrongly withftande very contrycyon, than dooth oucr 'many worldly pleafures whiche be fhrewed \& noyfome to the foule. In the begynnynge 25 of the worlde almyghty god made paradyfe a place of honeft pleafure. And from that place yflueth out a flode deuyded into foure partes fygnyfyenge the foure capytall vertues, ryghtwyfnes, temperaunce, prudence, and ftrengthe, wherwith the hole foule myght be wafhed 30 and made pleafaunt lyke as with fo many flodes. But on the contrary wyfe, the deuyll hath conceyued and made an other maner paradyfe of bodyly and fenfuall porr rivers of the pleafure. And from thens cometh out other foure devil's Paradise, flodes, ferre contrary vnto the other, that is to faye the 35 corctise, flode of couctyfe contrary to Iuftyce, the flode of
glotony agaynft temperaunce, the flode of pryde agaynft glattony, pride, prulence, and the flode of lechery agaynft ftrength, lechers.
who fo euer be drowned in ony of thefe flodes it is harde fur them to be tourned to god by true contrycyon, the 5 moynge of them is fo grete and ouer flowynge, for this caufe the prophete fayth. Verumtamen in diluuio aquarum multarum ad eum non approximabunt. Thes that haue all the pleafures of this worlde and in maner be drowned in theym fhall not drawe nyghe of pleasurfo.
10 almughty god for theyr faluacyon. But what remedy fur rs that be amonges all thefe flodes, whether fhall we flee. Truely god is onely the remedy and refuge without whofe helpe no man may fcape them without drownynge. Many there hathe ben in tyme parte that 15 hathe fcaped the peryll and daunger of thefe flodes by the helpe of god ryght well. Abraham and Iob were $\Delta b$ brham and Job, men of grete rycheffe $\&$ worldly fubftaunce, neuertheles it was no thrnge noyfome to them, for why they were holy and perfyte men for all that, all thoughe they not setting their 20 were ryche, yet they had no couetoufe mynde nor $\underset{\text { riches, }}{\text { mind }}$ gold or conetoufe defyre of worldly fubftaunce, and alwaye ["ccrilif content what fomeuer god fent vnto them eyther profperste or aduerfyte. They dyde not fet theyr mynde on gohle or rychelfe. It may be fpoken of them bothe 25 as the wyfe man fayd. Beatus vir qui poft aurum non abijt. Blyffed is that creature whiche fetteth not his mynde vpon golde or rycheffe. Alwaye whan they were mooft in the pleafures of the worlde, they
lyfte vp theyr myndes vnto almyghty god whiche helde 30 them rp and was theyr fauegarde from drownynge.
mero sared from drowning in worldly pleasures. Alfo more there was that fcaped by the helpe of god, the daunger of the other flodes, lechery and glotony. Edwarle fomtyme kynge of Englonde lyued with his Edmard king of welbeloued wyfe, notwithftandynge he was chafte and England kept his virginity.

35 kepte his ryrgynyte for goddes fake, and befydes that beynge kynge he defpyfed bothe honours and rycheffe.

So Louis King of Lowys fomtyme kynge of Fraunce ledde his lyfe in
Yrance.

Peril of worldly riches.

Pleasures go ravenously about [* cc viii, back] lyke maner with many other innumerable, whan they knewe and perceyued wel the peryll and daunger that myght fall by the poffeffyon of worldly rycheffe, they fledde from them and called for helpe to almyghty god, 5 fayenge. Saluum me fac domine quoniam intrauerunt aque ufque ad animam meam. Good lorde faue me, for the flodes of that worlde trouble me on eucry fyde bothe in body and in foule, let vs therfore whan we perceyue the daunger of this worldly and 10 tranfytory rycheffe call vnto almyghty god for helpe, \& faye as the prophete fayd this whiche foloweth in this pfalme. Tu es refugium meum a tribulatione que circumdedit me. Lorde thou onely arte my helpe and refuge in this trybulacyon of worldely 15 temptacyon and pleafures whiche rauenoully hath gone rounde aboute to catche me. 'This flode of worldly couetyfe rageth \& floweth on eucry fyde \& is aboute to to catch us.

Lust of the flesh, lust of the eyes, pride of life.

Lusty plensures make the flesh prone to gluttong and lechery.

Riches breed covetise.

Dignities bring in pride. ouerwhelme us, faynt Iohn fayth Omne en im quod eft in mundo aut eft concupifcentia carnis aut 20 concupifcentia oculorum aut fuperbia vite. All thynge that is of this worlde, eyther it is the defyre of the fleffhe cyther the concupyfeence of the fyght, or elles proude lyuynge. Take hede he fayth al that is in this worlde, therfore it muft folowe that it is fo in cuery 25 parte of the worlde, eyther we be moued \& ftyred to lufty pleafures and lykynges in mete $\&$ drynke $\&$ clothynge with fuche other whiche nouryfheth the fleffhe, and maketh it prone and redy to glotony and lechery. Elles we be moued to haue rycheffe \& poffeflyons 30 whiche fedeth the fyght, and by the fyght we be enduced to vnlawfull defyre that is couetyfe. Eyther we be moued to haue honours \& grete dygnytees or elles worldly prayfynge whiche bryngeth in pryde. On this wyfe thefe flodes take theyr courfe rounde aboute 35 thrughout the worlde they fpare almooft none, that no

ILace of fure helpe \& refuge can be had where vinto we may thee, but onely almyghty god. Eche one of vs wyllige to flee vnto our lorde god may faye with the priphete. Exultatio mea erue me a circum5 dantibus une. O my lorde god my Ioye \& myn tiod ony can vacly focour delyuer me from thefe troubloufe flodes of tnis worlde whiche goo rounde aboute me. I can not efiape them without thy helpe. But now let vs a whyle gyue hede what comforte and corfolacyon we 10 fiall take by doynge penaunce. Thre thynges there tee that byndeth vs nedes to do penaunce. Fyrft the contrition, prufounde confyderacyon of the gretenes of our fynne. The feconde open fhewynge of the fame to a preeft by confeiryon. And the thyrde the dylygent excercyfynge
15 of good *werkes. Underftandynge is neceflary to be had for the fyrft whiche muft ferche profoundly for the greuoufnes of euery fynne, for the feconde inftruccyon aud lernynge is neceflary, wherby we may Iudge \& d.furyue the dyuerfyte of one fynne from an other and 20 fo to fhewe eucry one of them in confeffyon with all theyr circumftainces. To the thyrde the grace of god is in efpecyall neceffary, wherwith they be plentefully enfufed and endewed on whome our mercyfull lorde loketh with the eyen of his mercy and grace. From
25 the even of almyghty god whiche may be called his grace fhyneth forth a meruaylous bryghtnes lyke as
gift of learning for confession,
gift of grace for good works.
[ ${ }^{*}$ dd i, back]

David extiorts to penance.

Proft, canses, parts, strength, hindrances, helps, of penance.

Sinners refuse to do penance,
either as unbroken horses, from wilfulness,
or from long use of $\sin$,
like a stubborn mule.

I fhall gyue the vnderftandynge whiche is neceffary to confyder profoundly our fynnes, that is for the fyrft, for the feconde whiche is confeffyon, he fhall faye. Inftruam te. I fhal gyue the lernynge wherby thou fhalte dyfcerne the dyuorfyte of euery fynne, for the thyrde that is fatyffaccyon he fhall faye. In via hac qua gradieris firmabo fuper te oculos meos. I fhall gyde \& dyrecte the from thyn enemyes with my grace \& mercy euer to haue contynuaunce in doynge good werkes. O meruaylous mekeneffe of almyghty 10 god fhewed vnto fynners whan they flee vnto hym, whiche is fo redy to comforte "and graunte them helpe, wherby they may be fure to fcape from ouerflowynge and drownynge in thefe flodes of the tranfytory pleafures of this worlde, whiche mekeneffe our prophete 15 remembrynge calleth and exhorteth cuery creature to do penaunce, and where as before he hath fhewed and fpoken moche of it. Fyrft that they whiche be penytent are blyffed, they that refufe penaunce be wretched, whiche alfo be the caufes of doynge penaunce, how 20 many partes there be of it, what ftrength penaunce is of, how moche it is neceffary, the impedymentes of the fame, what remedy for the impedymentes, and how redy almyghty god is at hande to helpe vs. Now after the fhorte expreffynge of all thefe, he is aboute to lyfte 25 vp the myndes of fynners to the excercyfynge \& vfynge of it. Two kyndes there be of fynners whiche refufe to do penaunce. One is of them that folowe theyr owne pleafure in eucry thynge, and as wylde beeftes that neuer were brydled, vfe themfelfe in the vnlawfull 30 defyre of the fleffhe lyke vnto an hors. The other is of them that hath ben longe brought vp, perauenture till they come to aege in the vngracyous cuftome of fynne. And bycaufe they haue ben of olde tyme fo longe in the vfe of the fame they wyll contynue in it 35 ftyll, and in no wyfe go out of that waye, they be lyke
to a mule. Man that was create in grete honoure, \& Man alone of amon;e all creatures lyuynge none but he had theyr rational, face fet ftreyght to loke vp in to heuen, endued alfo with reafon and free wyll, fourmed and made lyke vnto made in Godes
5 the ymage of almyghty god, ordeyned by his maker to tee aboue all other creatures of the worlde, and they alio to be at his commaundement. Alas that he on this wyfe hath defourmed and chaunged hymfelfe by fynne vnto an vnreafonable beeft, alfo forgetynge 10 almyghty god his maker, hath made hymfelfe lyke to an hors \& 'a mule, forfakynge holfome penaunce offred to hym by our lorde god, wherby he myght haue len refourmed \& brought agayne in to his fyrft ftate $\mathcal{A}$ honour. The prophete therfore wyllynge to excyte 15 and reyfe vp the myndes of fynners that be ouercomen with this vnhappy \& my ferable blyndnes, fpeketh vnto them with thefe wordes. Nolite fieri ficut equus et mulus quibus non eft intellectus. Be not in
wyll to be made lyke to an hors and a mule, folowynge 20 your owne fenfuall pleafure \& appetyte, in whome is

David calls men away from sentral appetites. none vaderftandynge, \& ferynge leeft but fewe fhall here hym, he tourneth his fayenges to god. Truly our mercyfull lorde oftentymes entyfeth by his benefytes penanceite. many fynners to penaunce. Mathewe whiche was a Mathew the toll25 tull gaderer, anone as he was called of god forfoke that lyfe and folowed Cryfte. Mary magdaleyne drawen Mary Magdaene. by very loue vnto our blyffed lorde wepte at his fete. Uur lorde loked mekely \& mercyfully vpon Peter, all Peter.
be it Peter denyed hym thryfe before, he neuertheles
30 fhanced in hymfelfe $\mathcal{E}$ wept bytterly, perauenture whan faynt Anthony herde rede in the gofpell at that tyme. st Anthony Qui reliquerit patrem et matrem \&c. Who fo euer furfaketh theyr fader \& moder, fyfter \& broder, \& the forank all for the I"fleflyons of this worlde for the loue of god fhal be 35 rewarled .C. tymes more for it, whiche is euerlaftynge
lyfe, he than forfuke al \& wente in to wyldernes and desert.
there lyued. All thefe were fwetely called to penaunce \& many moo without nombre. Namely a certayne

The noble doctor Perisiense tells of a priest highly endowed by God, but a grievous sinner;
[ ${ }^{\circ}$ dd il, back]
when elected bishop,
preeft of whome fpeketh the noble doctour perifienfe was fyngulerly called \& prouoked to be penytent. This preeft had many grete gyftes of god, notwithftandynge 5 he euery day fynned more \& more \& heped fynne vpon fynne, god almyghty for all that lefte hym not fo, but ftyll endued hym with newe benefytes, that at the laft by confent of all the people he was chofen \& made a byffhop. Than whan he perceyued the goodnes and 10 mekenes of almyghty god, and remembred alfo how vakynde he had ben of longe contynuaunce to his he confessed himself overcome by God's benefits. maker, he fayd. $O$ blyffed lorde thou haft ouercomen me, thou haft vtterly bounde me by thy grace and manyfulde benefytes to be thy feruaunt, from hens 15 forth I fhall neuer go from the. And whiche one of God's favorr calls vs may faye but that he ${ }^{1}$ hath ben called to penaunce us to penance.

If God's gltis cannot draw us,
he somntimes in mercy chastises us,
that he may constrain us by fear to do penance. by the benefytes of our lorde god, let vs all confyder the mercyfull gyftes that god hath gyuen vnto vs. And here the fayenge of faynt Poule whiche afketh this 20 queftyon. An ignoras quoniam benignitas dei ad penitentiam .te inuitat. Dooft thou not knowe that the goodnes of almyghty god calleth the to penaunce. If we wyll not be brought to penaunce by thefe fayre meanes, by the grete \& manyfolde gyftes of 25 god, let vs at the leeft fere his grete \& many greuous punyffhementes, for fomtyme almyghty god conftrayneth thofe obftynate fynners that wyll not be tourned with fayre meanes by his punyffhementes, \& with them he deleth mercyfully to chaftyfe \& punyffhe them in this 30 lyfe. For the whiche the prophete cryeth vpon hym to bringe thofe that be fo obdurate \& fturdy \& in no wyfe wyll leue theyr vnhappy cuftome of fynne but make themfulfe in condycyon lyke a wylde horfe \& an affe, \& to compell them by his punyffement to do 35 penaunce, fayenge. In chamo et freno maxillas ${ }^{\prime}$ he $1555 . \quad$ om. 1509.
eorum conftringe qui non approximant ad te. blyfed lorle conftrayne thofe fynners with thy punrifhementes leffe \& more in this lyfe whiche wyll not Great and less come and drawe nygh to the by penaunce. The grete punishments in mond 5 punyifhementes in this lyfe may be called the cenfures of the chirche, as the grete curfe with other, or tempurall deth. The leffe punyffhementes may be called cemporal denth. other temporal paynes, as loffe of worldly goodes, fekenes with other. It is better for a fynner to fuffre 10 trybulacyon \& punyfhement in this lyfe wherby he may gete profyte \& be rewarded than to be eternally Lose of goods, sickness. Better to bear proftable pair here, tourmented in hell, for all the punyfhement there be in hell. it neuer fo fharpe and greuous fhall not profyte. Saynt Auguftyne fayth. Hic vre hic feca. Good lorde nie ore, aic enca. 15 punyfthe me in this lyfe. Syth fo good and fo holy a man defyred of god to be fharpely punyffhed in this lyfe, rather than after this lyfe, to thentent he myght te able to haue the everlaftynge kyngdome of heuen, what fhall thefe obftynate fynners do that neuer wolde 20 le tourned by the grete benefytes of god. It had ben ferre better for them to haue fuffred the greteft punyffement that myght be in this lyfe. For they fhall be drawen downe of the cruell tourmentours the deuylles in to the depe pytte of helle there to be crucyfyed The cruel tormentors the 25 cternally, where fhall be wepynge, waylynge, and gnaftynge of tethe, where alfo the worme of theyr confryence fhall neuer dye, \& that fyre fhall neuer be quenched, where alfo parte of theyr payne fhall be in a pytte full of brennynge lycour, $\&$ in fyre and brym30 fone flamynge contynually. Dauyd fayth Multa flagella peccatoris. Many dyuers and greuous pun$y$ ffhementes be for the obftynate \& harde herted fynner that neuer wyll be penytent. But who focuer in this The pit full of burning liquor. lyfe wyll do penaunce were he neuer fo grete a fynner No sin too great to be furgiven. 35 before ( yf he def f ayre not of forgyueneffe) almyghty god fhall be mercyfull \& forgyue hym. For as faynt

All the world's sins are to God's mercy as a spark in ocean.
[* dd iii, back]

God will sooner forgive the worst of sinners than all the water in the sea can quench one spart of fire.

Auguftyne fayth If all the fynnes of the worlde were compared to the mercy of god, they be in comparyfon no more to it than is a fparke of fyre in the grete fee. And I dare well faye to the fynner be he neuer fo wycked in his lyuynge, yf at ony tyme in this lyfe he 5 wyll be penytent for it and defyre forgyuenes \& mercy of almyghty god, he of his grete goodnes wyll fooner forgyue hym than all the water in the fee can quenche one fparke of fyre yf it were caft vpon it, for whan the fynner is very penytent, no thynge remayneth in the 10 foule that may withftande the infynyte mercy of almyghty god whiche ftandeth rounde aboute redy on euery fyde. The prophete fheweth the fame by thefe wordes folowynge. Sperantem autem in domino: misericordia circumdabit. The mercy of god 15 fhall be redy rounde aboute on euery fyde to defende the fynner that trufteth in hym and wyll do penaunce for his fynnes. Many there be whiche thynke grete pleafure in fynne, \& worldly pleafures. Truly thofe wretches be begyled, it is not as they thynke. Doubt- 20 les they that be truly penytent haue more felycyte \& pleafure in god $\&$ godly thynges ferre in comparyfon aboue al worldly pleafures. Ferthermore ${ }^{1}$ noble and better that the inwarde knowlege in Iudgynge or dyfcernynge is, whiche may be called the vertue of per- 25 cyuynge or takynge, \& the more excellent the thynge be which is Iudged, the greter and goodlyer pleafure muft needes be felte inwardly whan the thynge is tafted, the nerer that the one be fet and applyed to the other. Example. The more perfyte that a mannes tafte be, 30 the greter pleafure fhall he fele inwardly in taftynge of that thynge whiche hath a very pleafaunt fauoure, the more nyghe that it be Ioyned \& put to the tonge. Than thus, fyth that the vertue \& capacyte of our foule is ferre better \& more perfyte than is the vertue of all 35
${ }^{1}$ sic. Read Fbr the more.
our other knowleges \& alfo of all lyuynge creatures befyde, \& hath almyghty god \& godly thynges the $\begin{gathered}\text { spir } \\ \text { god }\end{gathered}$ more nygh vnto it the clerer that "it be purged by due [• di iv] penaunce, it muft nedes folowe that the penytent hath The penitent lias 5 more fwete Ioye \& gladnes inwardly in his foule than soul. ony other creature lyuynge may haue in all the pleafures of this worlde. Whan two thynges be compared togyder the mooft fure knowlege of theyr diuerfyte things we the fhall be had, of one that knoweth bothe \& fo to ftande 10 to his Iugement. And doubtles many hath had in experyence the pleafures of this worlde, \& afterwarde hath forfaken then and folowed the waye of bytter $\&$ fharpe penaunce. Afke of them whether they haue ben more glad inwardly in the penytent lyfe or in the Penitents, having known worldly pleasure and sharp penance, 15 temporall, without doubte they wyll anfwere, in the penytent lyfe, in the lyfe of contemplacyon. I thynke there be no man but fomtyme hath had thexperyence of the Ioye \& pleafure that is in the foule after true confelfyon \& due penaunce for fynne. If the fyrft Joy in the soul after true cou20 parte of penaunce maketh the foule fo glad, how Ioyfull fhall it be whan it is made clene thrughout by al the partes of penaunce \& no thynge is lefte behynde vnpurged. Therfore the prophete fayth. Letamini in domino et exultate iusti : et gloriamini omnes
25 recti corde. He reherfeth thre maner of Ioyes. Fyrft they be Ioyfull whofe fynnes be done away by Joy of confestion, contricyon, whiche may be called the inwarde Ioye for the graunte of theyr petycyon. Secondly they be more glad whan theyr fynnes be couered \& put out of know30 lege by confeffyon, \& this may be called the Ioye of contrition, fhewed outwardly by Ioyfull mouynge of the body. And thyrdly they be mooft gladde whan theyr fynnes be fo clene done away by fatyffaccion, that no token of satisfaction. may be feen or knowen of them, \& this may be called
35 the Ioye euer to be excercyfed in the laude \& prayfe of god for his mercyful goodnes. The prophete applyeth

Rightwise people either have contri[* dd iv, back] tlon with purpose of confession,
or after contrition and confession have been clean assoiled by their ghostly father.

Wod can ask no more of thein.
the two fyrft Ioyes to ryghtwyfe people, they may be called ryghtwyfe whiche haue very contrycyon with a full purpofe to be confeffed, or elles they be called ryghtwyle that after very contricyon had \& hole confeflyon made, be affoyled clene from fynne of theyr ghoftly fader, for they be Iurtyfyed by the facrament of penaunce whiche toke effycacy \& ftrength by the blode and paffyon of cryfte. They be called Recti corde that haue made fatyffaccyon fo plentefully that god can afke no more of them. For this our prophete 10 fayth. Letamini in domino et exultate iusti : et gloriamini omnes recti corde. Ye that be made
Rightwise by con- trition and conPession, perfect by astiofaction. ryghtwyfe by very contrycyon and true confeffyon Ioye in our lorde. And ye that be made perfyte by due fatyffaccyon Ioye ye eternally in our lorde.15

Domine ne in furore pofterioris. prima pars.
Paalm xxxilif.

Meruayle no thynge all though we begynne not our fermon with the thyrde penitencyal pfalme in ordre. For or euer we toke vpon vs to declare the two fyrft penyten- 20 cyall pfalmes our promyfe was fomwhat to fpeke of the natyuyte of our blyffed lady at the daye, whiche purpofe wyllynge to kepe, alfo defyred of our frendes to folowe thordre of the pfalmes, though it femed to be harde for vs fo to do. Notwithftandynge by the 25 helpe of our bleffyd lady we haue attempted the mater \& made the fyrit parte of this pfalme to agre with our fyrft purpofe.

- $T$ Que eft ifta que progreditur quafi aurora confurgens.

After the offence of our fyrft faders Adam \& Eue all the worlde was confounded many yeres by derke-
Night of sin afer the fall,
feruauntes \& worlhyppers of almyghty god to whome the fayd derknes and nyght of fynne was very yrkfome and greuous, had monycyon that the very fonne of ryghtwyfnes fholde fprynge vpon al the worlde and fhyne to
5 theyr grete and fynguler comforte and make a meruaylous clere daye. As the prophete zacharie fayd and by Zecharinh, prophecyed of cryfte. Vifitauit nos oriens ex alto, illuminare his qui in tenebris et in vmbra mortis fedent. Our blyffed lord hath vyfyted vs from 10 aboue to gyue lyght vnto them whiche fyt in derknes \& in the fhadowe of deth. Alfo cryite in the gofpel of Iohan fayth. Abraham vidit diem meum et gauifus eft. Abraham fawe my daye wherby he was made gladde \& Ioyfull. The naturall daye whiche we 15 beholde fholde rather of congruence be called the daye of the fonne, of whome he hath his begynnynge than our daye. So this fpyrytuall day wherin fpyrytually we lyue onder the cryften fayth whiche by the fonne of rikhtriseenees, ryghtwyfnes hath brought forth Ihefu cryft, fholde be 20 called more properly the daye of hym than of vs. Cryfte our fauyour called it his daye fayenge. Vidit diem meum. Abraham fawe my daye. Abraham fawe not the prefent daye of Cryfte as the appoftles dyde, he had onely the fyght of it in his foule by true hope 25 that it fhold come, notwithftandynge ${ }^{\circ}$ he \& many other defyred gretly to fe this fyyritual fonne and the clere day of it. Our fauyour fayd to his apoftles. Multi reges et prophete voluerunt videre que vos videtis : et non viderunt. Many kynges and pro30 phetes wolde fayne haue feen the myftery of myn incarnacyon whiche ye fe, and yet they dyde not, and what meruayle was it yf they that laye in derkenes and in Kings and prophets in the blind night of sin desirel fervently the springing of the bright Sun our the blynde nyght of fynne wherin noo pleafure was to flepe and take reft to defyre feruently and abyde the 35 fpryngynge of the bryght fonne our fauyoure. Holy faders before the incarnacyon whiche meruayloufly
irking the works of darkness. After long delay.
when time was hovable, God caused this Sun to give light to the world.

Between the horrible darkness and the clearness of the sun, came the inorning, as a inean between the two.

In nature the morning comes between darkness and broad daylight.

## [ ${ }^{*}$ ee ii]

Scripture tells us that between the darkness and the creation of the sun a certain mean light was made.

Reason tells that when a thing is changed into its opposite, it passes through intermediate stages.

Culd water to
yrked and defpyfed the werkes of derkenes and the nyght of fynne. Everychone of theym dayly and contynually prayed that the very fonne of ryghtwyfnes myght frynge in theyr tyme. Neuertheleffe theyr good hope \& truft of it was dyfferred many yeres, and at the5 laft whan tyme was houable ${ }^{1}$ and conuenyent in the fyght of almyghty god, he caufed this clere fonne for to gyue lyght vnto the worlde. Notwithftandynge it was done in a Iufte and due ordre. For of a trouth it had not ben femynge \& well ordred that after fo grete and 10 horryble derkenes of the nyght, the meruaylous clerenes of this fonne fholde have ben fhewed immedyatly. It was accordynge of very ryght that fyrit a mornynge fholde come bytwene whiche was not fo derke as the nyght, neyther fo clere as the fonne. This ordre agreeth 15 bothe to nature, ferypture, and reafon. Fyrite by the ordre of nature we perceyue that bytwene the derkenes of the nyght and the clere lyght of the daye, a certayne meane lyght cometh bytwene the whiche we callo the mornynge, it is more lyghter and clerer than is the 20 nyght, all be it the fonne is moche more clerer than it. Euery man knoweth this *thynge well, for dayly we haue it in experyence. © Holy fcrypture alfo techeth that in the begynnynge of the worlde whan heuen and erth fholde be create, all thynges were couered with 25 derkenes a longe feafon, and or euer the fonne in his very clerenes gaue lyght to the worlde, a certayne meane lyght was made whiche had place bytwene derkenes and the very clere lyght of the fonne. This is well fhewed by Moyfes in the begynnynge of genefis. TI Reafon alfo 30 whiche fercheth the knowlege of many caufes fyndeth whan one thynge is chaunged in to his contrary as from colde to hete, it is done fyrft by certayne meanes or by certayne alteracyons comynge bytwene. IT Water whiche of his nature is very colde is not fodeynly by the fyre 35
${ }^{1}$ behouable 1555.
mude hote to the vttermoft, but fyrfte cometh bytwene a lytell warmenes as we myght faye luke warme, whiche
become hot must first be made is neyther very hote nor very colde, but in a meane bytwene both. IT An apple alfo whiche firft is grene waxeth 5 not fodeynly gelowe, but fyrfte it is fomwhat whyte bytwene grene and yelowe indyfferent. Thus we perccrue by reafon that it was not conuenyent this grete clerenes of the fonne our fauyour fholde haue ben fhewed fo foone and immedyatly after fo ferefull and the derke 10 nyght of fynne, without ryfynge of the mornynge whiche is a meane bytwene bothe. Syth it is fo than that Iufte $\&$ ryght ordre wyll it be fo, and alfo it is accordynge for a wyfe man foo to ordre it, who wyll doubte but the wyidome of our lorde god vnable to be fhewed 15 kepte this due and reafonable ordre namely in his werke wherly. Salutem operatus eft in medio terre. he wroughte helthe in the myddes of the erth. Syth alfo he kepte the fame in all his operacyons as faynt Poule wytneffeth fayenge. 'Quecunque ordinata 20 funt : a deo funt. All thynges well ordred be by the ordynaunce of almyghty god. Ferthermore bycaufe this mater fholde be expreffed more openly we fhall endeuoyre our felfe to fhewe by the thre reafons afure reherfed that this blyfled lady moder to our fauyour
25 may well be called a mornynge, fyth before her none was without fynne. After her the mooft clere fonne cryft Ihefu fhewed his lyght to the worlde, expulfynge rtterly by his innumerable clereneffe thefe derkeneffes wherin all the worlde was wrapped and couered before.
30 We fe by experyence the mornynge ryfeth out of derknes as the wyfe man fayth. Deus qui dixit te ${ }^{1}$ tenebris fplendefcere. Almyghty god commaundeth lyght to fhyne out of derkenes. The clerke Orpheus meruayled gretely of it fayenge. O nox que lucem

[^8]bryngeft iorth lyght. And of a trouth it is meruaylo to mannes reafon that lyght fholde fprynge out of derkenes. Soo in lyke maner we may meruayle of this

The spotless virgin shining out of sinners wrapped in dark. ness.

The Sun Christ brought forth of the morning.

Christ born of the virgin defled her not, but replete her with much more grace.
[ ${ }^{*}$ ee iii] ${ }^{*}$
The ann cause of the morning, not the morning of the sun; Christ of Mary, not Mary of Christ.

In the beginning the earth was covered with darkness;
the first day light was made,
on the fourth the sun.

Heaven and earth types of man and woman;
for woman is subjoct to man, blyffed virgyn, fhe beynge clene without fpotte of ony maner fynne, notwithftandynge fholde fhyne and 5 orygynally come of fynners that were couered and wrapped in derkenes \& the nyght of fynne. Alfo after the mornynge the fonne aryfeth, in maner as it were brought forth and had his begynnynge of the mornynge, lyke wyfe our fauyour cryft Ihefu was borne and 10 brought forth of this blyffed vyrgyn \& fpredde his lyght ouer all the worlde. We alfo perceyue lyke as the fonne ryfeth of the mornynge \& maketh it more clere by theffufyon of his lyght. So cryft Ihefu borne of this vyrgyn defyled her not with ony maner fpotte of fynne 15 but endued and replete her with moche more lyght and grace than fhe had before. Lafte all though it femeth the "mornynge to be caufe of the fonne, notwithftandynge the fonne without doubte is caufe of it. And in lyke wyfe all though this blyffed vyrgyn brought forth 20 our fauyour Ihefu, yet he made her and was caufe of her bryngynge in to this worlde. Thus ye perceyue by nature that this blyffed virgyn may well be lykened to a mornynge. The fame fhall be fhewed yf we reherfe the ordre of ferypture. It is fpoken in genefye 25 that fyrft almyghty god made heuen and erth. The erth was voyde and defolate, all was couered with derknes, and the fpyryte of god was borne alofte. Than almyghty god commaunded the fyrft daye by his worde only that lyght fholde be made, and anone lyght 30 was made, and after that the fourth ${ }^{1}$ day the fonne was create. This we rede in the begynnynge of genefys. But let vs now fhewe what it fygnefyeth for our purpofe. Fyrfte heuen \& erth may fygnefye to vs man \& woman, for the woman is fubgecte to the man, lyke as 35

[^9]the erth is to heuen, woman is alfo bareyne \& lackynge fruyte without the helpe of man. And the erth without the influence ${ }^{1}$ of heuen is bareyne \& voyde of al fruyte. Semblably euery generacyon of man from the $j$ creacyon of Adam was wrapped \& couered with the derknes of fynne, \& though the fpyryte of god was euer aloft redy to gyue grace, for all that none was founde able to receyue it vnto the tyme this blyffed virgyn was ordeyned by the hole trynyte to fprynge \& to be brought 10 forth in to the worlde, which by the prouydence of almyghty god was furely kepte \& defended from euery fpotte \& blemyfihe of fynne, fo that we may well fayo who was spolless. vnto her. 'Tota pulchra es amica mea \& macula non eft in te. O blyffed lady thou arte all fayre \& 15 without fpotte or blemyfhe of fynne. The aungell at her falutacyon fayd. Aue plena gratia. Heyle full of 'grace, this blyffed virgyn full of the bemes of grace was ordeyned by god as a lyght of the mornynge \& afterwarde brought forth the bryght fhynynge fonne
[ ${ }^{\circ}$ eo iii, back]
Mary the morning brought forth Christ the Sun. 20 with his manyfolde bemes our fauyoure Cryfte. Qui illuminat omnem hominem venientem in hunc mundum. Whiche gyueth lyght to euery creature comynge to this worlde. Take hede how conuenyently it agreeth with holy ferypture this virgyn to be called 25 a mornynge. Alfo where as reafon of a congruence wyll that bytwene two contraryes a meane muft be had, maketh meruayloufly wel that this virgyn may be called a mornynge, for lyke as the mornynge is a meane bytwene the grete clerenes of the fonne \& the vgfome derke30 nes of the nyght. So this blyffed \& holy virgyn is the meane bytwene this bryght fonne our fauyour and wycked fynners, \& a partetaker of bothe, for fhe is the moder of goddes fone \& alfo the moder of fynners. For whan our fauyour cryfte hanged vpon the croffe he 35 commended \& lefte to this blyffed virgyn faynt Iohan

[^10]
## Fisukr.

the euangelyft as her fone, fayenge to her. Mulier ecce

Behold thy son.
Behold thy mother. John ' the grace of God,' for by Gou's grace,

## not by merit,

sinners have Mary for their mother.

St Austin says there is a noble kindred between Mary and sinners.

If we have goodness, it is hy ner.
["eeiv]

Christ is very mercy, she the mother of mercy,
a mean between Christ and sinners,
netween light and darkness.

None before her born without sin.

The holiness of Jeremy and Hely hid under a cloud.

The angels marvel at Mary's spotless light.
filius tuus. Woman beholde thy fone. And vnto faynt Iohan he fayd. Ecce mater tua. Beholde thy moder. Iohan by interpretacyon is to faye the grace of god, fygnefyenge that by goddes grace \& not by theyr 5 owne merytes fynners be made the inherytours of the heuenly kyngdome, fynners therfore be commended to this virgyn mary as to a moder, fhe is moder of fynners. Saynt Auftyn fayth it femeth to be a noble kynrede bytwene this blyffed virgyn \& fynners, for fhe receyued 10 al her goodnes for fynners, fynne was caufe why fhe was made the moder of god. Alfo yf we haue taken ony goodnes we haue it all by her. Therfore of very ryght this holy virgyn mary is the moder of "fynners. All cryftes chirche calleth her Mater miferorum, 15 the moder of wretched fynner. She is alfo the moder of mercy for cryft is very mercy. The prophete fpekynge of hym fayth thus. Deus meus misericordia mea. My god \& my mercy. Cryft is very mercy, fhe is the moder of cryft, therfore the moder of 20 mercy, for this caufe as we fayd before fhe muft nedes be a meane bytwene the mercy of god $\&$ the wretchednes of fynne. Bytwene cryft mooft innocent \& wretched fynners. Bytwene the fhynynge lyght \& blacke derknes, fhe is alfo the mcane bytwene the 25 bryght fonne of the daye, \& the derke cloude of the nyght. None was borne before her without fynne, eyther mortall, venyall or orygynall. Many before were men of grete vertue \& holynes, as Ieremye \& Hely with other, but bycaufe they were not clene without 30 euery fpotte of fynne, theyr vertue \& holynes was hyd in maner as vnder a cloude. And the holy aungelles remembrynge this mater beholdynge this lyght to fhewe forth without ony fpotte of derknes after fo longe contynuaunce of the derke nyght of fynne, fayd eche 35 one to other with an admyracion or meruaylynge. Que
est ifta que progreditur quafi aurora confurgens. What is fhe whiche gooth forth as a ryfynge mornynge. Therfore fyth this blyffed lady Mary as a mornynge gooth bytwene our nyght \& the daye of cryft, bytwene
5 our derknes \& his bryghtnes, and laft bytwene the myfery of our fynnes \& the mercy of god, what other

Mary the mean whereby we attain helpe fholde rather be to wretched fynners wherby they myght foner be delyuered from theyr wretchednes \& come to mercy, than by the helpe of this blyffed virgyn 10 Mary, who may come or attayne from one extremyte vnto an other without a meane bytwene bothe. Let vs therfore knowlege to her our wretchednes, afke her helpe, 'fhe can not but here vs, for fhe is our moder, fhe fhal fpeke for vs vnto her mercyfull fone \& afke his 15 mercy, \& without doubte he fhall graunte her petycyon, whiche is his moder \& the moder of mercy. Let vs therfore call vito her fayenge. 0 mooft holy virgyn thou arte the moder of god, moder of mercy, the moder alfo of wretched fynners and theyr fynguler helpe, com-
20 forte to all forowfull, vouchefaue to here our wretchednes \& prouyde a conuenyent \& houable ${ }^{1}$ remedy for the fame. But what myferyes fhall we mooft fpecyally Thewe vnto her. Truely the comyn wretchednes of all fynners whiche the chirche hath taught vs ofte to haue 25 in remembraunce, whiche alfo the prophete Dauyd hath defcrybed in the thyrde penytencyall pfalme wherof we fhall now fpeke. And as the woman of chanane when fhe prayed to our lorde was not herde anone notwithftandynge his dyfcyples hauynge pyte and compaffion fpake 30 to cryft theyr mayfter for her. So we now leeft perauenture our mercyful lorde herde not our prayers in the other pfalmes before bycaufe of our greuous fynnes. Let vs tourne our prayer to his mooft mercyful moder befechynge her to fhewe mercy \& call to almyghty god

The woman of
Canaan was not heard till the disciples spoke to their Master for her:
so, in case our former prayers were unheard be cause of our sin, let un beseech Mary to be cour advurate.

35 for vs as our aduocate.
' behouable 1555.

## - Que eft ifta que progreditur quafi aurora confurgens.

IT We fhall marke thre condycyons of the mornynge whiche may well be applyed to this blyffed virgyn.

The morning (1) mild and oulet,
(2) pute away the black cloud of night.
(3) is clear without mista.

## [" ${ }^{\circ} \mathrm{e}$ v]

Mary,
(1) meek and $m$ without blast of pride, or storm of wrath;
(2) enhanced herself above sin's darkness, breakIng the serpent's head;
(3) is without all darkness of ignorance.

Our mind at this time not to speak of her lauds,
but to make our prayer to her.

Three kinds of wretchedness in us contrary to three virtues in her.

1. Fear.
2. Bondage to sin. \& feruytude to fynne, that is whan ony perfone is made fubgecte and caft downe by the grete weyght of it.
3. Ignorance. IT Fyrft yf the mornynge be fayre it is milde and 5 quyete without trouble of wynde, ftormes, or tempefte. II Alfo by lytell and lytell it ryfeth vpwarde aboue the derknes, puttynge awaye the blacke cloude of the nyght. Thyrdly it is bryght ane ${ }^{1}$ clere without cloudes or myftes. This bryght \& holy virgyn had all thefe con- 10 dycyons. Fyrft fhe was meke \& mylde in her foule, fo that neyther blaft of pryde neyther ftorme of wrath was in her, but alwaye fhe was gentyll lowly and meke. Secondly fhe enhaunced herfelfe ferre aboue the derknes of fynne puttynge vnderfote thoccafyon of 15 it, fhe alfo brake his heed whiche was the caufe \& encreafer of fynne. Thyrdly fhe was a bryght \& clere virgyn without all derknes of ygnoraunce. Of thefe condycyons many thynges may be fayd to the laude \& prayfe of this blyfled virgyn, yf we entended fo to 20 do. But our purpofe is otherwyfe fet, our mynde at this tyme is not to fpeke of her laudes whiche no creature can fufficyently expreffe, but we purpofe to make our prayers to that blyffed moder \& mayde, that fhe of her goodnes vouchefaue to helpe vs in our myferyes. 25 For in vs be thre kyndes of wretchednes contrary to the thre vertues in her fpoken of before. Fyrft the myfery of fere and drede wherby our foule is neuer in reft but alwaye troubled \& fhaken with that grete ftorme \& tempeft. Secondly the myfery of bondage 30 Thyrdly the myfery of ygnoraunce \& blyndnes wherby the lyght of trouth and good knowlege is withdrawen from vs \& hydde as vnder a cloude. Let vs now 35 ${ }^{1}$ sic. and 1555.
therfore afke helpe of this mooft holy virgyn whiche obteyneth qualytees \& condycyons alwayes contrary to thefe myferyes. All thefe wretchedneffes be reherfed of the prophete Dauyd in this thyrde penytencyal
5 pfalme as ye fhal vnderftande by dylygent gyuynge hede to our fayenges. Tl Many troubles \& vexacyons aryfe in vs ayenft the tranquyllyte of this mylde mornynge, fome cometh by fere of the eternall punyffeDavild hero rohearees all these wretchednessea. ment of god, fome for drede of the paynes of purgatory,
10 fome be caufed of our bodyly dyfeafes whiche we fuffre for the gylte and offence of our fyrft 'fader, Adam, fume by the remembraunce of deth vncertayne that nedes muft folowe at the laft after all thefe greuous vexacions. Many alfo be caufed by fere of the tem15 porall punyfhement of god excercyfed in this lyfe for our trefpaffes, \& laft by the vgfomnes of our fynnes many trybulacyons be engendred in our foules, by the Fear of hell and of purgatory. bodily dieese dne to Adum's guilt, [*e $v$, back] remembrance of death. whiche fynnes we haue deferued punyffhement of goddes vengeaunce. Of a trouth one of thefe vexa20 cions fomtyme troubleth the myndes of fynners. Our prophete remembreth them by ordre. The fyrft per-
turbacyon or trouble whiche is caufed by fere of the punyffhement of god euerlaftyngly to be vfed vpon dampned fynners, muft nedes prycke the mynde and
25 confcyence of the fynner, for whan that eternall punyffhement fhall appere and be fhewed, the countenaunce of god fhall be fo formydable and ferefull that in the tyme whan myferable fynners fhall ftande in his fyght they fhall thynke themfelfe fet in a brennynge
30 forneyfe of fyre. As it is fayd in holy ferypture. Pones eos vt clibanum ignis in tempore vultus tui. Blyffed lorde thou fhalte at the daye of Iugement fet all wretched fynners as a clewe or a grete a clew or great hepe of fyre for fere of beholdynge thy ferefull coun-
35 tenaunce, the worde whiche he fhall fpeke to them at Worite nfuom that tyme fhal be fo fharpe and vehemently bytynge, ling,

Fear of everlanting punishmeut most prick the consciences
Fear of God's temporal punishments in this life, agsomeness of oar sins deserving vengeanoen ane of fire.
$\square$都  heap of fire. vehementuy bit-
more drendful than a thousand deaths.
in fo moche they fhall coueyte or defyre rather to dye a thoufande tymes than to here it, whan he fhall openly gyue fentence on them fayenge. Difcedite a me maledicti in ignem eternum qui paratus eft

Go from me, ye cursed. diabolo \& angelis cius. Goo fro me ye curfed 5 fynners into euerlaftynge fyre whiche is prepared for the deuyll and his aungelles. 0 meruaylous fharpo fayenge. $\mathbf{O}$ worde more perfynge than a double edged
[* ee vi] fwerde, what creature fhall not fere to be 'feparate
Outcasts from the face of God, cast down into eternal fire with the devils. from the face of god, from heuenly glory, from the 10 felawfhyp \& company of fayntes, \& to be caft downe in to eternall fyre with thofe ferefull \& cruell deuylles. The prophete therfore ferynge this euerlaftynge pun-

David cried to God to save him from hell ;
so let us pray Mary to be a mean and mediatrice between her Son and us,
that we may be saved from crucifying in hell fire.
11. The fire of purgatory more grievous than any pains of this life, yffhement begynnynge his pfalme cryenge to almyghty god, fayenge. Domine ne in furore tuo arguas me. 15 Blyffed lord punyfhe me not in thyn euerlaftynge punyffhement. Let vs do in lyke maner makynge our prayers to this blyffed virgyn fayenge. O blyffed lady le thou meane \& mediatrice bytwene thy fone and wretched fynners that he punyffhe vs not cuerlaftyngly. 20 If perauenture we be delyuered by the infynyte mercy of god from crucyfyenge in the fyre of hell. Yet there is an other fyre to be fered, that is to fay the fyre of purgatory whiche fyre is fo hote and full of dyuerfyte of payne, that all tourmentes and dyfeafes of this worlde 25 be no thynge to be compared to it, whiche thynge holy mans St Austin. faynt Auftyn confermeth by thefe wordes fayenge. Ille ignis grauior eft quam quicquid homo pati poteft in hac vita. The fyre of purgatory is more greuous than ony payne man may fuffe in this lyfe. 30 Alas we wretched fynners what harde fayenge is this. Be there not fome greuous paynes in this lyfe. Thofe
Palne of stone, strangury, flux.
that be vexed with the ftone, ftrangury, and the fluxe, fele they not meruaylous grete paynes whan they can not kepe themfelfe from waylynge \& cryenge out for 35 forowe, what fhall I faye of the whiche fuffre payne
in the heed, tothe ache, \& akynge of bones, do they Hendeche, toothnot fuffre grete paynes, \& alfo marters of whome many martyrs boiled, were flayne, fome boiled, an other fawed a two, an amm aunder, other torne with wylde beeftes, an other rofted on the torn by widd
5 fire, an other put in to fcaldynge hote pytche \& rofyn, beasts, dyde they not fuffre bytter payne. Notwithftandynge $\begin{aligned} & \text { into scalding } \\ & \text { pitch and rosin. }\end{aligned}$ to be punyffied in the fyre of purgatory is ferre more $\left[{ }^{\circ} \mathrm{eovi}\right.$, back] greuous payne than all thefe we haue reherfed, what pet the pains of meruayle is it than yf the fere of fo grete \& paynfull more grieotous arr.
10 fyre trouble vs fynners, wherfore it foloweth Et ne in ira tua corripias me. Blyffed lorde fayth Dauid correcte me not in the fyre of purgatory. So let vs call vnto our blyffed lady prayenge her to be meane for vs that her fone our Iudge not onely punyffhe vs not 15 in th. paynes of hell whiche be euerlaftynge, but alfo David prayed
againat purguagaiuat purgu-
tory; and so oet us beg of Mary to be a mean for na that her Son correct us not in that he correcte vs not in the paynes of purgatory whiche haue an ende. IT The thyrde trouble that we fuffre ryfeth \& is caufed of the woundes inflycte and beynge in our body for the fynne of our fyrft parentes.
90 For whan Adam was fet in paradyfe a place of grete pleafure volupty \& reft, almighty god thrette hym fayenge, whatfocuer tyme he tafted of the furboden The forboden tree. tree, he fholde be wounded. Quod tam ei quam vniuerfe pofteritati eius mortem inferret. 25 Whiche fholde be a mortall wounde bothe to hyin \& all his pofteryte. Almyghty god had his bowe redy ands bow ready bent wherwith he fholde ftryke hym, of the whiche bent. bowe is wryten in an other place. Tetendit arcum fuum. God hath bent his bowe, for all this, Adam

Adam sinitten anon for his sin;

30 attempted the mater fell to fynne, whome anone almighty god dyde fmyte, the vehemence of the whiche we mill feel the ftruke, all we that came of hym do fele, the woundes that atroke. of it abyde ftyll in ws not clene made hole, all though they be hyd \& couered, wyll ye knowe whiche be the
35 woundes. Let vs be hungry a lytell whyle, and anone Hungor, we fhall fele the penurye of hungre. Abfteyne from
thrrat, drynke, anone cometh thyrfte. Go a fote many myles,
weariness,
Impassible heat,
unwholesome meats.
[*eevii]
These wounds
Adam wanted before God struck him; we too should have wanted them, If that stroke had not been.

God's arrows stick fast.
IV. Fear of death
bitter to men who have this world at their will,
who have not in mind what is behind in the world to come.

Death's arrows expulsed by no craf.

Morior a verb
undeclined in Bcripture, says St Augus-
tine.
The dint of God's arrows.
anone cometh weryneffe. Put your fynger nygh the fyre, \& full foone fhall ye fele impaffyble hete. Ete vnholfome metes, \& anone cometh fekenes. By thefe woundes afore fayd without doubte "we be brought to dethe, yf the body be not foone remedyed. Adam wanted all thefe woundes or euer alnyghty god dyde ftryke hym. And we alfo fholde haue wanted them yf that ftroke had not ben, we all be wounded by his ftroke, wherfore the prophete fayth. Quoniam fagitte 10 tue infixe funt michi. Blyffed lorde thyn arowes be ftycked in me, yf perauenture thefe arowes myght be plucked awaye by ony medycyne, or by crafte we myght be mado hole of our woundes, and fo to fcape dethe, whofe fere troubleth vs without mefure in this 15 fourth place, the wyfe man fayth. O mors quane amara homini habenti pacem in fubftancia fua. O deth how bytter arte thou to a man hauynge peas with his fubftaunce of worldly goodes, or elles thus, that hath this worlde at his wyll, whiche vfe thefe 20 worldly pleafures meryly, they knowe not, they haue not in mynde what is behynde in the worlde to come. Alas how greuous and bytter is to them the remembraunce of dethe, whofe dartes or arowes may not be expulfed by ony crafte, we can not fynde the meanes 25 by ony medycyne to hele our woundes, we muft nedes dye, and dayly we drawe nygh dethe more and more. Omnes morimur. All we dye, or be dyenge. Scrypture fayth this verbe morior after faynt Auguftyne is vndeclyned, fygnefyenge that no creature may efcape, 30 flee, or declyne from deth, our lorde hath fo greuoully ftryken vs with the dynte of his arowes, wherfore our prophete fayth. Et confirmafti fuper me manum tuam. Lorde thou haft perced and fyxed thyn arowes fo fore in me that my wounde is fo grete \& 35 without cure I can not efcape but nedes muft dye.

We fayd the fyfth perturbacyon cometh for fere of goddes punyffhement, whiche the prophete calleth in this pfalme. Faciem ire dei. For by thefe wordes Furorem dei is vnderftande the euerlaftynge punyffhe-
5 ment vpon them whiche be dampned. By thefe wordes Facicm ire dei is vnderftande temporall punyflhementes in this lyfe, whiche temporall punyffhementes caufeth vs alfo to be in trouble. For what creature remembrynge fo many punyffhementes done vpon 10 fynners in this lyfe bodyly, \& perauenture for leffe offences than he hymfelfe hath done, can be without fere, leeft he fholde fuffre the fame or more greuous for his owne offences. Adam ayenft the commaundement of god tafted but one apple, and anone he was 15 caft out from the goodly gardeyne of paradyfe in to this erthe full of breres and brembles. It femeth but a fmall mater, and alfo he, and all his pofteryte euer after were made mortall. Alas how many tymes haue we

Seeing the bodily punishments endured by others for less offences than we have committed, we cannot but fear.

Adam for tasting one apple was cast out among briars and bram. bles;
al punishmen [ ${ }^{*}$ ee vii, back]. ('the fuce of Gorl's wrath '\%

$\qquad$


 fynners broken the commaundementes of god. The 20 people of Ifrael ledde by Moyfes thrugh the deferte, The Irreliten, whan it was fo they had eten no fleffhe of many dayes. At the laft they defyred to ete of the egypcyens fleffhe dearing to eat of lyke as it was theyr cuftomable mete before, almyghty god gaue them theyr defyre. But Quoniam adhuc had their dosiro, 25 efca fuit in ore eorum: ira dei defcendit fuper eos. Whyles they were etynge and mete in theyr bat witite the mouth, the punyffhement of god fell vpon them, and a meat wan in thet grete parte of them were flayne. Afterwarde the fame part of them wero people made wery by a longe Iourney, grudged in theyr 30 myndes ayenft our lorde, wherfore fodayne fyre fell vpon them, and vtterly brente \& deftroyed the later parte of theyr hooft. Haue not we commytted many more greuoufer offences than thefe be? Yes truly. mitted ariesievoser For whan we lacked no mete but had grete plente of [*e erili]
35 it, hane we not for all that defyred more delycate metes we desire more not content with fuche as we had, hath not a lytell
are weary of going to church there to serve God and hear wholesome doctrine.

Let us therefore fear as David's flesh trembled for fear.
bodyly labour ben tedyous to vs, as to go vnto the chyrche there to abyde to be at the feruyce of god, and to here holfom doctryne, whiche of vs herynge thefe offences beynge culpable in them wyll not fere the punyffhementes of god bothe in this lyfe \& after. 5 Namely whan this holy prophete fo dyde, in fo moche he fayth his fleffhe trembleth for fere. Non eft fanitas in carne mea. Blyffed lorde I haue none helth in my fleffhe, it trembleth for fere of thy punyffhementes. Happy those who They be very happy \& blyffed whiche neuer defyled 10 have no spot of actual $\sin$.

Inward strife in the sinner, his polluted conscience makes him afraid to look upon himself. An unclean conscience painful as the torments of hell.

Many have slain themselves in remorse.
A Roman woman called Lucrece. The three parts of the soul beholding the ugsome monster of $\sin$,
accuse each other:
(1) memory should have kept in mind holy monitions;
[* ee viii, back] (2) reason should have resisted more busily;
(8) will runs too much on his own bridle.
themfelfe with fynne, but alwaye hath kepte them clere without ony fpotte of it, as touchynge actuall fynne, for truly they haue grete reft in theyr foules, \& they that haue done the contrary fele in themfelfe an inwarde ftryfe whan they remembre themfelfe in theyr 15 lyuynge, for fuche as hath polluted confcyence gyue them to other befynes rather than to loke vpon themfelfe. Truly thabomynacyon of an vnclene confcyence is fo grete that the remembraunce of it is thought to that perfone fo encombred fo grete payne, as he were 20 vexed \& troubled in the tourmentes of hell. O how many hathe flayne themfelfe after theyr grete offences done, whan they myght not holde vp and fuftayne theyr vnhappy lyfe. Example we haue of a Romayne woman called Lucrece \& many other. The thre pryn- 25 cypall partes of the foule wherby the hole man fhold be gouerned beholdynge the vgfome and deteftable monftre of fynne dooth accufe eche one other, to the memory it is obiected that he fholde haue kepte in mynde the holy monycyons and techynges whiche 30 oftentymes he herde by the prechers of godly doctryne. To the reafon is fayd that he fholle haue refyfted and withftonde more befyly, \& not haue fuffred fo grete fylthynes of fynne to be commytted in the foule, to the wyll is obiected that by his boldnes \& rennynge to 35 moche vpon his owne brydell, neyther obeyenge to
memory nor to reafon is caufed that the foule is polluted with the fylthynes of fynne. Therfore the confcyence alwaye prycketh \& grutcheth ayenft fynnes Conscience pricks euyl commytted, accordynge to the prophetes fayenge. and groudges win.
5 Non eft pax offibus meis a facie peccatorum. No parte of my body can be in reft for the greuoufnes Norestinmy of my fynnes. Take hede with how many and what boly. ftormes of trybulacyon we be vexed within our bodyes, we haue no tranquillite, no quyetnes but troubled in 10 eucry parte with many dyucrs vexacyons. Fyrfte by I. Pains of hell, the paynes of hell, of purgatory, by our bodyly greu- purgatory, i, ich, aunce, by deth, by the punyffhement of god, and laft by thabomynacyon of our fynne. Therfore let vs go vnto this mylde mornynge our blyffed lady virgyn 15 Mary, befechynge her that fhe wyl vouchefaufe to God's punishment and the abomination of our sin. delyuer vs from thefe ftormy wretchedneffes in this Let us pray to Mary to grant un lyfe, and after graunte vs quyete foules. Thefe fuffyfeth for the fyrft kynde of wretchednes. We fayd the feconde kynde of myferye is to be cafte downe vnder
II. Darkness of sin and captivity under its yoke. 20 the derkenes and cloude of fynne, \& myferably to be quiet souls.
$\qquad$ in captyuyte vnder the yoke of it. Many tymes fynne is compared to a ferpent. A ferpent hath a heed, a $\sin$ a eerpent: body, and a tayle, femblably fo hath fynne, for whan ony man feleth the fyrft inftygacyon or fterynge to 25 fynne, doubtles there is the ferpentes heed. Whan to head, desire; afterwarde he confenteth to the fame inftygacyon, than its body, consent; he fuffreth the body of that ferpent to entre. And at laft whan he fulfylleth the fynne in dede, than is the venemous tayle of that ferpent entred. Without thou 30 refyfte and withftande the heed that is to faye the fyrft fuggeftyon, it fhall be very harde for the to exclude fynne, for where as a ferpent may gete in his heed, anone he bryngeth after the refydue of his body. So by fynne, yf alfo the ftreyght paffage be made open
35 to the fyrft monycyon or fterynge to fynne, anone he draweth after hym the hole body, \& neuer feafeth tyll

Where a serpent can get in his
head, the body follows. ollow.

Its tail, fulflinent in deed.

## [* (TI)

Sin adranceth himself high above the mind, which ought to be the head of the soul.
it come vnto the hyeft parte of the foule, he auaunceth hym felfe \& is lyfte vp ferre aboue the mynde, whiche ought to be the heed of the foule. And this of a trouth is a grete myfery wherof this holy prophete Dauyd maketh his complaynte fayenge. Quoniam ini5 quitates mee fupergreffe funt caput meum. All the partes of my body be without reft bycaufe my fynnes be exalted ferre aboue nyyn heed. We have gyuen fo grete lycence to this ferpent fynne \& fo eafely entreated it that now whan it is ones entred it wyll 10 not out agayne, but as a tyraunt hath decreed to kepe in poffeffyon the habytacle that he hath wonne eyther peafybly or by ftrength. Fyrft or euer we commytted fynne many mocyons of it were felte in vs, but it was onely in the inferyor parte of the foule. And now fyth 15 it is fuffred to have ony intereft, he hath enhaunced hymfelfe aboue the hyeft parte of the foule \& there is refydent, commaundynge what hym lyfte, thruftynge downe the poore foule with his greuous burden \& weyght that oftentymes it is compelled to do that thynge 20 whiche it wolde not do. Perauenture fome fynner wyll faye. I perceyue nor fele ony weyght in myfelfe, do I neuer fo many fynnes. To whome we anfwere that yf a dogge hauynge a grete ftone bounde aboute his necke be caft downe from an hygh toure, he feleth no weyght 25 of that ftone as longe as he is fallynge downe, but whan he is ones fallen to the grounde he is braften all to peces by the reafon of that *weyght. So the fynner goynge downe towarde the pyt of hell feleth not the grete burden of fynne, but whan he fhall come in to 30 the depnes of hell he fhall fele more payne than he wolde. Alfo euery creature whiche is aboute to put awaye the yoke of fynne feleth the grete \& greuous weyght of it. Our holy prophete had in experyence the heuy burden of fynne whiche fayd. Et ficut onus 35 graue grauate funt fuper me. My fynnes be

The weight of sin felt when we are about to cast ofr its yoke.

We have su easily entreated this serpent sin that once entered it will not out ng:in, but is a tyrant maintains the habitacle that he hats won.
Before commission motions of sin were in the interior part of the soul.
Now he is resident alnove the highest part of the soul,
commanding what hins list, so that the soul is compelled to do what it would not.

The sinner who
does nut feel sin's - burden, is as a dog thrown from a tower witha stone about his neck, feels no weight while falling, but once fallen, bursts to pieces with the weight.
[ tif i, back]
Bo the simer going down to the pit of hell.
heuy vpon me lyke to an heuy burden. God forbede God forbid that that we faye no man may cafte out fynne from the we say that in fion that for yf it ont of the sooul. were fo all we fholde defpayre, bycaufe why no perfone
5 is without fynne. But we faye it is ryght harde vtterly to expulfe fynne fuffred fo longe at lyberte \& hath had
fo moche lycence to abyde in the foule, \& holy doctours knowlege the fame. And faynt Anfelme whofe wordes cometh now fyrft to mynde fayth. O peccata quam sin long lef at liberty.

Anselm says: sin's entrance is

10 felicis aditus habetis et quam difficiles exitus. O ye foule fynnes how gladde \& eafy entringes haue ye in to mannes foule, \& how harde be your goynges out from it. Synnes may be expulfed, but how ? truly by grete contrycyon, dylygent confeffyon, \& not a lytell
its goings out hard. Sins expulsed by contrition, confession, ratisfaction.

15 bodyly fatyffaccyon. But after that our fynnes be fo done awaye, yf we take not vpon vs myghtely to with- Dangerof relappe. ftande and make batayle ayenft them, lyghtly they fhall entre agayne in to the foule. And as our fauyour fayth Erunt nouiffima hominis illius deteriora
20 prioribus. Than fhall we be in worfe condycyons ferre than we were before, than fhall the woundes of our fynnes waxe rawe agayne, than fhall the tokens

If we fall ater penance, the wounds of our sing was raw anain. where they were fyxed waxe roten a freflhe by our folyffhenes and neclygence. Of the whiche myfery
25 Dauyd complayneth in this place fayenge. Putrucrunt et corrupte funt cicatrices mee: ${ }^{\circ}$ a facie infipientie mee. The olde tokens of my fynnes waxe roten agayne by myn owne folyffhenes. He that is enured \& encombred with thefe euylles, fhall we not
30 call hym wretched \& vnhappy? Yes truly, for no thynge Nothing but sin elles but fynne may make a man wretched, be a man mrektuod. neuer fo poore \& nedy, yf he be without fynne, yet ho is blyfed \& happy. Salomon fayth. Miferos facit populos peccatum. Synne maketh wretched people.
35 Saynt Poule hauynge the fame myfery in experyence st Paul. fayd. Infelix ego homo quis me liberabit de
corpore mortis huius. I vuhappy man who fhall delyuer me from the daunger of this deedly myfery of fynne. IT Socrates was afked a queftyon as it appereth

The Georgyeke of Plato [Gorg. -70d seq.] Archelaus whiche than had in gouernaunce the kyngdome of Macedony in grete glory were happy \& blyffed

Socrates could not tell whether Archeluus were hadpy, or not. Socrates anfwered him he coude not tell, it is to me vncertayn. Then fayd Polus he is a kynge. Socrates fayd, all though he fo be, yet may he be a wretche. Polus added more \& fayd, he hath a gloryous kyngdome, 10 a grete houfholde, and grete rycheffe. Socrates anfwered, what of all this, thefe commodytees maketh not a man blyffed, for vnder them may be pryuely a
unless he could
know the state of his sont ; then he could anon assoil the question.

The soul subject w sin is wretched.

He is blessed whose will is obedient to reaoon.
[* ffil, back]

## A right line egall

 with both ends neither going wrong to the right hand nor to the left ; if it turn either way,it is not right but crooked.

Will the middle between understanding and reason, guiding understanding and rulod by reason.
wretched foule. If thou wylte fayd Socrates that I tell the whether this man be blyffed or wretched, fhewe me 15 his foule, \& anone I fhall affoyle thy queftyon, for the demonftracyon of this mater dependeth of the foule. Truly a foule fubgecte to fynne is wretched whiche our prophete Dauyd wytneffeth fayenge. Mifer factus fum. By the reafon of my fynne I am made a wretche. 20 That creature what foeuer he be is blyffed whofe wyl is obedyent to reafon, that is to faye, in whome reafon \& grace hath domynacyon, for by reafon \& grace ryght \& Iuftyce fhall be kepte. But yf it be contrary than fhall peruerfyte \& vnryghtwyfnes have place and lyberte, 25 that we may more openly perceyue this thynge, let vs confyder this example. As long as the myddes of a lyne is egall with bothe endes, neyther goynge wronge towarde the ryght hande nor towarde the lyfte hande, fo longe it is called a ryght lyne, but yf it tourne con- 30 trary eyther to the one parte or to the other, or lyfte vp it felfe aboue eyther endes, the lyne is not ryght but croked. In lyke maner let vs confyder the powers in the foule, that is to faye reafon, wyll, \& vnderftandynge, the vaderftandynge muft be guyded by the wyll, 35 \& wyll muft be ruled by reafon, for wyll is the myddle
parte bytwene vnderftandynge \& reafon, lyke as the myddle poynte in a lyne, wherfore yf the wyll whiche ought to be the myddle parte \& alfo fubdued to reafon lyft vp hymfelfe aboue reafon, is not thordre peruerfe \& 5 inconuenyent, is not there a croked foule? Yes with- Acrookel monl. out doubte. Lykewyfe it is in fynners whan reafon is put downe \& wyll is vnwyfely exalted. Et incuruatus fum vfque in finem. The prophete fayth. By fynne I am made croked vnto the grounde. I haue more 10 mynde on erthly thynges than vpon heuenly, whan the foule is thus dyfformed and brought in to this myferable condycyons, what is lefte behynde but penaunce \& forowe. The phylofophers fhewed two dyuerfe wayes, one is the waye of vertue, the other of vyce. The 15 way that ledeth a man to vertue is laborous \& full of thoring and thornes, notwithftandynge the ende of it is very pleaf- but its end plea-• aunt. The waye whiche bryngeth a man to vyce is mery \& full of fenfuall pleafures, but the ende of it is very bytter and fharpe. A certayne phylofopbre called 20 Domefthenes ${ }^{1}$ what tyme he defyred ${ }^{\circ}$ to hane the prefence \& company of a certayne euyll dyfpofed woman, \& fhe afked a grete fomme of money. He anfwered that his lernynge was not to bye penaunce fo dere. Sygnefyenge that after the fylthy volupty of the fleflithe 25 no thynge remayneth but forowe $\&$ penaunce, for the whiche he wolle not gyue fo moche money. Our prophete confyderynge this addeth fayenge. Tota die contriftatus ingredicbar. Many caufes there be for fynners to be penytent whiche haue cafte downe them30 felfe in to thefe myferyes, not compelled by vyolence, but by theyr owne wyll \& mynde, from the whiche wilfullunere. they may fcantly \& with grete dyffyculte aryfe, what for the tyranny of fynne, what for leuynge of the occafyons to fynne, caufed of the pleafure whiche the flefhe hath 35 goten by wycked cuftome of it. For as faynt Iherome ${ }^{1}$ Demosthenes 1505.

Virgins less tempted, says Jerome, than those who have experienced the fleshily voluptr.

Unthring fleshly pleasures.

The body tempta the soul.
[* If ill, beck]

Phystcians say that the effusion of a little seed does more hurt than the loas of ten times so much blood.

Lechery a sin against a man's own body.
fayth, thofe that be virgyns fele not fo grete temptacyons of the fleffe as they whiche ones or ofte tymes haue had the fleffhely volupty in experyence, for the fleffhe that before hath ben polluted by the foule and fylthy pleafure of the body, feleth moche more vnclene mocyons than 5 dooth the fleffhe whiche alwaye hath ben clene and chafte, for the vnclene body perfuadeth \& fheweth to the foule the wycked cogytacyons and derke fantafyes of his vnthryfty fleffhely pleafures done before, wherby it is many tymes begyled \& fcorned. Therfore the prophete fayth. 10 Quoniam lumbi mei impleti funt illufionibus. The partes of my fleffhe wherin the nouryflhynge of fleffhely volupty be refydent \& abydynge, are replete \& fulfylled with mockes \& fcornes. $\quad \mathbf{O}$ folymhe \& madde fleffhe whiche entyfeth and caufeth fo many euylles to 15 the hurte of it felfe, for the body stereth \& moueth the foule oftentymes to the fylthy luft of the fleffhe, whiche is the mooft hurte that can be to the "body, for the lyuely fpyrites wherby the fleflhe is quyckened be fpylte \& fhedde out with the fede of man. And fo 20 by that he lefeth many of his ftrengthes. Phyfycyens faye that a man taketh more hurte by the effufyon of a lytell fede than by fhedynge of ten tymes fo moche blode, whiche thinge of a lykelyhode faynt Poule ment rebukynge fornycatours, fayenge. Peccatum quod- 25 cunque fecerit, homo extra corpus fuum eft, qui aute $m$ fornicatur in corpus fuum peccat. Euery fynne that a man dooth is outwarde from his body, but he that dooth fornycacion or lechery offendeth god \& alfo hurteth his body. Veryly it is a grete myfery to loue 30 the body fo moche, \& notwithftandynge procure fo grete hurte to it by fleffhely luft, whiche myfery our prophete fheweth fayenge. Et non eft fanitas in carne mea. By the reafon of fleffely luft I have no helth in my $8 \operatorname{lin}$ grieveth both body or in my fleffe. Therfore fynne greueth bothe 3.5 body and soul. body \& foule \& profyteth none of them but engendreth
grete hurte to bothe. The foule is tourmented by a fyght of a polluted confeyence, by the vyctory of fynne bauynge domynacyon, by the heuy burden of it, by renewynge of olde fynnes, by the myfery that foloweth, 5 by the croked cuftome of it ones lefte \& forfaken, \& laft by penaunce forowful. The boly is alfo tourmented by the pryckynge of fleffhely luft, \& by loffe of his ftrengthes. So that a fynner may faucly faye as the prophete wryteth folowynge. Afflictus fum. I am 10 troubled by fynne bothe in body $\mathbb{\&}$ foule. The encreafo of a fynners payne is whan he calleth to remembraunce how longe he hath ferued fo vncurteys and vngentyll a lord. Saynt Iohan fayth. Qui facit enim peccatum feruus eft peccati. He that commytteth fyme is
15 the feruaunt of "fynne, therfore euery fynner hatho fyune for his lorde whome he ferueth. What maner of lorde fynne is may be knowen by the ftypende and rewarde that he gyueth to his feruauntes in the ende. Saynt Poule wryteth of this ftypende fayenge. Sti20 pendia peccati mors eft. The rewarde of fynne is deth, what maner deth $?$ truly deth eternall. This re-

The ainner scrves an uncourteous and ungentlo lord.
[" ${ }^{\text {ITiv] }}$

The stipend that sin's servanta receive of their lord.

The wages of oin death. warde agreeth well for fuche a lorde, what ftypende fholde the mooft vnhappy lorde gyue but the worfte that may be thought, who fo cuer feructh this malycious and
25 curfed lorde is in grete bondage and feruytude, wherfore the prophete addeth fayenge. "Et humiliatus
fum nimis. By fynne I am made a bonde man, to whome? veryly to the lorde named fynne. Now ye haue herde how many grete myferyes we fuffre vnder

The sinner a bondman thrust down under the cloud of ain.

30 the bondage and yoke of fynne, and how we be thrafte downe vnder the cloude and derkeneffe of fynne. Therfore let vs flee vnto our bryght mornynge the mooft holy moder of god, whiche as a fayre mornynge hath lyfte vp herfelfe aboue all derkeneffe, and by her 35 humylyte hathe broken the deuylles heed, whiche was the fyrft auctour and caufer of fynne and derkenefie.

The misery of ignorance.

The blindness,

Which abstains from sin neither for its own loathsomeness,
[* fi iv, back] nor for reverence of God ever present, ugsome and detestable.

Hell, purgatory,
weariness,
distemperance of cold and heat, hunger, thirst, grief, sickness,
ignorance, rebellion of the understanding against reason, all due to sin.

Through sin the bright angel Lucifer is black and deformed.

Sin only displeaseth God.

All creatures grod, if sin be away.
The grodliest creature defiled with sin more alrominable in Gud's sight than

Let vs afke and trufte helpe of herin this feconde kyide of wretchedneffe, wherof we haue now fpoken, alwaye folowynge the wordes and ordre of the prophete. IT The thyrde kynde of myferye is yet behynde, whiche we fayd is the myferye of ygnoraunce and blyndneffe, 5 wherby the lyght of trouth is tourned away from vs, as by a cloude comynge bytwene. This blyndnes may be fhewed many wayes, as fyrfte by the two meanes wherof we fhall fpeke, that is to faye, we abftayne not from fynne, neyther for the ablomynable lothfomneffe of 10 it, nor for the reuerence of our blyffed lorde god alwaye beynge prefent, that thynge muft nedes of very ryght be thought vgfome \& deteftable, whiche is the caufe of fo many grete myferyes \& bytterneffes afore reherfed, for neyther the paynes of hell nor of purgatory had neuer 15 ben thought, yf fynne had not ben. Mankynde fhold neuer haue felte ony werynes or bodyly greuaunce by the reafon of labour, yf fynne had not ben neyther ony dyftemperaunce of colde or hete that fholde anoy the body, hungre, thurft, $n \in$ grefe or of fekenes of vyolent 20 ftroke, yf fynne had not ben. Alfo the foule fholde have wanted ygnoraunce, inconftauncy, \& rebellyon of vuderftandynge ayenft reafon. Thefe myferyes \& many more whiche now I leue of happen to vs bycaufe of fynne. What trowe we, was not Lucyfer an aungell 25 fhynynge with grete lyght or euer he fell downe in to hell? \& what elles made hym fo blacke \& dyfformed but onely fynne. No thynge in the worlde dyfpleafeth almyghty god but fynne. For as Moyfes fayth. Vidit deus cuncta que fecerat: et erant valde bona. 30 Almyghty god loked and fawe all thynges whiche he made, and they were very good. Euery creature of god is good and acceptable to hym yf fynne be awaye. But yf it be neuer fo goodly a creeture defyled with fynne, it is abhomynable in the fyght of god, and ferre more 35 abhomynable than is the ftynkynge caryon of a dogge
or ony other venemous worme in the fyght of men, wherfore holy ferypture commaundeth euery perfone fayenge. Quafi a facie colubri: fuge peccatum. Flee fynne lyke as thou wolde flee from the fyght of an 5 adder or ony other venemous worme. And the holy man faynt Anfelme fayth. Si ex vna parte gehenna st Anselin fuerit et ex altera peccatum *mallem in gehen- [*gi] nam ire quam inquinari peccato. If hell were of the one fyde of me, and fynne on the other fyde, I had 10 leuer goo in to hell than to be defyled with fynne, the abomynable ftynke of it is fo grete, therfore our blyndnes is very myferable, whiche fo many tymes haue herde of the prechers of god how deedly \& horryble monftre fynne is, \& how moche it is to be fledde \& defhal liever go to hell than be doaled with sin, $s 0$ great is its sboninable stink.

## Preachers tell

 how deadly a 15 pyfed, notwithftandynge we do not efchewe it, but ftudyoufly with all our dylygence folowe, clyppe \& in maner kyffe it. And whan we haue none occafyon to fynne we forowe and wayle. There was neuer to ain; hungry lyon that layd fo fore awayte for his pray lying in wait for 20 as fynners dooth to gete occafyons to fynne, they feke lion for hiai prey. the flaterynges of worldly pleafures euen as rampynge lyons dooth for theyr pray. Alfo yf they be deferred from theyr purpofe they wayle and make forowe whiche myfery our prophete fhewed in this nexte verfe.25 Rugiebam a gemitu cordis mei. I fought occafyon to fynne, not faynedly but from the very herte of me. This is a grete blyndnes that we haue fpoken of, and the other whiche we fhall fhewe is moche more. If the lothfomnes of fynne be not fuffycyent to caufe vs 30 leue \& flee from it, at the leeft the prefence of almyghty god our maker our gouernour fholde caufe vs forfake fynne, in whofe power refteth our lyfe and deth, whiche

If sin's lonthsomeness dues not repel us, the presence of ficml, who sees nll that we do, should make us forsuke it.
from aboue loketh \& beholdeth what foeuer we do, fo openly as I fe \& beholde ony of you, \& moche more 35 openly, for of ${ }^{1}$ mannes afpectes or fyght myght come ifman'sight

[^11]might pierce through a glass to the place where God is resident, much more may God look through the heart and soul.
[ ${ }^{\bullet} \mathrm{gg}$ i, back]

God's sight, more clearer than all other, may look to every distance.
from the foule \& perfe thrugh a glaffe, thrugh the heuens onto the fterres, tyl it come to the place where almyghty god is refydent, notwithftandynge moche more the fyght of god hath power to loke thrugh them all downward tyll it come to the ferthefte and inwarde partes of the herte and soule I befeche you let vs thynke in ourfelfe, the clerer fyght the ferder may loke \& beholde, \& yet yf an other be twyfe fo clere it may perceyue \& beholde twife fo ferre and fo infynytely. Therfore almyghty god whofe fyght is ferre brighter \& 10 more clerer than all other be may beholde and loke to euery dyftaunce be it neuer fo ferre and without nombre. A grete dyfference is bytwene the fyght of god and of

Man's sight the farther it goes, the feebler it is,

Gorl's sight is of like strength in every place,
attaineth from end to end strongly. man. The ferder that mannes fyght gooth the more weyke and feble it is, why? for it is lymytte at a certayne. 15
The fyght of god is of grete ftrength without ende and lymyttynge at certaynte, \& for that caufe whetherfoeuer it gooth forth be the fpace or dyftaunce neuer fo ferre, it is alwaye of lyke ftrength \& power in euery place without chaunge or makynge leffe, whiche holy fcrypture wit- 20 neffeth fayenge. Attingit a fine vfque ad finem fortiter. The fyght of god attayneth to euery dyftaunce from ende to ende ftrongly, or alwaye a lyke ftronge. And in an other place of fcrypture it is fayd. Nulla creatura eft inuifibilis in confpectu illius, 25 omnia autem nuda et aperta funt oculis eius. all things open to No creature is inuyfyble in the fyght of god, al thynges
His ejen. be naked and open to his eyen. Therfore it is a grete and myferable blyndnes whan we wyll not beholde \& fe the horryble and ferefull countenaunce of fynne. And truly 30 it is a more grete \& myferable blyndnes, not to fere the fyght of the mooft hygh lorde god almyghty, but he lokynge vpon vs from whome no thynge may be hydde to haue the defyre of fo lothfome \& foule thynge in our herte as fynne is, yf we remembre not \& be in wyll to 35 forowe \& wayle for it. $\mathbf{O}$ grete derkenes. $\mathbf{O}$ dymbe
cloude. $\mathbf{O}$ very thycke myfte whiche fuffre not the lyght
of trouth to fhyne vpon fynners. Let vs therfore renne to our mooft ${ }^{\text {b }}$ bryght \& clere mornynge Marye the moder of god whiche is without all and the leeft fpotte 5 of fynne. Befeche her mekely that fhe put awaye this blacke clowde and derknes of fynne, to thentent we may haue grace to loth and fere the fylthynes of it, and to drede the prefence of our ferefull Iuge almyghty god. II Now fyth we haue fatyffyed for our purpofe at this 10 tyme we fholde haue ${ }^{1}$ this place of the pfalme, but that the verfe folowynge conteyneth a reherfall or epylogue almooft of euery thynge fpoken before. The prophete fayth. Cor meum turbatum eft. My hert is fore troubled. Take hede \& marke here the fyrft kynde of
rehearsal or epilugue of what has gone before.
I. The heart sore troubled, 15 wretchednes, that is to faye the tempeftous trybulacyons wherwith the herte of fynners is troubled \& vexed, fyrft for fere of the eternal punyffhement of god in hell, for drede of his punyffhement in purgatory, alfo by fere of deth hangynge alway in our neckes, for drede of goddes 20 punyfhement in this lyf, $\&$ last for the vgfomnes of our fynnes. For thefe we may faye with the prophete. Cor nostrum conturbatum eft. Our hertes be fore troubled. It foloweth. Dereliquit me virtus mea. My ftrength hath forfaken me. Here is noted the 25 feconde kynde of myfery wherby we be put downe myferably vnder the thraldome of fynne, by whiche thraldome we be ouercomen, fubdued, our old tokens of fynne waxe roten agayne, we be made vnharpy, croked \& forowful, we be fcourged fore \& made lowe as fubgectes, 30 fo that of right we may fay. Dereliquit nos virtus nof-
for fear of hell and purgatory, of death hanging alway in our necks, of God's punishment in this life, and for the ugsomeness of sin.
thick mist hide the light of truth from sinners. [ ${ }^{*} \mathrm{gh}$ ii $]$ Let us run to Mary the bright morning, beseeching her to put away the black cloud of sin. troubled.
$\qquad$
II. My strength hath torsuken me.

By sin's thraldom we are subdued, our old tokens of sill wax rotten again, we le made crooked and norrow ful, and are scourged as subjects. tra. Our ftrength hath forfaken vs. The prophcte added. Lumen oculorum meorum \& ipfum non eft mecum. The fyght of myn eyen hath fayled me. min. The sipht of Here is the thyrde kynde of wretchednes exprefled, that mine eyee hath 35 is to fay of our cloudy blyndnes *wherby we be fo [ ${ }^{\circ}$ ge $H$, back]

[^12]In our blindness we will not refrain from sin, notwithstanding its loathsomenese and the presence of God.
Nativity of the virgin hallowed this day.

All christiane bound to thank David for his psalus;
moche blynded that neyther for thabomynacyon of fynne whiche is a foule and ferefull monftre nor for the reuerence of god beynge prefent we wyll refrayne but fynne styl \& that greuoully, from whiche myferyes the mooft blyffed virgyn delyuer vs, whofe natyuyte we 5 halowe this daye by her fone our lorde Ihefu cryft whome fhe as a fayre mornynge brought forth the mooft bryght fonne to gyue lyght vnto all fynners.

> Domine ne in furore pofterioris, fecunda pars. 10

All we cryften people are bounde of very duty to gyue grete \& immortall thankes to the holy prophete Dauyd whiche foo dylygently hath lefte in wrytynge his pfalmes mooft godly to be redde of vs and our pofteryte. 15 And his fo doynge as me femeth was mouft for thre caufes. Fyrfte that by thefe holy pfalmes the myndes of fynners myght be reyfed vp and excyted as by a fwete melody to receyue and take the ftudy and lernynge of vertues. Secondaryly that yf ony man or 20 woman hath fallen to grete and abomynable fynnes, yet they fholde not defpayre, but put theyr hole and stedfaft hope of forgyuenes in god. Thyrdly that they myght vfe thefe holy pfalmes as lettres of fupplycacyon and fpedefull prayers for remyffyon and forgyuenes to 25 be purchafed of almyghty god. Pytagorycy the people of that fect or of that vfage were "accuftomed euery mornynge whan they fholde ryfe from theyr beddes to here the founde of an harpe, wherby theyr fpyrytes myght be more quyke \& redy to receyue theyr ftudyes, thynk- 30 ynge no thynge more profytable than it vnto the free \& noble excytynge of theyr myndes. For doubtles theyr fluggyfihe \& llouthfull myndes by that melody were made quycke \& mery. Alfo fomtyme wycked fpyrytes were chafed awaye by the mufycall \& fwete ftroke of 35
t) make their
klugyish and slothful minds quick and merry.
(1) as by a nweet melody they excite simmers to study virtues;
(2) they teach us not to dexpair, but hope stedfastly for furgiveness;
(3) they serve as letters of supplication and speedfil prayers for forgiveness.
[* gg iii]
The Pythazoreans every morning heard the sound of a hurp,
the harpe, whiche thynge done is redde of kynge Saul, that whan he was vexed \& troubled of the wycked fpyryte he had his mooft \& onely remedy by the harpe

The malign apirit chased away from Saul by the sweet strotio of David's of Dauyd, at whofe founde the malygne fyyrgte was 5 dryuen awaye. It is alfo thought that the fame wycked fpyryte had fo grete power on Saul for his fynne. So lykerryfe holy faders thynke all fynners to be vnder the power of an euyl fpyryte. Let vs therfore turne arayne vnto thefe fwete melodyes of our prophete 10 Dauyd whiche fomtyme he fange with his godly harpe, wherby we may chafe \& put away all fluggyffhenes \& flouth put in to vs by wycked fyyrytes, in the whiche fwete foundes we fhall here fo grete plente \& dyuerfite of tunes as euer was herde before, for fomtyme he 15 fpeketh of god, fomtyme of the deuyll, fomtyme of holy aungelles, fomtyme of dampned fpyrytes. Now of hell paynes, \& fomtyme of the paynes of purgatory, otherwhyles of the ryghtwyfnes of god, fomtyme of his grete mercy. Now of drede, anone of hope, fomtyme of 20 forowe and wepynge, and fomtyme of gladnes and comforte, fomtyme of bodyly wretchednes, fomtyme of the wretchednes of the foule, fomtyme of the curfynge of vyces and fynnes, fomtyme of the priyfynge of vertues. Otherwhyles of good and ryght25 wyfe people, and anone of wycked and vnryghtwyfe. By this dyuerfyte of melody of ${ }^{1}$ fynners can not be reyfed vp from the flepe of fynne $\&$ excyted vuto godly watchynges, they are to be thought as very deed. And as we fayd in the feconde place, they that be wretched 30 and fynfull creatures may trufte to haue forgyuenes of god by thefe holy pfalmes. Example we have of this holy prophete. For euery man knoweth this prophete Dauyd was a wretched and greuous fynner, neuertheles afterwarde he lyued holyly, \& by the merytes of his lyfe

All sinners under the power of an evil spirit.

1. Let us by there sweet uselodies of David chase awny all slugrinhnes: and sluth.

Diversity of tunes in these sweet sounde;
they speak of God and holy ancels, of the devil and damned spirits, of hell and purgatory, of God's rightwiseness and mercy, of dread and hope, of sorrow and gladness, of berlily and spintual wretchedness, of sins and virtues,
of rightwise and unrightwise people.
[ ${ }^{\circ} \mathrm{gK}$ III, back] Sinners who cannot hereby be raised from the sliep of sin are dead.
11. The psalms encourage sinners to hope for mercy ; for David, - grievous sinner, afterwards lived holily. 35 was lyfte vp vnto heuen. The medycyne and remedy ${ }^{1}$ sio. if 1555.

David's medicine was penance, he was made clean by saying these psalms.

Let not as doubt In like manner to be made clean from all sins.

The arme medicine which he used ready at hand to us all.

The same God as rich and plentiful in merey as ever before;
without change or
[ ${ }^{*} \mathrm{gg}$ iv]

God no accepter of persons;

If we dread Him and do rightwise penance, we inay trust to be forgiven.
eum. The lorde of all is one without chaunge or 20 mutabylyte and euen a lyke lyberall \& plenteuous to
that he vfed for doynge awaye his fynnes was pure and clere penaunce, whiche he laboured fo moche by ofte fayenge thefe pfalmes that anone he was made perfytely clene. Why therfore fholde we wretched fynners doubte to be made clene from all fynnes be they neuer foo greuous whan we knowe the lyfe before of this prophete vnclene with fo grete fylthynes of fynne, \& now made fo bryght \& without fpotte of it by penaunce whiche is the very purger of fynne. Troweft thou his fynne was not greuous, truly it was, whiche alfo his felfe 10 wytneffeth, fayenge. Peccaui valde. \& I haue fynned greuoufly. Is not the fame medycyne \& remedy whiche he vfed, that is to faye penaunce prefent and redy at hande to vs all? yes truly, for it was fayd to euery perfone. Penitenciam agite. Do penaunce. Haue not we 15 the fame god, and is not he as ryche and plentefull in his merey as cuer he was before? yes without doubte. Saynt Poule affermeth the fame, fayenge Idem dominus omnium et diues in omnes qui inuocant eucry creature that calleth to hym. Troweft "thou that he be percyall in ony condycyon aud that he offreth not his grace to euery creature ouer all? yes veryly. For faynt Peter the apoftle fayth. In veritate comperi 25 quia non eft perfonarum acceptor deus : fed in omni gente qui timet deum et operatur ${ }^{1}$ iufticiam : hic acceptus eft illi. I haue fpyed and perceyued for a trouth that god is none accepter of perfones, but amonges all people who fomeuer dredeth almyghty 30 god and dooth ryghtwyfencffe that perfone is acceptable vnto hym. Therfore yf we drede almyghty god and doo ryghtwyfe penaunce we may trufte veryly for to haue forgyueneffe of hym, and without doubte for to be accepted of his mercy. Unto the whiche this holy pro- 35

[^13]phete Dauyd bothe admonyffheth and entyfeth vs by thefe holy pfalmes, the whiche mater ought for to be us to hop for all wretched fynners to theyr grete comforte and trufte of forgyueneffe. The thyrde and laft that thefe
5 holy pfalmes be lyke as lettres of fupplycacyon the whiche we may gyue vnto almyghty god as redy mouers and fterers of his infynyte mercy for vs fhall be made open on this wyfe. If perauenture ony perfone hane a mater or befynes with the kynges hyghneffe and in his 10 caufe gretly defyre his goodnes and his pyte, wyll he not
III. The panlms are letters of supplicatiou for us, reaty movery and stirers: of Gad's mercy.
Any pereon de-
siring the king' pity will urply to a mati wise in fhortly go vnto fome wyfe man in fuche maters and defyre a lettre of fupplycacyon for to be made dylygently, wherby he may caufe the kynges pyte in his befynes to be obteyned and had. Truly his trufte is 15 not onely in his owne wyflome for to be foo bolde in handlynge his mater \& to purpofe it onely by his owne wordes or his owne wytte. We fynners be in lyke condycyon. For truly we haue many maters in the hyghe courte of the mooft hygh kynge almyghty god, for the 20 whiche it sholde be profytable and neceffarye the pyte of god to be purchafed for vs. And who is more wyfe
in that courte for our befynes to be fpedde, that is to fay for forgyuenes to be obteyned, than is our prophete Dauyd that commytted befure the peryll and 25 daunger of the fame thynge in hymfelfe. Veryly he was a fynner as we be and a befy folower for forgyuenes. With grete dylygence made thefe holy pfalmes whiche he dayly offred vp vnto almyghty god with grete deuocion as lettres of fupplycacyon, by the whiche he moued

Davil had expertence how business is sped in that court;
a sinner himself and a busy follower for forgiveness,
he daily offered up these holy psalims and found furgivenesa.

30 gretely his goodnes for to forgyue hym. Therfore we knowynge the vertue and effycacy of thefe holy pfalmes, let vs vfe them in our lyke befynes and doubte not to haue forgyuenes yf we do it fo louyngly as he dyde in his tyme. Forfothe euery prayer offred $\mathbf{v p}$ of a peny35 tent herte is acceptable vito our mooft good and mercyfull lorde god, but that prayer aboue all other is ferre

Knowing their
virtue,
et us use them in our like business, not doubting to have forgiveness. Prayer out of a penitent heart acceptable unto God.

Psalms approved by holy church
ask forgiveness of sins and continuance of virtue.
at us often offer up the penitential psalms, asking forgiveness of the sins uncourteously done asainst God's soolness.

Three heads of part II. of ps. xxxviii.
(1) Wretclieduess of David.
(2) His grounds
[" gs v]
of trust.
(3) God's help alone keeps him in his good pur pose.
I. The greater our wretchedness,
the more it must stir God to pity.

David calls to mind his trespasses, to shew that his misery is overheaped.

Outward parts of misery.

Beside the trouble of his heart, feebleness of his strength, blinduess of his soul,
he suffers from the enmity of his friends and neighbours.
more acceptable to hym whiche is approued by holy chyrche and made by a man of meruaylous and not vnknowen holynes, in the whiche prayer fyrft is afked forgyuenes of fynnes, ftrength of the foule to withftande fynne, and contynuaunce of vertue, whiche thynge is5 nobly done in the pfalmes of Dauyd, namely in the .vij. penytencyall pfalmes, whofe declaracyon we have taken vpon vs, therfore let vs gladly and louyngly defyre them, and oft offre them vp vnto almyghty god, mekely afksnge forgyuenes of hym for our fynnes, whiche vncur- 10 teylly we haue commytted and done ayenft his goodnes. II In this parte of the pfalme our prophete Dauyd dooth thre thynges. Fyrfte he calleth to mynde his wretchednes. Secondly he gadereth togyder many thynges wherby he may truft for to haue 'forgyuenes. 15 And thyrdly he fheweth that onely by the helpe of almyghty god he contynueth in this good purpofe. No thynge that may be feen or thought is more profytalle wherby the mercy of god may excercyfe \& vfe his operacyon than is our wretchednes, whiche in how moche the 20 more it be, fo moche more it muft moue \& ftere our mercyfull lorde god to pyte \& forgyuenes. Therfore this prophete Dauyd remembrynge it calleth to mynde all his offences and trefpaffes, wherby he may fhewe his wretchednes to be grete \& ouer heped. He fpake before 2: of the inwarde partes of myfery, now he remembreth nombrynge the outwarde partes of it. This prophete fayth thus, my wretchednes ftandeth not onely in the trouble of myn herte whiche is very grete, nor in the feblenes of my ftrength depreffed and put downe by the 30 tyranny of vyces, neyther in the myferable blyndnes of my foule, but it is otherwyfe encreafed, and by that wherof my chefe comforte and confolacyon ought to be had, whiche is a very vnhappy kynde of wretchednes. Veryly they that be my frendes and nygh aboute me be 35 myne aducrfaryes \& mooft ayenft me. Perauenture it
fholde feme that we haue fayd a thynge ayenft reafon
to faye our frendes and they that be next vs be rather our enemyes than our frendes. But and we wyll call to mynde and remembre how moche they do lette vs 5 from getynge the helth of our foules it fholde to no man be a doubte. For what fholle be more precyous and derer vato vs than tyme and longe fpace of lyfe to do The for penance penaunce for our fynnes and trefpaffes done and pafte, and to olteyne many large rewardes of god by doynge 10 good werkes whiche goodnes and good purpofe is mooft of all taken awaye by them that be nexte aboute vs and our frendes, , namely that we calle our frendes. A certayne doctoure fayth, they be theues and ftele awaye our tyme of well doynge in this worlde. Alfo yf we be in
15 the wyll for to forfake this worlde or to take vpon vs an harder and a ftrayghter waye of lyuynge, who fhal fooner withftande our good purpofe than they whiche be as our frendes and nexte aboute vs. If we be in mynle to fell all that we haue and dyftrybute it in 20 almelfe vito the poore people after the counfeyle of cryfte, who wyll be more ayenft vs than our frendes \& neyghbours. Oftentymes at grete feeftes, Ionkeryes, \& drynkynges we be made more intemperate \& more difpofed to vyce than is conuenyent \& honefte for vs to 25 be. And by whofe byddynges and defyres elles, but by our frendes \& neyghbours. Alfo of cuery worde fpoken mproufytably and in vayne we fhall gyue accounte before god, notwithftandynge it contenteth not our frendes whan we be in theyr company without we vfe many 30 ydle wordes and vufruytfull bothe for body and foule. More ouer in whofe caufus and befynes dooth our confeyence more grudge $\&$ is hurte than in the caufes and befynes of our neyghbours \& frendes, whan we helpe, defende, or prayfe them to other, or elles auaunce
35 them our felfe. Aud laft yf our neyghbours and frendes fe ony thynge in vs to be lauded or prayfed, they glauer deveres
taken from us ly
our friends.
tomporis. If we desire to forsake the world,
our friends withstand our purpose. If we be in mind to distribute all that we have in alms, who more against us than our friends?

At feasts, jonkeries and drinkings friends urje us to intemperauce.
Our friends are our enemies, by letting us from getting our souls' health.
$\qquad$ and good works .
[• ge r , back]

## Amicif furces

Idie morda drama from us by our frienda.
$\qquad$Our consciencegrudges,when we help, praise and milvance our fricuds.
we sin in rain glory ;
and craftily colour or wink at what In us is lewd.

Seeming to profit us, they do against us.
[ ${ }^{*} \mathrm{gg} \mathrm{vi}$ ]

David's friends stood stifly against hin.
Friends in deed very scant.

Carnal friends many.
and prayfe it fo moche that anone we fynne in vaynglory, and alfo be proude of our felfe. And yf they fpye ony thynge in vs that is lewde or to be forboden they wyll craftely colour it, or elles go by as they fe it not, fo that we neuer can knowe our felfe, wherfore they be to 5 be thought rather our enemyes than our frendes. They feme to drawe nere vs for our profyte, but contrary they do agaynft vs and no thynge for our profyte. Our pro-- phete fayth in lyke maner. Amici mei et proximi mei aduerfum me appropinquauerunt et ftete- 10 runt. My frendes \& neyghboures drewe nygh and ftode ftyfly agaynft me. He fpeketh not of them that be frendes in dede, fuche be very fcante, of whome it is wryten Beatus qui inuenit amicum verum. Blyffed and happy is he that hath founde a true frende. 15 Perauenture at that tyme this prophete Dauyd had none fucho. But of the carnall and comyn frendes wherof is a grete nombre. He addeth fayenge. Et qui iuxta me erant de longe fteterunt. They whiche were as Neighbours stand my frendes and my neyghbours ftode aferre from me, 20
alir off. who fhall we faye is nere ony man yf that his neyghbour and frende be not, who is to be thought more nerer than a neyghbour or frende, certaynly none. But perauenture this prophete ment by them that be as neyghbours
Such as favour the body;
such as have cure of souls.

Every man has charge to rebuke the vices
of his evenchristian.
Yet correction longeth first to prelates and such as have cure of souls. and frendes fuche as fauour and owe good wyll onely to 25 the body. And by thofe that be nygh vato vs he ment them whiche haue cure of fuule. For they of very duty fholde fyrft haue the name of a frende and neyghbour. For bycaufe the foule is nexte the body, \& though it be fo that euery perfone hath charge of other in rebukynge 30 vyces accordynge to the fayenge of our fauyour. Si peccauerit in te frater tuus corripe eum. If thy broder or euencryften offende the, correcte hym. Notwithftandynge thoffyce of correcyon longeth fyrft vnto prelates and vnto fuche as hath cure of foule, 35 whiche be fette in this worlde by almyghty god as
ouerlokers of the people, mnto whome is alfo commaunded that they fholde fhewe to them theyr greuous offences, but they ftande aferre of, they fpare to faye the trouth. Elles 'let vs go to the lettre, that is to
5 fay byffhoppes be alfent from theyr dyocefes and parfones from theyr chyrches. Elles to the fipyrytuall fenfe as thus, no man wyll fhewe the fylthynes of fynnes. All we vfe bypathes \& circumlocucyons in rebukynge them. We go no thynge nygh to the mater. And fo 10 in the meane feafon the people peryflie with theyr fynnes, whiche thynge the prophete complayneth fayenge. Et qui iuxta me erant de longe fteterunt. They that had cure of my foule ftode aferre from me. Truly thofe be very wretches whome fynnes do fublue and the thralus of sin, 15 put vnder the myferable yoke of feruytude or bondage. They be alfo thrafte downe in to a more ftreyghter corner of myfery whan theyr frendes and neyghboures wyll not admonyfhe and reproue theyr wyckedneffe but fuffre them fo to contynue, whan alfo prelates and parfones 20 do not correcte theyr myffe lyuynge and fhortly call them to amendement, but rather go by and fuffre theyr my ffe gouernaunce. What than, truly the foule beynge gladle of his deftruccyon $\& \mathbb{E}$ in maner rennynge on his owne brydell not helped by his frendes, no thynge cared
25 for of the biffhoppes and fuche as hath cure of foule muft nedes come into the deuylles power, whiche as wood enemyes and rampynge lyons goo aboute fek ynge whome they may deuoure, they doo the vttermoft of theyr power, they go fore to the mater, and many tymes ouercome 30 fuche as be very ftronge. Therfore what meruayle is it yf the denylles catche the myferable foule voyde \& vtterly deftytute of al helpe, and fo taken drawe it into the depe pytte of hell. The prophete fayth. Et vim faciebant qui querebant animam meam. They
35 that fought for to haue my foule put grete ftrength for to obteyne theyr purpofe. The curfed deuylles ftrength
thrust into a straiter corner of misery, when neighbours, prelates and parsons
snffer their misgovernance. The soul, running on his own brille, uncared for by friends and priest, falls under the devils,

Who as wool enemies and ramping lions go sore to the matter,
catch the diesolite soul and draw it into the deep pit of hell.
rer

Devils' strength great.
${ }^{\circ} \mathrm{gg}$ vii] \& 'power is very grete, as fcripture fayth. Non eft poteftas fuper terram que comparetur eis. No

If they were suffered to exercise it on mankind, none would be left alive. But as (iod restrains their force, they give themselves to guiles, shewing us the vain pleasures and false joys of the world and the flesh;
as men in a dream are deceived by the semblance of pleasure.

If they cannot take us by pleasure,
they lay other cratty baits in our way
that we may fall into despair. They holld out hopes of higher perfection or a more profitable place to get virtue in.
ftrength vpon the erth may be compared to them, whiche yf they were fuffred to excercyfe vpon mankynde none fholde be lefte alyue. But almyghty god of his goodnes wyl not fo fuffre it, \& bycaufe of that they gyue themfelfe to fraudes \& gyles ftudyoufly, wherwith boldly they come vnto vs perfuadynge and fhewynge the vayne pleafure of this worlde, and the falfe Ioyes of the fleffhe, wherwith they foorne vs dayly, lyke as a man in his 10 dreme many tymes thynketh to haue gret pleafures whan no caufe is fo to be thought, than wakynge he perceyueth hymfelfe deceyued by his dreme. It is wryten. Dormierunt fompnium fuum \& nichil inuenerunt omnes viri diuitiarum in manibus fuis. 15 Without doubte fymmers be begyled, and all that they do be but dremes \& vanytees, whiche thynge the prophete addeth fayenge. Lt qui inquirebant mala michi locuti funt vanitates. Suche as were myn enemyes \& wylled me rather cuyll than good fpake and 20 perfuaded vanytees vnto me, that is to faye, worldly rycheffe, pleafures, \& falfe fleflhely Ioyes. And yf it be fo they may not take vs by thofe vanytees, than they laye in our way other fubtyll and crafty baytes for theyr purpofe is eyther by contynuance of one 25 temptacyon or other to make a man wery \& caufe hym to thynke at t/e laft that god wyll not helpe hym \& fo he falleth in to defpayre. Eyther they be aboute to brynge a man to an hyer perfeccyon of lyfe, to the ende anone after they may ouerthrowe hym agyne, elles they 30 perfuade \& purpofe to a mannes mynde a more profytable place to gete vertue in, bycaufe why, they may lightly or fooner put hym *downe \& make hym forfake it, lyke as fyffhers do whan they be aboute to caufe fyffhe to come in to theyr nettes or other engyns, they 35 trouble the waters to make them auoyde \& flee from
theyr wonte places. Somtyme they perfuade a man to chaunge the maner of his lyfe, in to a more ftreyght way in andiecilinine of of lyuynge than perauenture ony perfone may bere or fuffre, that than he that is greued afterwarde gyue ouer $5 \&$ forfake it, lyke as men faye apes be taken of the hunters by doynge on fhoos, for the properte of an ape is to do as he feeth a man do. The hunter therfore wyll laye a payre of fhone in his waye, $\&$ whan he perceyueth the hunter doynge on his fhoos he wyll doo the fame, 10 and fo after that it is to harde for hym to lepe \& clymbe from tree to tree as he was wonte, but falleth downe, \& anone is taken. Or elles at fomtyme they laye before a man venym pryuely hyd vnder the colour of apperynge vertuc, as to fet his mynde in getynge \& to laye vp 15 worldly rycheffe for the excercyfynge of the werkes of mercy. Eyther they moue a man to chaftyfe his body aboue his power from the fynne of lechery. Thus by thefe fraudes and other innumerable the deuylles be aboute to tourne vs from vertue, wherfore the prophete 20 added. Et dolos tota die meditabantur. Dayly theyr mynde was to begyle me. But many tymes whan we remembre our felfe to be tempted we have fo grete when tomptea, pleafure in the thynge fhewed by fuggeftyon \& it femeth fo Ioyfull vito vs that we perceyue no gyle in it, or at 25 the leeft we wyll not viderftande it, therfore fomwhat we here \& fome we wyll not here, we gyue audyence onely to it that foundeth to the voluptuous pleafures \& profyte of the body, \& wyll not here the preuy gyle hyd vuler that bodyly pleafure, but go by with a defe eere, 30 whiche the "prophete in the perfone of vs foroweth \& wayleth fayenge Ego autem tanquain furdus non audicbam. I fared as a defe man, wolde not here the rebukynge of worldly pleafure but gaue hede to all that founded pleafanntly to the body. It were a grete 35 remedy to the fymer that is tempted yf he wolde sinners that are dylygently make preuy ferche with hymfelfe of the eearch

If any peril is hiddern by fraud or guile,
and ask help of God, who never fails them that trust Hin.

Most neither search themselves, nor ask Goal's help, but overthrow themselves head downward,
and as dumb men object nothing against sin.

St James bids us withstand the devil,
and he will never let and impugn u.

William Parisiense tells of one who quelled libidinous temptations by the words $f y, f y, f y$.
thynge layde rnto his foule by fuggeftyon what may happen of it, whether good or euyll. He may bothe afke queftyon of hymfelfe, \& make anfwere to the fame, \& anone by that dylygent inquyfycyon made reafon fhall fhewe at the lafte yf ony peryll be hydde vnder 5 by fraude or gyle, \& yf none appere he may than flee vnto almyghty god afkynge his helpe whiche fhall neuer be voyde or abfent from ony perfone that putteth his fyecyall truft in him. But of a trouth fynners oftentymes do the contrary, they make no ferche with 10 themfelfe, they afke not the helpe of almyghty god, but ouerthrowe rather themfelfe and in maner the heed downwarde, alfo as dombe men wyll no thynge obgecte or faye agaynft fyme. Therfore it foloweth. Et ficut mutus non aperiens os fuum. I am as a dombe 15 man not openynge his mouth. I wyll not ferche and fpeke agaynft myn owne fynne. Saynt Iames gyueth monycyons vnto al fuche as fereth the deuylles temptacyons that they withftande ftrongly, \& yf they fo do the deuyll fhall neuerafter haue boldnes to lette and impugne 20 them more. Refiftite diabolo et fugiet a vobis. Refyfte \& withftande the deuyll and he fhall flee from you. Whiche thynge Wyllyam Paryfyenfe confermeth fhewynge of a certayne perfone that ayenft the foule and lybydynous temptacyons of the fleffhe layde vnto 25 his foule by the deuylles, was wont to faye with grete indignacyon "thefe wordes, fy, fy, fy, \& by this meane he auoyded thofe temptacyons. The wyfe man alfo counfeyleth vs to hedge in our eres with thornes, fayenge. Sepi aures tuas fpinis. That is to fay, yf thou here 30 ony thynge fpoken that foundeth to euyll or is not worthy to be fpoken, as the deuylles temptacyon, take thornes, fo moche to faye withftande temptacyons fharpely \& bytterly, wherwith the deuyll fhal be chafed away from vs. But fuche as be ouercomen by 35 temptacyons are very blynde not perceyuynge the
vgfomnes of fynne, alfo they be defe not herynge the sinners blind, fraude of the deuyil, $\&$ laft they be dombe not fpekjnge \& wyfely reprouynge thabomynacyon of it. Soo by cuftome they be made lyke vito dombe \& defe perfones
5 vtterly holdynge theyr peas. Et factus fum ficut homo non audiens et non habens in ore fuo redargutiones. I am made lyke vnto a man that is defe $\&$ dombe whiche neyther wyll here the rebukynge of fynne, nor faye ayenft fynne. Hytherto our prophete 10 hath deferybed the myferable and vnhappy condycions of the fynner expreffynge his manyfolde wretchedneffes whiche ye haue herde. IT Now in this feconde place
he remembreth many thynges wherby the goodnes of whiche ye haue herde. II Now in this feconde place
he remembreth many thynges wherby the goodnes of god may be moued to forgyuenes, amonge whome good 15 hope is the fyrft, without the whiche euery thynge that we do is of no valure, for let vs neuer fo moche wayle \& forowe our fynnes, confeffe them to neuer fo many Ireeftes and lafte ftudy to purge them by as moche fatyffaccyon as we can, all thefe profyte no thynge withnot seeing the ugsomeness of sin; deaf, not hearing the devil's fraud; dumb, not reproving its abomination. (1) by good hore, without which every thing that we do is of no value,
neither contrition, nor confession,
II. God is moved to forgiveness, nor satisfaction. 20 out hope. For was not Iudas very penytent for his fynnes. Yes truly. For as Mathewe fayth. Iudas penitencia ductus rettulit triginta argenteos principibus $\mathrm{fa}^{\circ} \mathrm{cerdotum}$. Iudas beynge penytent brought agayne the .xxx. pens to the prynces of preeftes, 25 or to the chefe of the Iewes lawe, dyde he not alfo fhewo openly his trefpaffe whan he made exclamacyon and his confesion, fayd. Peccaui tradens fanguinem iuftum. I haue fynned greuoufly betrayenge this ryghtwyfe blode. And lafte he made fatiffaccyon more large than almyghty god his satisfaction;
30 wolde haue afked. Abiens laqueo fe fufpendit. He wente forth and hanged hymfelfe in an halter. I befeche you what more bytter and fhamefull kynde of fatyffaccyon might haue fortuned him? veryly none.
And yet bycaufe he wanted hope and defpayred of for- all in rain becanse 35 gyuenes, all thefe dyde no thynge profyte hym. For fisher. 6

Derpalr an obstacle to the light of God's grace.

God cannot but have mercy on sinners that trust in Him;
without doubte defperacyon is fo thycke an obftacle, \& but yf it be taken away the lyght of goddes grace may not come in to our foules. Let vs therfore take awaye the obftacle of defpayre and open our foules by ftedfaft hope to receyue the grace of god \& it muft 5 nedes entre. Saynt Poule fayth. Deus negare feipfum non poteft. Almyghty god may not deny his owne felfe, he can not but haue mercy on wretched fynners that trufte in hym. He may noo more withdrawe from them the bemes of his grace, yf theyr foules 10 be made open by ftedfaft hope to receyue it, than the fonne may withftande his bemes out of wyndowes whan they be open. Therfore the prophete fayth. Quoniam in te domine fperaui tu exaudies me domine deus meus. Blyffed lorde bycaufe I have 15 trufted in the, thou fhalte here me my lord \& my god. Of a trouth grete and ftedfaft hope mufte nedes alwaye be herde, notwithftandynge thefe fewe condycyons folowynge muft be Ioyned to it, that is to faye, yf the thynge afked of almyghty god be longynge and not 20 contrary to the foules helth of the afker, alfo yf he be wyllynge \& redy to fuffre correccion for his fynnes, yf he forowe \& wayle his errour and be gladde to accufe hymfelfe. Laft yf he wyll beware \& from that tyme forthwarde abftayne from all fuche euyll occafyon. All 25 thefe the prophete remembred by the fame ordre, \& made his petycyon for to be herde of almyghty god, \& fhewed the caufe why he fholde be herde, fayenge. Quoniam in te domine fperaui. Lorde thou fhalte here me bycaufe I haue trufted in the, he added 30 the ende for the whiche he made his petycyon, that is
to faye to thentent his enemyes haue not the better of hym, and be moche gladde and Ioyfull of his doynge amyffe. This prophete neyther afked erthly rycheffo, worldly honoures, pleafures of the fleffhe, nor ony other 35 temporall thynge, but onely the helpe of goddes grace

David must needs be heard because he trusts in God,
that his enemies may not triumph over his fall.

He asks not riches, honours, pleasures, but God's grace to uphold him.
[ ${ }^{*}$ hh I, back] If the petition be for our souls* health,
and we penitent and willing to suffer correction, and if for the time to come we abstain from all such evil occasion.

Great hope must needs be heard,
ayenft his enemyes that they Ioje not moche his fall or hurte. Truly the deuylles be very gladde yf at ony feafon they may efpye vs wauer or ftumble out of the when we stumble when we stumble waye brekynge goddes commaundementes. But whan
5 we fall downe and gyue place to the fylthynes of fynne, not wyllynge for to ryfe agayne, than they Ioye aboue mefure. Therfore this holy prophete reherfed \& recyted all thefe forefayd thynges bycaufe almyghty god fholde excercyfe his mercy, \& foone helpe hym, to thentent 10 his enemyes fholde not be gladde at ony tyme of his fall to fynne. Quia dixi ne quando fupergaudeant michi inimici mei. Good lorde I haue recyted all thefe and made my petycyon, bycaufe myn enemyes at ony tyme fholde not be very gladde and mery of my
15 fall in folowynge the concupyfence of the body, thefe enenyes laye awayte bothe daye and nyght, they fpare vs neyther flepynge nor wa*knge, etynge, or drynkynge, in labour, or ony other ftudy but alwaye befy themfelfe to catche our foules in theyr fnares. Al20 myghty god with all the hole company of heuen loketh downe from aboue \& beholdeth our trouble or agony that we haue to withftande theyr malyce \& temptacyon, they alfo take it heuyly and be fory yf we be ouercomen, and yf we haue the vyctory they be very gladde $25 \&$ Ioyfull. And on the other parte thefo wycked deuylles dooth efpye \& wayte whan we be aboute to fall downe \& as foone as we fet down our fete, $\&$ of a lyklyhode fhold flyde or flyppe, than they make theyr vaunte of getynge the vyctory, as it foloweth. Et dum
30 commonentur pedes mei fuper me magna locuti funt. Whyles my fete were moued \& aboute to flyppe, that is to faye, whan my defyres wauered and were remoued from almyghty god goynge vnto fynne, than myn enemyes craked and fyake many grete wordes
35 Inyenge and laughynge me to fcorne. Ferthermore he that wyll be herde of god mufte fubmytte hymfelfe to
his enemies
cracked and
When David wavered,
The devils lie in wait night and day ; they apare us neither sleeping [ ${ }^{*}$ hh ii] nor waking, eating nor drinkting.

God and the company of heaven behold our agony, lament our overthrow, rejoice in our victwry.

The devils vaunt when we are likely to slide or slip. langhed him to scurn. .

To he heard of God we raust submit to Hin.

If we follow our ensual pleasure against His will, we must make amends by follow. ing His will against our volupty.
Sin must be punished by ourselves or by God.

We must bear his punishments, [* hh ii, back] man's injuries, seli-discipline, ${ }^{*}$
or penance enjoined by our ghostly father.

By these scourges the noisomeness of $\sin$ is done away.
wylfull correccyon for his olde fynnes, or at the leeft be redy in his foule to humyle and fubmytte hymfelfe. IT It is accordynge with ryght and equyte that the perfone whiche hath folowed his owne fenfuall pleafure ayenft the wyll of almyghty god, redeme and make amendes for his erroure in folowynge the wyll of god, contrary to his owne volupty \& worldly pleafure. For fynne muft nedes be punyffhed eyther by our owne felfe, or elles by almyghty god, whiche payne or punyffhemente yf that we take vpon vs with a good 10 wyll, it is thought than we make fatyffaccyon to almyghty god for our trefpaffes, we put this thynge in execucyon and do it in dede, whan we fuffre pacyently aduerfytes \& punyffhementes of almyghty ${ }^{\text {god, or in- }}$ iuryes done by our neyghbours, wylful chaftyfementes 15 done by our owne felfe, or elles yf we fuffre pacyently penaunce enioyned by our byffhoppes or ghoftly faders after confeffyon herde by them. All thefe be fcourges wherby the noyfomnes of fynne is done awaye, the fynner amended, and fatyffaccyon is made to god, 20 wherfore the prophete fayth. Quoniam ego in flagella paratus fum. I am redy good lorde to do all outward penance maner penaunce for my fynnes, \& not faynedly, but with a true and contryte herte. But befyde this maner of makynge fatyffaccyon is alfo afked for a•duty of the 25 fynner forowe and inwarde repentaunce of the mynde, for as moche as he hath defyled the ymage of god within hym, deferued eternall dampnacyon, and lofte the Ioye of heuen. Bycaufe alfo he hath fo moche dyfpleafed our beft \& mooft louynge lorde god, whiche fo 30 derely and plenteuoufly redemed vs with the precyous blode of his onely begoten fone Ihefu cryfte. Alwaye the fynner muft forowe and wayle thefe offences reherfed, fo oft as they come to his mynde. TI We fynde in fcrypture that Peter chefe of all the apoftles 35 Poter met; wepte and wayled dayly his erroure in denyenge his
mayfter cryfte Ihefu. 0 how moche vnlyke be thefe wretched fynners vnto Peter that be gladde whan they haue done amyffe and Ioye in theyr euyll doynges, whiche thynge truly more dyfpleafeth almyghty god

5 than the fynne done. It is very harde at all tymes to remembre \& call to mynde that we haue done amyffe, \& alwaye to forowe, notwithftandynge this muft at all feafons be ferme and ftable in the foule, that as ofte as the remembraunce of fynnes cometh to our myndes fo 10 ofte we muft defyre to be forowfull for them. And this we mufte doo with all our power, ftrength, \& good wyll. For our peny'tent prophete fayd. Et dolor meus in confpectu tuo femper. My forowe for my fynnes was alwaye in the fyght of myne vnder-
15 ftandynge. Sorowe and inward penaunce is not onely fuffycyent, but alfo we muft make confeffyon, and fhewe to an able preeft our fynnes whan tyme fhall requyre, elles all our forowe \& penaunce be it neuer fo greuous fhall be but in vayne and of none effecte, in 20 the whiche confeffyon we may not tell fables and other mennes fautes but onely our owne, neyther we may fhewe our lyght fynnes leuynge the grete and heuy vnfhewed, we mufte alfo fhewe all our offences fmall In which we must tell no fables, nor other men's faults, but our own;
not our light sins only, \& grete without ony fhadowe or colour, no thynge ex-
25 cufynge or makynge leffe but expreffe as moche as we may the very wyckednes with all the circumftaunce as it was done in dede. For this caufe our penytent prophete added fayenge. Quoniam iniquitatem meam annunciabo. Good lorde I fhall fhewe myn owne 30 wyckednes or fynne, euen as it was without colour or glofe. And lafte it is very neceffary that we ftudy \& take hede in ony wyfe neuer after to fall \& tourne agayne to fynne lyke a dogge that tourneth agayne to his vomyte, or a fowe ones waltred in the cley wyll 35 retourne to that fylthy place. That perfone whiche ftedfaftly hath purpofed with hymfelfe to amende his

If we cannot al. ways romember our ains, yet we must la. ment them on every remem-
brance of tiuem.
[ ${ }^{*}$ hh iii]
David's sorrow
forsin always efore him.

Sorrow valn without confession,
sinners joy in their evil doinge.
but all, withont coluur or excuse.

$\qquad$
 David's conferesion withuut glose.
We must take heed not to turn again to sin, as an onco
waltered in the clay ret urns to that filthy place.

The true peniten eschews every occasion of $\sin$;
remembering the folly of his fall, short pleusure,
lasting pain.
[" hh lii, back]

Nothing of
David's sin uncontrite and unconfessed. The petitioner who is hopeful, submissive, penitent, confess. ing his sin and resolved to abstain from all occasion to sin,
will be heard.
III. God's help needful to our continuance in goodness.

Persons long trained in guile may lightly compass a simple creature;
lyfe is alwaye ftudyous \& befy to efchewe \& flee euery occafyon of fynne, fekynge holfome remedyes for the fame. He remembreth in hymfelfe how vnwyfely he fell, how fhorte pleafure he had of it \& foone done, alfo how longe penaunce he is brought vnto contynually 5 to be permanent vnto his lyues ende. He that can kepe this thynge alway prefent in the fyght of his foule remembrynge it inwardly, that perfone fhal not lyghtly retourne to his olde fynnes. For this our pro phete fayd. Et cogitabo pro peccato meo. I fhall at all tymes 10 remembre and thynke on my fynne that no thynge of it be vncontryte \& vnconfeffed, whofomeuer dooth all thefe thynges aforefayd, that is to fay he that afketh of almyghty god ony thynge for his fouies helth \& doo it with good hope, redy to correccyon, forowynge his 15 offences done, fhewynge truly the fame by confeffyon, \& laft purpofynge euer after to abftayne from all occafyons of fynne, without doubte that perfone fhall be herde \& obteyne his petycyon. IT Yet is behynde to be fpoken of whiche we fayd in the thyrde place, how 20 this prophete fhewed that he myght not contynue in goodnes without the helpe of god. That perfone whiche of longe feafon hath had in experyence \& cuftomably ved hymfelfe in excercifynge gyles \& fraudes may lightly compaffe a fymple \& vnwyfe creature and 25 brynge hym out of the waye wheder he lyft. Now yf especially if many with one assent conspire his death. there be many fuche, \& all they with one affent enuyoufly haue confpyred the deth of a fymple perfone, how way he flee fo grete malyce \& namely fo moche put in excercyfe. Truly it is a thynge incredyble, it 30 may not be done without fome man more myghty than they withrtande \& defende hym, we all be in lyke cafe. Each of us is par- There is none of vs but fome wycked fpyryte purfueth sued by some wicked spirit long trained in craf.
hym with grete hatred, \& furely this wycked fpyryte by longe \& dayly excercyfynge hath goten by crafte a 35 .M. wyles \& meanes to begyle ony perfone. For from
the begynnynge of the worlde vnto this tyme beynge alyue, he hath lerned all deceytfull craftes wherby ony man may be fubuerted be he neuer fo ftronge. And moreouer whan foeuer he hath goten the better of ony

From the beginning of the world the devil has been gaining experience and grown bold by success. 5 perfone, he is by that dede made the bolder $\&$ in maner more ftronge. And he that is fo ouercomen is made the weyker and more feble. Therfore this prophete fayth in the perfone of vs all. Inimici autem mei viuunt \& confirmati funt fuper me. Myn 10 enemyes be alyue \& haue ftrength ferre aboue me. I My enemies alire, may well faye they be alyue. For why they are im- ney immoral, mortall, they be ferre ftronger than we be, for by ofte hauynge the vyctory they haue taken vpon them more fushed with ricboldnes. If at ony time a fynner flee to holy penaunce iff 15 purpofynge to amende his lyf \& diligently purge his confeyence with wepgnge teres \& fo chafe awaye the wycked fpyryte that impugneth him, yet he is not clene delyuered, for the fame euyll fpiryte wyl anone come agayne \& bryngeth with him .vij. other more wyeked 20 than hymfelfe, \& by newe fraudes is aboute craftely to subdue that perfone whiche our fauyour affermeth in the gofpell of Luke, \& the prophete in this place wayleth the fame, fayenge. Et multiplicati funt $q u i$ oderunt me inique. Thofe that wyckedly \& of very 25 malyce dyde hate me be multyplyed, they be encreafed to a more nombre. Not onely dampned fpirytes be Deritatake to malycyous aduerfaryes to me but alfo theyr helpers, helpers, that is to faye peruerfe \& curfed folkes to whome euery cursed folks, thynge well done is odyous or hatefull, namely whan
30 they fe ony perfone that hath defpyfed wycked conuerfacion, worldly glofes or flaterynges, \& by holy penaunce is becomen a newe man, than thefe mynyftres of pnitents perse cuting who dothe deuyll \& fortherers of his malyce, more louynge loring dartneen derkenes than lyght, lyke vnto a beeft called a backe, 35 do backbyte, purfue \& laugh hym to fcorne, where as more than light, like unto a beant called a backe (bat).
tears chase away the devil that im-
His victıms feebler by defeat.
[ ${ }^{\circ}$ hh iv]
the evil spirit will return with eeven others more wicked stlll.
pugus him,
$\qquad$
$\qquad$ ? ory.
a penitent by


Prayers of penitents
delay God's vengeance.
[* hh iv, back]
Sinners very unkind against penitents.
perfones. For the more that are penytent, the more prayers in nombre \& more acceptable be offred vp to almyghty god wherwith he beynge pleafed dyfferred ${ }^{1}$ his greuous punyifhement and fhortely dooth not fhewe vengeaunce vpon fynners whiche dayly do prouoke his 5 goodnes to theyr vtter vndoynge. Thefe wycked fynners therfore be very wukynde $\&$ moche fet ayenft them that be conuerted in to a better lyfe by penaunce. And as the prophete fayth they gyue $\&$ rewarde euyll for good. Qui retribuunt mala pro bonis detra- 10 hebant michi: quoniam fequebar bonitatem. They that remard Suche as gyue in rewarde cuyll for good dyde malycyevil for good back bite me.

The world hates them that are not of the world.

Having the devil and the world against us, oufly backbyte me bycaufe I folowed goodnes. Our fauyour fayd to his apoftles. Si de mundo fuiffetis : mundus quod fuurı eft diligeret. Sed quia de 15 mu/do non eftis: propterea odit vos mundus. If ye were of the worlde, the worlde fholde loue you. But bycaufe ye be not of the worlde, therfore it hateth you. They that take vpon them the waye of penaunce dooth forfake worldy conuerfacyon and in no wyfe be 20 conformed ${ }^{2}$ to it, for the whiche they be forfaken of the worlde. What fhall we do, the deuyl many tymeth ${ }^{3}$ greueth vs, the worlde purfueth \& foloweth vs, what remedy may be goten amonges fo many aduerfaryes? Truly he that is almighty may focour vs \& none other. 25
we can look for help only to God,
praying continually to Him.

If His grace be not always ready, we must needs wag and bow. Let vs befyly afke his helpe, for fyth our aduerfaryes contynually euery moment do purfue vs, therfore we muft praye contynually vnto almyghty god, whiche our fauyour confermeth fayenge. Oportet femper orare. We muft alwaye praye, yf the helpe of his grace be not 30 redy at all feafons we muft nedes fagge \& bowe. Therfore lyke as our prophete accordynge to the maner of a

Sick unto death, let us give heed to the Physician.
feke man that is in grete peryll and fore vexed with fekenes wyll that the phyfycyen forfake hym not in ony

[^14]maner wyfe, neyther go from hym at ony feafon but dylygently gyue hede to make hym hole. So our prophete prayeth vnto almyghty god that he forfake hym $\begin{gathered}\text { God that He for- } \\ \text { aake him not. }\end{gathered}$ not, ney ther goo from hym at ony tyme but gyue hede [ ${ }^{*}$ iil]
5 vnto his helpe, let vs all doo in lyke wyfe fayenge with the prophete. Ne derelinquas me domine deus: ne difcefferis a me. Intende in adiutorium meum. Blyffed lorde god forfake vs not, go not awaye from vs but gyue hede vnto our helpe. The voyce of 10 the curfed deuylles whan they fe a man in theyr power $\&$ in maner forfaken of god is this, they faye. Deus dereliquit eum perfequimini et comprehendite eum : quia non eft qui eripiat. God hath for- God hath foraken faken hym, let vs purfue \& catche hym, for he is with-

15 out helpe, none can delyuer hym. Truly yf we be forfaken of almyghty god, none elles can delyuer vs from the power of them. And contrary wyfe, yf god be prefent and with vs, our aduerfaryes dare not medle in ony condycyon, It is wryten. Si deus nobifcum,
20 quis contra nos. If almyghty god be with vs, who may faye or do ayenft vs. Therfore let vs all faye. Ne derelinquas me domine deus meus. Good lorde forfake vs not. More ouer yf almyghty god go from vs at ony tyme, our enemyes fodeynly wyl come
25 vpon vs by fubtyl crafte \& fhortly haue the better without we be foone helped. For this let vs all faye with the prophete that foloweth. Ne difcefferis a me. Blyfied lorde go not from me. Holy faders faye that alnyghty god wyll fomtyme withdrawe his prefence 30 that the deuylles may haue intereft and lycence to tempte a man, for bycaufe his vyctory and rewarde for the fame fholde be the more, yf that he refyft and ryght ftrongly withftande theyr vnhappy temptacyons, whiche thynge done we rede of holy faynt Anthonye, 35 that after his fharpe and greuous betynges he fayd vnto god at his comynge agayne to hym. A my lorde

If He forsake us,
none can deliver
us ;
if He be with us,
our adveraaries
dare not meddle If He forsake us,
none can deliver
us ;
if He be with ne,
our adveraaries
dare not meddle If He forsake us,
Done can deliver
us ;
if He be with us,
our adveraaries
dare not meddle If He forsake us,
Done can deliver
us ;
if He be with us,
our adveraaries
dare not meddle If He forsake us,
none can deliver
us ;
if He be with us,
our adveraaries
dare not meddle with ue.
The devils, seeing a man in their power, say: him. If He leave us, our enemies will be upon us by subtle craft.

God sometimes wharaws His presence, in order that man may gain the greater reward, if he resist temptatiun. St Anthony after his grievous bent[ ${ }^{-}$il i, back] Inge alaid to Giod,

Where hast thou been?
heen ?
'Here, looking on at thy battle.'

Give heed to
mine help. Cassianus says that these words be of great virtue ;
the church useth them of in Divine service.
where hafte thou ben, where arte thou good Ihefu. And our lorde fayd vnto hym. Anthony I was here with the, notwithftandynge I taryed to fo thy batayle, and for as moche as thou hafte fo manfully withftande and gaue no place to thyn aduerfaryes in fyghtynge agaynft 5 them I fhall alwaye helpe \& focoure the. For this the prophete fayth. Intende in adiutorium meum domine deus falutis mee. My lorde and god of myn helthe gyue hede to myn helpe. Cafyanus fayth, thefe wordes be of grete vertue and alwaye to be had in 10 remembraunce, whiche alfo the chirche vfeth very ofte in the feruyce of god, at all tymes afketh his helpe in the begynnynge of it. Let vs therfore whiche be wrapped and clofed in all thefe myferyes afore reherfed go by prayer vito our beft and mercyfull lorde god 15 with ftedfaft hope and true penaunce, and mekely befeche hym of his helpe, that fyth he onely may defende vs from our enemyes wyl vouchefaue to delyuer vs from them, alfo not to go awaye neyther forfake vs but alwaye gyue hede vnto our helpe. Quoniam ipfe 20 eft dominus deus falutis noftre. For why he is god and lorde of our helth, gyuynge temporall helth to our bodyes, and to our foules the helth of grace in this lyfe, and in the generall refurrecyon to come whiche we veryly trufte, euerlaftynge helth bothe to body and 25 foule, to the whiche our lorde by his ineffable mercy brynge vs. Amen.

- Miferere mei deus. prima pars. Great peril of a man hanging by a slender cord over a deep pit full of beasts most wood and cruel; hat man were put in grete peryll and Ieopardy 30 that fholde hange ouer a very depe pyt holden vp by a weyke and felender corde or lyne, in whofe botome fholde be mooft wonde and cruell beeftes of euery kynde, abydynge with grete defyre his fallynge downe, for that entent 35
whan he fhall fall downe anone to deuoure hym, whiche lyne or corde that he hangeth by fholde be irthe cord were holden vp and ftayed onely by the handes of that by his ungentleness he had man, to whome by his manyfolde vngentylnes he hath nofended.
5 ordred and made hymfelfe as a very enemy. Lyke wyfe dere frendes confyder in yourfelfe. If now vnder me if ander me mere were fuche a very depe pytte, wherin myght be lyons, a pith with lions, tygres, \& beres gapynge with open mouth to deftroye gaping to devour and deuoure me at my fallynge downe, and that there 10 be noo thynge wherby I myght be holden vp and focoured, but a broken boket or payle whiche fholde hange by a fmall corde, ftayed and holden vp onely by the handes of hym, to whome I haue behaued myfelfe as an enemye and aduerfarye by grete and greuous in15 iuryes and wronges done vnto hym. Wolde ye not thynke me in peryllous condycyons? yes without fayle. Truly all we be in lyke maner. For vnder vs is the horryble and ferefull pytte of hell, where the blacke deuylles in the lykenes of rampynge and cruell beeftes 20 dooth abyde defyroully our fallynge downe to theym. The lyon, the tygre, the bere, or ony other wylde beeft neuer layeth fo befyly awayte for his praye whan he is hungry as dooth thefe grete and horryble hell houndes the deuylles for vs. Of whome may be herde the fay25 enge of Moyfes. Dentes beftiarum immittam in cos cum furore trahentium atque ferpentum. I fhall fende downe amonges theym wylde beeftes to gnawe theyr flefthe, with the woodnes of cruell byrdes and ferpentes drawynge and terynge theyr bones. There the wrodness of cruel birds and serpents.

30 is none of vs lyuynge but that is holden vp from fallynge downe to hell in as feble and frayle veffell, hangynge by a weyke lyne as may be. I befeche you what veffell may brucsel more our bexly, which alone holls un up from falling into be more bruckle and frayle than is our body that dayly hell. nedeth reparacyon. And yf thou refreflhe it not anone 35 it peryffheth and cometh to nought. An hous made of $\Delta$ honse of clays clayo, yf it be not ofte renewed and repayred with put- nepain.
tynge to of newe claye fhall at the laft fall downe. And
This our house of flosh, the vessel of our soul,
will waste away
in three days if not refreshed with fuod.

Young people die by a short sickuess.

The body of man a 'brocle' pot.
[ ${ }^{\text {i }} \mathrm{ii}$ ]
The pot broken on the fountain is man's body, and bell the well.

The silver enrd which holds us is our life.

As a corit is woven of a few threads, so is man's life knit torether by four humours.

The cord hangs by the hand of Gud,
whom we have provoked by our unkindness.
moche more this hous made of fleffhe, this hous of our foule, this veffell wherin our foule is holden vp and borne aboute, but yf it be refreffhed by ofte fedynge and puttynge to of mete and drynke, within the fpace of thre dayes it fhall waaft and flyppe awaye. We be dayly taught by experyence how feble $\&$ frayle mannes body is. Alfo beholdynge dayly the goodly and ftronge bodyes of yonge people, how foone they dye by a fhorte fekenes. And therfore Salomon in the boke called 10 Ecclefiaftes, compareth the body of man to a potte that is brocle, fayenge. Memento creatoris tui in diebus iunentutis tue, antequam conteratur idria fuper fontem. Haue mynde on thy creatour \& maker in the 'tyme of thy yonge aege, or cuer the potte be broken 15 vpon the fountayne, that is to faye thy body, and thou perauenture fall into the welle, that is to faye in to the depeneffe of hell. This potte mannes body hangeth by a very weyke corde, whiche the fayd Salomon in the fame place calleth a corde or lyne made of fyluer. Et ante- 20 quaim rumpatur funiculus argenteus. Take hede he fayth, or euer the fyluer corde be broken. Truly this filuer corde wherby our foule hangeth and is holden vp in this potte, in this frayle veffell our body is the lyfe of man. For as a lytell corde or lyne is made or wouen 25 of a fewe thredes, fo is the lyfe of man knytte togyder by foure humours, that as longe as they be knytte togyder in a ryght ordre fo longe is mannes lyfe hole and founde. This corde alfo hangeth by the hande \& power of god. For as Iob fayth. Quoniam in illius manu 30 eft anima (id eft vita) omnis viuentis. In this ${ }^{1}$ hande and power is the lyfe of euery lyuynge creature. And we by our vnkyndnes done agaynft his goodnes haue fogretely prouoked hym to wrathe that it is meruayle this lyne to be fo longe holden vp by his power and magefte, 35 ${ }^{1}$ sic. 1555 his.
and yf it be broken this potte our body is broken, and the foule flyppeth downe into the pytte of hell, there to be torne and all to rente of thofe mooft cruell hell hound. houndes. O good lorde how ferefull condycyon ftande
5 we in. If we remembre thefe Ieopardyes and perylles, and $y$ f we doo not remembre them we may faye. 0 meruaylous blyndnes, ye our madnes, neuer ynough to be wayled \& cryed out vpon. Heuen is aboue vs, wherin almyghty god is refydent \& abydynge, whiche
10 gyueth hymfelfe to vs as "our fader, yf we obey and do accordynge vnto his holy commaundementes. The depeneffe of hell is vnder vs, gretely to be abhorred, full of deuylles. Our fynnes and wyckedneffe be afore vs. Behynde vs be the tymes and fpaces that were offred to 15 do fatyffaccyon and penaunce, whiche we haue neclygently lofte. On our ryght hande be all the benefaytes of our mooft good and meke lorde almyghty god gyuen vnto vs. And on our lefte hande be innumerable myffe fortunes that myght haue happed yf that almyghty god
20 had not defended vs by his goodnes and mekenes. Within vs is the mooft ftynkynge abhomynacyon of our fynne, wherby the ymage of almyghty god in vs is very foule defourmed, and by that we be made vnto hym very enemyes. By all thefe thynges before reherfed we
25 haue provoked the dredefull magefte of him vnto foo grete wrath that we mufte nedes fere, lefte that he let fall this lyne our lyfe from his handes, and the potte our body be broken, and we than fall downe in to the depe dungeon of hell. Therfore what fhall we wretched

35 them that be penytent. By that onely facrefyce his Ire is mytygate and fwaged chefely. Our mooft gracyous
on the lef, mis-
fortunes averted by His goodness;
ingin, the stinking abomination of sin, deforming God's image and making us His enemies.

So provoked, may He not drop from His hands this line our life, breaking the pot our body, so that we fall into tho deep dungeon of hell ?

By what sacrifice ahall we make easy His wrath ? By swift penance we may mitigute and suage $H$ is Ire.路
[* ii iii, back]
with God the
Father of thome that obey Him; hell beneath;
before us
lost opportunities behind;

God's benefts on the right hand;
lorde almyghty god is mercyfull to them that be peny$\underset{\substack{\text { Let us cry to God tent. } \\ \text { for mery. }}}{\text { Therfore let vs now afke his mercy with the }}$ for mercy. penytent prophete Dauyd. Let vscall and crye before the trone of his grace, fayenge. Miferere mei deus. God haue mercy on me. Fyrft let vs teche a parte of this 5
[• iliv] "pfalme, as we dyde before in the other pfalmes. IT We In the frat half of fhall at this tyme by the helpe of almyghty god declare this psalm tho prophet
(1) makes his suit; the halfe of it, wherin our prophete dooth thre thynges. Fyrfte he enduceth and bryngeth in his petycyon whiche euery penytent perfone may make apte and conuenyent 10
(2) shews by many reasons his suit to be granted; (3) promises himself success. If sinners ponder their state,
they mast think themselves in great jeopardy ; if they do not regard it, their peril is the more. He who sees the peril of his soul is more nigh to his soul's health than he who has no mind on it.

Knowing our danger, let us seek the only remedy, even God.

God alone may furgive sins;
to hymfelfe. After that he fheweth by many reafons his petycyon to be graunted. And lafte he promyfeth very true and vndoubtefull hope to hymfelfe of the defyre that he afketh. If that fynners wolde truly and ryghtfully pondre and thynke of what condycyon and 15 ftate they be in (of the whiche fomwhat we haue fayd before) I trowe they fholde thynke themfelfe in a very grete peryll and Ieopardy. And yf that they remembre it not well, truly the more is theyr peryll and grete Ieopardy. For of the two that perfones in ${ }^{1}$ more nyghe 20 the helthe of his foule that feeth and perceyueth before the daunger or peryll that he may fall in to, that ${ }^{2}$ is he that hath noo mynde vpon it. For he that cafteth noo peryll before may not flee the chaunce whan it fhall happen. We therfore knowynge the peryllous 25 condycyon we be in, let vs feke a remedy for to auoyde it, whiche can noo where elles be had but onely of almyghty god. Nam quis poteft dimittere peccata nifi folus deus. For who may elles forgyue fynnes but onely our blyffed lorde almyghty god. Let 30 vs all therfore crye vnto him, fayenge. Miferere mei deus. God haue mercy on me. Perauenture fome man wyll thynke in hymfelfe, If noo remedye may be elles had but of alnyghty god whofe magefte I vngracyous fynner haue fo ofte and fo greuoully offended, 35 ${ }^{1}$ sic. perfone is more $1555 . \quad{ }^{2}$ sic. than 1655.
hepynge fynne vpon fynne, how fhall he foo lyghtly haue mercy vpon me. How may it 'be that he fhall not take vengeaunce \& punyffhe me fyth he is fo myghty and ryghtwyfe. For grete men in power of this worlde
5 the more myghty and ryghtwyfe they be fo moche the more they excercyfe and vfe vengeaunce and punyfhement vpon them that be wycked and brekers of the
[ ${ }^{\bullet}$ ij iv, back]
God mighty and rightwise.
Men, the mightier and more rightwise they are,
the more strictly do they avenge lawe. Therfore fyth almyghty god is mooft ryghtwyfe and mooft myghty of all, how maye he haue mercy and 10 not auenge his quarell of fo many and grete trefpaffe

How shall not God avenge His done agaynft his hyghneffe. Unto this we anfwere in this maner wyfe, that the Iuges of this worlde (yf ony be without falfenes and malyce) be fo obedyent Jadges of this world bound by the lawg, and fubgecte vnto the lawes whiche alwaye they muft 15 obey, that it is not lawfull to them at theyr owne wyll and arbytrement to forgyue fuche as fhall pleafe them. Alfo many of them and almooft all haue fo moche curfednes and malyce fet in theyr myndes that yf that they myght they wyll not forgyue thofe that hath offended then in 20 ony condycyon. For why they haue but lytell mercy and almooft none. It is wryten. Nemo bonus nifi folus deus. No man is good but oncly almyghty god. He onely is of fo grete mekenes and pyte that no poynte of malyce neyther of falfenes may be in hym. Therfore 25 fyth he is fo meke and fo mercyfull, and aboue his lawes, alfo in condycyon ${ }^{1}$ fulgecte to them, he may forgyue and be mércyfull vito whome he wyll, and fo fhall ho do, for he may not haue lytell mercy but alwaye grete and plenteuous. / Truly the mercy of our mooft myghty and
may not forgive at their own arbitrement. Many judgea have too much cursedness to forgive offeuders.

None good but God.

No malice nor falseness in Him. He is above His laws, and may forgive whom He will.

He may not have little mercy but alway plenteous. 30 beft lorde god is grete, and fo grete that it hath all mefures of gretenes. Somityme trees be called grete for Trees are high, theyr goodly and large heyght. Pyttes be called grete pito deep, for theyr depeneffe. Ferre Iourneys be called grete bycaufe they are longe. Stretes and hygh wayes be sourneys inng, 35 called grete for theyr brede and wydleneffe. But the ' sic 1500, 1555. Read in no condycyon.

God's mercy high and deep and long and wide,
high as heaven,
deep as hell,
broad as the world,
mercy of god conteyneth and is mefured by all thefe mefures of gretenes, and not onely by one of them. Of the gretenes in heyght is wryten. Domine vfque ad celos mifericordia tua. Lorde thy mercy extendeth and recheth vp to the heuens. It is alfo grete in 5 depneffe, for it recheth downe to the loweft hell. The prophete fayth. Mifericordia tua magna eft fuper me: et eruifti animam meam ex inferno inferiori. Lorde thy mercy is grete ouer me, and thou hafte delyuered me from the loweft and depeft hell. It is brode 10 for it occupyeth and ouercouereth all the worlde, the fame prophete fayenge. Mifericordia domini plena eft terra. The erth is full of the mercy of our lorde. It lacketh no length, for alfo it is fpoken of the fame long as eternity. prophete. Mifericordia eius ab eterno et vfque 15 in eternum fuper timentes eum. The mercy of god is without ende on them that dredeth hym, therfore fyth the mercy of god is fo hygh, fo depe, fo brode, \& fo longe, who can or may faye or thynke it lytell, who fhall not call it grete by all mefures of gretenes. Than 20 euery creature that wyll knowlege hymfelfe to this mercy may faye. Miferere mei deus fecundum magnam mifericordiam tuam. Lorde haue mercy on me accordynge to thy grete mercy. Two thynges

## Mercy inward

 and the work of mercy outwardly done.[ ${ }^{*}$ if $\nabla$, back] A physician, who sees a poor man full of sores,
may feel pity without aliewing any deed of mercy. So we often are moved with pity, and yet give no help to the needy.
there be concernynge mercy, that is to faye inwarde 25 mercy, and the werke of mercy outwardly done. There lyeth perauenture in the open ftrete a poore man ful of fores, a certayn phyfycyen ${ }^{\text {comynge by beholdeth }}$ hym and is moued anone with inwarde pyte, neuertheleffe he gooth befyde and gyucth hym no medycyne at 30 al. Truly al though this phyfycyen were fomwhat mercyfull to this poore man, yet he fhewed no dede of mercy vnto hym. And we our felfe oftentymes fe and beholde many nedy and feke folkes, vnto whome we gyue no helpe, all be it we be fomwhat moued inwardly 35 with pyte and mercy. Our prophcte therfore fayth of
very ryght in an other place prayfynge the mercy of god. Mifericors et miferator dominus. He is mifericors that is moued with fume mercy inwardly. Miferator is he that dooth and perfourmeth outwardly the dede of
5 mercy. Therfore our lorde is not onely mercyfull inwardly, but alfo he excercyfeth outwardly the werke of it. And yf he executed not mercy in dede what fholde it profyte vs. For why we fhall fele no remedy by inwarde pyte onely of the greuoufnes that we fuffre, and
riaprors one who is moved with mercy inwardly; minerator one who performs the deed of mercy. If God were only misericors, not miserator also,
e should feel no remedy. 10 before were ouerthrowen by without the dede of mercy be fhewed. It is not therfore ynough that almyghty god haue mercy on vs but yf he doo the dede of mercy. And what other thynge is to gyue and fhewe on vs the werke of mercy but to doo awaye our wretchedneffe, that The work of
mercy is the
doing away ou doing away our sing.
15 is to faye our fynnes wherby we be made wietched. Scrypture fayth. Miferos facit populos peccatum. Synne maketh wretched people. It is very nedefull truly to praye that almyghty god be mercyfull vnto vs and alfo vouchefaue to execute the dede of his mercy on 20 vs, that is to faye to do awaye our fynnes and gyue vs his mercy accordynge to the multytude of his mercyes. If thou fynne ones it is nedefull to the one mercy, wherby that fynne may be done away. If twyfe or thryfe or perauenture more ofte than it fhall 25 be nedefull to the fo many mercyes as thy fynnes be. Of a trouth the mercyes of almyghty god be innumerable. For lyke as from the grete lyght numerable at the of the fonne cometh and fheweth forth innumerable bemes, fo from the grete mercy of almyghty god
30 gooth forth innumerable mercyes, nombre the fonne bemes yf it be poffyble, and the mercyes of almyghty god be more without ende. How greuous and how grete and more without fo euer our fynne be, yet the mercy of god is moche more, wherby he may be mercyfull to vs. And how many
35 foo euer they be in nombre, yet the mercyes of hym be many more by the whiche he may do awaye all our FISUER.

Therefore we may trefpaffes. Therfore with grete confydence and trufte pray for mercy
with great trust. let vs afke of hym his mercy, fayenge. Et fecundum multitudinem miferationum tuarum dele iniquitatem meam. Good lorde doo awaye my fynne, accordynge vnto the multytude of thy mercyes. If a 5 If a table be foul, table be foule and fylthy of a longe contynuaunce, fyrft
we rase it, then wash, then wipe it clean

Our soul as a table defouled with spots of sin ;
needs to be rased by compunction,
washed with the tears of our eyen when we confess,
wiped and made clean by satisfaction.
[ ${ }^{\bullet}$ il vi , back]
Sorrow for sin,
confession,
satisfaction;
all are God's gifs. Having anked God to rase our soul by contrition, let us desire Him to wash us from our sins by tears of godly sorrow.

If we suffer adversities against our will, such tears profit not but rather hurt.
Weeping for loss of worldly pleasures washeth
we rafe it, after whan it is rafed we waffhe it, and laft after the waffhynge we wype and make it clene. Our foule is compared vnto a table wherin noo thynge was paynted, neuertheleffe with many myfloynges and 10 fpottes of fynne we haue defouled and made it defourme in the fyght of god. Therfore it is nedefull that it be rafed, waffhed, and wyped. It fhall be rafed by the inwarde forowe and compunccyon of the herte whan we be fory for our fynne. It fhall be waffhed with 15 the teres of our cyen whan we knowlege and confeffe our fynne. And lafte it fhall be wyped and made clene whan that we be aboute for to make amendes and do fatyffaccyon by good dedes for our fynnes. Thefe thre thynges that we ${ }^{\text {ohe }}$ fpoken of cometh without 20 doubte of the gracyous pyte of god. Thou arte fory for thy fynne, it is a gyfte of almyghty god. Thou makeft knowleice of thy fynne wepynge and waylynge for it, it is a gyfte of almyghty god. Thou arte befy in good werkes to do fatyffaccyon, whiche alfo is a 25 gyfte of almyghty god. We haue afked now of almyghty god that he doo awaye our fynnes by rafynge of our foule that is contricyon, let vs agayne afke and defyre hym to waflhe vs from the fame, that is to faye, he graunte and gyue vs grace to wepe and wayle for it. 30 We wepe fomtyme, but it cometh not of god. As whan we fuffre aduerfytees ayenft our wyll, whan our wepynge teres dooth profyte vs no thynge, but rather dooth hurte. For faynt Poule fayth. Seculi trifticia mortem operatur. The forowe of this worlde for 35 loffe of worldely pleafures and defyres caufeth euerlaft-
ynge deth. Suche forowes and wepynges waflheth not the ooul, but not the foule, but rather make it foule. Other wepynge teres there be that be caufed of the forowe whiche is godly, as whan we be forowfull that we haue foo moche
5 dyfpleafed god, whyche hath done foo moche for vs. Hec trifticia penitentiam in falutem ftabilem operatur. This forowe as fayth faynt Poule caufeth penaunce to be had for euerlaftynge helth. And as fayth faynt Cryfoftome. Hee lachrime lauant de10 lictum. Thefe wepynge teres waffhe awaye fynne, they be alfo gyuen of the holy ghoft to them that be penitent. For it is wryten. Flabit fpiritus eius \& fluent ${ }^{1}$ aque. the fpiryte of god fhall gyue fo grete infufyon of grace to them that be penytent that the 15 waters, that is to faye theyr we pynge teres fhall flowe and be haboundaunte. Upon thefe waters the fpyryte of alnyghty god may flye and goo fwyftely, whiche was fygured in the begynnynge of frripture, by the fayenge of Moyfes. Et fpiritus domini ferebatur 20 fuper aquas. The fpyryte of our lord was borne alofte vpon the waters. Cryfoftome defcrybeth the Cbryoostom says: vertue of thefe wepynge teres fayenge. Sicut poft vehementes hymbres mundus aer ac purus efficitur : ita et poft lachrimarum pluuias fere25 nitas mentis fequitur atque tranquillitas. Lyke as after grete fhowres and ftormes the ayre is made clene and pure, fo after grete plente of wepynge teres foloweth the clerenes and tranquyllyte of the foule. Let vs all therfore defyre and afke to be waffhed from

## aner great

 showers the air is clean, so after these tears follow the clearness of the soul. Let us say to God, 30 our fynnes by thefe waters and faye vnto almyghty god. Amplius laua me ab iniquitate mea. Lorde waff he me more from my wyckednes. Befyde rafynge of our foule that is contrycyon, and waffhynge that is confeffyon, we fayd that it is neceffary to be wyped 35 and made clene, whiche is done by fatyffaccyon of good[^15]Godly morrom
laments that we have displeased God.

Such sorrow causeth penance for everlasting health.
These tears, says Chrysostom, wush away sin;
they are the Spirit's gin.
[ ${ }^{*}$ il vii]
On these waters God's Spirit moves as in the beginning.

Wash me from my wickedness. We are wiped and made clean by good works :
by alms to the poor.
werkes. Fyrfte by almeffe dede and charytable dyftrybucyon to the poore people. For our fauyour fayth. Date elemofinam et ecce omnia munda funt vobis. Gyue almeffe and ye fhall be made clene

By alms and good works we may be wiped from all sin; but without God's grace no creature can do good works. werkes without the grace and helpe of god. For as fayth faynt Poule. Non fumus fufficientes cogitare aliquid ex nobis, quafi ex nobis fet fufficientia 10
[• il vii, back] nostra ex deo est. "We be not fuffycyent and able of our felfe, as of our felfe, to thynke ony maner thynge,
Our sufficiency is of God. from all fynne. By almeffe dede therfore \& good 5 werkes we may be wyped \& made clene from all fynne. And no creature of himfelfe hath power to do good but our fuffycyency and habylyte dependeth and cometh of god onely, therfore this thynge is to be afked of god

5
$\qquad$
 that he vouchefaue to moue our foules perfytely by his 15 grace vnto the excercyfynge \& doynge of many good werkes, that they may vtterly be wyped and made clene from all contagyoufnes of fynne. Accordynge to the defyre \& fayenge of the prophete that foloweth. Et a peccato meo munda me. Good lorde make 20
Reapitulation of me clene fro my fynne. Our hole petycyon is ended the petition; the petition;
that will be merciful to un, and of His mercy

## rase,

wash, and wipe our souls from all sin.
II. Reasons why God should grant our petition.

We have asked for contrition, confession, satisfaction.

8yllogism.
God is willing to rase $\sin$ as letters are rased,
here, wherin fyrft we have afked that god be mercyful vnto vs after his grete mercy. And that he rafe our foules, waffe them \& wype them vtterly from all fynne accordynge to the multytude of his manyfolde mercyes. 25 II In this feconde membre ben dyuers ftronge reafons brought forth, wherby god may be moued fo that he may not deny our petycyon. Thre thynges we baue afked before. Fyrft that god do awaye our fynne by contrycyon, waffhe our foule by confeffyon, \& thyrdly 30 make it clene by fatyffaccyon, to the whiche other thre corefpondent to them be brought forth \& fhewed in this fyrft fylogyfme, in this fyrft reafon, all though they be not in the fame ordre. To do awaye fynne (as we fayd) is to rafe it that no fpotte be feen in our 35 foule, in lyke maner as lettres be done awaye whan they
be rafed, fo that no thynge whiche was there wryten oo that nothing may be redde or knowen. Truly almyghty god wyll $\begin{aligned} & \text { writen may be } \\ & \text { read knowu. }\end{aligned}$ not knowe our fynne and trefpaffe, yf we our felfe wyll
knowe them. If we ftudy \& be aboute as our duty is 5 to rede \& confyder the fynnes that be wryten \& marked in our foules, anone he of his goodnes putteth them out of his fyght. Therfore let vs all faye with a contryte herte \& mynde. O blyffed lordo god do awaye -my fynne and wyckednes. Quoniam iniquitatem 10 meam ego cognofco. For I knowe my grete and greuoufe trefpalfe. It is gretly acceptable in the fyght of our mooft mercyfull lorde god yf a fynner wyll call to mynde with due contrycyon the gretenes of his fynne. Alfo whome he hath offended and how greu15 oufly. In to how many hurtes and thynges vnprofytable he hath fallen for his fynne. And how many profytes he hath loft by the reafon of it. If we were in mynde befyly to beholde and loke on thefe thynges it fholle be to vs ryght profytable. For why and we 20 knowe our fynnes after this maner anone god forgynuth

If we read the sins written in our souls,

Cod puts them out of His sight.
[ ${ }^{\circ} \mathrm{II}$ vili]

God is pleased when a sinuer calls to mind the greatnesa of his sin, whom be has offended, the hurts procured and profts loat by it.

If we thus know our sins, God for\& dooth them awaye. And the more ofte we fo do the fooner he forgeteth. If we call to mynde vnfayuedly and without ony dyffymulacyon how moche our fynnes dooth hynder \& let vs fro doynge good werkes, that 25 blyffed lorde fhall vtterly forgete and do them awaye for euer, fo that one lytell fpotte fhall not alfo be left, but in euery parte to appere fayre and clene. Let vs therfore with contrycyon faye alfo this that foloweth, lorde make me clene fro my fynne. Quoniam pec30 catum meum contra me eft femper. For my fynne is alwaye agaynft me. How agaynft me 1 truly euen dyrectly before myn eyen that I may beholde and loke vpon it at all tymes without ony lette. Now we have fpoken of the doynge awaye of our fynne, \& 35 makynge clene of our foule \& alfo why god fholde fo why Gad hould do, let vs now alfo fhewe why he fholde waflihe it to
mo that no pot to len.

My ain is before mine ejen. wach our soul.
the entent euery partycle that we haue promyfed to fpeke of may anfwere conuenyently to other. The wepynge teres wherby our foules may be wafhed cometh of a fpecyall gyfte of god, and namely whan we haue that grace to wepe in conféflyon \& knowleg-
[• ii riii, back] ynge our fynnes before his ferefull hyghneffe, kno ${ }^{\circ}$ wynge alfo the greuoufnes of it. We fhall foone knowe

Sin grictons as officneling a mighty Lord,
who sees all our offences.

Sin against God deserves eternal death.
David canned his good knight Urye to be slain,
and persuaded
Barabe to avoutry.
But his breach of God's commandments was that which made him worthy of eternal death..
13y no offence against a creature does the doer stand in jeopardy of eternal death, but only by the oflence arainst Gud who sees all.

0 God, I confess my guilt, the greteneffe of our fynne. Fyrfte yf we wyll confyder well how grete and myghty lorde he is whome we haue offended. An other yf we take good hede how moche 10 our vngentylnes hath ben to hym lokynge on vs whan we do fo many and grete offences. God onely is of that power that yf we offende and trefpaffe ayenft his goodnes we be gylty to fuffre eternall deth for it. Dauyd offended greuoufly ayenft Urye his knyght 15 whome he caufed to be flayne. And alfo he dyde wyckedly to Barfabe wyfe to the fayd Urye, whiche he perfwaded to auoutry. Neuertheleffe yf he had not broken the lawe and commaundement of god by the fayd offences he had not ben gylty and worthy of 20 eternall deth. Therfore of a trouth none offence may be done to ony creature, wherfore the doer fholde ftande in the Ieopardy of eternall deth, but onely for offendynge agaynft almyghty god, whome we offende muche more greuoufly, that he beholdeth \& feeth euery 25 trefpaffe we do, be they lytell be they moche. Therfore let vs al go by prayer vnto almyghty god fayenge. O my lorde god beholde and fe I wretched fynner knowlege and confeffe my gylte before thy maiefte, before thy fyght I detecte my trefpaffe, I do not hyde 30 it, I fhewe forth my fynne to be very greuous. But blyffed lorde I befeche the wafthe me with my wepynge teres, comynge out from the plenteuoufneffe of thy grace. And ferthermore waffhe me fro my fynne, for why good lord I knowlege Quod tibi foli peccaui. 35 that onely to the I haue trefpaffed and offended before
thy fyght. For this caufe good lorde forgyue and do awaye my fynne, for why I knowe my trefpaffe. I knowe well I haue offended the. And befyde that waffhe me, for I myfelfe confeffe that onely to the I haue 5 offended. And fo in conclufyon make me clene bycaufe my fynne is as an obiecte to my fyght, it is euer in my fyght. Blyffed lorde yf thy hyghnes may not by thefe reafons be moued to mercy, yet let this moue \& ftere the to be mercyfull. Ut iuftificeris in fermonibus
10 tuis. That is to faye that thou mayft be Iuftyfyed in thy wordes and fayenges. It is wryten by thyn holy prophete Ezechyell, what Iugementes vnyuerfall thou gaue vnto the people. Thou fayeft alfo good lorde Nolo mortem impij: fed vt conuertatur impius
15 a via fua et viuat. I wyll not the deth of a fynner, but that he be tourned from his wycked lyfe and leue ${ }^{1}$.

Thou willst not the death of a ninner. Thou fayeft alfo. Impietas impij non nocebat ${ }^{2}$ ei : in quacunque die conuerfus fuerit ab impietate fua. The myllyuynge, the wyckednes of the fynfull 20 creature fhall neuer hurte neyther be noyforn to hym whan foeuer he wyll tourne from his wyckednes. And agayne thou fayeft. Si egerit penitenciam a pecThe mislining of the sinful creature shall not be notsome to him, if he will turn irom his wicherness. cato fuo: vita viuet et non morietur, omnia peccata eius que peccauit non imputabuntur ei.
25 If the fynner do penaunce for his fynne lyue ${ }^{3}$ and neuer dye euerlaftyngly, the fynnes $\&$ trefpaffes that he hath done fhall neuer be caft in his tethe neyther

If the ainner do petiance for his sin it shall never be cast in his teeth. layde to his charge. O blyffed lorde vouchefaue and gyue vs leue to afke the this queftyon. Were not 30 thefe thy wordes, dyde thou not fpeke them to thy prophete, or dyde he begyle vs that fayd they were fyoken of the. For of a trouth he wrote that thou

Did the prophet beguile us when he wrote that these words were spoken by Thee? $\mathrm{f}_{\text {pake }}$ them to hym. Tu itaque fili hominis dic ad filios populi tui. Thou the fone of a man, fhewe

[^16][* kk i, back]

Foolhardy judgment of the people who cried:

God's way is not egall.

He answered:
Is not My way egall, yours shrewd, noucht, and more unegall?
and tell this vnto thy people. \&c. Therfore good - lorde they be thy wordes. 0 mooft meke god beholde we wretched fynners tourne from our euyl wayes vnto the, we do penaunce for our offences, graunte lorde that they be not noyfome to vs neyther layde to our charge at ony tyme, but vtterly to be done awaye, waffhed a waye and wyped away. Ut iuftificeris in fermonibus tuis. that thou may be Iuftyfyed by thy wordes. Thou knoweft well what folehardy Iugement the people gaue ayenft the for this thy fentence, they fayd 10 Non eft equa via domini. The waye that this man taketh is not egall. Thy people prefumed to be Iuges of thy fentence. To whome thou gaue anfwere on this wyfe. Numquid via mea non eft equa : et non magis vie veftre praua ${ }^{1}$ funt. Is not my 15 waye good and egall, \& yours fhrewed nought \& more vnegall, thou confermed agayne to them thy wordes fpoken before, fayenge. Quando auerterit fe impius ab impietate fua feceritque iudicium et iufticiam, vita viuct et non morietur, omnium ini- 20 quitatum eius quas operatus eft non recordabor.

The sinner converted, confessing, making satisfaction, shall never die everlastingly; God forgeto his sin.

God can only overcome man's forthardy judgment by shewing His sayinge to be true. Whan focuer a fynner fhall tourne away from his fynne \& truly confeffe hym of it, \& make fatyffaccion he fhall lyue \& neuer dye euerlaftyngly. I fhall alfo forgete \& neuer call to mynde ony fynne that he hath 25 done. Good lorde thy wyll was to ouercome \& exclude by this maner theyr folehardy Iugement ayenft thy mercyful fentence. We befeche \& praye the now to do the fame. Thou fhalte not ouercome theyr opynyons but yf thou manyfefte \& fhewe thy wordes \& 30 fayenges to be true, \& that they have vntruly Iuged of the. Therfore now blyffed lorde do away our wyckednes, now forgete our fynnes whiche we vtterly forfake
[* kk it] and defpyfe. Ut iuftificeris in fermonibus tuis et vincas cum iudicaris that thou may be Iuftyfyed 35

[^17]in thy wordes \& ouercome whan thou arte Iuged fo boldly \& folyffhely. Our fynnes be grete \& innumer-
able, we do not forgete them, we do not oouer \& hyde them, we do not defende them, but we knowe, we 5 make open \& accufe them, neuertheleffe we befeche the for thy grete mercy \& for the infynyte multytude of thy manyfolde mercyes beholde vs, \& namely wherof we be made, thou knoweft what mater it is \& how

We do not hide our sins,
but open and
accuse them.

Thou knowest
whereof we are made, frayle it is. Call agayne to mynde that we are but 10 dufte $\&$ claye, $\&$ alfo that the lawe $\&$ cuftome of our body is contrary to the lawe $\&$ cuftome of our foule and the cuftome of our body putteth vs dayly vnder the captyuyte \& thraldome of fynne. If a commaundement were gyuen to a man that hath but a weyke \& 15 feble body in ftrength to roll \& tourne vp a myll ftone of a grete weyght vnto the hyeft parte of an hyll, \& that he put his good wyll to perfourme the fame, neuertheles perauenture whyles he is aboute to do the dede the ftone for gretenes of his weyght aboue his ftrength 20 falleth downe backwarde in to a valey, were not this man more worthy to be pardoned \& forgyuen (feynge \& knowynge his good mynde) than he that were myghty \& hath grete ftrength. We be in lyke condycson, we be aboute to brynge this our body vnto 25 thy holy hyll, neuertheles it is thraft downe by the heuy burden of fynne that oftentymes it boweth \& flyppeth downe backwarde, for that fame fynne thut by our fyrft fader \& moder Adam \& Eue was brought amonge al men is heny \& greuous on vs lyke as an 30 heuy burden, \& dayly greueth vs more \& more, it maketh vs alfo prone \& redy to all other vyces, therfore and for this caufe haue mercy on vs, for this fynne of our forefader, this heuy \& greuous weyght 'was conceyued and begoten with vs, accordynge to the fayenge
35 of the prophete. Lece enim in iniquitatibus conceptus fum et in peccatis concepit me mater
and it should
fall backwhrd into a valley, his feebleness would excuse him.

We men try to bring our body to Thy holy hill, but it is thrust down by the heary burden of $\sin$, Inherited from Adam and Eve. [ ${ }^{*} k k$ it, back]

We were conceived in sin.

God's promise is very truth.

Christ came to call not the rightwise but sinners to penance.

Come unto me, all yo that labour.

Whosh I cometh I shall not cast him out.
We, good Lord, are sinners such as Thou camest to seek, weary and heavy Inden.
mea. Beholde I was conceyued in fynne, and my moder conceyued me in fynne. This notwithftandynge good lorde we knowe that thou arte true, $\&$ all that thou dooft promyfe is very trouth. Truly thou fayd that thy comynge in to this worlde was to call fynners 5 to penaunce. Non veni vocare iuftos fed peccatores ad penitenciam. This is thy fayenge. I came in to this worlde, not to call ryghtwyfe people, but fynners to penaunce, thou haft called on them \& dayly dooft call, fayenge. Venite ad me omnes qui 10 laboratis et onerati eftis \& ego reficiam vos. All ye that labour in this worlde \& bere heuy by doynge penaunce come to me \& I fhall refreffhe you. Truly thy promyfe is to receyne all that wyll come, yf they come to the as they fholde do. Qui venit ad me 15 non eijtiam ${ }^{1}$ foras. Whofoeuer cometh to me I fhall not cafte hym out, I fhall not forfake hym. O good lorde beholde, we be fynuers in lyke maner as thou came in to the worlde to call vnto the, we labour and be laden with the multytude of our fynnes, we alfo 20 be made wery by the meanes of our wyckednes. Therfore blyffed lorde faye vuto vs, come ye vnto me, \& anone we come, we humyle and meke ourfelfe before the trone of thy mercy, other hope and trufte haue we none in ony condycyon but onely in the, yf thou wylte 25 not be mercyfull to vs for accufynge ourfelfe, neyther by this that thou arte Iuftyfyed by thy wordes, neyther alfo for our fraylte, yet good lorde haue mercy on vs for thy trouth, thou arte true and loueft trouth aboue all thynge. Haue in mynde the promyfe thou made 30 to euery penytent fynner comynge vnto the, whiche is, thou fhalte not cafte them awaye, \& alfo thou fhalte refreffhe them. We come therfore vnto the good lorde, cafte vs not awaye but refreffhe vs with thy grace and mercy. Ecce enim veritatem dilexifti. Thou 35

[^18]haft euer loued trouth. After that this holy prophete hath fhewed \& purpofed his petycyon, \& brought forth many reafons why the fayd petycyon fholde be graunted.

Thyrdly now with a gladde chere he maketh fure pro-
III. The prophet
has a sure hope
to obtain his ask ing. ynge, wyllynge to gyue example to eucry fynner bycaufe that they fholde do the fame. It is a grete dyfference bytwene difpayre and fure hope. The nynyuetes whan the prophete thrette \& menaffed them with the 10 deftruccyon of the cyte, they were not in furete god wolde be mercyfull to them, neyther they were vtterly in defpayre. Ionas the prophete came vnto them the feconde tyme fent from almyghty god, \& fayd openly Adhuc quadraginta dies et niniue fubuertetur. 15 Within .xl. dayes to come the cyte of nynyue fhal be ouerthrowen and deftroyed. The people herynge the wordes of the prophete Ionas and ferynge the vengeaunce of god to fall vpon them, commaunded amonge themfelfe euery man woman \& chylde to fafte and alfo pair and hopo. The Nineviter when Jonas 'thrette' and 'menassed' them were neither in sure hope nor in utter despair.

They fasted and put on suckeloth; the hyeft. The kynge of that cyte anone as he was certefyed \& had knowlege of the prophetes fayenge rofe $v p$ from his fete threwe awaye his royall garment \& cladde hym in facke cloth, and fate downe on the 25 grounde in the duft, and by the decree and one affent of all his nobles, commaunded that euery man woman and chylde, $\&$ alfo brute beeftes fholde not ete neyther drynke by a certayne fpace, but that euery body fholde do penaunce for theyr fynne. This was theyr fayenge. reuertatur a furore ire fue et non peribimus? Who knoweth, who is fure yf god wyll be tourned from vengeaunce and by his mercy forgyue vs, and alfo withdrawe his wrathe \& we fhall not peryflhe. It appereth 35 by thefe wordes they had no very truft of forgyuenes,
even the king and his nobles; man, woman and child and also brute beasts neither ate nor [* kk lii, back] drank by a certain space.
\& alfo that they were not vtterly in dyfpayre, notwith-
they did due penance and found mercy.

To Christians God has shewed the treasures of His mercy, the sacraments of health,
made manifest by His Son.

The 'prenytees' of the Goilhead hidden from the wise, shewed to such as be small and of little reputation.
[ ${ }^{*} \mathrm{kk}$ iv]
The Holy Ghost has made known all things; nothing more certain than what is taught by holy church.
No mean so speedful to prove the certainty of anything concern ing our faith as that the church, which in such thilugs may not beruile, has so affirmed.
ftandynge they dyde penaunce, abydynge all togyder what the mooft meke god wolde do with them, whofe grete mercy at the laft they knewe and had in expery ence, allthough before they neyther had very truft nor 5 full myffetruft of it. But we be now in an other condycyon. Almyghty god hath fhewed to vs cryften people the trefoures of his grete mercy, the fecrete myfteryes of the fayth \& the facramentes of helth, wherby we may truft veryly to haue forgyuenes. Cer- 10 taynly they were before hyd \& vnknowen to vs, but now of late tyme they be manyfeft \& fhewed by his onely begoten fone Ihefu cryfte, whiche his owne felfe dooth wytneffe fayenge vnto his fader. Abfcondifti hec a fapientibus et prudentibus et reuelafti 15 ea paruulis. Father thou hafte hyd and kepte fecrete the preuytecs of thy godhede from wyfe and cunnynge men \& fhewed them to fuche as be fmall \& of lytell reputacyon in this worlde. Ihefu cryfte comynge downe from the fader of heuen into this worlde 20 made open \& fhewed vnto his chyrche the hyd \& preuy myfteryes of his godhede, his ownfelfe bereth wytneffe fayenge. Quecunque audiui a patre meo nota feci vobis. I haue manyfeft and fhewed to you all that I have herde of my fader. He promyfed 25 alfo at his afeencyon the holy ghoft to come that fholde teche parfytcly the knowlege of euery thynge, fo that now no thinge may be more certayne to vs than it whiche is taught by holy chyrche. No meane may be founde fo fpedefull and redy to proue the certaynte 30 of ony thynge concernynge our fayth as that the chyrche hath fo affermed and ordeyned. The chyrche of god may in no wyfe begyle in thofe thynges that longeth to our fayth and to the vndoubtefull helth of the foule. Who therfore of vs cryften people may not of ryght 35 faye vnto god this that foloweth. Incerta et occulta
fapientie tue manifeftafti michi. Good lorde thou
haft fhewed vnto me the myfteryes of thyn infynyte
wyfdome whiche before were hyd and vnknowen to vs,
The mysteries of God's wisdum revealed.
but why hath god fhewed vs thefe fecretes, what dooth
5 it profyte the fecrete myfteryes of hym to be fhewed and made open to vs, what comforte fhall we take by it. Truly grete comforte yf we vufaynedly repent our olde fynfull lyfe, elles we know them to our grete hurte.

Knowledge of Christ comfortFor as faynt Peter fayth. Mclius eft non cognofcere able if we repent, else hurtful. 10 viam iufticie: quam poft agnitionem retrorfum comuerti. It is better not to knowe the way of ryghtwyfueffe than after the knowlege of it to vfe $\mathcal{E}$ do the contrary. But yf we tourne to god and folowe his commaundementes forfakynge our wretched lyfe, hav15 ynge fayth \& truft in his facramentes we fhal without doubte obteyne forgyuenes and mercy by the vertue of them. Perauenture fome man fhall faye, we fe what is done in euery facrament. In the facrament of baptym the childe is waffhed in the water, and a fewe in maner of a croffe with a fewe wordes fyoken of the preeft. In the facrament of penaunce after the confeffyon is herde and fatyffaccyon enioyned the preeft 25 fayth alfo a fewe wordes, what longeth thefe to the helth of the foule, for the wordes anone as they be fpoken be gone in to the ayre \& no thynge of them remayneth. The water alfo \& the oyle perfeth not from the body vnto the foule, perchaunce fome man 30 wyll thynke this in hymfelfe. And it is of a trouth

Better not to know the way of rightwiseness, than to know and not use it.

Bv rementance and faith we shall obtain mercy.

Some will say:
the water in
baptism and s few words of the priest;
in confirmation the nointing of the child's forehead with [* kk iv, back] holy 'creme,' and a few words apokell; in penance confession and satis. faction with a few words of absolution;
what longeth this to the health of the soul? Water and ofl pierce not to the noul, the water and the oyle to haue no ftrength of theyr owne nature wherby they may entre vnto the foule, or to werke in it good or euyll, neuertheles there is a preuy \& hyd vertue gyuen vito them by the meryte of 35 the paffyon of Thefu cryft \& of his precyous blode, whiche on the croffe was fhedde for wretched fynners.
yet a privy and hid virtue is given them by the merit of Christ'n most holy and dear blood.

This mooft holy and dere blode of Ihefu cryfte fhedde for our redempcyon, bought and gaue fo grete and plenteuous vertue to the facramentes, that as ofte as ony creature fhall vfe \& receyue ony of them, fo oft it is to be byleued they are fprencled with the droppes of 5

Christ's blond cleanses the soul. the fame mooft holy blode, whofe vertue perfeth vnto the foule, and maketh it clene from al fynne. But wherby knowe we this, truly for he hath fhewed and made open the hyd and vncertayn thynges to vs of his infynyte wyfedome. It was a cuftome in the olde lawe 10 amonges the Iewes to do awaye theyr fynnes by this

A Jew culpable and made foul by touching a dead body was cleaned by sprinkling with blood.

The meaning of this rite
[ ${ }^{\circ} 11$ i]
of aspersion then unknown; now after the Passion
known to every man.
Ysope, hot and of a sweet smell, signifies Christ who meeked Himself to die on the crose
as a sacrifice of sweet odour.

The aspersion of blood of beasts before the incarnation a type of the effusion of Christ's blood.
maner. If ony of them by touchynge of a deed body or by ony other maner thynge were culpable \& made foule, anone he was made clene of that defaute with yfope dypped in the blode of certayne beeftes and 15 fprencled vpon hym, whiche maner and cuftome was gyuen to the Iewes by Moyfes \& ordeyned by the wyfedome of god. Neuertheleffe at that tyme it was vnknowen what this mater ment and fygnefyed. It was vncer'tayne, it was hyd, what the wyfdome of god 20 wolde to be vnderftande by this afpercyon or fprenklynge of blode. And after that our blyifed lorde Ihefu cryft had fhedde his precyous blode. And as fayth faynt Peter waffhed vs from fynne with his blode it was knowen to euery man what by the yfope and by 25 the afpercyon of blode was fygnefyed. Yfope is an herbe of the grounde that of his nature is hote, and hath a fwete fmell, fygnefyenge Cryft whiche meked himfelfe to fuffre deth on the croffe. And as faynt Poule fayth he offred hymfelfe of very grete \& feruent 30 charyte vnto his fader almyghty god as a facrefyce of fwete odour. No man may doubte of this that by the afpercyon of blode of beeftes before the Incarnacyon was fygnefyed and reprefented the effufyon of the blode of Cryft for our redempcyon, whiche blode of 35 our fauyour without doubte is of moche more ftrength
incomparable to do awaye fynnes than was the blode of beeftes. And as ofte as the holy facramentes be yterated and vfed accordynge to the commaundement of Cryftes chyrche, fo ofte is the blyffed blode of our 5 lorde fprencled abrode to clenfe and put away fynne. Therfore let vs all faye with the holy prophete this verfe that foloweth. Afperges me domine yfopo et mundabor. As we myght faye. Lorde our fayth is fo clere and vndoubtefull by the meryte of the paf10 fyon of thy fone our lorde Ihefu cryft whiche by the effufyon of his holy blode hath gyuen fo grete effycacy and ftrength to the holy facramentes of his chirche, that whan we receyue ony of them we fhall be fprencled and made clene by the vertue of his precyous blode 15 lyke as with yfope, whiche afperfyon anone foloweth the water of grace that is infufed in our foules, wherby we be made more whyter than fnowe. Therfore the prophete addeth to the fame verfe. Lauabis me et fuper niuem dealbabor. Lorde thou fhalte waffhe 20 me and I fhall be made more whyte than fnowe. No creature may expreffe how Ioyfull the fynner is whan he knoweth and onderfandeth hymfelfe to be delyuered from the grete burden and heuyneffe of fynne, whan he feeth and perceyueth that he is delyuered vtterly 25 and brought out of the daunger of fo many \& grete perylles that he was in whyles he contynued in fynne, whan alfo he perceyueth the clerenes of his foule and remembreth the tranquyllyte and peas of his confcyence. Audit tunc quid loquatur inţra fe dominus, 30 quoniam loquetur pacem in feruos fuos et in eos qui convertuntur ad cor. Than he perceyueth well in his herte what our lorde wyll fhewe in hym by infpyracyon, what fhall he fhewe, eucrlaftynge peas to come vpon his feruauntes, vpon them that be forow- who do penance.

- 35 full \& do penaunce for theyr fynnes, whiche peas is fo Ioyfull \& comfortable and caufeth fo grete Ioye \&

Whenever the ascraments are iterated, our Lord's blocat is aprinkled abroad to cleanse sin.

Christ has given such efficacy to the sacraments, that when we receive them we are aprinkled hy the virtue of His blowd,
[* II i, back]
and made whiter than suow.

Joy of the sinner. when (delivered from the burilen of sin and from the dancers which attend it) he perceives the clearness of his soul and peace of hie conscience.

gladnes that the prophete remembrynge it fayth. Auditui meo dabis gaudium et leticiam. Lorde thou fhalte gyue to myn herynge inwardly Ioye \& gladneffe. If the peas of this tyme be fo gretly to be defyred to the inwarde herynge of our foule, what Ioye5

Penco everlasting. trowe we fhall be at that tyme whan thie peas euerlaftynge fhall be offred to vs, whan the kyng of eternall peas fhall faye vnto all true penitent perfones. Venite benedicti patris mei percipite regnum quod vobis paratum eft a conftitutione mundi. 10

Come, ye blessed children of my [ $\left.{ }^{*} 11 \mathrm{ii}\right]$
Father.

These comfortable words will fill us with joy inwardly and outwardly.

Joy for the sorrow of contrition, for the weeping of confession, for the grief of satisfaction.

Will, reason, and memory, before overthrown by sin, shall joy ;

Come to me ye blyffed chyldren of my fader, take the euerlaftynge ${ }^{\text {kyngdome that was prepared and made }}$ redy for you before the begynnynge of the worlde. Shall we not Ioye than inwardly in our foules, fhall we not Ioye than outwardly in our bodyes, fhall we 15 not than Ioye bothe body and foule without aduerfyte neuer to feafe, fhall not this fercfull Iuge fayenge thefe comfortable wordes gyue vnto our herynge inwarde Ioye of the foule for the faluacyon of it. Shall he not gyue feruent Ioye whiche we haue obtayned our afkynge 20 and our defyre, fhall he ' not gyue euerlaftynge Ioye without ony aduerfyte. Truly he fhall gyue inwarde Ioye for the forowe of our contrycyon. Ioye alfo for wepynge in our confeffyon, and lafte euerlaftynge Ioye for the grefe of our fatyffaccyon. Et tunc exulta- 25 bunt offa humiliata: That is to fay the fuperyour ftrengthes of the foule whiche be called, wyll, reafon, \& memory, that before were ourthrowen by the greuaunce of fynne fhall than Ioye for euer without ony aduerfyte. Our wyll fhall Ioye in the fruycyon of 30 god. Our reafon in the clere fight of the godhede. And laft our memory fhall Ioye in a fure remembraunce euer to contynue \& neuer lacke that excellent Ioye and pleafure. Than our wyll, our reafon, \& our memory before oppreffed and brought vnder by fynne fhall 35

[^19]Ioye without ende. That we promyfed in our begynnynge is now perfourmed and fhewed in this fyrft wo have shered: parte of the pfalme. Fyrft what thynge we that be $\mathbf{1}$. What we penpenytent fholde afke. Seconde what reafons we may 2 . what reasons ; 5 make \& brynge for our felfe for the graunte of our the may bring for our petycyon. And lafte that we may trufte without $\begin{gathered}\text { peeition; } \\ \text { s. that we may } \\ \text { s. }\end{gathered}$ doubte to obteyne our afkynge whiche our lorde graunte vs. Amen.

## - $\mathbb{C}$ Secunda pars.

[* II ii, back]
10 Auerte faciem tuam a peccatis meis et omnes iniquitates meas dele.

15 or as moche as we haue fo gretely prayfed the mercy of god in the ende of the fyrft parte of this pfalme wherby we haue gyuen to all fynners grete confydence to obtcyne forgyueneffe. It is now to be thought profytable or cuer we fpeke of this feconde parte fomwhat to fhewe of the fere of almyghty god. Many God grete caufes there be to truft of forgyueneffe yf we con-
20 fyder the grete mercy of god fo ofte fhewed vpon penytent fynners. Alfo we haue many grete caufes to fere almyghty god, yf we remembre how many and grete our fynnes be, wherwith we dayly offende his goodnes. Therfore fyth we have fo good and many Iufte caufes 25 bothe of hope and drede as me femeth he taketh the mooft fure way that maketh the one mete with the other, that is to faye hope with drede and drede with hope. with dread with hope, That perfone whiche foo dooth fhall neyther trufte in god without his fere, nor drede hym without hope, for 30 by enclynynge more to the one than to the other we fhall soone erre, eyther by ouer moche hope to be exalted in to very prefumpcyon or by ouer moche fere to be cafte downe in to the mooft vngracyous daunger of ing. dyfpayre, but he that myxeth the one with the other in FISHER.

8

Gregory compares fear and hope to two millstones with which meal is made; one stone without a fellow can do no good, but if the over stone is turned downward, the nether upward,
the wheat will be broken to meal.

So sinners, when hope is mised with dread, and dread with hope,
escape presump-
tion and despair ;
their sins are
broken between
fear and hopo,
and at last utterly done away.

Certain as forgiveness is, we should never put out of mind the fear of God.
Peter, though
he knew that his sin was forgiven, wept daily.

Mary Magdalene, though she heard Christ forgive her ains, took upon
her great penance,
euen porcyons fhall neyther be lyfte vp by prefumpcyon nor cafte downe by dyfpayre. Noo thynge is more profytable to the fynner than to haue a Iufte moderacyon of them bothe. And no thynge is more peryllous than lenynge more to the one than to the other. For5 the whiche thynge faynt Gregory compareth hope \& drede vnto two myll ftones wherwith mele is made. So it is one myll ftone without a felowe made mete can doo noo good, but yf the one be made fytte with the other, that is to faye the ouer ftone tourned downwarde 10 and the neyther contrary wyfe ayenft it vpwarde with a due proporcyon of bothe than fhall the whete put in the myddes bytwene them be fhortly broken in to many fmall peces \& in conclufyon to mele. Lyke wyfe it is with fynners whan hope is myxed with drede and 15 drede with hope, fo that by ouermoche hope of forgyuenes the mynde be not lyft vp in to prefumpcyon, \& by oucrmoche fere it be not put downe in to dyfpayre, than yf the multytude of fynnes be neuer fo grete, they fhall fhortely bytwene thefe two be broken 20 in to many fmall partes and in conclufyon vtterly done awaye. But why faye we thus? truly to thentent all though the certaynte of forgyuenes be neuer fo grete, yet a remembraunce be euer had of the fere of almyghty god neuer to put it out of mynde. As faynt Peter 25 dyde knowynge that his fynne was forgyuen, notwithftandynge wepte dayly for his vnkyndnes ayenft his lord \& mayfter euer after remembrynge how vnkyndly he denyed hym. Alfo blyffed Mary magdaleyne whiche herde Cryft forgyue her fynnes for the grete loue fhe 30 had vnto hym, for all that toke vpon her grete penaunce euer hauynge in mynde the fylthynes of her fynne
that by continual weeping she might put awas her sin from
[ ${ }^{\circ} 11$ ili, back] God's sight.
commytted before. She befyed herfelfe by contynuall wepynge to put it awaye vtterly from the fyght of almyghty god. Our prophete dooth in lyke maner 35 fhewynge example to all fynners of doynge the fame,
that after he had full hope and truft to be forgyuen of god. Knowe it for a furety by thofe thynges whiche he vnderftode in the hydde and vncertayne preuytees of the wyfdome of our lorde god, all be it anone he re-
5 tourned to the remembraunce of his fynnes, fayenge. Auerte faciem tuam a peccatis meis. Blyfed lorde tourne awaye thy face fro my fynnes. IT In our begynnynge we fhall deuyde the refydue of this pfalme in to thre partes. In the fyrfte our prophete maketh a
10 newe petycyon. In the feconde he fheweth the entent of his petycyon, whiche is that he may pleafe god. In the thyrde he techeth that his defyre is the chefe thynge wherby euery man may pleafe god and make recompence for fynne. TT The thynge afked of the fpyryte of god 15 the holy ghooft whiche is neuer but in clene hertes. As Sapiens faythe. Non enim habitabit in corpore fubdito peccatis. The holy ghoft fhal not dwell or abyde in a body fubgecte to fynne. Almyghty god hateth no thynge fo moche as fynne, and punyffheth
20 no thynge fo greuoufly, it is abhomynable in his fyght. T Fyrft in heuen whan fynne was in aungell, anone as many as were infecte with it almyghty god put downe and cafte out of that heuenly palays and wolde not fpare thpfe noble and goodly creatures. After whan that
25 fame peftyferous infeccyon of fynne infected our fyrft faders in paradyfe, he wolde not fpare but anone put them out of that pleafaunt place in to this vale of wretchedneffe. All be it after many generacyons almyghty god chaced ${ }^{1}$ the people of Ifraell whiche came 30 of them, notwithftandynge whan fome began for to be contamynate or defyled with the infeccyon of fynne, as is fhewed of Dathan and Abyron with many other the erthe opened by the power of almyghty god and fwalowed them in quycke. Thus almyghty god ex-

Davila, having truxt to be forgiven, and understanding in the hid 'preuytees' of God's wisdonn, yet anon returned to the remembrance of his sin.

The reaidue of this pralm divided into three parts:

1. a new petition;
2. intent thereof, to please God:
3. a man's desire
the chief thing
whereby he may pleave Giod and make amends for sin.
I. The Holy Ghost never but in clean hearts. $\sin$.

He cast out of the heavenly palace ancels infect with sin;
and put our first fathers out of paradise.
 When some of Ismel were contaminate with sin, [ $\left.{ }^{*} 1 / i r\right]$ the earth swallowed them in quick.

35 pulfed fynne, fyrfte out of heuen, after from paradyfe, ${ }^{1}$ chaced 1009 . chafed 1555. Qu.
and out of the erth, in fo moche whan this infeccion

Mankind drowned in Noe's time.
ly be gotten Son shed His blood to redeem sinners.

All these judgements, on angels, on our first fathers, on the chosen people, in the flood, and on the cross, was fpredde abrode vpon all the erthe in the tyme of the patryarke Noe he drowned almooft all mankynde. And laft whan fynne coude not be vtterly expulfed by al thefe punyffhementes, he sente downe in to this worlde his onely begoten fone to fuffre deth and fhedde his precyous blode for the redempcyon of all wretched fynners. TT Let vs therfore confyder how abhomynable fynne is in the fyght of almyghty god, whan fyrft he put out of heuen his fyrft creatures the aungelles. Our 10 fyrft faders out of paradyfe. His fpecyall chofen people from the erth. Drowned almooft all mankynde. And lafte he fuffred his onely fone for to dye opon a croffe for the redempcyon of all wretched fynners. All thefe wero to the intent he dyde to thentent fynne fholde onely remayne in the 15 that $\sin$ should remain in the pit of hell.

Look not on my sins.
God cannot turn His face from our sins while they are fixed in our souls,
as no man can see a painted wall without looking upon the pictures which are as a veil upon it.
[* II iv, back]
Sins are to our souls as a picture to a wall, and first meet God's eye when He looks on our souls.

If you would look on a bare wall, you must first do away the painting.

So if our souls are to be seen, our sins must first be clean done away.
depe pytte of hell. IT Perauenture our prophete remembrynge this abhomynacyon of fynne fered in hymfelfe, \& for that caufe fayth. Auerte faciem tuam a peccatis meis. Good lorde loke not vpon my fynnes. $\pi$ For as moche as almyghty god can not well tourne 20 away his face from our fynnes as longe as they be fyxed in our foules but alfo he muft tourne awaye his face from vs, as by this example, who may perceyue and fe a walle paynted with many dyuerfe ymages, but fyrit he muft loke vpon thofe fame pyctures, for they be as 25 a veyle or couerynge to the walle, wherfore nedes the fyght muft fyrft be applyed vnto them. In lyke "maner therfore fyth our fynnes in refpecte of the foule be to it as a pycture or couerynge is to a walle, almyghty god mufte nedes fyrft loke vpon our fynnes or euer he loke 30 vpon our foules. Alas what fhall we fynfull wretches do. Certaynly this onely remedy is neceflary, who foo wyll loke vpon a bare walle mufte fyrfte doo awaye the payntynge or couerynge, and that done all fhall be clene and pure to beholde. Soo yf our foules fholde be feen 35 and not our fynnes, fyrft our fynnes muft be clene done
awaye, for all the whyle they be infecte with the leeft fpotte of fynne, fo longe they may not be feen without the fynne be feen alfo. Our prophete therfore prayeth to almyghty god that all his fynnes may be
5 vtterly done away to thentent that he may clerely loke vpon his foule without ony lette. Et omnes iniquitates meas dele. Good lorde do awaye all my fynnes. But it is not ynough all fynnes to be done awaye without the fountayne wherof they firynge out be clene puryfyed.
10 For yf it be fo that the stynkynge fylthy water contynually flowe out of a ponde or pytte in to a goodly and delectable gardyn yf remedy be not founde to ftoppe the fame, it fhall make foule and corrupte that gardyn within a whyle be it neuer foo fayre. Soo in lyke wyfe
15 fhall it be with vs yf the herte be not fyrft made clenc.
Darid prays that
God may look on his suul without any let by first doing away hit sins.

> The fountain of $\sin$ must be purifed.
Stinking water
flowing from a pond will corrupt a delectable garden if it be not stopped.

80 must our heart be made clean, For our fauyour fayth. De corde exeunt cogitationes male, homicidia, adulteria, fornicationes, furta, falfa teftimonia, blafphemie. From the herte cometh out euyll thoughtes, manllaughter, adul20 tery, fornycacion, thefte, falfe wytnes, and blafphemynge. Take hede what peftyferous corrupcyon cometh from the herte wherby all the hole body and foule is defyled, for as it fo $\%$ oweth in the fame texte. Hec funt que coinquinant hominem. Thefe be the corrup-
25 cyons whiche make foule bothe body and foule. Therfrom which issues pestiferous corruption, whereby the whole body [* 11 v] and soul are defled.
fore al fynnes may not be clene done awaye but yf the herte wherof contynually they come be fyrft made clene. For this caufe our prophete afketh of almyghty god

Sins cannot be
done away, unle dune away, unless the heart be firat made clean. fayenge. Cor mundum crea in me deus. Lorde 30 make within me a clene herte. Many craftes men had leuer take vpon them to make a thynge all newe than to botche or mende an olde forworen thynge, as we fe by experyence. Better it were for the artyfycer to make a clocke all new than to mende or brynge agayne into
35 the ryght courfe a clocke whiche longe hath contynued out of his ryght ordre, but it is moche more dyffufe to

Still more diffuse is it to restore a heart broken by custom of sin.

Augustine saith, It is harder to bring to virtue a heart long customed in sin than to make ngain heaven and earth. Therefore David prays God to create, to make of nought, a new heart within him.

A new work must be set in a right course.
A clock nerer so cranily made, if it stand still or go not in a due course, protits not. So the heart made new must be set in a due course.
[ ${ }^{*} 11 \mathrm{r}$, back]
David prays for the Spirit's guidance.

Thrice in this psalm David names the Spirit; his meaning uncertain.

In such doubts every clerk may shew his mind, provider he do not contrury other places of scripture.

The Holy Ghost in seripture signified by the three names rehoarsed in this psailm.

One Spirit without change dueth all.

The seven gifts of the Spirit.
brynge the herte of man that is broken \& brought out of good ordre by contynuall cuftome of fynne in to the ryght waye agayne than it is to brynge a clocke in to his true courfe. A thynge cuftomably vfed is harde to be lefte. And as faynt Auguftyne fayth. It is more 5 harde werke to brynge the herte of a man longe cuftomed in fynne in to the waye of vertue, than it is to make agayne heuen and erth. Our prophete for this caufe befecheth almyghty god to whome is no thynge impoffyble that he vouchefaue for to create within hym 10 a newe herte, fayenge Cor mundu $m$ crea in me deus. Good lorde make thou of nought a clene herte within me. More ouer it is neceffary that a newe werke be fet in a ryght courfe. For what profyteth a clocke be it neuer fo well and craftely made, yf it ftande ftyll or go 15 not as it fholde in a due and Iufte courfe $?$ truly no thynge. So whan the herte is ones made newe, fyrft it muft be fet in a due and ryght courfe. Wherfore the prophete addeth. Et fpiritum rectum in noua in vifceribus meis. Blyffed lorde graunt me the holy 20 ghoft to guyde \& fet me in a ryght waye that I erre not. The prophete in this pfalme nameth thryfe the holy fpiryte by $\&$ by, what he meneth is vncertayne, $\& I$ of my felfe dare not take vpon me to dyfcuffe the caufe of his fo doynge. But for as moche as it is lawfull for 25 eucry clerke in ony fuche doubtes to fhewe theyr myndes not contraryenge other places of fcripture. I fhal in fewe wordes declare (as me femeth) what he meneth. I doubte not in this. The holy ghoft in ferypture is fygnefyed by thefe .iij. names reherfed in this pfalme. 30 Saynt Poule remembrynge the dyuerfe gyftes or dedes of the holy ghoft fayth. Hec ommia operatur vnus atque idem fpiritus. One fpiryte without chaunge dooth al. I faye the prophete reherfynge dyuers names of the holy ghoft fayth. Spiritu $m$ fapientie \& intel- 35 lectus fpiritum confilii \& fortitudinus, fpiritum
fcientic et pietatis ac fpiritum timoris domini. The fpiryte of wyflome \& vnderftandynge, the fpiryte of coumfeyle \& ftrength, the fpiryte of cunnynge and pyte, \& the fpiryte of the fere of god, he meneth not
5 fo many dyuers fiyrytes, but one called by fo many the one Sirit names for the dyuerfyte of his actes. But for fo called by many moche as fhall be conuenyent for our purpofe at this feafon, we rede in the holy gofpelles the fhewynge of diveraity of His acta. In the gospels the spirit is the holy ghoft thryfe in .iij. dyuers fimylytudes. Ones
10 the holy ghoft came downe in the lykenes of a doue whan cryfte was baptyfed as it appereth in the gofpell hewn in three similitudes: 1. at a dove, at Chrint's baptism; of Luke. Et defcendit fpiritus corporali fpecie ficut columba iu eum. Alfo after cryftes refurrec- 2. of a breath, cion was gyuen in the lykenes of a breth to the dyfcy- $\begin{gathered}\text { atier the reaurroc- }\end{gathered}$ 15 ples of Ihefu as in the gofpell of Iohan. Et infufflauit in eos dicens accipite ${ }^{\text {f }}$ piritum fanctum quorum remiferitis peccata remittuntur eis. Thyrde whan s. of fare, after cryftes afcencyon the holy ghoft appered to the sime ; apoftles gadred all togyder in the lykenes of fyre as is 20 fhewed in the gefpell' of Luke. Apparuerunt illis difperdite lingue tanquam ignis feditque fupra fingulos corum fpirifus fanctus. Whiche thre dyuers apperynges fygnefye thre diuers gyftes of the holy ghoft gyuen to thre diuers ftates or kyudes of 25 people, that is to faye fyrft to them whiche be enfauntes at theyr baptyfme. Seconde to penytentes. And thyrde to them that be perfyte. Fyrft to our baptyfme we be dyrected \& fet in a nere lyfe, the lyfe of innocency whiche is fygnefyed by the doue apperynge ouer cryfte enge. Nouitate vite ambulent. That they walke in a newe lyf, \& cryft fayth Vt fint ${ }^{2}$ fimplice $[s]$ ficut columbe. Mekely in maner as doues. The prophete neekly as doree remembrynge this operacyon of the holy ghoft fayth. 35 Et fpiritum rectum innoua in vifceribus meis. ' sic. gospell $15.50 . \quad$ ? funt $1509,1555$.
II. The Splrit given to the apostles as a breath;
a man's breath tonching iron or glass is anon resolved into water.

Sins make the heat of charity wax cold.

When the sinner is pricked in con[* 11 vi, back] science,
tears 'trekell' down from his eyen.

When Christ looked on Peter after his denial,
he fell on a weeping.

Sin defleth the soul and turns God's face from it;
penance washes the soul and makes Giad look on itagain with mercy.

- Take not Tliy Holy spirit from me.'

Blyffed lorde graunt me the holy ghoft to fet me in a new lyf, the lyf of innocency. The other operacion is accordynge for them that be penitent whiche as we fayd was gyuen to the apoftles vnder the lykenes of a breth. We fe by experyence, a mannes brethynge whan it 5 toucheth ony thynge that is colde as yren or glaffe, anone it is refolued in to wepe droppes of water, whiche thynge may be ofte tymes perceyued in a penytent fynner. Synnes make the hete of charyte to waxe colde, as our fauyour fayth. Ubi habundabit iniquitas refrig- 10 efcet charitas. Where fynne is haboundaunt charite waxeth colde. Whan the fynner is prycked in his confcyence by the holy ghoft remembrynge "thabomynacyon of his fynnes, anone yf he be very penytent teres fhall trekell downe from his eyen, whiche is a grete token 15 the holy ghoft is prefent with that fynner. As ferypture fayth. Flabit fpiritus eius et fluent aque. On this wyfe Cryft our fauyour loked vpon Peter after he had denyed him with a gracyous countenaunce or brethe of his holy fpyryte, \& forthwith he fell on a wepynge. 20 As in the gofpell of Iohan. Conuerfus dominus refpexit petrum \& egreffus foras fleuit amare. Our fauyour turned backe \& loked vpon Peter, \& incontynent Peter went out \& wepte bytterly. Synne defyleth the foule \& turneth the face of god awaye from it. 25 But this gyfte of the holy ghoft penaunce with wepynge teres waffheth the foule maketh it holy \& caufeth almyghty god to loke agayne vpon it with his mercyful countenaunce. Therfore our prophete fayth. Ne proijcias me a facie tua \& fpiritum fanctum tuum 30 ne aufcras a me. Blyffed lord caft me not out of thy fyght, take not thy holy fpyryte from me, gyue me grace to knowe my fynnes, to confeffe them \& to do penaunce with wepynge teres, techynge all fynners befyly to praye almyghty god, yf at ony feafon by our 35 owne neclygence we offende his goodnes, notwithftand-
ynge he vouchefaue not to caft vs away from his fyght but agayne loke on vs, gyue vs grace to wepe for our offences wherby our foules may be made holy. And yf it fhall pleafe hym thus to loke on vs, our fynnes fhall
5 be vtterly done away \& by our wepynge the punyffhement for the fame. O mooft meke ihefu what caufed the to loke fo mercyfully vpon Peter 1 he was baptifed before, had the fpyryte of contynuaunce in vertue, thou gaueft hym example alwaye to lyue ryghtwyfly, he 10 alwayo behelde thyn holy conuerfacyon, herde thyn 'holy prechynges, fawe thy grete myracles, he was prefent at thy tranffyguracyon, herde the voyce of the fader fayenge thou art my fone. And for all this he denyed the where as before thou gaue hym warnynge fhewed 15 he fholde fo do. 0 blyffed lorde where myght haue ben fhewed more vnkyndnes. Good Ihefu we befeche the loke vpon vs wretched fynners in lyke maner whiche neuer yet denyed the neyther had fo grete knowlege and helpe to lyue well as he had. If the fynne of
20 Peter moued the to mercy and forgyuenes, blyifed lorde we be fynners alfo, thou arte now as meke \& mercyful as cuer thou were before \& we be tourned to the afkynge forgyuenes, fyth thou vndefyred loked fo mercyfully and forgaue Peter, we befeche the deny not to forgyue 25 vs whiche afke forgyuenes inceffauntly. Ne proijcias nos a facie tua et fpiritum fanctum tuum ne auferas a nobis. Blyfred lorde put vs not out of thy fyght, take not thy holy fyyryte awaye from vs, graunte that we may wepe for our fynnes. TT The thyrde opera30 cyon of the holy ghoft is moche more ftronger than ony of the other wherby they whiche be perfyte be made ftedfafte in all vertue without ony wauerynge, it was gyuen to the apoftles of cryft in the lykenes of fyre. And or euer this gyfte of the holy ghoft was gyuen 35 vnto them they were not ftedfafte in the fayth, they were ferefull \& wauerynge in theyr myndes, whiche was

If God look on ns, our ains and their punishment shall be done away.

Peter's fall; baptised, with a perfect example,
[* 11 vil] holy preachings, great miracles, the evidence of the transtiguration, yet he denied his Lord.

## Look on ue, good

 Jesu,who never denied Thee, nor had so great knowledge as Peter.
If Thou forgavest him, we too are sinners, we bereech Thee to forgive us.
${ }^{6}$ Take not Thy Holy Spirit from III. By the third operation of the spirit the perfert are made atedfust in virtue.

Till they receired this kift the apoo stles were fearful and wavering.

Endued with this third gift, the apostles feared no man;
[ ${ }^{*}$ Il vii, back]
but rejoiced to suffer for the name of Jesu.
well perceyued by Peter that offred hymfelfe to dye for his mayfters fake, notwithftandinge anone after denyed hym vnto a woman, but as foone as they were endued with this gyfte of the holy ghooft all worldly vanytces were vtterly defpyfed amonge them, they fered no man. 5 Gaudentes ibant a confpectu confilii quoniam digni habiti funt pro nomine ${ }^{\text {T I }}$ efu contumeliam pati. For they were Ioyfull comynge from theyr Iugementes bycaufe they fholde fuffre fhame \& deth for the name of Ihefu. Our prophete therfore in this place 10 nameth the holy ghooft the thyrde tyme fayenge. Et fpiritu principali confirma me. Lordo make mo ftedfaft in fayth \& charyte by the grace of the holy ghoft that neuer after I fall agayne to fynne. But we haue lefte out the fyrft parte of this verfe. So it is. 15
David often calls Jesu salutare. After the ascension the disciples were asd for their Master's departing,
but on receiving the Holy Ghost they were filled with great gladness. After our fauyour Ihefu cryfte whiche our prophete calleth ofte tymes falutare afcended in to heuen $\& a c$ cordynge as he promyfed fholde fende downe the holy ghoft as we fayd in the fymylytude of fyre, they were very fad $\&$ fory for theyr mayfters departynge Ihefu, 20 but anone as they had receyued that meruayllous comforte of the holy ghoft grete gladnes came in to them vnable to be tolde, fo that all the people ftandynge be- thought them to be dronken of fwete wyne. Therfore our prophete calleth that comforte fente downe from 25 our lorde Ihefu cryfte. Leticiam falutaris. A gladnes of our fauyoure. For whan a meffenger bryngeth a gladful melfige from ony body, it may be called a comforte bothe of hym that fendeth the meffage $\&$ of hym that bryngeth it. So this gladnes sente from the fader 30 of heuen by his fone Ihefu cryfte is called a gladnes or comforte of them bothe. Therfore Dauyd faythe vnto almyghty god the fader. Redde michi leticiam falutaris tui et fpiritu principali confirma me. Lord gyue agayne to me the gladnes of thy fone Ihefu 35 cryft our fauyour whiche I lofte by my fynfull lyfe,

A gladful message a comfort buth of the sender and bringer.

This gladness both of the Father and of the Son.

David prays : Give again to ine the gladness of Thy Son,
and ftrength me with the holy ghooft that I neuer fall and atrength me agayne to fynne. IT Hytherto we haue fpoken of the Ghost. ${ }^{\text {with the Holy }}$ petycyon wherin is afked the holy ghoft by thre dyuers names, fyrft our prophete calleth "hym (fpiritum rectum) 5 after that (fpiritum fanctum) and thyrde (fpiritum spirititus rancectus, principalem) the caufe why we haue declared after our piritus princimynde, and bycaufe no man may receyue the holy ghoof but with a clene herte, no man can be clene in herte but yf his fynnes be vtterly done awaye. Synnes can 10 not be clene done awaye yf almyghty god tourne not awaye his face fro them, therfore our prophete afked mekely thefe .iij. as .iij. meanes wherby he myght obtayne his fynable entent whiche is the gyfte of the holy ghoft for his confyrmacyon and perfeueraunce in 15 good lyfe.

In this feconde parte our prophete fheweth the caufe why he defyred the holy ghouft for his petycyon, whiche was to thentent he myght profyte his neyghbour. IT It is very good and acceptable to god whan one per20 fone feynge an other erre \& do euyll wyll mekely with good \& fwete wordes gyue hym warnynge to leue his
wyckednes, $\&$ brynge hym agayne in to the ryght wayo wherby he may come to god. Saynt Iames fayth, he that fo dooth deferueth a grete rewarde whiche is the 25 promy fe of faluacyon $\&$ doynge awaye of his owne fynnes.

Thefe be his wordes. Quiconuerti fecerit peccatorem ab errore vie fue : faluabit animam eius a morte et operit multitudinem peccatorum. Who fo euer caufeth a fynner to leue his fynful lyf fhal both faue his 30 owne foule from dampnacion \& his fynne to be done away, whiche wordes are not onely to be vnderftande by them that haue auctoryte to rebuke fynne but alfo of al cryften people, for euery perfone in maner hath charge of other. thus whan one feeth an other do euyll he ought 35 to gyue hym warnynge charytably of his fo doynge, \&
II. Cause why David desired the Spirit, profit he might profit his neighbour.
It is acceptable to God when a mau meekly warns sianers.
Ghost.
palis.
No man can be clean in heart unless his sins be done away ; sins cannot be done away unless God turn away His face from them. David's 'fynable (ifyalle) intent.

They deserve a great reward, who cause a sinner to leave his sinful life.

This is to be understool not only of persons in authority, but of all Christians.

Charitable warning more effectual
[* Il viil, back] than open rebuking.

After the knowledge of our own errors we may warn others who do amiss,
yet it is not lawful for every man to teach.

He who teachea must know good and evil, or he will mislead his brother.

To take the office of doctor of Gtod's laws a great jeopardy;

I am often 'aferde,' lest,

If I teach not, I bo damned;

If I give not a good count of my talent at the day of judgements,
ven of the learning given to me for the people.

## If we proft

hearers, we may be stricken with vainglory.

Nature's corruption so 'caduke,' that the smallest deserts make us proud.
[ ${ }^{\circ} \mathrm{mm}$ i]
perauenture "in fuche maner we fholde doo more good \& wynne more foules to god than by open rebukynge, \& truly our doynge is but fmal yf we may not after the knowlege of our owne erroures done before gyue other warnynge to amende theyr lyfe whan they do amyfe, 5 notwithftandynge an ordre muft be kept in this mater, it is not lawfull for euery man to teche at his pleafure, for he that fhall gyue inftruccyon to other muft fyrft knowe bothe the waye of well doynge \& euyll, elles he fhal foone brynge his broder out of the ryght waye. 10 Our fauyour fayth. Si cecus ceco ducatum preftet ambo in foueam cadunt. If one blynde lede an other bothe fall in to the dyche. To take the offyce of a doctour or techer of goddes lawes is no fmall charge, it is a grete Ieopardy, wherin I myfelfe remembrynge the 15 fame am ofte aferde, for many tymes I thynke on faynt Poules fayenge. Ve michi fi non euangelizauero. If I teche not the lawes of god vnto the people I fhall be dampned. I fere me yf we hyde that gyfte of god yf we gyue not a good counte of that talent lefte it 20 fhall be fayd to vs at the dredefull daye of Iugement as it is wryten in the gofpell. Quare non dedifti pecuniam meam ad menfam. Why gaue thou not to me a true \& Iufte counte of my money, that is to faye of the lernynge whiche I gaue vnto the wherwith thou 25 fholde haue taught the people my lawes. Alfo yf we teche \& by it profyte the herers yet is grete peryll left whan ony prayfe is gyuen to vs for our lerninge we be not ftrykeu with pryde or vayne glory whan we knowe our felfe prayfed. The myferable corrupcyon of our 30 nature is fo caduke that whan we doo ony thynge neuer fo lytell prayfe worthy it is meruayle yf we offende not in vayne 'glory. But of a trouth yf a due ordre be hadde in our techynge of other as we fayd before euery man accordynge to his lernynge and habylyte, that is to 35
lyfe, purge our owne foules, be aboute as moche as annls and learn we may to lerne the wyfdome of our lord, and by tisolom, our befy prayer afke of god the clennes of our hertes, with the grace of the holy ghoft wherby we may hpirites guidance,
5 ordre our owne fteppes in the waye of god, not for not for vainthe vayne prayfe of the worlde but onely to brynge order by our them whiche erre in to the ryght waye, that they by our lyuynge $\&$ doctryne be turned to that blyffed lorde, whiche doynge fhall be to the honoure of god 10 and profyte to our neyghboure, to this purpofe it foloweth. Docebo iniquos vias tuas et impij ad te conuertentur. As he myght faye. Blyffed lorde yf thou loke not vpon my fynnes but do away my wyckednes, create in me a nowe herte \& endue me with 15 the gyfte of the holy ghoft. I fhall teche them that erre, brynge them in to thy wayes and they fhall be turned to worfhyp the. Truly the prophete after his grete offence kept this fayd ordre. Saynt Poule alfo after his grete perfecucyon of cryftes chirche made clene $20 \&$ enfpyred with the holy ghoft taught openly to all living and doctrine to bring others to thas blessed Lord, we shall do honour to God and profit to our neighbour.

## If God fortive

and renew us and endae us with the Spirit, we shall bring the orring into His ways.

So did David: ${ }^{2} 0$ Patal aner his persecution of the church. people the ryght waye to come vnto heuen, made open to all wycked creatures the wayes of almyghty god. Cryfte our fauyoure gyueth vs all warnynge fo to do fayenge. Si peccauerit in te frater tuus corripe 25 cum. If thy neyghbour or broder offende the correcte hym charytably. Therfore let euerychone of vs afke of almyghty god a clene herte \& the holy ghoft to thentent we may teche wycked people the wayes of faluacyon, that they may the fooner tourne to hym by our doctryne. 30 But why make we no mencyon of the other "two gyftes Christ marms us to correct our ofrending brother charitabiy.

Let us ask of
God a clean heart and the Holy Ghost, that we may teach the way of salvation.
[• mm 1 , back] or receyuinges of the holy ghoft, truly left we fholde breke the due ordre of them reherfed. For the prophete afketh thre dyuers gyftes of the holy ghoft and reherfeth the caufes why one after an other, we haue 35 fpoken of the fyrft named (fpiritus rectus) whiche as we fayd is gyuen to euery perfone in the tyme of theyr

Of the three gitis of the Spirit we have npoken of

1. epiritue rectus
2. The spirit of penanco.

Corruption of ain compared in Scripture to corrupt blood.

Yuur hands be replete with corrupt blood, i.e. your works are sinful.

Flesh and blood shall not posseas heaven, i.e. they that be corrupt with fleshly desire.

Language commonly called the tongue; 'our moders tonge,' 'he speketh in many tonges.'
So sin, caused of blood, is called bluod.

In the old Inw by shedling blood of beasta God was peased against the filthiness of sin.
[* mmil]
Sins were cleansed by effusion of blood,
baptyfme. Now fhall we fhewe of the other two \& bothe by theym felfe. IT The feconde gyfte of the holy ghoft called the fpyryte of penaunce whiche maketh holy all true penytentes was fet in the feconde place, the reafon why foloweth now in this feconde 5 parte. The abhomynable corrupcyon of fynne in many places of fcrypture is compared to corrupte blode. It is fayd vnto all fynners. Manus veftre plene funt fanguine. Your handes be repleto with corrupte blode, to faye our werkes be fynfull, 10 perauenture the mooft corrupcyon of blode is caufed by carnall concupyfcence. Therfore faynt Poule fayth. Caro et fanguis regnum dei non poffidebunt. Fleffhe and blode fhall not hane the kyngdome of heuen in poffeffion, as moche to faye, they that be corrupte by 15 bodyly or fleffhely defyre fhall neuer come to heuen without amendement. Tl Lyke as a langage fpoken hath his begynnynge of the tonge and is comynly called the tonge as we faye our moders tonge. And comynly it is fayd he fpeketh in many tonges whiche can 20 fpeke many langages. So lyke wyfe fynne whiche is chefely caufed of blode is called blode, \& many fynnes many blodes. For this caufe in tholde lawe blode of becftes was fhedde for clenfynge of fynnes wherby almyghty god myght be rather peafed ayenft 25 the fylthynes of fynne, faynt Poule fayth Omnia in fanguine mundabantur et fine fanguine non fit remiffio. All fynnes were made clene by effu fyon of blode, and without it was no remyffion, but doubtles theffufyon of that blode of the owne ftrength and ver- 30 tue myght neuer purge fynne, the blody corrupcion
not that the bloody corruption was thereby expulsed;
coude not be expulfed from our foules by it, accordynge as faynt Poule fayth. Impoffibile eft fanguine hircorum et taurorum auferri peccata. It is impoffyble fynnes to be done awaye by theffufyon of gotes 35 blode or bulles, notwit//tandynge that fhedynge of blode
fygured theffufion of the mooft precious blode of cryft Ihefu vpon a croffe plenteuoully for all fynners, wherby fatyffaccyon was made to god the fader for the fynnes of all people, whiche receyue the vertue of this precious 5 blode by the facramentes of cryftes chirche \& by it made ryghtwyfe, percafe a fynful wretche cometh to a preeft fheweth al his fynnes, fhedeth out from his breft corrupt blode of fynne in maner as the throte of a beeft were cut or a fylthy wounde launced with a launce, 10 afterwarde the facrament of penaunce is mynyftred to
signined the blood of Christ.

The virtue of Christ's hlood received by the eacraments. Percase a penitent conferses all his $\sin$, as if a wound were lanced, and the sacrament of penance is ministerel, cryftes precious blode he is made clene from fynne, \& than veryly Iuftefyed, he came to his ghoftly fader as a fynfull perfone, but by the vertue of this facrament of 15 penaunce he gooth awaye from hym ryghtwyfe, not by his owne ryghtwyfnes, but by the ryghtwyfnes of cryft Ihefu, whiche ryghtwylly redemed vs with his precyous blodo as faynt Iohan fayth in thapocalypfe, \& faynt Poule fheweth. Factus eft nobis iufticia. Therfore 20 we fynners haue gret caufe to magnefy \& preyfe the ryghtwyfnes of Iefu cryft, wherby he maketh vs of vnrightwyfe to be ryghtwyfe \& by the vertue of his of unrightwise rightwise. precious blode delyuered fro thabomynacion of fynne, for the whiche caufe the prophete afked afore the fpirite 25 of penaunce that the blody fpottes of fynne myght be done awaye by it to thentent he might fhewe eucrlaftyngly the rightwifnes of god fayenge ${ }^{\circ}$ Libera me de fanguinibus deus deus falutis mee et exultabit lingua mea iufticiam tuam. Blyffed lorde delyuer 30 me fro the corrupcyon of fynue and my tonge fhall Ioye eternally thy ryghtwy fnes. ता The thyrde fpyryte or gyfte of the holy ghoft thut he afked was the fpyryte of confyrmacyon or makynge ftedfaft in vertue, whiche was gyuen to the apoftles at the daye of penthecofte in 35 the lykenes of fyery tonges. After thie receyuynge of ${ }^{\text {apmastes at }}$ diaf of leuterost, it they were fo conftaunt and ftedfaft in the loue
ect them free from of god that excepte hym they fered no man, they tefte-

Rude fishermen, neither taught by Plato nor Arigtotle,
convinced the wise men of this world,

God giving them Gery tongues;
as Isaiah, when an angel had touched his polluted lips,
[ ${ }^{\circ} \mathrm{mm}$ iii]
was very bold to declare the truth.
So David prays for clean lips,
that he may worthily shew God's lauds.

Let ustoo pray for the Spirit, fyed ouer all the name of Thefu without drede, they kepte togyder the vnftedfafte people by theyr holy wordes fhewynge ouer all the name of cryft Thefu to the laude and prayfe of almighty god. A meruaylous 5 thynge that they beynge fo rude neyther taught by Plato nor aryftotle or ony other philofopher but gete theyr lyuynge by fyffhynge fholde fo meruayloufly dyfpute \& fhewe the magnyfycence of Cryfte before fo wyfe, fo grete, \& prudent men of this worlde, in fo 10 moche they playnly conuynced and entreated them at theyr pleafure, but blyffed lorde thy wyfdome gaue them that grace, thou gaueft them fyery tonges, thou opened theyr lyppes whiche of thy goodnes made enfauntes to fpeke in laude of thy magnyfycence. Thy prophete 15 Ifaye at fuche tyme as he durft not take vpon hym to fpeke thy holy wordes, fayd. Vir pollutus labijs ego fum et in medio populi polluta labia habentis ego habito. Blyffed lorde my lyppes be polluted and I am abydynge amonges the people whiche in lyke 20 maner be vnclene. One of thyn aungelles came vnto hym touched his mouth, made clene his lyppes, and forthwith he was made very bolde and fhe wed hymfelfe redy to do thy commaundement in expreffynge vnto the people thy lawe of trouth. Lykewyfe our prophete 25 prayeth that his lyppes may be made clene \& hymfelfe ftedfafte and conftaunt in vertue by the grace of the holy ghooft to thentent he myght worthely fhewe thy laudes he fayth. Domine labia mea aperies et os meum annunciabit laudem tuam. Good lorde 30 open my lyppes make them clene \& my mouth fhal fhewe ouer all thy prayfe or laude. Let vs folowe this prophete Dauyd befechynge almyghty god that fyrft he make vs able and worthy to receyue the holy ghoft, monish our neigh-
bours to penance. accordynge as we be called in degre our neyghbours vato
penaunce wherby our felfe may be made holy and delyuered clene from fynne to prayfe and exalte the ryghtwyfnes of god and lafte that we may haue the thyrde gyfte of the holy ghoft whiche is to be made
5 ftedfafte and conftaunte with clene lyppes to fhewe ouer all the laudes of almyghty god. It In this thyrde parte ghew our prophete fheweth, no thynge fo acceptable to god whiche he may gyue to hym in recompence of his fynnes as is this that he hath fpoken of now before. The 10 maner of Iewes was in the olde lawe whan ony of them had broken the commaundement of god for makynge amendes to halowe a certayne parte of a beeft or elles the hole, after as the gretenes of the fynne requyred. Moyfes taught the vnlerned people by fuche bodyly 15 facrefyces, whiche was to them as a fhadowe or fygure of the true facrefyce to come that was fyrfte fygnefyed by them. The fleynge of thofe bruyte beeftes after Moyfes entent fygured the deth of our fanyour cryfte Ihefu, \& euer he befyed hymfelfe to caufe the people byleue it by
20 thofe tokens. For as the vnreafonable beeft was flayne - for clenfynge of fynnes, $\&$ the blode of it fhedde vpon the awter, fo cryft Ihefu the lambe vndefyled, mooft innocent beeft was put to dethe vpon a croffe \& all his blode fhedde for the remyffyon of fynners. The people
25 of Ifraell fynned \& were worthy to dye for it, thofe bruyte beeftes dyd none euyl $\&$ yet were put to deth for thamendement of theyr fynnes. Lyke wyfe our fauyour cryft all though he was mooft innocent, mooft pure, neuer offended in ony condycyon, notwithftand-

The Jews, when they had sinned, hallowed a part of a beast or the whole.

These bodily sacri-
fices a figure of the true amcrifice to come.

## Jesus died for

 sinners,as the blood of the unreasonable [ ${ }^{6} \mathrm{~mm}$ iii, back] beast was shed on the altar.
$\qquad$ Inrael sinned, the brute beasts did none evil and yet were put to death.

Chriat moat innocent died for our offences.

30 inge he fuffred deth mooft pacyently for our offences. The fleynge of beeftes that was ved in tholde lawe for theyr facrefyce dyde not pleafe god very well of them- peate picicased felfe, as he fhewed in an other place in maner reprouynge them, fayenge. Nunquid manducabo carnes tauro-
35 rum aut fanguinem hircorum potabo. Shall I $\begin{gathered}\text { He ate not bullo } \\ \text { fecth, nor drank }\end{gathered}$ ete the fleffhe of bulles or drynke the blode of gotes as facsh, nor dood FISHER.
who fayth it is not my pleafure fo to do. IT If almyghty god myght be peafed or caufed to fhewe mercy by none

Poor men were in miserable condtion if the oblation of beasts were needed to put away sin.

God's laws even between rich and poor,
for He heeds the intent of the mind more than the value of the gift.

The poor widow's two mites.
[ ${ }^{*} \mathrm{~mm}$ iv] other remedy but by thoblacyon of brute becftes, poore men were than in myferable condycyon that wanted power to make fuche oblacyon, yf they myght not be 5 other wyfe forgyuen but fo dye in theyr fynne, but almyghty god hath ordeyned more euen lawes whiche be comyn bothe to poore \& ryche, he defyreth none other facrefyce but fuche as the poore may do as foone as the ryche, \& perauenture more foone, for almyghty 10 god taketh more hede to the good entent of the mynde than to the gretnes or valure of the gyfte, whiche thynge is Chewed in the gofpell of Marke, where is expreffed that whan Ihefu perceyued \& behelde the ryche folkes offre many grete gyftes in to the trefour hous amonge 15 all he efpyed a poore wydowe whiche gaue onely. ij. mytes \& fayd that poore woman offred mooft of all not regardynge the gretness of the gyfte, but onely as we - fayd the good mynde \& entent of the doer, wherby we may wel perceyue that fyth thacceptable facrefyce to 20 god dependeth not by the valure of the gyfte but by the good mynde \& entent of the doer, alfo that he is not well pleafed with fuche maner facrefyce of tholde lawe all though it were done by a .M. beeftes, therfore our prophete fayth. Quoniam fi voluiffes facrifi- 25 cium dediffem, vtique holocauftis non delectaberis. Sacrificium was called a parte of the beeft offred \& holocauftum the hole oblacyon of it, fyth the hole was not delectable to god in facrefyce the parte was moche leffe acceptable. Our prophete here remem- 30 breth an other maner facrefyce whiche is moft acceptable to god, \& it is named the very penaunce of mannes foule. A queftion may be afked what offence commytted the vnreafonable beeft that his blode fholde be
The bull, goat and lamb deserve not to die.
fhedde, what offended the bull gote or lambe to suffre 35 deth, truly no thynge, therfore no Iuft caufe or reafon
can be fhewed why they fholde dye. But the fynfull creature whiche fo greuoully hath displeafed god his maker folowynge his owne fenfuall \& vnlawfull volupty ayenft the wyll of our lord of very ryght ought to fuffre 5 as moche dyfpleafure \& payne as he had pleafure before in the fenfuall \& vnryghtwyfe appetyte of his body. Than fhall he make a due and Iuft recompence for his fynnes. That penytent fpyryte is the facrefyce wherby almyghty god is chefely peafed and moued to
10 fhewe mercy. It foloweth. Sacrificium deo fpiritus contribulatus. The forowful and penytent foule is chefe facrefyce to god for purgynge of fynnes. Our fauyour cryfte Ihefu fhewed in the gofyell of Luke. Two men entred in to the temple to praye, one of them 15 a pharyfe, the other a publycane. Amonge the Iewes pharyfees fhewed outwarde in theyr lyuynge a more holy lyf \& conuerfacion than other dyde, they excercyfed holy werkes in the fight of people, the publycanes contrary.wyfe gaue hede, occupyed themfelfe in 20 worldly \& couetous befynes with all maner vyces. As they were prayenge in the temple fyrft the pharyfe lauded god of his holy conuerfacyon, prayfed hymfelfe, remembrynge his merytes in maner to the dyfprayfe of all other, thought none able to be compared to hym,
25 fayd. I am ferre vnlyke to other in my lyuynge that commytte thefte and auoutry as dooth this publycane.

The penitent soul a sacritice for
He who follows
eensual volupty ought to suffer as much pain ns he had pleasure ir. unrightwise appetite. purging sins.

The Pharisee and the publican.
[" mm iv, back]

The Pharisee praised himself to the dispraise of ull other, saying,

I am far unlike to other that commit avoutry. I lyue chafte, I fafte twyfe in the weke \& abfteyne from all other vyces, I gyue tythes of al my goodes. Thus proudly the pharyfe bofted \& prayfed hymfelfe in 30 his vertue. The publycane contrary wyfe callynge to The publican mynde the multytude of his fynnes \& mekely remembrynge the holynes of the temple that he was in bothe for fere \& reuerence ftode aferre fhamed in hymfelfe for the fylthynes of his fynnes, durft not lyft vp his 35 eyen to heuen, but with a grete inwarde forowe knocked vpon his brefte, knowleged hymfelfe a greuous fynner

The publican forgiven, the Pharisee reject.

Ahab
lived most wickelly,
doing sacrifice to Banl,
[ ${ }^{*} \mathrm{nn}$ i]
chasing away
God's prophets.

When Ged chastived him by
withholding rain,
when Helye called down fire from heaven,
when at Helye's petition rain at last came down from heaven,

Ahab was never the better;
humbly afkynge the mercy of god \& fayd. Deus propitius efto michi peccatori. Blyffed lorde be mercyfull to me a fynner, the penaunce \& contrycyon of his herte was fo grete wherby he gaue fo acceptable facrefyce to almyghty god that by it he was clene for- 5 gyuen \& the pharyfe reiecte. Take hede how acceptable facrefyce to almyghty god is a forowfull \& contryte herte for fynne. IT Was not Achab fomtyme kynge of Ifraell reconcyled and forgyuen by fuche maner facrefyce after his grete \& innumerable offences. It is 10 wryten that he lyued mooft wyckedly brekynge the commaundement of god more than all kynges of Ifraell before hym, he dyde facrefyce vnto the falfe god Baall \& fauoured the preeftes of his lawe chafed awaye \& defpyfed the prophetes of god, notwithftandynge our 15 mercyfull lord of his goodnes wolde chaftyfe hym by fhewynge many wonders \& ftraunge tokens. Fyrft caufed that no reyne fell on the erth by the fpace of thre yeres \& thre moncthes, to thentent Achab the kynge fholde knowe almyghty god was dyfcontent 20 with hym. Alfo an other tyme in the fyght of all the people he gaue fo grete vertue to his prophete Helye that at his defyre \& callynge fyre came downe from heuen whiche confumed and vtterly toke awaye theyr prefent facrefyce. Ferther more after the longe con- 25 tynuaunce without reyne, whan Achab myftrufted by the petycyon of the fayd prophete Helye water came downe from heuen plenteuoully. What creature wolde not amende hymfelfe by thefe wonderfull tokens, but Achab was neuer the better, contynued ftyll in his 30 malyce, notwithftandynge our lorde god of his gentylnes proued hym agayne by other meanes, whan Benadab kynge of Affyrye came to fubdue Achab with a grete hooft of people, almyghty god wolde not fuffre hym to be betrayed of his aduerfary, but promyfed he fholde 35 haue the victory. An other tyme the yere after whan
ret God delivered him from Beuadeb.
the fame Benadab had recouered his ftrength came vpon hym a freffhe in batayle wherof almyghty god gaue hym monycyon by his prophete and promyfed he fholde haue the victory. Ferthermore whan he wolde
5 not amende hymfelfe but rather was worfe and worfe in fo moche he caufed the ryghtwyfe man Naboth to be flayno and by gyle gate his vyneyarde. Than almyghty god thrette him fayenge. Se demeffurum omnem pofteritatem ipfius et interfecturum de
10 achab mingentem ad parietem. He fholde put downe all his pofteryte and flee all that came of hym not leue fcante a dogro. Achab herynge this was anone compuncte \& forowed his myllyuynge, he cutte and rente his clothes, wente in hayre nexte his body,
15 fafted, laye nyghtly in facke cluth, \& helde downe his heed. Our blyffed lorde feynge his grete penaunce and mekenes was moued with pyte, fayd vnto his prophete Helye. Nonne vidifti humiliatum achab coram me: \& quia humiliatus eft mei caufa: non
20 inducam malum in dicbus eius. Seeft thou not the mekenes of Achab, perceyueft thou not how he hath meked hymfelfe before me, and bycaufe of his fo doynge for my caufe. I wyll not fhewe vengeaunce in his dayes. O mereyfull lorde why dyde thou fo, why 25 dyde thou refrayne from Ire, why fhewed thou not vengeaunce vpon that mooft vngentyll creature? Truly for in hym was a forowfull and a contryte foule whiche is the chefe facrefyce, wherby thou arte caufed to fhewe mercy. Sacrificium deo fpiritus contribu30 latus, cor contritum et humiliatum deus non defpicies. The forowfull and penytent foule is chefo

Ahab gat by guile the vineyard of rightwise Naboth. When God 'thrette' him, saying, that He would
put down his posterity, leaving scant a dog, [ ${ }^{*}$ nn i, back] Ahab was compunct, rent his clothes, went in hair, frasted, lay in sack cloth, mo that Goxl seeing his penance was moved with pity, and usid:
$\qquad$

As Ahab hath meeked himself before Me, 1 will not shew vengeance in hia daya.

In that most nngentle creature Ahab was a contrite soul,
$\qquad$
the chief sacrifice $\omega$ God. facrefyce to god, and blyffed lorde thou fhalte not defpyfe a contryte herte, who fo euer ordereth hymfelfo on this maner that by his inwarde forowe may have a 35 contryte herte, he is able and mete vnto the hygh buyldynge in the heuenly cyte whofe walles be nut yet

Stones needed for the heaveuly city.

The rain of angels must be repaired by taking up men and women as quick stones.
[ ${ }^{*} \mathrm{nn} \mathrm{ii}$ ]

Stones for that heavenly palace must first be polished, shapen or made square here on earth.

The heavenly Artificer entreateth hard stones hardly.

Manasses
set up nn idol and altars of Baal, used witches and charms,
set but little by the threatenings of prophets.

God, seeing that he would not be entreated by fair means,
fynyffhed. A grete nombre of ftones is wantynge wherwith they fholde be perfourmed and accomplyffhed, for the ruyne of aungelles whiche fell downe from that Cyte muft be repayred and renewed by takynge vp of men and women lyke as by quycke ftones. As we fe 5 in maner whan ftones be affumpte for the reedyfyenge of cytecs or toures with other. But it is accordynge that in to fuche a noble buyldynge no ftone be taken vp , but yf that it be prepayred as it fholde be and made mete before. For in that heuenly palays may 10 noo ftone be pullyffhed fhapen or made fquare. It muft be made fytte and perfyte here in erthe before leeft at the lyftynge vp theder it be not able there to abyde and fo cafte downe in to the depe dungeon of helle. The heuenly artyfycer vfeth many and dyuers 15 maners in fhapynge or fquarynge of ftones mete for thofe walles. Peraucnture fome be harde and them he mufte entreate hardely. IT We fhewed before of Achab, now fhall ye here of Manaffes whiche was a kynge of Ifrahell, folowed moche Achab in his lyuynge. This 20 Manaffes ordeyned and fet an ydoll within the holy place of the temple, he fette vp awters of Baall, ved wytches, charmes, and dyuers other dyuynacyons, wherwith almyghty god was very moche dyfpleafed, and gaue hym warnyage by his prophetes for to amende 25 hymfelfe. But he of pryde and obftynacy fet but lytell by theyr thretenynges, after the maner of a wyeked perfone whan he is oucrthrowen in fynne he defpyfed them. Almyghty god feynge Manaffes wolde not be made meete, neyther wolde not be entreated by 30 fayre and eafy meanes (as his defyre was) vfed a more fharpe waye to hym. Caufed the Babylones with grete power for to make batayle and haue the vyctorye, that delivered him to prison in Babylon,
done they ledde hym fafte bounde in chaynes of yren in to Babylone, and there was fet in pryfon, and at the 35 laft remembred his vnkyndnes done ayenft almyghty
god, wherfore he wepte and forowed fore, mekely afkynge forgyueneffe. Our mercyfull lorde of his grete wicre he repented and naked forgoodnes anone herde gracyoully his petycyon. Thus at the lafte all be it, it was very harde to lrynge hym 5 to paffe, he was made a mete lyuely ftone vnto the heuenly buyldynge by very contrycyon. Mary magdaleyne was moche more eafely brought to frame than he, whiche by no thretynges or fharpe punyffhementes but onely for very loue of our fauyour Cryfte was drawen
10 vito contrycyon. Tt Thus as we have reherfed almyghty ged the hygh artyfycer vfeth many dyuers meanes to fhape \& fyuare his ftones here in the erth, in his chirche mylytaunt, he of his goodnes wolle euery man \& woman fholde be quycke ftones made redy for that

We high Artificer uses many means to square his stones for the heaveuly buildling.
15 heuenly buyldynge, his wyll is euery creature to bo - fauld as faynt Poule fayth. Therfore our prophete Dauyd whiche was fo haboumdauntly hote with the fyre of charyte, for fyre is nedefull to facrefyce, defyred

David, hot with the fire of charity, not onely this acceptable facrefyce of a contryte foule 20 for hymfelfe, but alfo for the helth of all other, he fought not onely his owne profyte, but alfo the profyte of his neyghbour \& thonour of god, wherfore he fayd. of mind neveisththunur Benigne fac domine in bona voluntate tua fyon : vt edificentur muri iherufalem.
25 TI Hytherto what fo eucr the prophete hath done was for one of thefe caufes, eyther it longed to his owne has deviret for foules helth, to the profyte of his neyghbour, or to the litude of god. Fyrft for his neyghbour in his prayer
he defyred $f_{p}$ iritum rectum, for hymfelfe $f_{p}$ iritum fanc$30 \mathrm{tum}, \&$ for the honour of god firitum principalem. Alfo his defyre was to be endued with the holy ghooft
epiritnim rectum,
for hinself ap. sanctum, for Gioll: honour ep. pris.
cipalem; bycaufe he myght teche other that erre the ryght waye that he may to heuen, whiche concerncth his neyghbour, for hym- tench otherf f.lle he afked to be clene delyuered from the corrupte d 35 bludes of fyme, and laft for almyghty god his petycyon was euer to laude and prayfo hym. Ferther more he livered from stn.
[ ${ }^{\circ} \mathrm{nn} \mathrm{il}$, back]
He becaine a meet stone in the by contrition. Mary Mardalene drawn to contrition by love of Christ.
$\qquad$ liat neightbur

[* nn iii] ftudyed befyly to gyue vnto almyghty god the fa"crefyce of a forowfull fpyryte and contryte herte for hym-

David, himself contrite, desired to sare his neighbour,
in the laud of God. that to be done in the laude and prayfe of almyghty god, fpekynge vnto hym thus. Tunc acceptabis facrificium iufticie oblationes et holocaufta tunc imponent fuper altare tuum vitulos. Lyke When the clurch triumphant is builded, God shall have all praise.

Sucrifices in the old law types of those in the new law of grace and glory.

Jewish oblations now fordone, felfe, he defyred the fame to be perfourmed in other for to fynyifhe the walles of heuenly Iherufalem, that is for his neyghbour. And now laft he fleweth all 5 as he myght faye, whan that hevenly cyte of the 10 chyrche tryumphaunt is buylded \& perfytely fynyffhed, than blyffed lorde fhall be all hole laude and prayfe to the of all thy cytezyns. IT What foo euer facrefyce was done in the olde lawe fygnefyed the maner of facrefyce in the newe lawe of grace. The facrefyce 15 done in this newe lawe betokened the very trouth in the eternall lawe of very loye and glory. Amonge the Iewes in tholde lawe were certayne oblacyons and facrefyces whiche be now vtterly fordone, they be no - more pleafynge to almyghty god. There be alfo in 20 nor shall sacrincee this newe lawe certayne facrefyces and oblacyons as we In the new law ever endure.
No contrition in heaven.

Here we are not clean to make oblations, but 'sprencled' with the dust of ain.

In heaven we shall never sin deadly nor venially. haue fhewed, but they fhall not euer endure. For in heuen may be no foule troubled neyther contrycyon of herte. As faynt Iohan fayth in the appocalypfe. TI Alfo we can not be fo clene \& pure in this lyf to 25 make oblacyon as we fholde be. All our lyfe here we be fprencled with the dufte of fynne. For all be fynners, yf we faye contrary no trouth is in vs. But at our comynge and tranflacyon in to heuenly Iherufalem we fhall be made fo couftaunt and ftedfafte by 30 grace that neuer after we fhal fynne deedly nor venyally. Therfore our prophete fayth. Tunc acceptabis facrificium iufticie oblationes \& holocaufta tunc imponent fuper altare tuum vitulos. Blyffed
[" nn III, back] "lorde than thou fhalte accepte our facrefyce of ryght- 35 wyfnes, at that tyme our oblacyons \& facrefyces fhal
be plealiaunt vnto the, fur why they fhall be clene and spotesssacrifice, pure without fpotte of fynne. Than fhall all thy welbeloued people make acceptable facrefyce not of fleflhely or golden calues as was in the olde lawe, but 5 of cuerlaftynge prayfynges and laudes, as the prophete Ofee remembreth, we fhall without ende gyue thankynges immortall vnto the in eternall glory, where vnto thou brynge vs by the merytes of thy fone Ihefu cryft that fuffred paffyon for all fynners vpon a croffe. Amen.

Domine exaudi. prioris.

Flor as moche as this pfalme is longer than we may at this feafon conuenyently affoyle or expowne. Therfore we fhall this daye declare to you one parte 15 of it \& referue the other vito fondaye nexte comynge.

Ps. cilton long th assoil at this season.

The second part reserved to next Sunday.
This parte that we fhall expowne this daye is deuyded in to thre. Fyrft the prophete maketh his petyeyon and defyreth mekely to be herde of almyghty god. Seconde he fheweth openly his owne wretchednes. 20 And lafte he remembreth hymfelfe what he may do and how moche to obtegne mercy and grace, whiche thre membres I now as in the perfone of vs all fhall treate $\&$ fpeke of. And ye fhall dylygently gyue audyence $\&$ bere it in mynde.
$25^{\circ}$

0mercyfull fader of heuen, thyn onely begoten fone Ihefu cryft our blyffed lorde whiche thou fente downe from heuen into this worlde, to thentent he fhold teche and inftructe wretched fynners the way of trouth. Amonges all he taught vs that prayer is fyrft neceffary to euery creature, and promyfed yf we inftauntly afke ony thynge lawfull and neceffary for vs, it fholde be graunted by our prayer. Thefe be his wordes. Petite et accipietis, querite et inuenietis, pulfate et
cnme to teach the way of truth, promined that instant prayer for things law ful shall not be in
In part I. David 1. maker his petition;
2. sliews his minery ; 3. remembers himself what he m.ay do wobtain grace.
These three wem-
berx I xhatil tiest; do yougive audience.
[* un iv] valu.

Knock and the gate shall be opened to you;
a true promise, as spoken by the Truth,

In whom the Father has much pleasure, and charged us to hear Him.
0 God my Maker, trusting in His promise I ask Thy mercy.

He came to teach us and knew well what was necessary for us.

He could not beguile.
[* nn iv, back]

If He might have been beguiled for lack of wisdom, or if He had been evil willed, we might have had mistrust;
but He is providence and wistom,
willing to give us learning. He died for us;
which is the greatest charity upparietur ${ }^{1}$ vobis. Afke and ye fhall haue, feke and ye fhall fynde, knocke \& the gate fhall be opened to you. O my lorde this thyn onely fone promyfed, alfo we doubte not, we knowe ryghte well his promyfe is true, why? for he is bothe true and alfo it felfe 5 trouth. Befyde this he is foo entyerly beloued of the, for thou fayd of hym. Hic eft filius meus dilectus in quo michi bene complacui. This is my welbeloued fone in whome I haue moche pleafure, thou gaue in commaundement whiche foloweth fayenge. 10 Ipfum audite. Gyue hede vnto his doctryne, gyue audyence vnto hym. O my lorde god my maker, bycaufe that he made vs this good and true promyfe I haue very ferme confydence and trufte boldely for to afke thyn infynyte mercy. For fyth that he is thyn 15 onely fone mooft derely beloued and fente downe of thy charyte into this worlde for to teche that fholde be mooft profytable for vs to do, alfo he knewe well what thynge was neceffary \& conuenyent \& what was not for vs. More ouer it was impoffyble for hym to 20 begyle or faye ony thynge but trouth. How and why fhall I fere, for what caufe 'fhall I not truft that thy goodnes fhall here me what foeuer I afke neceffari for me in my prayer, for yf thy fone might have ben begyled for lacke of wyfdome, or had ben euyll wylled \& 25 wolde haue deceyued vs, than perauenture we myght have fome myftruft, but in hym was al wyflome \& prouydence, he is the profoundyte of thyn inenarrable wyfdome, fo that he knewe what was profytable for vs \& what was acceptable to the. He was alwaye wyll- 30 ynge \& ftudyous to gyue vs inftruccion \& lernynge, he dyed for our fakes, whiche is the greteft token of good wyll that may be. Maiorem enim charitatem nemo habet quam vt animam fuam quis ponat pro amicis fuis. The greteft charyte \& loue that may 35

[^20]be fhewed is one frende wyllyngly to fuffre deth for an that may be other, he of his own good wyll was nayled vpon a croffe, \& fo for our offences fuffred that mooft fhamefull For us He died, deth, wherby we may knowe veryly that he was alwaye 5 benyuolent \& wyllynge to do for vs. Therfore without doubte fyth that he taught vs on this wyfe, we fhall be herde yf we praye to the. But perauenture our fynnes teaching us that God will hear our \& wyckednes that we haue done fhall withftande \& turne awaye thy mercyfull face from vs. O blyffed 10 lorde of a trouth we oft have offended \& greuoully trefpaffed ayenft thy commaundementes, but agayn it is trouth that thy welbeloued fone taught not onely them whiche be ryghtwyfe to praye, but alfo fynners. For vato whome longeth thefe wordes. Dimitte nobis 15 debita nostra. Good lorde forgyue our fynnes but vnto fynners. True it is he taught bothe good \& euyl to praye. Therfore thou mayft take thy pleafure, it is thy choyfe whether thy goodnes wyll punyffhe \& vtterly caft awaye fynners for theyr offences \& trefpaffes, 20 or elles here theyr prayers \& pe ${ }^{\circ}$ tycion for the reucrence of thy fone, whiche promyfed them to be herde and obteyne theyr afkynge. It is lytell force to the, it fkylles the no thynge, it is no poynt of thy charge whether we be faued or dampned, thou madeft vs of 25 nought, and mayft dele with vs as it pleafeth the, but notwithftandynge the promyfe of thy fone is gretly to be taken hede of, why? for it longeth bothe to thyn honour and alfo to his, and in no wyfe may be defyled or contraryed without grete confufyon and rebuke vnto 30 them that loueth the. I therfore made bolde and

It is in God's choice to punish sinners, or to hear their [* nu v ] prayer.

It skills Him
nothing, whether we be saved or damned; but His Son's promise longeth to the honour of Father and Son, and may not be contraried without rebuke to them that love God. ftronge in hope to obteyne my petycyon am comen vnto thy goodnes makynge my prayer to thentent thou wylte effectually here me, fayenge. Domine exaudi orationem meam Lorde here my prayer effectually. 35 Thou mayft here my prayer and petycyon by fhewynge of thyn aungelles, and yf thy goodnes wyll do fo moche
for me, I fhall be content, I fhall be well at eafe, not-
but I ask more of Him.
The lively voice of a person diseased moves more than hearsay.

Jerome
tes the story of Aeschines, withftandynge I defyre and afke more of the. The lyuely voyce or the voyce fpoken by the mouth of the perfone that is fo greued or dyfeafed moueth moche more effectually the herer than it fholde be tolde by 5 ony other man. Thyn holy doctour faynt Iherome fayth thus. The effecte of the worde fpoken by a mannes owne mouth hath a meruaylous preuy and hyd effycacy or ftrength, fo meruaylous that I can not tell what it fholde be called, whiche he proued by the 10 wordes of Efchynes a certayn oratour that was exyled and caufed to flee vito the rodes by his aduerfary called Domefthenes ${ }^{1}$ an oratour alfo, \& there redde an oracion vnto his fcollers made by the fayd Domefthencs ${ }^{1}$ his aduerfary, they alfo prayfynge the fame oracyon gretely 15 by his redynge, he toke vp a grete fyghynge \& fayd, what yf ye had herde this my cruell enemy Dumefthenes ${ }^{1}$ fpoken thefe wordes hymfelfe, as who fayth, a mannes entent or mynde fpoken by his owne mouth moueth more the herer than it were fhewed \& fpoken 20 by ony other. An other example. At ony feafon whan it is fhewed to vs of the beggers or poore folkes that be payned \& greued with hungre \& colde lyenge in the ftretes of cytees or good townes full of fores, we here it whan it is tolde \& fomwhat be moued inwardly 25 with pite \& mercy, but yf we wyl gyue hede \& here our ownfelfe the waylynges, cryenges, \& lamentable noyfes that they make, we fholde be moche more ftered to fhewe our pyte \& mercy on them, for no man elles can fhewe the grefe of the feke or fore perfone fo well 30 \& with fo effectuall maner as he hymfelfe. Than fyth the myferable cryenge \& waylynge of thofe that fuffre bodely paynes \& wretchednes may fo moche moue the hertes of mortall creatures. I doubte not good lord but thou whiche arte all mercyfull muft nedes be en- 35

If the crying of sufferers so moves the hearts of mortal creatures; how much more shall God execute His mercy if our

Besgers pained with hunger and cold in the streete move our pity somewhat when we hear tell of them, much more when their wailings are heard by ourselves.

- What if you had leard the
[* un v, back]
who rend to his scholars the
speech of Demosthenes, amd when they applauded said:

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\text { sic } 1509,1555
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clyned to execute thy mercy yf my pyteful crye \& pitimilery reach peticion may come vnto thyn eres vnto thy prefence. Therfore I Ioyne this to my petycyon. Et clamor meus ad te veniat. Good lord here my prayer \& 5 petycyon \& graunt that the inwarde entent of my prayor prayer, may come to thy mercyfull prefence. But befyde this yf thou wylte vouchefaue to do fo moche as loke to look to meward mewarde with the eyen of thy grace \& mercy than Thith the graen of fhall I trufte more \& more to obteyne myn afkynge. 10 For yf thou bothe wylte vnderftande \& knowe my wretchednes \& mekely take vp my myferable callynge \& cryenge to the, \& alfo beholde the pytefull ftate that I ftande in with thy grace \& mercy, I fere no thynge but I knowe well thou fhalt fhewe thy mercyful dede 15 vpon me, who can be fo harde herted whan he feeth a poore creature \& hereth his pytefull \& lamentable wepynge $\&$ waylynge, $\&$ alfo beholleth the corrupte mater ren downe from 'his fores, to paffe by \& wyll not fhewe mercy vpon the fore \& feke creature. Our lorde
$20 \mathrm{Ih}, \mathrm{fu}$ cryft thy fone fhewed that a certayne man came downe from Therufalem in to Ierico $\&$ fell amonge theues whiche bothe robhed \& wounded hym with many fore woundes, \& fo left hym halfe quycke halfe deed, a certayne famarytane comynge befyde moued to
25 flewre pyte came nygh vito hym and dyde bynde vp his woundes. We be in lyke condycyon, truly ous foule whiche hath an heuenly begynnynge came downe from Iherufalem from heuen in to this wretched body bounde \& fubgecte to all mutalylyte fygnefyed by
30 Ierico fell here amonge wycked theues, the deuylles they rolbed $\&$ fpoyled it from the garmentes of grace, \& wounded it with many greuous \& dyuers woundes of fynnes, fo leuynge it halfe quycke halfe deed toke away the lyfe of grace \& lefte it onely in the lyfe of nature,
35 therfore blyffed lorde be thou to vs as a famarytane, beholde, drawe nygh, \& excercyfe thy mercyfull dede

If Thou wilt know my misery, take up my crying and beliold iny pitiful state,
then, I fear not,
Thou wilt shew
Thy merciful deed upon me. Who can be so hari-hearted, hearing and sceing a sick creature,
[0 nn vi] as not to sliew merey ?
Parable of tha good Samaritan.

The rayfarer left half quick half dead.

Sn our soul came down from Jerusalem (from heaven! to Jericho (this wrekised bxily),
fell anong thieves (the devils), who spoiled it of grace, wounded it with sins, towk away the life of grace, leaving only the life of nature.

Lord, be Thou to us as a Samaritan.

## If anter mercy

received I fall
again among those thieves the devils,
I shall be far in worse condition than before;
on vs wretched fynners, for that is the defyre \& peticyon whiche we afke of the. Ne auertas faciem tuam a me. Tourne not the face of thy mercy \& grace awaye fro me. But for all this good lord I fere that after thou haft ben mercyfull to me oneles I fhall 5 fall agayne amonge thofe theues the deuylles by myn owne neclygence, they fhal fpoyle me agayne, than fhall I be ferre in worfe condicyon than I was before, thyn onely fone fhewed \& taught that whan a wycked
the unclean spirit once cast nut walketh in dry places (hearts without moisture of worldly pleacures) and finding
there no rest, returns to the place he came from with seven other more wicked spirits.
[* nn vi, back]

So the wicked spirits drawn off by God's grace come agaill, and bring more with them.

If they overcome us, we be in worse condition than before, being feebler to with. stand thein, our wounds (sins) being more grievous, God's offendel goodness being longer alienate; so that when we call for help, peradventure He will not hear.
\& vnclene fpirite is ones drawen out from a man, he 10 neuer refteth but walketh about by places that be drye \& without moyfture that is to faye by the hertes of thofe perfones whiche be drye \& without moyfture of worldly \& tranfytory pleafures, \& whan he can there fynde no reft, anone returneth to the place whiche he 15 came fro, \& bycaufe he fhold be more ftronge bryngeth .vij. other fpirites with hym more wycked than he, whan they al be entred there than that man is ferre in - worfe condycyon than he was before. So blyffed lord it is with vs, we be delte with in lyke maner, yf thefe 20 theues thefe wycked fpirytes be at ony tyme by thy grace drawen awaye from vs, within a whyle after they come agayne, they brynge more with them, they alfo come with grete ftrength to fyght ayenft our wretched \& weyke foules. Alas good lorde what fhall we do 25 without thou helpe vs, how fhall we refyft \& withftande fo grete \& ftronge multitude, for yf they ouercome vs we be in worfe condicyon than euer we were before, bycaufe why, we fhal be made more feble to wit/ftande them, \& alfo our woundes our fynnes beynge 30 renewed fhal be moche more greuous, \& laft thy goodnes whiche agayne we haue offended by our vnkyndnes fhall be the lenger alyenate \& turned away from vs that perauenture whan we haue nede to cal for helpe thou fhalt not here vs bycaufe of our greuous offences, 35 therfore I as in the perfone of vs all adde to my petycyon.

In quacunque die tribulor inclina ad me aurem
tuam. Whan fo euer good lorde I fhal be troubled with thefe theues thefe deuylles. I befeche the enclyne thyn cere vnto me, gyue me grace to withftande them. whieves (devils).
5 But yet mooft good \& mercyfull lorde I fere myfelfe I ftande in drede. I rede that a certayne woman of canane came ferre from her natural countre to pray vnto thy fone for the helth of her doughter, fayenge to hym thefe wordes. Miferere mei domine fili dauid filia
10 mea male a demonio vexatur. Lord the fone of dauid hato mercy on me, my doughter is fore troubled \& vexed of a deuyl. Firft I confyder the labour that this woman toke in her grete \& ferre iourney. I con- took a far journey fyder her ftedfaftnes her ftronge mynde bycaufe fhe 15 came out of her owne countre. I confyder the piteful caufe fhe came for as a very moder to feke \& afke helpe for her doughter. I confyder the fore ${ }^{\circ}$ and grete vexacyon of her doughter troubled $\&$ vexed of a deuyll. I confyder her fayth for why fhe called hym lorde \& the 20 fone of Dauyd. I confyder her moderly wepynge $\&$ waylynge, for euer fhe cryed \& folowed thy fone Thefu for helpe, fhe wolde not ftynte, and he gave her none anfwere. O woman in what cafe were thou in than, how was thy mynde whan thou behelde \& fawe that
25 blyfed lorde turne awaye his face from the, whiche ouer all before was called fo meke and mercyful, it was no meruayle whan fhe perceyued that though fhe weped \& cryed vpon hym more \& more lyke a woman, in fo moche the dyfeyples of thy fone Iefu were moued \& in
30 maner couftrayned to call on hym to fhewe his mercy at her peticyon, but he anfwered them whan they made interceffyon for her that he was not fent downe in to this worlde but for the faluacyon of the hous of Ifraell. 0 woman whan thou herde tel and knewe that neyther
35 thyfelfe neyther thy doughter were of the nombre that he fholde faue \& make hole, why dyde thou not than
away from her country, to ask help for ber daughter who [" mn vii]
shewed her faith in the Son of David, wept and wailed and would not stint,
but Christ gave her none answer. She sav His face turned away, who was called so merciful;
her tears moved the disciples to intercede for ber;

He answered that He was sent for the salvation of Israel.

She knew that neither she not her daughter were of the numiser that He should atave:
yet she fell down grovelling at His feet crying:

Lord, help me.

Jesus, the fountain of mercy, called her a dog.
[ ${ }^{*}$ nn vii, back]

For He knew her strength and would prove her for our doct rine, that we should not despair, though we be not heari as soou as we call.

Slie knowledging herself no better than a dog, yet as a whelp desiring to gather up crumbs that fall under the boarils of great estatex, He opened the doors of llis mercy, naying : 0 woman, great is thy faith. But I, Lord, am weak,
go thy way, why dyed thou not for forowe. But for all that thy fone Ihefu wolde neyther make anfwere neyther loke vpon her, neyther alfo haue pite whan that his dyfcyples made interceffyon for her, yet fhe fell downe vnto his fete grouelynge and proftrate vpon 5 the erth cryenge. Domine adiuua me. Lorde helpe me, notwithftandynge this blyffed lorde thy fone Ihefu whiche to all other had ben meruayloufly benefycyall \& for a furety is the very fountayne of mercy \& pyte vfed vnto her this fharpe \& bytter worde called her a 10 dogge, lyke as in hym had ben all cruelte and no pyte nor mercy. He fayd. Non eft bonum fumere panem filiorum \& mittere canibus ad manducandum. It is not good to take the brede of chyldren and gyue it dogges to ${ }^{\circ}$ ete. 0 good lorde thou knoweft 15 all thynges, thou knoweft what is profytable to euery creature, thou knoweft that a weyke and feble perfone fholde be more eafely entreated and delte with than a ftronge and myghty. Thy fone dyde proue this ftronge and faythfull woman for our doctryne, that we by her 20 fayth and pacyence fholde not dyfpayre all though we be not herde as foone as we call. And at the lafte whan he had proued her foo longe \& fhe mekely knowleged herfelfe no better than a dogge vnworthy to haue brede, neuertheles as a whelpe defyred to gader 25 vp crummes that fall vnder the bordes of lordes or grete eftates, he opened the dores of his mercy \& pyte \& graunted all her afkynge and fayd. O mulier magna eft fides tua fiat tibi ficut vis. 0 woman grete is thy fayth be it to the as thou wylte. But I blyffed 30 lorde am weyke \& ferefull, I befeche the prolonge not in fuche maner my petycyon, let me not tary fo longe, dyfferre not my hope \& truft as thou dyd the womans of chanane, but here me fhortly. In quacunque die inuocauero te velociter exaudi me. Whan fo- 35 euer good lorde I call to the for helpe here me, graunt
$\qquad$
 .
defer not my trust, as Thou didst hers. Grant shortly my petition.
fhortly my petycyon. TT We haue f poken hytherto of our petycyon. Now we fhall fhewe our wretchednes wherby the goodnes of almyghty god may be moued to
be mercyfull and graunt our peticion. The lyf of man 5 is here but for a whyle, fhortly it fhal peryfich \& be at

The life of man cannot be at a point, an ende, no fpace, no voyde tyme no leyfer can be had but alway it draweth to an ende, it can not be at a poynt, it is neuer at reft, truly one mynute of an houre, to never at rest. whether we ete or drynke, wake or flepe, laugh or wepe, 10 euer our lyfe here draweth to an ende. Where be now the kynges \& prynces that fomtyme regned ouer all the worlde, whofe glory \& tryumphe was lyfte ${ }^{\circ} \mathrm{vp}$ aboue the erth. Where is now the innumerable company \& puyffaunce of Xerfes \& Cefar, where are the 15 grete victoryes of Alexander and Pompey, where is now the grete rycheffe of Crefus \& Craflus. But what fhall we fay of them whiche fomtyme were kynges \& gouernours of this realme, where be they now whiche we haue knowen and feen in our dayes in fo grete 20 welthe and glory, that it was thought of many they fhold neuer haue dyed, neuer to haue ben out of mynde, they had all theyr pleafures at the full bothe of delycyous and good welfare, of hawkynge, huntynge, alfo goodly horfes goodly courfers, greyhoundes and houndes
25 for theyr dyfportes, theyr palayfes well and rychely befeen, ftronge holdes \& townes without nombre, they had grete plente of golde and fyluer, many feruauntes, goodly apparayle for themfelfe and for theyr lodgynges, they had the power of the lawe to profcrybe, to puniffhe, 30 to exalte \& fet forthwarde theyr frendes and louers, to put downe and make lowe theyr enemyes, \& alfo to punyflhe by temporall deth rebelles and traytours. Euery man helde with them, all were at theyr commaundement, euery man was vnto them obedyent, fered
35 them, lauded alfo \& prayfed them, \& ouer all fhewed theyr grete renowme and fame. But where be they YISUER.
[* nn viii]
Whers is now the puissance of Xerxes and Csesar, where the
victories of Alexander and Pompey, the riches of Cruesus and
Crassus ?
The nometime governors of this realm,
who (as many thought) never should have died, where are they. with their hawking, hunting, coursers, greyhounds, palaces, gold and sllver, cervants, apparel, their power to proacribe their encmies and rebels, to set forthward their friends and lovers? All held with them,
lauded them, shewed them greal renown;
but now they are wasted like smoke.

Prosperity and fame fail like smoke,
like a vapour;
'wedering' like a flower in the
'hey' season.
[* nn riii, back] If we be not hortly heard of Gorl, death shall come upon us or ever we can be auccoured. Blessed Lord, having in mind the shortness of our life, give audience unto us as soon as we call.

My days go like smoke.
now, be they not gone and wafted lyke vnto fmoke of whome it is wryten in an other place. Mox vt honorificati fuerint et exaltati deficientes quemadmodum fumus deficient. Whan they were in theyr mooft profperite and fame, anone they fayled and came 5 to nought euen as fmoke dooth. Saynt Iames compareth the vanyte of this lyfe to the vapoure and fayth it fhall peryfihe and weder awaye as a floure in the hey feafon. Therfore fyth that the tyme of our lyfe draweth faft vato an ende, yf we be not herde fhortly and 10 foone of almyghty god whan we call for helpe, deth fhall come vpon vs or euer we can be focoured. For this caufe blyffed lorde haue in mynde the fhortnes of our lyfe here, \& as foone as we call to the gyue audyence vnto vs all. Of a trouth all we may faye that 15 foloweth. Quia defecerunt ficut fumus dies mei. Good lorde here fhortly my petycyon whan foeuer I call vnto the, for my dayes my tyme in this lyfe gooth away lyke fmoke, the lenger I lyue the more feble I am. Perauenture they that be myghty and noble men 20 wyll at fome feafon be as dylygent as they can, and fo dylygent that by theyr importune \& ofte callynge vpon fuche as they haue ado with, they may the fooner be fpedde in theyr caufe, whiche dayly wo perceyue and fe by them that folowe the kynges courte or the prynces 25 with other for grete and neceffary maters. For the more dylygent that a man be in gyuynge attendaunce to call vpon his caufe, the fooner fhall he haue his entent, \& yf he be not alwaye prefent \& at hande of hym to whome his mater is commytted callynge befyly for 30 the fpede of the fame, it fhall be lenger or he haue his defyre. IT In the gofpell of Luke is fpoken \& tolde of a certayne Iuge that neyther dredde god nor man, vnto whome came a certayne wydowe befechynge that fhe myghte haue ryght and equyte of the wronge done by 35 her aduerfary, he refufed and wolde not graunte her
it shall be longer or he have his desire.

Parable of the unjust judige and importunate widow.
to be sped in their atuse in the king's court.

If a man be not always present to attend to his cause,

Iuftyce of a longe feafon. And at the laft feynge that this woman wold not leue but euer callynge on hym, he remembred hymfelf \& fayd. All though I neyther fere god nor man, yet for as moche as this woman 5 wyll not feafe to call on me I fhall venge her quarell, I fhall fe fhe fhall baue ryght. Take hede what the importune and neuer feafynge la bour in a grete \& neceffary caufe dooth profyte \& auayle. It is wryten. Labor improbus omnia vincit. Inceffaunt la10 boure by the waye of interceffyon ouercometh all thynges. Soo mercyfull lorde thou defyrcft to have vs importune in our prayers, \& all though of thyn owne nature thou can not be but meke, notwithftandynge by our befy and importune prayers thou arte moche more 15 meke. But for all this I lacke ftrength in my foule, the fwetenes of deuocyon is taken awaye fro me that anone I am made wery whan I begyn to praye, why, for the ftronge partes of it, that is to faye vnderftandynge wyll and reafon whiche muft be vnto the foule as boncs 20 and fenewes to focour it be fo vtterly wedred and dryed vp , that no maner of moyfture of deuocyon is in them euon as they were tofted at the fyre, therfore as one lackynge the quycke humure of deuocyon. I can not longe contynue in prayer. Et offia mea ficut cremium

As this woman will not ce:are to call on me, I shall venge her quarrel.

$$
\left[\begin{array}{lll}
* & 0 & i
\end{array}\right]
$$

Labor omnia vincit.

God, meek of His
own nature, by
our busy and im.
portune prayers
is much more meek.

I am weary when I pray;
understanding, will and reason. which should be bones and sinews to the soul, are ' wedred,' as if
toanted at the fire, lacking the quit.k humour of devothon.

25 aruerunt. For my bones that is to faye the ftronge partes of my foule be dryed awaye lyke vnto the droffe or fcrappes of talowe after it is clarefyed by the fyre. I remembre that is wryten in an other place of the fatnes like dried like the dross or ecraps of tallow claritled by the are. \& moyfture of devocyon. Sicut adipe \& pinguedine 30 repleatur anima mea. Graunt me good lorde my foule to be replete with the fatnes of charyte and alfo capleese of cillurity. that the outwarde partes of my body may be fulfylled with good werkes. But alas woo is me now, the fyre of vnlawfull concupyfcence hath wafted \& taken awaye All the fatnees of 35 fro me all the fatnes, all the fwetnes of prayer, \& made $\begin{gathered}\text { pras } \\ \text { mo }\end{gathered}$ my foule drye \& voyde from all moyftneffe of deuocyon.
as grass or corn without dew or rain.
[* $\infty$ i, back] My soul dried with the heat of unlawful desire;

## I am 'wydred'

 as hay.The green grass, though dried by the sun, may yet be refreshed as long as the root is in the ground.

After the earth is "brent, chyued, and chypped,"
a shower of rain will in one night renew the colour of the grass.

The soul can draw the moistness and savour of devotion only frum the heart.

The humoar of good devotion must come from the heart to water the whole soul. Blessed Lord, my heart lacketh this bumour of good devotion, my soul is smitten with the heat of concupiscence.

A herb having

For as the grene graffe or corne that now floriffheth yf it be not refreflhed at fome tyme with a dewe or reyne, anone it is fmyten with the hete of the fonne and waxeth drye euen as hey. 'So my foule is dryed op by the hete of vnlawfull defyre and all the fwetenes of 5 deuocyon is clene expulfed from it that not onely the ftronge partes of my foule vnderftandynge \& reafon be made drye \& dull, but alfo I myfelfe in euery parte Percuffus fum vt fenum am fmyten with the hete of temptacyon and wydred as hey. But I am ferre in 10 worfe condycyon than is wedred graffe or hey. For all though the grene graffe be dryed vp by the hete of the fonne, yet it hath fomwhat wherby it may be refreffhed as longe as the rote is faft in the grounde, by drawynge vp moyfture out of the erth from the rote in to euery other 15 parte, \& as we fe oftentymes whan the grene graffe hath chaunged the colour after the erth be brent, chyned, \& chypped by the hete of the fonne, as foone as it is watred with a fhoure of reyne, within the fyace of one nyght it begynneth to quycken agayne \& renewe the 20 owne colour. But no thynge can be founde wherof the foule may drawe vp and receyue ony moyftnes ony fauour or ony fwetnes of deuocion, yf it fholde come from ony place it muft be had from the herte. As our fauyour fayth. Bonus homo de bono thefauro cor- 25 dis fui profert bonum. Euery good perfone bryngeth forth from his herte all goodnes no thynge but good, truly the humure of good deuocyon muft come from the herte to thentent all the hole foule may be watred may be refreffhed \& ftered to prayer by it. Blyffed lord how 30 fhall I do, for my herte is vtterly voyde \& lacketh this humure good deuocion, wherby not onely my foule finyten with the hete of vnlawfull \& worldly concupyfcence is dryed and wedred away, but alfo Aruit cor meum my herte is in lyke maner, \& not without a 35 caufe. For how may this be that an herbe hauynge no
moyftnes may longe contynue grene, f hall it not fhortly waxe drye and weder away. Alfo euery thyngo that hath lyf yf it be not refreffhed ofte with fome nouryfhynge muft nedes be feble \& weder awaye, it fhal drye $5 \&$ come to nought. The foule in lyke maner is nouryffhed with a certayne mete \& yf it refufe \& wyl not take that fode, nedes muft it waxe drye \& lacke good deuocyon. The mete accordynge for the foule is the worde of god, as it is wryten. Non in folo pane viuit 10 homo fed de omn $i^{1}$ verbo quod procedit ${ }^{2}$ de ore dei. Man hath a body \& foule, \& as the body is refreffhed with materyall brede, fo the foule is nouryffhed with firituall fode whiche is the worde of
god, this fpirituall brede the worde of god maketh the 15 foule to be ful of Iufe, full of the lycour of good deuocyon, \& alfo it maketh the foule fronge \& hardy to withftande all trybulacions. who focuer eteth not of this brede fhall waxe lene in his foule, and at the laft drye \& come to nought. For bycaufe good lorde that I haue 20 not eten this fpirituall brede. I am blafted and fmyten with dryneffe lyke vnto hey, hauynge no deuocion. And alfo my herte is wedred of whome the fwete fruyte of deuocion fholde fprynge out. Quia oblitus fum comedere panem meum. The caufe why for I haue 25 ben oblyuyous and forgoten to do after thyn holy doctryne. To ete this fpyrytuall brede is not onely to here the worde of god. Many there be whiche here the worde of god but notwithftandynge they ete it not, they do not receyue it to the nouriffhynge \& refreffh-
30 ynge of theyr foules. In lyke maner many doth holde in theyr mouthes materyal brede \& neyther chewe it neyther fwalowe it downe, \& fuche dooth not ete the brede materyall. Semblably many there be that receyue this fpirituall brede the worde of god by herynge it 35 fpoken of the precher, but they 'neyther chewe it nor

This spiritual
bread maketh the
soul full of juice, the liquor of good devotion; whosoever eateth not of it, shall wax lean in his soul.
Because I have not eaten this bread, I am blanted and smitten with dryness; my heart is 'medred.'

## I have been

oblivious to do after God's doctrine.

Many hear God's word, but yot eat it not;
no mo [ ${ }^{*} 00$ ii] 'weder' away. All living things without nourishment come to nought. The soul refusing its proper meat mat de dry. The soul's meat is God's word.
$\qquad$
This spiritual
路 as they do not
eat material bread, who neither chew nor swallow it, even if they hold it in their mouthe. Many hear God's word from the preacher, but [ ${ }^{\circ} \infty \mathrm{H}$, back]

[^21]neither chew nor swallow it;
it savoureth not in their mouthe. Many eat the devil's bread;
avouring his
sugsestions
sounding to the unthriny pleasure of the body.

This is not the meat of the soul, but 'venym' to it;
giving concupiscence domination over reason;
the bread of God's word makes reason latly and the flesh thrall.

God's word makes the soul moist; the devil's word makes it dry, dull and sluggish.
Ged's mord quenches, the devil's kindlea, desire. God's word makes the soul strong, the devil's weak.

## I have given

 andience to the devil,so that reason, which should be as a post or pillar to the soul, has yielled to the flesh;
[ ${ }^{*}$ oo iii]
I am sore ' adrad.'
Conclusion of part 11.
fwalowe it downe, that is to faye they do not therafter, for it fauoureth not in theyr mouthes. But contrary wyfe many ete the brede of the deuyl, they be fayne \& glad to here his wordes that founde to noughtynes \& folowe the fame by vngracyous cuftome of fynne. what foeuer he putteth in theyr mynde by the waye of fuggeftyon foundynge vato the peruerfe and vnthryfty pleafure of the body, that anone they fauour \& do therafter with as grete \& dylygent ftudy as they can. But this is not the mete of the foule, it hurteth and is 10 venym vnto it, it dooth no good, it refreffheth it not, it is a mortall infeccyon and caufeth the foule to dye euerlaftyngly, it maketh that the concupyfcence of the fleffhe hath dominacyon and reafon is fet aparte \& layde vnder, where contrary wyfe the very brede of the worde 15 of god maketh reafon lady and ruler \& the fleffhe to be thrall and as a feruaunt. The worde of god caufeth all goodnes in the foule, it maketh it moyfte and redy to fprynge in good werkes. The worde of the deuyll maketh dryneffe, dull \& fluggyffhe to do ony thynge 20 that is good. The worde of god is the defence from the hete of carnall defyre. The worde of the deuyl kyndeleth that hete. The worde of god maketh the foule ftronge, and the worde of the deuyll maketh it feble and weyke. The worde of god caufeth the 25 fleffhe to obey and folowe reafon, and contrary the worde of the deuyll maketh reafon to be obedyent ${ }^{1}$ to the fleffhe. This is the thynge good lorde that maketh me fadde \& forowfull, for as moche that I haue rather gyuen audyence $\&$ folowed the worde \& entyfynge of 30 the deuyl, therfore the ftrength of my foule, that is to faye my reafon whiche fholde be to it as a pofte or pyller, hath enclyned and ben obedyent to my fleffhe, wherof now I am fore adrad. It foloweth. © A voce gemitus mei adhefit os meum carni mee. Now 35 for a conclufyon of this feconde parte I wyll faye thus.

[^22]For as moche as our lyfe here is fo fhorte \& without life is short, and good fruyte waxeth drye as hey, we alfo be fo feble \& with ant hay weyke that the ftronge partes of our foules vnderftand- undertanding ynge and reafon be wedred awaye. Our foules made ${ }^{\text {and }}$ wedred."
5 drye and fmyten with the hete of carnal affecyon. Our our henrts are hertes voyde \& barayne of al vertue \& deuocyon, in fo tion; moche that we haue admytted and done after the worde of the deuyl rather than of god, wherby our fleffhe is made as lorde and ruler. Syth we are in all thefe 10 wretchedneffes, the more nedefull \& neceffary for vs is the fpedefull helpe of almyghty god. Now the thyrde parte is yet behynde, wherin we fhall remembre vnto you the dedes of penaunce. There be thre partes of penaunce whiche this holy prophete fheweth derkely 5 and fyguratyuely by the fyinglytude of thre dyuers
byrdes, that is to faye the pellycane, the nyght rauen, \& the fparowe. Fyrft let vs confyder and fhewe the ordre \& dyfpofycyon of thefe byrdes. The pellycane of his nature abydeth in a defolate place where no thynge in maner groweth. The nyght crowe abydeth in olde walles. And the fparowe maketh his reftynge place in the couerynge of an hous, or in the hous eues. In a defolate and barayne place is no thynge that perteyneth to a buyldinge, faue onely the warft \& perfytely made $v p$ is fomwhat framy"ge vpwarde towarde the hous or buyldynge, but whan the rofe of the hous is vp and couered than the buyldinge is fynyffhed $\&$ made perfyte. Contricyon whiche is the fyrft parte 30 of penaunce is fygncfyed by the pellycane. Confeffyon the feconde parte is fygnefyed by the nyght crowe, \& the thyrde that is fa tyffaccyon is fygnefyed by the fparowe. The pellycane as faynt lherome wryteth in an epyftle vnto a certayne decon called Pretidius is of
35 this condicyon, whan fhe fyndeth her byrdes flayne \& deftroyed by a ferpent, fhe mourneth, fhe wayleth and
three dedto of pelance nilewed
pelican, night raven and aparrow.

The pelican abidea In deserts;
the night crow in old wills: the sparrow in house cuvew. In the desert is no buildug;
in old walls an imperfect,
we have obeyed
the devil rather
than God, and
made the Hesh our ruler.

We nced Gol's speedful help. dathly by the mperfect, In the rowed loriane at periect, building. Contrition simnified by the pelican ; confrexion by the misht cruw; eat:afaction hy [ ${ }^{\circ}$ or iili, buck] the spurrum. The pretican (saye St Jermime to Praceidias.
Aluling her young olain by a serpetit,
smiteth herself upon the sides that her dead birds may be revived by her blood.

So the contrite, finding their chiliren (their gool works) destroyed by the serpent sin, smite themselves on the breast with the bill of sorrow, that the corrupt blood of sin may flow out : for deadly sin destroys all our past grood deeds. St Jerome in the willerness smote on his breast with a flint.

The publican in the temple smote on his breast that the corrupt blood of sin might be cast out.

The sinner thus smiting himself.
revives the good deeds lost by deadly sin, and is brought from the prison o eternal death to new life.
[* ooiv]
The night crow or owl (says st Jerome) hides in the day,
but when the sun is down cometh out with a mourning cry,
fmyteth herfelfe vpon the fydes, that by the effufyon and fhedynge of her blode, her deed byrdes may be reuyued. Truly they that are veiy contryte be of lyke condycyon. For whan they ferche theyr confcyence \& fynde theyr chyldren, that is to faye theyr good werkes flayne \& deftroyed by the ferpent deedly fynne, than they mourne \& wayle fore, they fmyte themfelfe vpon the brefte with the byll of bytter forowe, to thentent the corrupte blode of fynne may flowe out. Of a trouth as foone as we commytte deedly fynne all our good 10 dedes done before be deftroyed \& ftande in none effecte. Holy faynt Iherome beynge in wyldernes payned hymfelfe in lyke maner, \& ferynge oneles his forowe was not fharpe ynough he fmote vpon his breft with an harde flynte ftone. And what elles mente the 15 publycane which anone as he entrod in to the temple remembrynge the gretenes of his fynne dyde fmyte hymfelfe vpon the breft but that the corrupte blode of fynne myght be done awaye from his foule? Whan the fynner wyll ordre hymfelfe in this maner, that is to 20 faye euer be wyllynge to be fory for his offences and with his fharpnes of his forowe fmyte hymfelfe inwardly to thentent the oorrupcyon of them may be done awaye, anone his good dedes whiche were loft by deedly fynne fhal be reuyued and he delyuered and brought 25 out from the bondes \& pryfon of eternall deth in to a newe lyght and newe lyfe. So that euery contryte perfone may faye Similis factus fum pellicano folitudinis. I am made lyke to the pellycane by contrycyon. The nyght crowe or the oule as fayth faynt 30 Iherome is of this condycyon, that as longe as it is daye fhe abydeth preuely in the walles or fecrete corners of fome hous \& wyll not be feen. But whan the fonne is downe $\&$ is derke as in the nyght, anone fhe fheweth herfelfe \& cometh out from that fecrete place with a 35 mournynge crye \& myferable, \& forowful lamentacyon,
fhe neuer feafeth fo cryenge vnto that it be day agayne. To the whiche nyght crowe may well be lykened they derying untii it be that fhewe theyr myndes by true confeffyon of theyr fynnes vnto precftes, for whan they were baptifed \& fo 5 made clene from orygynall fynne, the fonne of ryghtwyfnes dyde ryfe vpon them, gaue lyght to theyr foules and fo contynued as longe as they were without deedly fynne. At that tyme no forowfull remorfe was in theyr confcyence but all in reft \& peas, lyke as in ftronge \& fure 10 reftynge places. But anone as they commytted deedly fynne the fonne of ryghtwyfnes went downe and fhewed no more lyght vnto them, \& theyr confcyence was couered with the derknes of fynne. Than they make a lamentable and mournynge confeffyon fhewynge themfelfe 15 culpable $\&$ alfo expreffe al theyr fynnes to a preeft, $\&$ that done by the facrament of penaunce the fonne of rightwyfnes fhyneth agayne freffhe on them. Who euer dooth in this maner may wel faye this that foloweth. Et factus fum ficut nicticorax in domicilio. 20 By the forowe for my fynne \& true confeffyon made with penaunce for the fame. I am clene without trouble in my confcyence. I am in fure reft \& peas euen as the nyght crowe whan fhe is in that place of the hous where it lyketh her beft. After we haue ben forowfull $25 \&$ contryte for our fynne, and alfo haue fhewed them by confelfyon It is nedefull to beware, to be dylygent, \& to take hede of the deuylles fnares that by his crafty \& falfe meanes ${ }^{\circ}$ catche not and bringe vs agayne in to his daunger. We be warned of this by the holy 30 apoftle faynt Peter fayenge. Vigilate quia aduerfarius vefter diabolus tanquam leo rugiens circuit querens quem denoret. Awake, beware, \& take hede, for your aduerfary the deuyll euen as a rampynge and cruel lyon gooth aboute to feke whome he may 35 deuoure. If we be dylygent \& gyue hede to auoyde and
at baptism the
Sun of rightwiso-
ness rose upon us,
and gave light to our souls as long as they were without deadly sin. We had no remorse, but were in peace, as a sure resting place. When we committed deadly sin, the Sun of rightwiseness set and conscience was darkened. We make s lamentable confession to a priest, and that done the Sun of rightwine ness shineth again freah on us. We may say :

By arrmow and confession with penance 1 am without trouble in conacience, safe as the night crow in her lurking place.

## Ater confession

 we must bewaro, leat the devil ensmare ue akain. [ ${ }^{\circ}$ oo ir, back]The devil as a ramping lion goeth about reeking whom he may devour. flee from thefe fnares of the deuyll, it may be fayd \&
fpoken of vs that is wryten by the prophete in an other place. Anima noftra ficut paffer erepta eft de laqueo venantium. All though our bodyes fuffre

Our soul delivered frum the devil's snares as the sparrow from the traps of birdtakers. The sparrow, suspecting a snare, flies to the house eaves,
and if constrained by hunger to come down, shortly returns up;
there she wipeth and 'feteth' her bill, proyneth her 'feders,' bringeth forth birds and maketh merry.

So they who
would make satisfaction must beware of the devil's traps,
must flee to heaven, setting their felicity in heavenly things.

## [* ppi]

Our convernation in heaven

If we come down
to get necessaries for our body, let us return, lest we be snared by bodily pleasure;
In perils let us flee to heaven, and we shall purge ourselves from sin.
For no sin may enter heaven: we must 'proyne our feders that we may flee up to the place of bliss; payne in this lyfe yet our foules be delyuered from the deuylles fnares lyke as the fparowe is fro the baytes \& 5 trappes of byrde takers that be aboute to catche her. Whan the fparowe fufpecteth thofe fnares or trappes be layde for her on the grounde, anone fhe fleeth vp to the couerynge of the hous or to the hous eues, and yf at ony tyme fhe be couftrayned by the reafon of hunger 10 to come downe agayne, yet for fere fhe wyll fhortely returne vp , fo that thyder fhe wyl flee for focour \& furete in her daunger and peryll, there fhe wypeth and feteth her byl, there fhe proyneth \& fetteth her feders in ordre, there alfo fhe bryngeth forth byrdes, \& there 15 reftynge maketh mery as fhe can after her maner. In lyke wyfe they that defyre \& be aboute to make fatyffaccyon for theyr offences muft be ware and wyfe to kepe themfelfe from the deuylles fnares and trappes wherof all the worlde is full, they mufte flee rnto heuen, 20 fet theyr felycyte in heuenly thynges \& not in worldly pleafures, whiche is a defence and couerynge of all the worlde. Saynt Poule fayth. Noftra enim conuerfatio in celis effe debet. Our conuerfacyon, our pleafure \& felycyte fholde be in heuen, neuertheleffe yf 25 at ony feafon we come downe, befy ourfelfe to gete ony thynge neceffary for our bodyes, let vs fhortly retourne left that we be taken in the fnares of worldly pleafures, in euery peryll and daunger let vs flee vnto heuen, fet our pleafures on heuenly thynges, and for the confyder- 30 acyon and loue of it, we fhall purge ourfelfe from fynne. For why no thynge that is foule \& corrupte by fynne may entre in to the euerlaftynge kyngdome, we muft proyne and ordre all our feders, all our actes in euery condycyon that we may be the more apte to flee vp 35 vnto the place of euerlaftynge blyffe. There alfo we
fhall brynge forth and hyde our good werkes whiche where we shall be our byrdes. our fauyour fayth. Thefaurizate vobis bring forth thefauros in celo. Ordre \& endeuoyre your felfe to works) and hide haue treafures in the kyngdome of heuen. And laft, 5 there let vs reft in this lyfe by true hope and truft and euer be occupyed in the laude and prayfe of almyghty god, for it is wryten by the prophete. Et laus eius Thero let ua reet in this lite by hope and truat, ever luuding and femper in ore meo. I fhall at all tymes loue and prayfe almyghty god. Who foeuer befyeth themfelfe 10 on this maner as we haue fayd, fhall make due fatyffaccyon for his fynnes, \& of very ryght may faye that and may say: foloweth. Vigilaui et factus fum ficut paffer foli-
tarius in tecto. I have gyuen hede, I haue ben ware of worldly conuerfacyon \& pleafure, \& as the

1 have giren hemp, as a nparrow fieth to the house lop,
15 fparowe flyeth vp to the hous for her focour, fo have I fet my mynde aboue in heuenly thynges. IT Notwithftandynge they tbat take this waye of penaunce fhall haue many foos, many enemyes, for euery where in euery parte of the worlde be backe byters. There was neuer 20 creature borne were he neuer fo good, excellent, and vertuous, were his dede and werke neuer fo precyous and noble that myght efcape the fclaundres and backbytynges of them whiche are backbyters $\&$ can faye good by no man. For alwaye they that be euyll 25 dyfpofed be ayenft them that be good $\&$ wel dyfpofed. Euer they lay wayte and enuyoufly fretynge themfelfe repugne ayenft the maner of the penytent lyfe, namely in thofe thynges wherin they be founde contrary in theyr lyuynge, whan alfo they fe and per30 ceyue a man that hath chaunged his lyfe whiche before was to them a gentyll companyon for theyr appetyte, \& hath taken vpon hym a contrary maner of lyuynge not accordinge to theyr delyte, it is no meruayle though they forge maters \& fpeke ayenft hym with all theyr 35 hole mynde and entent. And by theyr opprobryous and curfed fayenges caule that perfone to be euyll

I have set my mind above. The penitent shall have many foen,
backbiters overywhere.

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                        [* pp i, back]
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The best of men cannot escape slanders and backbitings.

The ovil-dispoeed slways against the well-disposed; they repagne against the penitent life; when a man changea his life, who before was a Rentle companion for their appetito, they forge matters, and by their opprobrious and cursod anyings cause him to be

The worldly hate penitents who forsake pleasure.

Many turn away from penance for far of the speech of people,
fearing the cursed sayings of the wicked more than they do the punishments of God.
our rewarder and looker upon u.

Not only enemies,
[ ${ }^{*} \mathrm{pp}$ ii]
but their sometime friends, scorn penitents. The world praises those that follow its vain joys, and are ready at all seasons to gambate, to leap and sing; it lores too the proud and jolly,
new fangled in apparel,
gluttons, drunkards.

Followers of meekness, rightwiseness and truth, displease the world. Backbiters conapire to oppress the rightwise.
fpoken of as moche as lyeth in them. They that delyte in worldly conuerfacyon \& pleafure dooth prayfe and magnefye thofe that dooth the fame. And contrary they hate al fuche as by contrycyon \& true penaunce haue forfaken and defpyfed all worldly delectacyons, 5 whiche thynge turneth away many from doynge penaunce, they be afhamed to do that thynge that fholde mooft profyte them in tyme to come, for fere of the. fpeche of people, they fere more the curfed fayenges of wycked folkes than they do the punyfrhementes of god, 10 all be it he promyfed a grete rewarde in heuen vnto vs al for euery opprobryous and malycyous worde that we fuffre here pacyently for his fake. Al we therfore beynge penytent \& fuffre fals accufynges and fhameful defpytes of wycked people may faye vuto almyghty god 15 our rewarder \& loker vpon vs. Tota die exprobrabant michi inimici mei. Myn enemyes dyde fcorne me many tymes \& ofte, \& not onely our ${ }^{\circ}$ enemyes dooth fo but alfo they that fomtyme were our frendes \& wonte to prayfe vs. The world prayfeth \& loueth them whiche 20 fet theyr felycyte \& folowe the vayne \& tranfytory Ioyes of it, whiche alfo be redy at all tymes \& feafons to ete, to drynke, to laugh, to daunce, to gambade, to lepe, \& to fynge. Alfo the worlde loueth them that be proude and Ioly, full of wordes, varyable in gefture 25 and countenaunce, newfangled in apparayle, \& alwaye ftudyous for newe inuencyons, yet I fpeke not of them that pamper theyr bodyes as glotons, whiche vfe furfetes dronkenes vnclennes of body, periuryes, \& dyffymulacyons, they that haue thefe maners pleafeth the worlde 30 beft. And contrary wyfe, fuche as be ftudyous to folowe mekenes, ryghtwyfnes \& trouth doth dyfpleafe the worlde \& them that folowe the pleafures of it. It is wryten in the perfone of all fuche as be wycked \& bakbyters whiche confpyre \& wolde fynde the meanes to 35 oppreffe the ryghtwyfe \& well lyuynge perfone. Cir-
cumueniamus iuftum quia contrarius eft operibus nostris. Let vs craftely deceyue the ryghtwyfe man, for his werkes, his dedes be contrary to our, he lyueth not as we do, truly what foeuer man or woman 5 defpyfe \& fet nought by worldly pleafure \& conuerfacyon but folowe the ftreyght way of penaunce, fhal ofte

Whocerer rets at
nought worldly
pleasure shall
of time be evil eaid by, tyme be euyll fayd by, \& many caufes fhall be ymagyned \& confpyred to put him downe, perauenture of thofe that fomtyme wold haue fpoken largely to his 10 laud \& preyfe, wherfore it foloweth. Et qui laudathose that sowetime spoke bant me aduerfum me iurabant. They that fomtyme were my frendes \& wolde haue fayd good by me as longe as I folowed theyr fynfull lyf, dyd confpyre \& craftely lay wayte to put me fro my good purpofe. 15 Quia cinerem tanquam panem manducabam ${ }^{\bullet}$ bycaufe why I dyde ete affhes as my brede. I ofte called to remembraunce my fynnes with contrycyon \& penaunce. Who elles eteth affhes as his brede but the penytent, that thynge whiche neuer gooth out of a 20 mannes mynde but euer grudgeth and rolleth vp \& downe in his confeyence may be fayd he eteth it, for the whiche our fauyour Ihefu cryfte alwaye beynge in mynde to fulfyll the wyll of his fader calleth that befy remembraunce to fulfyl his faders wyll his mete, he fayth.
25 Habeo alium cibum manducare quem vos nefcitis. I have an other maner mete to ete that ye knowe not, he ment it by his befy remembraunce as we fayd before. Therfore it may be fayd that perfone eteth that fame thynge whiche he calleth awaye to his 30 remembraunce, \& what hath the penytent more dylygently in his mynde thau the remenaunt of his fynnes confyderynge the dyuerfyte of euery offence, whiche may well be called affhes. For lyke as after the brennynge of wood or trees the fubftaunce remaynynge is 35 called affhes, fo after the hete of concupyfcence (yf we offende) what elles fhall we call that abydeth in the
foule but affhes, what remayneth in the foule after the actuall offence of pryde, enuy, fornycacyon, or lechery but onely the affhes of pryde, enuy, and fornycacyon,

The penitent eats the aehos of past - sing,
nd drinks tears;
which slake and 'kele' the heat of volupty.
[* Pp iii] whiche affhes the true penytent eteth as his brede by the contynuall remembraunce of them. Alfo in this contyn- 5 uall remembraunce he lacketh no drynke, for who foeuer calleth to his mynde all his fynnes with true penaunce fhall fcant kepe hymfelfe fro wepynge. The wepynge teres in an other place of fcrypture be called drynke. Et potum dabis nobis in lachrimis in menfura. 10 This drynke of a trouth comforteth moche to flake and kele the hete of vnlawfull de"fyre, \& alfo quencheth the hete of fleffhely volupty and lufte. Therfore it is very neceflary to the penytent. For oftentymes
When we remember our old sins, often a spark kindles of the ashes,
which spark (heat of delectation) must be quenched with tears.
I have eaten ashes as bread, have consumed my sins by penance and mixed my drink with tears; have despised this world that I may win heaven.
Two motives for eating ashes and drinking tears:

## 1. God's indig-

 nation;2. the greatness of man's fall by sin.
3. God beholdeth the sinner with His ireful countenance, ready to strike with the sword of His punishment, whose atroke (everlasting death) penance alone can swage.
whan we reme $m$ bre our olde fynnes, a fparke kyndel- 15 eth of the affhes, that is to faye we have a delectacyon in them, whiche hete of delectacyon muft be quenched with the drynke of wepynge teres. The true penytent may faye that foloweth. Quia cinerem tanquam panem manducaba $m$ et potum meum cum 20 fletu mifcebam. I haue eten affhes as my brede. I haue confumed my fynnes by true penaunce, \& I haue myxed my drynke with wepynge teres. I haue defpyfed this worlde to thentent I may haue here after the kyngdome of heuen. Amonge all other two thynges there 25 be whiche may moue the fynner and not without a caufe, to vfe this brede \& drynke now reherfed. One is the indygnacyon of almyghty god, the other is the gretenes of his fall by fynne, what creature can be but forowful and ferde whan he confydereth and remem- 30 breth the dredefull magefte of god how moche he hateth fynners, how greuoully he beholdeth the fynner with his Irefull countenaunce euer redy to ftryke with the fwerde of his punyffhement, whofe ftroke caufeth eternall deth, a wounde vnable to be cured. And no thynge elles in 35 the worlde may fwage or mytygate that fore ftroke of
euerlartynge deth or puniffhement, but penaunce done
with forowe \& wepynge for our offences. Saynt Augurtyne fheweth the caufe of his conuerfacyon was the

Angustinc: remembrance of everlast ing punishoent
confyderacyon \& remembraunce of the euerlaftynge
5 punyffhement of god. Saynt Iherome alfo wytnefleth hymfelfe that he chaftyfed his body in wyldernes with faftynge, wepynge, \& bytter mournynge for fere of the euerlaftynge paynes of hell. The true penytent wayleth and wepeth for fere of his indygnacyon \& punyffhement 10 of almyghty god , to whome he may faye that foloweth Cinerem tanquam panem manducabam \& potu $m$ meum cum fletu mifcebam. A facie ire indignationis tue. Good lorde I haue punyffhed my felfe by penaunce for fere of thyn indygnacyon \& punylfhe-
15 ment. The other is as we fayd his grete fall by fynne whiche caufeth \& ftereth the fynner to do penaunce. For the ferder that a man fall downe by fynne, the more greuoufly he offendeth the goodnes of almyghty god and the forer fhall his punyfhement be. The 20 gretenes of the fall is to be confydered by the gretenes of the ftate, degre, honoure, or lernynge of that perfone whiche offendeth, for the hyer that a man be in honour the greter is his fall, the more is his trefpaffe yf he offende. Therfore let euery fynner confyder the gretenes of his 25 fall, let no creature thynke in hymfelfe \& faye, I am not within holy ordres, I am not profeffed to ony relygyon. All we be cryften people, take hede in what degre we ftande, what ftate is it to be a cryften man or woman, the leeft cryften perfone the pooreft \& mooft lowe in 30 degre is nygh in kynrede to almyghty god, he is his fone and his heyre of the kyngdome of heuen, broder vnto Ihefu cryft and bought with his precyous blode. By the vertue of the fame blode waflhed in the holy baptyfme and ofte made clene agayne by the 35 facrament of penaunce. Fedde alfo \& nouryfhed with the blyffed body \& blode of our fauyour Ihefu

Jemme chatitied himeelf for fear of hell.
II. The sinner's fall atirreth him to do penance;
for the "fender" the fall, the mirer the punishinent. The fall greater in proportion to the state of the offender.

## Let no man

 think: I am not in holy orders, I am not profensed to any religion. We are all Christians, and the lowest Christian is Goul'n son and Chriat's brother;washed in baptista, cleanserd by penance, fed with Chriat's body and blood.

Punishment of Christians sorer than that of Sara. cens or Jews. Arsenius.

A craftsman to be praised who would raise a great stone to the
[ ${ }^{*} \mathrm{pp}$ iv]
top of a goodly building;

If the stone slip by its weight,
the craftsman is not to be blamed. Nor is God to be accused, if we by our froward will refuse to be lifted by Him into the high state of grace.
cryfte the onely fone of god. If ony of vs fall from this hygh ftate \& degre, the greter fhall be his fall in to the depe pyt of hell \& forer fhall be punyfthed there than ony farafyn or Iewe. As fayth the holy monke Arfenius, let no creature blame god yf he be fo 5 punyfhed. For yf a craftes man conftrayne hymfelfe to the beft of his power to reyfe $\mathbf{v p} \&$ convey a grete ftone in to the hygheft parte of a goodly buyldynge, he is gretly to be fet by and prayfed that he wyl fo dylygently be aboute to fet it in fo noble \& honourable 10 place, where vnto it were impoffyble for it to afcende by the owne power and ftrength, and perauenture in the meane tyme the fame ftone for the grete and ouermoche weyght flyppe downe from his handes, notwithftandynge the ftrength \& good mynde of the crafty ${ }^{1}$ man is not to 15 be reproued. In lyke maner almyghty god is not to be accufed yf he at ony tyme do his good wyl to lyfte vs vp in to the hygh ftate of grace, $\&$ we in the meane feafon by the weyght of our frowarde and peruerfe wyll fall downe from his handes, veryly we ourfelfe are to 20 be accufed and reproued for it and not almyghty god, and our fall is the more bytterly to be wayled, that fyth he wolde lyfte vs vp, we by our owne neclygence \& euyll wyll be cafte downe. Quia eleuans allififti me. For thou good lorde woldeft haue reyfed me vp from 25 fynne $\&$ fet me in the hygh ftate of grace but by myn owne neclygence \& peruerfe wyl not in mynde to forfake my fynnes thou let me lyppe downe from thy Recapitulation of handes. Here endeth the thyrde parte of this fermon, part III. now let vs gader togyder and fhewe what we haue 30 fpoken of in it. O mooft myghty lorde I a wretched The remembrance fynner haue fo moche fered \& dred thyn euerlaftynge of ererlating puninliment has been to meas bread, and tears as drink. Contrition,
punyfhement for the gretenes of my fynne, that the remembraunce of it hath ben to me as brede to fede on, and my wepynge teres as drynke. Made by contrycyon 35

[^23]lyke vnto the Pellycane, lyke vnto the nyght crowe by confeffyon, and by fatyffaccyon made lyke vnto the fparowe. In fo moche that myn enemyes fclaundred and fpake euyl by me, they alfo that fomtyme were my

5 frendes confpyred ayenft me. All thefe I fuffre blyffed lorde to the entent I may obteyne thy grace and mercy, 'therfore I befeche the here me foone \& execute thy mercy on me. No thynge may fooner moue a man to be meke and fhewe mercy, as whan the perfone whiche

My friends conspired against me.
[* pp iv, back]
Submission moves men to mercy.

10 hath trefpaffed ayenft hym, lowly wyll fubmytte hymfelfe, fall downe at his fete, \& mekely afke of him forgyuenes, wyllynge to knowe his owne faute $\&$ trefpaffe. For the more gentyll that a man is the redyer wyll he be to forgyue hym that wyll afke forgyueneffe, whiche pro-
15 perte we may fe in vnreafonable beeftes. For of grete doctours it is fpoken by the lyon, that whan he is dyfpofed to be cruell \& fyght, yf his enemy fall downe and ftoupe to the grounde yeldynge hymfelfe as ouercomen, \& in maner afke forgyuenes, he wyll not after that be 20 cruell vpon hym, but gooth awaye \& forgyueth the iniury. The fame is exprefled in metre by a certayne poete, fayenge. Corpora magnanimo fatis eft proftraffe leoni, pugna fuum finem : cum iacet hoftis habet. It is fuffycyent for ony beeft that hath trefpaffed ayenft 25 the myghty lyon to ftoupe \& fall downe to hym, for by it his wrath is done awaye \& the trefpaffe forgyuen, $\&$ all other wylde beeftes beynge no thynge in regarde to the lyon but as his fulgectes are fo cruell \& vengeable, that for no fubmyffyon wyll leue theyr ragynge and 30 woodnes, whiche the fame poete fheweth lyke wyfe in ere At hip et iftes infart. the mater. At lupus et triftes inftant morientibus ovidibid. 858. vrfi, et quecu"que minor nobilitate fera eft. The wolfe, the wrathfull beres \& euery other wylde beeft that is in maner vyle \& of no reputacyon wyll euer venge
35 themfelfe vpon other whiche they may foone ouercome.
The greteft knowlege \& experyence that may be of a fisuer.

Forgiveness the proof of a noble
[* pp v]
mind.

God, the noblest and mightiest,
must needs forgive us if we knowledge our misery.

Let us 'humyle" ourself before Him.

Our weakness fadeth as a shadow, 'wedreth' as hay;

God is without change;
it were no laud to Him to destroy us,
but rather to His dispraise: when we are deal, farewell any remembrance of us ;

He never can be put out of memory.
If He will not pity weeping penitents,

What sinner will have audacity to ask mercy ?

His cruelty
noble man, conftaunt of mynde, without fere, caftynge no peryll, \& truftynge in his owne ftrength is yf he wyll forgyue \& not fhewe his cruelte vpon hym that fubmytteth \& knowlegeth hymfelfe vaynquyffhed \& ouercomen. Syth almyghty god therfore is mooft noble, 5 mooft conftaunt, \& fo myghty aboue all other without fere, he fereth no creature, it can not be other wyfe but nedes he muft be mercyfull \& mekely forgyue vs wretched \& of no ftrength, fallynge downe at his fete knowlegynge our owne myfery \& afke of hym forgyue- 10 nes. For as moche as almyghty god is thus mercyful, let vs all lowly humyle our felfe before hym mooft meke, alwaye one, vameuable, ${ }^{1} \&$ without chaunge or mutabylyte whofe power is euerlaftynge in it felfe. Our weykenes our fhorte tyme in this lyf fadeth ${ }^{2} \&$ paffeth 15 away as a fhadowe, it wedreth \& waxeth drye as hey, \& fhall within a lytell whyle peryff he \& come to nought, let vs all faye vnto hym. Dies mei ficut vmbra declinauerunt \& ego ficut fenum arui, tu autem domine ineternum permanes. Good lorde fyth 20 thy tyme is euerlaftynge without mutabylyte without chaunge, $\&$ we be fo noughty, fo feble, we glyde awaye as doth a fhadowe, \& weder as hey, fholde it be a laude \& prayfe to the for vengynge thy felfe \& to deftroy vs. Sholde it not rather blyffed lord (yf by thy lycence I 25 myght fpeke it) be to thy dyfprayfe, for anone as we be deed \& gone out of this worlde, fare well ony remembraunce of vs we be foone forgoten. But thou neuer can be put out of memory, the memoryall of thy mercyfull dedes is euerlaftynge. If thou wylte not fhewe thy 30 pyte vpon ve wretches that are tourned to the by penaunce \& with wepynge teres bowe downe to the fete of thy magefte, before the trone of thy mercy, what fynner here after fhal haue audacyte fhal be bolde to afke mercy \& forgyuenes, thyn vnmercyfulnes or cruelte 35

[^24]Shall caufe ${ }^{\text {t them to }}$ flee \& be ferefull to afke mercy, and fo dyfpayre. But yf thou wylte vouchefaue mercy- will cause them fully to here vs at our callynge, than doubtles euery fynner fhall at all tymes have in mynde and fhewe 5 thaboundaunce of thy ${ }^{1}$ fuauyto or mekenes, \& alfo fhall openly tell ouer all thy grete and ineftymable power, whiche is fpecyally and namely expreffed and fhewed, whan of thy goodnes thou fpareft $\&$ dooft mercyfully vnto fynners. Thy chyrche cuftomably prayeth mnto
10 the fayenge on this wyfe. Deus qui omnipotencian tuam percendo maxime et niferando manifeftas. Blyffed lorde whiche fheweft thyn eucrlaftynge power namely \& mooft of all in executynge thy mercy and fparynge fynners. Notwithftandynge I faye not but 15 thou muft nedes punyflhe fuche as be obftynate and vngracyous, not wyllynge to tourne them vito the by penaunce, but euer contynue in theyr malyce \& fynfull lyfe. Thy prophete Iheremye threteth thofe euyl dyfpofed people, fayenge. Non flectetur ne[que] 20 parcet ${ }^{2}$ neque mifcrebitur eis. Thou fhalte not be meke, thou fhalte not fpare, thou fhalte neuer fhewe thy mercy vpon fuche obdurate fynners. Thy ryghtwyfnes fhall appere in them, whiche fyth they haue contynued fo longe in theyr fynfull lyfe, \& neuer wolde 25 tourno from it, fhall of very ryght be punyffhed and crucyfyed in hell eternally. But blyffed lorde I meane and fpeke of them that be penytent and knowlege themfelfe gylty, alfo be turned to the with all theyr herte, it is wryten in the boke of fapyence. Tu qui dif30 fimulas ${ }^{3}$ peccata hominu $m$ propter penitenciam. Thou mooft meke lord whiche in maner dooft dyffymyle and wyll not knowe the fynnes of men that be penytent. Et qui mifere ${ }^{\circ}$ ris omniım quia potens es. And fhewe thy mercy on euery creature, bycaufe thou arte
but will •dyssymyle' the sins of the penitent. because almighty.

[^25]Be meek to us Thy beseecher: for the everlasting memorial of Thy nume.

The second part of the panalm darker than the Arst.

It is dimine for such ax be not learned in scripture to understand what is meant by sion and Jerusalem.

It is needful that you on your party attend audience while I mpply onyself to make open these darknesses.

In seripture three places aiguify three kindn of people in three divers times:

1. Sinal, the Jewe under the law ; [" pp vi, back]
2. Sion, Christians under grace; 3. Jerusalem, the blessed in glory.
3. The law given on Sinai with great fear and dread.
all myghty. I can not fe of very ryght, but thou muft excercyfe thy mercy in dede on all fuche as by true penaunce hath forfaken theyr fynfull lyfe. Therfore be meke \& mercyfull to vs thy feruauntes \& befechers, for the euerlaftynge memoryall of thy blyfed name, alfo that thyn fo mercyfull doynge may be a memoryall \& had in mynde tyme without ende. Amen. Memoriale tuum in generationem et generationem. Amen.

Domine exaudi. prioris.
10

## fecunda pars.

1hother parte of this pfalme is more derke \& harde to vnderftande than is the fyrft parte of it, chefely for the dyffyculte that is treted \& fpoken of in the fame. It is dyffufe for fuche 15 as be not practifed and lerned in holy fcripture, to vnderftande what is mente by Syon \& Iherufalem with other olde prophecyes whan they be reherfed \& fpoken of. Therfore it is nedefull that ye gyue the more hede \& attende audyence on your party, 20 \& I to apply my felfe \& put to the more dylygence to thentent thefe doubtes or derkeneffes may be fhewed and more clerely made open what thut they fygnefy. IT Oftentymes a reherfall is made in holy fcrypture of thre noble places, whiche fygnefye thre dyuers kyndes 25 of people in thre dyuerfe tymes. The fyrft place is the mounte Synay whiche betokencth the people of Iewes, in the tyme of Moyfes lawe. The feconde is the mounte Syon fygnefyenge the cryften people, in the tyme of grace. The thyrde place is the hygh 30 celeftyall Therufalem whiche reprefenteth the blyfed people in the tyme of glory. Fyrft in the mounte Synay Moyfes lawe was gyuen to the Iewes with grete fere and drede. For the thyrde daye before all the people had monycyon \& warnynge to prepare and make 35
redy themfelfe to be halowed, that is to faye two dayes waffhynge theyr cluthes and kepynge themfelfe from the fleflhely company of women, to thentent the thyrde day they myght be redy to come vnto the mounte 5 Synay, there to fe and here what was to come. Monycyon they had alfo not to come nygh the mounte or man orlenat that ony parte of it vpon this payne, were it man or beeft it fholde be ftoned or fhotte to deth. After whan the cane nigh the mount waw to be stoned or shot to death. thyrde daye came and al the people was redy, a derke 10 cloude began to couer the mounte, out of the which yffued forth lyghtnynge and ferefull thunder was herde.

From a dark cloud Insued lightning ; thunder was heard; $\pi$ Alfo the founde of a grete trumpe brafte out and encreafed more and more by lytell \& lytell. Our lorde came downe vpon the mounte in fyre, from that fyre
15 afcended a grete fmoke on euery parte of the mounte, as it had ben out of a forneys. Thus the mounte was made very ferefull to come vito or to beholde, bothe for the derknes of the cloude $\&$ fyre within it for the lyghtnynge \& grete fmoke afcendynge on euery fyde, $20 \&$ alfo for the thunder \& noyfe of the trumpe. The people lyke wyfe were meruayloufly afrayd in fo moche they called vpon Moyfes to chewe what was beft for
them to do. Theyr defyre was more ouer that god fhold not fpeke vnto them, for yf he fo dyd they veryly 25 thought to dye for fere. Moyfes alfo his felfe was fo afrayd that as faynt poule wytneffeth he fayd. Territus fum et tremebundus. 'I am fore aferde inwardly and agaft outwardly. Than yf he that was fo famylyer before with god, by whofe commaundement he dyde fo
that, if God apoke untw them, they should die for fear. Mones himself was sore ufurde and asast; [ ${ }^{*} \mathrm{pp}$ rii]
though he was before $s 0$ familiar with God. 30 many grete and meruaylous dedes in egypte were fo fered, no meruayle yf the refydue of the people were fore afrayed. But this ferefull maner the hebrewes lawe was gyuen in the mount Synay, that by caufe of fo grete fere \& drede, the people fholde be the more

These herrore
were designed to deter the people from breaking the 1an.

35 ware to breke the lawe gyuen vnto them. As Moyfeg theyr man of lawe fayd. Ut terror in vobis effet \&
non peccaretis. The lawe is gyuen to you by this maner, to thentent ye fholde be aferde and not fall in to fynne. But for as moche as our beft and mooft

God delights more in ucts done lovingly than in those done from fear.
It is His nature to shew mercy;
against His nature to shew vengeance; the cause of His doing venseance Is the transgression of His commandments. louynge lorde god delyteth more in thofe actes whiche we do louyngly with a good wyll, than in thofe that 5 we be conftrayned to do by fere. Of his nature alfo he is more redy to fhewe mercy than to do vengeaunce, why? for it longeth vnto hym to fhewe mercy in dede. The prophete Ifaye fayth. Ulcifci ${ }^{1}$ vero peregrinum opus eft ab eo. It is a ftraunge and a dede in 10 maner ayenft nature for almyghty god to fhewe vengeaunce, it cometh not of hym fo to do, the caufe of his doynge vengeaunce is the tranfgreflion of his commaundementes, he is fory to be venged vpon ony perfone whiche his felfe fheweth by his prophete in an 15 other place fayenge. Heu confolabor de hoftibus meis et vindicabor in eis. I am fory to take my pleafure, that is to fay to be venged vpon myn enemyes. For thefe caufes reherfed he hath ordeyned an other newe lawe, not a lawe of fere \& drede but a lawe of 20 grace and mercy whiche was gyuen in the mount Syon, there beynge prefent the apoftles \& dyfcyples with many holy women, \& Mary the moder of Ihe fu, whiche made redy themfelfe to reccyue this lawe, longe contynuenge in prayer, as faynt Luke fheweth. Et hij 25 omnes erant perfeuerantes in oratione cum mulieribus \& maria matre ${ }^{2}$ iefu. All thefe were contynuenge in prayer with other holy women \& mary

Descent of the Spirit in the slimilitude of fiery tongues. Gift of tongues, the moder of Iefu, vpon whome the holy ghoft defcended in the fymylitude of fyry tunges \& fate ouer 30 them al, after that they fpake in many dyuers langages \& preched inceffauntly the laudes of almyghty god, fo that the people of eucry nacyon vnder heuen, fo many as than were prefent, vnderftode openly what euery one of them fayd. And gretly meruayled that they 35

[^26]fpake fo boldly \& cryed without ceafynge, in fo moche one fayd. Quidnam vult hoc effe. What maner thynge is this, what may this meane. An other lough another 'loogh.' them to fcorne \& fayd. Mufto ${ }^{1}$ pleni funt ifti. they 5 be dronken. But the effecte of the thynge proued dronken with euydently that the mufte was no thynge in the blame, for faynt Peter one of the dyfcyples of cryfte rofe $\mathrm{vp}^{2}$ from amonge them \& fhewed all the very mater in dede how it was, confermynge the fame by holy fcrip10 ture fo ftrongly \& fo clerely that he turned vnto the fayth that daye, almooft the nombre of thre.M. men \& women. Befyde thefe our blyffed lorde thefu cryft was offred vp in the fame mount, there alfo he exhorted \& taught the people many tymes, in the fame lykewyfe 15 he wrought many myracles, for thefe caufes fpecially, this mounte or hyll named Syon, fygnefyeth the chyrche of cryften people, lyke as the mounte Synay betokeneth the fynagogue of Iewes, in the mounte Synay was the lawe of fere \& bondage gyuen, in the mounte Syon the 20 lawe of loue \& lyberte was graunted frely, bothe thefe fayd lawes were gyuen the .l. daye after the pafche lambe was eten, in Moyfes tyme a fyguratyue lambe, $\&$ in the tyme of Cryfte a very lambe in dede our fanyour Ihefu hymfelfe. IT We fayd the thyrde place 25 is the heuenly cyte Therufalem prepared in the mooft hygh mountaynes, whiche place without doubte is promyfed to all good and ryghtwyfe people for a rewarde of theyr good lyuynge in this tranfytory worlde, lyke as therthly Iherufalem a place of reft \& peas was pro30 myfed to them that fuffred pacyently the grete labours \& ftormes in goynge ouer the reed fee, and alfo toke grete payne in deferte. Saynt Poule faythe. Dignus eft operarius mercede fua. The werke man that hath done his labour without murmure or grudge is

## Peter by prooft

 of seripture tarned on thatday ulmost 3000 day ulmost 3000 men and women to the faith.

Mount Sion signs. feth the church of Christian people, as Sinal betokeneth the synagogue of Jews.
[" pp viil]

## III. Jeranalem

 the hoarenly city,promised for a reward to all rightwise people,
as the earthly Jerusalem was promised to thoee who patiently suffered in the Red Sea and in the desert. 35 worthy to haue his hyre, his rewarde. Therfore we

[^27]muft labour truly in the fhorte tyme of this lyf, to the entent we may gete \& obteyne after our labour \& befynes done here an euerlaftynge rewarde in the heuenly countre, in the celeftyall Iberufalem, where we fhall be alwaye at lyberte and reft, voyde from all maner labour,

Jerusalem, i. e. ' the sight of peace.'
In heaven is peace with ourselves, with our neighbours and with God;
there God is scen, not in the terrurs of Sinui,
nor in flery tonkues as on Sion,
but face to face;
He shall be our law.
The law of Moses written on stone,
[ ${ }^{*} \mathrm{pp}$ viii, back] that of Clirist on the heart, that of heaven in the mind of God.
St Paul in the epistle to the Hebrews names these three places. we fhall haue there reft \& peas without ende. Iherufalem is as moche to faye as Vifio pacis, the fight of peas. Therfore in that heueuly place we fhall haue in poffeffyon peas eternally without ony maner tribulacion, fyrft peas with ourfelfe, peas with our neyghbours and 10 peas with god. There we fhall fe almyghty god, not as the Iewes fawe hym on the mounte Synay in a ferefull fymylytude, neyther as the cryften people fawe hym on the mounte Syon in the lykenes of fyry tunges, but we fhall beholde \& loke vpon hym euen as he is 15 dyftynctly \& clerely face to face without ony other fymylytude or chaunge, he fhall be our lawe. Of a trouth the olle lawe gyuen to the Iewes by Moyfes at the mount Sinay was wryten in tables of ftone. The newe lawe gyuen to cryften people by our fauyour 20 - cryfte in the mounte Syon, was wryten in the fleffhely tables of the herte, but the lawe whiche fhal be gyuen to the people gloryfyed is wryten in the mynde of god. Saynt Poule maketh menoyon of thefe thre places reherfed in an epyftle wryten vnto the hebrewes, 25 Sayenge thus. Non enim acceffiftis ad tractabilem \& acceffibilem ignem \& turbine $m$ et caligine $m$ et procellam et tube fonum : \& verborum vocem, quam qui audierunt excufauerunt fe ne eis fieret verbum: non enim portabant quod dicebatur, 30 et fi beftia tetigerit montem lapidabitur. $Y_{e}$ came not to fe the palpable and acceffyble fyre, ftorme, and derke cloude, neyther to here the loude blafte of wynde the founde of the trumpe and voyce of the aungell fpekynge in the perfone of god, whiche thofe 35 that herde it excufed themfelfe bycaufe they myght
I. Palpable and accessible fire at Sinal.
not abyde for fere of the wordes that were fpoken. Alfo ye herde not the decre comminatory whiche was ony beeft that toucheth the hyll or ony parte of it fhall fuffre deth. Loo here is fpecyfyed the mounte
5 Synay, where vpon Moyfes lawe was gyuen by a terryble \& ferefull maner as ye have herd, it foloweth. Sed acceffiftis ad montem fyon. Loo here the feconde hyll is fhewed, in the whiche the newe lawe, the lawe
11. Mount Sion the seat of the new, gonjel, law. of the gofpelles was mynyftred, he added this more in 10 the fayd epvitle. Et ciuitatem dei viuentis iherufalem celeftem. Loo the thyrde place wherin all thoughe we be not as yet, notwithftandynge we haue drawen towarde it, in fo moche that yf we lyue after the lawe gyuen to vs by Cryft our fanyour, without 15 doubte we fhall entre after this lyfe in to that euerlaftynge heuenly Therufalem, 'for that heuenly cyte fhall be reftored \& reintegrate with good cryften people, as we declared in thende of the fyfth pfalme, whiche thynge the prophete Dauyd fhewed by his wordes now 20 perteynynge to our purpofe, fayenge. Benigne fac domine in bona voluntate tua fyon: vt edificentur muri iherufalem. Blyffed lorde be mercyfull \& with a good wyll fhewe thy mercy vpon all cryften people, that the nombre of thy gloryfyed fer25 uauntes in heuen may be reftored and fulfylled agayne. IT Ye perceyue now by the wordes that we haue fpoken how thefe thre dyuers places fygnefye thre dyuers kyndes of people in thre dyuers tymes. Fyrft the mounte Synay fygnefyenge the Iewes. Syon cryften 30 people, and Iherufalem whiche reprefenteth the people here after to be gloryfyed in heuen. The thre dyuers tymes ye have alfo. Fyrft in the tyme of Iewes whiche is done and pafte was grete fere and drede of the greuous punyffhement of god. In the tyme of cryften among Chritians 35 people whiche is now, is grete hope \& trufte of forgyue- is hom; nes, for the excellent treafure of grace \& mercy of god.
sinai niznifies
Jews, Sion Christiann, Jerusalem eaints in glory.

Among the Jews Goul's punishment was feared; is hope of furgive-
David spoke of this heavenly clty. .

Jerusalem,
[" 99 i]
reintegrate with Christian people;

In the time of bliss shall be the surety of reward.

Let us pray that we may understand the remainder of the psalm.

Prayer grounded in charity shall be heard of Him whose commandment is charity.
Prayer for ourmelves;

But in the tyme of thofe that flall be blyffed euerlaftyngly whiche is yet to come fhall be the furete of the rewarde by confyrmacyon of eternall and inceffaunt Ioye, let vs therfore make our prayers vnto our blyffed lord god, to thentent we may vnderftande by thefe 5 thynges that we haue fpoken, the other parte of this pfalme to come. IT The more that ony prayer is grounded in charyte, the fooner it fhall be herde of hym whofe commaundement is all charyte. In the fyrft parte of this pfalme euery man prayed for hym- 10 felfe. After that now in this feconde parte we be taught euery man to praye for his neyghbour \& for the hole chyrche of cryften people. Almyghty god knoweth to whome noo thynge may be 'hyd, how grete nede we haue to praye, whiche neceffyte perauenture our 15 lord fhewed whan he flombred or flepte in the fhyppe. Marke fheweth in a gofpel a grete ftorme or tempeft of wynde was vpon the fee in the tyme whan our fauyour Thefus was faylynge vpon it, \& the fhyppe wherin our lorde flepte was almooft drowned with the 20 flodes \& troublous waues. ${ }^{1}$. But \& we take hede \& call to mynde how many vyces reygne now a dayes in cryftes chyrche, as well in the clergy as in the comyn people. How many alfo be vnlyke in theyr lyuynge vnto fuche as were in tymes paft, perchaunce we fhal 25 thynke that almyghty god flombreth not onely, but alfo that he hath depte foundly a grete feafon. None ordre none integryte is now kepte, it femeth almyghty god to be in maner in a deed flepe, fuffrynge thefe grete enormytees fo longe. Now we muft do as the dyfcyples 30 dyd than in the fhyppe, they awaked Thefu theyr mayfter from flepe with cryenges \& grete noyfes that they made, fayenge. Magifter non ad te pertinet quod perimus. Mayfter is it thy wyll, longeth it vnto the to fe vs peryffhe. In lyke maner let vs reyfe 35 ' wawes 1509 . wques 1555.
to be in $n$ dead sleep, suffering these great enormities.
The diaciples awaked Christ
with great noises:

- Mayster, longeth it unto Thee to see us perysshe.'

So let us raise up
for our neighbours and for the church.
[* qq i, back] The need of prayer shewn by Christ slumbering in the ship,
which was almost drowned with the floods.

Now-a-days vices reign in clergy and people;
vp almighty god by our prayers \& mekely afke his aod by our helpe, our fauyour whiche redemed vs with fo grete a price may not thynke that it longeth to hym to fe vs peryffhe, neyther to fuffre the fhyppe of his chirche to 5 be fo fhaken with many grete \& ragyous flodes. He herde the petycyons of them whiche than were not redemed by his paffyon. For at theyr callynge \& defyre, ryfynge vp he threted the fee \& the wynde, wherwith anone the tempeft feafed $\&$ the fee was mylde $10 \&$ calne. Let vs alfo call vnto hym, truly he is not ferre from vs, thefe be his wordes. Ecce ego vobifcum fum omnibus diebus vfque ad confummationem feculi. Beholde I am with you at all tymes contynually wnto the worldes ende. Therfore go we prayers,
that the ship of His church be not shakell with ' ragyous' flowds. Chrint heard the cry, 'threted' the sea and wind,
and the sea was mild.
L.et us too call on

Him, for He is with uta a all timee.
[• qq ii]
15 vnto hym with full hope \& truft to obteyne our petycyon, let vs call vpon hym by our prayers, fayenge. Let wa may Tu exurgens domine mifereberis fyon. As we myght faye. Blyffed lorde thou in maner forgeteft, thou dooft dyffymyle, perauenture thou flepeft now, yet for 20 al that we truft veryly that as foone as thou fhalte ryfe vp thy wyll fhall be to excercyfe \& fhewe mercy vpon all the chyrche of cryften people. Beholde with how many ragyous flodes this fhyppe thy chirche mylytaunt is toffed to \& fro. Our relygyon of cryften fayth is 25 gretely dymynyffhed, we be very fewe, \& where as fomtyme we were fpredde almooft thrugh the worlde, now we be thrafte downe in to a very ftreyght angyll ${ }^{1}$ or corner. Our enemyes holde awaye from vs Afye and Affryke, two the greteft partes of the worlde. 30 Alfo they holde from vs a grete porcyon of this parte called Europe whiche we now inhabyte, foo that fcante the fyxth parte of that we had in poffeflyon before is lefte vnto vs. Befyde this our enemyes dayly lay awayte to haue this lytell porcyon. Therfore good

Rlesed Lord; Thou dost ' dyeaymyle,' peradventure Thou sleepest, yet wo trust that Thou wilt have mercy on the church, tosesed to and fro with 'ragyoue' foorls.
Christians, once
spread through the world, now 'thrust'into a very 'streyght angyll.'
Our enemies hold from us Anye and Affryke and kreat part of Eurujw;
ecant one-sixth of what we had lorde without thou helpe the name of cryften men Christians of may ${ }^{1}$ augyll 1509. angyll 1555.

We deserve worse punishment than sudum.

Rodom and Gomorrha might lave been spared at the prayer of the holy father Abraham.

Many rightwise persons are still in the chureh militant ; as
[* ay ii, back]
in Hely's time
were 7000 that never bowed the knee to Baal. If there be ats many good Christians now, have mercy, good Lord, on all others for their sakes;
as Thou wert willing to spare those cities if 50 , $45,40,30,20$ or 10 rightwise could have been found in them.
fhall vtterly be deftroyed and fordone. But trouth it is we haue deferued more greuous punyffhement for our fynnes than euer dyde Sodome and Gomorre, fomtyme two grete cytees, whiche were drowned whan thou fhewed vengeaunce vpon theym for theyr greuous 5 offences. Notwithftandynge blyffed lorde exhybyte that mercy vpon vs, whiche thy wyll was to haue fhewed vpon the fame cytees at the inftaunce \& prayer of the holy fader Abraham. All be it good lorde it is not vnknowen to vs that all we be fynners, yet we 10 doubte not we are in a furete that many good \& ryghtwyfe perfones be in thy chirche mylytaunt here. Thou made anfwere vnto the prophete Hely what tyme he thought no more lefte of the prophetes whiche worChypped the but hymfelfe onely that thou haddeft yet 15 .vij. thoufande whiche neuer dyde facrefyce nor bowed downe theyr knees vnto Baall. A good lorde yf there be .vij. thoufande good cryften people haue mercy vpon all the other multytude, namely for the loue of them, for thou promyfed Abraham to fhewe mercy vnto thofe 20 .v. grete cytees yf he coude fynde l. ryghtwyfe perfones in them. Alfo yf there wanted .v. of that nombre. And ferder, yf he coude fynde but .xl. thou wolde for theyr fakes fpare all the refydue. Truly the charyte of Abraham was grete whiche for all thefe wolde not leue 25 and go from his caufe in to an other mater, but rather came more nygh by lytel and lytell euer mekely callynge vpon the to fhewe mercy defcendynge from the nombre of .xl. to .xxx. from . xxx . to . xx . from . xx . to .x. So yf he coude fynde .x. good \& ryghtwyfe per- 30 fones, his petycyon was thou fholde not deftroy thofe cytees for the loue of them. And thou blyffed lord mercyfully graunted his afkynge. Thy mercy is \& at all tymes hath ben fo grete \& bountefull to wretched fynners. Thou dooft not afke.x. ryghtwyfe perfones 35 \& no leffe in nombre, for why, one ryghtwyfe man
fhall be herde of the for an innumerable multytude of man shall be people, wytneffe thyfelfe by the prophete Ezechicl, fayenge. Et quefiui virum de cis qui interponeret fepem \& ftaret oppofitus contra me pro terra ne
5 difliparem eam: \& non inueni. I made inquifycyon, I fought one man amonges them all, whiche in maner fholde make an hedge, that is to faye fholde be a defence, $\&$ ftande ryght ayenft me to make interpellacyon for the erth, to thentent I fholde not deftroye it, $10 \&$ I coude fynde none fuche. 0 finguler \& grete mercy of god to all fynners, one ryghtwyfe perfone amonge all the people fhall be gracyoufly herde for all the other multytude befyde. Is there not good lord one ryghtwyfe perfone in all thy chyrche, elles god forbede, 15 namely fyth it was promyfed vnto faynt Peter. Non deficiet fides tua petre. Peter thy fayth fhal neuer fayle, it fhal neuer be at an ende, therfore yf obull nevor fuwi. many be ryghtwyfe good lorde be mercyfull $\&$ excercyfe thy mercy on vs for theyr fakes. Our owne caufe is
20 now purpofed \& fhewed vnto the, we fpeke for ourfulfe, $\mathcal{E}$ al though we be but affhes $\&$ erth, alfo wrapped in many greuous fynnes, yet blyffed lorde vouchfaue gyue vs leue to fpeke vnto thy hyghneffe in this mater. If there be many ryghtwyfe people in thy chyrche myly25 taunt, here vs wretched fynners for the loue of them, be mercyful vnto Syon, that is to faye to all thy chyrche. If in thy chyrche be but a fewe ryghtwyfu perfones, fo moche the more is our wretchednes \& the more nede we have of thy mercy. Therfore mereyful Wo, who are dust and anhea, wrapped in sins, speak, good Lurd, to Thy highness. If in Thy church militant there the many nghtwise, hear us for the luve of them; If there be but few rightwise, the more need have we of Thy mercy.
30 lorde excercyfe thy mercy, fhewe it in dede ppon thy chyrche. Quia tempus eft miferendi eius. For in fo grete charfnes ${ }^{1}$ of ryghtwyfe people, tyme is to fhewe mercy vpon it, call to remembraunce thy manyfolde and grete mercyfull dedes whiche be cuerlaftynge,
35 lyke as thou thyfelfe was at all tymes redy to execute

[^28]In the convenient time; for everything hath a time.

The time of the law a time of cruelty.
[" $q 9$ iii, back]

The wilful manqueller or any other transgressor, then suffered death without mercy.

Now the gates of heaven be open, the ever springing fountain of grace is shed forth on every kind of people.

Now be the days of soul's health.

Christ pardoned a manqueller in the hour of his death, and the woman taken in adultery.

Thon, Lord, when cruelness was 'haboundaunt,'
wert merciful, much more now In the days of grace.
mercy, truly as Salomon fayd. Omnia tempus habent. Euery thynge hath a tyme, and thou good lorde arte wont to fhewe mercy in tyme conuenyent. This is thy fayenge. In tempore accepto exaudiui te. I gaue audyence vnto thy petycyon in an acceptable tyme. 5 The tyme of the olde lawe, tyme of cruelte, rygour and vengeaunce hath ben in tyme pafte. For faynt Poule wryteth. Irrita $m$ quis faciens legem moyfi fine vlla mi'feratione duobus aut tribus teftibus moritur. In the tyme of Moyfes who foeuer brake 10 his lawe two or thre berynge wytnes of that tranfgreffyon, fholde fuffre deth without mercy, loo in that tyme no mercy was fhewed. The adultery, the wylfull manqueller, or ony other tranfgreffour of Moyfes lawe, yf two or thre bare wytnes in the fame was not fpared 15 nor pardoned, but without mercy fholde fuffre deth, notwithftandynge the tyme is now chaunged. Now is the fulnes of tyme wherin the gates of heuen be made open, \& the trefure of grace \& mercy as a fountayne euer fpryngynge is fhedde forth plenteuoufly vpon 20 euery kynde of people, of the whiche tyme faynt Poule fpeketh, fayenge. Ecce nunc tempus acceptabile ecce nunc dies falutis. Beholde, take hede, now is the acceptable tyme, now be the dayes of foules helth. Now in the tyme of the newe lawe forgyuenes was 25 graunted mercyfully of our fauyour cryft to the thefe a manqueller in the laft houre of his deth, alfo to the woman taken in adultery, with many other, wherfore yf thy mercy ought to be fhewed at ony feaion it muft fpecyally be fhewed now in this tyme of mercy. Whan 30 cruelneffe was haboundaunt, yf at ony feafon thou coude not of thy benignite but nedes muft excercife thy mercy, moche more it is to be done now whan grace is haboundaunt \& fo plenteuous. Quia venit tempus. For the tyme of grace \& mercy is comen \& redy at 35 hande. IT Yet an other reafon good lorde with thy
lycence, whiche fholde fomwhat ftere thy goodnes vnto mercy. Of a trouth amonges vs cryften people fome be fo lyght \& frayle of themfelfe that anone with euery blafte of temptacyon they be ouerthrowen, they wyll
5 not in ony condycyon refyfte \& with* ftande fynne, but folowe the caduke pleafures of this worlde the fylthynes of the fleffhe. Somtyme they do after \& folowe the flaterynge perfwafyons \& impulfyons of the deuyll, \& be ryght gladde fo to do, whome the prophete com10 pareth to duft, \& not without a caufe, fayenge 'Tanquam puluis quem proicit ventus a facie terre. Suche lyght \& euyll dyfpofed people of the worlde be / in comparyfon lyke duft that is foone blowen awaye from the grounde with euery blaft of wynde. Some 15 alfo be of an other dyfpofycion, whiche all though they be many tymes ouerthrowen by the fodayne blafte of temptacyon, notwithftandynge they ryfe agayne fhortly waffhynge themfelfe with the waters of wepynge teres, \& by bytter compunccyons of penaunce 20 makinge them ftronge \& tough, lyke as duft whan it is tempered \& made moyft with water waxeth tough in maner as erth or cley, fo that than it can not lyghtly be blowen awaye with a blafte of wynde. All be it fuche perfones be not very ftronge of themfelfe, neyther
25 longe may withftande temptacyons without the helpe of more ftronger than they be. Certaynly a wall made of erth onely without ftones is but a fmall and feble defence, lykewyfe they that by penaunce have confoly-
some Christiane oo friil as to be overthrown with every blast of templation,
[* ${ }^{\text {q }} \mathrm{iv]}$
following caduke pleasures and the impulsions of the devil,
like dust blown
away with every
blast.
Some, though overthrown by sudden temptation, rise shortly, wash themselves with tears, by companctions of penance make them tough, as dust tempered with water waxeth tough as clay; yet such persons cannot withstand temptations without help of others stronger in the faith; as a wall of earth without stones is a feeble defence. date themfelfe flall be fhortly wonne \& ouerthrowen,
30 yf ftones be wantynge, that is to faye yf ftronger in the fayth, more conftaunt in good werkes, erecte and fet vpon a fure foundacyon of ftone be not prefent. Suche maner ftronge \& conftaunt people dooth bolfter and holde vp bothe themfelfe and other in cryftes chyrche, they be
35 lyke vnto pyllers. Were not the gloryous martyrs of this maner whiche fhedde theyr blode for our fauyour
and confessors and holy virgins. [* 99 iv, back]

No blast of temptation shook their constancy.

Angels assumpte and take up these stones for the heavenly city.

We, the remnant, are feeble;
therefore, Lord, now is the time to show mercy on Thy chureh, as its pillars are taken away. These stones withdrawn, what remains but soft earth, soon blown away ? This earth, these brittle bodies, will soon be dried np without the dew of Gud's grace.

If weeping tears gush out, the earth (we sinners) by compunction and weeping shall be made strong,
to the joy of angels,
who are glad of one sinner that does penance.

Moistened and toughened thus, [ ${ }^{*} \mathrm{rr}$ i]

Ihefu cryftes fake, alfo the holy confeffours \& prechers of Cryftes fayth. Holy vyrgyns whiche kepte themfelfe chafte and vndefyled for the loue of cryfte. Thefe lyke harde ftones myght neuer be greued and blowen downe by ony crafte of the deuyll or by ony fodeyne blafte of temptacyon myght be moued from theyr conftauncy. But good lorde thefe ftones pleafed thyn 1 aungelles whiche mynyftre \& do feruyce vnto the foo moche that now they affumpte and take vp in to the buyldynge of the hyghe cyte Iherufalem. And we that 10
are the remenaunt beynge without ftrength or myght, \& lefte behynde, are very feble \& weyke, lyghtly ouerthrowen with euery blaft of temptacyon. For this caufe blyffed lorde, now is the tyme to execute thy mercy in dede vpon thy chyrche, fyth the pyllers wherby it was 15 fufteyned \& holden vp be taken awaye. Quoniam placuerunt feruis tuis lapides eius. If thefe ftones be withdrawen, what remayneth but fofte erthe, whiche with euery blafte of wynde is foone blowen away, yf it be ones dryed. Truly this erth thefe brytell bodyes of 20 ours wyll foone be dryed vp from doynge good werkes, without thou be mercyfull good lorde, \& foone make them moyft with the due of thy grace. And yf it be thy pleafure fo to do, than fhal the fountaynes of wepynge teres guffhe out and the erth that is to faye 25 we wretched fynners fhall be made ftronge more \& more by compunccyon \& wepynge for our fynnes, not apte to be blowen downe with euery blafte of temptacyon, whiche fhall be grete Ioye to thy feruauntes, thyn aungelles, that alfo are very Ioyfull \& gladde of one true 30 penytent perfone. Cryft our fauyour fayd. Gaudium eft coram angelis dei fuper vno peccatore penitenciam agente. It is grete Ioye to al thaungelles of god of one fynner that hath forfaken his wycked lyfe, \& with a good wyll dooth penaunce for the fame. 35 If we ones be made moyfte \& tough on this wyfe "no
thynge fhal than be wantynge but the hete of thy charyte, wherby we may be decocte \& made harde as ftones, that is to faye more ftronge \& ftedfaft in fayth and good werkes. Suche as fhali preche thy gofpell
we shall want
but the heat of God's love to make us decoct anl hard as stones. 5 thrughe all the worlde muft be very ftronge and conftaunt whiche thynge is yet to come, as many of our holy doctours dooth bere wytneffe. For our lorde thy fone Ihefu cryfte fayd. Predicabitur hoc euange- The pospel sball lium regni in vniuerfo orbe in teftimonium 10 omnibus gentibus. The gofiell of the heuenly kyngdome, the ordre \& lawe of cryftes fayth fhall be preched \& taught thrugh all the worlde, in wytneffe to all people, \& that done the worlde fhall be at an ende. Loo the wordes of our fauyour. The worlde fhall not which done, the world shall be at 15 be at an ende tyll his lawe be taught ouer all. And as faynt Auftyn wytneffeth it is not yet perfourmed thrugh all Affryke, nor vnto this daye it is not fulfylled thrugh all the grekes londe, as Origine bereth wytneffe. Wherfore faynt Auftyn vpon a feafon wrytynge to a 20 certayne man named Efichius fhewed that the prechynge of cryftes gofpell thrugh the worlde, alfo that all people fhall be turned to the fayth of cryfte, \& cryftes chyrche fhall be dylated \& encreafed thrughe the worlde is yet to come, whiche faynt Thomas confermeth in the fyrft 25 queftyon of the fyrft parte of his fomme. But blyffed lorde whome wylte thou depute \& fet to do this grete mynyftery to preche thy lawes thrugh all the worlde without thou excercyfe mercy fhortly. For they that fomtyme were able to perfourme the thynge in dede, be 30 now taken awaye (as we fayd) in to the henenly Iherufalem bycaufe they were fo pleafaunt in the fyght of thyn aungelles. Alfo they femed \& were very apte in dede vnto the fuperne \& celeftyall Iherufalem. Blyffed lorde we knowe well thy power is thou may whan it
nesseth that it nesseth that it is not yet preached through all Affryke, nor through all the Greeks' land, as Origen bujs.
St. Austyn, writing to Esichius, shewed that the promise that the chnrch shall be dilated through the world, is yet unfulfilled. Thomas sumaza pt. 1 qu. 1. If the gospel is to be preached throurh the world, God must shortly exercise mercy. For they, who could have performed the thing, have been taken to heaven, as pleavant to ancels, apt unto the supern Jerusalem. [ ${ }^{*}$ rri, back]
35 fhal pleafe the create $\&$ make newe ftones of the erth
lefte behynde, thou may make of vs now beynge alyue earth lef belind,
FISHER.
can make us who are alive bold to shew His fuith.

Lord, shew mercy on Thy church militant;
the angels shall pray for Christian people.

When the church was first edified,

In the foundation was set sof and slipper earth, yet by 'brennynge' charity it was made hard as stones.
Peter denied his Master;
the apostles debated which should be chie? among them; they all fursook Clurist ;
so great was their cowardness and pusillanimity.
Yet when the heat of Thy charity descended upon them,
as ftronge \& bolde to fhewe thy fayth \& commaundementes as euer were before in tyme paft. This erth is acceptable to thyn aungelles, but for a trouth it fhal be more gracyous \& acceptable yf thou wylte put to \& augment it with thy grace, therfore now fhewe thy 5 mercy vpon thy chirche mylytaunt here in erth, for blyffed lorde thy feruauntes, that is to faye thyn aungelles fhall be mercyfull to it, they fhall for the loue of our nature praye to thy hyghnes for the hole congregacyon of al cryften people. Et terre eius 10 miferebuntur. Founde thou not many ftones, that is to faye moche conftaunt people whan thou began to edyfy thy chirche, were not they whiche thou dyde fet in the foundacyon fofte \& flypper erth 1 yes truly vnto the tyme thou made them harde as ftones 15 by the vertue \& ftrength of thy brennynge charyte. Peter the heed of all other at the ferynge of one handmayde or woman feruaunt, dyde he not gyue place \& denyed thy fone Ihefu cryft his mayfter, was not alfo contencyon \& debate amonge other of thapoftles whiche 20 of them fhold be chefe \& haue the foueraynte amonge them. Ferther al they fledue for fere whan theyr mayfter Cryft was taken \& brought to Iugement. Lo how grete pufyllanymyte cowardues \& vnftedfaftnes was in them. But as foone as the hete of thy charyte 25 defcended vpon them in the fymylytude of fyre, they were than made fo conftaunt \& fure in theyr myndes that from that tyme forwarde by no drede, thretynge, they shemed their nor perfecucyon they fered to fhewe thyn enbaffade and 'enbassade' fearlessly, overcoming kings and wise men by the virtue of Thy Word.
[ ${ }^{*}$ rili]
So, good Lord, now make of nof and slipper earth hard stones,
commaundement pronounfynge \& expreffynge thy gof- $\mathbf{3 0}$ pell to kynges prynces \& other wyfe men of this worlde whome alfo they ouercame by the vertue of thy worde \& turned innumerable to the fayth \& knowlegynge of thy "mooft holy name. So good lorde do now in lyke maner agayne with thy chirche mylytaunt, chaunge \& 35 make the fofte \& flypper erth in to harde ftones, fet in
thy chirche ftronge and myghty pyllers that may fuffre \& endure grete labours watchynge, pouerte, thurft, hungre, colde, \& hete, whiche alfo fhall not fere the chureh, enduring labours, fearing no persethretynges of prynces, perfecucyon neyther deth, but
5 alwaye perfwade \& thynke with them felfe to fuffre with a good wyl fclaunders, fhame, \& al kyndes of turmentes for the glory \& laude of thy holy name, by this maner good lorde the trouth of thy gofpell fhall be preched thrugh out all the worlde. Et timebunt 10 gentes nomen tuum domine $\&$ omnes reges terre gloriam tuam. Wherby not onely the vulgare \& comyn people fhall fere thy name, but alfo al kynges and prynces of this worlde fhall drede thy magnyfycence and glory. All fere of god, alfo the contempte
15 of god cometh and is grounded of the clergy, for yf the clergy be well and ryghtfully ordred gyuynge good example to other of vertuous lyuynge, without doubte

By the preaching of Thy kospel
kings shall dread Thy mabnificence.

Fear and contempt of God come of the clergy, as they give a good example. the people by that fhall haue more fere of almyghty god. But contrary wyfe yf the clergy lyue defolately in maner
20 as they fhold gyue no compte of theyr lyf paft \& done or live desolately as though they should give no before, wyll not the lay people do the fame $?$ it is to be thought they wyll, \& what foloweth 4 truly than they fhall fet lytell or nought by almyghty god. Therfore by vs of the clergy dependeth bothe the fere of god and 25 alfo the contempte of god. For of a trouth yf euery perfone of the clergy from the hyeft degre vnto the loweft were able and worthy to occupy theyr romes and If the clergy of every degree would execute their office without faining, places euery man accordynge to his degre, \& euery one of them wolde execute all that perteyneth to his offyce
30 quykly without faynynge or parcyalyte, \& with ardent fayth, than the mooft harde herted creature that myght be founde amonge all people coude not but loue \& drede our lorde god, alfo by theyr good \& vertuous lyuynge, they fholde in maner be compelled to the
35 feruyce of hym. 0 blyffed \& happy be thofe perfones that at ony feafon fhall fo this thynge in dede, that is

Happy they who see the Church militant set in a right order.

The groundwork of the church our tragility.

May we be superedificate on Christ the most high corner stone.

Then shall all people, kings and princes,
paynyms, Sarasyns and Jews, be turned to God; as in the beginning 3000 and 5000 were converted to the faith.
to faye, whiche fhal beholde thy chirche mylytaunt ones fet in a ryght ordre thrugh euery degree. O mooft mercyfull \& blyffed lorde make ones an ende \& fynyffhe the buyldynge of thy chyrche that thou beganneft a longe tyme paft, that now a grete whyle hath fuffred 5 moche wronge. Excercyfe thy mercy vpon the grounde werke of it vpon our fragylyte, that accordynge to the wordes of faynt Poule. Superedificati fuper fundamentum apoftolorum \& prophetarum: ipfo fummo angulari lapide Christo iefu in quo 10 om $n$ is edificatio crefcit in templum fanctum in domino. We may be fuperedyfycate vpon cryft the very foundacyon of thapoftles \& prophetes Ioyned vnto hym the mooft hygh corner ftone, in whome \& by whome began \& encreafeth cuery edyficacion \& congre- 15 gacyon of cryften people in our lorde. Than without doubte all people fhall fere the excellence of thy holy name. All kynges \& prynces fhall gloryfy \& worfhyp the with all theyr true \& holy feruyce. A thoufande paynyms, farafyns, \& Iewes fhall be tourned vnto the, 20 lyke as whan the fyrft foundacion was fet of thy chirche, fomtyme .iij. thoufande, now .v. thoufande, now more, now leffe, we than conuerted vnto the fayth. If it were than fo profytable whan the fyrft buyldynge was begon, how profitable can be thought fhall it be whan all is 25 perfytely fynyffhed \& perfourmed. Quoniam edificauit domin $u$ s fyon. That is to fay, our lorde hath perfourmed fynyffhed \& fet a due ordre in al his chirche, whofe glory \& worfhyp ftandeth not in fylke copes of -dyuers colours craftely broudred, neyther in plate of 30 golde or fyluer, nor in ony other werke or ornament be it neuer fo rychely garnyffhed with precyous ftones. Thefe ryche Iewelles in tholde temple were neceffary to anch as mere aned be had \& vfed for thapparayle of the byffhop \& other by the bishop under the old law: that was a shadow of things to come;
preftes mynyftrynge tholde lawe. But fyth it is fo all 35 theyr doynge was but onely a fhadowe \& fygure of
thynges to come, therfore now we may not feke the outwarde glory \& worfhyp of the body, but onely the inwarde honour \& profyte of the fuule. The thynge that was fygnefyed in the olde lawe by golde is clennes
5 of confcyence. And by precyous ftones vertues of the foule. As faynt Poule wytneffeth fayenge. Gloria noftra hec eft teftimonium confcientie noftre. Our Ioye is the teftimony of a clene confcyence, whiche Ioye without fayle fhone more bryght in the poore 10 apoftles than doth now our clothes of fylke \& golden cuppes. Truly it was a more glorious fight to fe faynt Poule whiche gate his lyuynge by his owne grete labour in hungre, thurft, watchynge, in colde, goynge wolward, \& beryng aboute the gofpell \& lawe of cryft bothe vpon 15 the fee $\&$ on the londe than to beholde now tharchelyffhoppes \& byffhoppes in theyrapparayle be it neuer fo ryche. In that tyme were no chalyfes of golde, but than was many golden preftes, now be many chalyfes of gol le, $\&$ almooft no golden preftes; truly neyther golde 20 precyous ftones, nor gloryous bodyly garmentes be not the caufe wherfore kynges \& prynces of the worlde fholde drede god \& his chyrche, for doubtles they haue ferre more worldly rycheffe than we haue, but holy doctryne, good lyfe \& example of honeft conuerfacion 25 be the occafyons wherby good \& holy men, alfo wyeked $\&$ cruel people are moued to loue $\&$ fere almighty god.) Cruell Atila fered Leo the pope, wycked Totila dred -faynt Benedicte the monke, \& Theodofius themperour fered faynt Ambrofe, \& why $?$ truly bycaufe they herd 30 theyr doctryne, \& fawe theyr lyues so good \& honeft. O blyffed lord how gloryous \& beautefull fholde thy chirche be yf it were garnyfined $\&$ made fayre with fuche vertuous creatures, for than fholle al people fere thyn holy name, \& all kynges \& prynces fhold drede 35 thyn excellent glory, yf thou wolle edyfy \& ornate thy chyrche on this maner. Videbitur in gloria fua. Than
now we must seek not glory of the body, but proft of the soul.

Gold in the law signified cleanness of conscience.

The joy of a clean conscience shone more bright in the apostles than do now our cluthes of silk and golden cups.

St. Panl labouring in hunger and thirst, going woolward, bearing the gospel over sea and land, a more glorious sight than our bishops.
Then were no chalices of guld, but golden priests. Not gold, nor precious stones, nor glorious garments make princes dread Giod's church, but holy doctrine and good life.

Thus Attila feared

Leo, Totila [* rriii, back] Benedict, Theodosius Ambrose.

If the church were garnished with such virtuous creatures, all people and princes would fear (Iod; if He would thus ornate His church $;$

In a shining garment of grace, gilt with the guhlen wisdom of scripture, garnished with the precious stones of virtues.
fhall it be feen in a fhynynge garment of dyuyne grace, gylte with the golden wyflome of holy ferypture, \& garnyffhed rounde aboute with al maner ${ }^{1}$ precyous ftones for the diuerfyte of vertues, whiche glory fhall blynde the worldly fyght of kynges, it fhall turne the hertes of prynces from voluptuous delectacyons, and perfe thrugh vnto the myndes of all people moche more than al the

- Tholy' apontles glorious not by gold or silver, silk or precious stones, but by their virtues.

Peter made a lame manto go, and raised the dead.
Paul, who
latoured with his own hands,
restored one born lane and another vexed witha wicked spirit.

St. John turned branches of trees into gold, drank 'venym" without hurt, restored many dead tolife. St. Bartholomew before king Polemius cast a devil out of an idul.

## [ rrif ]

God heard their prayers because of the cleanliness of their souls,
their grounded falth, hope and charity.

Faith as a mustard seed ryches of this worlde. Tholy apoftles were gloryous not by golde or fyluer, fylke \& precyous ftones, but onely by theyr vertues, faynt Peter fayd. Aurum et 10 argentum non eft michi. I haue neyther golde nor fyluer, notwit/ftandynge in the name of cryft he made a lame man to go, alfo reyfed from deth to lyfe a deed woman. Poule in lyke maner whiche had no worldly rycheffe but gate his lyuynge with his owne fore labour, 15 made hole one that was borne lame in to this world, \& deliuered an other whiche was vexed with a wycked fpyryte by callynge vpon the fame name Ihofu. Saynt Iohan the electe virgyn of god by his prayer turned braunches of trees in to gold, he dranke venym \& poyfon 20 without hurte, \& reftored many deed folkes to lyfe agayne. Saynt Barthylmew in the prefence of kynge Polemius by his prayer to god caufed an horryble \& feroful deuyll to go out from an ydull. The holy apoftles were endued with thefe \& many more meruaylous actes 25 -whiche almighty god wrought in them by theyr prayers. Our blyffed lorde gaue no hede to the goodly apparayle of theyr bodyes, for they had none fuche, but he regarded onely the clenlynes \& fayreneffe of the foule, that is to faye he dyde beholde theyr ftedfarte \& 30 grounded fayth, bothe hope \& charite was in them, they were flyynynge in fayth, ftedfaft in hope, \& brennynge in charyte, who foeuer had fo grete fayth, all thynges fholde be poffyble for hym to do. For our fauyour cryft fayd. Si fidem habueritis ficut granum 35

[^29]finapis diceretis monti : tranfi hinc et tranfibit, et nichil impoffibile erit vobis. If your fayth were lyke vuto a muftard fede corne, whiche is lytell in quantyte betokenynge mekenes, it is alfo bytynge and

## corn, ilitle in

 quantity (meeknesn), biting in the mouth (fervent chasity), can remove muntlaina.5 fharpe in the mouth, fygnefyenge feruent charyte, ye myght faye vnto a mountayne, remoue and go from hens, \& anone at your commaundement it fholde fo do, no thynge fholde be to you impofyble. Good lorde of whome had the apoftles foo grete fayth but onely of the, mas rim.
10 they fayd. Domine adauge nobis fidem. Lorde encreafe our fayth. For as moche as thou arte the fame god and a lyke plenteuous in mercy as euer thou clurch, were, now fhewe mercy vpon thy chyrche afreffhe, for it is tyme fo to do, fyth our fayth begynneth to fayle \& 15 waxe fcante. Make perfyte the buyldynge of it. Graunte that it may fhyne in glory. Augment and encreafe the fayth of thy chirche, wherby it may be gracyoufly herde of the, and werke meruayles, to thentent that all people fholde fere thy blyffed and holy
20 name, and kynges of the erth drede thy glory. Soo that in conclufyon all the worlde may loue the, wor- that an men may fhyppe the, and fere the, Sayenge. Quia dominus heare, Torsaip and edificauit fyon que nunc videtur *in gloria fua, [ ${ }^{\circ}$ rir, back] refpexit in orationem humilium \& non fpreuit
25 precem eorum. Our lord hath edyfyed \& buylded his chyrche ftrongly vpon a fure foundacyon whiche
for our faith Faxes ecant. tay Thy charch wurk marvele, now is feen in welth \& glory endued with many noble on a aure founda tivn. vertues, he hath alfo loked vpon the prayer of meke people \& graunted theyr petycyon. TI Now foloweth
30 the feconde parte wherin we be taught to moue the in. We mant more goodnes of god vito mercy, by the euerlaftynge ro- to meryby hie membraunce of his benefeytes. Of a trouth a grete parte has beusfice. of recompence for a good turne done to ony perfone is artitube encournot to forgete it, but rather haue it contynually in re-
35 membraunce. One of the greteft vnkyndnelles that ingratitnde may be is this, yf we forgete and put out of mynde sindinese
kyndnes \& benefycyall gentylnes fhewed vnto vs, no thynge may fooner remoue \& put awaye noble \& lyberall myndes from vs. And contrary wyfe he that wyll remembre a good turne or benefeyte is worthy to haue gentylnes \& lyberalyte fhewed to hym. And what fhall we do, what recompence fhall we make for the grete benefeyte gyuen to vs, that is to faye, for this

God's goodness in building the church deserves to be written,
that they who come after us may know His mercy shewed in our day.

Moses left in scripture for the erudition of the Jews God's marvellous acts;
the evangelists left the record of Christ's miracles;
[ ${ }^{*} \mathrm{rr} \mathrm{v}$ ]
which else we had not known.

God's benefits, in 'tholice' law and in the new, Christ's death,
the foundation of the church,
the meana of grace cranted to us though we klip from His hands into the foulclayof worldly concupiscences), mercyfull ereccion \& buyldynge of cryftes chirche, to thentent it may euer be had in memory, not onely of vs, but alfo of all that fhal come after vs, we fhal 10 wryte this benefeyte, $\&$ fo leue it in perpetuall memory. This is the mooft fure waye of al other to caufe a thynge longe to be had in remembraunce, that they whiche fhal come after vs may knowe the very trouth of the grete goodnes \& mercy of god fhewed in our dayes. 15 For Moyfes lefte in holy feripture many meruaylous and wonderfull thynges the whiche almyghty god wrought in hym for the erudycyon of the Iewes. And yf he had not fo done perauenture we fhold now not haue had knowlege of them. Alfo the holy euange- 20 lyftes lefte behynde the gofpelles wryten by them of cryftes myracles 'fhewed here in the erth, euer worthy to be had in mynde whiche perchaunce we fholde not haue knowen yf theyr wrytynges had not ben. Therfore fyth our lorde god mooft benefycyall hath gyuen to 25 mankynde fo many grete bonefeytes, bothe in tholde lawe the tyme of Moyfes, $\&$ in the newe lawe the tyme of cryft our fauyour, after that redemed man with the mooft precyous blode of his onely begoten fone, founded $\&$ endued the chyrche of cryft with fo holfome doc- $\mathbf{3 0}$ tryne, \& ftablyff hed the fame by fhewynge of fo many grete myracles, alfo by the deth of many holy fayntes, ferther, fyth he is aboute to brynge our foules to hym by fo many dyuers meanes, notwithftandynge we 0yppe downe from his handes ouerthrowen \& oppreffed by the 35 grete weyght of our fynnes in to the foule claye and
fylthynes of worldly concupyfences, yf he now wyll vouchefaue after fo many vnkyndneffes fhewed on our partye to execute his mercy agayne vpon vs, were not thefe grete benefeytes worthy neuer to be forgoten.
5 Sholde they not be commended \& lefte in perpetuall wrytynges to the laude of the grete mercy of god. Therfore Scribantur hec in generatione altera et populus qui creabitur laudabit dominum. let them be wryten euer to be had in mynde of other
deserve to be lett in perpetual writimgs.

Let them be written that all Chrintians to come hereafer may praise God. 10 generacyons that all cryften people to come here after may by thofe manyfolde benefeytes gyuen vito vs laude \& prayfe almyghty god. An euyll tree may brynge forth no good fruyte, than thus, the people whiche is ones enyll dyfpofed $\&$ drowned in the malyce of fynne, 15 how may be thought that the pofteryte of them fhall be good, without almyghty god make it of nought. Our blyfed lord is of power to reyfe vp \& make of ftones as good people as he wolde haue. Syth we now be wrapped in fo many greuous fynnes, the people *whiche
20 here after fhall come of vs, can not be good and well ordred, without that almyghty god make them of nought, \& after whan that people fhall knowe thy fcrypture bothe our fylthynes \& theyr owne clennes, alfo our wretchednes and theyr felycyte. How moche
25 fhall they be bounde to god $\&$ how grete laude fhall they gyue vnto hym. For of a trouth no man can knowe the valure fuffycyently of a grete gyfte or benefeyte, whiche knoweth not how grete hurte other haue fuffred for lacke of it, \& alfo what domage his

The posterity of
the wicked cannot be grod. unless God will create goodness of nouglit. He can make [* rrv, back] grod people of atonea. Our posterity catunot be kood, unless God make them good of nought; then, knowing our filthiness and their own cleanness, they will give Him great laud.
No man can know the value of a benefit, who knoweth not how great hurt ether have anffered for lack of it.

Christians hereafter to come shall laud God in their ftandynge the grete bencfeytes gyuen by almyghty god in our dayes fhall latde \& prayfe hym in theyr tyme,
$35 \&$ not caufeles. But wherfore fhall they prayfo our mercyfull lorde. Quia profpexit de excelfo fanc-
because He looked down from His high, holy place.

Sin drives man from God.

Our ingratitude has chased us far from Him.

He brought Israel out of Egypt with strange tokens
[* rr vi ]
and wonders;
curlews or quails;
;
water to flowe out of the harde ftone for theyr relefe, gaue them vyctory of all theyr enemyes, made the flode of Iordane to leue his naturall courfe and turne back-
cthe londe of behest ' parted among the tribes of Israel.

He graffed us gentiles into the very olive tree of faith;

He spared not
His own Son;

[^30] fynners haue offended and trefpaffed agaynft almyghty god, the ferder they be gone awaye from hym. For this caufe. Syth after the grete innumerable benefeytes gyuen of our mercyfull lorde, where alfo in maner 10 he myght haue done no more for vs, yet we fall contynually in to euery fynne \& wretchednes, truly this our grete vnkyndnes hath chafed vs fo ferre away from hym that meruayle it is he wyl vouchefaue to loke fo ferre downe to our ingratytude done vnto his gentylnes, 15 whiche alfo brought the people of Ifraell out of egypte fo meruayloufly with fo many ftraunge tokens and wonders cau'fed them to paffe a fote thrugh the reed fee drye fhodde, whiche fente downe from heuen aungelles fode \& other wylde foule, curlewes, or quayles, caufed 20 warde, deuyded \& parted the londe of beheft accordynge to the nombre of the trybes and kynredes of Ifraell, fo 25 many as were ordeyned to haue poffeffyon, \& fo oftentymes had mercy on them after they commytted ydolatry, whiche alfo called vs vnto grace, where naturally we came of the gentyles and graffed vs in the very olyue tree of fayth, fuffrynge the naturall bowes of it to be 30 cut away, the olyue tree fygnefyeth the people of Tewes. Laft he fpared not his owne fone but gaue hym in redempcyon for vs all, notwithftandynge we vnkynde \& mooft vukynde without mefure take no hede, thynke not how moche charyte of god is fhewed to vs, but 35
to fuo. Surely by caufe he loked downe mercyfully vpon vs from heuen, why fo $?$ dooth not god fe all that we do, is not euery thynge naked \& open to his fyght, what nedeth than to faye he loked downe from his hygh holy place, perauenture bycaufe pro- 5 fpycere is to loke aferre, truly the more greuoully that forgete \& in maner defpife to folowe \& do after our
mercyfull lord for his grete merytes vpon fynners. 0 otoorh and tough \& ftely hertes, o herte more hard than flynt or 'steely' hearrn, other ftone. O grete vukyndnes wherby we are made fo flint. ferre away from god, that it is meruayle \& in maner aboue 5 all meruayles to knowe him loke fo ferre downe in to fo grete extremite of ingratitude, therfore let thefe meruaylous benefeytes of god be wryten for a contynuall remembraunce of all cryften people to come after vs. Quia profpexit de excelfo fancto fuo. who loked God looked down 10 downe fo ferre $?$ truly our lorde god whiche made all thynges of nought \& is almyghty, he may do what hym lyfte. From what place loked he downe, veryly from his from hia ligh owne hygh \& holy palays. And whether, in to a lowe \& ftraunge place not halowed, heuen is of a grete
15 heyght, namely heuen of all heuens is "fo hygh that none aduerfary of god may attayn or come theder, it is palace, fo holy that no fpotte of fyme may be in it. And laft it is fo moche impropered vnto alnyghty god that none of his enemyes may there haue ony parte with hym.
20 And this erth whiche we wretched fynners do enhabyte is not fet vp on hygh, but downe in a lowe place full of fynnes and wyckednes in euery parte of it, wherin alfo
[rivi, back] oven the heaven of heavens, in which no apot of win may be, no 'impropered' to Gow, that none of His enemice may share it ;
and looked upon earth, down in a
low place full of $\sin$, where devila have domination. deuylles haue domynacyon, whome faynt Poule calleth prynces, poteftates, and rulers of the worlde \& of fynful
25 foules. It pleafed almyghty god to loke aferre downe from that hyghe place in to this erth foo lowe a place. From that fo holy a place in to this worlde a place voyde of all holynes. He loked downe alfo from the place wherin none of his aduerfaryes fhall be parte takers 30 with hym in to this fo ftraunge a place where as his aduerfaryes haue domynacyon, where alfo fo many grete vukyndneffes be excercyfed ayenft hym. Dominus de celo in terram afpexit. Our blyffed lorde hath with Hin eere of loked downe aferre with his eye of mercy from the mownis
35 hygheft heuen in to the erth. But to what purpofe, what entent dyde he fo, loked he downe to have ony not to have any
pleasure worldly, not to hear the prisises of the rishtwise,
but to hear the wailings of wretched and unkind people.

They who forgot God's benefits and fell down to fleshly pleasures,
[* ${ }^{\mathrm{rr}}$ vil]
to the great disworship of Givd,
were taken prisoners, stretched in ropes and fetters of sins,
and damned eternally. When their pusterity saw their destruction,
they were penttent for their mis living,
and God looked down upon them in mercy;
that He might unbind the penitent children,
whose forefathers were damned.

No tongue can express God's mercy.
pleafure worldly, or elles to here the voyces of good and ryghtwyfe people whiche lauded \& prayfed hym. Nay veryly, but onely to here the cryenges, wepynges, and waylynges of wretched and vnkynde people. Alfo to here the waylynges of thofe that knewe not themfelfe 5 whan they were fet in honour \& profperyte, neyther gaue laude \& prayfe vnto our lorde god as they ought to haue done of very dutye, but vtterly put out of theyr mynde and forgate his manyfolde grete benefeytes, neyther gaue thankes for them, but rather fell downe in 10 to all the fylthynes and infacyable pleafures of the fleflhe, vnto the grete *dyfworfhyp \& fhame of almyghty god fo moche as laye in them, what folowed, almyghty god fuffred thofe people to fall in to the power of theyr enemyes, \& they anone toke them pryfoners, \& fo taken 15 bounde faft and myferably ftretched them in bondes ropes \& fetters of fymnes, in the whiche myfery many of our forefaders peryffhed \& were dampned eternally. But whan the pofterite of them fawe theyr deftruccyons \& myferyes callynge to mynde the good- 20 neffe of god \& theyr owne vukyndneffe, they were moche penitent for theyr offences \& myflyuynge, wherwith our mooft mercyfull lorde beynge moued of his goodnes to excercyfe mercy, loked downe from his holy place heuen of all heuens in to the erth. Ut audiret 25 gemitus compeditorum et folueret filios interemptorum. Bycaufe he wolde here the waylynges of pryfoners fettred and bounde with the bondes of fynne, \& vnbynde or fet at lyberte the penytent chyldren, whofe forefaders were dampned, we fhall 30 wryte this goodnes of god \& put it in a perpetuall memory to thentent all that here after be to come may fhewe eche one to other how mercyfully our lorde hath delte with vs, in the whiche one thynge he fhall exhybyte \& fhewe fo grete mercy to vs that it is not 35 poffyble for ony tonge to tell or to be exprefled ${ }^{1}$ in oppreffed 1509. expreffed 1555.
wordes, notwithftandynge god that is fo ryche \& plenteuous in mercy fhall thynke it but a lytell, wherfore he fhall adde \& encreace it more. This blyfled lorde fhall not onely delyuer vs from our wretchednes, 5 but alfo of his mercyfull lyberalyte, he fhall fet vs in
grete honours. I can not fhewe how a perfone beynge in thraldome myght haue more honour than to haue his pleafure \& be honoured in the fame places where his capytall aduerfaryes coucyted mooft to be honoured.

A person in thral-
dom is most
honoured when
honoured where
his capital adversaries coveted honour.
[ ${ }^{\circ} \mathrm{rr}$ vii, back]
The devils sought honour in heavers and earth, onforcing Israel to idolatry,
assailing us with thousands of guiles, challenging the duminion of this world. From heaven they were expulsed for pride;
their ring-leader
Lucifer said:
I shall ascend and be like to God.

Our Lord shall make us honourable in earth,
25 in erth in his chyrche nylytaunt he fhall gyte vs giving us power power to preche \& fhewe the vertue of his mooft glory- to shew the virtue ous name to all people vnyuerfally, whiche fhall be a very worfhypfull offyce. For by that faynt Poule was called the chofen veffell of almyghty god to bere aboute

30 that honourable name, and boldly fhewe it, not onely to the vulgare and comyn people, but alfo to kynges and prynces of the erth. Alfo noo thynge may be but to princes. more greuous vnto our enemyes than it. For they Devils blaspheme that Naine. contynually blafpheme that mooft holy name. For 35 this grete honour it foloweth. Ut annumeient in fyon nomen domini. Our lorde fhall fet the mynifters of his chirche mylytaunt in honour, that they may

In heaven, Whence Iucifer was dejecte, we shall laud God's Name for ever,
thanking Him that we have scaped our capital enemies and are
[ rr viii]
exalted to heaven in their place.
-

God depmed proud lucifer and exalted the meek.

Prayern, lauds and suffrages borne up by angels to the heaventy Jerusalem.

When God has delivered us from bondage,
and made us able to preach His name,
people and kings shall come together to laud Him and fear Him.

When He shall turn the slipper dust (sinners) into tough earth by weeping,
and make them hard as stones by - brennynge charyte,
they ahall carty the doctrine of the gospels and
fhewe vnyuerfally his holy name to all people. In heuen alfo from whens Lucyfer and all his company were deiecte and cafte out, we fhall laude the name of god without ende, and there fhewe to his honour his manyfolde dedes of mercy, gyuynge thankynges vnto hym that we haue fcaped by his benefeytes the fuares and daungers "of all our capytall enemyes, we fhall be exalted in to that heuenly Iherufalem, from whens they were throwen downe accordynge vnto ferypture. Depofuit potentes de fede et exaltauit humiles. 10 Almyghty god depofed and put downe from heuen proude Lucyfer with all his company, and exalted meke people into that gloryous place. More ouer, what foeuer we do here in this chyrche mylytaunt, by prayer, laude, or ony fuffrage to god, the fame is borne vp by 15 his aungelles in to the heuenly Iherufalem. For the whiche it foloweth. Et laudem eius in iherufalem. The aungelles fhall bere vp all our fuffrages done to the laude of almyghty god in this chyrche mylytaunt, vnto the celeftyall Iherufalem. IT Whan our lord hath 20 delyuered vs by this maner from the bondes, fetters, and all bondage of our enemyes, and made vs able in vertues for to preche and fhewe his blyffed name vnto all his people, than doubtles not onely the comyn people, but alfo kynges and prynces fhal come togyder 25 in one to ferue and laude almyghty god. Than blyfied lorde fhall the people fere thy name, and all kynges fhall drede thy glory \& magnyfycence, that is for to faye, whan our lorde of his goodnes fhall chaunge and tourne the fofte and flypper dufte fygnefyenge wretched 30 fynners in to tough erthe by wepynge and true penaunce for theyr fynnes, and after that make them harde as ftones by breunynge charyte, apte and able for to fuffre grete laboures in fhewynge boldly thy gloryous name thrughe out all the worlde, fpredynge and fow- 35 ynge ouer all the doctryne of thy gofpelles, gyuynge
alfo example of good and honeft conuerfacyon to thende that all the people in this worlde may be gadered in to one flocke, and the chyrche to be knytte togy der in one fayth hope \& charyte, wherfore this is added. In 5 conueniendo populos in vnum et reges vt feruiant domino. If it wolde pleafe our lorde god to fhewe this grete goodnes \& mercy in our dayes the memoryall of his fo doynge ought of very ryght to be lefte in perpetuall wrytynge neuer to be forgoten of all 10 our pofteryte that euery generacyon to come myght loue \& worfhyp hym tyme without ende. But in foo moche as no thynge in this lyfe can be ferme \& ftable without the helpe of god, therfore in this thyrde parte we are taught to make our petycyon vnto our blyfed lordo
15 that he vouchefaue of his goodnes to fufteyne \& holde vp his chyrche mylytaunt in the fame ordre \& courfo that we haue fpoken of, to thentent after the Iourney perfourmed in this lyfe it may the fooner afcende \& come to the yeres whiche euer fhall endure in heuen.
iII. We must pray that God would uphold His church militant,

20 Truly or euer this ordre \& courfe of this chirche mylytaunt be fynyflhed accordynge as we have fhewed fhall be fo many anguylfhes $\&$ tribulacyons in the fayd chirche of god as neuer was feen or herde before vnto this day, whiche thynge cryft our fauyour wytneffeth
25 fayenge. Erunt dies illi ${ }^{1}$ tribulationis tales quales non fuerunt ab initio creature quam condidit deus vfque nunc neque fient. Holy interpretours of ferypture faye there was neuer fo grete perturbacyon before tyme, neyther fhall be here after as it is to come 30 in the tyme of Antecryfte, in whiche tyme fhall be fo grete trouble \& forowe amonge cryften people that without our lorde delyuer them \& put to his helpe the fooner, almooft all fholde peryflic. For hymfelfe fayd. Nifi breuiaffet dominus dies non fuiffet falua 35 omnis caro. If almyghty god had not ordeyned the

[^31][- Ifi] llving should be saved.

Though the church istroubled by the tribulations to come it takes comfort from the promine of Christ's continual presence.

The time of 'Antecryst' shall be shortened for the sake of the elect.

Slon signifes the church militant,
which, knowing the tribulations to come, desires to know the shortness of her days.
tyme of Antecryfte ${ }^{\text {to }}$ be fhorte, no man almooft than beynge alyue fholde be faued. Thus our mooft louynge mayfter Cryfte gyueth monycyon vnto his chyrehe mylytaunt here in erth of the trybulacyon to come, leeft perauenture fodeynly vnbewares it fall in decaye. And though it were forowfull \& greuous for the chirche to here thefe fayd wordes, neuertheles comforte myght ryfe agayne by an other fayenge of our fauyour. Ecce ego vobifcum fum omnibus diebus vfque ad confummationem feculi. Beholde I am with you 10 contynually vnto the worldes ende. And in another place he fake thefe wordes folowynge whiche perteyne more vnto this mater. Sed propter electos quos elegit breuiabit dies. God fhal make fhorte the tyme of Antecryft for the loue of his electe people, leeft 15 they by the gretenes of that trybulacyon fholde fal from the trouth of cryftes fayth. For thefe wordes of almighty god it is no meruayle yf our moder holy chirche ones fet and ordred in the courfe of vertue \& in the waye of ryghtwyfe conuerfacion, defyre to knowe 20 thende of her labours \& trauayle, alfo the fhortnes of her dayes, wherfore it foloweth. Refpondit ei in via virtutis fue: paucitatem dierum meorum nuncia michi. None doubte of this was wryten of Syon, and as we fayd Syon fygnefyeth the chyrche, therfore 25 the chyrche mylytaunt ftablyffhed and edyfyed in vertue to the vttermeft, berynge in mynde the wordes of Cryft for the trybulacyons to come maketh anfwere to hym in the courfe of her vertue defyrynge to knowe the fhortnes of her dayes, and where as prayers made 30 rnto god for a good entent may not be vnprofytable, therfore in this caufe the chirche afketh helpe of god. For Cryft fayd. Vigilate itaque omni tem"pore orantes vt digni habeamini fugere ifta omnia que futura funt. Awake \& be alwaye in prayer 35 that ye may be worthy and able to flee thefe troubles
[" If i, back] Pray that ye may floe these troubles to come.
to come. Whan a fhyppe is ones fet in courfe to feyle vpon the fee, yf in the meane feafon a fodeyne tempeft of water or wynde come ayenft the fhyppe, it fholde be a grete impedyment vnto the goynge forthwarde, fo 5 without doubte whan the chyrche mylytaunt fhall be dyrected by almyghty god in the waye of vertue yf in the meane tyme grete tempeft of temptacyons \& many ftormes of trouble mete fodeynly \& come dyrectly ayenft it, grete hurte \& let fholde folowe in the paffage. 10 For this caufe, the chirche hauynge knowlege before by our fauyour cryft of the trybulacions to come, alfo theat prayer is the onely remedy for the fame, maketh petycyon to god that her courfe be not withftande \& letted, neyther to be called agayne in the myddes of

Therefore she prays that her course may not be letted by tribulations. 15 her Iourney by thofe trybulacions, fayenge. Ne reuoces me in dimidio dierum meorum. Blyffed lorde fayth our moder holy chyrche fuffre me not by thefe trybulacyons to be called agayne in the myddes of my Iourney, in the myddes of my dayes, fo many 20 perylles \& Ieopardyes be vpon the fee that who foeuer fhall feyle ouer it muft nedes be defyrous to come vnto an hauen, namely to that hauen wherin is tranquillite \& reft without peryll. Lyke maner it is in the grete fee of this worlde, for in it be fo many fodeyne ftormes $25 \&$ peryllous blaftes of temptacyons to mete vs on euery fyde that fyth the porte where vnto we be goynge is of fo grete furete, no meruayle though the chirche mylytaunt defyre \& make haaft to come vnto it. Alfo it is greuous unto the fayd chyrche, yf at ony tyme the paf30 fage fholde be flaked or put abacke comynge vnto that quyete hauen. Therfore is no pleafure in this worlde to caufe it re mayne, whyl for it perceyueth well that noo thynge vnder the fonne is ftable. All is but vanyte. One generacyon gooth, an other cometh. They that

Railors must desire the haven ;
so through the storiny sea of this world the church must haste to her port of rest,
and grieve if the pasange should be alacked.

35 were afore our tyme be now paffed and gone. And no man perceyueth the grete domage whiche we fuffre by

The heart of the most 'stoburne" would be kindled,

If he could hear and see apostles and martyrs,
and be in the company of primitive saints.

Their holy preachlings, faith and conversations
would make us long for that port of heaven where is no change.

In earth ls division of generations,
but God's years are far above the perdurance of heaven or earth.

Generations of men pass, but earth stands,
[* $\boldsymbol{I}$ ii, back]
yet without the sun the earth is doed and naked.
the abfence of many of them. Who is now foo ftoburne and euyll wylled that his herte coude not melte and be kyndeled with the fyre of charyte, yf he myght here the apoftles preche, fe the conftaunt fayth of martyrs, and haue at hande the holy conuerfacyons of confeffours. If now were fo many fayntes yet alyue in the chyrche as were before in tyme pafte, that euery one of vs myght be in theyr company whan we wolde. It is not poffyble to fhewe what pleafure we fholde haue in theyr holy prechynges, conftaunce of fayth and 10 holy conuerfacyons, alfo what goodnes we fholde purchace vnto foules by the reafon of the fame. Than of a trouth we fholde be defyrous to come vnto that porte where no fucceffyon of generacyon is, but all eternyte without chaunge, as in heuen where almyghty god is 15 refydent. For this our moder holy chyrche prayeth that fhe be not letted nor called away by worldly temptacyons from the begynnynge of her Iourney, fayenge. Quoniam a generatione in generationem anni tui. Here in the erth is dyuyfyon of genera- 20 cyons from one vnto an other, whan one is goynge, an other cometh. But good lorde there is none fuche where as thou arte, for thy yeres thy tyme fhall euer endure. Thyn eternall contynuaunce fhall be moche more excellent \& moche ferre aboue the perduraunce of 25 heuens, or of the erth. Of the erthe it is fayd thus. Generatio preterit generatio aduenit: terra aute $m$ ineternum ftat. Generacyon gooth, generacion cometh, the erth ftandeth ©euer, but almyghty god was afore the erth. We fe alfo the erth taketh his 30 goodnes \& perfeccyon ${ }^{1}$ of an other, that is the fonne, for in the abfence of the fonne the erth is deed, \& in maner naked without ony comforte, \& at the comynge agayne of the fame it is cladde \& couered with all maner of fayrenes. Than thus, that thynge whiche taketh his 35 ${ }^{1}$ perfecucyon 1509, perfeccyon 1555.
perfeccyon of an other mufte nedes without doubte receyue his effencyall beynge of an other, the erth dooth in lyke maner as we have fhewed, therfore he hath his beynge of an other, \& that thynge of whome he had his 5 beynge muft nedes go before and contynue lenger than it. The maker \& begynner of the erth was almyghty it Maker, god, As it foloweth. Initio tu domine terram fundafti. Lorde thou made the erth in his begynnynge, therfore god was before the erth, \& not onely before

10 the erth, but alfo before heuens. For we fe and beholde the mone fomtyme full of lyght \& fomtyme without, whiche lyght fhe receyueth of the fonne, of whome alfo all other fterres take theyr lyght. The fonne gooth fomtyme from ve, \& anone it cometh agayne, now it

Tho was also before the heavens. The moon and stars take their light of the sun; the sun receives his course of God.

15 ryfeth \& anone it gooth downe, notwithftandynge he kepeth his courfe without fayle. Of whome receyueth the fonne his courfe ? veryly onely of almyghty god, for by the commaundement of hym it is borne aboute in the orbes aboue, lyke as other celeftyall bodyes be.
20 For a conclufyon it foloweth, all thefe haue theyr ordre \& beynge of almighty god. Et opera manuum tuarum funt celi. Good lord thou onely made the heuens, \& of the they haue the naturall courfe in theyr mouynges. By this we perceyue for a trouth that
25 heuen \& erth had theyr begynnyngo \& inftytucyon of god, they endure and contynue onely by his meruaylous power, alfo they fhall haue an ende of this condycyon they be in now "whan it pleafe god. For it is wryten. Celum et terra ${ }^{1}$ tranfibunt. Heuen $30 \&$ erth fhall have an ende. 0 meruaylous blyndnes of mortall creatures whiche wyll not fuffre vs to loke vp \& remembre the eternyte of yeres to come, wherof fhal be none ende, fyth the tyme of our lyfe is here fo fhorte and foone paffed away, \& all the worlde lyke 35 wyfe fhall foone be at an ende. Why do we not fpede

[^32]mortal creatures which will not suffer us to remember eternity.

Heaven and earth
had their heginning of Ged, continue by His power, and when It pleases IXim shall have an end.
[ ${ }^{\bullet}$ If iill]

Eternity of reat won by labour,
or of detatigations following on ionowing on
worldy pleasurea.

God's goodness inenarrable. This world caduke and momentany, its volupty brief.
vs haftely to come vnto that reft of eternitie whiche may be obteyned by our lytell and fhorte labours here, rather than folowe the voluptuous pleafures of this worlde, wherby we fhall come in to euerlaftynge defatygacyons and weryneffe in hell. For where almyghty 5 god is refydent all thynges be good, whofe goodnes is inenarrable and euerlaftynge. Euery thynge in this worlde is caduke, tranfytory \& momentany, all volupty in this lyfe endureth but a fhorte feafon, no generacyon fhal longe be permanent. Heuen \& erth fhall haue an 10 Heaven and earth ende, wherfore it foloweth. Ipfi peribunt tu autem permanes. Heuen \& erth fhall peryffhe, but thou good lord arte euerlaftynge, how fhal they peryffhe \& be at an ende? truly none otherwyfe but they fhall
shall be changed,
even as our bodies atter the resurrection;
not that they shall have a new substance, but new conditions. be chaunged in to an other condycyon than they be 15 now in, heuen fhall be newe, \& the erth alfo, as moche to fay, both fhal be chaunged \& made newe lyke as our bodyes after the generall refurreccyon fhal be in an other condycyon, not that heuen $\&$ erth fhall haue a newe fubftaunce, neyther our bodyes, but a newe con- 20 dycyon of fubftaunce, theyr condycyons fhall in maner be olde $\&$ worne, $\&$ for that they fhall chaunge \& do awaye theyr olde condycyon, lyke as we myght faye, they fhall do of theyr olde garmentes \& do vpon them newe. The prophete fayth. Omnes ficut veftimen-25 tum veterafcent. All fhall waxe olde lyke as dooth [ ${ }^{\circ}$ IIii, back] a garment. Notwith ${ }^{\text {f }}$ tandynge they fhall be chaunged newe, \& fet in a better condycyon than they were in before. Saynt Peter fayth. Nouos enim celos noua $m$ terra $m$ expectamus. We defyre a newe 30 . heuen \& a newe erth, none otherwyfe ment, but in a newe condycyon of fubftaunce, lyke as in chaungynge our clothes, we do of the olde \& put on newe. So the heuens after theyr olde condycyons taken awaye fhal be renewed in to a ferre better maner, they fhal be 35 couered with a more noble couerynge by the com-

They shall wax old as a garment.

We desire a better heaven and - bettor earth.
maundement of god, It foloweth. Et ficut opertorium mutabis eos \& mutabuntur. It is accordynge with reafon that euery thynge create in ordre at the laft muft nedes attayne vnto that thynge whiche is
5 mooft hygh in perfeccyon, of whome \& by whome all other dooth depende \& haue theyr orygynal, it felfe dependeth of no thynge but may haue al that it hath of it felfe fuffyfynge thyfelfe ${ }^{1}$ haboundauntly nedynge no thynge of ony other, \& all other hath nede to it, as 10 wel man as other creatures vpon the erth. The erth alfo heuen \& all thynges conteyned in the circuyte of the heuens haue nede to it. The generacions of men fhold not longe lyue yf they were not nouriffhed with the fode \& fruyte that groweth vpon the erth, alfo they 15 coude not be brought forth but of the erth. It felfe erth fholde alway be bareyne \& without fruyte yf it receyued no moyfture \& hete from heuen. The inferyour orbes in the heuens be ledde aboute in theyr courfe by the fyrft orbe. And laft the fyrft orbe hath 20 all his vertue and ftrength of almyghty god encreafer of all thynges. For as moche as almyghty god hath no thynge aboue him wherof he myght take ony thynge for his perfeccyon, therfore he is mooft hygh, mooft perfyte, all good, and it felfe goodnes, hauynge euer25 laftynge perduracyon, without begynnynge, without ende, before euery thynge, "and caufe of all thynges, of whome euery thynge receyueth his perfeccyon and is made of nought, whiche gaue vnto all creatures apte and conuenyent ftrength, and may tike it awaye whan 30 his pleafure is fo to do, notwithftandynge he is alwaye one immutable $\&$ without tranfmutacyon in all his actes, wherfore it is fpoken vnto hym. 'Tu autem idem ipfe es \& anni tui non deficient. All erthly thynges be mutable \& fhall have an ende, but thou 35 good lorde arte alwaye one without chaunge, and thy

[^33]All created thing: depend on that which is independent and selfsufficing, needing nothing, needed by all things.

Men live of the fruite of the earthy
the earth would be barren without moisture and lieat from heaven.
The lower orbs in heaven are led by the first orb, which hath his virtue of Gud.

God te absolute goodnesa, having everlasting pors duration; [ ${ }^{*}$ IIv]

God made all things in good order;
plants, beasts, birds and fishee,
the stars of heaven, are fair for our eyen to behold; and they are common to the rightwise and unrightwise.

The sun springs upon good und evil alike.

If these caduke things are so fair, how great must be the beauty
with which God hath ornate His own royal habitation.
If this naughty world has so
[* II iv, back] many pleasures, common to His friends and enemies, what pleasure must there be in the inaccessible light of heaven.
The children of the church
yeres fhall neuer fayle, thou arte euerlaftynge. Than fyth our blyffed lorde is auctour \& maker of all thynges, alfo hath dyftyncte and ordred them in foo meruaylous good ordre, made fayre the erth with herbes, trees, and with beeftes, the water with fyffhes, the ayre with 5 byrdes, and the heuens with fterres. In all thefe is grete pleafure \& fayrenes for our bodyly eyen to beholde. Our beft and mooft benygne lorde god made all thefe comyn bothe to ryghtwyfe \& mnryghtwyfe people, for his frendes and for his foos. Qui folem fuum 10 facit oriri fuper bonos \& malos. whiche maketh his fonne to fprynge \& fhyne bothe vpon good people and euyll. For as moche as our blyffed lorde hath gyuen vnto all thefe caduke and tranfytory thynges fo grete fayrenes as is dayly perceyued and feen, how grete 15 beaute and bryghtneffe fhall we thynke hath he gyuen vnto thefe eternall places wherin his felfe is enhabytaunt and abydynge. Syth he hath endewed the hous of men, that is for to faye this worlde with fo many commodytees, how moche more hath he ornate his 20 owne place and royall habytacyon. And lafte, fyth he hath gyuen vnto this noughty worlde fo many grete pleafures, comen bothe vato his frendes and his enemyes, nedes muft be ferre more goodlyneffe and pleafures where light is inacceffyble whiche no tunge 25 can expreffe neyther mynde thynke prepared \& made redy in his place celeftyall to his frendes that ferue hym dylygently \& louyngly in this lyfe. The chyldren of our moder holy chirche whome the mynyftres \& feruauntes of almyghty god hath regenerate by the 30 wordes of the holy gofpell fhall without fere or drede be inhabytaunt \& abydynge in this holy place, wherfore the chirche fayth onto god. Filij feruorum tuorum habitabunt. The children of thy feruauntes fhall
be permaneut in God's 'sentuary.' be permanent in thy fentuary. Lo in thefe wordes the 35 chyrche veth mekenes \& lowlyneffe callynge the in-
herytours of heuen not her chyldren but the chyldren of the feruauntes of god. For faynt Poule whiche named hymfelfe goddes feruaunt called thofe people convertis hisisen, whiche he gate by prechynge of Cryftes lawe his owne 5 dere chyldren, fayenge. Ut filios chariffimos moneo. I warne you my dere chyldren, \& why he fo named them the caufe foloweth. Per euangelium ego vos genui. I haue goten you by prechynge the holy
them by preaching gofpell of Cryfte. The feruauntes of god that preche he gospel.
Preachers are called fathers, the $10 \&$ teche his holy doctryne be named faders, the chyrche a moder, \& all true cryften people be called chyldren, whiche after this lyfe fhall abyde euerlaftyngly in the fentuary of god amonge thofe ineftymable pleafures. Et femen eorum in feculum dirigetur. And the 15 fede of them, that is to faye theyr good werkes fhall be dyrected vnto heuen eternally, no man in this lyfe is fo ftedfaft in well doynge, but fomtyme may erre. The holy man Iob fayd. Verebar omnia opera mea. I fered all my werkes. I knewe not what ftate I ftode

Job and Paul feared lest they might full from 20 in. Saynt Poule ${ }^{\circ}$ alfo fayd. Qui ftat videat ne cadat. grace. [ ${ }^{\circ}$ H]
He that thinketh hymfelfe in the ftate of grace, let hym beware leeft he fall from it. But who foeuer fhal be affumpte in to the heuenly Therufalem fhall be fure neuer more to fynne, he fhall fo be confermed by grace

Bat those that are ansuinpte into heavon shall sin no more. 25 that neuer after he fhall offende, but what foeuer he dooth than fhal be good and ryghtwyfe. The fede of good cryften people, that is to faye theyr good werkes fhall be lyfte $\mathbf{v p}$ in to heuen eternally. Now let vs make an ende of our fermon befechyngo our mooft mercyfull 30 lorde god that he vouchefaue to loke vpon the myfery of his chyrche mylytaunt with the eye of his mercy, fomtyme fet in it worthy \& able mynyftres that may turne all the worlde vnto the fayth of Cryfte, makynge the fede of the chyrche innumerable. And in con35 clufyon the chyrche ones fet ftably in the courfe of vertue be not letted nor cafte abacke in her Iourney,
but ascend to the eternal pleasures of heaven.
but fhortly may afcende to the eternall pleafures of almyghty god in heuen where the true chyldren of our lorde fhall be permanent worlde without ende. Amen.

De profundis clamaui ad te domine : domine exaudi vocem meam.

Paalm cxxx. Sinners breaking God's commandment go away from Him and fall more and more towards hell,

Euery fynner brekynge the commaundement of god gooth awaye from hym, \& draweth backwarde in to many grete \& peryllous depe daungers, fallynge downe more \& more
a fall shewed figuratively in the story of Jonas.
[ ${ }^{\circ}$ tt I, back]

Seven degrees in the fall of Jonas; 1 his Hight;

2 his hiring a shipp at Joppen;

S his entering the ship and remaining in it notwith. standing the ${ }^{-}$ sudden storm;

4 his sound sleep below;

5 his being cast into the sea; 6 his being swallowed by a whale;
7 if he had not remembered God,
he would have been digested and voided by the fish.
towarde the horryble pyt of hell, whiche 10 thynge holy ferypture hath fhewed fyguratyuely in the ftory of the prophete Ionas, defcribynge certayne degrees \& ordres of his dyf"cencyons, whan he dyde breke the commaundement of god. And we fhall here marke \& note .vij. poyntes in the fame ordre as they be there 15 fhewed. Fyrfte whan Ionas brekynge goddes commaundement tourned hymfelfe awaye \& fledde from the face of god. Seconde whan he wente to a towne named Ioppen nygh to the fee, where he hyred a flippe conuenyent to paffe ouer on his Iourney. Thyrde 20 whan he entred in to the fhyppe, \& as fcrypture fayth came downe in to it hauynge monycyon by the fodeyne ryfynge of grete tempeftous ftorme, notwithftandynge wold not retourne to londe. Fourth whan he wente downe in to the holowe \& loweft places of the fhyppe 25 there flepte foundly. Fyfth when he was caft out from thens in to the furgynge fee. Syxth whan he was deuoured \& fwalowed downe in to the loweft parte of a grete whalles bely. Seventh \& laft, yf in all thefe trybulacions he had not fhortly remembred almyghty 30 god \& be focoured by his helpe, coude not haue fcaped, but anone as he had ben dygefted in that grete fyffes bely fhoulde haue ben voyded out from hym in maner of dunge, \& fo llyppe downe in to the botom of the
grete fee. Thefe .vij. degrees of the fall of Ionas from Theee eeren god by brekynge his commaundement, fygnefy vnto vs the dyuers fallynges downe of the fynner, wherby he gooth lower \& lower from one degre to an other in to 5 dyuers perylles of depneffes. It It forceth not for our purpofe at this feafon though Ionas in holy ferypture fygnefy Cryft. For one \& the fame thynge by a dyuers confyderacyon may be taken fyguratyuely for two contraryes. Somtyme in holy ferypture the lyon fygnefyeth
10 Cryft, and fomtyme by the lyon is fygnefyed the deuyll, as in the epyftle of faynt Peter. Tanquam leo rugiens circuit. It fygnefyeth Cryft as in the appocalypfe. Vicit leo de tribu 'Iuda. What thynges be more contrary than god and the deuyll. For as 15 moche therfore as one thynge may betoken Cryfte and the deuyll, why may not Ionas fomtyme fygnefy Cryft and fomtyme the fynner. But let vs procede that we haue begon, we fhall marke and confyclre in what maner the degrees of Ionas fallynge downe from god may be 20 corefpondent and fygnefy the degrees of the fynners
difcencyons from god by fynne. The fyrft degre goynge in to fynne is confent of the mynde, with a delyberacyon had before to ony thynge forbyden by the lawe of god. For a more open declaracyon this fhall be an example.
25 Perauenture here is a yonge man yet chafte of his body, the remembraunce of a fayre woman cometh to his mynde, he doth not withftande it, but befyly thynketh on her beaute, and fetteth his mynde for to haue his flellihely lufte of that fame woman, and at the lafte con30 fenteth for to haue ado with her, yf that he myght haue oportunyte and leyfer. This confente of the mynde is deedly fynne, all be it that he neuer haue his purpofe in dede. Thefu cryfte our fauyoure fay the in the gofpell. Qui viderit mulierem ad concupifcendum eam :

35 iam mechatus eft eam in corde fuo. He that beholdeth a woman coufentynge in lis mynde for to
betoke may betoken sometimen Christ, sometimes the sinner.

The first degree of sin is consent of the mind to anything forbidulen;
e. g. y young man
yet chaste busily thinks on a Woman's beauty and at lant consents to have alo with ber,

If he can hare opportunity. This consent of the mind, even though he never have his purpuse in deed, is leadly

[^34]It forceth not that Jonas in acripture signifles Christ; for 80
the lion mometimes signifles Christ, sometimes the devil.
[* ti ii]

Sin committed in the heart
and unrepented leads to damnation.

Cogitations, however unclean, against which wo repugne, are often not even venial sins;
[ ${ }^{\circ}$ tt il, back] bystriving against them we have profit.
Unlawful consent is the setting the mind upon a worldly creature rather than upon God. One suconsenting flees from Gud us Jonas did.

Second degree of
the sinner's fall; the searching for opportunity to fulfl his purpose in deed.

This is heaping $\sin$ on sin, and makes the first npot more black than it was.
haue his luft of her yf that he myght, the fynne is commytted in his herte, and by that fame confent onely he fynneth deedly. If that he than dyed without ony penaunce he fholde be dampned for euer. But the cogytacyons whiche come fodeyuly vnto the mynde be 5 they neuer foo onclene yf that we confent not but repugue agaynft theym as moche as we may be noo deedly fynnes, nor no venyall oftentymes, and we alfo fhall haue 'grete profyte by ftryuynge ayenft them not confentynge at ony tyme, he that fetteth his mynde more 10 vpon a worldly creature or pleafure than vpon god, turneth hymfelfe awaye from his maker, foloweth \& dooth after that worldly thynge contrary to his lawe, whiche is called the vnlawfull confent of the mynde. He fleeth from god, lyke as Ionas hauynge in com- 15 maundment to go vnto the grete cyte of Niniue fledde, dyfobeyed, \& wolde not do as he was commaunded. It is wryten of hym thus. Almyghty god fayd to Ionas, ryfe \& go to the grete cyte of Niniue preche \& tell them that theyr malyce \& fynfull lyuynge is comen to my 20 knowlege. Than Ionas rofe dyfobeyed that commaundoment \& fledde from the face of our lorde. Thus ye perceyue how manyfeftly the fyrft fall in to fynne whiche is confent agreeth vnto the fyrft fall of Ionas. TT The feconde degre of the fynners fall is the ftudy \& befy 25 ferchynge for tyme \& oportunyte whan he may fulfyll his purpofe in dede, for at fuche feafon as the fynner befyeth hymfelfe how \& by what meane he may accomplyffe that fynne where vnto he hath confented before, than he falleth downe one degre deper \& his fynne is more gre- 30 uous than it was onely by confentynge. In his fo doynge he hepeth fynne vpon fynne, and maketh the fyrft fpotte of it more blacke, more foule in the fight of god than it was. Truly it is a generall rule whan a fynne ones purpofed by confent in our mynde is deedly, what 35 foeuer we do for the accomplyffhement of the fame is
alfo deedly fynne. An example, perchaunce thou haft decreed with thyfelfe (yf thou myght conuenyently) to vfe thy body after the fenfuall luft and pleafure with a certayne woman, alfo gooft aboute \& procureft by many
5 meanes to fulfyll the fame in dede, eyther by wantoneffe of wordes, by wanton lokes, ga. lant apparayle of thy body, by ofte gyuynge gyftes or ony other alwaye ${ }^{1}$ what euer thou do in full purpofe of the fame, be it neuer fo lytell yf it were but the lyftynge vp of ftrawe, 10 is deedly fynne. This feconde degre of the fynners fall is fygured by the feconde acte of Ionas whan he went to Ioppen a towne nygh the fee, there hyred a fhyppe to thentent he myght Iudally flee from the face of our lorde god, of his fo doynge fcrypture fpeketh by thefe 15 wordes. Et defcendit Ioppen \& inuenit nauem euntem ${ }^{2}$ in tharfis et dedit naulum eius. Ionas wente downe to Ioppen there founde a fhyppe goynge towarde the countre of tharfis \& hyred the fame. TT The thyrde degre of the fynners fall is fulfyllynge of his puragayne, that perfone is leffe blame worthy whiche fhortly 30 after confentynge wyll refrayne hymfelfe than longe fo to contynue, \& in conclufyon fulfyll his purpofe. The immoderate luft \& pleafure of the body is made more greuous by fulfyllynge of it in dede, than it fholde have ben onely by thought or confent. For al though the

The third degree is fulfilling the sinner's purpoes.

Consent is evil, the 'beay' mean worse, the deed worst,
1 for ite continaance,
2 for the greater pleasure,
J for the great hurt to soul and buly.
He offends less
who aner micenting retraina,
If thou hast decreed to use thy body after the sensual lust with a certain woman, whatever thou dost to fultil the same, [* $\boldsymbol{t}$ iil]
though it were
but the lining up of a straw, is deadly sin. This seennd degree of sin figured by Jonas hiring a ship at Joppen, that he might Judaaly flee from the face of God.帾 than he who enn-
tinues and fultils his purposo.
The lust of the
body made more
grierous by fulflling it in deal than by mere consent.

[^35]By consent only the soul is made foul, by the evil deed both body
[* tt iii, back] and soul are corrupt ; by fornication two bodies. The third degree of $\sin$ figured by Jonas entering into the ship.

As a sinner after committing sin will not refrain though smitten with its abomination,
so Jonas notwithstanding the storm would not return to land. Fourth degree of $\sin$ is the custom of the same;
the sinner sinketh in the filthy pleasure of sin, as a horse waltering in mire, the softer it is the more easily he lieth, but when he would rive it will not suffer him to take hold.

## Custom of sin

 more grierous in God's sight than one single sin, which may be excused by the frailty of man's nature.mynde be fet on bodyly pleafure wherby the foule is fore vexed, \& after bothe body \& foule confent to the fame the fynne is grete, but in conclufyon yf thaccomplyfhement of the fame be excercyfed in dede it is
made moche more greuous, for by thought \& confent onely the foule is made foule, \& by the dede bothe body \& foule is corrupte, \& 'many tymes two bodyes as by the fynne of fornycacyon. This thyrde degre is fygured by the thyrde acte of Ionas for as the fynner fyrft fyndeth meanes \& than doth the dede, fo Ionas fyrft founde 10 the way \& meane to hyre the fhyppe \& after entred in to it. As fcrypture fayth. Et defcendit in eam. He came downe in to the fhyppe. And lyke as many tymes whan a perfone hath greuoufly offended anone is finyten with thabomynacyon of his fynne all be it he 15 wyl not refrayne by that godly monycyon, fo anone as Ionas was entred in the fhyppe grete tempeft arofe on the fee, notwithftandynge he wolde not retourne to londe. The fourth degre in the fal of the fynner is the cuftome of the fame, the more that a fynner accuftom- 20 eth hymfelfo in fynne the more greuous \& deper is his difcencyon towarde the pyt of hell, all though he perceyue it not, for by lytel and lytel he fynketh in to the fylthy pleafure of it, euen as an hors the fofter myre or claye he waltreth hymfelfe in the more eafely he lyeth 25 \& enprynteth deper his fymilytude in it, but whan he is about to ryfe agayne the foftnes of the cley wyll not fuffre to take holle wherby he myght be affyfted. The cuftome of nature is moche lyke, for naturally we muft vfe mete \& drynke in hungre \& thurft, \& other in lyke 30 wyfe as we haue ben cuftomably vfed vnto. This fourth degre is more greuous in the fyght of god than is one dede or ones doynge of a fynne. Perauenture one offence, trefpaffe, or fal may be excufed bycaufe that a man of hymfelfe is fo frayle. For it is fayd. Huma- 35 num eft cadere. The properte of man is to fall.

Sed pergere in lapfum \& perfeuerare diabolicum est. But to lye longe \& contynue in fynne is appropred to the deuyll. Whan the deuyll hath entyfed ony perfone to this poynt of contynuaunce, he hath than
5 brought hym in a fadde \& founde flepe, that fcante can awake for "ony callynge or noyfe. This degre of the fynners fall is reprefented by the fourth acte of Ionas whiche perceyued a grete tempeft comynge, all be it he wolde not retourne to londe, but wente downe in to the 10 loweft partes of the fhyppe \& there flepte fore, of his fo doynge fcrypture fheweth, fayenge. Defcendit in interiora nauis et dormiebat fopore graui. Ionas defcended in to the lowe partes of the fhyppe there flepte foundly. So after the fynner be comen in to the cuf15 tome of fynne, gooth downe \& in maner flepeth in it. The fyfth in the fall of the fynner is whan he reioyfeth \& maketh bofte of the fynne that he commytted, where of very ryght he fholde be afhamed, and fere the paynes of the lawe ordeyned for open fynners. Suche perfones 20 be bothe without fere $\&$ fhame. They fhewe openly \& many tymes in comyn tauernes to other of lyke difpofycion, theyr ygnominious \& fhameful offences makynge grete crackes how wyckedly they haue done with that woman $\&$ with that, $\&$ perauenture wyl fclaunder her 25 whiche they neuer touched. Thus they make open vaunte of themfelfe to thentent other fholde laude \& prayfe theyr wyckednes. Of whome may be fpoken the fayenge of the prophete Ofee. Profunde peccauerunt. They fynne depely, \& fo depely that our 30 fauyour compareth that fclaunderous fhewynge of theyr wyckednes vnto the fall of hym whiche flyppeth downe to the botome of the fee. Utilius eft illi fi lapis molaris imponatur circa collum eius et proijciatur in mare. It fhold be better and more pro35 fytable for the fynner yf a myll ftone were hanged aboute his necke \& fo caft in to the fee, than openly

To continue in
aln is "appropred" to the devil.
The habitual sinter is in so sad and sound a mleep that he can scant wake for any noise. [* $t \mathrm{t}$ iv]
Thin fourth degree of the sinner'n tall is represented by Jonas sleeping core in the lower parts of the ship.

So the sinner arcustomed to min sleeps soundly in it.
Fith degree; bousting of sin.

Buch persone are without fear and shame;

## in common

taverns they make great cracks how wickedly they have done with thls or that woman, perhaps slandering her whom they never touched; vaunting that others should land their wickedness. Such a ainner sins deeply;
it were better for him if a millstone were hanged about his neck and be cast into
the sea, than that the sea, than that he should shew his $\sin$ by cracking.

Jonas was cast Into the sea; so [ ${ }^{\circ}$ tt iv, back] boastful sinners are drowned in sin.

Sixth degree of sill; the sinner will defend and impugne against virtue;
having long been accustumed to vice and made his vaunt of $i t$, he seeks to cause othern to think the rame.

Such a man dospineth all 'holsome monycyons':
he will not suffer the life of wicked folks to be reproved or the wounds of his soul to be touched;

Chewe his fynne by boftynge or crakynge. The fyfth acte of Ionas is corefpondent to this degre whan he was "caft in to the fee \& drowned in the waters. So thefe grete abhomynable fynners that make bofte of theyr rngracyoufnes be drowned vtterly in fynne, ouer- 5 whelmed with the manyfolde flodes of it. The fyxth degre is whan the fynner wyl defende his errour \& impugne ayenft vertue, they have fo longe ved \& accuftomed themfelfe in vycyous lyuyuge, fo longe made theyr vaunte of theyr fo doynge, that it femeth to them 10 as no fynne, \& by all meanes that may be founde, procure \& be aboute to caufe al other to thynke the fame. O grete \& deedly profoundyte of fynne, whan a man is fallen downe to this degre he defpyfeth \& vtterly forfaketh all holfome monycyons wherby he myght 15 be brought agayne anto the ryght waye of good lyfe. Sapiens fayth. Impius quum in profundum malorum venerit contempnit. Whan the fynner is fallen in to the depnes of fynne than he defpyfeth all holfome remedyes \& correccyon for the amendment of 20 his fynful lyuynge, he wold haue euery perfone to be of his maner, alfo wyll not fuffre the lyf of wycked folkes to be reproued \& fpoken ayenft, neyther the greuous woundes of his foule to be touched in ony condycyon, the fynner whiche is of this maner the deuyll hath all 25 hole in his poffeffyon \& power. Saynt Iohan fheweth that our aduerfary the deuyll gooth about ferchynge whome he may deuour, but now I fere he nedeth not fo to do, for his purpofe in maner is al redy fulfylled, he hath deuoured \& fwalowed many in to the loweft 30
he is devoured by the devil 'into the lowest parte of his bely;' as Jonas was awallowed by the
-whalle' into the vile part of his
' carkesse.'
parte of his bely. This fyxth degre is well fhewed by the fyxth acte of Ionas whan the grete myghty whalle deuoured \& fwalowed hym downe in to the vyle \& loweft parte of his carkeffe. In lyke maner thefe obftynate \& abhomynable fynners be vtterly deuoured 35 \& fwalowed downe of our grete enemy the deuyll. The
feuenth degre is to defpayre of ${ }^{\text {t }}$ the grete mercy of god whiche is moof depe, mooft peryllous of all other, $\&$ nexte to the horryble pyt of hell, yf ony creature be fallen downe fo depe that he defpayre it fhall be very 5 harde for hym to ryfe agayne. Saynt Crifoftom fayth. Defperatio non finit peccatorem poft lapfum exurgere. Defpayre wyl not fuffre a man whan he is fallen downe to ryfe agayne, it is lyke a depe pyt whofe mouth is ftopped vp with a grete ftone fo that -10 no thynge may gete out but yf the ftone be remoued, the couerynge of this depe pyt defperacyon may not be taken away without ftronge \& ftedfaft hope in the grete mercy of almighty god, of the whiche fuperhaboundaunt mercy we haue fo moche fpoken in the other pfalmes 15 before that yf grete plente of feripture were not whiche by \& by in euery place prayfeth and exalteth this grete mercy I fholde be fered left no more coude be fpoken of it. Than fyth this mercy is neuer voyde but alway fpoken of in feripture in euery corner it muft nedes (as 20 me femeth) be a grete comforte to all true penytentes. It is alfo approued by fo many perylles \& fymilitudes, promifed with fo many affirmacions, and laft hath ben fo ofte excercyfed vpon fo many fynners, that of a trouth the fynner is ouer moche obftynate \& harde herted 25 whiche can not meke hymfelfe lowly hauynge ful confydence \& ftedfaft hope in the endles mercy of god, he that can not fynde in his herte to fubmytte hymfelfe by this maner is dygefted \& incorporate in to the fubftaunce of the deuyll euen as mete whan it is dygefted is turned

This mercy
(apoken of in every corner of ecripture) a great comfort to trae penitents; It has been 80 approved, promised and exercised, that the sinner must he overmuch obstinate who cannot meek himself;
such a deaperate sinner is dijested and incorporate into the substance of the devil. Desperation makes us like damned spirits.

If Jonas in the "whalles bely" had not been succoured by God's mercy, [* it r , back]
he would have been turned ints the whale's nature by digestion. and the residue voided out into the sea;

## so the sinner fall-

ing from one degree of sin to another, not calling on God for help,
shall be incorporate into the substance of the devil and con. veyed 'thrugh his bely 'into the pit of hell.
But Jonas cried to God and was set again upon earth.
of our lorde. I befeche you who coude have faued hym from turnynge a parte in to the whalles nature by dygeftyon, \& the refydue to haue ben voyded out thrugh his guttes lyke dunge in to the depe fee, wherby we may well perceyue that a fynner fallynge downe from one degre of fynne in to an other without he fhortly returne to the ftate of grace amendynge his lyfe, call to almyghty god his maker for helpe, $\mathcal{E}$ haue a full truft in that mercyfull lorde fhall at the laft by defpayre be incorporate to the fubftaunce of the deuyll, fo fhall be 10 conueyed thrugh his bely \& fall downe in to the depe pyt of hell. But Ionas in all his Ieoperdyes cryed to our mercyfull lorde god afkynge mercy, whiche anone he obteyned, for by the commaundement of god he was delyuered from all perylles \& fet agayne vpon the erthe. 15 If a fynner wyl do in lyke maner, almyghty god without doubte fhall fhewe his mercy \& clene delyuer hym from all peryll of dampnacyon. It is therfore very neceffary for euery fynner dylygently to take hede call-
If remembering the privy jeopardies he lieth in,
he lifts up the eyen of his soul to God. ynge to remembraunce the peryllous \& preuy Ieopardyes 20 he lyeth in, wyfely with a circumfpecte mynde to loke vpon the daungers that may fall by the fame, and that done lyfte vp the eyen of his foule to our mooft mercyfull lorde god, fayenge. De profundis clamaui ad te domine: domine exaudi vocem meam. 25 Blyffed lorde I a fynfull creature call to the for helpe.
It is proftable also for rightwise people oftento reherse the verse De profundis.

Let him that standeth take hoed lest he fall. [ ${ }^{*} t \boldsymbol{t} \boldsymbol{v}$ ]

I befeche the here my voyce. It is alfo profytable for good \& ryghtwyfe people ofte to reherfe this verfe wherby they may auoyde the grete perylles of this wretched worlde, no creature lyuinge is fo ftedfaft \& 30 fure but may fal in to thefe depe daungers of fynne, wherfore faynt Poule admonyfhe vs al fayenge. Qui ftat videat ne cadat. He that ftandeth or elles he that is in the ryght * waye of good lyuynge, let hym take hede leeft he fall or go out of it. For this caufe euery 35 ryghtwyfe perfone faye. De profundis clamaui ad te
domine: domine exaudi vocem meam. Good lorde I beynge in trouble and fere of myn enemyes the worlde, the fleffihe \& the deuyl crye to the for helpe, here my voyce, delyuer me from theyr daungers. 5 Thyrde let vs ofte repete this fayd verfe for them that be in the paynes of purgatory, for whome cryftes chirche hath ordeined fpecially this pfalme to be fayd, the foules beynge in thefe grete paynes alyde cuer lokynge for the grete mercy of god, alfo one droppe of it to fwage 10 theyr paynes by the helpe of our prayers, therfore as hertely as we can let vs all faye this for theyr comforte. De profundis clamaui ad te domine: domine de profundio. exaudi vocem meam.

T For as moche as this pfalme of our holy faders is 15 fet in the nombre of penytencyall pfalmes, therfore in our begynnynge it is conuenyent we fhewe fome reafon why it ought fo to be named, \& what thynge is in it longynge to penaunce. There be iiii. partes of penaunce as it is fhewed by dyuynes wherof we haue ofte $\mathrm{f}_{\mathrm{p}}$ oken
20 by dyuers fygures, contrycyon, confelfyon, $\&$ fatyffaccyon, notwithftandynge in many places of ferypture they be fhewed fyguratyuely by the nombre of iiii. as it appereth in exodi, the people of Ifracll walked in wylderneffe many tymes, but amonge all other fpecyally
25 is there named the fpace of .iii. dayes, whiche the grete doctour origine expoungnge fheweth the miftery of the iii. partes of penaunce to be fignefyed by thofe iii. dayes. Alfo in the ftory of Ionas wherof before we haue fomwhat touched is fhewed, that Ionas beynge in 30 the whalles bely the fpace of .iii. dayes cryed to almyghty god fur his delyueraunce, whiche the thyrde daye was herde, delyuered from the deuourynge of that fame grete \& horryble beeft or fyflhe that fwalowed him in to his bely, and fo fet agayne vpon the erth. Thefe 35 .iii. dayes lyke wyfe as we fayd before fygnefy the .iii. partes of penaunce, wherby fynners be deljucred from $\begin{aligned} & \text { sinners ar } \\ & \text { delivered }\end{aligned}$ pisuer.

Lord, hear my voico.

## Let un often

 repeat this prayer for souls in purgatory, for whom the church has ordained npecially this paalm to be said:Why this paalm is set in the number of penitential psulins

## Three parts of pellance,

motrition, confissjon, satisfaction,

## shered figura-

 tively, as 'thegrete doctour Origen sayn, by the three duys' wanderint of Imrael in the book of Exodus,and by the three days apent by Jonas in the Whalles bely; who was on the third day dolivered. [ ${ }^{-}$tt vi , back]

So by the three parts of penance
from the dersl. the captiuite of the deuyll, from his tyranny, \& reftored agayn to theyr fyrft lyberte. Our prophete dauid in the begynnynge of this pfalme vfeth a lyke myftery fyrft expreffynge his petycion vnto god by thefe wordes. De profundis clamaui ad te domine: domine exaudi vocem meam. Fiant aures tue intendentes in vocem deprecationis mee. In the whiche wordes be exprefled the .iii. partes of penaunce.

1 Contrition: De prafundis;
2 confession
mine exuudi.

S satisfaction :
Fiant aures.
Contrition is inward sorrow Fyrft he prayeth for contricion fayenge. De profundis clamaui ad te domine. . For confeffyon he addeth. 10 Domine exaudi vocem meam. And thyrde for fatiffaccion. Fiant aures tue intendentes in vocem deprecationis mee. Fyrft contrycyon is a grete inwarde forowe comynge from the very depnes of the herte with mekenes, by a profounde confyderacyon \& 15 remembraunce of our fynnes. Truly the depnes of fynne is very grete as it was fhewed before. And for that caufe we muft make depe ferche in our confcyence remembrynge the gretenes of euery fynne with grete and humilty from humylyte comynge from the herte rote. Profundum 20
'the herte rote.' The heart of man is deep;

God may not expulse the man that crieth from the deepness of the heart.
eft cor hominis. The herte of man is depe, who foeuer cryeth to almyghty god hertely, that is to faye from the depnes of his herte muft nedes be herde. God may not expulfe or forfake the herte that is fo penytent \& meke. For our prophete fayth in an other place. 25 Cor contritum \& humiliatum deus non defpicies. Blyffed lorde thou fhalte not defpyfe a contryte herte. And how may the herte be more contryte \& meke as whan of very contrycyon, Mekenes \& profounde con-
[* t vil] fyderacyon of our fynnes, we "afke mercy \& forgyue- $\mathbf{3 0}$ neffe of almyghty god. A lytell forowe is not fuffycyent

We must have great sorrow which maketh a great noise before our merciful Lord.
nor lytell penaunce, but we muft haue grete forowe \& grete penaunce whiche maketh a grete noyfe before our mooft mercyfull lord. And the perfone that cryeth to god on this wyfe, with grete forowe \& penaunce, hath 35 very contrycyon, he may well faye. De profundis
clamaui ad te domine. Lorde I haue cryed to the from my very herte rote. But this crye muft be fofte This cry must be without noyfe of wordes, it muft be in the fecrete places of wortho. noime of the herte, no voyce, no founde, in ony wyfe flewed

5 outwardly. Contricyon is none other but an inwarde forowe of the mynde fet in the preuy place of the herte, whiche nedes muft go before confeffyon made by mouth, for truly confeffyon without contrycyon had before profyteth very lytell or no thynge. All be it contrycyon

Contrition a sorrow in the privy place of the heart;
conferainn with-
out contrition profteth little.
10 is fecrete within the preuy place of the herte, notwithftandynge confeflyon muft be made by open wordes, manyfeft fhewynge of the mynde, expreffynge truly \& openly euery fynne with the circumftaunce to a preeft, all colourynge, faynynge \& hydynge of our trefpaffe fet 15 aparte, whiche can not be done in ony condycyon but by fpekynge of wordes, therfore euery penytent in this fcconde place is taught to afke of almyghty god that he vouchefaue mercyfully to here \& accept his confeffyon fayenge. Domine exaudi vocem meam. Lorde 20 here the voyce of my confeflyon. We fayd fatyffaccion is the thyrde parte of penaunce, whiche is deuyded into other thre partes. Almfdede, faftynge \& prayer, amonges thefe prayer is the chefe, $\&$ in maner all hole fatyffaccyon, this may be fhewed for thre reafons. Fyrft 25 bycaufe it encludeth the other two almefdede \& faftynge. Seconde it is a facrefyce of a more noble thynge than ony other. And thyrde it is more comyn, more lyght, more eafy for ony perfone to do. Prayer in it felfe is almefdede, namely whan we praye for fynners 30 beynge in grete neceflyte and myferye, for by our fo doynge we fhewe and excercyfe our $f_{p}$ yrytuall almefte vnto theyr foules, whiche is ferre better than ony bodyly almeffe doynge. Prayer alfo yf it come from the herte and mynde as it fholde, maketh the body wery, feble,
35 and fubgecte to the foule whiche thynge is flecyally done by faftynge. Now ye may perceyue how prayer

Confestion munt express every sin to a priest,
all coloaring met apart;
it cannot be made without words.

Lord, asys Darid, hear the voice of my confession.
Satisfuction consints of almsdeed, fasting and prayer ; of which prayer is chief, 1 as including almsuleed and fasting, 2 an lecinge eacriflce of $a$ nobler thing. 3 as being more cominon for any. person to do. [- it vii, bark] 1 Prayer is alma. deen, namely when we pray for sinners;
includeth the other two partes of fatyffaccyon almef-

2 Prayer is the ascrifice of a more excellent thing;
not of our worldly sulwtance as in almesse;
not of the aubstance of our budies as in fastfing ;
but of our soul.

8 Prayer is more - comyn' and easy for all ; not only for the rich, as almesse ; nor for the 'hole' only and strong, as fusting.

Therefore David bids the penitent with true hope ask of God that
He sive heed unto his prayer.
[* tt viii]

We pray Him to accept our penance whereby we may be holden up from the pit of damnation.
dede and faftynge. Seconde we fayd prayer is a facrefyce made of a more excellent, noble, and acceptable thynge before god. For whan we dyftrybute our goodes gyuynge them in almeffe to the poore people, a 5 facrefyce is made of our worldly fubftaunce to almyghty god. By faftynge we do facrefyce with the fubftaunce of our bodyes, but whan we make our prayers lyftynge vp our myndes to almyghty god, a facrefyce is made of our foule whiche is mooft acceptable in his fyght. 10 Therfore as moche as the foule is better, more noble \& acceptable than is the body or ony worldly rycheffe, fo moche more noble facrefyce prayer mufte nedes be than is almefdede or faftynge. Thyrde we fayd prayer is more comyn and eafy for ony perfone to doo. Euery 15 body is not of fubftaunce in rycheffe to gyue almefle wnto the poore, neyther ony perfone is fo hole and ftronge of hymfelfe to fuffre many longe faftynges, but who is fo feble and weyke in body that may not at fomtyme praye? truly none, therfore prayer is more 20 comyn, more lyght and eafy than is faftynge or almes dede. And for as moche as it is chefe amonges the other partes of fatyffaccyon, our prophete therfore remembreth and techeth the penytent fpecyally in this thyrde place to afke of god faythfully with true hope 25 that of his goodnes he gyue hede vnto "his prayer. Fiant aures tue intendentes in vocem deprecationis mee. Good lorde I befeche the gyue hede to the voyce of my prayer with the eres of thy pyte \& mercy. This is the fomme of our hole petycyon, that 30 our blyffed lord of his goodnes vouchefaue to accepte our penaunce done with a good wyll alfo with true contrycyon, confeffyon, \& fatyffaccyon, wherby we may be defended and holden vp from the horryble pyt If God be so cruel of eternall dampnacyon. If almyghty god be fo cruell 35 \& vnmercyful that for our offence done ayenft his
goodnes wyll not forgyue \& excercyfe his mercy whan we call for it, perauenture we fholde take occafyon to leue our pacyence for his fake, $\&$ fo flyppe downe in to the eternall paynes of hell, lyke as the wyfe man fayth.
5 Ve hijs qui perdiderunt fuftinenciam. Euerlaftynge forowe be to them that haue loft theyr pacyence whiche is onely fufteyned by true fayth \& hope in his mercyfull forgyuenes, therfore our prophete teche vs here to put our ftedfaft hope \& confydence in god \& 10 with the fame comforte our foules, promyfynge alfo that he fhal excercyfe his mercy vpon all very contryte \& true penytentes, whiche promyfe he fortefyeth by .iij. maner meanes, fyrft by ${ }^{1}$ thoccafyons that fholde caufe vs not to haue forgyuenes. Seconde by the promyfe 15 made to euery true penitent, \& thyrde by his fuperhaboundaunt mercy, whiche is euer redy to all that wyll afke it forfakynge theyr fynfull lyfe. Thre thynges there be whiche of a lyklyhode fholde caufe alnighty god not to forgyue fynners. Fyrft the gretnes 20 of theyr fynnes. Seconde his ryghtwyfnes. Thyrde the inftytucyon and ordynaunce of his lawe. But now we fhall fhewe that thefe thre can not withftande the forgyuenes of almyghty god, but nedes he muft be mercyfull \& forgyue fynuers be they neuer fo greuons, namely 25 them *whiche be penytent \& forowfull for theyr myflyuynge. Our wyckednes fhall not withftande yf we wyll be penytent \& with a conftaunt mynde amende our lyf. Elles all we were in a peryllous condycyon, for whan ony perfone offendeth ayenft almyghty gol, 30 yf he were not mercyfull \& wyllynge to forgyue his trefpalfe, alas all we be in grete Ieopardy of dampuacyon, what fhall we do but fal in to the depe dungeon of dyfpayre. If it were fhewed ones for a trouth that sparr.

Ho will not forgive when we call for His mercy, we might lose patience and slip
down into hell.

Patience only
sustained by faith and hope in forgiveness.

David bida us comfort our souls with hope in Gind, who will shew mercy on all true penitents;
he fortifles this promise,
1 by the ocrasions which should cause us not to be torgiven, 2 by lioul's promise,
3 by God's mercy.
I Three things scem against forgiveness;

1 the greatnesa of our sins, 2 God's ribhtwimeness, S God's law.
Yet these cannot withstand Gud' forgiveness ; He must forgive them that be sorrowful for [ ${ }^{\circ}$ tt viii, back] their misliving. Our wickedness cannot withstand, If we repent and amend our life; else we must all fall into the deep dungeon of de- gorl wolde not forgyue fynners, how myght we kepe 35 ourfelfe from dyfperacyon, dyfpayre is none other but ' be 1509 , by 1555.

If God would not exercise His mercy, we must deapair.
But lie is ready to forgive;
for there are now innumerable saints in heaven who sometime grievously trespassed.

None can ary: My heart is clean.

All were ainners (few except) and needed the grace of God, which was always granted to all that ask it.

So. Jonas wan delivered when he cried to our merciful Lord.
[**i]

Thou sinner that art fallen into despair,
hear the offence of Jonas and the forsiveness granted upon his prayer.
wantynge of very hope \& truft in the forgyuenes of almyghty god. If it fo were that god wolde not excercyfe his mercy, by what meanes myght we ordre ourfelfe not to fall in dyfpayre. But doubtles it is not fo, he is mercyfull and alway redy to forgyue. For now 5 be innumerable fayntes in heuen, notwithftandynge fomtyme they greuoufly trefpaffed brekynge the commaundementes of god, \& what creature lyueth that neuer offended. The wyfe man afketh this queftyon. Quis poteft dicere, mundum eft cor meum, 10 purus fum a peccato. What perfone lyuynge may faye, my herte is clene, I am without fynne. Saynt Poule fayth. Omnes peccauerunt et eguerunt ${ }^{1}$ gratia et mifericordia omnipotentis dei. All were fynners (fewe excepte) \& neded the grace \& mercy 15 of almyghty god, whiche was graunted \& euer fhall be to all that wyll afke it. This may well be affermed defyringe none other example but that we fake of before, ye herde how meruayloufly Ionas was delyuered by the mercy of god from the depe daungers that he 20 was in, ye herde alfo of the many grete Ieopardyes of his lyfe that he was in, almooft deftytute from hope, thought neuer in 'maner to haue be focoured and fet agayne at lyberte, notwithrtandynge he cryed to our mercyfull lorde, \& obteyned forgyuenes. Now thou 25 fynner what foeuer thou arte (yf ony fuche be in this prefence) that for the gretencs of thy fynne is fallen in to dyfpayre. Here now the grete offence of Ionas ayenft our lord god brekynge his commaundement, \& yet notwithftandynge by his prayer obteyned forgyue- 30 nes, it was not denyed but lyberally graunted. Al ye knowe ryght well the more gentylly \& mekely almyghty god deleth with ony perfon, the hyer in degre that he fet hym, yf he breke his commaundementes the more greuous is his offence. Now fo it is Ionas was called 35
${ }^{1}$ egerūt 1509, egerunt 1555.

The higher in degree God sets a man, the more grievously does he offend if he sins.

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of god to an hye offyce, had auctoryte to fpeke for an
hole comyn welth, it may be called the ftate or degre of apoftle, whiche in honour is aboue all the degrees of this worlde, he had alfo the fpyryte of prophecy, a

Jonas was called
to the state of an apostle, had the spirit of prophecy; meruaylous gyfte, very fewe or none be endued with it, the commaundement he had was not by a generall procepte as the offyce of byffhoppes $\&$ other whiche haue cure of foules is generally gyuen to them, but moche more fpecyally it was attrybute to hym by peculer 10 reuelacyon \& the worde of almyghty god. As it is wryten in holy ferypture. Factum eft verbum domini ad Ionam. Our lorde fayd to Ionas. Truly a grete difference is bytwene the commaundement gyuen by a kynge to ony perfone by name, $\&$ the commaunde-
15 ment gyuen to an hole multytude indyfferently. Ferthermore the mater the befynes whiche was commaunded hym to do was of no fmall weyght, \& alfo he myght. haue done it at his eafe. Euery man wyll thynke the mater grete wherby the helth and relefe of .xx.c. 20 thoufande foules dependeth, fo many was in the cyte of Niniue where vuto he was fente. He neded not to make a grete oracyon to perfwade the people. Thefe fewe wordes had ben fuffycyent for his dyfcharge. Adhuc quadragi»ta dies \& niniue fubuertetur.
25 within .xl. dayes the cyte of Nynyue fhall be deftroyed, ye fe well the fhewynge of this mater was not fo dyffufe but he myght haue done it on the beft wyfe. Ionas had a vayne $\&$ folyfithe eftimacyon regardynge hymfelfe to moche, he thought almyghty god is fo good $30 \&$ mercyfull of hymfelfe, that as fuone as the people wyl furfake theyr errour $\&$ knowlege themfelfe gylty he wyll doubtles fhewe his mercy on them, $\&$ fo fhall I euer after be taken as a lyer $\&$ neuer after be gyuen credence to my worles, for this caufe he fledde, wolde
35 not obey the commaundement of gol, more regardynge hymfelfe than the faluacyon of fo many thoufande

- Within 40 days Nynyue shall be destroyed,' these few words had beell suthicient for lim dimeharze. Jonas thought: liud is 20 goud,
that ne aron ma the people forsake their erruur. He will shew mercy. and I shall te tuken as a liar; on he fled. diaotreving (boal and regarding himself more than that great city.
foules. All thefe thynges confydred we may well per-

So great was his contempt against God,
who yet on his repentance anon forgave him;
heeding more his penance than his offences.

If Goll were not thus merciful, ceyue his grete contempte ayenft god \& brekynge of his lawe, not withftandyng our beft \& mercyfull lorde whan Ionas in al his grete perylles remembred his vnkyndnes done ayenft his maker and called to 5 hym for mercy, anone he graunted hym forgyuenes. If god had kepte in mynde his vnkyndnes, truly he had not fo haue ben delyuered, but he of his gentylnes toke more hede to his penaunce than to his offences done before, whiche gentylnes he fheweth to euery 10 fynner that wyll forfake his wretched lyfe and afke forgyuenes. If almyghty god were not thus benefycyall and mercyfull, neyther Ionas nor ony other creature myght efcape the daunger of fallynge in to defpayre. Therfore our prophete fayth. Si iniquitates 15 obferuaucris domine: domine quis fuftinebit. Lorde yf thou bere in mynde our fymnes \& wyll not furgyue vs, who may kepe hym from defpayre. By thefe we may knowe that our fynnes can not wilhflande the grete mercy of god, yf we be penytent. 20 Now 'we fhall fhewe that the ryghtwyfnes of god can be none olftacle agaynft his mercy. TI it is requyred bothe of ryght and equyte a recompence to be made for a trefpaffe or vakyndnes fhewed to ony perfone or euer the oflence be vtterly forgyuen. And for that caufe a 25 certayne folempne feeft was inftytute in the olde lawe by Moyfes accordynge to goddes commaundement euery a yearly feast of making clean and day of mercy, when a sacritice was offerell for the sins of all the people and the bishop went into the holy of holies.

Our sins then, if we be penitent, cannot withstand Giod's merey ; [* vi ii] nor is His rightwiseness an olistacle against His mercy. A recompense must be made for trespasses or ever they be forgiven. yere to be celebrate \& kepte, which they named the feeft of makynge clene and the daye of mercy. In that folempne feeft cuftumably was offred vp a certayne 30 generall facrefyce for the fymmes of all the people. On that daye whan that the byffhoppe of theyr lawe had halowed certayne quycke beeftes in an out hous of the temple. Anone hymfelfe onely arayed with folempne apparayle fholde entre in the temple, and go forth to 35 a place in the fayd temple called Sancta fanctorum,
takynge with hym parte of the beeftes blode, whiche feuen tymes he fholde fprynkle before the fete of god whiche they called Propitiatorium, a place of mercy, wherwith almyghty god fholde be made more meke
5 and the fooner excercyfe his mercy vpon the people. So for this caufe they named that folempne feeft the daye of mercy. All this facrefyce done by the byffhop in the olde lawe was onely but a fygure. And as faynt
here he sprin. kled blood before the propitiatorium. Poule wrote wnto the hebrewes a fygnyfycacyon or 10 token of the knowen trouth to come. Therfore cryften people fyth our tyme now is the plenteuous tyme of grace we may not be in no worfe condycyon than the Iewes were. In theyr tyme almyghty god was peafed by the meanes of theyr facrefyce. Now moche more 15 in our dayes where as grace is fuperhaboundaunte, a facrefyce fhall be made the whiche is of moche more ftrength, more vertue, to purge and vtterly doo awaye -our fynnes. Alfo it fhall fooner moue almyghty god to excercyfe his mercy vpon vs. Let vs remembre 20 who is our byffhop, what is our facrefyce, what maner blode it is, what is the inwarde parte of the temple, \& to what entent all thefe were ordeyned. The holy doctour faynt Poule fheweth thom at large in a meruayllous epyftle wryten to the hebrewes. Chriftus 25 affiftens pontifex futurorum bonorum per amplius et perfectius tabernaculum non manu factum id eft non huius creationis neque per fanguinem hircorum aut vitulorum fed per proprium fanguinem introiuit femcl in fancta 30 eterna redemptione inuenta. Cryfte Ihefu is ous bylfhop, his mooft precyous body is our facrefyce, whiche he offred vpon a croffe for the redempcyon of all the worlde. The blode fhedde for our redempcyon was not the blode of gotes or calues as in the olde lawe, 35 it was the very blode mooft innocent of our fauyour Ihefu cryft. The temple wherin our byffhop dyde

The temple in which our Bishop
did sacrifice was
not made by man's hants; IIe shed His bloond in the face of the world.
This temple hath two parts;
the earth, where be suffered;
the holy place, heaven, in which He sliewed before His Father's throne the blood seven times shed for sinners.

## [* vv iii]

This sacrifice is offered not yearly, as the Jews' manner was, but every day, hour and momeut.

Every true penitent is part taker of this sacrifice.
facrefyce was not made by mannes hande but onely by the power of god, he fhedde his precyous blode for our redempcion in the face of all the worlde, whiche is the temple made onely by the hande of god. This temple hath two dyuers partes, one is the erth wheron we be 5 inhabyte, the other is not yet knowen to vs mortall creatures. Fyrft he dyde facrefyce in the erth whan he fuffred his paffyon. After in a newe clothynge or garment, the vefture of immortalite, \& with his owne precyous blode entred in to fancta fanctorum, that is $\mathbf{1 0}$ to faye in to heuen where he fhewed his fayd mooft precyous blode before the trone of his fader whiche he fhedde for all fynners .vij. tymes. By this holy facrefyce almyghty god muft nedes have pyte \& execute his mercy to al true penytentes \& this facrefyce fhall euer 15 contynue not oncly yere by yere as the maner was of Iewes, but alfo it is dayly offred for our comforte, and euery houre \& moment for our mooft ftronge focour, wherfore faynt Poule fayth. Eterna redemptione inuenta. By it we be redemed for euer. Euery con- 20 tryte \& true penytent perfone not wyllynge to fall agayne but with a full purpofe contynue in vertuous lyuynge, is parte taker of this holy facrefyce. As faynt Iohan fheweth in his fyrft epyftle. Filioli mei hec fcribo vobis vt non peccetis, fed \& fi quis pec- 25 cauerit aduocatum habeamus apud patrem iefum christum iuftum, et ipfe eft propiciatio pro peccatis noftris, non pro noffris tantum fed \& totius mundi. My dere chyldren in god I wryte to you gyuynge monycyon that ye abfteyne from fynne, 30 \& yf at ony feafon by your owne neclygence ye trefpafle ayenft god, call vnto Iefu cryft our aduocate in heucn vnto the fader whiche offred hymfelfe in facrofyce for our fynnes, not onely for ours but alfo for the fynnes of all the worlde. All we therfore beynge 35 penytent \& forowfull for our offences paft with a full
purpofe neuer agayne to trefpaffe truftynge by the grace of our lorde fo to contynue, may truft veryly that by this facrefyce the body of Ihefu cryft dayly offred for our redempcyon, almyghty god the fader of
5 heuen is caufed the fooner to be meke \& fhewe his mercy euer redy to forgyue as foone as we afke forgyuenes. For that fame fayd facrefyce is the very mercyfull remedy for our fynnes. As it foloweth in the fame pfalme. Quoniam apud te propiciatio eft. 10 Syth this holy facrefyce may fo fpedefully moue the goodnes of almyghty god to mercy, forgyuenes, \& is the very ftrength of our penaunce wherby we may make 'fatyffaccyon for our greuous trefpaffes, who wyll thynke that his ryghtwyfues myght in ony condyeyon
15 be an obitacle ayenft his mercy. The ordynaunce of his lawe lykewyfe can not withftande nor fere vs but euer to haue forgyuenes $y$ f we afke it. Of a trouth the lawe gyuen to the Iewes was very ferefull and cruell, for that caufe named the lawe of fere and deth.
20 But now all fuche feremonyes, ferefulnes, fubgeccyons, and cruelte ordeyned for brekynge of it be paft and done. As faynt Poule fayth a newe lawe is made and publytihed whiche is the lawe of lyberte and grace, the lawe of lyfe and mercy. Of the olde lawe gyuen
25 by Moyfes faynt Poule wryteth on this maner. Irritan quis faciens legem moifi fine vlla miferatione duobus aut tribus teftibus moritur. Who foeuer dyde breke the lawe of Moyfes wytneffe had of two or thre fholde dye without mercy. Take hede 30 how vnmercyfull the lawe of Moyfes was. But what is wryten in Cryftes lawo. Penitenciam agite \& appropinquabit regnum celorum. Do penaunce In Chrict's law it fo written: Do pellance for your sink and you blall for your fynnes and ye fhall be fatued. Beholde, by ine mavel. the lawe of Cryfte our fauyour almyghty god wyll be 35 meke and excereyfe his mercy yf we do penaunce. Tomsane pentAnd bycaufe euery penytent fholde euer be in furete nemo

Every penitent, who purpones by Gol's srace never to trespass again, may trust by the sacrifice daily offered for our redemption to roceive forgiveness. As this nacrifice may oo speedfully move God to mercy,
[* wiil, hack]
who will think
that Hiu rikht-
wisenexs can be an obstacle to Hia mercy? Nor can His law fear us. True, the Jewa' law was cruel, a law of death. But now a new
law of grace and life is given.

## They who brake

 Mosen' law obould die without mercy.authority to forgive sins and assoil penitents i given to priests.

Christ said : Whose sins soever ye forgive here, shall be forgiven in heaven.
[* vv iv ]
The penitent, confessing his sins without glose or colour and making re compense, shall be made clean by absolution.

Wheever breaks this gentle law, shall deserve Goul's indignation.
of the fame the grete auctoryte to forgyue fynne is lefte ${ }^{1}$ here amonges vs in the chyrche of cryfte and the power of the fame gyuen to preeftes that they by that auctoryte may affoyle euery true penytent and forgyue all theyr fynnes whiche is auctoryfed by the wordes wryten in Cryftes lawe. Quorum remiferitis peccata remittuntur eis. Whofe fynnes foeuer ye forgyue here in this chirche mylytaunt be they neuer fo greuous the fame fhal be for gyuen in heuen, therfore what foeuer fynner wyl go with a contryte herte vnto a preeft 10 fhewe to hym all his fynnes without glofe or colour \& mekely do after his counfeyle in makynge recompence for his greuous offences fhal be made clene from all fynne by the vertue of the facrament of abfolucyon. ${ }^{2}$ This is a meke \& mercyful lawe of our fauyour cryft 15 Ihefu fone to the omnipotent fader of heuen, we may not in ony condycyon breke this gentyll lawe, for who foeuer be founde as a transgreffour of it fhall deferue grete indygnacyon of god, who breketh this lawe of cryfte, truly they whiche prefume and be more bolde 20 to fynne bycaufe the mercy of god is fo prompte \& redy. Let vs all therfore beware for the reuerence of Let us apply our- the dredefull magefte of grod, and euer apply our felfe
gelves to do atter God's law;

If at any season we do a treapass, let us not despair, to do after his mercyfull lawe. For yf we now in this tyme of grace breke his commaundementes our tranf- $\mathbf{2 5}$ greffyons be fo moche the more, notwithftandynge yf at ony feafon for lacke of takynge hede or by our freylte we do a trefpaffe ayenft his goodnes, let vs neuer defpayre of forgyuenes nor go vtterly away from our but stick fast to blyffed lorde, but ftycke faft, lene to hym, and holde 30 our Lord, as a or trit set to $a$ wall, vp our felfe in trufte of his mercyfull forgyuenes lyke which seems to hold up the wall. by which it is uplield. a pofte fet to a walle all though it feme to holde vp that walle, yet the pofte hath more focoure from fallynge downe by the walle than the walle hath by it,

[^36]${ }^{2}$ facrament obfolucyon 1509 , facrament of abfolucion 1505.
for yf the walle were not, that pofte fholde foone flyppe to the erth. Lykewyfe yf we wyll lene, cleue, or ftycke fafte with a ftedfafte mynde and trufte in the grete mercy of almyghty god in maner as we myght 5 holde hym vp in vs, we fhall be fufteyned \& fupported in our fo doynge rather by hym, than may we faye well this that foloweth. Et propter legem tuam fuftinui te domine.
${ }_{10} \mathrm{H}$ etherto we haue fhewed that neyther our fynnes nor the ryghtwyfnes of god, neyther the ordynaunce of his lawe may withftande, but alway true penytentes fhall haue forgyuenes. Now in this feconde place we fhal make demonftracyon of the fame by his owne worde \& promyfe in holy ferypture. All though
15 we may fhewe moche for it in ferypture, yet this one fhall now fuffyfe. God almyghty promyfed by his prophete Ezechiel that euery true penytent wyllynge to forfake his fynfull lyfe fhoulde haue forgyuenes, \& neuer after his wyckednes to be layd to his charge. Thefe be his
20 wordes. Conuertimini et agite penitenciam ab omnibus iniquitatibus veftris et non erit vobis in ruinam iniquitas. Be ye turned from your fynfull lyfe do penaunce for your fynues \& they neuer after fhall be imputed to you, ye fhall neuer be damp-
25 ned. May ony fynner be he neuer fo wycked fall in defpayre remembrynge with ftedfaft hope this generall promyfe made by almyghty god, what dooth the fynner drede more than eternall dampnacyon, by whofe auctoryte fhall he fuffre that payne but onely by the
30 auctoryte \& commaundement of almyghty god, yf god commaunde it there is no remedy, no fleynge may ferue, no focour may than be had, for his commaunde- He callo on as to ment muft nedes be obeyed \& abyden by, but almyghty zum from our god of his goodnes commaunded rather the contrary,
35 fayenge. Conuertimini \& agite penitenciam. \&c. Be ye turned from your fynfull lyfe, do penaunce for all

Without the wall the post would soon slip. Wealso if we lean on God'a mercy, shall be sustained by Him.
[* vviv, back]
We have seen that neither our sins nor God's rightwiseness nor God's law prevent the pardon of penitents.

God promises in ecripture that
every true peni- tent forsaking his sins shall be for- . given.

No sinner therefore need despuir; for God the author of the promise is He by whose authority sinners sulfer damnation.
 sinful lifo. .
your offences, \& ye fhall neuer be dampned, take hede thefe be his wordes. Shall we not byleue them, be they Shall we not give not wryten to all fynners, fhall we not gyue credence
credence to God? to almyghty god. Truly we muft nedes byleue what
[ $\quad \times x$ I]
Let us trust in Him that we may not fall into the dungeon of despair.

His power fortifles His promise.

Men's promises are hourly changed for lack of might or shortness of life. foeuer he fayd. Quia fidelis dominus omuibus 5 verbis fuis. For god is true in all his wordes, let rs therfore truft veryly in his fayenge, $\&$ in hope of the fame let vs holde vp ourfelfe from fallynge in to the depe dungeon of defpayre, that euery one of vs may faye. Suftinuit anima mea in verbo eius. My foule is 10 focoured from defpayre by ftedfaft hope \& trufte in the promyfe of almyghty god. His grete power dooth moche fortefy his promyfe, for yf god were not almyghty euer without chaunge he myght not alwaye kepe his promyfe. We fe by experyence that the promyfe and 15 purpofe of men be dayly and hourly chaunged, fomtyme for lacke of myght, wantynge of good, \& fomtyme bycaufe the lyfe of men is made fhorter by weykenes of nature that they may not perfourme theyr promyfes.
IInmo proponit et Deus disponit,

God may change the purpose of high or low, rich or poor.

Got is of power to keep H is promise;

It is a comyn prouerbe. Homo proponit $\&$ deus 20 difponit. Man purpofeth \& god dyfpofeth. Truly almyghty god may at his pleafure turne, \& dyffeuer the purpofe \& entent of euery perfone hygh or lowe, poore or ryche. He hath fo moche ftrength, fo grete power that no creature may withftande it. Saynt Poule fayth. 25 Voluntati ${ }^{1}$ eius quis refiftit. Who may refyft the wyll of god. And in an other place. Scio cui credidi \& certus fum quia potens eft depofitum meum feruare. I knowe in whome I haue byleued, \& am fure he is of power to kepe his promyfe with me. 30 Not onely faynt Poule affermeth this, but alfo all holy fcrypture. It is wryten in the boke of fapyence. Refpicite filij nationes hominum et fcitote quia nullus fperauit in domino et confufus eft. All people take hede and knowe for a furete that from 35

[^37]the begynnynge of the worlde vnto this ${ }^{\circ}$ houre neuer [* xxi, back] creature puttynge his hole truft in our mercyfull lorde god was vtterly confounded. If we fholde truft to haue forgyuenes \& obteyne it not, were it not a grete
5 confufyon to vs, what myght be a greter rebuke or fhame than to ftande before the terryble face of almyghty god, in the prefence of his aungelles \& all the hole company of heuen, truftynge to be one of theyr nombre, notwithftandynge Impulfed \& caften downe in to 10 eternall dampnacyon, truly none fo grete confufyon. Alas what fhall we wretches do, what more fhamefull and opprobryous thynge may happen to ony perfone than to be fhamefully confounded in the prefence of fo gloryous a multytude. O mooft mercyfull lorde, thy
15 ferypture fheweth neuer creature was confounded that trufted in the. Nullus fperauit ${ }^{1}$ in domino \& confufus eft. No perfone truftynge in god was at ony time confounded. O mooft meke lorde fhall we be fyrft
brought to confufyon. Perauenture we be not fo forow-
20 ful and penitent for our offences as other nacyons were, not withftandynge our defyre is to be as penytent as they, our wyl is good, we wolde fayne be true penytentes. And yf our forowe \& penaunce be not fo grete as they ought to be, blyffed lord thy goodnes may encreafe \&
25 make it more. Therfore we mekely befeche the graunte vs true and fuffycyent penaunce, wherby we may veryly truft to be the chyldren of faluacyon accordynge to thy promyfe. Alfo that we may haue full confydence in thyn infynyte power by the whiche thou may truly kepe 30 thy fayd grete promyfe, to thentent al we may faye. Speranit anima mea in domino. The hope and truft of my foule is all hole in our lord, percafe some perfone wyll faye. I knowe well god is true \& myghty to fulfyll his promyfe. Alfo I doubte not in the per35 four mynge of the fame. But whan almyghty god hath

[^38]If we be not as penitent as other nations were, our will is good,
and God'n groolness may increame Grant us, Lord, sutficient penance, that we may trust in Thy promine and in Thine infinite power.
and was confounded.

It were a great rebuke to us to stand before the face of God and the angels, trusting to be of their number, and yet to be impulsed into dumantion;
no more opprobrious thing could happets to any one.

None that trasted in Gol was ever confounded.

Percase some may say : I know God is true and mighty to fulfil His promise; [ $\left.{ }^{\circ} \mathrm{xx} \mathrm{if}\right]$
but His promise is kept if He once forgives;
He is then discharged.

Such thoughts come from the devil and lead to despair.

In St. Lnke we are taught to forgive seven times a day;
ones forgyuen a fynner, it is fuffycyent for obferuynge his promyfe. And yf the fynner fall agayne god is dyfcharged \& no more bounde to forgyue hym. Perchaunce some man wyll thynke thus in hymfelfe, namely whan our aduerfary the deuyl putteth fuche a thought to his mynde, wherby he may the fooner brynge hym in to defpayre, who foeuer thynketh fo thynketh fally, as we fhall proue. For in the gofpel of Luke we be taught to forgyue, not onely one tyme, but as often as our neyghbour offendeth agaynft vs. Our fauyour fayth. 10 Si peccauerit in te frater tuus, increpa illum, et fi penitenciam egerit, dimitte ${ }^{1}$ illi : \& fi fepties in die peccauerit in te \& fepties in die comuerfus fuerit ad te dicens penitet me, dimitte illi. If thy broder trefpaffe ayenft the blame hym charytably, 15 \& yf he be fory for his trefpaffe forgyue hym. Alfo yf he offende .vii. tymes on a daye \& as many tymes afke forgyuenes, foo ofte forgyue hym. By thefe wordes we be commaunded to forgyue with all our herte vnfeynedly even an of as aur as oft as our neyghbour or euencryften dooth a trefpaffe 20
erenchrisitinn evenchristian offends us. God must needs be more meek than man;
for He only is good without sput of malice.

Sinful creatures forgive; much more must the God of all good[* xxii, back] ness shew mercy so of as we ask forgivenes.
ayenft vs. Shall god be more meke than man 1 he muft nedes. Shall man forgyue fooner than almyghty god $\}$ Nay truly. For fyth all mekenes, mercy, pyte, \& all goodnes is fpecyally in god, who may be fo meke and mercyfull as he is. Our fauyour fayth. Nemo $\mathbf{2 5}$ bonus nifi deus. No man is good but onely god, that is to faye, no man is fo vtterly pure without dyffymulacyon, without fpotte of malyce, as is almyghty god. In fo moche therfore as no creature is without fynne, \& yet one wyll forgyue an other. Moche more the 30 god of all goodnes that is fo ${ }^{\circ}$ clene without fpotte or blemyffhe or malyce muft excercyfe his mercyfull dede fo ofte as we be penytent \& afke forgyuenes, whiche he promyfed fayenge. Dimitte et dimittetur vobis. Forgyue and ye fhall be forgyuen. And in an other 30 ${ }^{1}$ dimitto 1509. dimitte 1555.
place. Qua ${ }^{1}$ menfura menfi fucritis: remetictur ${ }^{2}$ vobis. Euen as ye do to other, fo fhall ye be done to. By this ye may fe that they erre moche and go from the trouth whiche thynke almyghty god wyll not forgyue 5 more than ones. For though we fynne neuer fo greuounly \& ofte, yf at ony tyme by penaunce we wyll turne agayne to hym, mekely afkynge forgyuenes, it fhall not be denyed vs. But of a trouth we muft afke mercy or we dye, for by cruell deth the lyght of the daye the 10 tyme of forgyuenes is vtterly taken awaye from vs. And derkenes of the nyght is comen, in the whiche

Gon will forgive
though we sin
never so griev.
ously and oft, if we turn whim by penance.

Cruel death takes from us the day, the time of forgivenesa.
The night when no man may work.

Life is the time
wherein our penance may be
acceptable.
The time of mercy parted into 18 hourn; a parable in the gofpell of Iohon. If thou that arte truly penytent wyl come at ony of thefe houres, al-
25 myghty god fhall not forfake the, whether thou come erly or late, truft veryly of $f$ rgyuenes for the afkymge. Dyde not the thefe in the houre of his deth obteyne mercy as foone as he called for it. Ionas alfo beynge in Ieo perdye of deth. Ezechie in lyke wyfe whome 30 all phyfycyens Iuged to dye was forgyuen. Nabugodonofor, whiche ofte forfoke $\&$ ofte turned agayne to hym, dyde not our mercyfull lord forgyue all his trefpaffe. The prophete Datyd in lyke maner after he had commytted adultery and maxdlaughter, 35 yet he fell agayne to fynne, was not alnyghty god

David. after his adultery, manslaugititer and later sina.

[^39]Who dare any
that God will
forgive but once?

Early or late whoever in penitent in this life may trust to be forgiven,
mercyfull to hym in dede whan mekely he knowleged his greuous offences. Who dare now be fo bolle to faye that god wyll not forgyue the fynner more often than ones. It is wryten. In quacunque hora ingemuerit peccator faluus erit. At ony tyme whan the 5 fynner is fory for his offences, he fhall not be dampned. Therfore euery houre, erly or late, who foeuer is penytent in this lyf may truft veryly to be forgyuen of our meke lord and mayfter. To the whiche our prophete exhorteth vs fayenge. A cuftodia matutina vfque 10 ad noctem fperet ifrael in domino. Euery true penytent truft in our lorde bothe erly \& late, that is to faye in euery aege from the fyrft houre of our comynge in to this worlde vnto the laft whan we fhall dye. Eucry true penytent may be called Ifraell, a man feynge 15 god, truftynge to haue forgyuenes of hym. We now may be in a furety that almyghty god fhall be mercyfull to all true penytentes. Fyrft bycaufe of his promyfe, feconde for he is almyghty, wherby he may at al tymes perfourme the fame, thyrde bycaufe he is fo gentyl 20 \& euer redy to forgyue, now laft we fhall fhewe that fame vnable to be fpoken of. Quia apud dominum mifericordia. The mercy of god can not be but grete, it can neuer be lymyt to ony creature. Euery thynge that is lytell \& lymyt to a certayne tyme or nombre, alfo 2.5 by addycyon or dymynucion 'may be made more or leffe, lacketh perfeccyon, it muft nedes be imperfyte. But all that is attrybute or fpoken of god is perfyte, therfore his mercy can not be but grete \& infynyte bothe in tyme \& nombre, whofe gretenes hath none ende. As it is 30 wryten. Secu $n \mathrm{dum}$ magnitudinem illius ita et mifericordia illius cum ipfo eft. Lyke as his

His mercy is
without end, as His power is
power \& myght is without ende, fo is his mercy. And that his power is infynyte fcrypture fheweth. Et magnitudinis eius non eft finis. The power of god 35 is intermynable, or without ende. Therfore his mercy
muft nedes be infynyte, \& alwaye one neyther more ne leffe. As faynt Iames fayth. Apud deum nulla eft traufmutatio nec viciffitudinis obumbratio.
All thynge in god is alwaye one without chaurge.
5 Danyd in lyke maner fheweth in a pfalme before reherfed. Tu autem idem ipfe es. Hyffed lorde tho arte without mutabylyte, perauenture Dauid ment the fame in this pfalme, in fo moche he expreffeth no tyme but fpeketh ahfolutely. Quia apud dominn/mm miferi-
10 cordia. Take hele he neyther fayth the mercy of god is, was, or fhall be, fygncfyenge that it is infynyte. Lyke as his fuperexcellent mercy may nut be comprehended in mefure ne nombre affemblably it may not be lymyt to ony certayne tyme. But alway euery houre,
15 euery moment whan the fynner is apte to receyue it, almighty god fhal be redy to graunte his defyre. Whiche holy ferypture in an other place fayenge. Quis inuocauit enm et. defpexit illum? quoniam pius \& mifericors eft dens \& remittet in die In Godis no change. Davil expressen no time, but says absolutely apual Domentom misericorilius. He says not the mercy of Godif, was, or shall be, signifying that it is infinite, 'lymyl' neither to measure, number, nor tine.
F.ery moment when the sinner apt to receive it, Gorl is ready to grant his desire.

He never despised creature that asked forgiveness. 20 tribulationis peccata. Almyghty god neuer defpyfed crea ture that afked forgyuenes, for he is fo meke $\&$ mercyfull, redy to forgyue whan the fynner is contryte for his fynfull lyfe. O fwete wordes, more fweter than hony \& fuger, blyfled lorile gyue me grace to make noneeter than $h$, 25 recegnycyon \& have it in experience. Thou neuer defpifed creature that afked mercy bycaufe thou arte meke \& mercyfull, redy to forgyue them that bo forowful for theyr offences. It is not ${ }^{1}$ fpoken fo in apoken in ecripthyn holy ferypture. Is not thy fayenge true, dydo 30 theu not make vs of nought. Do we not dayly afke mercy, fhall we onely be expulfed, of a trouth our fynnes be grete but thy mercy excedeth al gretnes $\&$ mefure. Our trefpaffes be many but no nombre is of
oxpulsed? only he
expulsed? Our ins are great. but dionl's mercy is greater. thy mercy. Our fynnes many tymes be renewed after 35 thou haft forgyuen them, notwithitandynge good lord

[^40]Ond's mercy is Infinite.

A man may have pity (e.g. a poor man on prisoners punished with fettera) and yet lack power to help.
thy mercy is lymyt to no certayn tyme but euer redy to be receyued by \& by of al that be penitent. Quia apud dominum mifericordia. For the mercy of god is infynyte. Many tymes one perfone may haue pyte on an other, \& yet helpe hym no thynge at al, as thus. 5 A poore man perauenture gooth into a pryfon where he feeth many pryfoners fore punyffhed with fetters \& other engyns, by that fyght he is moued with pyte \& mercy, notwithftandynge he hath not wherwith to helpe them. If almyghty god were in lyke condycyon, his mercy 10

Bnt God is most rich,
has in His treasure house riches suthcient to redeem the world from the devil's prison;
no corruptible riches, but the blood of the incontaminate Lamb,
[* xx iv, back]
who shed His blond without measure, so that blood and water issued from His heart.

His blood seven times shed:

1 at His circumcision;

2 in the agony before His passton; fholde lytel profyte us. But he is not poore he is mooft ryche. In his trefour hous is ryches innumerable, wherwith alfo he may redeme all the worlde from the pryfon \& captyuyte of the deuyll. The ryches conuenyent for this redempcyon is no corruptable golde or 15 fyluer. As faynt Peter fayth, it is the very innocent \& precious blode of the incontamynate lambe Thefu cryft the onely fone of the fader whiche made \& ordred all other thynges in the worlde by mefure, weyght, and nombre as fcrypture fheweth. Omnia feci in numero 20 pondere \& menfura. The 'phyfycyen alfo cornmaundeth a man to be let blode by a certayne mefure or quantyte. Notwit/ftandynge our blyffed lorde fhedde his blode fo plenteuoufly without mefure that no droppe was left in his body. And in probacyon of the 25 fame bothe blode and water yffued from his herte, where as ones fhedynge had ben fuffycyent for the redempcyon of all fynners (all though they be innumerable) yet he was not fo content but with his owne wyll fuffred to have it yffue out of his mooft precyous body 30 many mo tymes for our redempcyon. For anone after his byrth in his mooft tender acge he was circumcyfed, and the fleffhe of his preuy parte cut with a fharpe ftone, where his precyous blode flowed out fuffycyently for the redempcyon of all fynners. Agayne it was fhedde 35 before his paffyon whan he prayed to his fader on the
mount. At that tyme his manhode was in fo grete agony that the fwete yffued out from his face as it had ben droppes of blode fallynge downe to the grounde. Thyrde whan he was bounde naked to a pyller and
5 cruelly beten with fcourges agayn he bledde on euery fyde. Fourth whan his crowne made of fharpe thornes was faft thyrft on his heed, \& perced it thrugh on euery by the crown of thurus ; fyde, his blode ranne downe haboundauntly by his heere, eyen, forheed, \& his chekes. Fyfth whan after the Iewes - 10 had feourged hym they dyde on his clothes agayne which cleued fo fore to his holy body on euery parte whan they fholde be done of, his woundes were fo renewed that the blode ylfued out afreffhe as it had neuer done fo before. Syxth whan cruelly without 15 mercy or pyte his mooft tender body fo fore beten was lyfte vpon the croffe, there vyolently nayled bothe handes and fete with grete and boyftous nayles of yren. 0 inflexyble and meruaylous cruclte of the Iewes, how fwyftly came the blo de out at that tyme from thofe 20 large and grete woundes. Seuenth whan after all thefe his fyde was opened with a fharpe fpere, fo grete a aspear. wounde was than made that no blode was lefte in ony parte of his mooft precyous body in wytnes wherof water anone yffucd out with blode. Thefe be the ryches,
25 this is the treafure wherwith the raunfom of our reis treanur our dempcyon was payed, as wel for fynners that ben pafte and gone out of this worlde as for vs that are now alyue, alfo for them whiche be to come, and for all that wyll afke mercy and forgyuenes with true penaunce. This 30 mooft precyous blode was fhedde without mefure, without nombre, as we reherfed feuen tymes whiche fygnefyeth al tyme to thentent our fynnes be they neuer fo grete and many fhal in euery houre, euery moment

Christ's blood was shed seven times to denote all time;
for at any moment our sins shall be cleansed thereby, by the vertue of this precyous blode be clenfed, done 35 away and we to be parte takers of this redempcyon ones done, yf at ony tyme in this lyfe we come to almighty if we come to God
with true penance.
Bernard and Anselin bear witness that one drop of Chriat's blowl had leen sutheient to redeem many wurlds.

With Him is plenteous redemption.
Who then may despair? Of Mis gracious volunty He redeemed us.

If the sinner be damned, the fault is all his own.
[* $\times x$ v, back]

God withdraweth the rigour of His rightwiseness and coveteth more His mercy to be magnifled than His justice.

## If a king pro-

 mised to be venged of his enemies and would not perform it, would not the people say ahrewilly behind his back ? A king's word must stand. Giod 'thrette' by His prophets to Ilestroy llis enemies ; yet took more heed to shew mercy than to His own words. Many prophets (as Jonas), setting more by their own credence than by the people's salvation, ned.god with true penaunce afkynge mercy for our offences. One drop of his blode as faynt Bernarde \& faynt Anfelme bereth wytneffe had ben fuffycyent for the redemperon of all the world, alfo of many worldes, what may be fayd of all his precyous blode fo ofte fhedde. Shall 5 we not faye our redempcyon is perfourmed to the yttermoft', whiche our prophete wytneffeth by thefe wordes. Et copiofa apud eum redemptio. Therfore fyth the mercy of god is fo grete, \& our redempcyon fo plenteuous, who may defpayre. Namely where we 10 knowe for a trouth that almyghty god of his owne voluntary wyll and gracyous volunty bothe redemed vs and wyll excercyfe his mercy whan we do afke it. Soo noo faute is in almyghty god, but onely in the fynner yf he be dampned. For of his grete mekenes and 15 haboundaunt mercy he wyll not that ony "creature peryffhe, as faynt Peter fayth, but all to be penytent $\&$ retourne from theyr fynfull lyf. Almyghty god withdraweth the rygour of his ryghtwyfnes and is alwaye fo redy to forgyue, that he coueyteth more his mercy to be 20 magnefyed than the power of his Iuftyce. Were it not a grete blemyffhe to the power of a kynge, wolde not the people faye fhrewedly behynde his backe, yf he promyfed openly to be venged on his enemyes, $\&$ in conclufyon wolde not perfourme it. It is a comyn pro- 25 uerbe. Verbum regis ftet oportet. A kynges worde muft ftande. Our mooft myghty lorde in whome is all ftrength thrette by his prophetes to deftroye his enemyes. Notwithftandynge whan he had all fayd, regarded more, toke more hede to fhewe mercy than to 30 his wordes or the wordes of his prophetes. In fo moche many of the prophetes fettynge more by theyr owne credence than by the faluacyon of the people fledde, wolde not fhewe as they were commaunded. The prophete Ionas after our mercyful lorde had delyuered hym 35 ' vttermeft 1509. vttermoft 1550.
from many grete perylles (as ye haue herde) was fente agayne to the grete cyte of Nyniue to fhewe the people it fholde be deftroyed within .xl. dayes. whan the Niniuetes herde hym faye fo, the kynge with all the 5 people began to faft. Clothed them in vyle garmentes and were gretely penytent for theyr vakyndneffe agaynft almyghty god, as we declared in a pfalme before. Almyghty god feynge theyr grete penaunce, had mercy on them, withdrewe his yre and wolde not doo
10 as before he thrette by his prophete Ionas. Beholde the grete mercy of almyghty god our lorde. Whan Ionae vnderftode this, called to remembraunce the .xl. dayes almooft gone, perceyued nothynge towarde accordynge as he dyde threte, thought his credence
15 fholde neuer after be fet by amonge the people, was fore vexed in hymfulfe that god had fo greuoufly entreated hym \& fayd. Good lorde dyde not I fere this mater or euer I tuke vpon me to fhewe the people thy
commaundement, $\&$ for that caufe I fledde, knowynge
20 ryght well thou arte fo mercyful, meke, pyteous, pacyent \& gentyll of thy felfe, that whan the people call to
knowing that
knowing that
Thou wouldst forsive the peopte calling to Thee; the for mercy thou wyll forgyue theyr offences. Now blyfed lorde fyth it fhall be thus I praye the fuffre me no lenger to lyue. I defyre to dye mooft of ony thynge.
250 grete dyuerfyte bytwene the condycyon of god and man, loke well ypon the contraryete of theyr mekeneffe. This mortall man Ionas loued fo moche hymfelfe that his thought was more to kepe his credence vndefyled, than to fhewe pyte or mercy vpon other. But almighty
30 god the whiche is immortall fuffred rather his credence to be hurte than for to be comercyfull vpon the penytent people. He made a fhorte anfwere vnto Ionas, and fo sumer me no longer to live.

Jonas thought more of kerping his credence undeflled than of pity:
Ond suffered hio credence to be lurrt rather than He would be unmerciful. left hym fayenge. Ionas haft thou a ryghtwyfe caufe to be wrothe. After this Ionas defcended $\mathbb{\&}$ wente downe 35 a lytel from the cyte, $\&$ made hym a fhadownge place for his defence agaynft the radyaunt heet of the funne beat.

Jonna mate for himself a shadow. ing place againat the sun's radiaut

God caused an
'yue' tree to spring up round Jonas' 'boure.'

Jonas had not long his solace of it ;
for next night a
worm gnawed
the root asunder,
[* xx vi, back] and the tree 'wydred.'

Jonas in his sorrow decrees with himself to dic.

God asks: Hast thou a just cause to be angry? Thou planterlst not the ' yue' tree,
yet thon sorrowest because it is
'wydred' away :
shall not I sorrow the destruction of 2,000,000 souls create by Mine own hands?

So ready is God to forgive even the merciless if they repent.
in the fyde of an hyll, there abydynge to here what fholde fortune \& happen after. Almyghty god feynge this, wolde gyue hym monycyon of his grete folyffhenes, caufed an yue tree to fprynge vp fodeynly rounde aboute his boure, wherof Ionas was very gladde and toke grete 5 pleafure by the fame yue tree. But almyghty god whiche purpofed an other thynge to be fhewed by this dede, wolde not longe fuffre Ionas to haue his pleafure and folace of it. The nexte nyght than folowynge he created \& made a worme that dyde gnawe the rote 10 afonder of that yue tree. And anone as the fonne began to fhewe the operacyon of 'his heet, it wydred and dryed awaye. Than Ionas had not fo grete pleafure in the fodeyne fpryngynge of that tree, but his forowe was moche more for the deftruccyon of the fame. In fo 15 moche he decreed with hymfelfe, what for the heet of the fonne, \& for anger fo to dye. Our mercyfull lorde feynge that Ionas was fo fore troubled in his mynde on a feafon fayd vnto hym. Haft thou yet a Iufte caufe to be angry. The loffe of this yue tree whiche thou neuer 20 brought forth to thyn owne labour neyther made it to growe maketh the forowful, fodeynly it fprange, and fodeynly it peryflhed. Thou foroweft now bycaufe it is wydred awaye, mayft thou fo do of equyte, yf the loffe of one yue tree whiche thou neuer made be fo paynfull 25 to the, fhall not I forowe the deftruccion of .xx. C. M. foules create by myn owne handes. So many be in this cyte, therfore fuffre me to loke vpon the faluacyon of fo many foules, fyth one yue tre was to the fo grete pleafure. O grete mercyful dede of our lorde fhewed 30 vpon his creatures. Oineftymable mekenes. O mercy fo grete whiche no tongue can expreffe. Be creatures neuer fo vngentyll, mercyleffe, neuer fo wycked, notwithftandynge he is fory to fe them perifhe, yf after theyr grete offences they wyl loke vpon almyghty god 35 agayne by true \& herty penaunce, he wyl gladly admytte
them to forgyuenes, alfo mercyfully he wyll take them to hym, \& make them parte takers of that noble redempcyon whiche was perfourmed with the treafure of the precyous blode of his fone Ihefu cryft accordynge to dempibera on performed with the treasure of Christis blood.
5 our prophete fayenge thus. Et ipse redimet ifrael ex omnibus iniquitatibus eius. He fhall make euery penytent perfone parte taker of his redempcyon
ones done whan foo euer the fynner wyll dyrecte ${ }^{\circ}$ his penytent eyen vnto hym, for than the fynner may well 10 be called Ifraell, a man feynge god, where as afore by fynne he turned hymfelfe away fro that mooft mercyfull lorde. IT Now let vs conclude this fermon with a fhorte reherfall of the fame. All ye that have herde what we haue fpoken in it I praye you remembre your15 felfe by how many degrees, and how perylloufly euery
[ ${ }^{*} \times \mathrm{xx}$ vif] Every simuer dire ting hia penitent eyen to Gud may be called Isruel, 'a man seeing Gud.' Rehearsal of the sermon.
member the degrees of simuer's descent; fynner defcendeth, lyppeth downe fodeynly without he take hede towarde the depe pytte of hell. Therfore do penaunce in this lyfe as foone as ye may, and befeche almyghty god to accepte your penaunce. Truft veryly 20 (yf ye fo do) neyther your fynnes, in ${ }^{1}$ the ryghtwyfneffe of god, neyther the ordynaunce of his holy lawe fhall withftande, but ye may euer be in a fuerty to haue forgyueneffe, fyrfte by his promyfe, by his grete power wherby be may obferue the fame, lafte bycaufe he is fo doubte euery fynner $b$ he neuer fo wycked by thefe grete bencfeytes of almyghty god may truft veryly to haue forgyuenes yf he do penaunce, and holde vp hymfelfe by the grace of god from fallynge downe in to the Jean keep as from 30 depe dungeon of defpayre, whiche our lorde Ihefu cryfte the deep dungeon graunte vs. Amen.

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                                    ! sic lj09, 1555. Qu. ne?
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[" xx vii, back]

## - Domine exaudi pofteri. ${ }^{1}$

Parable of the prodigal sun.

He obtained a portion of his father's substance,
went into a region far from his father, living viciously spent his goods,
and put himaelf in service with a citizen of the country, who set him to keep hogs;
he could not have his full of ' pexen and oke cornes.' At last he thought how his father's least page was kerved with meat and drink,
while he perishea for hunger.
He made a covebant with himself tw knowledge his misliving and ask his father to take him ax his servant.

His father espied him from far,
[*xx viii]
kissed him,
made a great feast,
at.d with soft words swaged

0ur fauyoure Cryfte Ihefu fhewed in a gofpell of Luke, that a certayne man had two fones, the yongeft of them defyred a porcyon of his faders fubftaunce, whiche he obteyned and 5 had. After that he wente in to an other regyon ferre from his fader, and there lyuynge vycyoufly fpente the fayd porcyon of his goodes. Whan this fubftaunce was after this maner myffent and gone, fortuned grete hunger to be in that regyon, than he 10 beynge poore and nedy put hymfelfe in feruyce with a certayne cytezyn of that countre. This cytezyn his mayfter fente hym vnto a vyllage there to kepe hogges, where he was fure vexed with hunger, in fo moche that he coude not haue his fyll of pefen and oke cornes, that 15 before his face dayly the fwyne dyde ete. At the laft remembred hymfelfe inwardly, and the myfery whiche he fuffred, thynkynge agayne on his faders houfholde, how plenteuoufly euery fermant had, alfo how the leeft page in the hous were ferued with mete and drynke, 20 \& he in the meane tyme peryffhed in a ftraunge lond for hunger. For this he made couenaunt with hym felfe fhortly to departe from thens, to go agayne to his fader, knowlegynge his faute \& myflyuynge, afkynge forgyuenes, \& more ouer praye his fader to take hym 25 onely as his feruaunt, vnworthy to be called his fone from that tyme forwarde. Whan he toke his Iourney retournynge home, it fortuned fo his fader efpyed hym comynge aferre, and anone moued with merey and fiderly pyte went to mete hym. At theyr metynge 30 toke hym aboute the necke and kyffed hym, commaundynge his feruauntes to put vpon hym newe clothes, and make redy a grete feeft. Laft it is fhewed with what fofte worles this good fader fwaged and ' pofterioris 1055.
peafed the malycyous indygnacyon of nis eldeft fone, ant peased hit that enuyed the forgyuenes of his yonger broder. Thefe ben the wordes of our fauyour Cryft in a gofpell, fyoken to thentent no man fholde doulte or be ygnor-

Thin goxpel shews
Gond'n merey tc penitents.
5 aunt, how grete mercy of our heuenly fader is fhewed vnto penytent fymners. This prodygall chylde turnynge agayne vnto his fader, fygnefyeth the penytent fynner beynge in a ftraunge regyon ferre from the fader

The pratizan's return signitics the simuer's reрепtиисе. of heuen, there myfufynge his manyfolde grete beno10 feytes, $\&$ at the laft retourned with forowe and penaunce, afkynge forgyuenes for his offences. Truly all we ben chyldren of the heuenly fader, \& who fomeuer of vs folowe worldly vanytees, ones brought in to the vfage of the fame by the inorlynate volupty of fynne, 15 without doubte he is than gone in to a ftraunge countre ferre from the fader of heuen. Euery fymer by fynne gooth away ferre fro god, \& the lenger that he contynueth in it, the ferder is his departynge from that blyfed lorde. He deftroyeth the fulftaunce frely 20 gyuen vnto hym, by myfufynge the gyftes of god, \& folowynge the fenfuall appetyte of his body. No doubte of that perfone is fo fore crucyfyed in this lyf with infacyable hunger, whofe appetyte is moche defyrous and fet more \& more to ve the tranfytory plea25 fures of this worlde. Who ben the cytezyns of this regyon, truly none other but deuylles, whome faynt
care all chilldren of the heavenly Father, and when by the volupty of sin any one follow: worlilly vanities, he gies into a strange country; the lonner he continnes in sin, the 'ferder' is his departure from Giod;
he deatroya his
substance by misusing God's gifts;
he is sore crucifed
with hunger, whose appetite is eet to use tranisitory pleasures. Pude calleth the gouernours of this worlde. And whan foeuer ony of vs fall in to fyme, te putteth hymfelfe in feruyce with one or other of them. "Than 30 he as a mayfter fendeth hym in to his village. Euery cuyl company may be called a vyllage of the deuyll. So many vyllages of this regyon ther be, as are euyll companyes in it. The fynner is fente to kepe hogges, whan his mynde and ftuly is all fet to fatyfiye hym$3 j$ felfe in the vaclene concupyfence of the flefthe. Alfo he coueyteth to haue his bely full of pefen by derpyr-

The citizens of the far country are devils,

## whom we serve

whell we fall finto
[ ${ }^{\circ} \times x$ viii, back] pin.
Hevery evil company is a village of the devil;
the sinner kespe
hogs when he
would satisfy
himself in unclean
concupisence.
He coveta in fill hla beily with
pesen when, despising the holy food of celestial doctrine, he desires the unclean pleasures of the body. He returns to himself when, searching his conscience, he remembers God's goodness and his own unkindness.
Perceiving the felicity of God's true servants, he knows his own misery.
He 'dampneth' his errour and is raised up by hope of mercy ;
comes to his heavenly Father with the steps of his soul and proclaims himself unworthy to be called a son.

God prevents him with His grace,
shews Himself familiarly,
makes him part taker of the wain calf our saviour.

Four things to be noted in the pro[" ${ }^{4} y^{i}$ ]
digal and in every penitent.
1 the going away; 2 the manner of his return; 5 what he asks of his father; 4 the reward which he recelves.

We shall pray to God that these four points inay be declared in this poalin.
ynge of the holy fode of celeftyall doctryne, \& is defyrous to vfe the vnclene pleafures of the body, whiche can not fatyffy hym. More ouer he is retourned vnto hymfelfe by makynge an inwarde ferche in his confcyence with a due remembraunce of all his offences done, wherby anone he calleth to mynde the goodnes of almyghty god fhewed vnto hym, \& his owne vnkyndnes agaynft his lorde and maker. Alfo he perceyucth the felycyte of them whiche be the true feruauntes of god and contrary to that felycyte, he 10 knoweth his owne wretchednes. Thus he dampneth his owne erroure gretely repentynge his grete folyff henes, \& is reyfed vp agayne by true hope of goddes mercy. He reyfed vp from the fylthynes of fynne and cometh towarde the heuenly fader with the fteppes of 15 his foule proclaymynge hymfelfe fynfull \& vnkynde, vnworthy to be called his fone, and mekely befechynge to be taken as a feruaunt. This mooft mercyfull fader our lord god beholdynge his fone comynge aferre, preuenteth hym with his grace, he maketh no taryenge, 20 but fhortly gooth to mete him, fhewynge hymfelfo famylyerly, and maketh demonftracyon of a perfyte forgyuenes, bryngeth hym in to his hous, clotheth hym with the garmentes of grace. Maketh hym parte taker of the flayne calfe for our redempcyon, our fauyour 95 Iefu cryft. And laft he caufeth al his aduerfaryes vtterly to go away fro hym. Foure thynges there be whiche we may 'well coufyder bothe in the prodygall chylde, and alfo in euery penytent fynner. Fyrft the ferre goynge awaye from his fader. Seconde the maner 30 of his comynge agayne. Thyrde what he fhall afke of his fader. And fourth what rewarde he fhall receyue in conclufyon, whiche foure by goddes helpe fhall be declared by ordre in this penytencyall pfalme folowynge. And for this purpofe we fhall make our prayers vnto 35 that blyffed lord. Fyrft let vs call to remembraunce
by what maner, \& in what maner wyfe this prodygall chylde came to his fader. No doubte of his comynge agayne was with grete repentaunce \& fhame of his fynfull lyuynge, in fo moche he knowynge his owne vnkynd-
5 neffe and indygnyte had leuer be called a feruaunt than a fone, fayenge. Non fum dignus vocari filius tuus. Fader myn offence is fo grete ayenft the, that I am not worthy to be called thy fone. Dere frendes let vs haue the fame affeccyon. Let vs remembre the benefaytes 10 of god gyuen vnto vs. Agayne let vs call to mynde our vnkyndnes, our fynnes, our vnthrifty lyuynge \&

The returning prodigal,
knowing his own
indignity, had
'lever' be called
a servant than a son.

Dear friends, let us have the same affection; remembering God's benetits and our unthritty living, be afhamed in our abhomynacyons. Let vs be peny- let us be penitent, tent and with true repentaunce faye, we be not worthy to be named the chyldren of almyghty god, to whome

15 we haue made our felfe fo vnlyke by fynne, let vs not name hym our fader with our polluted mouth, but mekely call hym our lorde, fayenge. Domine exaudi orationem meam. Lorde here my prayer. Two thynges of a lykelyhode fhold withftande and be 20 agaynft that fynners be not herde fo foone as they fholde be. Fyrft the trouth of almyghty god, feconde his ryghtwyfnes, his trouth where he thrette fynners to dye eternally, his ryghtwyfneffe wherby he ordeyned a due payne of very ryght for eueiry fynner accordynge 25 to his deferuynge. But doubtleffe neyther of thefe may let vs to be herde, but rather they be our helpe \& focour wherby our mercyfull lorde fhal gyue audyence vnto vs. Notwithftandynge eternall punyfhement is promyfed to all fynners. But agayne this is trouth, yf 30 they wyll be returned from theyr fynfull lyuynge, they fhall be receyued vnto grace. And theyr fynnes neuer after fhal be caft in theyr tethe, but mult nedes be
not naming Him
Father with polluted mouth. but meekly culling Hini Lord.
Lord hear my prayer.
Two things seem to withstand torgivenese: 1 God's truth, who 'thrette" sinners to die eternally; His rightwise. ness.
[* yy i, back]
But neither of these may let us to be heand; they are rather our succour.

I God's truth promises punishment to sinners, but also grace to penitents;
their ains shall never be cast in true. For almyghty god affermeth the fame. Therfure of a furety bothe eternal payne and alfo forgyuenes be 35 promyfed vnto fynners, but how, veryly thus. Eternall dampnacyon is promyfed to fuche as wyll not

Forgiveness is promised to penitents.

God will not rall to mind the sins of the contrite.

Iet us pray that His words may be verified on us.

II God's rightwiseness not to be feared of siluners who have taken on them the right way of [ ${ }^{*} \mathrm{yy}$ ii] living;
of Hin justice He must forgivethem that be confessed truly and do pentince, as St. John saith.
returne \& be penytent for theyr fynne. And to them whiche be repentaunt \& forowfull for theyr fynnes with a full purpofe neuer after to offende is promyfed forgyuenes. Almighty god fayth. Quandocumque enim peccator ex corde ingemuerit, omnium iniquitatum cius non recordabor. Whan foo euer a fynner is very contryte \& forowfull for his fynnes, I fhall neuer after call them to mynde. Therfore let rs hertely defyre of our mercyfull lorde that he vouchefave to here our peticion made with a penytent herte to 10 thentent his owne forefayd wordesmay be veryfyed on rs. Auribus percipe obfecrationem meam in veritate tua. Lorde take vp my prayer, mercyfully accepte it, graunte me forgyuenes of my fynnes lyke as thou graunted to all true penytent fynners, whiche 15 graunt may neuer be vntrue, it may not be broken in ony condycyon. Alfo the ryghtwyfnes of god is not fo gretly to be fered of wretched fynners, namely of fuche as hath taken vpon them the ryght way of lyuynge, that is to fay after goddes lawes, \& be truly repentaunt 30 for theyr offences done \& paft, the fayd ryghtwy fnes is vnto all thofe rather a grete helpe \& focour, for almyghty god of his fydelyte \& Iuftyce muft nedes forgyue them that be confeffed truly and with good wyll do penaunce for theyr fynnes. Saynt Iohan the euangelyft fayth. 25 Si confiteamur peccata noftra fidelis eft deus et iuftus vt remittat nobis peccata noftra et emundet nos ab omni iniquitate. If we truely confeffe our fynnes and be forowfull for them. Almyghty god of his fydelyte and ryghtwyfnes is of power and 30 wyll to forgyue vs and at his pleafure may purge vs from all our iniquyte, for this caufe let vs inftauntly afke of hym to be herde in this ${ }^{1}$ ryghtwyfnes, fayenge. Exaudi me in tua iufticia. Lorde here me gracyoufly lyke as thou arte true and ryghtwyfe of thy pro- 35 ${ }^{1}$ sic $1509,1555$. Qu. his?
myfe. Ferther, perauenture we fhall gyue accompte of his fubftaunce receyued of our blyffed lorde whiche we have fpente and deftroyed lyuynge after the vnlawfull fenfualyte of our bodyes, lyke as the prodygall 5 chylle vfed hymfelfo. $O$ whiche of vs can faye but he hath receyued of almyghty god many grete benefaytes and gyftes, bothe in foule and body with other. But fyrft let vs remembre the grete benefaytes of almyghty god in thynges concernynge the body as a 10 focour, without the whiche it coude not lyue. How many true \& faythfull feruauntes of god be there in the worlde the whiche lacke brede wherby they myght reprefle theyr hunger. Drynke for to ftaunche theyr thurft. Clothes for to couer theyr nakedneffe. Fyre 15 for to afwage theyr grete colde. Beddes to refreflhe theyr wery lymmes. How many alfo want lyberte bejnge in prifons fure bounde, perauenture ${ }^{\circ}$ with chaynes of yren, harde it is to nombre them. But contrary wyfe (loued be god) we be not fo hardly be20 ftadde, we neyther lacke mect, drynke, clothes, fyre, bedde, nor lyberte, but in cuery nede al thefe be haboundauntly redy for vs at hande. To afwage our hunger we haue grete plente of delycate metes. Agaynft thurft we have dyuers kyndes of dryukes. 25 To couer our nakednes, dyuers apparayles. Agaynft the bytter colde ftormes, fewell at the ful to make fyre. And fo ofte as ${ }^{1}$ our pleafure is to lye downe \& reft vs, we haue a fofte bedde well decked with goodly couerynges, we haue lyberte to go where we wyll, eyther on 30 hors backe or on fote, we be neyther teyed by the handes ne fete. Suche as are ftreyghtly kepte in pryfon, fet in a ftynkynge derke dungeon, bounde with fetters of yren and for lacke of meet lyke to dye for hunger, naked without clothes, in the fharpe colde 35 wynter no fyre to focour them. Thefe perfones haue ' of 1509 . as 1555.

We must give
account of our substance spent in unlawful seusuality.

We have all reccivel great benefits in soul and borly.

Many true
servants of God lack bread to reprean their hanger, drink to statunch their thirst, clothes, fire, beds.

Many are in prisons aore ["yy ii, back] bound.

We (loved be Giod) be not no hardly bestadde;
to naswage huncer we have delicate meats;
we have divers
drinkn and ap-
parcle,
'fewell' at the full;
a moff bed well decked with gomelly coverings: liberty to go where we will. Priannera in a stinking dark dungeon, hungry, naked, cold, fettered,
know how pleasant these said benefits be.

Many lack arms, foet and other 'fetures' of their budies;
many sometime wellfavoured be deprived of their beauty.

Many lie in streets full of carbuncles and other uncurable botches; many are crucified by aches.

Blind, deaf and dumb.
[" yy iii]

Men rexed with the 'frenflise pockes,' lying by the high ways almost rotten above ground.

Such men prize mundness of body.
Gifts to the soul.
Many creatures want reason, memory, free will.

Many men want the good use of these gills.

Some wits are too dull to perceire;
some minds too
'slypper' to remember for an hour;
some wills
crooked, froward, intractable.
good caufe why to knowe how grete and pleafaunt thefe fayd benefaytes be. Let vs now fpeke of the goodnes longynge vnto the body as membres vnto the fame, how many lacke theyr armes, fete, handes, \& other fetures of theyr bodyes, \& how many haue theyr armes 5 broken, elles the fleffhe eten awaye with dyuers fores \& infyrmytees, how many be depryued fro theyr beaute whiche fomtyme were well fauoured of face, and wel proporcyoned in euery party of theyr bodyes. How many lye in ftretes $\&$ hye wayes full of carbuncles $\& 10$ other vncurable botches, whiche alfo we dayly perceyue at our cye greuous to beholde, how many be crucyfyed in maner by intollerable aches of bones \& Ioyntes with many other infyrmytees. And how many I praye you be blynde, defe, and dombe. Suche as are troubled in 15 this maner with thefe incommodytees reherfed, va'derftande perfytely the commodytees wherwith we be endued. Befyde thefe the whiche be vexed with the frenffhe pockes, poore, and nedy, lyenge by the hye wayes ftynkynge and almooft roten aboue the grounde, 20 hauynge intollerable ache in theyr bones, perceyue how moche we be bounde to our blyffed lorde for his manyfolde grete benefaytes gyuen vato vs. Laft the goodly and prouffytable gyftes gyuen vito the foule be many, and moche to be made of. We may fe innumerable 25 creatures that wante reafon, memory, \& lyberte of wyll, whiche thre be partes of the ymage of god, wherwith the foule of man is made noble. We fe alfo many that haue thefe gyftes, notwithftandynge they wante the good vfe of them, as thus, they neyther can fpeke nor 30 do ony thynge in a conuenyent ordre. Some there be whofe wytte is fo dull that in no maner they can not perceyue a thynge taught vnto them. Many have fo flypper a mynde that can not kepe in memory a thynge fhewed vnto them by the fpace of an houre. The wyll 35 of fome is fo croked, fo frowarde, fo intractable that in
what company fo euer they be, it is greuous and tedyous vnto them. I fpake not yet of folyffheneffe, imprudent affeccyons \& other vyces whiche doubtles be grete incommodytees vnto vs, \& theyr contraryes are meruay5 lous grete bencfaytes. How grete benefaytes they be, is perceyued by the natyfe folyffhenes of the fole whome dayly we beholde whiche fholde be in wors condycyon than ony vareafonable beeft yf he myght haue his owne wyll. Ferther. Of whome had we the 10 bencfaytes, who gaue them vnto vs, truly our mooft louynge fader alnyghty god. It was our fortune to haue this goodly porcyon of fubftaunce, thefe ryche treafures whiche perauenture many of vs hath fyent and deftroyed vnprouffytably, not al'waye to the hon15 oure and pleafure of our blyffed lorde, but contrary wyfe rather to his fhame and rebuke, foo moche as lyeth in vs. Alas what fhall we do, how fhall we behaue our felfe whan our fader and lorde fhall afke accompte at the dredefull daye of his ftrayte Iugement 20 how we haue ordred our porcyon of fubftaunce, euery man accordynge to his recelte. Therfore lette vs come before our fayd fader by true confeffyon and penaunce for our fynnes callynge our felfe enworthy to be named his chyldren, wolde god we myght be his true feruauntes 25 and not come in to that Iugement with hym, let vs faye. Non intres in iudicium cum feruo tuo. Blyfied lorde gyue vs grace in this lyfe fo to fyende the porcyon of fubftaunce whiche we receyued of thy goolneffe, that at the ferefull daye of dome where vnto all we fhall be 30 cyted, thou laye noo thynge vnto our charges, wherly we fholde vtterly be condempned and put out from thy blyffed company. For yf it be thy wyll to call vs vinto that ftreyte examynacyon, truely neyther we nor ony other perfone may efcape without condempnacyon, for 35 all be fynners, none can excufe hymfulfe, and faye he The native foolinhness of the fowl ; if he misht have his own will, he should the in worse condition than brutes.

All benefits come from Giud.

Many of us have spent our portion [• yy iii, lsack] unproftably, not to (iond's honour, but rather to 11 ia rebuke.

How shall we give
account at the
judgement day,
how we have orilered our sulstance $;$
L.et u* now by
confersion and
penance rome to our Father, calling ourvelves unworthy whe natmed His chiliren.
Enter not into julsement with Thy rervant; may we so spend our jortion,
that when cited to the day of domm nothing be Laid to our charge; hathe not offended thy growneffe. Saynt Iohan fayth. Fisuer.

Si dixerimus quia non peccauimus : mendacem

If we aly we have no sin, we make Christ a liar, who bad us pray : Forgive us our debts, d.e. our sins,

Which must be forgiven before death, or we thall be dumned.
 illum facimus. If we faye that we haue not fynned we make our fauyoure Cryfte a lyer whiche taught rs to praye unto the fader by thefe wordes. Dimitte nobis debita noftra. Blyffed lorde forgyue vs our5 dettes. Whiche be our dettes 1 Truly our fynnes, wherfore we fhall endure and fuffre without ony doubte eternall dampnacyon yf that they be not forgyuen or euer we departe out of this worlde. 'No man may excufe hym but he is bounde in thefe dettes, that is to 10 faye in fynnes. For yf ony man can faye the contrary than our fauyour taught vs not right whan he fhewed that we fholde afke pardon, forgyuenes, and releafe of

The rightwise Job said : If I would jusufy myself, my words condomn me.

St John the elect virgin was not sinles.

If Job should be condemned in that strait judpement, how much more we.
Let us then pray that, as God's children cannot plead with Him in judgement, we who are scant able to be His servanta, may not be called to the 'streyghtnes' of it. all our fynnes. Iob that was bothe good and ryghtwyfe fayd. Si iuftificare me voluero ${ }^{1}$ : os meum con- 15 dempnabit me. If I wolde iuftyfy myn owne felfe, my wordes fhall condempne me. For this caufe who may thynke hymfelfe able and worthy to come in to Iugement with almyghty god, for yf faynt Iohan the electe virgyn \& pertyculerly beloued chylde of our 20 blyffed lorde was not clene without euery fpotte of fynne. If alfo the good lyuer Iob fholde be condempned in that ftrayte Iugement, moche more we than fhall be fraytely Iuftyfyed. Therfore let vs all praye affectually in fo moche his derely beloued children be they ${ }^{25}$ neuer fo good are not fuffycyently able for to pleade with hym in Iugement, that he vouchefaue not to call vs fcante able to be his feruauntes vnto the ftreyghtnes of it. Quia non iuftificabitur in confpectu tuo omnis ${ }^{2}$ viuens. Blyffed lorde god deale not ftreytely 30 with me in thy ferefull Iugement \& dome to come, for
No creature living of his own merita can come afore God's eight. Wo have taken service with an ungracious citizen of the far country.
\& countre fo ferre from our heuenly fader almyghty
god. Who fomeuer is the true and faythfull feruaunt of god as we all ought \& fholde be, his conuerfacyon is in heuen with the fader of heuen and the heuenly 5 cytezyns there beynge in Ioye. He is alfo exempte fro the regyon of this worlde, wherof the deuyll is prynce \& chefe capytayne. Cryft our fauyour called the deuyll prynce of this worlde, fayenge. Princeps huius

God's servants have their conversation in heaven, and are exempt
from the devil's [ $\cdot$ yy iv, back] service, who is prince of this world. mundi. And faynt Poule calleth deuylles the rulers $10 \&$ gouernours of fynful foules, he that foloweth the vanytees of it gooth into a ferre regyon awaye from god, myfufynge the goodly and prouffytable gyftes of that blyffed lorde. He is alfo troubled with infacyable hunger, for the more that his appetyte is fet to gete 15 worldly goodes \& pleafures, the greter is his defyre to encreafe the fame, in fo moche he hath put hymfelfe in feruyce to one of thefe cytezyns, that is to faye to a deuyll the whiche promyfeth hym many thynges, but all be falfe, vayne, \& peryllous, wherby he is aboute to 20 deuoure the foule. Our wyttes be fet to gete worldly delectacyons, \& the fleffhe is fyxed in the fame purpofe, fo in the meane feafon the fely foule dooth peryffhe. No man wyll call this cytezyn the deuyll but a cruell enemy. In the gofpell he is fo named, where is fayd.
25 Inimicus homo venit: et fuperfeminauit zizanmia. He hath his name not without a caufe, for euer he is purfuynge to deftroye the foule whiche is mooft dere $\&$ precyous vnto a man aboue all thynges. We therfore that be vexed with lyke perfecucyons 30 may fay. Quia perfecutus eft inimicus animam meam. The deuyll our cruell enemy dayly purfueth to deftroye our foules. Befyde this he hath fente vs in to his vyllage, there to kepe hogges. The deuyll putteth euery fynner in to that vyle offyce, whiche is
35 his feruaunt \& fo wyll contynue, what may better be vnderftande by thunclennes of hogges or fwyne than
[ zz i ] i.e. to serve the filthy appetite of the flesh.
Sensualists more truly swine than are hogs walterling in mire.

The sinner is like a sow 'suwsed in dyrte.'
We Christiane, made like the image of God, redeemed with Chrint's blood, inheritors of heaven, have forsaken our Father and chosen His adversary as our lord,
who seta us to keep swine (to follow the insatiate lusts of the flesh).
0 miserable 'vylet'!
Let us busily ask our Father's help eaying:
The devil hath 'humyled' my life, hath set me in a vile office,
and taken away the light of doing good works, overcovering me with darkness (worldly concupiscence so that I forget my heavenly Father and my noul's health, like mad people more dead than alive.
They that are enlumyned with grace live and please God. They that lack grace are spirit[* $\mathbf{2 z} \mathrm{i}$, back] ually dead,
the fylthy appetyte of the fleffhe. Thofe mooft *vnclene fynners whofe affeccyon is fet in fleffhely pleafures ought of a more congruence to be called fwyne than the hogges whiche dayly walter themfelfe in myre and claye. Wherfore faynt Peter fayth. Sus lota in 5 volatubro luti. The fynuer is lyke vuto a fowe fowfed in dyrte \& myre. 0 we cryften people whofe lyfe is made fo vyle by vyces, what condycyon be we in whiche are made lyke vnto the ymage of god, redemed with the mooft precyous blode of cryft, right enheryt- 10 ours of heuen. Notwithftandynge we haue forfaken our mooft louynge fader, and chofen a lorde mooft vngracyous and cruell aduerfary vnto hym. This aduerfary fetteth vs in the offyce of kepynge fwyne, that is to faye in folowynge the lybydynous appetyte of the 15 fleffhe vnable to be facyate. O myferable vylet. O how deteftable condycyon be we in. Let vs therfore crye vnto our mercyfull fader, befyly afke his helpe and fhewe our myfery vnto hym fayenge. Humiliauit in terra vitam meam. This enemy the deuyll hath 20 humyled my lyfe, hath fet me in a vyle offyce folowynge worldly pleafures and the fylthy defyres of the fleffhe. The deuyll our aduerfary is not onely content to fet vs in this lowe and vyle offyce, but alfo he hath taken awaye the lyght of doynge good werkes, and 25 ouercouered vs with derkenes, that is to faye with worldly concupyfeence, to by his meanes we bo made oblyuyous of our heuenly fader and his manyfolde benefaytes, forgetynge our felfe, not regardynge the helth of our foules, in maner as madde people, more 30 lyke deed than alyue. For all fuche as ben enlumyned with grace are alyue, \& haue vnderftandynge to ordre themfelfe in the pleafure of god. But al other that lacke grace be deed fpyrytually, whofe myndes be alwaye fet to fulfyll theyr beeftly lyfe, and nouryfhe 35 theyr wyttes with vayne delectacyons, meruayloully
blynded by the deuylles and rulers of this regyon the worlde, whiche many tymes in holy fcrypture is named the regyon of dethe. Saynt Poule faythe. Tenebris obfcuratum habentes intellectum: alienati a
bliniled by the devils. This world the region of death. Seckers of this world's pleasure are in darkness, 5 vita dei. Suche maner people as foloweth the pleafures of this worlde be in derkeneffe, hauynge an obfcure vnderftandynge, \& alyenate fro that lyfe of almyghty god, for this let vs adde vnto our complaynt that foloweth. Collocauit me in obfcuris ficut 10 mortuos feculi. Our aduerfary the deuyll hath fet vs in the derkenes of vyces, taken awaye our good vnderftandynge, and made vs as deed without grace. Hytherto we have fhewed of the fynners ferre goynge awaye from god. Now let vs here of his retournynge 15 agayne. Be the fynner neuer fo moche blynded with the deceytes of the deuyll, notwithftandynge fome $f_{\text {parke }}$ remayneth in the foule that can not lyghtly be extyncte and quenched, as moche to faye, the fuperyoure porcyon of the foule whiche alway ftryucth agaynft 20 fynne. Alfo it entyfeth the body fo moche as it may to do good yf we be dyfpofed for to here it, and for to do therafter. But many perfones there be the whiche gyue more attendaunce to other vayne thynges, wherwith they are befyly occupyed, and forgete themfelfe.
25 Suche maner of people ben rather prefent with thofe tranfytory thynges than with themfelfe. Saynt Auguftyn fayth. The mynde \& thought of man is more where he loueth than with hymfelfe, wolde god thefe maner dyfpofed people 'wolde at the laft retourne, here, fe, and 30 make due ferche what is done in theyr confcyences, lyke as we haue fhewed of this prodygall chylde, wniche after his offence came agayne to hymfelfe, \& knewe all his myferyes, wolde god euery one of vs were in wyll to remembre the trouble of his owne foule, the 35 whiche the inwarde confcyence dooth fuffre, to thentent all we myght faye with the prophete that foloweth.

The devil sets us In the darkness of vicen and makes us dead without grace.

The sinner's return.
However the sinner may be blinded, some spark remains in the soul that cannot lightly he extinct ; the superior portion of the soul enticeth the body to do good.

Yet many persons, attending to vain
things, forget themselves, are
absent from themselves and present with those things.
St Augustine saith:
Man's mind is rather where he loveth than with hinself.
[ ${ }^{6} 7.2$ if]
0 that auch men would return and search their consclences, and like the prodigal child know all their miseriea.

# Anxiatus eft fuper me fpiritus meus. I knowe 

 veryly by the ferche made in my confcyence how greuoully I haue trefpaffed agaynft my lorde god,The remembrance of sin the first step of conversion.

Remembrance leads the sinner to repentance if he remembers whom he has forsaken, into whose danger he has fallen, the greatness of his lose, the unprofitableness of his gain. He has forsaken no man nor angel, but the Creator most mikhty, most liberal, fairest and best;
who is to be lored best for His inenarrable goodness, though He had done nothing for un;
but He has indeed given His Son to death for our redemption.
[* zz ii, back]

For this loving Father the sinuer has followed the devil, author of all sins and mischief;
and has won dishonenty and great flthiness of the moul with darnnation;
has lost eternal life and joys. wherwith my foule is fore greued. This remembraunce doubtles is begynnynge of the fynners true conuerfacyon 5 to almyghty god. For of a trouth whan he calleth to mynde (as we haue fhewed) his myferable errours wherin he hath be wrapped by contynuaunce in the fame a longe tyme, and that remembraunce contynually had, can not but gretely repent his owne folyfhenes, 10 namely yf he remembre whome he hath forfaken, and in to whofe daunger he is fallen. Alfo call to mynde his loffe how grete it is, \& how moche vnprofytable is his wynnynge, he hath not forfaken aungell, man, or ony other creature, whome than 3 truly almyghty god 15 the maker of all creatures, whiche alfo create euery thynge of nought and is mooft myghty, mooft lyberall, beft, \& mooft fayre. This blyffed lorde is to be fet by aboue al thynge, he is to be loued beft, for his inenarrable goodnes, all though he had neuer done more for 20 vs. But aboue ${ }^{1}$ thefe he maketh hymfelfe our fader. Qui proprio et naturali filio non pepercit: fed pro nobis omnibus morti tradidit illum. Whiche alfo for grete loue fpared not his owne naturall fone, but gaue hym to fuffre deth for the re- 25 dempcyon of vs all. The fynner hath forfaken this mooft kynde \& louynge fader folowynge the deuyl mooft crucll enemy to all mankynde, alfo mooft ferefull, mooft enuyous, auctour of all fynnes and myfchefe, what profyte hath the fynner goten by his longe con- 30 tynuaunce in wyckednes, truly no thynge elles but dyfhonefte \& grete fylthynes of the foule with eternal dampnacyon, out of the whiche he fhall neuer be delyuered without amendement in this lyfe. He hath befyde thefe loft eternall lyfe \& Ioyes euerlaftynge. 35 ${ }^{1}$ aboute 1509, aboue 1555.

0 wretched fynners. If ony of vs had loft a grete Ifany of ua had fomme of money, condempned to haue his heed ftryken of money, or wore of, yf he eyther were fallen in to the daunger of his mooft cruell enemy, loft his beft louynge frende, wold 5 he not forowe moche, fholde he not be fore vexed in his mynde, yes of a lykelyhode. Therfore let vs retourne to our confcyence there to here thefe fayd domages, that we may wayle and forowe with true penaunce fayenge vnto our fader of heuen. In me tur-
10 batum eft cor meum. Blyffed lorde my herte is fore troubled, my wyflome is confufed, I am fory \& penytent for my trefpaffe done ayenft thy goodnes, for as moche as a man may take to grete forowe, and by his doynge perchaunce fall in to defperacyon, therfore 15 a remedy muft be had, whiche is the remembraunce of good hope and trufte of forgyuenes. And this fhall foone be done, yf we call to mynde how grete the mercy is of our heuenly fader. Doubtles mankynde that is fo croked \& prone to fynne muft of very ryght 20 be brought vnto a fere \& drede by the greuous punyffhement of god, lyke as the cuftome \& vfage was in the tyme of the olde lawe, for than who fo euer dyde breke the lawe, two or thre wytneffes teftyfyenge the fame was anone Iuged to dye without mercy or forgyuenes. die

To avold dexperstion, let us also have good hope of forgivenese,
calling to mindy God's great: mercy.
Mankind, crooked and prone to sing, must be brought to fear by God's punishment; an under the old law offenderi [* zz (iii] wero judged to die.

25 Notwithftandynge our mooft mercyfull lorde coude not but excercyfe his mercy in that fame cruel feafon, for many tymes by his prophetes he promyfed forgyuenes to all true penytent fynners. It is wryten in Ieremye. Tu fornicata es cum amatoribus multis : tamen 30 reuertere ad me et cgo fufcipiam te. Thou fynfull perfone haft offended many tymes folowynge the vnlawfull defyres of thy body, yet turne agayne to me \& I fhal receyue the. $O$ mercyful fayenge of our blyffed lorde. In an other place it is wryten alfo. 35 Si penitenciam egerit gens ifta a malo fuo: agam \& ego penitenciam fuper malo quod penaunce for theyr offences. I fhall withdrawe my grete punyffhement, or elles I fhall not punyfhe them as I had thought to haue done. Now for as moche as

If God was so
merciful in the time of cruelty (under Muses' law), how much more now in this time of grace. almyghty god was fo mercyfull in the tyme of cruelte 5 whan Moyfes lawe was put in execucyon, how plenteuoufly fhall he excercyfe his mercy now in this tyme of grace. Shall not almyghty god fader of all comforte be more redy to fhewe mercy on fynners \& cal them agayne to grace? yes doubtles. For this caufe the 10 remembraunce of his mercy fhewed in the tyme of the olde lawe is moche prouffytable for vs in very hope and truft to be forgyuen. Therfore it foloweth. Memor fui dierum antiquorum. Good lord I haue at all feafons had in mynde the tyme of the olde lawe whan 15 noo mercy myght be had for ony tranfgreffours of it.
[* $\mathbf{~ z i}$ iii, back] I remembre how mercyfull thou were at that tyme. An other caufe of good hope is this, let vs make ferche through the werkes of god vnyuerfally, \& we In all Gol's works we find mercy and pity; fhall fynde in all them haboundaunt mercy \& pyte. 20 I befeche you how ofte fhewed he mercy in dede upon Israel again vpon the people of Ifraell whan they fynned aboue and again;
upon David, Niabugolonosor, Achab, Ezechie; upon the Ninevites;
upon Peter;
upon l'aul; upon Mary Magdalene; the woman taken in avoutry; the thief a manqueller. mefure. How mercyfully delte he with the kynges Dauid, Nabugodonofor, Achab, and Ezechie, with the people alfo, as is wytneffed in holy fcrypture of the 25 niniuetes, what mercy fhewed this blyffed lorde on Peter the whiche denyed hym, what to Poule whiche purfewed hym. Mary Magdaleyne, the woman taken in auoutry, what to the publycane, alfo to the thefe a manqueller, with other innumerable. No man of 30 this is ygnoraunt. Scrypture fayth. Suauis dominus vniucrfis et miferationes eius fuper omzia His mercy in over opera eius. Our lorde is mercyfull vnto all people
all Hia works; in every thing that He dueth is suavity.
that wyll receyue mercy, and his mercyfull dedes be fpredide vpon all his werkes. In eucry thynge that 35 god dooth is fuanyte and mercy that is fhewed in an
other place. Uniuerfe vie domini mifericordia et veritas. All the wayes of god be grounded vpon mercy and trouth. The remembraunce of this enarrable ${ }^{1}$ mercy on all his werkes, may caufe vs to haue

God's inenarrable mercy may give 5 good hope and truft of forgyuenes. For this is alded. Et meditatus fum in omnibus operibus tuis. Blyffed lorde I call to mynde how mercyfull thou arte in all thy werkes, whiche is to me a fpecyall truft to
obtayne forgyuenes. But now confyderynge this why 10 do we not haaft ourfelfe, why ryfe we not from fynne and come vnto our mercyfull fader of heouen As this prodygall chylde dyde to his fader. Is perauenture ony thynge yet behynde? ye truly. For this prodygall chylde remembrynge his owne myfery, thought vpon 15 the feruauntes in his faders houfholde how plenteuoufly they were fedde. So lyke wy fe we muft remembre our owne wretchednes and alfo the felycyte of thofe creatures beynge in feruyce \& houfholde of our heuenly fader.

Why do we not haste,
[ ${ }^{\circ} \mathrm{xx}$ iv] as did the prodigul, to our Father?
The prodigal thomght how ${ }^{\circ}$ plentenonaly ${ }^{*}$ his father's nervants were fed. So must we remember the felicity in our heavenly Father's This prodygall chylde fayd. Quanti mercennarii in 20 domo patris mei abundant panibus : egoautem hic fame pereo. How many feruauntes be in my faders hous, how haboundauntly ben they ferued with mete and drynke, and I lyke a wretche dye here for hunger. A lyly is but a fmall thynge in reputacyon, it 25 hath neyther reafon ne vnderftandynge, yet noble kynge Salomon in all his royalte was neuer cladde with fo fayre a colour and beaute, whiche our fauyour fhewed in a gofpel of Luke fayenge. Confiderate lilia agri. \&c. Amen dico vobis falomon in omni gloria fua 30 non fuit veftitus ficut vnum ex hijs. Loke vpon the lylyes and fayre floures of the felle. I tell you playnly fayth our fauyour. Salomon in all his glory was neuer fo beauteuous as one of them. Sparowes be sparmom are but fimall byrdes and lytell fet by amonge men. Et 35 vnus tamen ex eis non eft in obliuione coram deo,
'sic 1009. ierrable 1555. IRcad inenarrable.

Alily is a mall
yet not forgotten by God.

- All the heres of our hedes be nombred.'

All creatures abide upon God's goordness ; when He opens His hand, all shall be satiate.

How much more does He set by men and women, for whose cause all things were made, than by unreasoning creatures.

Lord, I bear in mind how comfortable Thou art to all Thy creatures.

When a sinner is penitent and persuadeth with himself to ank mercy of his ' Fader,'
remembering the providence ordered for all his 'Fader's' servants, while he is forsaken by his own default, will he not,
as the prodigal, lowly meek himself ?
fed et capilli ${ }^{1}$ omnes capitis numerati funt. Notwithftandynge none of them is out of mynde before god. All the heres of our hedes be nombred \& had in his memory. Therfore our mooft blyfled lorde taketh hede of euery creature. Alfo the leeft is not out of his 5 remembraunce. He maketh prouyfyon for them all. As the prophete Dauid fhewed in a pfalme, fayenge. Omnia a te expectant vt des illis efcam in tempore : aperiente te manum tuam omnia implebuntur bonitate. Blyffed lorde all creatures abyde 10 vpon thy goodnes, all haue theyr beynge and fode of the in tyme. And whan it is thy pleafure to put forth \& open thy plenteuous hande all fhall be facyate and content with noury 1 lhynge conuenyent for them. Be not men and women moche more fet by with almyghty 15 god than all vnreafonable creatures, was not euery thynge made \& create for mannes caufe. Doubtles fo it was. Than for as moche as almyghty god taketh charge \& prouydeth for all other creatures. How grete cure fhall we thynke hath he vpon his reafonable crea- 20 tures, whome he made lyke to his owne ymage. Therfore let vs remembre that foloweth, fayenge. In factis manuum tuarum meditabar. Lorde I bere in mynde how comfortable thou arte to all thy creatures, none of them be had in oblyuyon with the. Now thus, 25 whan a fynner perceyueth the forowe of his foule, alfo the inwarde remors of his confcyence, \& by that is made wofull and penytent, whan he perfuadeth with hymfelfe to af ke mercy of his fader, remembrynge the prouydence fo plenteuoufly ordred for all his faders feruauntes, \& 30 beholdeth hymfelfe forfaken by his owne defaute, wyll he not fhortly ryfe vp and go vnto his fader knowlegynge his errour and trefpalfe. Shal he not lowly meke hymfelfe, and defyre for to be forgyuen and pardoned of his grete vnkyndneffe, the whiche this fayd prodygall 35 ${ }^{1}$ capillis $1509,1555$.
chylde fulfylled after all thefe confyderacyons as is fhe wed whan he fayd. Surgam et ibo ad patrem meum dicamque : pater peccaui. I fhall ryfe $\begin{aligned} & \text { Father, }{ }_{\text {have sinned. }} .\end{aligned}$ and forfake my fynfull lyfe, go vnto my fader know5 legynge my greuous offence \& faye, fader I haue fynned ayenft the. A wretched fynners, ${ }^{1}$ why tary we ony lenger, why do we not ryfe from our wyckednes and forfake our fynfull lyf, why do we not offre our felfe vito the fader of mercy? let vs lyfte vp our myndes 10 fayenge vnto hym. Expandi manus meas ad te. I haue fpredde my handes abrode, that is to faye I have chaunged my lyf by doynge many good werkes, wherfore as before I gaue myfelfe to the vayne pleafures and delectacyons of this worlde. And for to fhewe more 15 openly the inwarde defyre of our myndes, let vs brynge to remembraunce the pleafures of this worlde, how vayne they be, \& how fhortly they vanyff he awaye as dooth a fhadowe, for the more that ony perfone hath a ftedfaft pleafure and delectacyon in them, the more is 20 his defyre to encreafe the fame, and the leffe is he fatyffyed, lyke as our fanyour fayd vito the woman

Samarytan. Qui bibit ex aqua: fitiet iterum. Who foeuer drynketh of this water fhall be thyrfty agayne, that is as moche to fay, what maner of per25 fones foeuer they be that is inorlynately defyrous for to haue worldly pleafures, delectacions, and rycheffe fhall neuer be fatyffyed \& appetyted, but euer his appetyte fhall be to haue more \& more, neuer content. But there is an other maner lycour, \& yf a man drynke no more 30 but ones of it he fhall be fatyffyed and replenyffhed haboundauntly, and neuer after be thyrfty, the whiche lycour yffueth out from the ryuer of all pleafure, wherwith all blyffed "people ben gyuen drynke, \& plenteuoully are facyate in heuen. It is wryten. Satiabor 1 ahall be content 35 quum apparuerit gloria tua. Blyfled lorde I fhall whan appear. ${ }^{1}$ fynner 1509. fynners 1555.

Whosoever drinketh of this water, shall thirst again;
i.e. they who
desire worldly
plessures and
riches shall never be 'appetsted,' never content.

There is 'an other maner lycour,' of which if a man drinks but once, he thirats no mure.
the appetite for
which grows and never satistied.
Let us remember the vanity of this world's pleanures.
Why do we tarry longer,
and not apread abruad our hands,
i.e. change our
life by doing gioud Works ?
be fully content. I fhall have pleafure at wyll whan thy Ioye fhall appere, that is to faye at fuche tyme as I fhall be affocyate with thy blyffed company in heuen.

God is the fountain of this satisfyng 'lycour.'

As the hart after he hath 'dronken' poison desires the fresh spring,
o doth my soul, after the remembrance of my sin, desire to come to Thee by the fountain of penance. Let us apread abroad our souls, dexiring to be satiate with this most delicious 'lyeour.'

As earth withnut mointure is barren, so is my soul unless watered by God's grace.

Having heard the sinner's fall and hix rising again, let us 'ferter' give heed to his desire.
He prays that Gud woald towk
[ ${ }^{\circ} \mathrm{zz}$ vi]
in mercy on him, defend him and teach him.

When a poor man comes to a prince he waxeth pale, Almyghty god is the fountayne of this fayd pleafure and mooft delycate lycour, the whiche lycour all blyifed 5 foules defyre feruently to haue. Amonge whome one fayd. Quemadmodum defiderat ceruus ad fontes aquarum : ita defiderat anima mea ad te deus. Blyffed lorde, lyke as the wylde harte after he hath dronken poyfon defyreth to come vnto the freffhe 10 fpryngynge fountayne for his fynguler remedy \& comforte, euen fo dooth my foule after the remembraunce of my fynne, defyre for to come vnto the by the fountayne of penaunce. Now fyth it is fo we knowe this mooft delycyous lycour, and where it is, Let vs ther- 15 fore fprede our foules abrode defyrynge to be facyate with it, wherof our felfe we be voyde from all moyfture of goodnes, and alyenate from al vertue. Our fayenge fhall be this as it foloweth. Anima mea ficut terra fine aqua tibi. Lyke as the erth of his nature with- 20 out moylture is drye \& barayne, fo is my foule of it felfe voyde from all grodnes, wherfore blyfied lorde vouchefaue to water it with the lycour of thy grace, to the entent it may fynally come vnto thyn euerlaftynge blyfe. T Hytherto ye haue herde the fall of the fynner, $9_{5}$ alfo his ryfynge agayne. Now ferder let vs gyue hede to knowe what his defyre fhal be of almighty god. Fyrft he prayeth to be herde. Alfo that god wold vouchefaue to loke vpon "hym with the cye of his mercy, defende hym from his enemyes, and lafte his petycyon to haue $3^{i}$ Inftruccyon how he may fulfyll the pleafure and wyll of our lorde god, he fheweth reafons why to be herde in all thefe. Whan a poore man cometh to a prynce not accuftomed to fhewe hymfelfe in the prefence of noble men, anone he is fmyten with fere, waxeth pale in the 35
quaketh for dreal, face, quaketh for drede, $\&$ is fo fore abaffhed that
in maner he woteth not what to faye, his fpyryte woteth not what begynneth to fayle hym. We dayly haue this in experyence, not onely in thofe the whiche be baffhefull and weyke fpyryted, but alfo in them whiche be bolde
5 of fpyryte. We rede of quene Saba bothe wyfe and of grete power whan fhe behelde the nobleneffe of kynge Salomon bothe in his wyfdome and many other grete gyftes, all though fhe came for to attempte hym in many derke queftyons, notwithftandynge fhe was in 10 maner befyde herlelfe feynge his grete royalte, and almooft wyft not what to faye. O Ihefu how fhall the poore foule behaue it felfe deformed with fo many fynnes whan it fhall come to the ferefull prefence of

Queen Saba when she beheld the wisdom of Solomon, was in maner beaide herself seeing his ' royalte.' How shall the soul deformet with sins appear before God's his'h majesty ? godles hygh magefte, whan it fhall appere before the 15 hyghnes of almyghty god, prefented vnto that ferefull kynge that taketh awaye the fyyryte \& boldneffe of worldly prynces and rulers, al erthly kynges fere hym.

No meruayle it is yf than the fely foule be fore abaffied \& wote not what to faye, namely yf the petycyon be not 20 redely herde. For this let euery fymer faye vito god. Velociter exaudi me domine defecit fpiritus meus. Lorde here me fhortly for my f p yryte fayleth me. But after that a kynge or prynce is redy to gyue audyence to a poore creature, yf alfo he loke not on hym 25 with a gentyll and mery *countenaunce but fhewe hymfelfe yrefull ayenft his fuhgecte and befecher, not onely than his fpyryte fhall fayle hym for fere, but alfo his ftrength fhall be taken awaye not able to fuftayne his body, but fall downe to the grounde. For Salomon fayd. 30 Indignatio regis nuncius mortis eft. The indygnacyon of a kynge is a meffenger and token of deth. And contrary wyfe. In hilaritate vultus regis vita. By a kynges cherefull countenaunce is fygnefyed lyfe. Syth the indygnacyon of a mortall kynge is fo grete,
35 how grete is the indygnacyon of almyghty god a kynge immortall. How many hath dyfpayred for fere of his

The 'sely' soul is sore abashed, namely if the petition be not readily heard.

Lord, hear me shortly, for my epirit faileth me If a king giving audience is iretul against his bereecher, his strength shall be taken away.
T petition be not

[^41]De caken away.
$$
\square
$$

The kince's indistation in the wiseu of death.
In a king's cheer-
fill countenance is life.
If a mortal king's indignation is so great, how great shatl te that of the King inn. mortal!
to say.

$\square$
$\qquad$

How many have despaired for fear of it and alipt into hell.

Many sinners, comforted by hopes, have been erect unto eternal life.

## Lond, turn not

 away Thy face; look on ine with a merciful cheer.that I be not semblable unto them who despair.

If a great estate look on his aubject ' with never so mercy and cherefull loke,' and yet'excercyse' no mercy on him, what avail is that ?
$\left[\begin{array}{lll} & 22 & \mathrm{rl}\end{array}\right]$ Therefore we must ask for mercy.
God loves mankind more than the husband loves the wife or the mother the child.

A man shall forsake his 'fuder and moder ' and keep him unto his wife;
yel for many causes lie may reject his wife.

God loves us with
a more constant mind; however oft we sin, He taketh us to Him at all times.
indygnacyon \& punyfhement, whiche they deferued to haue, and fo in conclufyon flyppe downe in to the depe pytte of hell. And agayne how many by the reafon of fynne were drawen backwarde vnto hell. Notwithftandynge beynge comforted with the hope of his mercy, they were erecte vnto eternal lyfe. For this euery penitent fynner muft afke this petycyon of almyghty god, fayenge. Ne auertas faciem tuam a me et fimilis ero defcendentibus in lacum. Blyffed lorde turno not away thy face but loke vpon me with a mercyfull 10 chere \& countenaunce, gyue me grace and vertue that I be not lyke and femblable rnto them the whiche by the fynne of dyfpayre do fall in to eternall dampnacyon. But yf a myghty prynce or grete eftate wyll loke vpon his fubgecte with neuer fo mercy and cherefull loke and 15 countenaunce, \& in conclufyon excercyfe and fhewe no mercy nor pyte vpon hym, what auayle or prouffyte is that vnto the fayd poore man 3 Truly but very lytel. Therfore mercy is to be requyred \& afked in the thyrde place. Almyghty god is mercyfull aboue all other, and 20 hath more affeccyon vnto mankynde than the hurbande hath vnto the wyfe, the moder to the chylde, or the fader vnto his fone. Of a trouth grete loue muft be bytwene the hufbande \& his wyfe. For it is wryten. Relinquet homo patrem \& matrem \& adherebit 25 vxori fue. A man ones maryed accordynge to goddes lawes, fhall forfake his fader \& moder, \& kepe hym vnto his wyfe, as moche to faye, loue his wyfe better than his fader or moder. Many caufes there be why a man may put his wyfe away from hym with ryght, \& 30 fo put away yf fhe come agayne he may vtterly reiecte her. But almyghty god loueth vs with a more conftaunt mynde. For yf we fynne neuer fo ofte, neuer fo greuoully ayenft hym, yet yf we wyll returne he anone taketh vs vnto hym at all tymes, wytnes his owne 35 wordes fpoken by his holy prophete Ieremye fayenge.

Si dimiferit vir vxorem fuam et recedens ab eo duxerit virum nunquid alterum ${ }^{1}$ reuertetur ad eam ultra. If a man leue his wyfe and fhe fo gone awaye take an other hufbande, fhall he take her 5 agayne, is not that woman contamynate and polluted. But what fayth almyghty god more. Tu autem fornicata es cum amatoribus multis: tamen reuertere ad me dicit dominus \& ego fufcipiam te. Thou fynfull perfone haft offended with many 10 louers, yet turne agayne \& I fhall take the to mercy. Here we fe that god loueth vs moche more conftauntly than a man dooth his wyfe. Alfo it is manyfeft how tenderly thofe that are moders do loue theyr "chyldren, by the grete labours and aduerfytees whiche they fuffre 15 for theyr caufes to brynge \& nouryflhe them forth in this worlde, but almyghty god is ferre aboue them in louynge, for whan the moders perceyue and fele thunkyndnes of theyr chyldren, anone they forgete them. Almyghty god deleth not fo with vs, whiche he con20 fermed by his prophete Efaye, fayenge. Nunquid poteft mulier obliuifci infantem fuum vt non mifereatur filio vteri fui: et fi illa oblita fuerit, ego tamen non obliuifcar tui. May a woman forgete her enfant or chylde and not be mercy25 ful vato the chylde borne of her owne body 1 and yf fhe fo do at ony tyme for vnkyndnes fhewed, yet fayth our lorde I fhall not forgete the, be thou neuer fo vnkynde, yf thou wylte afke mercy. Therfore we be more derely beloued of god than chyldren ben of theyr
30 moders. Laft, faders whofe loue is lenger durynge \& more conftaunt vnto theyr chyldren, be not to be compared vnto the loue of almyghty god. No carnall fader may loue his chylde better than our heuenly fader loueth vs. It is wryten. Quomodo miferetur pater

[^42]If a married woman take another husband, she is polluted; her first husband will not take her again.
again the sinner who has offended with many lovers,
[* 2Z vif, back]
Love of " moders" seen in the adversitien which they suffer for their children;
but when they feel their children's unkindness, they forget them. Not $\mathrm{co}_{\mathrm{Gu}}$ G.

He will not forget us, be we never no unkind, if we ask for mercy.

Fathers' love

- lenger durynge ${ }^{*}$ than mothers', but not compara-
filiorum, ita mifertus eft dominus timentibus fe. As the carnal fader is mercyful vnto his chyldren, fo our lord god almyghty is mercyfull vnto all that fere

God more merciful than carnal fathers;
[ 22 viii]
who yet, being evil, give good gifts to their children. God is - itselfe good-

## nesse.'

When the prodigal came to ask forgiveness,
the Father took him about the neck and kissed him.

Let us return to our heavenly Father with penance and hope of forgiveness.

The pardoned sinner is the more bound to take heed lest he offend again,
and so be in
'werse' case than before. Iteration to sin may happen 1 by ignorance of the good rule for abiding in clean life; 2 by the craft of enemies;
hym. And doubtles he is moche more mercyfull, as Cryft fhewed in a gofpell fpekynge vnto carnall faders. 5 Si vos quum fitis mali nofcitis data bona dare filijs veftris: quanto magis pater vefter celeftis dabit fpiritum bonum petentibus fe. If ye carnal faders beynge euyl of yourfelfe, can fynde in your ${ }^{\text {hertes }}$ to gyue good gyftes to your chyldren. How moche more 10 fhall your heuenly fader, whiche is all good and itfelfe goodnes, rewarde them with his grace that wyll afke it. This thynge appered well in this prodygall chylde whan he came towarde his fader to afke forgyuenes. Anone his fader beholdynge his comynge aferre was moued with 15 mercy, went towarde his chylde, $\&$ at theyr metynge toke hym about the necke \& kyffed hym. O fynguler loue of a fader. O grete pyte, not a lytel to be meruayled of. Let vs wretched fynners retourne from our fynfull lyfe, come vnto our heuenly fader lyke as this 20 prodygall chylde dyde. Afke mercy with true penaunce and hope of forgyuenes. For elles we can not haue it. This fhall be our fayenge. Auditam fac michi mane mifericordiam tuam: quia in te fperaui. Blyfled lorde graunt that I may obtayne thy mercy 25 fhortly whan I call for it with true penaunce and hope of forgyuenes, for why I haue euer trufted in the. But whan fo euer a fynner hath obtayned mercy of almyghty god, his caufe is than that more to take hede with a dylygent ftudy as he can, leeft perauenture he 30 offende agayne, and fo be in werfe cafe than he was before. This yteracyon to fynne may happen .iii. maner wyfes. Fyrft by ygnoraunce of the good rule and cuftome that he ought to vfe beynge in clene lyf for the contynuaunce of the fame. Seconde the crafty meanes 35 of his enemyes may perchaunce caufe hym to returne to
fynne, after he hath knowlege of this fayd good ordre \& cuftome. Thyrde by his fraylte and redynes to fynne he $s$ by frailty. may offende agayne, he maketh petycyons folowynge to be defended from thefe fayd thre perylles. Almyghty 5 god hath euer ben fo mercyfull vnto all fuche as call to hym with a true mynde vnfaynedly and for a good entent to gyue them knowlege in thynges that be doubtfull. This appered manyfeftly in the noble man called (Cornelius centurio) whiche all though he was a gentyle and God gives to thinee who cull on Him [ ${ }^{01}$ n miil, hack] unfeignelly know lelter in things doutrtinl; e. $\frac{0}{}$ to Cornelius, a gentile, neither Jew hor Clrisisian,
10 not lerned in the maner of Iewes nor of cryften people, neuertheles he prayed to god befyly to haue knowlege of the ryght \& true waye. Our mooft gentyll lorde fent vnto hym an aungell, whiche gaue vnto hym monycyon to go vnto Symon peter of whome he flolde
an angel gave monition to go to Simon Peter.
15 knowe al his defyre. Alfo a certayne man named Phylyp a chefe ruler of a towne called Gaza, this fayd Philyp gaue hymfelfe many tymes to praye, \& on a tyme as he wente to Iherufalem in pylgrymage, it fortuned that faynt Phylyp the apoftle by the commaundement 20 of god companyed with hym by the waye, taught hym the maner and lawe of Cryft wherof he was ygnoraunt before. And why dyde almyghty god fhewe to thefe perfones the waye whiche they fholde folowe, but onely bycaufe theyr myndes were lyfte vp vato hym callynge 25 for helpe in the waye of trouth, for a good entent and without faynynge. For it is wryten in an other place. Prope eft dominus omnibus inuocantibus eum: omnibus inuocantibus eum in veritate. Our lorde is nygh vnto all that call vnto hym, namely to all 30 fuche as call vnto hym in trouth. Therfore let euery fynner not wyllynge to contynue and erre in the derkenes of ygnoraunce, go vnto almyghty god by prayer, faye vnto hym with an hole mynde, (not fpekynge one thynge \& thynke an other) thefe wordes folowynge. 35 Notam fac michi viam in qua ambulem ${ }^{1}$ quia Lord, shem me

[^43]fisher.
[- \&E i] the way wherein I shall walk.

Knowing the right way, the simner may yet fear leat his enemies by 'gylefull baytes' bring him out of that way.
The devils are very atrong,
and when they perceive a sinner 'folowe thordre of true penamace, their purpune is set to bring him out of that way ;
only Cod, at whose simht they tremble and thee, may be our
'socuur' asainst these enemies. He is a 'toure,' within whose
'cyrcuite' none eneinies can hurt u.

Therefore the penitent must pray to Gionl that these enemies compass him not and so let him from his good purpose.
[*\& i, back]
Every penitent must aloo fear his own 'freylte.'
ad te leuani animam meam. Lorde gy'ue me knowlege, fhewe me the way wherin I fhal walke, gyue me inftruccyon of thy commaundementes for 1 haue lyfte up my mynde vnto the. Befyde this whan the fynner knoweth the ryght way wherin he fhall walke 5 fulfyllynge goddes commaundementes, yet it may fortune hym to fere left his enemyes which haue layde in his waye gylefull baytes brynge hym out of that waye, \& make hym to erre agayne. The deuylles our grete enemyes be very ftronge, ferypture fayth. Non eft 10 poteftas fuper terram que comparetur eis. None erthly power may be compared to them. And whan they perceyue a fynner leue his fynfull waye, and folowe thordre of true penaunce than is theyr full purpofe fet to contryue how to brynge hym out of that 15 waye by theyr vayne decestes, whiche none erthly creature may refyft without the helpe of our mooft myghty lorde god, vito whofe fyght all they tremble \& flee. He onely may be our focour $\&$ helpe agaynft thefe mooft cruell enemyes. Almyghty god is as a ftronge 20 toure for our defence agaynft all aduerfaryes. Turris fortitudinis a facie inimici. Who focuer may come with in the cyrcuite of this toure none enemyes fhall at ony tyme haue power to hurt hym in body nor foule. Cadent a latere eius mille \& decem milia a dex- 25 tris cius ${ }^{1}$ ad eum autem non appropinquabunt. Therfore the penistent fynner muft praye vnto god with al his myght to thentent thefe fayd enemyes craftely compaffe hym not by theyr fubtyll meanes, \& fo let hym fro his good purpofe. Eripe me de inimicis 30 meis domine ad te coufugi. Lorde delyuer me fro myn enemyes. I come vnto the for ${ }^{\text {'focour. Laft }}$ euery penytent fynner hath caufe to fere left perauenture his owne freylte caufe hym to erre agayne whiche many do after they haue entred the way of penaunce. 35 ${ }^{\prime}$ eis 1509 . eius 1555.

And our freylte is fo grete that without the mercy of god we all fholde declyne from the ryght way. Saynt Poule fayth. Non enim volentis eft nec currentis hominis fed miferentis dei. Man hath no power of 5 hymfelfe, it lyeth not in his wyll to contynue or do ony goodnes, but onely by the mercy of god. A certayne wyfe man fayd. Sciui quoniam aliter non poffurn effe continuus ${ }^{1}$ nifi tu dederis. Lorde I haue alway knowen for a furety that I can not contynue by 10 ony meanes in my good purpofe without the helpe of
the. Saynt Auftyn fayd vito almyghty god. Iubes domine: \& iube quod vis. Lorde graunte me to

St Austyn's prayer:
da quod inhes: et iube quorl vis. fulfyll thy commaundement, \& commaunde me what thou wylte, as who fayth the wyll of god can not be
15 kepte without his helpe, he made vs \& endued vs with reafon \& frewyll bycaufe we fholde gyue hede \& kepe his commaundementes. He may requyre of vs by a more Iufte tytle ony thynge that we can do, than ony mortall lorde may of his feruauntes, notwit/ftandynge 20 he that hath domynyon \& rule in this worlde wyll ftraytely commaunde his feruauntes to fulfyll his mynde. For they let the penytent fynner make his prayer to god fayenge. Doce me facere voluntatem tuant quia deus meus es tu. Lorde teche me to accomplyfine thy
25 wyll , for thou arte my god. IT Hytherto is treated of the fynners fall, alfo of his ryfynge agayne, \& in what maner and risinisk astin, his returnynge was. Thyrde we have fpoken of his andoflispetition, petycyon made to the fader. Now in the .iiij. place -we fhall fpeke of the rewarde whiche in conclufyon 30 he fhal receyue of his fader. What els fhall a meke we slall spaik of \& mercyful fader do to his fone returnynge to him with he eblull reverive. fo grete penaunce \& full purpofe to amende, but fhortly brynge hym in to his hous. So the fader of this prodygall chylde ofed hymflife to lis fone, commaunded
35 alfo his feruauntes to cloth hym newe \& prepayre a cloche him and ${ }^{1}$ cōtumus 1009 . continuus 1555.
prepare a great foast.

God will bring the returning sinner into the 'moost plenteuous countre';

It is terra recta,
'a londe without crre';
terra pimentium,
'the londe of euerlast ynge lyt'; regio vizorum.

Many fathers would cast their repentant chilitren into strait prisons;
but our heavenly Father's spirit is suuch more meek.
grete feeft. Shall not our heuenly fader do in lyke naner to a fynner returnynge to hym? yes without doubte, \& moche more, for he fhall brynge his childe not in to an hous of a lytel circuyte, but in to his mooft large kyngdome, in to the beft \& mooft plenteuous 5 countre. Who foeuer is ones entred in to it may neuer after erre, or do amyffe, for the whiche thynge that kyngdome of god is here called (terra recta) a londe without erre. In an other place it is named (terra viuentium) the londe of euerlaftynge lyf. Many tymes 10 it is alfo called (regio viuorum) the regyon of them that fhall lyue euerlaftyngly. Many faders there be, vnto whome yf theyr children returned that wolde caft them in to ftrayt pryfons there to be fore puniffhed for theyr myflyuynge. But our heuenly fader whofe fpyryte is 15 moche more meke, as it is remembred by our fauyour in a gofpel fpekynge to his dyfcyples whan they defyred puniffhement on the famarytanes, he fayd to them.

Wote ye not of what spyryte ye bep ${ }^{\circ}$
[* \&\& ii, back] God only deserves the name of Father: of whom every fatherhool in heaven and earth is named.

Nefcitis cuius fpiritus eftis wote ye not of what $f_{\text {pyryte }}$ ye be. As who fayth of a benygne \& gentyl, 20 not prone to do vengeaunce, but alway redy to merce, the fader of heuen is of a meke fpyryte. It is wryten in the boke of fapyence. O quam bonus et quam fuauis eft domine fpiritus tuus in omnibus. Lord how good \& gentyl is thy ${ }^{1}$ fpiryte in all thy 25 werkes. This gentyl fpiryte of our heuenly fader fhall brynge vs in to the londe without errour, in to the regyon of eternall lyfe. For he oncly "is worthy to be named a fader. A quo ommis paternitas que in celo \& que in terra eft nominatur. Of whome 30 euery faderhode bothe in heuen \& erth hath his begynnynge \& name. In fo moche therfore as he aboue all other hath the name of a fader, therfore his delynge fhall be the more meke \& gentyll vnto vs, fo that the penytent may faye as foloweth in the nexte verfe. 35 ${ }^{1}$ this 1509. thy 1555.

Spiritus tuus bonus deducet me in terram rectam: propter nomen tuum domine. Lorde thy good fpyryte fhall brynge \& lede me in to the londe of eternall pleafure, not by myn owne deferuynge, $\overline{5}$ but for thyn onely name. More ouer no doubte of this prodygall chylde was meruayloufly comforted \& reuyued by the fwete confulatory wordes of his fader where before he was in maner deed \& peryfhed, as is fhewed he prodigal was revived by his father's onnsolatury words; in the gofpell. Filius meus mortuus fuerat \& 10 reuixit. My chylde was deed \& now is reuyued. How is he reuyued, truly by the equyte of his fader. Equitas is called the thynge that phylofophers named epicheia whiche is proprely the mynde of the lawe. A Iuge ought rather to folowe the mynde of the lawe than
15 the extremyte of the wordes wryten in it. Elles as Cicero fayd. Summum ${ }^{1}$ ius fumma iniuria erit. The lawe is vfed extremely after the wordes as they be wryten fhall be many tymes grete wronge. Example. Perauenture there is certayne conftytucyons made in a 20 Cyte by this maner. If after a certayne houre in the nyght ony perfone afcende and come ouer the walles of the Cyte he fhall fuffre deth. It fortuneth after enemyes to come and laye fyege to that Cyte, thynkynge for to gete it the nyght fulowynge, whiche thynge is 25 vnknowen to all the cyte zyns excepte one, that by chaunce was that nyght fhette out of the gates. This man knowynge the counfeyle of thofe enemyes, fhortly clymmeth ouer the walles of the cyte, gyueth warnynge to all other cytezyns, \& fo by hym the cyte is faued.
30 Now accorlynge to the wordes of the lawe he fholde fuffre deth, notwithftandynge the mynde of hym whiche made that lawe was ferre contrary. Thus after Iuftyce wryten he fholde dye, but accordynge to equyte be were worthy to have a grete rewarle. Euen fo it is wryten 35 amonge the lawes $\&$ orlynaunces of god. Anima que

[^44]By God's written law the soul that sinneth shall die.
By the letter of the law few should tee saved, since all (few except) have sinned.
The mind of the law we gather of other places in scripture.

I will not the eternal de.th of a simner, but that he te converted and saved.
peccaucrit: ipfa morietur. That foule that is fynfull fhall dye eternally. If this fayd conftytucyon \& lawe fholde be obferued accordynge as the wordes do founde, fewe or none fholde be faued, fyth no creature was euer borne without fynne, fewe excepte. But the mynde of this fayd lawe \& inftytucion is to be taken hede of more than the letter as it lyeth, whiche mynde \& entent we may gader of other places in fcrypture. Nimyghty god fayth by his prophete Ezechyell. Nolo mortem peccatoris: fed vt conuertatur et 10 viuat. I wyll not the eternal deth of a fynner, but that he be conuerted from his wycked dyfpofycyon, \& by his fo doynge come to eucrlaftynge lyfe. Lo almyghty god wyll thus, this is his mynde, that a fynner beynge in deedly fynue is worthy to dye eternally, but agayne 15 yf he forfake fynne \& by penaunce turne to that blyffed
This is the equity of Gul's law.

By sin I am spiritually dead; [ ${ }^{\circ}$ sit iif, back] I call for mercy and an revived. In the heavenly city is no misery of body or soul.

The body shall rise in incorruption,
with strength incnarrable, lorde, he fhall be faued. This is the equyte of this fayd lawe, wherof the penytent ought to take grete comforte \& faye that foloweth. Viuificabis me in equitate tua. Lorde thou fhalte comforte me by 20 the equyte of thy lawe. For where as I by fynne am deed fpyrytually, I fhal remembre it and call for mercy, \& fo be reuyucd. The felicite \& pleafure of the heuenly cyte is meruayloufly grete, for who focuer is ones entred in to it \& made parte taker of that grete feeft fhal 25 neuer after fele ony myfery, neyther of body nor foule. Fyrft the body fhall neuer after be mortall. Alfo where it was orygynally brought forth in ${ }^{1}$ corrupcyon, than it fhal ryfe in incorrupcyon ${ }^{2}$ without poffybylyte of deth. Our bodyes be naturally feble \& weyke, but 30 than they fhal ryfe with ftrength inenarrable. Ferther as touchynge the dyfformyte of the body, than it fhall brightas the sun, be all in glory flynnynge bryght as the fonne, where alfo it is gyuen vnto fenfualyte, than it fhal be all
spiritual with its appetite obedient
fpirituall \& the appetyte contynually obedyent vnto 35

[^45]reafon. No flouth or fluggyfhenes fhall than be in it, but al agylyte \& quycknes. No groffenes, but it may perce thrugh ony ftone, be it neuer fo thycke, no fpotte, no blemyffhe but all fhynynge in glory. The body
5 fhall than haue no mynde of ony corruptyble thynge, for euer after it fhal be immortall \& impaffyble, it fhall be at that tyme fo feyrytual that no rebellyon may be bytwene body \& foule, none enuy, ne defyre to be exalted, no couetyfe of ryches fhall than greue the 10 body, but euery man gladde of other without all thefe fayd tranfytory thynges. Pleafure fhal there be plenteuous, for all fhal be facyate contynually with the ryuer of all pleafure. The prophete fayth. Saciabor quum apparuerit gloria tua. Blyfled lordo I fhall be 15 fulfylled and content whan thy Ioye fhall appere, that is to faye at fuche tyme as it fhal be thy pleafure to call me vnto thy kyngdome. More ouer in that celeftyall regyon is reft alwaye without trouble. There fhal euery man and woman be content to the vtter20 mooft without ony murmure. But contrary wyfe, in the regyon and countre of this worlde can nut be but trouble and yrkefumnes. For whyther we conferme our felfe vnto the worlde or forfake it fo moche as we may, yet fhall we fuffe grete laboures $\&$ afllyecyon of 25 the foule. I proue it by this queftyon. Dooft not thou that arte defyrous to have worldly pleafures come vnto them by thoufandes and in maner innumerable laborous meanes. Alfo whan thou hafte optayned thy wyl dooft thou not fynde as many dyuers wayes to 30 kepe them. And laft no man can tell how moche it and keep them; greueth the to remembre how thou fhalte leue all thefe mon ther than the pleafures. Eyther to be taken away by force or ony other chaunce. Suche as gyue themfelfe to worldly voluptyes may well faye. Laflati fumus in via ini35 quitatis ${ }^{1}$ vias difficiles. We be made wery in the

[^46]to reason ; no sloth shall be
in it, but all agility; without groasness or sput;
immortal and impassible. There shall be no rehellion let ween body and soul, no envy or 'coue-
every man shall be glad of other
and all natiate with the river of all pleasure.

I shall he content, Lord, when Thou shalt call the to
Thy kingdum.

There in nntroubled rest, contrent without any murmur.
[ 0 set iv]
In this world
there must be trouble and irk-
somenean ;
whether we con-
form ourselves to the world er toraske it.
Laborous means by which men come to pie.asures
len; lowt perhaps
by lorce.
Such as give
themaclues to worldly " volup. tyes ${ }^{\circ}$
walk hard ways to get worldly gouds.

Every penitent after this lite shall come unto everlasting rest.

So that he ought to trust in Gind for deliverance.
me had enry that the prodigal was so lovingly entreated.
His elder brother took it srievously, nud ly means of n servant had ensy of it.
laborous waye of iniquyte to gete worldly goodes, \& we haue walked harde wayes, that is to faye taken grete paynes vpon vs to haue them contynually in poffeffyon. For this caufe euery penytent after this lyfe fhall haue the thyrde commodyte whiche is this, he fhall be 5 vtterly delyuered from thefe grete trybulacions \& come vnto euerlaftynge tranquyllyte \& reft. In fo moche he ought to put his truft onely in god fayenge that foloweth. Educes de tribulatione animam meam. Lorde thou fhalte brynge my foule out of all trybula- 10 cyon. It is alfo fhewed in the gofpell how fome had enuy that this prodygall chylde was fo louyngly and mercyfully entreated of his fader. For his eldent broder the whiche was at al tymes permanent and abydynge in his faders houfholde toke it greuouly, alfo 15 ly the meanes of other feruauntes had enuy at it. By this we may percerue two kyndes of aduerfaryes. One is of fuche as thynke themfelfe to haue deferued more than other, as they the whiche be occupyed incefliauntly in doynge good werkes and operacions with- 20 out intermyillyon of ony deedly fyune, and by that prefame of theyr deferuynge. The other is of thofe that wyl entyfe a man to hane enuy. And they ben deuylles the whiche many tymes brynge in to the myndes of good fulkes fuche rayne prayfes for theyr 25 deferuynges. This thynge we rede done in an other parable, where is fhewed how they that were hyred aloute none of the daye to werke in the ryneyarde receyud as moche for theyr labour \& trauayle as they
these who had wrousht the whole day arudinad when a'l reveived equal watex.

Mar I not do
what I widi the whiche had wrought all the hole daye, wherfore 30 fome had enuy \& grudged agaruft theyr houfholde faler at the payment of theyr wages, but he anone fraged theyr enuy with his anfwere farenge. An non licet michi quod volo facere. May not I do Enerertbe elder what I wyll. I.rke maner the elder bruler of this 35 brubber.
et nunquam mandatum tuum preteriui: et Father, I have nunquam dedifti michi hedum vt cum amicis done thee servico meis epularer: fed poftquam hic filius tuus yavest me $\begin{gathered}\text { k kid } \\ \text { get }\end{gathered}$ qui deuorauit fubftantiam fuam cum mere- to make merry 5 tricibus venit: occidifti illi vitulum faginatum. Fader I haue done the feruyce all the dayes of my lyfe hytherto, \& at all tymes kepte thy commaundement, yet thou neuer gaue vnto me fo moche good as a kydde for to make mery amonge my frendes. But at the 10 comynge agayne of this prodygall chylde whiche hath $f_{\text {pent }}$ his fubftaunce with comyn women folowynge the fenfuall appetyte of his body, thou haft kylled a fatte calfe \& made good chere for his returnynge. Now ye perceyue with how grete indygnacyon this elder 15 broder toke the forgyuenes \& pyte exhybyte to his yonger broder by his good fader. But this gentyll fader feynge the dyfdeynynge mynde of his eldeft fone, came vnto hym with fwete and fofte wordes fayenge. repeety.
but for the prodigal thou hast killed a fat cals and made kivel [•此v] cheer.

See the indignation of the elder brother amainat his father's compassion.
The father's sweet and sort Fíli tu femper mecum es \& ommia mea tua 20 funt: epulari autem et ${ }^{1}$ gaudere oportebat: quia frater hic tuus mortuus erat et reuixit: perierat \& inuentus eft. Sone thou hafte ben with me contynually, \& all that I have is thyn, be not son, be not mroth;
wrothe for where as thy broder was in maner deed, 25 now is he reuyued, he was loft and now is founde agayne. For this caufe I coude do no leffe but make mery and be Ioyous. On this maner our heuenly fader flall anfwere our enemyes for the loue of his penytent chylde, with colde and fofte wordes, wherfore it foloweth.
thy brother was
In manner dead,路
I muld do no less
but make merry.
Sowill our
beacenly Father anwwer with cold and soft wurds,

30 Et in mifericordia tua difperdes inimicos meos. Blyffed lorde thou fhalte with mercy mytygate the enuy of myn enemyes, fo that they fhall haue no power ayenft me. This fyrft kynde of enemyes fhall peryfilhe and come to nought by proceffe. But the other whiche 35 as we fayd is the enuyous kynde of deuylles that dayly

[^47]mitigating the envy of our enemies.
The first kind of enemies shall perish in procese of time; the second (devilt),
who put envy into men's minds, shall be destroyed.

Devils lie in wait to catch good people
and bring them into damnation. They scourse and crucify souls, and when they see a penitent mishtily
[* Eid v, back] arcend unto the throne of virtue,
they ntir anch as would be good to envy, as the servant enticed the elder brother:

- Thy fader hath slayine a fatte calie.'
Which words moved the elder brother to anger. After this life the penitent shall no more be troubled;
his enemies shall be cast down into the dungeon of hell.

Our Lord will give these commodities to the sinner who hath made himself God's kervant, the devil's mervitube utterly 'abiecte.' This wiee Craftsmaster must recognise His own handywork, when the deformity is done awiy, i.e. when our
\& hourely be aboute to put in to the myndes of good folkes this calumnyous vyce of enuy $\&$ malyce fhall vtterly be deftroyed. Without doubte thefe mortall enemyes at all tymes laye wayte with as many fubtyl craftes as they can to catche good people in to theyr 5 daungers, they coueyte no thynge more than to have foules in captyuyte, \& fo brynge them in to eterball dampnacyon. They euer vexe, feourge, \& crucyfye foules in this lyfe, and theyr defyre is to contynue without ende, whan alfo they percegue a penytent 10 fynner forfake his fynfull lyfe \& myghtely afcende vnto the trone of vertue with contynuaunce in the fame in fpyte of them, than many tymes they ftere fuche as wolde be good vnto the fynne of enuy lyke as the feruaunt entyfed the elder broder whan he fard. 15 Frater tuus venit \& occidit pater tuus vitulum faginatum quia faluum illum recepit. Thy broder is comen home, \& for Ioye that he is returned faue \& founde thy fader hath flayne a fatte calfe. With the whiche wordes anone this elder broder was moued to 20 indygnacyon \& for anger wolde not come in to the hous. But after this lyfe the penytent fhall be endued with this other grete commodyte, that is to faye, he fhall neuer after be troubled with thefe fayd enemyes, for they fhal be caft downe in to the depe dungeon of 25 hell for euermore. Et perdes omnes qui tribulant animam meam. Blyffed lorde thou fhalte vtterly confounde myn enemyes whiche now put my foule to grete trybulacion. Our gentyll lorde \& fader fhal gyue with a good wyl all thefe fayd commodytees vnto the 30 penytent fynner whiche hath made hymfelfe goddes feruaunt, the feruytude of the deuyl vtterly abiecte \& caft awaye. This mooft wyfe craftes mayfter almyghty god can not but make recognycyon of his owne handy werke, namely whan the difformitie \& blottynge is clene 35 done awaye, that is to faye whan our fynnes wherwith the deuyiles made blacke our foules in the fyght of
god, be clene expulfed by forowe \& penaunce, he can not fe penytent foules to peryffhe, for why they be his lykenes. God create man of nought \& made hym lyke his ymage, therfore man is a peculer thynge onely 5 impropred to god for two caufes. Fyrft for by his power he was create of nought. Seconde bycaufe he was lyke to his owne ymage. But befyde thefe our lorde may clayme man for his owne by a Iufter tytle in fo moche he bought hym with fo grete a pryce, that is 10 to faye, with the precyous blode of his onely begoten fone. For this he may call hym his owne of ryght. Let the penytent fynner come to this blyffed lorde \& faye. 0 my lord god beholde thy creature that thou hafte made to thyn ymage, whiche alfo thou redemed
15 with the precyous blode of thy fone, make recognycyon of thyn owne fymylytude. Helpe to put away all that is not of the. I befeche the be to me as ryghtwyfe as thou hafte ben to other, focour me that am about to ryfe fro fynne \& come vnto the. Brynge thyn owne 20 out of the myferable feruytude of deuylles wherin it hath be put downe a longe feafon. Not bycaufe I am thy fone, for of a trouth I am vnworthy fo to be called. But Quoniam ego feruus tuus fum. bycaufe I am thy feruaunt. IT Thus is the fall of the fynner in to 25 myfery made open and fhewed. Alfo his ryfynge agayne, what his petycyon fhall be vnto the heuenly fader. And laft, how many grete commodytees he fhall optayne, whiche our blyffed lorde fader of mercy graunt vnto vs all. Amen.

30 T Here endeth the expofycyon of the .vij. pfalmes. Printed in FleetEnprynted at London in the Fleteftrete at the fygne of ofrret at the sign the fonne, by Wynkyn de Worde prynter vnto the mooft excellent prynceffe my lady the kynges graundame. In the yere of our lorde god.M.CCCCC. and .ix. the of the aun by Wynkyn de Worde printer t, the king's 'graundame' it June 10.

35 .xij. daye of the moneth of Iuyn.
-[Device of Wynkyn de Worle.]
[• as vi, Lack]


This mermon was naid in St Paul's Cathedral in the presence of the body of H. VII 10 May 1509, and printed at the special request of the king's mother Margaret countess of Richmond and Derby.

Though I know mine 'vulabyylytees' to this so great a matter, yet for my bounden duty and the late king's bencfits 'exhybyte' unto me, I would right affectuously something ray to recommend his noul. I will entreat of the first psalun of the Dirige,
[*A I, back]
[* Ai]

$$
\begin{gathered}
\text { [Woodcut. Bishop Fisher preaching. The king's } \\
\text { body lying in state.] }
\end{gathered}
$$

- This fermon folowynge was compyled \& fayd in the Cathedrall chyrche of faynt Poule
Within the cyte of London by the ryght reue-
rende fader in god Iohn byffhop of Rochefter, fayd in the Cathedrall chyrche of faynt Poule
Within the cyte of London by the ryght reue-
rende fader in god Iohn byffhop of Rochefter, fayd in the Cathedrall chyrche of faynt Poule
Within the cyte of London by the ryght reue-
rende fader in god Iohn byffhop of Rochefter, the body beynge prefent of the mooft famoufe 5 prynce kynge Henry the .vij. the .x. day of Maye the yere of our lorde god .M.CCCCC.ix. whiche fermon was enprynted at the fpecyall requeft of the ryght excellent prynceffe Margarete moder vnto the fayd noble prynce and Counteffe of 10 Rychemonde and Derby.
-[Royal Arms.]

DILexi \&c. For as moche as this honorable audyence now is here affembled to profecute the funcral obferuaunces \& ceremonyes aboute this mooft noble prynce late our 15 kynge and fouerayne, kynge Henry the feuenth. And all be it I knowe well myne vnworthynes \& vnhabylytees to this fo grete a mater, yet for my moft bounden duty, and for his gracyous fauour and fynguler benefeytes exhybyte vnto me in this lyfe, I 20 wolde now after his deth ryght affectuoufly fome thynge faye, wherby your charytees the rather myght haue his foule recommended. And to that purpofe I wyll entreate the fyrft pfalme of the dirige, whiche pfalme was wryten of the holy kynge and prophete kynge Dauyd, 25 comfortynge hym after his grete falles and trefpaffes no
ayenft almighty god \& redde in the chyrche in the read at the obfunerall obfequyes of euery cryften perfone whan that cequisitian. he dyeth. And fpecially it may be redde in the perfone of this mooft noble prynce, for in it is compryfed 5 all that is to be fayd in this mater. And in the fame ordre that the feculer oratours haue in theyr funerall oracyons mooft dylygently obferued whiche refteth in .iij. poyntes. Fyrft in the commendacyon of hym that deed is. Seconde in a ftyrynge of the herers to haue 10 compaffyon vpon hym. And thyrde in a comfortynge of them agayne. Whiche .iij. be done by ordre in this fame pfalme as by the grace of our lorde it may here after appere. Fyrft as touchynge his laude and commendacyon let no man thynke that myn entent is for to
15 prayfe hym for any vayne tranfytory thynges of this lyfe, whiche by the example of hym all kynges \& prynces may lerne how flydynye, how flyppery, how faylyng they be. All be it he had as moche of them as was poffyble in maner for ony kynge to haue, his 20 polytyque wyfedome in gouernaunce it was fynguler, his wytte alway quycke and redy, his reafon pyththy and fubftancyall, his memory freffhe and holdynge, his experyence notable, his counfeylles fortunate and taken by wyfe delyberacyon, his fpeche gracyous in dyuerfe
25 languages, his perfone goodly and amyable, his naturall compleccyon of the pureft myxture, his yflue fayre and in good nombre, leages and confyderyes he hadde with all cryften prynces, his mighty power was dredde euery where, not onely within his realme but 30 without alfo, his people were to hym in as humble fubgeccyon as euer they were to kynge, his londe many a day in peas and tranquyllyte, his profperyte in batayle ayenft his enemyes was meruaylous, his delynge in tyme of perylles and daungers was colde and fobre with grete
35 hardyneffe. If ony treafon were confpyred ayenft hym it came out wonderfully, his treafuur and rycheffe in-
secnlar orators in their funeral orations

1 commend the dead;
2 stir the hearers to have compassion on him; 8 comfort them axain. All theme three are done by order in this pealin.
I Coumendation.

Not for any vain transitory things will I praise the dead;
his example may shew how sliding, [ A ii, back] how slippery, worldly things be.
His politic wis-
dom, ready wit, pithy reason, holding memory, notable experience, fortunate counsels,
speech graciotle in divers languatres, goodly person, well mixed complexion, fair issue, learnes with all Christian princes, mighty power 'drealde ' everywhere; subjertion or nis people, jeace at bome, prosperity in battle,
his dealing in
perils 'colde and sobre with grete harilynewse.' Treasons conspired against him came out
wonderfully, his treasure was incomparable, his buildings most goodly.
All is now a smoke and a shadow; nor shall I praise him for it.
The great wise man solon would not affirm that Croesus was blessed for all his glorious state,
but said: The end is to be 'gbyden.'

In the end is all 'togyder,' $a$ gracious conclusion of the life maketh all. Sen. ep. 77 fin.
[* ${ }^{\boldsymbol{A}}$ iii]

The testimony of Ezechiel.

If the rightwise man have lived never so virtuously and at last commit one deadly sin and so die, all his rishtwise dealing before shall not defend him from damnation;

If the sinful mian in the end of his life return to God,
all his wickedness shall not let him to be saved. Let no sinner presume of this to continue in sin; for of such presumers scant one in a thousand cometh tw this grace.
Let none marmur against this 'greto
comparable, his buyldynges moofte goodly and after the neweft caft all of pleafure. But what is all this now as vnto hym, all be but Fumus \& vmbra. A fmoke that foone vanyffheth, and a fhadowe foone paffynge a waye. Shall I prayfe hym than for theym. Nay for- 5 fothe. The grete wyfe man Solon whan that the kynge Crefus hadde fhewed vnto hym all his gloryous ftate and condycyon that he was in as touchynge the thynges aboue reherfed he wolde not afferme that he was bleffyd for all that but fayd. Expectandus eft finis. The 10 ende is to be abyden \& loked vpon, wherein he fayd full trouth, all be it perauenture not as he entended, but veryly a trouth it is, in the ende is all togyder, a good ende and a gracyous conclufyon of the lyf maketh all, and therfore Senec in his epyftles fayth. Bonam vite 15 claufulam impone. In ony wyfe make a good conclufyon of thy lyfe, whiche thinge I may conferme by holy letters. In the prophete Ezechiel it is wryten \& fpoken by the mouth of god in this maner. iufticia iufti non liberabit eum in quacunque die pec- 20 cauerit \& impictas impij non nocebit ei in quacunque die conucrfus fuerit ab impietate fua. That is to fay, yf the ryghtwyfe man haue lyued neuer foo vertuoully, $\mathbb{E}$ in the ende of his lyf commytte one deedly fynne \& fo departe, all his ryghtwyfe delynge 25 before fhal not defende hym from euerlaftynge dampnacyon, $\&$ in contrary wyfe, yf the fynfull man haue lyued neuer foo wretchedly in tymes pafte, yet in the ende of his lyfe yf he retourne from his wyckednes vnto god, all his wyckednes before fhall not let hym 30 to be faued. Let noo fynner prefume of this to doo amyfle or to contynue the lenger in his fynne, for of fuche prefumers fcante one amonges a thoufande cometh rnto this grace but the deth taketh them or they beware. Let noo man alfo murmure ayenft 35 this, for this is the grete treafour of the mercy of al-
myghty god, \& ayenft fuche murmures is fuflycyently treasour' of God's anfwered in the fame place, for what fholde become of ony of vs ne were not this grete mercy. Quis poteft dicere mundum eft cor meum innocens ego fum
5 a peccato. Who may faye (fayth ecclefiafticus) myn herte is clene, I am innocent \& gyltles of fynne. As who fayth, noo man may fpeke this worde. Whan
than all men haue in theyr lyfe trefpaffed ayenft almyghty god, I may well faye that he is gracyous that 10 maketh a bleffyd ende. And to that purpofe faynt Iohn in the appocalyps fayth. Beati mortui qui in domino moriuntur. Bleffyd are tho whiche haue made vertuous ende and conclufyon of theyr lyfe in our lorde, whiche verily I fuppofe this mooft noble prynce hath 15 done, the profe wherof flall ftande in foure poyntes. The fyrft is a true tournynge of his foule from this wretched worlde vato the loue of almighty god. Seconde is a faft hope \& confylence that he had in prayer. Thyrde a ftedfaft byleue of god and of the 20 facramentes of the chyrche. Fourth in a dylygent afkynge of mercy in the tyme of mercy, whiche .iiij. poyntes by ordre be expreffed in the fyrft parte of this pfalme. As to the fyrft at the begynnynge of lent laft paffed he called vito hym his confeffour a man of fyn25 guler wyflome, lernynge and vertue, by whofe affured inftruccyon I fpeke this that I fhall faye. This nolle prynce after his confeffyon made with all dylygence \& great repentaunce, he promyfed thre thynges, that is to faye, a true reformacyon of al them that were offycers \& 30 mynyftres of his lawes to the entent that Iuftyce from hens forwarde truly and indyfferently mysht be executed in all caufes. An other that the promocyons of the chyrche that were of his dyfpofycyon fholde from hens forth be dyfpofed to able men fuche as were vertuous \& 35 well lerned. Thyrle that as touchynge the daungers and Ieopardyes of his lawes for thynges done in tymes paffed
nll have tresparsed, I may well any that he is gracious that makehl a blessed end.

The vertuous end of Hen. VII meen [" A ili, berk] in mercy; for who may say: My heart is clean?
he wolde graunte a pardon generally vnto all his people,

These things he let not to speak of;
saying that if God would send him life he would be a changed man.

## Remembering

God's benefits, he repented that he no more fervently procured His honour and promised amendment.

## [* A iv]

Who will suppose that this man had not set his love upon God ? whiche .iij. thynges he let not openly to fpeke to dyuerfe as dyd reforte vnto hym. And many a tyme vato his fecrete feruauntes he fayd that yf it pleafed god to fende hym lyfe they fholde fe hym a newe chaunged 5 man. Furthermore with all humblenes he recognyfed the fynguler and many benefeytes that he had receyued of almyghty god, \& with grete repentaunce \& meruaylous forowe accufed hymfelfe of his vnkyndnes towardes hym, fpecyally that he no more feruently had procured 10 the honoure of god, and that he had no more dylygently perfourmed the 'wyll \& pleafure of hym, wherin he promyfed by the grace of god an affured amendement. Who may fuppofe but that this man had veryly fet his herte \& loue vpon god, or who may thynke that in his 15 perfone may not be fayd Dilexi. That is to faye, I haue fet my loue on my lorde god. Kynge Dauid that wrote this pfalme, all be it he had ben an auoutrer \& murdrer alfo, yet with one worde fpekynge his herte was chaunged fayenge. Peccaui. This kynge fayd \& 20 confeffed it many tymes with grete forowe and grete repentaunce, promifynge fully a true amendement of all his lyf, wherfore in his perfone it may alfo be fayd Dilexi. That is to faye, I haue turned myn herte \& loue vnto god. The caufe of this loue was the faft hope that 95 he alway had before in prayer, It is not vnknowen the ftudyous \& defyrous mynde that he had vnto prayer. Whiche ho procured of relygyous \& feculers chyrche thrughout his realme. In all the chirches of englonde dayly his collecte was fayd for hym. Befydes that 30 dyuerfe yeres about lent he fente money to be dyftrybuted for .x.M. maffes peculeer to be fayd for hym. Ouer this was in his realme noo vertuous man that ho might be credyble enfourmed of, but he gave hym a contynuall remembraunce yerely to praye for hym, fome 35 .x. marke, fome .x.li. befydes his yerely \& dayly almes
which he procured of religious and seculars throughout his realm; in every church his collect was daily suid, divers years about Lent he paid for 10,000 peculiar masses; gave to every virtuous man known to him a remembrance ( 10 marks or 210) yearly to pray for him;

David, who wrote this pealm, though an avoutrer and murdrer, was changed by one word from the heart Peccaui.

Henry confessed it many times with sorrow;
wherefore in his person may also be said Dilexi.

Hope that he had alway in prayer,
vito the pryfoners, \& the other poore \& nedy, for the whiche it may be thought vndoutedly that he had grete hope and confydence in prayer, whiche prayer and confydence therin, no doubte of was caufe of the very tourn5 ynge of his foule to the fafte loue of god. And for that he fayth. Dilexi quoniam exaudiet dominus. I loue bycaufe I had an hope that my lorde fholde gracyoully here me, but what fhall he here. Vocem deprecationis mee. The voyce of a prayer maketh it more 10 audyble. A fofte "breft may not be herde ferre of, his prayer therfore was holpen with all theyrs that prayed with hym \& for hym, \& theyr prayer was as the voyce of hym whiche was foo grete that it mufte nedes be herde. Impoffibile eft multorum preces non exaudiri 15 fayth faynt Auftyn, that is to faye, the prayer of many can not be but herde. One of the kynges of Iuda The prayer of whofe name was Menaffes after many grete abhomynamany cannot but be heard. cyons \& outrages ayenft almyghty god as it appereth in the fourth boke of the kynges, \& in the feconde of 20 paralipomenon, he prayed vnto hym for mercy with true repentaunce, \& mercy was gyuen vnto hym. If this foo grete a fynner for his owne prayer were herde of god. How may we doubte, but where fo grete a nombre prayeth for one as dyd for our late kynge \& fouerayne but that 25 all that nombre fhall be herde. Quoniam exaudiet dominus vocem deprecationis mee. The caufe of this hope was the true byleue that he had in god, in his chirche \& in the facramentes therof, whiche he receyued all with meruaylous deuocion, namely in the facrament 30 of penaunce, the facrament of the auter, \& the facrament of anelynge. The facrament of penaunce with a meruaylous compaffyon \& flowe of teres, that at fome tyme he wepte \& fobbed by the fpace of thre quarters of an houre, the facrament of the auter he receyued at myd-

Me prayer of Menasses was heard and mercy given to him. If this great sinner were heard for his own prayer, much more shall the great number be heard that prayed for our late king; ho trusted in God and in the sacraments of penance, of the 'auter' and of 'anelynge.'

35 lent, \& agayne vpon eefter day with fo grete reuerence that all that were prefent were aftonyed therat, for at his FISHER.
he took of his bonnet and crept to the place where he received the sacrament of the nitar.
Two days before his death, though too feeble to receive the sacrament, he asked for the 'monstraunt'; when his confessor brought it,
[* A he with beatings of his breast did obeisance thereunto, and kissed, not the self place, where our Lord's body was contained, but the foot of the 'monstraunt'; so that the bystanders might scarcely contain them from teurs. For the sacrament of 'anelynge'
he offered every part of his body and answered in the suffrages. On the day of his death he heard mass of the virgin.

The crucifix he beheld with great reverence, often kissing it and beating his breast.

Who will doubt that he believed that Gol's ear was open to him?
fyrft entre in to the clofet where the facrament was he toke of his bonet \& kneled downe ppon his knees \& fo crept forth deuoutly tyl he came onto the place felfe where he receyued the facrament. Two dayes nexte before his departynge ${ }^{1}$ he was of that feblenes that he myght 5 not receyue it agayn. yet neuertheles he defyred to fe the monftraunt wherin it was conteyned, the good fader his confeffour in goodly maner as was conuenyent brought it vnto him, he with fuche a reuerence, with fo many knockynges \& betynges of his breft, with fo quycke \& 10 lyfely a countenaunce, with fo defyrous an herte made his humble obeyfaunce therunto, \& with foo grete humble nes \& deuocyon kyffed not the felfe place where the bleffyd body of our lorde was conteyned, but the lowen parte the fote of the monftraunt, that all that fode 15 aboute hym fcarlly myght conteyne them from teres \& wepynge. The facrament of anelynge whan he wel perceyued that he began vtterly to fayle, he defyroulf afked therfore, and hertely prayed that it myght be admynyftred vnto hym, wherin he made redy \& 20 offred euery parte of his body by ordre, $\&$ as he myght for weykenes turned himfelfe at euery tyme \& anfwered in the fuffrages therof. That fame day of his departynge he herde maffe of the gloryous virgyn the moder of cryfte to whome alwaye in his lyfe he had a fyngu- 25 ler \& fpecyal deuocyon. The ymage of the crucsfyse many a tyme that daye full deuoutly he dyd beholde with grete reuerence, lyftynge vp his heed as he myght, holdynge vp his handes before it, \& often embrafynge it in his armes \& with grete deuocion kyffyge it, \& 30 betynge ofte his breft, Who may thynke that in this maner ${ }^{2}$ was not perfyte fayth, who may fuppofe that by this maner of delynge he faythfully beleued not that the eere of almighty god was open vnto hym \& redy to here hym crye for mercy, and affyftent vnto thefe fame 35

[^48]facramentes whiche he foo deooutly receyued, \& therfore in his perfone it may be fayd. Quia inclinauit aurem fuam michi. For the fourth poynt whiche was a dylygent afk ynge of mercy in the tyme of mercy. 5 It foloweth. Et in diebus meis inuocavi. That is to faye, and in my dayes I haue called for mercy. Whiche were his dayes. Veryly all the tyme of his lyfe. As longe as a man lyueth in this mortall lyfe and truly calleth vpon almyghty god for mercy, he may

In my life I called for mercy, which
[* A $\boldsymbol{\nabla}$, back]

10 truft affuredly to haue it. So it appereth by faynt Iohan in the appocalyps fayenge. Ecce dedi illi tem. pus vt penitentiam ageret. I have gyuen hym tyme to repente hym, and all this tyme almyghty god mercyfully abydeth the retourne of the fynner to the
15 entent he may haue mercy vpon hym, as it is wryten in the prophete Efaye. Expectat vos deus vt mifereatur veftri. There is no parte of his lyfe but a fynner yf he truly call for mercy he may haue it, wytneffynge the prophete Ezechiel. Impictas impij non 20 nocebit ei in quacunque die conuerfus fuerit ab impictate fua. In what daye foeuer the fynner tourneth hym from his fynne, his fynne fhall not noye hym, moche rather than yf he do it many dayes and fpecyally thofe dayes that be to almyghty god mooft 25 acceptable as be the dayes of lent, of whome the chyrche redeth. Ecce nunc tempus acceptabile ecce nunc dies falutis. This is the tyme acceptable, thefe be the dayes of helth and mercy, than for all penytentes the hole chyrche maketh fpecyall prayer, wherfure it is
30 veryly to be trufted that fo true a turnynge to the loue of god, defpyfynge this worlde, fo faft an hope in prayer, fo ferme a byleue in the facramentes of the chyrche, \& fo deuoute a receyuynge of them, fo many holdynge rp of his handes, fo many lyftynge vp of his eyen, fo many
35 betynges and knockynges of his breft, fo many fyghes, fo many teres, fo many callynges for mercy, by all that

Whenerer the inner turneth from his sin, it shall not 'noye' him; much more if he do it many daya, and upecially thone dars (as Lent: which are to Gonl most acceptable. In Lent the whole church maketh prayer for all penitents; if throuphout this Lent Itenry turned to (imi, deapising the world, hoping in prayer, telieving in the sacramentes lifing up his ejen, benting his breast, with sighe and leare,
with the help of the whole church praying for him, his suit could uot be in vain.
[ ${ }^{*}$ A vi]
Part II of the pealm should stir us to have pity on this noble king :

## 1 for the sorrows

 of death in his body;2 for the fear of judgement; 3 for this world's miseries;
4 for his sorrowful cry to God for help.
I The sorrows of death have environed me. The lamentable complaint of any sutferer, though simple and of low degree, will move us to compassion; much rather that of a nobleman;
most of all should it plerce our hearts to hear our sovereign complain.

Death, says
Aristotle, is of all things most fearful.

## There is between

body and soul such an amity, that the disneverance of their knot is very painful; as we see in our Saviour's agony.
gracyous tyme, by all the hole lente, with the helpe of the hole chyrche than prayenge for hym, coude not be in vayne, for the whiche as I fayd before, he thus departynge made ( $I$ doubte not) a gracyous ende and conclufyon of his lyf whiche was the fyrft parte 5 promyfed.

TThe feconde parte of this pralme I fayd fholde ftyre vs to haue compaffyon \& pyte vpon this mooft noble kynge, and that for a lamentable \& pyteous complaynt folowynge whiche refteth in foure poyntes. 10 Fyrfte touchynge the forowes of deth in his body. Seconde touchynge the dredes of his Iugement in his foule. Thyrde touchynge the miferyes of this worlde full of labour and greuaunce. Fourth touchynge his forowfull crye to god for helpe and focour. As to the 15 fyrft it is fayd. Circumdederunt me dolores mortis. The forowes of deth hath enuyronned me. Whan we here a lamentable complaynt of ony perfone that is in forowe or heuyneffe, yf there be in our hertes ony gentylnes or pyte it wyll moue vs to compaffyon though 20 he were ryght fymple \& of poore and lowe degre, moche rather yf it were fome noble man whiche of late had ben in grete profperyte, but mooft of all our lord \& fouerayne, that fhold perfe our hertes with forowe to here hym lamentably complayne of ony of his forowfull 25 greuaunces, \& what can be more forowful \& more paynful than be the paynes \& forowes of deth. Mors omnium terribiliffima. Sayth Aryftotle. And why is deth fo ferefull, but for the greuous paynes that are in it, there is fo grete an amyte bytwene the foule \& 30 the body, \& fo furely a Ioyned knotte \& bonde, that dyffeueraunce of them is to paynfull, whiche thynge appered well in our fauyour cryft Ihefu. Where here ${ }^{1}$ remembrynge the hyghneffe ${ }^{2}$ of his deth complayned hym vnto his apoftles, fayenge. Triftis eft anima mea 35

[^49]vfque ad mortem. And after for the very drede of tho paynes was in fo grete agony of body \& foule that he fwete water \& blode for the onely remembraunce, he than that is wrapped in dede in the very forowes \& 5 paynes of deth, he feleth moche greuaunce, fpecyally yf
his body be ©delycate, \& he of tender \& fenfyble nature as was this noble kynge. Let vs therfore tender his complaynt, fayenge in this maner. Circumdederunt me dolores mortis. That is to fay, the bytter
[* A vi, back] King Henry's boxy delicate, and he of tender and sensible nature; 10 forowes of deth haue enuyroned me on euery parte, not onely one forowe, but many forowes. Dolores and many forowes of deth whiche is mooft paynfull. Dolores mortis not touched hym or pynched hym, but on euery parte hath affayled \& oppreffed hym. Circum15 dederunt me. And that no fhorte whyle but by longe contynuaunce by the fpace of .xxvij. houres togyder, fo longe I vnderftonde he laye contynually abidynge the fharpe affautes of deth, and therfore he fayth pyteoully complaynynge. Circumdederunt me dolores mor20 tis. Secondly as touchinge his foule, in what agony fuppofe ye that was, not for the drede of deth onely, but for the drede of the Iugement of almyghty god, for all be it he myght haue grete confydence, by the reafon of his true conuerfyon vnto God, and by the 25 facramentes of cryftes chyrche whiche he with full grete deuocyon had receyued before, yet was not he without a drede. Nemo nouit an fit odio an amore dignus. There is no man be he neuer fo perfyte oneles he haue it by reuelacyon that knoweth certaynly wheder he be 30 in the ftate of grace or no, for of an other maner be the Iugementes of god than of men. And the holy abbot Hely fayd lyke wyfe. Thre thinges fayd he there be that I moche drede, one is what tyme my foule fhall departe out of my body, another is whan I fhall be 35 prefented before my Iuge, the thyrde is what fentence he fhal gyue wheder with me or ayenft me. If thefe
not one but many sorrow s,
sorrows of death, not only pinched him, but assailed him on every part;
for the apaco of 97 hours he lay abiding the - sharpe assautes* of death.

II Afony of his soul for dread of God's judgement;
notwithetnnding his conversion and devout receiring of the macramenta.

No man (unless by revelation) knows certainly ' wheder ' be be in the state of srace or no.

The holy abbot Hely dreaded

1 the hoar of death,
2 the appearing before his Judge, 8 the final sentence.

If holy fathers, who had forsaken the world, were in this fear, no
[* A rii] marvel if this great man, daily occupied in worldly 'besynes,' were in great fear.
The perils of hell, if we make not our remembrance 'fanuler' with them before,
will at the hour of death offer themselves to the mind;
as ' wood dogges, grete mastyues,' are gentle to those whom they know, but ' ragyously' gape against strangers.
holy faders whiche had forfaken this worlde \& had lyued fo vertuoufly were in this fere, no meruayle though this grete "man whiche had fo moche worldly befynes \& dayly occupyed in the caufes therof, noo meruayle though he were in grete fere, \& therof he complayneth fayenge. Et pericula ${ }^{1}$ inferni inuenerunt me. That is to faye, \& the perylles of hell dyd fynde me. Who that wyl not make his remembraunce famuler with them before, \& often fet them before the eye of his foule, they fhall at the houre of deth in more terryble 10 maner offre theymfelfe vnto his mynde, euen as ye fe thefe wood dogges thefe grete maftyues that be tyed in chaynes, vnto fuche as often vyfyte theym they be more gentyll \& eafy, but to the ftraungers whiche haue none acqueyntaunce of theym they ragyoully \& fury- 15 oully gape and ryfe ayenft them as they wolde deuoure them. Et pericula inferni inuenerunt me. Thyrdely touchynge thefe worldly pleafures wherin men fet grete parte of theyr comforte bothe in body \& foule, he had than full lytell comforte or pleafure in 20 them but rather dyfcomforte \& forowe, al his goodly hquifes fo rychely dekte \& appareyled, his walles \& galaryes of grete pleafure, his gardyns large \& wyde with knottes curyoully wrought, his orcheyardes fet with vines \& trees mooft dilicate, his meruaylous rycheffe \& 25 treafour, his metes \& drynkes were they neuer fo dilycately prepared might not than helpe hym, but rather were paynfull to hym, fo moche that longe before his deth his mete was to hym fo lothfome (were it neuer fo dilycately prepayred) that many a tyme he $\mathbf{3 0}$ fayd, but onely to folowe counfeyle he wold not for all this world receyue it, wherin he well perceyued the myferyes of this wretched worlde. Than lo he had
Even as Solomon reported that all wus ranity.

III Worldy
pleasures brought king Henry then rather discomfort,
his houses, - galaryes of grete pleasure, gardyns with knotles curyously wrought,' his 'orcheyardes,' his 'treasour,' his delicate meata and drinks.

Long before his death his meat was so loathsome to him, that ' but onely to folowe counseyle he wold not for all this world receyue it.'
experience of that, that longe tyme before the grete \& wyfe Salamon reported in his boke ecclefiaftes. Cum- 35

[^50]que me conuertiffem ad vniuerfa opera que fecerant manus mee et ad labores in quibus fruftra - fudauera $m$ vidi in omnibus vanitatem et afflictionem animi. That is to faye whan I had tourned
5 my remembraunce to all that I had ordeyned, \& to the labours wherin I fwette in vayne I founde in them all but vanyte \& turmentry of foule. This con- soul. clufyon our late kynge and fouerayne full truly than had lerned \& the vayne troubles and labours whiche [• $\Delta$ rul back]
$M y$ limponre

King Fenry had in this world. 10 many take for this wretched worlde, wherin as I fayd full lytell pleafure than he had but moche difpleafure and forowe, wherfore it foloweth in his complaynt. Tribulationem \& dolorem inueni. The fourth percell of his complaynt is a lameutable crye vnto almyghty god 15 for helpe and focoure, for whan he fawe playnly that noo where elles was ony focoure or comforte, the cruell affautes of deth was fyers and fharpe ayenft him, the daungerous perylles whether he fholde become was importunely greuous, all this worlde and worldly plea20 fures were to hym vnfwete \& full dyfpleafaunt, therfore his atate in the next world uncertain, this world unsweet. with al his myght $\&$ power he cryed vpon the name of our lord, for the whiche name is promyfed by faynt Poule. Omnis quicunque inuocauerit nomen domini faluus erit. That is whofoeuer call vpon the 25 name of our lorde he fhall be fafe, he therfore full befyly, full ftudyoufly, full erneftly called vpon that ounly ed ntudlously on the bleflyd name for focour \& helpe, and fo it foloweth in the pfalme. Et nomen domini inuocaui. 0 my o bleasd lhesu, bleffyd Ihefu, o my mooft mercyfull Ihefu, o my lorde $30 \&$ creatour Ihefu. O domine libera animam meam. O my lorde delyuer my foule, delyuer my foule from the myferyes of this worlde, delyuer my foule from thefe druner my soul frusu puin, deedly paynes, delyuer my foule from this corruptyble body, delyuer my foule from the bondes of fynne, from sin, from 35 delyuer my foule from my mortall enemyes, de"lyuer [ 4 rill] my foule from the daungers of euerlaftynge deth. overneting death

Ah, my lords and masters, let this piteous complaint of your king sink into your breasts.

Weep for the dead;
as Hannibal pitied Paulus Amilius, Tib. Gracchus, M. Marcellus;
as David wept right piteously at the death of Saul, Absolom, Abner.
If they, 80 great men, pitied the death of their mortal enemiea, much more should we tender the death of our own king.

Jesus, the Lord of all this world, wept for
Lazarus; the King of kings wept for His subject,
how much more
we subjects for our king, whose body lies unburied awong us.

O domine libera animam meam. A my lordes \& mayfters let this pyteous and lamentable complaynt of hym that of late was your kynge and fouerayne, let it entre and fynke into your breftes. Scrypture there vnto dooth moue you fayenge this wyfe. Fili in 5 mortuum produc lachrimas et quafi dira paffus incipe plorare. And in an other place thus. Supra mortuum plora, defecit enim lux eius. Example herof we haue of the gentyles. The cruell warryour Hanyball he pyteed the deth of his enemyes Paulus 10 Emilius, ${ }^{1}$ Tiberius Graccus, Marcus Marcellus, whan he fawe theyr bodyes lye deed before hym. And in holy letters alfo kynge Dauyd, whan it was tolde ento hym the deth of his enemyes, at dyuerfe tymes he wepte ryght pyteoufly as at the deth of Saul, Abfolon and 15 Abner. If they fo grete \& noble men foo moche pyteed the deth of theyr mortall enemyes, We fholde moche rather tender and pyte the deth of our own kynge \& foucrayne. But wherto reherfe I them, whan he that was the lorde of all this worlde our fauyour cryfte 20 Ihefu wepte at the monument of Lazarus whan he had ben buryed the fpace of foure dayes, gyuynge vnto vs all therby example of pyte. If he that was the kyngo of all kynges wepte for the deth of his fubgecte foo longe after his buryall, what fholde we that be fub- 25 gectes do for the deth of our kynge \& fouerayne hanynge yet the prefence of his body vnburyed amonges vs, forfothe it fholde moue vs to haue pyte \& compar-

- A kynge Ilenry, kynge Henry, yf thou were on lyue agayne,' many here present would pretend great pity.
[* A viii, hack] King David's gerrant Ethay, when his lord wat in truable,
fyon the rather rpon hym. A kynge Henry kynge Henry yf thou were on lyue agayne, many one that is here 30 prefent now wolde pretende a full grete pyte \& tenderneffe rpon the. It is remembred in the boke of the kynges how a feruaunt of kynge Dauid whofe na'me was Ethay whan his lorde \& fouerayne was in trouble he wolde not forfake him, but anfwered hym 35 ${ }^{1}$ Enulius.
playnly in this maner faynge. In quocunque loco fueris domine mi rex fiue in morte fiue in vita, ibi erit feruus tuus. That is to fay in what place foeuer thou fhalte be my lorde my kynge, in the fame 5 place fhall thy feruaunt be. A fquyer alfo of kynge Saul whan he fawe his lorde \& mayfter deed, his forowe was fo grete that he flewe hymfelfe incontynent. Alas where is the true pyte \& very compaffyon become that fhold be in the hertes of men. Thefe two perfones 10 had fo grete ruthe and compaflyon of theyr mayfters that they refufed not to fuffre the deth with them. How harde are our hertes, how ftony, how flynty. If we relent not with pyte \& compaffyon, herynge fo lamentable a complaynt of our late fouerayne, and herynge him 15 fo pyteoufly crye fayenge. O domine libera animam meam. O my lorde delyuer my foule. Let vs helpe hym at the left with our prayers befechynge almyghty god for his infynyte mercy to delyuer his foule and to pardon it. And or we procede ony ferder of our 20 pfalme let vs here deuoutly and affectually faye for his foule and all cryften foules euery of vs one paternofter.

The thyrde parte of this pfalme entreateth of comforte, whiche is conteyned in .iij. poyntes. Fyrft that almyghty god is mercyfull, feconde that he hath 25 taken hym into his cuftody, thyrde that he hath delyuered hym from al euylles, fourth that hens forwarde he fhall contynue in the gracious fauoure of almyghty god. For the fyrft it foloweth. Mifericors dominus \& iuftus et deus nofter miferetur. That is to
30 faye. The lorde is mercyfull and ryghtwyfe and our god wyll haue pyte. who is this lordo that is mercyfull \& ryghtwyfe, who but our fauyour cryft Ihefu whiche of this infynyte mercy came into this worlde to dye for fynners. Chriftus iefus venit in hunc mun-
35 dum faluos facere peccatores. Why than fayth he. Et iuftus. that he is ryght wyfe alfo, that rather
declared that he would remain with him in life or in death.

Sanl's squire, seeing his master dead, slew himself incontinent.

Where is the true pity fled, which made theae two die with their masters?

How flinty are our hearte, if we relent not on bearing our late sovereign's pitoous cry !

Lot us at least help him with our prayers;
saying ' or we procede ony ferder ' one paternoster for his and all 'crysten' souls. Part III of the psalm entreatelh of comfort; because God 1 is merciful, 2 has taken the king into His custorly, S has delivered hion from all evil,
4 and will henceforward continue His favour to him. I The Lord is merciful and rightwise, even Jeans who of His mercy [ ${ }^{\circ} \mathrm{B}$ i] came into this world to dio for sinners.

His rightwisenese makes not against the sinner, but for him,

1 because of the promise everywhere in ecripture made to the penitent;

If we 'knowlege' our sins, the Lord in just to forgive all our sins :

2 Our Saviour is instrs, because He is guiltless, and therefore a sufficient vocate for us before His Father's face.
fholde make ayenft the fynner than for hym. Nay forfothe, the prophete and kynge Dauyd brought in this worde for hymfelfe \& not ayenft hym. Two wayes ${ }^{1}$ it maketh for the fynner, one by reafon of promyfe made thrugh out all ferypture vito the penytent that 5 wyll vtterly forfake his fynne. Our lorde that is mooft Iufte of his promyfe wyll pardon the fynner foo repentynge hymfelfe and foo truly retournynge, whiche thynge faynt Iohan playnly wytneffeth in his fyrft epyftle. Si confiteamur peccata noftra fidelis \& iuftus 10 eft vt remittat nobis peccata noftra et emundet nos ab omni iniquitate. That is to faye. If wo wyll knowlege our fynnes the lorde is faythfull \& Iufte in his promyfe to forgyue all our fynnes \& make vs clene from all wyckednes, this is one waye. An other 15 waye alfo it may make \& that is this. Our fauyour Ihefu is Iuftus, for he is innocent and gyltles, \& therfore he is a conuenyent meane, a fuffycyent vocate for vs before the face of his fader accordynge to the wordes of the fame faynt Iohan. Si quis peccauerit aduocatum 20 habemus apud patrem iefum christum iuftum, \& ipfeeft propiciatio pro peccatis, non pronoftris tantum fed \& tocius mundi. That is to faye. If ony of vs haue fynned, let vs not difpayre, for we have an aduocate for vs before god, our fauyour whiche is 25 Iufte \& without fynne, \& he fhall be a meane for our fynnes, not for ours all onely, but for all the worldes. Who may be thought a more conuenyent vocate for fynners than he that neuer dyd fynne, than he that fuffycyently hath payed for the raunfome of fynne "his 30 owne mooft precyous blode \& paynfull \& bytter deth, than he that is the fone of almyghty god and that before his owne fader. But perauenture his fader is harde and ftraunge and wyll not be moued. Nay forfothe, for rather the contrary, he is full pyteous \& full redy 35

[^51]to haue mercy. And therfore it foloweth. Et deus nofter miferetur. And our god wyll have pyte \& mercy. For the whiche faynt Auftyn fayth in his boke depenitentia. Quecunque neceflitas peccatorem 5 ad penitencia $m$ cogit neque quantitas chriminis, nec breuitas temporis, nec enormitas fceleris, nec hore extremitas, fi pura fuerit voluntatis mutatio excludit a venia That is to faye, what neceffyte foeuer compell the fynner to repentaunce, 10 neyther the gretnes of his fynne, nor yet the fhortneffe of tyme, nor the enormyte of his trefpaffe, ne yet the vttermoft boure of his lyfe fhall exclude hym from pardon, yf fo be that his wyll be clerely chaunged \& tourned to god. This is than one grete comforte that 15 our late kynge and foucrayne may haue, and all tho that bere hym true fayth and feruyce. The feconde comforte that he was taken in to the cuftodye of our lorde foloweth in the nexte verfe. Cuftodiens paruulos dominus. humiliatus fum et liberauit me. 20 Who that is in thraldome of fyune is in full fhrewed cuftody, and yf he wolde be at lyberte he muft do as thefe pryfoners doo that fomtyme vudermyne the walles and crepe vnder them out at a ftrayte and narowe hole. And fo they efcape out of the cuftody of pryfone and
25 come to theyr lyberte. In lyke wyfe the fynner muft doo, he mufte vndermyne the ftronge walles of fynne by true humblynge and lowynge of himfelfe, and make hymfelfe lytell to the entent he may crepe out at the narowe hole from the daunger of fynne and foo come 30 vnto the lyberte of grace. For the whiche our fauyour fayd. Nifi conuerfi fueritis et efficiamini ficut paruuli. Oneleffe ye be chaunged and be made lytell ye cannot enter to lyberte. Saynt Anthony fawe by reuelacyon that all the worlde was full of fnares, and 35 he afked this queftyon. Bleflyd lorle fayd he who fhall paffe thefe daungers? It was aufivered hym

SIn't thrall is in full shrewd cutadidy; he muat do as prisoners, who undermine walls and creep out at a atruit hole ;

## 8t Austin aayth :

 No amount of crime, nor shortness of time, excludes trow pardon,



$\qquad$If the sinner's will be turned to God. A great comfort for the late kink and his loyal servanta. 11 The king was taken into cur Lord's cumbdy. hole;

mine the atrong walls of $\sin$, by lowing himelf [ ${ }^{*}$ Bii] he must crepp out at the narruw hule into the likerty of grava. St Anthony seeing by revelation that all the world was full of onares, was told that low linest alone could peses these dangers.

Sola humilitas, Onely humblenes and lowlyneffe.
King Abab, The kynge Achab of whome fcrypture fayth that he dyd more dyfpleafure vnto god than all the kynges of
who did great idolatry and slew many prophets,
yet, when the prophet Hely chreatened him,
repented,
and was spared because lie humbled himself before God.

0 aingular gentleness of God!

So soon as the sinner can make himself little, God takes him into His tuition. We may therefore be greatly comforted in our late king, who so hambled himself
[ ${ }^{*}$ B ii, back] unto God, unto his confessor, unto the sacraments,
and took his sickness with more patience than ever before. Ifrahell that were before his tyme, he dyde fo grete ydolatry, he flewe fo many prophetes, not withftondynge fo many wonderfull tokens \& myracles that were fhewed vnto hym, yet at the laft whan the prophete Hely came to hym in meffage \& thretened hym fore in the name of god, he began to repente hym, \& to humble hymfelfe in the fyght of god, for the whiche incontynent almighty 10 god fayd vnto the prophete Hely. Nonne vidifti humiliatum achab coram me: quia igitur humiliatus eft mei caufa non ${ }^{1}$ inducam malum in diebus eilus. That is to fay, Dyde thou not fe Achab humbled before me, I tell the for that he by- 15 caufe of me dyde fo humble hymfelfe I fhall not doo that enyll that I purpofed in his tyme to haue done. 0 fynguler goodneffe and gentylnes of almyghty god. 0 meruaylous redyneffe of hym vnto pyte and mercy. Soo foone as the fynner can humble and make lytell 20 hymfelfe, foo foone he fetteth hym at lyberte and taketh hym in to his cuftodye and tuicyon, herefore gretely ${ }^{2}$ we may be gretely ${ }^{2}$ comforted in our late kynge and fouerayne, whiche foo moche humbled hymfelfe before his deth, 'humbled hym vnto god, humbled him vnto 25 his confeffour, humbled hym vato penaunce, humbled hym vnto the facrament of the auter, and to the other facramentes, humbled hym vnto the crucifyxe, and with a more humblenes and pacyence toke this fekeneffe \& euery thynge in it than euer he dyd before to 30 the meruayle of all that were aboute hym, wherfore he now may faye to our and his comforte. Cuftodiens paruulos dominus : humiliatus fum \& liberauit me. That is to faye, our lord taketh into his cuftodye the lytell \& humble perfones. I was humbled \& he 35 ${ }^{1}$ eã in 1509. Corrected by Tho. Baker. ${ }^{2}$ sio.
fet me at lyberte. The thyrd comforte is that he is III He ie nownt now at reft and the myferyes of this world hath efcaped, rean rin worlid thic what is in this lyfe but myferable vanyte, fo he dooth wytneffe that therof had experyence at the full, he that
5 had mooft haboundaunce of all worldly pleafures, I ment ${ }^{1}$ the kynge Salomon whiche fayd. Vanitas vanitatum \& omuia vanitas quid habet homo am tum, asith the tatum \& omma vanitas. quid habet homo am- preacher. plius de labore fuo qui laborat fub fole. That is to faye, vanyte of vanytees \& all is but vanyte, 10 what hath ony man more of all his labour and befynes vnder the fonne. [A my lordes and mayfters that haue this worldly wyfdome, that ftudy and employ your mayniera, that wyttes to caft \& compaffe this world, what have ye of pase this world, all this befynes at the laft but a lytell vanyte. The 15 fpyder craftely fpynneth her thredes and curyoufly weueth and Ioyneth her webbe, but cometh a lytell blaft of wynde \& dyfapoynteth all togyder. to the whiche purpofe Cicero in his thyrde boke de oratore maketh this exclamacyon. O fallacem hominum 20 fpem fragilemque fortunam et inanes noftras contentiones, que medio in facio fepe franguntur et corruunt. That is to faye. $O$ deceytefull hope of men \& bryttell fortune \& vayne ${ }^{\circ}$ enforfementes whiche often breke \& come to noughte or cuer they 25 haue entred halfe theyr courfe, ]rbiche thynge wyfely confyderynge this noble prynce ordred hymfelfe therafter, let call for his fone the kynge that now is our gouernour \& fouerayne endued with all graces of god \& nature \& with as grete habylytees \& lykelyhodes of 30 well doynge as euer was in kynge, whofe begynnynge is now fo gracyous \& fo comfortable vnto all his people, that the reioyfynge in hym in maner fhadoweth the forowe that elles wolde haue ben taken for the deth of his fader. He called (I faye) vnto hym and gaue hym gave him gadly 35 faderly and godly exhortacion, commyttynge vnto hym $\begin{gathered}\text { exhortation, come. } \\ \text { miting to hium }\end{gathered}$

[^52]the laborons goveruance of this realm, and 'gadering' his moul to the true rest, saying to it: Be turned to thy rest, for thy Lord hath been beneficial unto thee.

By the long respite for repentance he has excaped dangers (1) of everiusting death,
(2) of everlasting weeping (Arsenius said :
we must weep here with tears that wash our nouls or hereater with tears that burn both body and soul),
(3) of falling to $\sin$ again.
[* B ili, back]

He that standeth let him beware that he alideth not, for the way is slippery.

IV King Henry assured of continuance in God's favour.

God's mercy and tuition are great comforts ;
deliverance from perils is a greater comfort;
the laborous gouernaunce of this realme, \& gaderinge his owne foule in to the true refte comfortynge it \& fayenge vnto it. Conuertere anima mea in requiem tuam quia dominus benefecit tibi. Be tourned my foule in to thy reft, for thy lorde hath ben bene- 5 fycyall vnto the, benefycyal at euery tyme before, but now fpecyally by this mooft gentyll \& mercyfull callynge by fo longe refpyte \& fpace gyuynge of repentaunce wherby he hath efcaped fo many daungers, daungers of euerlaftinge deth, daungers of euerlaftynge 10 teres \& wepyng, \& daungers of fallynge agayne to fynne, for the fyrft it is fayd. Quia eripuit animam meam a morte. That is for he hath delyuered my foule from deth, bothe temporall \& euerlaftynge. daungers of euerlaftynge wepynge \& forowe, for the 15 whiche the good fader Arfenius fayd vnto his brethren. Brethren fayd he, eyther we muft nedes wepe here with teres that wyll waffhe our foules, or elles after this with teres that wyll brenne bothe bodyes \& foules, from thefe teres alfo he is delyuered, \& therfore it foloweth. 20 Oculos meos a lachrimis. And myne eyen from teres. Thyrdly from the daungers of fallynge to fynne agayne. 'Noo man that lyueth here can be affured not to fall. And therfore faynt Poule fayth. Qui ftat videat ne cadat. He that ftandeth let him beware 25 that he flydeth not, for the waye is flyppery, but tho that be hens departed in the ftate of grace be affured neuer to fall agayne. And for that it foloweth. Et pedes meos a lapfu. The fourth and the laft porcyon of his comforte, whiche is to be affured of con- 30 tynuaunce in the fauour of almighty god, paffeth all the other. A grete comforte it is vnto the forowfull penytent that he hath a mercyfull lorde \& god. A grete comforte alfo that he is taken in his tuicyon and cuftodye. A greter yet that he is delyuered from foo 35 many cuylles \& perylles. But the greteft whiche fur-
mounteth all other is to have the prefence of that mooft bleffyd countenaunce \& to be affured euer to contynue in that gracious fauour. no tonge can expreffe, no fpeche can declare, no herte can thynke, how grete,
5 how farre paffynge this comforte is. Si decem mille
iehennias quis dixerit fayth Cryfoftome Nichil tale eft quale eft ab illa beata vifione excidere \& exofum effe a chrifto. If one wold thynke the greef of.x. M. helles, all that is yet no thynge lyke to 10 be excluded from that bleffyd countenaunce $\&$ to be hated of cryft. If this greef be fo exceffyfe and ferre paflynge, the contrary therof muft nedes be of as extreme comforte and Ioye agayne, that is to faye to haue the contynuall prefence of that bleffyd fyght, \& to 15 knowe the affured fauoure and grace that he ftandeth in for the whiche is fayd. Placebo domino in regione viuorum. That is to faye, I fhall pleafe my lorde god in the regyon and countre of lyuynge perfones, where as is the very lyfe euer contynued 20 without ony interupcyon of deth. Thus accordynge to my pro myfe at the begynnynge I haue perufed this pfalme in the perfone of this noble man, deuydynge it in thre partes, in a commendacyon of hym, in a mouynge of you to haue compaffyon vpon hym, $\&$ in a comfort25 ynge of you agayne. The commendacyon ftode in foure poyntes, fyrft in a very tournynge of his loue to god, feconde in a faft hope \& confydence of prayer, thyrde in a ftedfaft byleue of the facramentes and a deuoute receyuynge of them, fourth in a dylygent callynge for 30 grace. The mouynge to compaflyon ftode alfo in .iiij. poyntes, fyrft for the paynfull greuaunces of deth that he felte in his body, feconde for the ferefull remembraunce in his foule of the Iugement of god, thyrde for the myferable vanytees of this lyfe wherin he founde
35 but payne and trauayle, fourth for the lamentable crye to god for helpe and focour. The comfortynge agayne

Chrysostome
says:
The grief of 10,000 helle is nothing to exclusion from Christ.
he greatest
comfort is the
assured presence of God's countenance for evermore.

The enntrary of this grief, His continnal presence, must be of extreine comfort.

Placebo, I shall please ford in the land where ia no death.

## Thns I have

divided thin
[ ${ }^{-}$Biv]
palm into

| Motives of comfort : <br> 1 Goul's mercy; <br> \& Henry's being now in God's tuition; <br> 8 delivered from 60 many perils; $\triangle$ henceforward to continue in God's favour. | was lyke wyfe in .iiij. - poyntes, fyrft for that he hath foo mercyfull a lorde and god, feconde for that he is taken in to his tuicyon and cuftody, thyrde for that he is now delyuered from fo many perylles, fourth for that he fhall from hens forwarde contynue in the gracyous fauour of almyghty god, the whiche comforte he graunte hym that for us all dyed vpon the croffe our fauyour cryft Ihefu. Amen. <br> IT Thus endeth this notable fermon. Enprinted at London in Fleteftrete at the fygne of the fonne by 10 Wynkyn de Worde, prynter vnto the mooft excellent prynceffe my lady the kynges graundame. The fyrft yere of the reygne of our fouerayne lorde kynge Henry the .viij. |
| :---: | :---: |
| [* B IV, back] | - [Device of Wynkyn de Worde.] |

- $\uparrow$ Here after foloweth a mornynge remembraunce had at the moneth mynde of the noble prynces MarMorning remembrance at the 'moneth mynde ' garete counteffe of Rychemonde \& Darbye moder vnto of Marameret
 5 lorde that nowe is, vppon whofe foule alnyghty god that now is), on haue mercy
whose suul God bave mercy.
[Woodcut. Bishop Fisher preaching. Before him a table (or coffin) covered with a pall. At the four corners tapers, guttering.]
-[Blank.]
[" A i, back]

$$
10
$$

Dixit Martha ad Ihefurn.
[ ${ }^{*}$ Aii]

1His holy gofpell late red, conteyneth in it a The goapel (Luuke x 3839 , a diadyalogue that is to faye a comynycacyon be- logne ('comynytwyxt the woman of bleffyd memory called Martha and our Martha and our fiuyour Ihefu, whiche dyaloge Saviour; I would apply it to thin noble princess, in whose remembrance this oftice 14 doue. obferuaunces be done at this tyme. And thre thynges by the leue of god I wyll entende. Fyrft to fhewe wherin this noble prynces may wel be lykened 1 Wherein the lady Margaret resembilied Marthas 20 \& compared vnto the bleffyd woman Martha. Seconde how fhe may complayne vnto our fauyour Thefu for 2 she might com-
plain for her own, the paynfull dethe of her body, lyke as Martha dyde brother's, death; for the dethe of her broder Lazarus. Thyrde the con- $\mathbf{s}$ our snviour's fortable anfwer of our fauyour Ihefu vito her agayne. amswer.
25 In the fyrft fhall ftonde her prayfe \& commendacyon. 1 Her praie;
In the feconde our mornyng for the loffe ${ }^{1}$ of her. In il our mourning;

[^53]fisher.

III our comfort.
The countess like Martha 1 in nobleness, 2 in discipline of body,
8 in godliness of soul,
© in hospitality.

## I Martha, of

 noble blood, inherited Batliany castle.[* A li, back] Nobleness of manners.
Boethius says, if aught be good in noble blood, it is that nobles should be ashamed to go out of kind.

## Nobleness of

 nature often found in the children of unnoble parents.Increased nobleness by marringe into a nobler family.

These four kinds of nobleness found in the lady Margaret.
1 A lineal descend. ant of Edw. I11, daughter of John d. of Somerset and Margaret his wife;

2 noble in manners, bounteous,
the .iij. our confort agayne. Fyrft I faye that the comparyfon of them two may be made in .iiij. thynges. In noblenes of perfone, in dyfcyplyne of theyr bodyes, in orderyng of theyr foules to god, in hofpytalites kepynge \& charitable dealing to ${ }^{1}$ their neybours. In whiche .iiii. the noble woman Martha (as fay the doctours entreatynge this gofpell, \& her lyfe) was fyngulerly to be commended \& prayfed, wherfore let vs confyder lyke wife whether in this noble counteffe may ony thyng lyke, be founde. , Fyrft the bleffyd Martha was 10 a woman of noble blode to whom by enheritaunce belonged the caftel of bethany, \& this noblenes of blode they haue which defcended ${ }^{2}$ of noble lygnage. Befyde this there is a noblenes of maners, withouten whiche the noblenes of bloode is moche defaced, for as Boecius 15 fayth. Yf oughte be good in the noblenes of bloode it is for that therby the noble men and women fholde be afhamed to go out of kynde from the vertuous maners of theyr auncetrye before. Yet alfo there is another noblenes, which aryfeth in euery perfone by the goodnes 20 of nature, wherby full often fuche as come of ryght pore and vnnoble fader and moder, haue grete abletees of nature, to noble dedes. Aboue all thefe fame ${ }^{3}$ there is a foure maner of noblenes, whiche may be called an encreafed noblenes, as by maryage and affynyte of 25 more noble perfones fuche as were of leffe condycyon maye encreafe in hyer degre of noblenes. In euery of these I fuppofe this counteffe was noble. Fyrft fhe came of noble blode lyneally defcendynge of kynge Edwarde the .iij. within the .iiij. degre of the fame. 30 Her fader was ${ }^{3}$ Iohan duke of Somerfet her moder was called Margarete ryghte noble as well in maneres as in bloode. To whome fhe was a veray doughter in all noble maners ${ }^{5}$, for fhe was bounteous \& lyberall to euery

[^54]perfone of her knowlege or aquayntaunce. Auaryce and couetyfe fhe mooft hated. And forowed it ful hating coretise, moche in al perfones, But fecyally in ony that belonged vnto her. She was alfo of fingular eafynes to 5 be fpoken vnto, \& full curtayfe anfwere ${ }^{1}$ fhe wolde make to all that came vnto her. Of meruayllous gentylneffe fhe was vnto all folkes, but fpecyally vnto gentio to all, gentylneffe fhe was vnto all folkes, but fpecyally vnto
her owne, whom fhe trufted and loued ryghte tenderly. Unkynde fhe wolde not be vnto ${ }^{2}$ no creature, ne for-
getefull $^{3}$ of ony kyndnes or feruyce done to her before,
affable, making 'full curtayfe anfwere' to all that came to her; whiche is no lytel parte of veray noblenes. She was not vengeable, ne cruell, but redy a none to forgete and to forgyue iniuries done vnto her at the leeft defyre or mocyon made vnto her for the fame. Mercyfull alfo \& 15 pyteous fhe was vnto fuche as was greuyd \& wrongfully troubled And to them that were in pouerty or fekenes or ony ather myferye. To god \& to the chirche full obedyent \& tractable ferchynge ${ }^{4}$ his honoure \& pleafure full befyly. A warenes of herfelf fhe had ${ }^{5}$ 20 alwaye to efchewe euery thynge that myght dyfhoneft ony noble woman, or dyftayne her honour in ony condycyon. Tryfelous thynges that were lytell to be regarded fhe wolde let paffe by, but the other that were of weyght \& fubftaunce wherin fhe myghte 25 prouffyte fhe wolde not let for ony payne or laboure to take vppon hande. Thefe \& many other fuche noble condycyons lefte vnto her by her auncetres ${ }^{8}$ fhe kepte \& encreafed them with a grete dylygens. The thyrde noblenes alfo fhe wanted not whiche I fayd 30 was the ${ }^{7}$ noblenes of Nature, fhe had in maner all that was prayfable in a woman eyther ${ }^{8}$ in foule or in body.
nor for to none,
nor forgetful of kindness, ' whiche is no lytel parte of veray noblenes'; not renseable ne [ ${ }^{-}$A iii]
cruel, but ready anun to furgive;
merciful and pito-
ous to autferers
from wrong,
to the poor and sick;
tractable to fiod
and to the church;
eschewing what-
ever might ' dys-
honeft' any noble woman;
'trytelous ' thincs she would pass by, thinus of weipht ahe would not let for any pain to take in hand.
These eonditions, inherited from her ancentorn, she diligently increasml.
3 Nohle in nature, she had nll that is praisable in woman, Fyrft fhe was of finguler wyfedome ferre paffynge the wisdom, comyn rate of women, fhe was good in remembraunce \& of holdyng memorye. A redy wytte fhe had alfo to a holding mem.

[^55]diligence in atudy of English and French books (some French books of derotion she translated).

Often she complained that she had not in her youth atudied Latin (the rubric of the ordinal for saying her service she well understood).
[ ${ }^{*}$ A iii, back] In favour, words, demeanour, such nolleness appeared that what she spake or did became her marvellously. 4 Her increased nobleness.

In her tender age her towardness of nature and likelihood of inherit. ance brought her many suitors; the d. of Suffolk would have had her for his son,

Hen. VI. for his brother Edm. earl of Richmond.
She, not then fully 9 years old, was advised by an old gentlewoman to commend herself to St. Nicholns ;
accordingly the night before the day when she
conceyue all thynges. ${ }^{1}$ Albeit they were ryght derke, right ftudyous fhe was in bokes whiche fhe hadde in grete nombre bothe in Englyffhe ${ }^{2} \&$ in Frenffhe, \& for her exercyfe \& for the prouffyte of other fhe dyde tranflate dyuers maters of deuocyon out of Frenflhe into 5 Englyffhe. Ful often fhe complayned that in her youthe fhe had not gyuen her ${ }^{3}$ to the vnderstondynge of latyn wherin fhe had a lytell perceyuynge fpecyally of the rubryfthe of the ordynall for the fayeng of her feruyce whiche fhe dyde wel vnderftande. Here vnto 10 in fauour, in wordes, in gefture, in eue'ry demeanour of herfelf fo grete noblenes dyde appere, that what fhe fpake or dyde it meruaylloufly became her. The .iiii. noblenes whiche we named a noblenes goten or encreafed fhe had alfo. For albeit fhe of her lynage 15 were ryght noble, yet neuertheles by maryage, \& adioynyng of other blode it toke some encreafement. For in her tendre aege fhe beynge endued with fo grete towardnes of nature, \& lyklyhode of enherytaunce many fued to haue had her to maryage. The duke of 20 futhfolke ${ }^{4}$ whiche than was a man of grete experyence mooft dylygently procured to haue had her for his ${ }^{5}$ fone and heyre. Of the contrary parte kinge Henry the .vi. dyd make meanes for Edmonde his broder then therle of Rychemonde. She whiche as then was not fully 25 .ix. yeres olde, doutfull in her mynde what the were beft to do afked counfayll of an olde gentylwoman whome fhe moche loued \& trufted, whiche dyde aduyfe her to commende herfelfe ${ }^{6}$ to faynt Nycholas the patron \& helper of al true maydens ${ }^{7}, \&$ to befeche him to put 30 in her mynde what fhe were beft to do. ${ }^{8}$ This counfayl fhe folowed ${ }^{9} \&$ made her prayer fo full often ${ }^{10}$, but fpecyally that nyght whan fhe fholde the morowe after

[^56]make anfwer of her mynde determynatly. A meruaylous thing that fame nyghte as I haue herde her tell many a tyme, as fhe lay in prayer callynge vpon faynt Nicholas, whether flepynge or wakyng fhe coude not 5 affure, but aboute iiii. of the clocke in the mornynge one appered vnto ${ }^{1}$ her arayed like a biffhop, \& naming vnto her Elmonde ${ }^{2}$ bad take hym vnto her hufbande. And fo by this meane fhe dyde enclyne her mynde vnto Edmonde the kinges broder \& erle of Rychemonde.
10 By whom fhe was made moder of the kinge that deed is, whofe foule god pardon, \& granda?me to ${ }^{3}$ our fouerayne lorde kyng Henry the viii. whiche now by the grace of god gouerneth the realme. So what by lygnage what by affinite fhe had .xxx. kinges \& quenes within 15 the .iiii. degre of maryage vnto her. Befyde erles, markyfes, dukes, and princes. And thus moche we haue fpoken of her noblenes.

Seconde the bleffyd Martha is prayfed in chaftyfynge her body by cryften dyfcyplyne, as in abftynence, 20 faftyng, fharpe clothes werynge, chaftite with other. Whiche thing albeit neceflary to euery cryften perfone wyllynge to be faued, yet it is moche more to be prayfed in the nobles, hauyng this worldly lyberte. ${ }^{4}$ As it was in this noble prynces late deceafed whome my purpofe 25 is not vaynly to extol or to magnyfye aboue her merytes, but to the edefyenge of other by thexample of her. I wold reherce fomwhat of her demeanyng in this behalue, her fobre temperaunce in metes $\&$ drynkes was knowen to al them that were conuerfaunt with her,
wna to make an-
awer of her mind (' as I haue herde her tell many a tyme'), sleeping or waking she could not say,
about 4 a.m. she saw one arrayed like a bishop, who bad lier take EAmond to her husband.
so she inclined her mind to the earl of Richmond,
by whom she was made inother of [* Aiv] the king that dead is, whose soul Gud parion.
so by lineare or affinity she had sokings or queens within the th degree of alliance.
$\square$
II Martha chastised her bxaly by abstinence, fanting, hard clothes wearing, a discipline necesasary to all Christians, most to ho praised in nobles.

The lady Margaret (whom I purpose not to extol above her merits, but would edify others by her example) was very temperate in meate and drinke, 30 wherin fhe lay in as grete wayte of herfelf as ony perfone myght, kepinge alway her ftrayte mefure, \& offendyng as lytel as ony creature myght. Efchew-

[^57]
## eschewing

' bankettes, reresoupers, iuncryes betwyxe meles,' keeping diligently the appointed.
fusta,
eating one meal and one fish a day in Lent, besides her peculiar fasts of devotion Sts. Anthony, Mary Maudeleyn, Katheryn; Friday and Saturday she observed through the year. Her shirts and
[* A iv, back] girdles of hair often pierced ber skin.

In her husband's days whe made a vow of chastity to bp. Mi. Fitzjames.
which she renewed to the after her husbind's death.

## III Martha

ordered her soul to God by often kneelings, weepings and prayers.

The lady Margaret at her uprising 'not long after 5 a.m.)
began devotions, then the matins of our lady with one of her gentlewomen,
then in her closet with her chaplain matins of the day; daily she heard 4 or 5 masses on her kuees till
ynge bankettes, rerefoupers, ioncryes betwyxe meales ${ }^{1}$. As for faftynge for aege \& feblenes albeit fhe were not bounde, yet tho dayes that by the chirche were appoynted fhe kept them diligently \& fereoully, \& in efpecyall the holy lent, thrughout that fhe reftrayned her appetyte tyl one mele \& tyl one fyffhe ${ }^{2}$ on the day, befyde her other peculer faftes of deuocion, as faint Anthony, mary Maudeleyn, faynt Katheryn with other. And thorowe out al the yere the fryday \& faterday fhe full truely obferued. As to harde clothes wering fhe 10 had her fhertes \& gyrdyls of heere, whiche whan fhe was in helth eueri weke fhe fayled not certayne dayes to weare fomtyme that one, fomtyme that other, that full often her fkynne as I herde her fay was perced therwith. As for chaftyte thoughe fhe alway contynued 15 not in her vyrgynyte yet in her hufbandes dayes longe tyme before that he deyede ${ }^{3}$ fhe opteyned of hym lycence \& promyfed to lyue chaft, in the handes of the reuerende fader my lorde of London, whiche promyfe fhe renewed after her hurbandes dethe in to my handes 20 agayne, wherby it may appere the dyfcyplyne of her body.

Thyrdly the bleffyd Martha is commended ${ }^{4}$ in orderynge of her foule to god, by often knelynges, by forowfull wepynges, \& by contynual prayers \& medyta- 25 cyons, wherin this noble prynces fomwhat toke her part. Fyrft in prayer euery daye at her vpryfynge whiche comynly was not longe after .v. of the clok fhe began certayne deuocyons, \& fo after theym with one of her gentylwomen the matynes of our lady, whiche 30 kepte her to then fhe came in to her clofet, where then with her chapelayne fhe fayd alfo matyns of the daye. And after that dayly herde .iiij. or .v. maffes vpon her knees, foo contynuynge in her prayers \& deuocions
${ }^{1}$ joncres atwixt the mealis MS. ${ }^{2}$ appetide till on mele of flefhe MS.
${ }^{3}$ before his death MS. contendid MS,
vnto the hour of dyner, whiche of the etynge daye was .x. of the clocke, \& vpon the faftynge day .xj. ${ }^{1}$ After dyner ful truely fhe wolde go her ftacyons to thre aulters dayly. Dayly her dyryges ${ }^{2}$ \& commendacyons 5 fhe wolde faye. And her euenfonges ${ }^{8}$ before fouper bothe of the daye \& of our lady, befyde ${ }^{4}$ many other prayers \& pfalters ${ }^{5}$ of Dauyd thrugh out the yere. And at nyght before fhe wente to bedde fhe faylled not to reforte vnto her chapell, \& there a large quarter of an 10 hour to occupye her in deuocyons. No meruayl though al this long tyme her knelynge was to her paynfull, and fo paynfull that many tymes it ${ }^{6}$ caufed in her backe ${ }^{7}$ payne and dyfeafe. And yet neuertheles dayly whan fhe was in helth fhe faylled not to fay the crowne of 15 our lady whiche after the manere of Rome conteyneth .lx. and thre aues, and at euery aue to make a knelynge. As for medytacyon fhe had dyuers bokes in Frenffihe wherwith fhe wolde occupy herfelfe whan fhe was wery of prayer. Wherfore ${ }^{8}$ dyuers fhe dyde tranflate 20 oute of Frenfrhe into Englyifhe. Her meruayllous wepynge they can bere wytnes of whiche here before haue herde her confeillyon whiche be dyuers and many, \& at many feafons ${ }^{9}$ in the yere lyghtly euery thyrde daye ${ }^{10}$, can alfo recorde the fame tho that were prefent ${ }^{11}$ 25 at ony time, whan fhe was houfylde whiche was ful nye a dofen tymes euery yere: what tlodes of teeres there yffued forth of her eyes, fhe myght wel faye. Exitus aquarum deduxerunt oculi mei. And more ouer to thentente all her werkes myght be more 30 acceptable and of gretter meryte in the fyght of god, fuche godly thynges fhe wolde take by obedyence, whiche obedyence fhe promyfed to the fore named fader

[^58]dinner (10 a.m.
on eating days, 11 on fasting days): then whe went her stations to three altars ; said her diriges and commendations, evensong of the day and of our lady, beside many other prayers and pusalms; at nikht in her chapel she ocenpied a lange quarter of an hour in devotions; [ ${ }^{\bullet} \mathrm{A} \nabla$ ] her kneeling often caused in her back yain and dinease. Dally when in health, she said the crown of our lady (6S aves) kneeling at every ave.

Her French books for meditation,
divers of which the tranglated.

Her woeping at
confession
(often every third day):
when she was 'houfylde ${ }^{\text {(nigh }}$ a dozen times a sear, flonds of tears issued from her eyes.

That her works
misht be of greater merit in Gonl'u sight. she would tate such sixlly things by obolience pro-
mised first to bp. Fitzjames, then to me.
my lorde of London for the time of his beynge with her. And afterwarde in lyke wyfe vnto $\mathrm{me}^{1}$ whereby it may appere the dylygent ordre of her foule to god.

Martha's hos-
pitality brought pitality brought much 'besynes ${ }^{\prime}$ upon her.

## Order In the

 household; [*A v, back]hospitality to - at raungers of honeste ' who visit the sovereign; hearing of suitors;
comforting the needy.

The lady Margaret's statutes for her household rend 4 times a year.

She would courage every of them to do well;

## factions or

'bendes ' among her head otticers she would ' boulte ' out,

Strangers she would ' of her veray gentylnes' entertain according to their degree and 'hauour.'
and reform strifo. wolde with grete dyferecyon ftudy the reformacyon 25 therof. T For the ftraungers, o meruayllous god what payn, what labour fhe of her veray gentylnes wolde take with them to bere them maner and company, \& intrete euery perfone. And entertean them accordynge 30 to theyr degre and hauour, \& prouyde by her owne commaundement that nothynge fholde lacke that myght

[^59]Fourthe the holy Martha is magnyfyed for her godly ${ }^{2}$ hofpytalyte and charytable delynge to her neygh- 5 bours. Moche befynes there is in kepynge hofpytalyte. And therfore oure lorde fayd vnto her. Martha martha folicita es \& turbaris erga plurima ${ }^{3}$. The houfholde feruauntes mufte be put in fome good ordre. The ftraungers of honefte whiche of theyr curtefy re- 10 forteth for to vyfyte the fouerayne muft be confydered. And the futers, alfo whiche cometh compelled by neceffyte to feche ${ }^{4}$ helpe \& focoure in theyr caufe, mufte be herde. And the poore \& nedy, fpecyally wold be releued \& conforted. Fyrft her owne houfhold with 15 meruayllous dylygence $\&$ wyfdome this noble prynces ordred prouydynge reafonable ftatutes $\&$ ordynaunces for them, whiche by her offycers fhe commaunded to be redde ${ }^{5}$.iij. tymes a yere. And oftentymes by herfelf fhe wolde foo louyngly courage euery of them to doo 20 well. And fomtyme ${ }^{6}$ by other meane ${ }^{7}$ perfones. Yf ony faccyons or bendes were made fecretely amongeft her hede offycers, fhe with grete polycye dyde boulte it oute and lyke wyfe yf ony ftryfe or contreuerfy, fhe therof.
be conuenyent for them, wherin fhe had a wonderfull redy remembraunce \& perfyte knowlege.

IT For the futers, it is not vnknowen how ftudyoufly fhe procured Iuftyce to be admynyftred by a 5 long feafon fo longe as fhe was fuffred. And of her owne charges prouyded men lerned for the fame purpofe euenly \& indyfferently to here all caufes, and admynyftre ryght and Iuftyce to euery party, whiche were in no fmall nombre. And yet mete and drynke 10 was denyed to none of them.

- $\pi$ For the poore creatures, albeit fhe dyd not receyue in to her houfe our fauyour ${ }^{1}$ in his owne perfone as the bleffyd Martha dyde, fhe neuertheles receyued theim that dothe reprefent his perfone. Of whome he

For sititrn, $x_{0}$ long as ahe was suffered, she procured justice to be adninintered, providing at her own charge men learned to hear indifiterenty all causeo.

Ment and drink denied to 110 suitor.

20 theyr fykenes vyfytynge them \& confortynge them, \& mynyftrynge vnto them with her owne handes. And whan it pleafed god to call ony of them out of this wretched worlde fhe wolde be prefente to fe theym departe and to lerne to deye. And lyke wyfe brynge 25 them vnto the erthe, whiche as Bonauenture affermeth is of gretter meryte than yf fhe had done all this to the felfe perfone of our fauyour Thefu. And the other feruauntes and mynyftres of our lorde. Whom fhe herde were of ony deuocyon \& vertue ful glad fhe was at al 30 tymes whan fhe myght gete theym to whome fhe wolde lyke wyfe fhewe the comforte ${ }^{3}$ that fhe coude. Suppofe not ye that yf fhe myghte haue ${ }^{4}$ goten our fauyoure Ihefu in his owne perfone, but fhe wolde as defyroufly and as feruently haue mynyftred vnto hym as ever

[^60]when thus much she did 'vntyll' His servants for His sake?

II The soul of this noble princess may complain for the [* A vi, back] death of her body. Many lamentable exclamations in scripture against God, because He eeems to fuvour the wicked more than the good liver.
So David,

- It perceth my

Tomacke to fee the eafe that fynners oflen huue.'

So Iheremy :
Why doth the wicked prosper ?

So Abacuc: Why sufferest thou a sinner to bear down him that is more rightwise?

So Job :
The wicked be set aloft and comforted with 'rychesse.'
dyde Martha, whan thus moche fhe dyde vntyll ${ }^{1}$ his feruauntes for his fake.

TThus it maye appere fome comparifon of the bleffid Martha \& of this noble ${ }^{2}$ prynces whiche was the fyrft promyfed.

Flor the feconde that is to faye for the complaynynge \& lamentacyon that the foule of this noble prynces myghte make for the dethe of her only ${ }^{3}$ body. 'It is to be confydered that oftentymes in fcrypture the vertuous and holy faders maketh lamentable exclamacyons 10 agaynfte almyghty god, for that he femeth to be more indulgent and fauourable vnto the wycked perfone then vnto the good lyuer. The prophete Dauyd fayth in this maner. zelaui fuper iniquos : pacem peccatorum videns. Quia non eft refpectus morti 15 eorum nec firmamentum in plaga eorum. That is to faye it perceth ${ }^{4}$ my ftomacke to fe the reft \& eafe that fynners often haue. It is not loked for the deth of them nor none abydynge ftroke or punyffhemente falleth vpon them. The prophete Iheremy fayth alfo 20 complaynynge vpon god. Quare via impiorum profperatur bene eft omnibus qui preuaricantur et inique agunt. Why dothe the wycked perfones ${ }^{5}$ profpere in theyr way. wele it is with al them that breke the lawes, and do wyckedly. The prophet 25 Abacuc fayth lyke wyfe cryenge vpon god. Quare refpuis contemptores et taces concultante impio ${ }^{6}$ iuftiorem fe. why lokeft thou fauourably vpor them that defpyfe the. And fuffereft a fynner to bere downe him that is more ryght wyfe than he is. And 30 the holy man Iob. Quare ergo impii viuunt fubleuati funt confortati que diuitiis. Why then be the wycked perfones fuffred for to lyue. They be fet alofte, and they be comforted with rycheffe.

[^61]IT The reafon that moueth them thus to murmure \& complayne may be this. There is in almighty god .ij. vertues fpecyally commended \& magnyfyed thorowe out al fcrypture. That is to fay mercy \& ryghtwyfnes.
$5^{\circ}$ And bothe thefe fholde moue hym rather to be fauourable vnto the good than vnto the badde. Fyrft his mercy fholde moue him ther to haue pyte and compaffyon where is the gretter caufe of pyte. but the greuaunce trouble and vexacyon of the good perfone hath gretter 10 caufe of pyte and is moche more pyteous than of the euyll perfone. Wherfore it may be thought that almyghty god whiche ${ }^{1}$ of his owne proprety is mercyful and redy to gyue ${ }^{2}$ mercy. Deus cui proprium eft mifereri. He fholde rather fhewe his mercy vpon 15 the good than vpon the badde. And here vnto his ryghtwyfnes alfo fholde enclyne hym, for of his ryghtwyfnes he fholde gyue vnto euery perfone accordynge to his deferte. But the good deferueth rather by theyr goodnes to haue fauoure fhewed vnto them then the 20 badde. Wherfore the holy faders feynge in this world the wycked in profperyte And the good in trouble \& aduerfite make thefe complayntes and exclamacions aboue reherfed agaynft almyghty god, and fome crye vpon hym as though he were a llepe. Exurge, quare obdormis 25 domine. Some other threpe theat he hathe forgoten theym. Quare obliuifferis inopie noftre, $\&$ tribulationis noftre. Some thynke there is noo god at all. Dixit incipiens ${ }^{3}$ in corde fuo non eft deus. Some weneth at the leeft he is abfente $\&$ afketh where 30 he is. Ubi eft deus tuus. In thys condycion was the bleffyd woman Martha. She knew that our fauyour Ihefu was fo good and mercyfull, And fhewed his goodnes generally to al perfones, fhe byleued faythfully that yf he had be prefent at the dethe of Lazarus her

Renoun for these complaints. In Gud twe rertues are specially commended, mercy and rightwiseness ;
[ ${ }^{*} \mathrm{~B}$ i]
both should move Him to favour the good rather than the bad. His mercy should move Him to pity the good;
for His property is to have mercy.

His rightwireness should incline Him to give unto every person according to his deeert.

Seeing the wicked In prosperity, the gooal in adversity, the holy fathers ery upon God as though Hewere aslewp;
or 'threpe' that He hath forgotion them.

Bome think that
there is no God,
or that He is absent.
In this condition was Martha; she beliered that our saviour, if [* B i, back] present, would
not have suffered 35 brother whom for his goodnes he loued fo moche, he

[^62]Laxarus to die.
wolde not haue fuffred hym to deye. And therfore fhe fayd vnto hym. Domine fi fuiffes hic, frater meus non fuiffet mortuus. That is to faye Syr yf thou had ben prefente my brother had not ben deed. And So the ean of this in lyke maner the foule of this noble prynces whiche 5 noble princess, joined to the body as sister and as sister and
brother, might complain for the death of the body, of which every part had been occupied in God's service; eyes in tears of devotion and repentance; ears in hearing God's word and divine service daily kept in her chapel with many priests, clerks and children; tongue in prayer; legs in going her stations; hands in giving alms,
dressing the sick,
ministering meat and drink. These liberal hands endured most grievous cramps, so that she cried : 0 blessed Jesu, help me! $O$ blessed Lady, succourme! Her pain like a spear pierced the hearts of her true servants,
specially when they saw death haste upon so -gentyll a maystris';
[ ${ }^{\bullet} \mathrm{Bi}$ i]
wept her ladies, her gentlewomen, her chamberers, chaplains and pricets.
had the body adioyned vnto it in fauour \& loue as fyfter \& brother it myght complayne for the dethe of the body, fyth ${ }^{1}$ euery parte of that fame body had ben fo occupyed in the feruyce of god before. Her eyes in wepynges \& teares fomtyme of deuocion fomtyme of 10 repentaunce, her eares herynge the worde of god \& the dyuyne feruyce whiche dayly was kept in her chapell with grete nombre of preeftes, clerkes and chyldren to her grete charge \& coft, her tongue occupyed in prayer moche parte of the daye, her legges and fete in vyfyt- 15 ynge the aulters and other holy places goynge her ftacyons cuftomably whan fhe were not let, her handes in gyuynge almes vnto the poore and nedye, and dreffynge them alfo whan they were fyke and mynyftrynge vnto them mete and drynke. Thefe mercyfull and lyberall 20 handes to endure the mooft paynful crampes foo greuoufly vexynge her and compellynge her to crye. 0 bleffyd Ihefu helpe me. 0 bleffyd lady focoure me. It was a mater of grete pyte, lyke a fpere it perced the hertes of all her true feruauntes that was aboute her \& 25 made theym crye alfo of Ihefu for helpe \& focoure with grete haboundaunce of teares. But fpecyally whan they fawe ${ }^{2}$ the dethe fo haft vpon her and that fhe muft nedes departe from them, and they fholde forgo fo gentyll a mayftris ${ }^{3}$, fo tender a lady, then wept they 30 -meruaylloufly, wepte her ladyes and kynnefwomen to whom fhe was full kynde, wepte her poore gentylwomen whom ${ }^{4}$ fhe had loued fo tenderly before, wept her chamberers to whome fhe was full deare, wepte her chapelaynes and preeftes, wepte her other true \& faythfull 35 ${ }^{1}$ fithen MS. ${ }^{2}$ faye MS. ${ }^{3}$ mayftrts 1509. 'to whome MS,
feruauntes. And who wolde not have wept that there had ben prefente. All Englonde for her dethe had
caufe of wepynge. The poore creatures that were wonte
Angland had cause of weeping : the poor who received her alms, to receyue her almes, to whome fhe was alwaye pyteous
5 and mercyfull. The ftudyentes of bothe the vnyuerfytees to whome fhe was as a ${ }^{1}$ moder. All the lerned men of Englonde to whome fhe was a veray patroneffe. All the vertuous and deuoute perfones to whom fhe was as a louynge fyfter, all the good relygyous men and 10 women whom fhe fo often was wont ${ }^{2}$ to vyfyte and comforte. All good preeftes and clerkes to whome fhe was a true defendereffe. All the noble men and women to ${ }^{3}$ whome fhe was a myrroure and exampler of honoure. All the comyn people of this realme for whom fhe was in 15 theyr caufes a comyn mediatryce ${ }^{4}$, and toke ryght grete dyfpleafure for them, and generally the hole realme hathe caufe to complayne \& to morne her dethe. And all we confyderynge her ${ }^{5}$ gracyous and charytable mynde. So vnyuerfally \& confyderynge the redynes of mercy and 20 pyte in our fauyour Ihefu may faye by lamentable complaynt of our vnwyfdome vnto him. Ah domine fi fuiffes hic. Ah my lorde yf thou hadde ben prefent and had herde thes ${ }^{6}$ forowfull cryes of her thy feruaunte with the other lamentable mornynges of her frendes
$25 \&$ feruauntes thou for thy goodnes wold not haue fuffred her to dye, "But thou wolde have take pyte and compaflyon vpon her. It foloweth in the ${ }^{7}$ gofpell by the mouthe of Martha. Sed et nunc fcio quia quecunque popofceris a deo dabit tibi deus. That is 30 to faye what fo euer thou wylt afke ${ }^{8}$ of god thy fader I
the stadents of the universities to whom she was a mother, all learned men of England, all devout persons, religious men and women, good priestes to whom she wus a defenderesse, nobles to whom she was a mirror and exampler of honour, the commons of the realm for whom she was a media. trice. knowe wel he wyll graunte it vnto the. Who may doubte but the fone of god of whome faynt Poule fayth. In diebus carnis fue preces et fupplicationes

[^63]If in the days of His mortality He was heard
how much more now when He is present before Hia Fatber's face?

He hath entered heaven to appear before the visage of His Father for us.
If in His mortal body He obtained forgiveness for His enemies,
much more shall He obtain His asking for her that had so often compassion of His passion,
as this noble
princess.
For His mortal onemies, many and 'vylaynes,' He prayed undesired under the pains of death; how much more
[ ${ }^{*}$ B iii]
now at liberty and in glory, if we all pray for this one soul of this His faithful servant, will He have mercy!
We will not ask of Him to restore her body to life, as He did Lazarus we must learn from her death to prepare ourselves to die.
But we shall be-
offerens exauditus eft pro fua reuerentia. That is to faye in the dayes of his mortalite whan he was mortall here in erthe, yet neuertheles he was herde of almyghtye god in his prayer and afkynge his fader for his reuerente behauoure. Who may doubte but moche 5 rather now he fhall be herde whan he is in foo gloryous maner aboue in heuen. And there prefente before the face of his fader for our caufe as fayeth faynt Poule. In troiuit ipfe ${ }^{1}$ celum vt appareat vultui dei pro nobis. He hathe entred the heuen to appere before 10 the vyfage of his fader for vs, to fhewe the woundos whiche he dyde fuffre for the delyueraunce of vs from fyn. Yf in his mortall body he prayed \& afked forgyuenes for his enmyes that crucefyed him and cruelly put hym vnto the dethe. And yet neuertheles he opteyned 15 hys petycyon for them. Moche rather it is to fuppofe that he fhal opteyne his afkynge for ${ }^{2}$ her that had fo often compaffyon of his bleffyd paffyon, and dyd bere it fo often in her remembraunce as dyd this noble prynces. Than for his mortal enmyes whiche 20 were many and but vylaynes, he prayed vndefyred of ony, he let not ${ }^{3}$ fo to do by the greuous paynes of dethe whiche he there ${ }^{4}$ fuffred. Nowe therfore he beyng in fo grete glorye aboue and at all lyberte, Yf all we call \& crye vpon hym by prayer for this ${ }^{5}$ one foule of this 25 mooft noble prynces whiche was his faythfull \& true feruaunt. ${ }^{6}$ Who maye thynke but that he for his infynyte goodnes wyll haue mercye there vpon. We wyll not craue vpon hym that he fhal reftore the body agayne. to lyfe, as he dyde the body of lazarus ${ }^{7}$, we mufte be 30 contente with the dethe of it, \& lerne therby to prepayre our owne bodyes to the fame poynt within fhorte tyme. But we fhall ${ }^{8}$ with mooft entyer mindes befeche hym to

[^64]accepte that fwete foule to his grete mercy to be parteyner of the euerlaftynge lyfe with hym \& with his bleflyd fayntes aboue in heuen, whiche I pray you al nowe ${ }^{1}$ affectually ${ }^{2}$ to praye, $\&^{3}$ for her now at this tyme moof 5 deuoutly to fay one Pater nofter.
rech Him to accept that sweet soul to be ' parteyner ' of everlanting life, and for her at this time deroutis ay
one Pater moeler.

FYrft ye haue herde ${ }^{4}$ the goodly ${ }^{5}$ condicyons of this noble prynces whome we dyde refemble vnto the bleflyd woman Martha. Ye have herde alfo in the .ij. place a pyteous ${ }^{6}$ complaynt of the parte of her foule for 10 the dethe of her body made onto our fanyour Ihefu. Nowe wyll I rememembre the comfortable anfwer of our mercyfull fauyoure agayne vnto ${ }^{7}$ her wherof we all may ${ }^{8}$ be gretely comforted \& take caufe \& matere of grete reioyfynge. It foloweth in the gofpell. Dixit ei iefus, 15 refurget frater tuus. That is to faye in Englyffhe. Ihefu fayd unto her, thy broder fhal ryfe agayne. I faid before that confyderynge ${ }^{9}$ the loue and amyte that is betwyxe ${ }^{10}$ the foule \& the body they maye be thought to be as broder and fyfter. A trouthe it is the foales 20 that be hens departed out of theyr bodyes, 'haue neuertheles a natural defyre and appetyte to be knytte \& ioyned with ${ }^{11}$ them agayne, whiche thinge not onely the theologyens wytneffe, but the phylofophers ${ }^{12}$ alfo. grete comforte then it is vnto the foule that hath fo 25 longynge defyre vnto the body to here that the body fhal ryfe agayne. And fpecyally in that maner \& forme of ryfynge, wherof faynt Poule fpeketh in this wyfe. Seminatur in corruptione : furget in incorrup-

Ye have heard the
goodly condicions (like Martha's) of this noble countmo
and a plimos
complaint on the
or her luxly. 1 will 1ow roo member our Saviour's comfortable anawer:
Thy brother shall rise again.
virtute. Seminatur corpus animale furget corpus fpirituale. Foure condycyons the body

When put into the ground the boily 1 putrefies; the air alters it, the ground moists it, worms breed and feed of it;

2 it is 'lothely at
ryght vigoorlly to the syght'; 8 it is "vnweldy," not of power to stir ilself; 4 it is so gross, that it letteth other bodies to be in the same place. The bodies of them that shall be naved
1 ahall not be annoyed by air, water, fire, knife, 'wepen,' stroke, ${ }^{\text {' }}$ fekenes ${ }^{\prime}$;

2 shall rise bright and glorious;

8 more nimble than any swallow; hathe when it dyeth \& is put in to the grounde. Fyrft it anone begynneth to putrefye $\&$ refolue in to ${ }^{1}$ foule corrupcyon. The ayre dothe alter it: the grounde 5 dothe moyfte it, the wormes dothe brede of it \& fede alfo. Seconde it is vyle \& lothely to behold \& ryght vngoodly to the fyght. Thyrde it is vnweldy, \& not of power to ftyre itfelf or to be conuayed from place to place. Fourth it is fo groffe that it occupyeth a rowme 10 \& kepeth a place \& letteth other bodyes to be prefent in the fame place. Agaynft thefe four the bodyes of them that fhall be faued fhall take at theyr ryfynge ${ }^{2}$ agayne iiij. other excellent gyftes. Agaynft the fyrfte it fhall be in that condicion that neyther ${ }^{3}$ the ayre, ne 15 the water, ne fyre, ne ${ }^{4}$ knife, nor wepen nor ftroke, nor fekenes fhall anoye it. Agaynft the .ij. it fhall ryfo bryght \& gloryous and in the mooft goodly \& beauteous manere. Agaynft the thyrde it fhall be more nymble \& more redy to be conuayed to ony place where 20 the foule wolde haue it then is ony fwalowe. Agaynft the iiiij. it fhall be fubtyle that it fhall perce thorowe the ftone walles without ony anoyaunce of them. This fhall be a farre dyfference \& a grete dyuerfyte of her body as fhe had it before, and as fhe fhall in con- 25 clufyon receyue it agayne. But yet me thinke I fe what the foule of this noble prynceffe may anfwere agayne fomwhat to leffe ${ }^{5} \&$ to mynyffhe this confort ${ }^{6}$ after the fame maner that Martha dyde anfwere vnto our fauyour Ihefu. Scio quia refurget ${ }^{7}$ in refurrec- 30 tione in nouiffimo die. That is to fay I knowe well that it ${ }^{8}$ fhall ryfe agayne in the lafte daye of the
${ }^{1}$ putriffif in to MS.
${ }^{2}$ of theyme that fhalbe at their reifying MS. ${ }^{3}$ nother MS. ${ }^{4}$ ne the fire nor MS. ${ }^{~}$ leffen MS.
${ }^{6}$ comforthe MS. dyfconfort $1509 . \quad 7$ refurgens MS. - all M8.

The soul of this noble princess might less and minish this comb. fort by saying with Martha: Iknow that it shall rise again at the last day,
"subtyle' to
"perce thorowe"
[* Biv]
stone walls without annoyance of them.
general refurreccyon, but that is farre hens, that is bat that is far long to come. Et fpes que differtur ${ }^{1}$ affligit animam. And the hope of a thynge delayed tormenteth Hope delayed the foule in the meane tyme. Therfore our fauyour wrmentect the
5 more comfortable anfwereth to her agayne \& fayth in this maner. Ego fum refurrectio ${ }^{2} \&$ vita. That is, I an fayth he the veray caufe of rayfynge of the body. And I am alfo the veraye caufe of lyfe vito the foule. As who faye tho ${ }^{3}$ the ryfynge of the body be delayed for 10 a feafon, the foule neuertheles fhal for the meane tyme haue a pleafaunt \& a fwete lyfe. A lyfe full of comfort, a lyfe full of ioye $\&$ pleafure, a lyfe voyde of all furow \& encombraunce, a lyf not lyke vnto the lyfe of this wretched world whiche is alway entermelled with moche
15 bitternes, eyther with forowes, eyther with dredes or
Our Saviour's
comfortable ausiver:
I am the ' veray ' cause of raixing the body atd of lite unto the sulul.

Though the rising of the bunly be delayed for a seasom, the noul meantime shall have a pleasant life, void of encumbralice, not like this world's life 'entermelled' with sorrows, or elles with perylles. In hoc mundo non dolere,
non timere, non periclitari impoffibile eft. Sayeth faynt Auftyn. It is impoflyble to lyue in this worlde $\mathbb{\&}$ not to forowe, not to drede, not to be in 20 peryl. This fame noble prynces yf fhe had contynued in this worlde, fhe fholde dayly haue herde \& fene mater \& caufe of forowe as well in herfelfe as in her

In this world, saith St Aurtyn, it is impossible not to sorrow, not to dread, not to be in peril. If this nohle princess had continurd in this world,

25 and her herynge fholde haue dulled more and more, her legges fholde haue faylled her by \& by. And all the other partyes of her body waxe ${ }^{4}$ more crafed euery daye, whiche thynges fholde haue ben mater to her of grete ${ }^{5}$ dyfcomforte. And albeit thefe thinges had not
30 fallen vnto her forthwith, yet fhe fholde haue lyued alwaye in a drede and a fere of them. Dare I fay of her fhe neuer yet was ${ }^{6}$ in that profperyte but the gretter her sighlt have 'derked,' her hearing have dulled, her lages have failed her; and all other purts have waxen more crasy; at least she should have lived in drend of these things. always "dredse" it was the more alwaye fhe ${ }^{7}$ dredue the aduerfyte. For adversity;

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l diffentur 1:09. MS. ' refurgens MS. (gens erased).
    a thoff MS. ' waxen MS. s}\mathrm{ of hir grete MS.
        6 yett neuer fle was MS. }7\mathrm{ fle alway MS.
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    FISLER.
    at her son's coronation and at prince Arthur's marriage she wept marvellously; at the last coronation, wherein she had great joy, she let not to eay that some ad. versity would follow.
Litlier she was in present adversity or in dread of adversity to come ;
daily and hourly perils innumerable might have happed unto her. This life, says St Gregory, compared with life eternal, is death. Therefore they who have tasted that life count this a ' veray dethe.'
Lazarus after his resurrection never 'lough,' but was in continual pensiveness.

Were it then a meetly thing for us to desire this noble princess to forgo the joyous life above, to
[ ${ }^{*} \mathrm{~B}$ v]
want the presence of the Trinity, to be absent from saints and saintesses, and again to be wrapped in the miseries of this world, the painful diseases of her age, the other encumbrances of this life?

Were this a gentle wish, that whereas
whan the kynge her fone was crowned in all that grete tryumphe \& glorye, fhe wepte meruaylloufly. And lyke wyfe at the grete tryumphe of the ${ }^{1}$ maryage of prynce Arthur. And at the lafte coronacyon wherin fhe had full grete Ioye, fhe let not to faye that fome aduerfyte wolde folowe, fo that eyther ${ }^{2}$ fhe was in forowe by reafon of the prefent aduerfytes ${ }^{8}$, or elles whan fhe was in profperite fhe was in drede of the aduerfyte for to come. I paffe ouer the perylles \& daungers innumerable whiche dayly \& hourly myght 10 haue happed vnto her wherof ${ }^{4}$ this lyf ${ }^{5}$ is ful. And therfore faynt Gregory fayth. Vita hec terrena eterne vite comparata mors eft potius dicenda quam vita. And for that caufe who that ones hathe tafted the pleafures of that ${ }^{0}$ lyfe, this is vnto them a 15 veray dethe for euer after. Example of Lazarus whiche after that he was reftored to the myferyes of this lyfe agayne, he neuer lough but was in contynuall heuynes and penfyfneffe. Now ${ }^{7}$ therfore wolde I afke you this one queftyon. Were it ${ }^{8}$ fuppose ye al this ${ }^{9}$ confiderd 20 a meetly thyng for vs to defyre to have this noble princes here amongeft vs agayn to forgo the ioyous lyfe "aboue, to wante the prefence of the gloryous trynyte whom fhe fo longe hathe fought \& honoured, to leue that mooft noble kyngdome, to be abfent frome 25 the mooft bleffyd company of fayntes \& faynteffes ${ }^{10}$ \& hether to come agayn to be wrapped \& endaungered with the myferies ${ }^{11}$ of this wretched worlde, with the paynfull dyfeafes of her aege, with the other encomberaunces that dayly happethe in this myferable lyfe. 30 Were this a reafonable requeft of oure partye, were this ${ }^{1}$ om. MS. ${ }^{2}$ that euer ather MS. ' of prefent aduerfite MS. ${ }^{4}$ wherefore MS., the last syllable dotted. ${ }^{s}$ bleffed liff MS.
6 the MS. ${ }^{7}$ in euer continuall herynes. Nowe MS. - it MS. ; it not $1509 . \quad 9$ thefe MS.
${ }^{10}$ \& faynteffes om. MS. ${ }^{11}$ myiteres 1509. MS.
a kynde defyre, were this a gentyl wyffe that where fhe hathe ben fo kinde \& louyng a mayftreffe vnto us, all we fholde more regarde our owne prouffytes then her more fynguler wele \& comfort 1 The moder that 5 hathe fo grete affeccyon vnto her fone that fhe wyll not fuffre hym to departe from her to his promocyon \& furtheraunce but alway kepe hym at home, more regardynge her owne pleafure than hys wele, were not fhe an vnkinde \& vngentyl moder 1 yes verayly, let vs therfore 10 thynke our mooft louyng mayftres is gone hens for her promocyon, for her grete furtheraunce, for her mooft wele \& prouffyte. And herin comforte vs, herin reioyfe ourfelfe \& thanke almyghty god whiche of his infynyte mercy fo gracyoully hathe dyfpofed for her. But ye 15 wyll fay vnto me Syr yf ${ }^{1}$ we were fure of this we wolde not be fory, but be ryght hertly glad \& ioyous therfor ${ }^{2}$. As for fuerte veray fuerte can not be had but only by the reuelacyon of god almighty ${ }^{3}$. Neuertheles as farre as by fcrypture this thynge can be affured, in 20 thende of this gofpel folowingly is made by our fauyour a ftronge argument almoft demonftratyue of this fame thynge. the argument is this. Euery perfone that putteth theyr full trufte in cryft Ihefu, ${ }^{\circ}$ Albeit they be deed in theyr bodyes, yet fhall they neuertheles haue 25 lyfe in theyr foules, \& that lyf that neuer fhall haue ende. But this noble prynces fhe put her ful trufte in cryfte Ihefu ${ }^{4}$, verayly byleuynge that he was the fone of god \& came ${ }^{6}$ in to this worlde for the redempcyon of fynners, wherfore it muft neceffaryly folowe that albeit 30 her body be deed, her foule is in that ioyous lyfe that neuer fhall ceafe. The fyrite parte of this argument
tho hath boen so loving a ‘mase traese to un, wo should regard oar proat rather than her weal ?
The mother, who from affection will not suffer her son to depart to his furtherance,
were an ungentle mother.

Our ' moost lonyng maystres' is gone hence for her promotion, for her most weal and proft.
Let us thank God who $s 0$ mercifully hath dispoeed for ber.
Ye will say :
Sir, if we were
sure of this, we would not be sorry, but right glad.
Surety can be had
only by revelation. Yet in the end of this gospel 'folowingly ' is made almoet a demonstrative angument of this thing. foloweth in the gofpell. Qui credit in me, etiam fi mortuus fuerit ${ }^{6}$ viuet. That is to fay who that fully
trufteth in cryft Thefu, albeit they be deed in theyr bodies, they neuertheles fhal lyue in theyr foules. But yet we wante a lytell. I fayd more than this. I faid that lyfe fhall neuer have ende, \& for this alfo it ${ }^{1}$ foloweth. Et omenis ${ }^{2}$ qui viuit \& credit in me 5 non morietur ineternum. That is to faye euery

The major of our argument proved from scripture.

Proof of the minor (that this noble princess had fuith).

What would not she believe who ordained readers in both universities to teach,

## preachers to

preach, the doctrine of Clirist, who built a college royal to the honour of His name, and lef money for another to maintain His faith and doctrine;
who in Westminster abbey, where
[ ${ }^{*} \mathrm{~B}$ vi] her body lies, founded three priests to pray for her perpetually;

## who, as I often

heard her say, if
Cliriatian kings would have warred on the infldel, would gladly have washed the clothes of the crusaders;
who at her death, when the sacrament containing the blessed Jesu was held before perfone that hathe this lyfe \& this full truft in Ihefu fhall neuer dye. So here appereth well that ${ }^{3}$ fyrft parte of our argument. For the .ij. part now that this noble prynces had full fayth in Ihefu cryfte it may appere yf 10 ony wyll ${ }^{4}$ demaunde this queftyon of her that our fauyour demaunded of Martha, he fayd to ${ }^{5}$ her, Credis hec? Byleuift thou this? what is that that this gentylwoman wolde not byleue? fhe that ordeyned .ij. contynual reders in bothe the vnyuerfytes to teche the 15 holy dyuynyte of Thefu, fhe that ordeyned prechers perpetuall to publyfine the doctryne \& fayth of cryfte Ihefu, fhe that buylded a college royall to the honour of the name of crift Ihefu ${ }^{6}, \&$ lefte tyll her executours another to be buylded to mayntayn his fayth \& doctryne. 20 Befyde al this founded in the monaftery of weftmynfter where her body lyeth thre preftes to praye for her perpetually. She whom ${ }^{7}$ I haue many tymes herde faye that yf the cryften prynces wolde have warred ${ }^{8}$ vpon the enmyes of his faith, fhe wold be glad yet to go folowe 25 the hooft \& helpe to waffhe theyr clothes for the loue of Ihefu, fhe that openly dyde wytneffe this fame thynge at the houre of her dethe, whiche faynge dyuers here prefente can recorde how hertly fhe anfwered whan the holy facrament contaynynge the bleffid Ihefu in it 30 was holden before her, \& the queftyon made vntyl her whether fhe byleued that there was verayly the fone

[^65]of god that fuffred his bleffyd paffyon for her \& for all mankynde vpon the croffe. Many here can bere recorde how with all her herte \& foule fhe rayfed her body to make anfwere there vnto, $\&$ confeffed affuredly that in 5 the ${ }^{1}$ facrament was conteyned cryft Ihefu the fone of god that dyed for wretched fynners vpon the croffe, in whom holly fhe put her trufte \& confydence, thefe fame wordes almooft thect Martha confeffed in the ende ${ }^{2}$ of this gofpell. Ego credidi quia tu es chriftus 10 filius dei qui in mundum venifti. That is to faye I haue byleued that thou art cryft the fone of god whiche came in to this worlde. And fo fone after that fhe was ancled ${ }^{3}$ fhe departed $\&$ yelded $v p$ her fpyryte in to the handes of our lorde, who may not nowe take 15 euydent lyklyhode \& coniecture vpon this that the foule of this noble woman, whiche fo ftudyoully in her lyf ${ }^{5}$ was occupyed in good werkes, $\&$ with a fafte fayth of cryft, \& the facramentes of his chirche, was defended in thect houre of departynge ${ }^{6}$ out from the body, was 20 borne vp in to the countre aboue with the bleffyd aungelles deputed \& ordeyned to that holy myftery ${ }^{7}$. For yf the herty prayer of many perfones, yf her owne contynuall prayer in her lyf tyme, yf the facramentes of the chirche orderly taken, $\mathrm{yf}^{8}$ indulgences $\&{ }^{\bullet}$ pardons 25 grannted by diuers popes, yf true repentaunce \& teeres, yf fayth $\&$ deuocyon in crifte Ihefu, yf charyte to her neyghbours, yf pyte vpon the poore, yf forgyuenes of iniuries, or yf good werkes be auaylable, as doubtles they be, grete lyklyhode \& almooft certayne coniecture 30 we may take by them, $\&$ all thefe that foo it is in dede. Therfore put we afyde all wepynge $\&$ teeres, $\&$ be not fad ne heuy as men withouten hope, but rather be we
her and the question made 'vntyl' her, whether she believed that there was 'verayly' the Son of God, confessed that in that macraunent was contained Christ that died upon the crosa, in whom 'holly' she put her trust? as Martha confessed:

I have helieved
that Thou art
Clirist the Son of Gnd.
Som after the countess wis
'aneled,' she yielled up her spirit into the hants of our Lord. Doubtless the soul of this noble woman, occupled through lite in good works, was borne up by angels to the country above. For, if the hearts prayer of many, if her own continual prayers, if [ ${ }^{\circ} \mathrm{B}$ vi, back] eacraments, indulgences and pardone granted by popes, if ropentance and cenrn, finith and devotion, pity, forgiveness, kood works, be available, we cannot doubt of her statn.

Put we aside
weeping, be not add as men withouten liope, but

[^66]giad and joyous, gladde \& ioyous, \& eche of us herin confort other. praising and maynifying our Lord. Alwaye prayfynge \& magnyfyenge the name of oure lorde, to whome be laude and honoure endlefly. Amen.

Enprinted in Fleto strete at the sygne of the sonne by Wynkyn de Worde.

IT Thus endeth this lamentable mornynge. Enprynted at London in Flete ftrete at the fygne of the 5 fonne by Wynkyn de Worde.
[Device of Wynkyn de Worde.]
$\square$
$\cdot$

Digitized by GOOgle


## -[Woodcut.]

[ ${ }^{*}$ i]
IT The fermon of Iohan the byffhop of Rochefter made agayn the pernicyous doctryn of Martin luuther within the octaues of the afcenfyon by the affingnement of the mooft reuerend father 5 in god the lord Thomas Cardinall of Yorke \& Legate ex latere from our holy father the pope.

$$
\bullet \text { [Blank.]. }
$$

- ${ }^{\top}$ Quum venerit paracletus quem ego mittam vobis fpiritum veritatis $q u i$ a patre procedit ille teftimonium perhibebit de ${ }^{1}$ me.
10 Thefe wordes be the wordes of our fauyour Chrift Iefu in the gorpell of Iohan. and red in the ferayce of this prefent fonday. thus ${ }^{2}$ moche to fay in engly fle. whan the comforter fhall come. whom I fhall fende unto you the fpyryte of trouthe that yffueth from my 15 father. he fhall bere wytneffe of me.
 Ull often whan the daye is clere \& the fonne fhyneth bryght ryfeth in fome quar-

Alen, whea the day is clear. tor of the heuen a thyk blacke clowde. that darketh ${ }^{3}$ al the face of the heuen. \&
riseth a thick black cloud,
that darketh all the face of the beaven, fhadoweth from vs the clere lyght of the fonne. and witrouth a hibeows ftereth an hydeous tempeft. \& maketh a grete lyght25 nynge. and thonderyth terrybly. fo that the weyke

[^67]ribly, so that weak souls be put in great fear.

So in the church, when the light of faith hath long been clear,
hath risen manya time some black cloud of heresy, and stirred such a tempest, that many a weak roul hath miscarried thereby. Such clouds were Arius,

Macedonius,
[ $\boldsymbol{A}$ ij, back] Jo. Wieliff, with other moo who sore tempested the church.

St Jude calls them elouds without the moisture of grace.

Now such another cloud is raised alof, one Martin Luther a frere,
foules. and feble hertes be put in a grete fere \& made almoft defperate for lacke of comforte.

TI In lyke maner it is in the chyrche of chrift. whan the lyght of fayth (that fhyneth. from the fpyrytuall fonne almyghty god) hathe ben clere \& bryght a good 5 feafon. hathe ryfen many a tyme fome blacke clowde of herefy. \& ftered fuche a tempeft \& made fuche a lyghtnynge and fo terribly thonderyd that many a weyke foule hath myfcaryed therby.

T Suche a clowde loo was Arrius, whiche ftered fo 10 greate a tempeft that many yeres after it ${ }^{1}$ vexyd the chirche of chrift. And after hym came many other lyke clowdes. as Macedonius. Neftorius. Eutices. Eluidius ${ }^{2}$. Donatus. Iouinianus. Pellagius. Ioan ${ }^{\circ}$ nes wiccliff. with other moo. which fore tempefted the chyrche. 15 euery ${ }^{3}$ of them for his tyme. Suche heretykes faynt Iude in his epiftole calleth nubes ${ }^{4}$ fine aqua. que a vento circumferuntur. that is to faye, clowdes withouten ${ }^{5}$ the moyfture of grace. whiche be moued with the blaft ${ }^{6}$ of wycked fpyrytes. And nowe fuche another 20 clowde is rayfed a lofte. oon Martyn luther a frere. the whiche hath ftered a myghty ftorme and tempeft in the chirche. and hath fhadowed the clere lyght of many feryptures of god. \& he maketh yffue from hym a perylous lyghtnynge. that is to faye a falfe lyght of 25 wrong vnderftandynge of fcriptures. which pafeth ${ }^{7}$ not from the fpiryte of trouth. but from the fpiryt of errour. and from the fpyryte of this tempert of this ${ }^{8}$ mooft perilous herefye. Ferthermore he terrybly thonderyth agaynft the popes authoryte. agaynft the generall con- 30 celles. agaynft the tradycyons and ordynaunces left vnto vs by the apoftles. agaynft the doctryne of the fathers. \& doctours of the chirche. IT Our fauiour chrift therfore

[^68]by his diuyne prouydence forfeynge that fuche peftylent clowdes \& tempeftes many fholde aryfe. to the graete ${ }^{1}$ trouble \& vexacyon of his chyrch. for the tender loue \& infynyt charite whiche he bereth vnto oure mother holy ${ }^{2}$
5 chyrche. dyd promeffe that after he had afcended vnto his father he wold fend to her the holy fpyryte of god. the fpiryt of trouthe. that fholde abyde with her for euer. to acertayne her fro tyme to tyme of euery trouthe wherunto bothe fhe \& euery chylde of hyrs. that is to faye 10 euery true chriften man fholde gyf affured fayth. \& fynally to be vnto her in all fuche ftormes a veray comforter. accordyng to the begynnyng of this gofpel aboue reherfed. ${ }^{-}$Quum venerit paracletus. quem ego mittam vobis. fpiritum ${ }^{3}$ veritatis. qui a patre procedit. 15 ille teftimonium perhibebit de me. This hooly gofpel gracyoufly offereth vnto vs foure goodly inftruccyons agaynft thefe daungerous tempeftes of herefyes. whan fo euer they fortune to aryfe. but fpecyally agaynft this mooft pernicyonus ${ }^{4}$ tempeft that Martyn luther 20 hath now ftered.

IT The fyrft .iij. inftruccyons by the leue of god and helpe of this holy fpiryt. fhall vndermyne .iij. great groundes. wher vpon Martyn dothe ftable in maner all his articles. \& the fourth fhall anfwere to the defence
25 that is made for hym by his adherentes. wherby many a weyke foule is in peryll.

T, But byfore that ${ }^{5}$ we fhall entere the declaracyon of them. we fhall make our prayer vnto this holy fyyryte of trouthe. that in this daungerous ftorme ${ }^{6} \&$ perylous
30 tempeft. he wyll ftaye our hertes with the teftimony of his trouthe. that we floghter not in the catholike doctryne

Christ, foreseseing auch peatilent tempeate,
promised to send the spirit of trith to abicie in the church,


This romplol offers four geodly instructions against the 'pernicyonus" Lempent stirred by Luther.

These instractions shall undermine the grounds on which Luther stables his articles, and also anewer to the defence made for him by his adherents. of our mother holy chirche. ${ }^{7}$ but faftly byleue fuche erudycyons as hath ben deryued vnto vs. from our fauyour chryft Iefu by his appoftylles. \& theyr fucceffors.

[^69]the holy byffhoppes \& fathers \& doctours of the chyrche.

Every person say their devotion.

First instraction.
Promise of the Spirit to be our comfort in all doubtful opiniona.
[* 4 ijj, beck] For the whiche \& for grace neceffary for you \& for me euery perfone faye theyr deuocyon.

THe fyrfte inftruccyon is offerd vnto vs of thefe fyrft wordes of the gofpell. Quum venerit 5 paracletus quem ego mittam vobis. \{pirit$u m$ veritatis $q u i$ a patre procedit. ${ }^{\circ}$ In the whiche wordes is promeft vnto vs the fpyryte of trouthe. to be our comforte in all doutefull opinyons that may ryfe ${ }^{1}$ in
1 The instructions of this gospel pertain to the whole charch;

2 the pope is head of the universal church;
8 Luther hath not the apirit of truth.
1 Luther (de captio. Babyl.) confesses that this promise is made to the whole church, saying,
If we say that any place of any epistle of St Paul pertains not to the universal chureh, we take away all $8 t$
Paul's authority.

If this is true of 8t Paul, much more is it true of the gospels.

The Spirit then resteth in the charch for ever, chryftes chirche. TT Touchynge this inftruccyon thre 10 thynges I wold do. Firft I wold fhewe that the inftruccyons of this holy gofpell perteyneth to the rniuerfal chirche of chryft. Secondly that the heed of the vnyuerfall ${ }^{2}$ chirche [iure diuino] is the pope. Thyrdly that Martyn luther (whichedeuydeth ${ }^{8}$ hymfelfe from this 15 heed) hath not in him ${ }^{4}$ the fpiryte of trouth. TI For the fyrft martyn luther can not denye. but this promeffe is made vnto the vnyuerfall chyrche. \& ther vnto we fhall bynde hym by his owne reafon. he fayth in the booke de captiuitate babilonica. Quod fi demus vnam ali- 20 qua $m$ epiftola $m$ Pauli. aut vnu $m$ alicuius epiftole locum. non ad vniuerfalem ecclefiam pertinere. iam euacuata eft tota Pauli authoritas. that is to fay yf we wyll afferme that any one epiftle of faynt Paule. or any one place of his epiftoles. perteyneth not 25 vnto the vnyuerfall chirche of chryft. we take away all faynt Paules authoryte. IT Now yf it be thus of the wordes of faynt Paule. moche rather this is a trouthe ${ }^{6}$ of the gofpels of chrift. \& of eury place wryten in the fame gofpels. In the vniuerfall chyrche than this holy 30 fpyryte of trouthe refteth. \& fhal contynue vnto the worldes ende. vt maneat vobiscum ineternum. he fhall abyde in the vnyuerfall chyrche . " et

[^70]docebit vos omnem veritatem. And he fhall ${ }^{1}$ in and aball in every euery doute teche vs the trouthe. Thus moche for the doubs teach os fyrft.

IT Now for the feconde where I fayd that the pope 5 "iure diuino is the heed of the vnyuerfall chyrche of

II The popo iure dinino head of the [ $\left.{ }^{\circ} \Delta i i j\right]$ undrersal church. chrift. whan ye fe a tree ftande ${ }^{2}$ vpright vpon the ground \& his braunches fpred a brode. full of leues. \& fruyte. yf the fonne fhyne clere. this tree maketh a fhadowe. in the whiche fhadowe ye may perceyue a fygure of the 10 braunches. of the leues. \& of the fruyte. Euery thynge that is in the tree. hathe fomwhat anfwerynge vnto it in the fhadowe. And contrary wyfe. euery parte of the fhadowe hath fome thynge anfwerynge vnto it in the tree. A mans eye may leade hym from euery part of 15 the tree. tyll ${ }^{3}$ euery parte of the fhadowe. \& agayne. from euery parte of the fhadowe tyll ${ }^{3}$ euery parte of the tree. anfwerynge ther vnto. Euery man may poynt any certayne parte of the fhadowe. \& fay this is the fhadowe of fuche a braunche. \& this is the fhadowe ${ }^{4}$ of fuche a 20 lefe. \& this is the fhadowe of the bole of the tree. \& this is the fhadowe of the top of the tre. II But fo it is that the lawe of Moyfes. \& the gouernaunce of the fynagoge of the Iewes. was but a fhadowe of the gouernaunce of the vnyuerfall chirche of chrift. So fayth 25 faynt Paule. vmbram habens lex futurorum bonorum. that is to fay the lawe had but a fhadowe of thynges for to come ${ }^{5}$. And ad corinthios. omnia in figura contingebant illis. All theyr gouernaunce was but a fygure \& fhadowe of the chirche. II Now than 30 to my purpofe. In the ${ }^{6}$ gouernaunce was twayne ${ }^{7}$ hedes appoynted. one vnder anntl . Woyfes \& Aaron. to condyth that ${ }^{6}$ people thur that was promyfed $v$

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' and fhall 1556.
    owe 1521. fha!
        -1556. ' ।
            Q sic. countr.
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vnto the controy ${ }^{\circ}$
1, that ${ }^{10}$ people

[^71]By the law "twayme bedes" were appointed, Moees and Aaron. to lead the Jewre to the promiend coantry:

[^72][* A iiij, back] a shadow of our journey to heaven. Moses and Aaron are shadows of Clirist and of his vicar St Peter.
of the Iewes was a fhadow of the chryften people. \& that theyr Iorney by the defert. toward the countre promyfed vnto them 'was a fhadow of our iourney. thrugh this wretched world vnto the countre of heuen. But Moyfes \& Aaron whiche were the hedes of that people. wherof than be they fhadow '? withouten doute they muft be the fhadowe of chryfte \& of his vycare faynt Peter whiche vnder chrift was alfo the heed of chryften people.

IT And wyll ye fe this more manyfeftly by .iij. lyke- 10
Moses and Aaron were both priesta, Moses made by God, by Moses Auron, who had cure of the Jews in the abeence of Moses.
So Christ and St Peter were priests of the new law, Christ made by His Futher,
neffes. Fyrfte Moyfes \& Aaron bothe of them were preeftes. Moyfes was made by god. \& Aaron made by Moyfes at the commaundement of god. to whom was commytted the cure of the Iewes in the abfence of Moyfes. So chrift \& faynt Peter bothe were preeftes 15 of the newe lawe. Chryft made by his father all myghty god as it is wrytten of hym. I'u es facerdos ineter-

Peter made by Christ, who 'commysed' to him in His absence the cure of the Christian people:
pasce, pasce, pasce.
Moses was mean between God and Aaron, Aaron between Moses and the people.

## [ ${ }^{\circ} \mathrm{B}$ I]

Christ was the mouth of Peter towards God,
num fecund $u m$ ordinem Melchifedech. that is to faye thou art a preeft for euer accordyng to the ordre of Melchefidech. And Peter was made by chrift. to whom 20 he commyfed in his abfence the cure of the chriften people fayenge. pafce oues meas pafce. pafce. pafce. The fecond likenes is this. Moyfes was meane bytwene ${ }^{2}$ almyghty god and Aaron for the caufes of the people. \& Aaron was meane bytwene Moyfes \& the people 25 touchynge the caufes of god. So fcrypture techeth Exodi .iij. Almighty god fayd vnto Moyfes fpekynge of Aaron. Ipfe loquetur pro te ad populum. \& erit os tuum. Tu autem eris ei in is que ad deum pertinent. that is to faye. he fhall fpeke in thy 30 ftede vnto the people. \& thou fhalt be for hym agayn. in thoo ${ }^{3}$ caufes that perteyne vnto god. wyll ye fe how chrift was the mouthe of Peter towardes 'almighty god. he fayd to faynt peter. Simon Simon ecce fathanas

[^73]${ }^{3}$ thofe 1556.
expetiuit vos, vt cribraret ficut triticum. Ego autem rogaui pro te vt non deficiat fides tua. et tu aliquando conuerfus confirma fratres tuos. that is to faye. Simon Simon lo Sathanas hath coueyted
5 gretly to fyft you as a man fyfteth his whete. But I have prayed for the to thentent ${ }^{1}$ that thy faythe do not fayle. And thou ones tourned to the ftabyll waye conferme thy brethren. Se now here wheder chryft was not the mouthe of Peter whan he promoted his caufe. 10 before almyghty god the father. \& prayed for hym that his faythe fholde not fynally peryffhe. And contrary wyfe was not Peter the mouthe of chrift. whan he to the true waye conuerted dyd conferme his brethren. here note well what authoryte was gyuen to Peter vpon them to
15 conferme all the other of his bretheren in the ftabyll waye. IT The thyrde lykenes is this. Moyfes ascended vnto the mounte to fpeke with almyghty god. and Aaron remayned behynde to inftructe the people. Dyd not chrift lykewyfe afcend vnto his father vnto the grete 20 mounte of heuen? And to what entent I praye you? Saynt Poule telleth. vt appareat vultui dei pro nobis. to appere before the face of almyghty god for vs. \& there to be our aduocate as fayth faynt Iohan. And dyd not Peter remayne behynde to teche the peo25 ple. the whiche our fauyour commytted vnto his charge. reed him onen tourned to the fabyll way' to confirm his brethren.
Clrist was the mouth of Peter when He prayed that his faith should nox perish;

Peter was the mouth of Chisist to confinn his brethren.

Moses went up to the mount to speak with God. Aaron remained behind to instruct the people. Christ ascended to the great mount of heaven to appear before God for us;

Peter remained behind to teach lyke as Aaron was lefte for to do the people of the Iewes. whan Moyfes was aboue in the mount with god. 'T Thus euery man maye fe how that fhadowe \& this thynge agreeth \& anfwereth one tyll ${ }^{2}$ another fully $\&$ clerly. But that how clearly that shiulow and this thing atree.
30 now let vs paufe here a whyle. I wyll conftrue this fygure yet by another dede of chrift in the gofpel. So it was. that the Iewes were tributaryes vnto the romaynes. \& for that tribute ${ }^{s}$ the heed of euery houfholde dyd paye a certayne coyne called didrachma. So whan they that

[^74]When the 'gaderers ' of this tribute came to St Peter, our Saviour bad him go to the sea, where in a fish's belly he should find a stater (a double didrachma), which he should pay for himself and for Christ.
Our Saviour commanded this to be paid for no moo, but only for Him and for St Peter, and thereby 'quyted ' all the residue.
What more evfdent to shew that Peter was head of Christ's household?
The fathers' testimony to this interpretation.

Aug. qu. Ixxp. didrachma capitum solutio.

St Austyn
says: When ous Saviour commanded the double tribute to be paid for Himeelf and for Peter,
[ ${ }^{\circ} \mathrm{BN}$ ]

He did 'quyte" all the residue of the apostles, for they were contained in Him as their Master. After our Saviour they were contained in Peter, for Christ made him head of them all.
were the gaderers of this trybute came to faynt Peter. our fauyour bad hym go vnto the fee. And tolde hym that in a fyffhes bely there he fhold fynde ftaterem. whiche was a double didrachma and bad hym paye that vnto the gaderers. bothe for hymfelfe and for chrift. Marke here that this trybute was heed money payed for them that were heedes and gouernours of hourholdes. \& chrift commaunded this to be payed for no moo. but onely for hym \& for faint Peter. \& therby quyted all the refydue. Ioyne this facte of the gofpell vnto that 10 fygure byfore ${ }^{1}$. \& what can be more euydent to fhewe that Peter vnder chrift was the heed of al the houf hold of chrift. But yet thyrdly let vs here the teftymony of fome father of the chyrche that this is the veray meanynge of the gofpell. Saynt Auftyn in the boke of 15 queftyons of the newe \& of the olde ${ }^{2}$ teftament the.$l$ lxxv. queftyon fayth in this maner. didrachma capitum folutio intelligitur. the payment of this money was heed money payde for the heedes. And after foloweth. Saluator quum pro fe et Petro dari iubet. pro 20 omnibus exoluiffe videtur. quia ficut in faluatore erant omnes caufa magifterii. ita \& poft faluatorem in Petro om nes continentur. ipfum enim conftituit caput eorum. that is to faye. whan our fauyour commaunded this double trybute. to be payed 25 for hymfelfe \& for Peter. \& in fo commaundynge he dyd quyte all the refydue of the apoftles. for all they were conteyned in hym. bycaufe he was theyr mayfter. And as al they were conteyned in our fauyour. So after our fauyour all they were conteyned in Peter. For 30 chrift made hym the heed of them all. Here note of faynt Auftyn that faynt Peter bycaufe ${ }^{3}$ he was heed of theym all. \& all they were conteyned in hym. therfore this trybute that was payed for hym was payed for them al. But yet by an other fcrypture whiche I reherfed 35 ' before 1556. 's and olde $1556 . \quad{ }^{3}$ because 1556.
before. Saynt Auftyn proueth that all the other apoftles st Anstm were conteyned in faynt Peter. Simon Simon. ecce again prove that fathanas expetiuit vos.vt cribraret ficut triticum. Sere Peoter by the in Ego autem oraui ${ }^{1}$ pro te. vt non deficiat fides 5 tua. et tu aliquando conuerfus confirma ${ }^{2}$ fratres tuos. that is to fay. Symon Symon. loo fathanas hath coueyted to fyft you as a man fyfteth whete. but I worls:
I have prayed that thy faith shall not fail, and when thou hane prayed for the that thy faythe fhall not fayle. \& thou ones conuerted to the ftable waye. do conferme thy 10 brethren. Upon the whiche wordes faint Auftin faythe. Chrift dyd not praye for Iames and Iohan \& for the other. but he prayed for faynt Peter in whome the refydue was conteyned.

IT Confyder now how eche of thefe teftymonyes 15 conferme \& ftrengthe ${ }^{3}$ one another. Fyrfte the fygure \& fhadow of the olde lawe. Secondly the teftymony of He prayed not for Jamen and John and the ocher, but for Peter in wlom the residue was contained.
These testimonics of the law, the gowpels, and of St Austyn, strength the gofpels anfwerynge vato the fame. Thirdly the declara"cyon of faynt Auftyn vpon the fame. And here I brynge but one doctour. whofe teftymony in the balaunce 20 of any trewe chriften mans herte. me thynketh fholde weye downe Martyn Luther. But fayut Ambrofe fpekynge de didrachmate calleth it alfo capitum folutionem. that is to fay heed money. And of faynt Peter he faythe. Petra enim dicitur. eo quod primus in 25 nationibus fidei fundamentum pofuerit. \& tanquam faxum immobile totius operis chriftiani compagem. molemque contincat. that is to faye. Peter is called petra. bycaufe ${ }^{4}$ that he fyrfte amonge the gentyles dyd eftablyffhe the grounde of our fayth. \& as a 30 ftone not ealy to be remoued. he conteyneth in hym \& ftayeth all the frame \& gretnes of the worke of chrift. And faynt Gregory faythe. Certe Petrus apoftolus primum membrum fancte et viniuerfalis ecclefie eft. Paulus. Andreas. Ioannes quid aliud quam

[^75]and John were heads of certain and singular people.

8t Hierome : Peter was one chosen out of twelve, that he being their head occasions of echism should be taken away. [ ${ }^{*}$ Biij]
st Cyprian of Peter's confession:
Peter, on whom the church was for to be builded;
which it could not be, unless he were head and chief nember of the church.
These doctors learned, holy, workers of miracles.

Chrysostom calls St Peter head of the apostles,
month of the
disciples, top and head of all the college.
fingularium plebiu $m$ funt capita. that is to faye. Peter is the chefe membre of the vnyuerfall chirche. Paule \& Andrew. \& Iohan what els be they. but heedes of certayne \& fynguler people. wherby it appereth that as they were chefe euery man of the people that they 5 had cure of. So faynt Peter was chefe of the vnyuerfall chyrche. Saynt Hierome alfo fayth fpekynge of Peter. Propterea inter duodecim vnus eligitur. vt capite conftituto. fchifmatis tolleretur occafio. that is to fay that ${ }^{1}$ Peter was one chofen out 10 amongeft ${ }^{2}$ twelfe "to thentent ${ }^{3}$ that he beynge theyr heed al occafyons of fchyfmatyke ${ }^{4}$ dyuyfyon fholde be take ${ }^{5}$ away. Saynt Cypriane forthermore fayth. fpekyng of Peter whan he dyd confeffe cryft Iefu to be the fone of god. Loquitur illic Petrus fuper quem edifi- 15 canda fuerat ecclefia. that is to faye there fpeketh Peter vpon whome the chirche was for to be buylded. But how fhold the chirche be ${ }^{6}$ buylded vpon hym yf he were not the heed and chefe ${ }^{7}$ membre of the chyrche.

II All thefe be of the latyn chyrche. holy fathers. 26 all men of grete lernynge. all men of fynguler holynes. whofe vertuous lyuynges be confirmed ${ }^{8}$ by myracles bothe done in theyr lyfes \& after theyr dethe. Of grekes lyke wyfe. Chryfoftome after that he hath prayfed faynt Paule fpeketh of faynt Peter fayenge. quod ipfe 25 qui fuit apoftolorum caput talis fuit. that is to faye that faynt Peter whiche was the heed of the aportles was fuche another and often he called faynt Peter eximium apoftolorum. et os difcipulorum ac verticem collegii. that is to faye the chefe of the 30 apoftles and mouthe of the dyfcyples \& the top and heed Origen: Soe what of all the college. And Orygene faythe. Magno illi


[^76]quam chriftus fundauit ecclefiam fuam. vide toandment of quid dicatur a domino. Modice fidei quare the hoslurch hatile etone: dubitafti. that is to fay. Se what was fayd of our lorde to that grete ${ }^{1}$ foundament of the chirche and mooft

5 ftable ftone. 0 man of lytle faythe why dydeft thou doute. If Yf all thefe fo many tefty monyes bothe of grekes and latyns fhall not counterpeafe agaynft one frere. what reafon is this? I truft there is no true cryften man but that he wyll be moued with the tefti10 monye of all thefe. fpecyally whan they be grounded of fo playne \& euydent a fygure of the olde lawe. and of fo clere a lyght of the holy gofpels. TI But here Luther wyll faye that he can not concegue duos fummos.

0 man of little
faith, why didet [ ${ }^{-1}$ Bij, back] thou doubt ? Sluall not these testimonies of Greeks and Latins connterpeare against one frere? Of the whiche I meruayle gretly. Sithen it is many15 feft that Aaron was called fummus in ferypture. \& yf he were fummus facerdos $\&$ Moyfes was no whit benethe Aarun were either hym. than muft they two eyther of them be fummus. one of them vnder another in comparyfon of the other people. So as faynt Paule maketh many hedes fayenge. 20 Caput mulieris vir. caput viri chriftus. chrifti vero deus. Se here be thre heedes vnto a woman. god, chryft, \& hyr hufbande. \& yet befyde al thefe fhe hath an heed of hyr owne. It were a monftrous fyght to fe hemide theme she has a head of a woman withouten ${ }^{2}$ an heed. what comforte fholde hyr 25 houfbande haue vpon hyr. Yf than one woman not withftandynge fhe hathe an heed of hyr owne to gouerne hyr accordynge to the wyll \& pleafure of hyr houfband. yet fhe hath hyr houfbande to be hyr heed \& chryft to be hyr heed. and god to be hyr heed. How moche
30 rather our mother holy chyrche which is the fpoufe of chrift. hath an heed of her owne. that is to faye the pope. and yet neuertheleffe chryft Iefu hyr houfbande is her heed. \& almyghty god is hyr heed alfo.
$A$ moman hath a head of her own, and hath aloo her husband,
and Christ, and Goxd, to be her bead.

Ro the chnrch hath a head of her own (the pope), set Christ her Husband is her head, and Gud also. T But now let vs retourne to our inftruccyon. 35 Thus than ye vnderftande how that in the vnyuerfall

[^77]The Spiritoftruth chyrche of chryfte remayneth the fpyryte of trouthe
abideth in the
 church, whose heal under Coritat is the pope. The Spirit of Christ is not in Martin Luther. As in the natural boly the spirit gives life ouls to the members which are joined to the head; so in the mystical body. This wretched man hath divided himself from the vicar of Christ ; how then can he have in him the Spirit of truth, specially when he 'all to raggeth the head of Christ's church, to whom by his religion he hath vowed ubedicnce? for euer. and that the heed of this chyrche the pope is ${ }^{1}$ vnder chryft. By this breuely it may appeere that the fpyryte of chryft is not in Martyn luther. The fpyryte of cuery naturall body gyueth lyfe noo forther. 5 but to the members \& partes of the fame body. whiche be naturally ioyned vnto the heed. And fo lykewyfe it muft be ${ }^{2}$ in the myftycall body of our mother holy chirche. IT For afmoche than as this wretched man hath deuyded hymfelfe from the heed of this ${ }^{3}$ body. 10 whiche is the vycare of chryft. how can he haue in hym the fpyryte of this body whiche is the fpyryte of trouthe. \& fpecyally whan he hath deuyded hymfelfe with fuche pryde, arrogancye, \& prefumpcyon. whiche is mooft odyous vnto this holy fpyryte. and fo dyf- 15 pytyoully. fo prefumfttuoully. fo malycyoully contemneth \& fetteth at nought. \& all to raggeth the heed of chryftes chyrche. to whome as to his chefe ${ }^{4}$ fpyrytuall father. by the reafon of his relygyon he hath vowed and promeft obedyence. How can this man have in hym 20 the fpyryte of god this holy fpyryte of trouthe. And here I make an ende of the firft inftruccyon.

Semond inst ruction.

IT Here foloweth the feconde inftruccyon agaynft the pernycyous doctry-- ne of Martyn luther ${ }^{5}$. 25
${ }^{1}$ is the pope 1556, $\quad{ }^{2}$ me 1521. be 1556. ${ }^{2}$ his 1521. this $1556 . \quad 4$ thefe 1521. chiefe 1556.
${ }^{5}$ The feconde inftrucotion 1056.

5


Or the feconde inftruccyon [ ${ }^{\circ}$ B iiij, back] the next wordes enfeweth. Ille teftimonium perhibebit de me. that is to faye. And he fhall bere wytneffe or gyue euydence of me. what meruaylous vertue what wonderfull operacyon is in the bemes of the fonne whiche as we fe this tyme 10 of the yere fpred vpon the grounde dothe quycken \& make lyfely many creatures the whiche before appered as deed. who that vewed and beheld in the wynter feafon the trees whan they be wydred and theyr leues fhaken from them and all the moyftour fhronke in to 15 the rote \& no luft of grenenes nor of lyfe appereth outwardly. yf he had had none experyence of this mater before he wold thynke it an vnlyke thyng that the fame trees fholde reuyue agayn $\&$ be fo luftely cladde with leues \& floures as we now fe them. And yet this 20 is done by the fubtyll operacyon and fecrete workynge of the fonne bemes fpred vpon the grounde.

Neuertheleffe not euery beme of the fonne hathe
this vertue. It is a trouthe the bemes of the fonne in wynter be lyght as they be now this tyme of the yere

Sunbeams in winter are feeble 25 but that lyght is fo faynt and feble that it gyueth no lyfe. for than we fholde haue herbes and trees to growe as well in wynter ${ }^{1}$ as they now do this tyme of the yere. The caufe of this weykenes is. for the fonne fhooreth fo lowe by the grounde that his bemes thanne fklaunteth 30 vpon the grounde and dothe not rebounde nor double in theymfelfe agayne towardes the fonne. and this is the caufe of this weykenes. 'Ye fe whan a bowle is throwen fklantlynge vpon a wall it flydeth forwarde \& reboundeth not bakwarde dyrectly agayne to hym that
and give no life,



## because the sun

 then 'fhooreth' so low by the ground that his beams ' Iklaunteth ' upon the ground and doth not double towards the sun. [ ${ }^{*} \mathrm{~B} v$ ] A bowl thrown 'fklantynge " against a wall slideth forward when directly cast,The sunbeams at this season quicken many creatures which before appeared dead. Who that saw in winter the trees 'wydred' with no lust of 'grenes' nor of life, would expect (without experience) the same trees to be so lustily clad with leaves and flowers as they are ?
it rebounds directly.

So the sunbeams now beat directly upon the ground and rebound directly with greater strength and fuller light.
For every virtne 'gadred togyder' is more strong.

A singlo thread is nothing so strong as a double, nor a single beam as one bowghted in itself by reflexion;
whence ariseth a heat which is the chief worker of life.
Yet we are not sure that a tree is alive 'to than' we see it bud.

So the spiritual Sun, almighty God, works upon the spiritual earth man's soul or the church.
[* B r, back]
His beams spread on our souls cause the fruit of good works,

## when faith's

'rklender' light is strengthened by the rebounding of hope and heat of charity.
wall with a grete vyolence than it dothe dyrectly robounde agayne. In this maner it is of the fonne bemes the more nye that the fonne draweth wnto vs now this tyme of the yere the more dyrectly his bemes bete vpon the grounde \& the more dyrectly they rebounde \& retourne agayne towardes the fonne. And by the reafon of the nyenefle of beme to beme ryfeth a greter ftrengthe in the beme and a more full lyght. quia om $n$ is virtus vnita fortior eft. that is to fay. For euery vertue that is gadred togyder is more ftronger. It A fengell threde 10 is nothynge fo ftronge as is ${ }^{1}$ a double, nor a fyngle beme of the fonne is nothynge fo myghty as whan it is doubled \& bowghted in it felfe by reboundynge and reflexyon. Forthermore of thefe two ryfeth an hete \& a warmenes the whiche is the pryncypal worker of lyfe 15 in euery creature. But for all this we be not yet fure that any tree is alyus to than we fe fome puttynge forthe of buddes or lefes out of the fame troe.

IT This example yf ye perceyue it maye enduce vs to conceyue how wonderfully the fpyrytuall fonne 20 almyghty god worketh by his fpyrytuall and inuysyples bemes of his lyght fpred vpon the foule of man or vpon the chyrche. bothe whiche is called in ferypture a fpyrytuall erthe. Dominus dabit benignitatem et terra noftra dabit fructum fuum. That is to 25 faye. our lorde fhall gyue his gracyous influence and our erthe fhal yelde fruytfull workes. ©The bemes of almyghty god fpred vpon our foules quyckeneth ${ }^{3}$ them \& caufeth this lyfe in vs and the fruyte of good workes. Fyrft they caufe the lyght of faythe but this is a veray 30 fklender lyght withouten ${ }^{4}$ the reboundynge of hope and the hete of charyte. faythe withouten ${ }^{5}$ hope is a fklender beme \& of a lytle power. But Ioyne vnto hym hope

[^78]whiche reboundeth vp to god agayne ad ea que non videntur. \& than is he moche ftronger than he whas ${ }^{1}$ byfore. For nowe this is a ${ }^{2}$ doubled and boughted in it felfe and gadred more nye vnto himfelfe ${ }^{a} \&$ male 5 more valyaunt and mighty than it was before. Before it was lyke vnto the faythe that faynt Peter had whan chrift bad hym come to hym vpou the fee. he beleued his mayfter but he had no veray falt hope that he myght walke there. He was not ftronge in his faythe $10 \&$ therfore our fauyour fayd vnto hym. Modice fidei
quare dubitafti. But of the ftronge faythe that hath a confydence \& hope adioyned. therunto he fayth in another place. Si habueritis fidem ficut granum finapis dicetis monti huic. tranfi hinc et tranfibit. 15 That is to fay. yf ye had faythe lyke vnto a corne of muftard fede ye fhold commaumde this mountayn to remoue hymfelfe \& it fhold by your faythe auoyde. this is a grete fayth $\&$ hath alfo confydence $\&$ hope adioyned therwith. A corne of muftard fede is veray 20 lytle but it hath a gret vertue compact and gadred in it. So whan the bemes of faythe $\mathcal{\&}$ hope be ioyned togyder in one poynt than it is of myghty power. The bemes of the fonne whan by reflexyon of a brennyng glaffe they be gadred togyder. they be fo myghty thit $25^{\circ}$ they wyll fet tynder or cluthe on fyre. And lykewyfe it is of the bemes of the faythe $\mathcal{E}$ hope whan they be ioyntly compacte and vnyte togyiler. Yf a man had fuche a faythe and confydence than he myght commaunde a gret mountayne to remoue for his pleafure

Of atrong faith adjoined to hope our satiour sadd:
If ye had faith like a corn of mustard keel, yo ahould cotnmand thin mountannand. it should arvid.

A coni of mustard seed hath a great virtue compact in it.

The heams of falth and hope. joined In one jui:nt, are of great power; as the sunteranis gathered by a burnink glase kindle timber. [ ${ }^{\circ} \mathrm{B} \mathrm{vi}$ ] man had fuche a faythe yet yf he wauted the hete of charyte he were but as a deed tree. For faynt Paule fayth. Si habuero ommem fidem ita vt montes transferam charitatem autem non habuero nihil 35 fum. yf I haue all faythe he that fpeketh of all leucth

[^79]of charity were
dead.

St Paul said: If by my faith I may remove mountains and want the heat of charity, I am but as a dead stock.
St James : Faith withouten worke is dead.

The Spirit shall bear witness of Christ the true Light.

The heat of charity spread in our hearts giveth evidence that the light of faith is 'lyfely';
[ ${ }^{*}$ B vi, back]
without charity a man with never so inuch light of faith is as a dead tree.

If the aun shine never so bright on a tree, if it bud not, it is not alive.

So are our souls dead without the "sterynge hete to fruytfull workes.'

This instruction subverteth Luther's ground of justiflcation by faith alone, not by the sacramente.
none vnfpoken of. yf I haue all faythe he faythe \& fo myghty faythe that by my faythe I maye remoue at my commaundement grete mountaynes, yet yf I want the hete of charyte I am nothyng but as a deed ftoke a tree withouten ${ }^{1}$ lyfe. And therfore faynt Iames fayth. 5 Fides fine operibus mortua eft. Faythe withouten ${ }^{1}$ the fruyte of good workes is deed. To this purpofe our inftruccyon faythe. Ille teftimonium perhibebit de me. that is to faye he fhall bere wytneffe of. me. Of whom? of chrift. what is chrift? Lux vera que 10 illuminat omnem hominem venientem in hunc mundum. that is to faye the true lyght the ${ }^{2}$ whiche enlyghtneth euery creature conmynge into this world. who fhall bere wytneffe or gyue euydence of this lyght? the fpyryte of god. Quia charitas dei diffufa eft in 15 cordibus noftris per fpiritum fanctum qui datus eft nobis. That is to faye the hete of the charyte of god is fpred 'in our hertes by the holy fpyryte the whiche is gyuen vnto vs. hete of charyte gyueth euydence that that lyght is lyfely. Haue a man neuer 20 fo moche lyght of faythe onleffe he haue alfo this hete of charyte fterynge his foule and bryngyng forthe lyfely workes he is but a deed stock \& as a tree withouten ${ }^{3}$ lyfe. For as I fayd though the naturall fonne fhyne neuer fo bryght vpon a tree. yf this tree haue in it no 25 grenenes nor puttynge forthe of buddes \& lefes this tree is not alyue. So whan the bemes of the fpirytuall fonne be fpred vpon oure foules yf we fele not the fterynge hete to fruytfull workes our foules be but deed.

IT But now to what purpofe ferueth this inftruccyon 130 To this. it fubuerteth one grete grounde of Martyn luther whiche is this that faythe alone withouten ${ }^{3}$ workes dothe Iuftifye a fyuner. vpon the whiche ground he byldeth many other erroneous artycles \& feecyally that the facramentes of chriftes chirche dothe not Iuftyfye 35 ! without 1556 . ${ }^{2}$ om, 1556, 's withoute 1556.
but onely faythe. A perylous artycle able ${ }^{1}$ to fubuerte all the order of the chirche. but touchynge thefe facramentes the kynges grace our fouerayne lorde in his owne perfone hath with his pen fo fubftauncyally
5 foghten agaynft Martyn luther that I doute not but euery true chriften man that fhal rede his boke fhall fe thofe bleffed facramentes clered $\&$ delyuered from the fklaunderous mouthe \& cruel tethe that Martyn luther hath fet vpon theru. wherin al englond maye 10 take grete comforte and fpecyally al thofe that loue lernynge. Plato faythe. 'Tum beatas fore refpublicas quando aut philofophi regnent aut reges philofophentur, That is to faye. than fhall comen welthes be bleffed whan eyther thofe that be philofo15 phers gouerne, or elles thofe that gouerne gyue them to phylofophy. And fcrypture exhorteth prynces to the fame fayenge. Et nunc reges intelligite erudimini qui iudicatis terram. that is to fay And now yo that be kynges ftudye to haue vnderftandynge. \& ye 20 that take vpon you the Iulgementes of the worlde inforfe you to have lernynge.

ब But now lette vs retourne to our mater agayne. For this grounde he bryngeth faynt Paule in dyuers places fayenge that a man is iuftyfyed by his fayth 25 onely withouten ${ }^{2}$ workes. Neuertheleffe faynt Auftyn fayth that faynt Paules wordes were myfconceyued in the begynnynge of the chyrche for the whiche as he faythe the other apoftles in theyr epyftoles ftudyeth to the contrary parte. But fonre here thynketh that 30 Martyn luther lytle regardeth faynt Auftyn. And a trouthe it is. but yet that is a foule prefumpcyon. let hym at the leeft beleue the other apoftles whome withouten ${ }^{3}$ manyfeft herefye he can not denye. Saynt Iames fayth. Ex factis iuftificatur homo \& non ex fide 35 tantum. A man is iuftyfyed by his dedes and not

[^80]Luther quotes St
Paul to prove
that inan is justi-
fied by taith without works.
St Austyn says
that the other apostles guarded against the thisconcretion of 56 Paul's nords.

But Luther little regarda saint Austyn; a foul presumption. Let him at least believe the apuntles, whom be cannot deny withous heresy. St James: a man is justitied by his deeds and not

Touching the sacraments the king's grace hath so substantially 'foshten' against Luther, that every Christian reading his book shall see the sacraments
delivered from Luther's ' 'klanderons' mouth and cruel teeth.
All England,
specially all lovers of learning, may take comfort, as Plato sath : Commonwealths shail be blessed whenphitosophers
[ B C j ]
Rovern or those
who govern gire themselves to philusuphy.

Scripture saya: Yekings, enforce you to have learning.
by his fath alone. by his faythe alone. whiche thynge faynt Iames dothe not onely faye but alfo proueth it by dyuers 'wayes.

The devils have faith, yet are not justified.

Many that live in sin would rather die than 'renye' their [ ${ }^{*} \mathrm{C}$ i, back] faith, but for all that are not justified.

The example of Abraham cited both by st Paul and St James

Sir, be these apostles one contrary to another? St Austyn says: St James 'contrareth' only that that may be mistaken in St Paul, who speaks of works before, St James of works after faith.
St Paul : circum. cision and other works of the law were not necessary for Abraham's justification. St James: fruitful works following after faith justify a man;
if Abraham had not been ready to offer up his son, he had not been justified. One is this. Demones credunt et contremifcunt. The deuylles he faythe hathe faythe \& yet no man maye faye that the deuylles be iuftyfyed by theyr faythe. How many that lyue in horryble fynne that yet haue the faythe of chryft Iefu \& wolde rather dye or they fhold renye theyr faythe. "but for all that they be not iuftyfyed. But yf onely faythe dyd iuftify bothe they and the deuylles alfo fhold be iuftifyed. 10 Scoonde the fame example that faynt Paule vfeth vnto the Romaynes to proue that faythe iuftyfyed a fynner withouten ${ }^{1}$ workes. the fame vfeth faynt Iames to the contrary the example I meane of Abraham as there appereth in the fame place. But ye than wyll faye. 15 Syr be thefe apoftles one contrary to another. To this faynt Auftyn faythe that nay forfothe. But that faynt Iames onely contrareth that that may ${ }^{2}$ be conftrued \& myftaken in faynt Paule. For faynt Paule meaneth ${ }^{3}$ of the workes that gothe before faythe. \& faynt Iames 20 meaneth ${ }^{3}$ of the workes that folowe after the faythe. Saynt Paule meaneth that the worke of cyrcumeyfyon or of other workes of the lawe was not neceffary for the iuftyfyeng of Abraham to go before his faythe but his faythe withouten ${ }^{4}$ them dydde iuftyfye hym. Saynt $\mathbf{2 5}$ Iames meaneth of the fruytfull workes that folowe after faythe the whiche gyue euydence of a lyfely faythe and thefe iuftyfyeth a man. and thefe he faythe yf Abralam hadde not had. he had not ben iuftyfyed yf Abraham had not ben redy to offre vp his fone Ifaac at the com- 30 maundynge of god he hadde not ben iuftyfyed. but bycaufe he was fo redy therfore he faythe. Abraham ex operibus iuftificatus eft. That is to faye. Abraham was iuftifyed by his workes. wherfore faynt Iames

[^81]Abraham was justified by works, says St James, not against st Paul, but against
fpeketh not agaynft ${ }^{1}$ faynt Paule but agaynft the myfunderftandynge and myfconceyuynge of hym. Of the whiche myfconceyuynge faynt Peter alfo fpeketh in his fecond epiftle fayeng ${ }^{\circ}$ In quibus funt quedam 5 difficilia intellectu que indocti et inftabiles deprauant ficut et ceteras fcripturas ad fuam ipforum perditionem. That is to faye in the epiftoles of oure ryght dere broder Paule be fome thynges harde to be concejued whiche the vuftable 10 myndes dothe ${ }^{2}$ mifconftrue lyke as they do many other feryptures to theyr owne dampnacyon. Thus ye may fe that dyuers other haue myfconftrued faynt Paule byfure this as nowe duthe Martyn luther to his owne peryll and dampnacyon.
15 TI But here one thynge I merueyle moche of Martyn luther fpecyally that he faythe that in all ferypture there is no more teftymony agayuft hym but this one place of faynt Iames. for it is not to be douted but many moo maye be brought. And fyrft oure fauyour
20 in the gofpell of Luce faythe. Date cleemofynam \& ecce omnia munda funt vobis. That is to faye. gyue yo almes and all thynges flal be clene vnto you. what is this clenneffe but the iuftyfyenge of oure foules the whiche is promeft ${ }^{3}$ for the workes of almes. yf I 25 beleue neuer fo moche and yf I releue not the poore in theyr neceflyte I fhall not atteyne vanto this clenneffo. Ferthermore in the grofe[l] of mathew. Si remiferitis hominibus errata fua remittet \& volis pater vefter celeftis. Quod fi non remiferitis homini30 bus errata fua nec pater remittet vobis crrata veftra. 'That is to fayc. yf ye do forgyue vnto them that hathe greued you thegr offences ${ }^{4}$ your father in heuen fhal do lykewfe to you. and yf ye do not forgyue to men whiche hath greued you theyr offences

[^82]the misunderstanding of him.

St Peter: in the episcles of our [ ${ }^{*} \mathrm{C}$ ij] right dear 'broder' Paul be some things hard to be conceived, which unstable minds misconstrue to their own damnatioll;
as Martyn Luther now duth to his own peril.

## He snys that in

 all scripture only this one place of St Jumes may be brought against him.Yet our Saviour says: Give alms and all things shall be clean $w$ you, i. e, your souls shall be justifled.

And ngain : If re forgive nen their offencea, your Father in heaven shall dolikewise unto you.
[ ${ }^{*}$ C ij, back]

Again : If we work not the will of almighty God, we shall not be justifiod.

Again: Unless your justice (of works) be more better than was that of the Jews, ye shall not enter into heaven.
nor your father fhall not forgyue to you youre offences done agaynft hym. Ouer this he faythe in the fame gofpell. Non omnis qui dicit mihi domine domine intrabit in regnum celorum. fed qui facit voluntatem patris mei. that is to fay. yf we worke not the wyll of almyghty god the father we fhall not be iuftyfyed nor entre in to the kyngdome of heuen. Befydes thefe in the fame gofpell. Nifi abundauerit iufticia veftra plufquam fcribaru $m$ \& pharifeorum non intrabitis in regnum celorum. That is to 10 faye. onleffe your iuftyce or your maner of lyuynge be more better and ample than was the iuftyce and lyuynge of the Iewes and pharafees ye fhal not entre in to the kyngdom of heuen whiche is to be vnderftanded de iufticia operum. of the iuftyce of workes. as clerly 15 appeereth of all that foloweth. Befydes this he faythe.

Omnis qui audit verba mea hec \& non facit ea fimilis erit viro ftulto qui edificauit domum fuam fuper arenam. That is to faye. All that hereth thefe my wordes \& worketh not therafter is 20 lyke vnto an vnwyfe man that buyldeth his houfe vpon an vnfure ground. And faynt Paule alfo fayth. Non auditores legis fed factores iuftificabuntur. that is to faye. Suche as onely be herers of the lawe of god fhal not be iuftyfyed 'but the workers ${ }^{1}$ therafter. And 25 faynt Iames faythe. Eftote factores verbi et non auditores tantum fallentes vofmetipfos. that is to faye be ye workers of the worde of god and not onely the herers for than ye disceyue yourfelfe. \& faynt Paule agayne faith. Si fecundum carnem vixeritis mori- 30 emini. $\mathrm{Si}^{2}$ fpiritu facta carnis mortificaueritis viuetis. that is to faye. yf ye lyue after the workes of your fleffhe ye fhall dye. but yf ye mortyfye in you by fpyryte ${ }^{3}$ the workes of youre fleffhe ye fhall lyue. And

[^83]8t Panl : Not hearers of the law shall be justified, bat workers thereafter.
[ ${ }^{*} \mathrm{C}$ iij]
St James: Be ye workers of the word of God, and not hearers only.

St Paul: If ye -

Again : All that heareth my words and doeth not thereafter, is like unto a man that built upon an unsure ground.
fynally faynt Paule fayth refoluyng his owne fentence. fides que per dilectionem operatur. that is to faye. Faythe whiche is wrought by loue. accordynge to the whiche faynt Iames fayth. Vides quoniam fides st Jumes: Fath
 confummata eft. That is to faye. Thou feeft how that faythe helped his workes and how of the workes ${ }^{1}$ his faythe was made perfyt. By all the whiche testimonyes ye may playnely fe that not onely faythe 10 fuffyfeth but alfo loue and workes be requyred to the iuftyfyenge of our foules. And thus moche for the

Thersporen on taith only, bat aloo lore and works, berequired feconde inftruccyon.

> ब Here foloweth the thyrde inftruccyon agaynft Martyn luther ${ }^{2}$.


Owching the third inftruccyon it foloweth in the gofpel. Et vos teftimonium perhibebitis. quia ab initio mecu $n$ eftis. That is tofaye. \& ye fhall bere wytneffe bycaufe ye be conuerfaunt with me fro ${ }^{3}$ the begynnynge. To whom fhall they bere wytneffe. but vnto the vnyuerfall chirche of chryft \& Theyr wytneffe than muft be allowed 25 of euery true chriften man. TI Of thefe wordes \& of the other aboue reherced. it fhal appeere that more teftimony muft be admytted for fufficyent authoryte. than only that that is wryten in the byble. whiche one thynge yf we may eftablyffhe. it wyl caft downe a grete nombre 30 of Martyn luthers artycles. But for this we muft confyder that thefe.iij. perfones of whome this gofpell hathe made mencyon. though all theyr workes be vndiuyded

Other tentimony than only what io written in the Bible, muat be admittod for authority.
To whom shall they bear witnese, but to the church ?
witnee shall bear witness, because versant with Me from the beginning.
$\qquad$

The three Porcons, though their works be "vade-

[^84]feuered,' have at
three several
times instructed
man.
\& vndefeuered one from another. but ioyntly go to gyders ${ }^{1}$. yet fcripture affygneth thre feuerall tymes vnto thefe .iij. perfones, in the which they have inftructeth man. of the trouth neceflary to be byleued. Firft The Fathertaught almighty god the fader inftructed our elders by his prophetes: as faint Paule fayth. Multiphariant multisque modis olim deus loquens patribus in prophetis. that is to faye. Almyghty god the fyrft per. fone in the godhed many dyuers wayes inftructed our fathers by his prophetes. faint Paule meaneth here by 10 our fathers the Iewes. of whom we fpiritually defcended. for Abraham that was theyr carnal fader is oures alfo fpiritual. Now almighty god the father taught them by his prophetes. whofe prophecyes all be it they be wrytten in ferypture. yet was there many moo thynges 15 which they fpoke vuwritten that was of as grete authoryte. as that that was wryten which the mayfter of Iewes calleth cabala. which is deriued fro man to man. by mouthe onely \& not by wrytynge. After this the fecond perfon the fone of god our fauiour chrift 20 Iefu was fend ${ }^{2}$ by his father into this worlde to inftructe man. bothe by hymfelfe \& by his apoftles. the which were conuerfaunt with hym (as the gofpel here fayth) fro the beginning. Thefe bleffid apoftles left vnto vs alfo many thynges by mouthe. which is not written in the 25 byble. This thyng may appeere by faynt paule. whiche cam after them \& was not prefent whan chrift faye ${ }^{3}$ thefe wordes vnto them in .ij. epiftole ad theffalonicenfes 4. State \& tenete traditiones quas didiciftis. fiue per fermonem fiue per epiftolam noftram. that is to 30 fay. be ye conftaunt \& kepe thofe inftruccions \& erudicyons that ye haue lerned of vs. other by mouth ${ }^{5}$, or els by wrytyng. yf faynt paule (that was latter ${ }^{6}$ than the

[^85]other apoftles) to whom thefe wordes were fayd of irst Pauls chrift. wyl haue his tradycions obferued \& kept. as traditions were to wel thofe that he tolde them by mouth. as thofe that thane of the he wrote with his penne. why fhall not lykewyfe the 5 tradicions ${ }^{1}$ of al the other apoftles be of lyke ftrengthe to make fayth \& to bere wytneffo of the trouthe. Here ye may fe by expreffe ferypture of faynt paule that we be bounde to byleue many mo thynges ${ }^{2}$ than be wrytten \& put in the byble. we fhall couferme 10 this by Origene which is an auncyent doctor \& to whome in this poynt grete fayth is to be gyuen. He in the boke of nombres omelia ${ }^{3}$.v. fayth. Sct in ecclefiasticis obferuationibus funt non nulla que omnibus facere neceffe eft. nec tamen ratio corum ommi-
15 bus patet. Nam quod verbi gratia genua flectimus orantes. et quod ex omnibus celi plagis ad folam orientis partem conucrfi fundimus orationem. non facile puto cuiquam ratione compertum. Sed \& euchariftie. feu percipiende feu quo
20 ritu geritur. explicande vel corum que geruntur in baptifmo. verborum. geftorumque. et ordinum. atque interrogationum. et refponfionum. quis facile explicet rationem. Et tamen hec omnia operta licet et velata portamus fuper
25 humeros. quum implemus ca et exequimur. vt a magno pontifice chrifto et a filiis cius tradita et commendata fufcepimus. That is to faye. But in the obferuancyes of the chyrche be many thynges whiche is neceffary for vs to do and yet the reafon why 30 that we fo do is not open to al men. As in example. whan that we make our prayers knelynge and whan
c. 0. We kneel towarde the eat : amonges all the other plages ${ }^{5}$ of heuen we chofe ${ }^{6}$ the eeft parte towarde the whiche we make oure prayer I thynke

[^86]not that the reafon of this is lyghtly knowen to any man.

Words, gesturee, questions, answers, in the sacraments.

Tet all these wo bear covered on our shoulders,
when we execute them according to the traditions of the great Bishop Christ.
[•Di] Of the obferuancyes alfo and rytes that we vfe aboute the facramente of the alter to be confecrate. or elles of the facramente of baptyme ${ }^{1}$ to be minyftred whoo can expreffe the reafon of al thofe wordes. geftures. orders. 5 queftyons. anfwers that there be accuftomed. And yet neuertheleffe al thefe we bere couered \& hyd vpon our fholders whan that we do perfourme and execute them accordynge to the tradicions \& erudycyons whiche we haue receyued commended vntyll ${ }^{2}$ vs by the ${ }^{3}$ grete 10 byfhop chryft \& by ${ }^{4}$ his chyldren ${ }^{\text {t }}$ the holy apoftles. Of the whiche wordes of Origine it clerly dothe appere. that many fuche tradycyons were left vnto chryften ${ }^{5}$ people by chryft \& his apoftles ${ }^{6}$. the whiche we muft folowe notwithftandynge they be not wryten in fcrypture. To 15 the whiche purpofe I myght alfo ${ }^{7}$ brynge the teftymonyes of Damafcene Demofe. Auguftine. Hierome. and other moo.

IT Thyrdly the thyrd perfone in the trynyte that is to faye the holy fpiryte of trouth was fent fro the other 20 twayne to abyde with vs for euer. And to be as a comforter contynuell in chriftes chirche. whan the ftormes \& tempeftes of herefyes do aryfe. \& agaynft al floghteryng doutfulnes to teche vs the veray certayne trouthe. where vnto we fhold reft. After that the apo- 25 ftles were departed from vs the holy fpyryte dyd \& dothe remayne \& fhall remayne with vs vito the worldes ende. but by whome I pray you fpeketh he vnto vs? by whome techeth he vs any trouth 9 by whome elles

The Spirit speaks tous by the futhers and doctors of the church.
but by the fathers \& doctours of the chyrche. by theyr 30 mouthes this holy fpyryte techeth vs euery trouthe. Non enim vos eftis qui loquimini. fed fpiritus patris veftri qui loquitur in vobis. that is to faye.

[^87]It is not ye that fpeke, but the holy fpyryte of your father whiche dothe fpeke within you. Saynt Bafyll whan he was baptised. a wonderful lyght was fene aboute

Light men aboat St Batilat hio
hym. which is not to be douted. but that it was a fenfyble
5 token of the holy gooft. And lyke wyfe faynt Ambrofe (whyles he was endytynge of the .xliij. pfalme) a lyght was fene aboue his heed in maner of a fhelde. whiche by Likht entered in at the mouth of st Ambrose in when of the Spirit. lytle \& lytle entred in at his mouthe in veray token of the fpyryte of god. And fo lykewyfe ${ }^{i}$ it was of the 10 other. Wherfore it is not to be douted but in fuche holy biffhoppes and doctours of the chirche the holy gooft dothe fipeke. but moche rather in councelles whan many of them were affembled togyder ${ }^{1}$. For eucr as the ftormes and tempeftes of herefyes dyd aryfe. fo they 15 were at length oppreffed ${ }^{2} \&$ conuynced by this holy ${ }^{3}$ fpyryte. fpekynge in the mouthes of the fathers \& doctours of the chirche. Somtyme by generall councelles and affembles of many byfhoppes togyder. II In the counfel of Nicene ${ }^{4}$ was cccix. biffhoppes in whome Councila of Nico, 20 the holy gooft fpake to the confutacyon of an herefye that than fore vexed the chirche. After that in the counfell of conftantynoble was affembled .c.l. biffhoppes. \& in them of Constantinople, the holy gooft fpake to the deftruccyon of an other herefye that than rofe in the chirche. In the counfell kept in 25 Ephefo in a grete cyte of Afyo fo named were affembled of Evhesas. CCC. byffhoppes ${ }^{5}$ in whome than the holy fyyryte fpake to the confoundynge of another herefye that was a lofte. \& fo contynually frome tyme to tyme euer as thefe clowdes arofe and made any grete tempeftes. \& began to lyghten 30 and fhewe a fals lyght of myfconftruynge of feryptures.

When the cloads and atorms of heresy arove, the Spirit was ready to inform the church. this holy fyyryte was redy by thefe fathers to enforme the vnyuerfal chyrche of the certayn trouthe. TI Se than I faye what we haue to conferme thofe thynges that be

[^88]1 the prophets and their cabala;

2 the apostles and their unwritten traditions;

3 the fathers in their writings and
[* D ij]
in councils.

If there were a fourth person in the Trinity, we mixht be in doubt 'wheder' Martin Luther had met this spirit.

As there are but three persons, and the Holy Spirit ascertains us of every truth,
we inny be sure that Luther hath not this spirit,
when he cutsaway traditions, councils, doctrine of the fathers, the 7 sacraments, free will.

He must have some other spirit,
taught vs by the chyrche. Fyrft the prophetes that were inftructed by the father almyghty god. and alfo theyr Cabala. that is too faye theyr fecrete erudycyons not wryten in the byble. Secondly the apoftles. whiche were inftructed by oure fauyoure chryft Iefu. and alfo theyr tradycyons not wryten in the byble. Thyrdely the holy fathers and doctours of the chyrche. that were enformed by the holy fipyryte of trouthe. afwell in theyr expofycyons of fcrypture. as alfo by theyr general affembles and counceyles had here to fore.

II Yf there were a fourthe perfone in the trynyte. or another fpyryte to be fent vnto vs from almighty god we myght yet be in fome ${ }^{1}$ doute wheder ${ }^{2}$ Martyn luther had met with this fpyryte by the waye and conueyed hym from vs. But fythen we be affured that 15 there is no moo but .iij. perfones in the godhede. of whome this gofpell maketh mencyon. and that euery one of them hath done his dylygence to inftructe vs of the trouthe. And ferthermore. that there is none other holy fpyryt preter fpiritum veritatis but this ${ }^{3}$ fpyryte 20 of trouthe. and he alfo fhall abyde with rs for euer \& acertayne vs of euery trouthe. we may be fure that Martyn luther hath not this fpyryte whan he dothe teche vs agaynft the trouthe that hathe be ${ }^{4}$ taught vs by this fpyryte ${ }^{5}$. For he cutteth awaye the tradycyons of 25 the apoftles. and refufeth the general councelles. and contemneth the doctryne of the holy fathers and doctours of the chyrche. and laboureth to fubuerte all the ordynaunce of the chirche. \& namely the .vij. facramentes. and taketh awaye the fredome of mans wyll. and affermeth 30 that al thyng faylleth ${ }^{6}$ by neceffyte contrary to all the doctryne of chriftes chirche. we may be fure therfore that he hath fome other wretched fpyryte. fome fpyryte of errour \& not the fpiryt of trouthe. faynt Paule fayth,

[^89]In nouiffimis temporibus difcedent quidam a fide. attendentes fpiritibus erroris. et doctrinis demoniorum. 'that is to fay. In the latter dayes of the chirche fome fhall go from the true faythe of ohriftes 5 chirche \& gyue hede to the firytes of errour \& to the techynge of the deuyl. And here note this worde (dircedent). For faynt Paule faythe in an other place. Erit difceffio primum. that is to faye. Before the comynge of antichryft there fhall be a notable difceffyon $10 \&$ departyng fro ${ }^{1}$ the faythe of the chirche. And it is not of $A$ the comine of Antichrist there aluall be a notuble 'dircorlyon.' vulyke to be at this fame tyme by the occafyon of this mooft perylous heretyke. IT Here Martin luther for his fhrewed brayne wyll fome thyng wraftell agaynft vs. He wyi fay that the councelles fomtyme erre. \& that 15 the doctours full often difagre. And as they erre \& difagre at one tyme or in one place fo maye they do in an other. and therfore he fayth he is bounden ${ }^{2}$ to byleue none of them all. To this maye be anfwered that this reafon ftrayneth not. as it fhall well appeere in lyke.
20 The prophetes fomtyme left vnto themfelfe dyd fquare from the trouthe. Nam prophetie fpiritus non ${ }^{\text {cometime 'equare }}$ femper prophetarum mentes irradiat. That is to fay the fpiryte of prophecye dothe not alway fhyne bright vpon the myndes of the prophetes. As in 25 example kynge Dauyd purpofynge to buylde the temple to almyghty god councelled with the prophete Nathan wheder he fholde perfourme his purpofe ye or naye. And the prophete Nathan bad hym goo in hande with Luther for hat ohreend braln will zomething wrantell agsimat
us. Ho mith: councils ommetines orr, therofore he it bound to believe pono or them.

Thie rason straineth not.

Prophete did it. and do all that he intended in his herte for ${ }^{3}$ to do.
a. o. Nathan bed
Darid go in hand with the temple;
30 Omnia que in corde tuo funt fac. dominus tecum eft. That is to faye. do all that thou intendeft in thy herte, for oure lorde god is with the. yet he gon ho was dowas ${ }^{4}$ deceyued. it was not foo as he fayd. 'Shall we nowe for this dyfecyte trufte none other thynge shall wo mone

[^90]thing that Nathan that this prophete Nathan fayd befyde this 8 god for-

St Peter mnfessed Christ to be Son of the 'lyuely' God,
yet a little after dissuaded Christ from His passion.

Shall we becanse of this error refuse to believe his tirst saying?

Prophets and apostlea fallible; bede. Lykewyfe of the apoftles. faynt Peter whan he fayd to chrift. Tu es chriftus filius dei viui. thect is to fay. Thou arte chrift the fone of the lyuely god. he fpake this by reuelacyon. and here our fauyoure pray fed hym \& fayd. Beatus es petrus bariona. that is to faye. Thou art blefled Peter the fone of Iohun. within a lytle after he dyffuaded our fauyour from his paffyon and fayd. Abfit a te domine. that is to faye. Not fo good lorle. and in this he fayd wrong. Shal we nowe 10 bycaufe he fayd wronge this feconde tyme not byleue his fyrft fayenge thet were not reafonable. Almighty god fuffred the prophetes and the aportles alfo famtyme to erre to thentent that we myght knowe they were but men. And whan they fayd trouthe that that they ${ }^{1}$ had 15 of god. \& whan they fayd otherwyfe than trouth that that ${ }^{2}$ came of themfelf. And fo lykewyfe I faye of the doctours. though they fomtyme erred. bycaufe we myght knowe that they were men. \& that than they were left to themfelfe. we fhal not therfore denye them generally. 20 And the councelles alfo thoughe fome one of the laft councelles whiche perauenture was not gadred in that mekenes \& charyte that was expedient though one of them (whiche thyng I wyl not afferme) in fome artycle were permyfed to goo amyffe. Shold we therfore damne 25 al the refydue? It were no reafon. And this may fuffyfe for the third inftruccion.
[4 D Iy, back]

[^91]

He fourth \& the ${ }^{1}$ fynall in- The fourth inftruccyon taketh awaye the defence that may be layde for Martyn luther by his adherentes. which defence alfo may foone ouerthrowe the weyke foules whan they fhall here it. Theyr defence ftandeth in thre poyntes. Fyrft they faye that Martyn 10 luther is a man depely lerned in fcryptures. groundynge all his opinyons vpon the fame. a man of relygyous lyfe. \& fuche one that for his lernynge and vertue hath many adherentes. Secondly they faye that he hathe a fafte mynde in ${ }^{2}$ god. and fpareth for no mans authoryty
15 to fpeke the trouthe. in fo moche that he hath excomunicate the pope for he thynketh in his owne confcyence that thofe that folowe not his doctryne be not of the chyrche catholyke. Thyrdly he hath a merueylous feruent zeale to god for the whiche he dothe labour 20 to conuert all the world to his opinyon. thynkynge affuredly to do a fpecyal facrifyce \& pleafure to god therby. This whan a weyke foule hereth he is in peryll anone to gyue faythe vnto it. \& to myftruft the doctryne of the chirche. For who may thynke but Weak souls hearing this are in peril anon to mistrust the doetrine of the church.
25 fuche a man is in the ryght way. But herfore ${ }^{3}$ to this the reft of the gofpell that enfeweth dothe anfwere clerly. It foloweth. hec locutus fum vobis. vt non fcandalizemini. abfque fynagogis facient vos. Sed venit hora vt om $n$ is $q u i$ interficit 30 vos arbitretur obfequium $\mathrm{fe}^{1}$ preftare deo. That is to faye. This I haue tolde you before to the entent that ye fhall not quale in your fayth. for they fhall deuyde you from theyr fynagoges. \& the tyme fhal come that euery man that mordereth you fhall thynke This I have told you before to the entent that ye shall not quail in your faith; every man that murdereth you shall think that he doth God service.
mis zeal for God makes him labour to convert all the world to his opinion.
mind in God, spares for no man's authority to speak the truth, has excommunicate the pope; 1 He is learned in scripture, rellgious, virtuous; service.
[ ${ }^{\bullet}$ Div]
35 that he dothe therby ${ }^{4}$ grete feruyce vnto god. Thefe ${ }^{1}$ om. 1556. ${ }^{2}$ of $1556 .{ }^{3}$ therfore 1556 . 4 therby doth 1556.

These words apply not only to the Jews or to the early persecutora;
but also to the time of the heretics.
This last persecution
1 was longer than the other twain;
the persecution of the Jews was soon at a side; heretics shall abide till
Antichrist comes;
wordes maye be taught ${ }^{1}$ of fome to perteyne only vnto the tyme of the Iewes. which dyd expell the apoftles out of theyr fynagoges. or to the tyme of the tyrauntes. whiche dyd flee moche chriften people in the beginnynge of the chirche. But yf that were a trouthe. than thefe worles fhold be no generall inftruccyon for the vniuerfall chyrche. whiche thynge we gadred agaynft luther at the begynnynge of our fermone. wherfore moche rather they perteyn vnto the tyme of the heretikes. Firft bycaufe this perfecucyon lenger continued 10 than the other twayne. for the perfecucyon of the Iewes was foone at a fyde, and the perfecucyons ${ }^{2}$ of the tyrauntes had his courfe far a feafon. but the herytykes hath perfecuted the chirche from the afcencyon of chrift. \& fhal do vnto the comynge of antichryft. Forther- 15 more the perfecucyon of the herytykes is \& was euer2 io more perilous, more perylous. for as for the Iewes \& the tyrauntes they were manyfeft enemyes vnto chryft \& abhorred his for heretice colour feripturs. but thefe herytykes pretend a fpecyall fauour their heresies with scripture; vnto chrift. \& coloure all theyr herefyes with his fcryp- 20
3Joersand tyrante tures. The Iewes \& the tyrauntes whan they had flayn slew the body, heretics slay the soul. the bodyes of chriften men. yet they fent theyr foules to eucrlaftyng glorye. but the heretykes mifconftruynge the feriptures of god. by theyr falfe doctryne. \& erronyous opinyons \& peftilent herefyes doth ${ }^{\mathbf{3}}$ flee the foules of $\mathbf{2 5}$ chryften people. \& fend them to cuerlaftyng damnacyon. Wherfore thefe wordes muft rather be vnderftanded of the perfecucyon that was made by the heretykes. Now than chryften man. whan thou hereft that Martyn luther is a man of grete lernynge. \& hath grete redynes 30 in fcryptures. and is reputed of ver'tuous lyuynge. and hathe many grete adherentes. thynke that many fuche hath ben before hym ${ }^{4}$ in the chirche of chryft. that by theyr lernynge and miftakynge of fcryptures hathe made fuche tempeftes in the chirche byfore this tyme. 35 ${ }^{1}$ thought 1556. ${ }^{2}$ perfecution 1556. ${ }^{3}$ doe $1556 .{ }^{4} \mathrm{om} .1556$.

When thou, Christian man, hearest that Luther is learned in scrip-
[* D iv, back] ture, reputed virtuous, and hath many great adherents, think that many such have been before in the church.

TI How tempefted one grete heretyke Arrius with his Arrina, who herefye the chirche of chrift. how gret a murder of chureht, was foules made he $\}$ was not he a man of grete lernynge. learnel, eloquent, of fynguler eloquence. of vertuous lyfe in outwarde 5 apparence. \& all his opynyons he grounded vpon ferypture. and fo dyfceyued many a foule. Saynt Hierome faythe. Arrius vna fcintilla in Alexandria fuit. fed quia non cito extincta eft. totum orbem populata eft flamma eius. That is to faye. In the 10 cyte of Alexandre Arrius was but one farkle. but bycaufe this fparkle was not foon quenched the flam ${ }^{1}$ that rofe of it raged thorugh all the world. \& a longe tyme vexed the chirche of chrift. and ouerthrewe foules innumerable. tyll at the length by the holy fpyryte of antil the Spirit, 15 trouth. whiche is the comforter of chriftes chirche fyekyng as I fayd before in the mouthes of the fathers \& doctours of the chirch this herefye was conuynced openking by the fathers, convinced and playnly put afyde. T But after this tempeft rofe vp another clowde ${ }^{2}$ in contynent. one called Macedonius. 20 that vexed the chirche lykewyfe. \& after hym Neftorius. after hym Eutices. \& fo forthe ftorme after ftorme one vpon other. fo that affone as one ftorme was pacifyed the wycked fpyrytes rayfed vp another incontynent. Saynt Auftyn remembreth .lvij. capital herefies. that 25 after the afcencyon of our fauiour chrift. at fondry tymes. lyke fo many clowdes \& ftormes rofe in the chyrche. whiche fynally were conuynced by the "holy fpiryt of trouthe. And euery of thefe herytykes grounded his herefye vpon ferypture, and many of 30 theym were men of fell wyttes. of depe lernynge. of donines of Macedonins, Nestorius, Eutyches, ward appearance, and grounded his opinions on scripture.
St Hierome saith : Arrius was but one sparkle in Alexandria, yet the flame that rose of it raged through the world,
$\qquad$
$\qquad$

Therefore our
Gaviour must
warn Christians,
that they might not quail in their faith; having the Spirit of truth as their Comforter.

Christ bids us,
when clouds of beresy darken the heaven,
to be constant in believing as holy
[* D v, back]
church believeth.

I, uther hath excommunicate the роре.

0 inadiness intolerable:
as wel of the byffhoppes. as of the emperours. \& of ${ }^{1}$ other chryften prynces alfo. which were abufed by them. Therfore it was neceffary that our fauyour chrift Iefu for the grete ineftimable goodnes $\&$ for the tender loue that he bereth to his chirche. fholde leue inftruceyon 5 \& warnynge to all chriften people \& to his vneuerfall chirche of this perfecucyon and fo dyd he ${ }^{2}$ fayenge. Hec locutus fum vobis vt non fcandalizemini. I haue tolde you faythe he thefe thinges before. bycaufe ye fhall not quale in your faythe. what hath he tolde 10 vs byfore? This. that the fpyrit of trouthe fhal remayne in the chyrche for euer. \& that in all fuche ftormes \& tempeftes he fhal be a comforter vntyl ${ }^{3}$ vs. $O$ chriften man here this gracyous warnyng of our faugour chrift. marke well what he faith. I haue warned you fayth 15 he of thefe thynges before. bycaufe that whan they fal. ye fhal not be ouerthrowen in your foules by them. as though he fayd. whan ye fhal fe the ftormes aryfe. whan ye fhal behold the thick 4 black clowdes aluft. thect fhal darken al the face of the heuen. \& fhadow 20 from you the clere light of the fome. \& flewe a falfe glyfteryng light that yffueth out of the clowde. from the fpirite of the ${ }^{5}$ tempeft. \& ye fhall here terryble ${ }^{6}$ comminacyon of theyr thonderynge. Be ye than conftant in your faythe. byleue as dothe your mother holy 25 chirche. ly fely \& put your truft in the fiyryte of trouthe. whiche fhall be your comforter vito the worldes ende. IT Ferthermore whan thou hereft chriften man theit Martyn luther hath a fafte mynde in god \& letteth for no mans authoryte to fpeke the trouthe. \& reputeth all 30 theym that folowe not his doctryne to be deuyded from the chirch catholyke. in fo moche that he hathe excomunycate the pope. O wonderfull prefumpcion. $\mathbf{O}$ madnes intollerable. knowe this for certayne. that all

[^92]the other heretykes thus dyd. they dyd repute themefelf \& theyr adherentes only to be of the chirche catholyke. and rekeneth ${ }^{1}$ all other that folowe ${ }^{2}$ not theyr opinions to be deuyded from the chyrche. So dyd the
5 Nouacyanes ${ }^{3}$ in Rome exclude the catholyke preeftes \& byffhoppes from theyr chirches. So dyd the Arrianes arann, in grece lykewffe. So dyd the Donatyftes in Affrycke. Neuertheleffe the chyrche of chrift is but one vna. fancta. catholica. et apoftolica. this chirche is one 10 hauynge one heed the pope. whiche is the vycare of chrift. of whome it is called vna. And though there be in this chyrche many fynners. yet for the holy facramentes thect reneweth \& repareth fymers dayly. \& for the holy fiyryte that contynually remayneth in it. it is 15 called fancta. that is to fay holy. And for bycaufe ${ }^{4}$ it is not lymyt to any certayne nacyon. but it is comen to all nacyons. therfore it is called catholica. that is to faye vnyuerfall. And fynally bycaufe it is deryuyed from the apoftles. \& fiecyally from the prynce of the 20 apoftles faynt Peter. therfore it is called apoftolica. that is to faye apoftolyke. This oncly chyrche is the fpoufe of chryft. all other fembles that be not of this chirche le fynagoges of fathanas \& concylyables of the deuyll. And therfure.chriften man be not aftonyed. thoughe
25 they do excomunycate $\&$ deuyde the true chryftyanes from theyr fynasoges. For our fallyour hathe gyuen vs warnynge hereof before fayenge as it foloweth in the gofpell. alffye fynagogis facient vos. that is to faye. they fhall excomunycate you and deuyde you 30 from theyr fynagoges. Thyrdly chryften man whan thou hereft that Martyn luther hathe fo grete a zeale to god. $\&$ thynketh in his confeyence that he is bounden ${ }^{5}$ to do this that he dothe. \& weneth that in fo doyng he

If thou hearect that Luther thinks that he in bound, to do this that he doth,

Other heretics
reckoned all that followed not their opinions to be diviled from the: church.

So the Novatians, Donatista.

Yet the church is but ont (having one head the pope , holy ibe cause of the sacraments and the Holy spirit),
$\qquad$

catholic (because It is not "lymyt" to any nation), :
apostolic (because derived from $8 t$ Peter).

This chnreh is : the apouse of Christ, all other 'sumbles ' are 'concylyables of the deuyll: [ 11 vi]
wherefore wo need not be atonyed though they excommunieate true Chribe tians.
$\qquad$  pleafeth god \& dothe a fpecyall feruyce vito god. \& all

[^93]${ }^{3}$ Nonacyanes 1521 . Nountianes 1556. becaufe 1056.
${ }^{5}$ bound 1556 .
nevertheleas be
strong in thy fith; for our Eaviour hath warned the church :
Zvery man that shall murder you eball ween that be doth God eervice.
the foules that by his falfe doctryne he fleeth and murdereth, he recommytteth them vnto almyghty god : yet neuertheleffe be ftronge in thy faythe and fe that in this poynt our fauyour hath alfo warned the chirche fayenge. Sed venit hora quando omnis qui inter- 5 ficit vos arbitretur obfequium fe preftare deo. That is to faye. the tyme cometh whan euery man that fhall murder you. fhall wene that he dothe acceptable feruyce vnto god. But yf thus the other heretykes dyd not before. than thynke that Martyn luther is fomwhat. 10 Dyd not thus the Arrianes \& dyd not they furyoully rage agaynft the catholyke byffhoppes and preeftes whiche dyd refyfte theym: and not only by theyr peftylent errours they infected the foules of men but alfo caufed greate murders of bodyes. Dyd not thus 15 the Donatyftes of whome faynt Auftyn faythe ad Bonifacium. Quicunque dura illorum verba contempferant, durioribus verberibus quod iubebant facere cogebantur. innocentium qui eos offen-- derant domus. aut deponebantur ad folum. 20 aut ignibus cremabantur. that is to faye. who fo euer fet at nought theyr hard wordes. they were conftrayned with harder ftrokes to folowe theyr pleafures. that ${ }^{1}$ houfes of the good chriftians. eyther were throwen downe to the grounde, or elles were brente with fyre. 25 And after foloweth. quod plurimi cedibus eorum extincti funt. that is to fay. \& many was ${ }^{2}$ flayne by their murders. Dyd not thus the difcyples of wycclyffe. all be it that for fere of the temporall lawes they durft Ilee no man. yet put they vp a byll of artycles vnto the 30 temporall lordes in the parlyament feafon mouynge them to flee theyr aduerfaryes that refyfted agaynft theym. And what fuppofe ye Martyn luther \& his adherentes If Lather bad the wolde do. yf he ${ }^{5}$ had the popes holynes \& his fauourers. pope and those whom he calle

The Wielistes put upa bill of articles to the lords in parilameut,
moving them to alay their adversaries.

So the Arians raged against the catholics not only infecting souls,
but also murdering bodiea.

So the Donatiste :
whosoever set at pought their hard words (verba), were constrained with harder strokes (verberb-
[ ${ }^{*}$ D vi, back]
zus) to follow
their pleasures.
\& papanos. \& papenfes in his daunger. I fere me that he wolde vfe no more curtefy with them than he hath done with theyr bokes. that is to fay with the decretalles which he hath brent. And fo lykewyfe I
5 fere me that he wold bren them or any other chriften man that he thought myght let his opinions to go forwarde. And yet in fo doyng he wold thinke that he dyd grete feruyce vnto god.

Thus ye may fe that thefe heretykes. all be it they 10 had grete redynes in feryptures \& were fell wytted men ${ }^{1}$. \& depely refoned. and had alfo pretens of vertuous lyfe. \& had a greter ${ }^{2}$ zeale thynkynge in theyr confcyence that they were bounden ${ }^{3}$ to do afmoche as they dyd. yet were they difceyued. \& by the holy councelles \& yet were decoivod.
15 fathers of the chirche conuynced of theyr erronious opinyons. 'And why maye not lykewyfe Martyn luther be deceyued as all they ${ }^{4}$ were before hym. \& fiecyally fythen ho wanteth the fpiryte of trouthe. the whiche all they wanted. For yf they had had the
20 fpiryt of trouth they fhold not haue erred in misconceyuing the furiptures. I faye not but that they were redy in feryptures. \& coude brynge the feryptures merueyloully to theyr purpofe. \& frame them curfedly to theyr opinyons. but for lacke of the fyiryte of trouthe
25 they mifconftrued thefe fcriptures. $\&$ as faynt peter uie spirit; faythe. Deprauabant. or as faynt Paule faythe. Inuertebant, they tourned the wronge fyde of the feryptures outwarde. folowynge theyr owne brayne and phantafye led by the fpyryte of errour and ignoraunce as it foloweth.
30 Hec omnia facient vobis quia non nouerunt patrem neque me. that is to faye. All this they fhal do vnto you. bycaufe they knowe not my father nor me. Yf they had had the $f_{1} y r y t e$ of trouthe. this fipryte fholde haue led them to the true knowlege of

[^94]papastron in his danger, I fear me he would burn them, as he did the decretale.
$\qquad$  都

Them heretica, though ready in scripture, fellwitted, deeply reasoned, with pretence of vir. tuous life,

Whrmay not Luther aleo be deveived, as he too wanteth the spirit of truth ?

They were ready in scriptures,
they turned the wrouk aide of the criptures oatward.

## Heretics want the true koowledge of the prophets and apostles,

becanse they have not the Spirit of truth.

So Lather.

Four Instructions in this gospel: 1 The Spirit was sent to be 'refyaunt' for ever in the church,
[ $\mathbf{D}$ vij, back]
a Comforter against storms of heresies, 'acertaynynge' us the very truth.
the father and of the fone. that is to fay. to the true knowlege of the prophetes by whome ${ }^{1}$ almyghty god the father fpake. \& to the true knowlege alfo of the apoftles. by whome the fone our fauiour chrift Iefu fpake. but bycaufe they had not this fpiryte of trouthe whiche was sent from the father \& from the fone. therfore they were ignoraunt of them bothe. \& by that ignoraunce they fell to thefe inconuenientes. And fo lykeryfe hath now done Martyn luther. ©T Now than here I make an ende. I haue remembred vnto you accordynge to 10 my promeffe foure inftruccyons that be offred vnto vs of this gofpel gracyoully. Fyrft that the holy firiryt which is the thyrd perfone in the diuynyte was fent from the father al myghty god $\&$ from his fone our fauyour chrift Iefu. to be the fpyryte of trouthe. re- 15 fyaunt for eucr in the chirch of chryft. \& to be as a comforter fro tyme to tyme agaynft al ftormes $\&$ tempeftes of herefyes. acertaynynge vs in the tyme of euery doutfulnes the ${ }^{2}$ veray trouthe where vnto we fhal holde \& kepe vs. By the occafyon of this inftruccyon 20 I fhewed .iij. thynges. Fyrft that this inftruccyon \& all the hole gofpell perteyneth to the vnyuerfall clirche of chrift. whiche thynge I proued by Luthers owne worles. Second that the heed of this vniuerfall chirche was the pope vnder chryft. whiche one poynt taketh 25 awaye one grete grounde of Martin luther \& fhaketh fore many of his erronious artycles. Thyrd that Martyn luther dyuydynge hymfelf from the heed of this body can not haue in hym this fyyryt of trouth. For the fecond inftruccyon I fhewed that the hete of charyte 30 fpred in our hertes by the holy fpyryte of god gyueth euydence of the lyfely lyght of faythe. fhynynge vpon our foules from our fauyour chrift. by the whiche inftruccyon was vndermyned an other grete grounde of Martyn luthers. whiche is that onely faythe dothe 35 ${ }^{1}$ om. 1521. $\quad$ ' of the 1556.
iuftyfye a fynner withouten ${ }^{1}$ workes. For the thyrd in The ernadinftruccyon I fhewed that the erudycyons left vato the chirch by the huly ${ }^{2}$ apoftes. bereth vito vs teftimony ink, leenty the apmotlee, bear of the faythe of chryft. \& what thynge we fhall byleue 5 in his church ${ }^{3}$. where alfo was lofed another grounde of Martyn luther. whiche wyll not admyt any other teftimony. but onely that that is wrytten in fcrypture. Agaynft whome I proued that he muft befydes the feryptures wrytten. receyue alfo the tralycyons of the 10 apoftles not wrytten. ouer this the councelles generall. in whome the holy gooft dyd fyeke band the interpretacyons of feryptures made by the holy byfithopes and doctours of the chyrche. by whofe mouthes the thyrde perfone in the godhede the fyyryt of trouthe fipake and 15 fpeketh. gnformyng the chirche for this tyme lyke as dyd the father almighty god by his prophetes before. \& as dyd his fone the fecond perfone by his aponles. For the fourth inftruccyon I fhewed you that the defence which is ${ }^{4}$ made for Martyn luther by his adherentes 20 wherby many weyke foules be ouerthrowen. is clerly take ${ }^{5}$ away by the mooft louynge $\&$ mooft gracyous forwarnynge of our fauiour chrift as ye haue herde in the ende of the gofpell. And yet eftfones for his mooft excellent charyte he warneth all his chriften people 25 fayenge and repetynge. Hec locutus fum vobis. vt quum venerit hora corum reminiscamini quia hec dixi vobis. That is to faye. Thefe thynges I hane ${ }^{6}$ tolde you to thentent thit whan the daungers fhall befall yet ye maye remembre thit I before dyd 30 warne you of them. who that thus often warned wyll yet gyue faythe to Martyn luther. or ${ }^{7}$ any other fuche herytyke rather than too ${ }^{8}$ chrift Iefu \& vnto the fiyryte of trouthe. whiche is left in the chyrehe of chryft vuto the worldes ende. flecyally to enforme vs of the trouthe.

[^95]Whoceer thns warned will give heel to luther or to any other such heretic, rather than to Chrint and the Spisit of truth.

Inther will only
admit the testimony written in ecripture.
1 proved that he must alao admit oral tradition.
general councile, [* D vili] and the interpretations of scriptare made by dertors of the church, by whom the spirit apeaks now,
as the Father hy
prophetn, the sun

IV The defence
IV The defence
made for Luther is taken away by our saviour's forewarning. upostles居 witness what we shall velieve; 相

$\qquad$

- gothe fer wyde from the flieyght waye.'
this man gothe fer wyde from the ftreyght waye. \& is neuer lyke to entre in to the port of euerlaftynge reft. whiche all we defyre \& couet to come vnto. to the whiche he brynge vs qui cum patre et fpiritu fancto viuit ${ }^{1}$ et regnat deus per omnia fecula feculorum. Amen.

I Imprynted by Wynkyn de Worde.
[D viij, back, a full-page cut.]
[Colophon of the reprint:
In printed at Lōdo by Robert
Culy, within the precinct of the late diffolued houfe of the graye Freers, nowe conuerted to an hofpital, called Chriftes hofpitall.

## M.D.LVI.]

${ }^{2}$ viuet 1521.


# U A fpirituall confola- 

 tion, written by Iohn Fyffher BiTboppe of Rochefter, to bys fifter Elizabeth, at fuctye tume as bée was pritoner in the Comer of zonrom. Ctery necelfarg, and commovious for all thofe that munde to leave a bertu: ous lyfe: allfo to avmoniffe them, to be at all tymes prepared to ove, and feemeth to bee fpoken in the perfon of one that was fovainly preuē: tev bud deaty.2. Corinthians. vj.

Beholde now is the acceptalle tyme, now is the duy of faluation.

Mathew. xxiiij.
VVatch therefore, for ye knowe not what houre your Lorde doeth come.
[* A j, back. Blank.]

Digitized by GOOgle

## - It A fpirituall confolacyon, written by Iohn Fyffler Bifhop of Rochefter, to his fifter Elizabeth.

$\int$ifter Elizabeth, nothing doth more help effectu- Sister Elizabeth, allye to get a good and a vertuous life. Then nothing duth if a foule when it is dull and vnluftie without virtuoun life, than devotion, neyther difpofed to prayer, nor to $\begin{gathered}\text { tion the soul } \\ \text { vnlustie }\end{gathered}$ withany other good worke, may be fturred or ${ }^{\text {out devotion. }}$ quickencd agayne by fruiteful meditacion. I haue therefore deuifed vnto you this meditation that followeth. Praying you for my fake and for the weale of your owne foule, to reade it at fuche tymes as you fhall fécle your felfe moft heauie and flouthfull to doe 15 any good worke. It is a maner of lamentacion and forowfull complaynyng made in the perfon of one that was haftily preuented by death, (as I affure you euery

I pray you to read this meditation, when you feel most slothful to do any good work.
It is a lamentation in the person of one hastily prevented by death. creature may be) none other furetie we haue, liuing in this "world héere. But if you will haue any profite by 20 reading of it, thrée things you muft do in any wife. your mynde as nigh as you can, all the conditions of a man or woman fodaynlye taken and rauyf hed by death: and thynke wyth your felfe that yée were in the fame

25 condition fo haftily taken and that incontinent you muft néedes dye, and your foule depart hence, \& leaue your mortall bodie, neuer to returne again for to make any amendes, or to doe any releafe to your foule after this houre.
30 Secondly, that yée neuer reade thys meditation but
at leisure,
else it shall anon lose quickness in stirring your noul when you would ratherest have it stirred;
[ ${ }^{*}$ Aij]
8 before reading you must pray for Goal's grace.

Alas, slas, I am unworthily taken,

I must leave this body;
but whither I shall go,
alone by your felfe in fecrete maner, where you maye be moft attentyue therernto. And when ye haue the beft leafure without any let of other thoughtes or buzineffe. For if you otherwyfe behaue your felfe in the reading of it, it fhall anon lofe the vertue and quickneffe in ftirring and mouing of your foule when you woulde rathereft haue it fturred.
${ }^{-}$Thirdly, that when you intende to read it, you muft afore lifte vp your minde to almightie God, and beféech him that by the helpe and fuccour of his grace 10 the readyng thereof may fruitfully worke in your foule a good and vertuous life, according to hys pleafure and fay, Deus in adiutorium meum intende, Domine adiuvandum me feftina. Gloria patri \&c. Laus tibi domine rex eternæ glorie. Amen. 15

Alas, alas, I am vnworthily taken, all fodaynly death hath affayled me, the paynes of his ftroake be fo fore and gréeuous that I may not longe endure them, my laft houre ${ }^{1}$ I perceiue well is come, I muft now leaue thys mortall bodic, I muft nowe departe hence out of 20 this world neuer ta returne againe into it. But whether I fhall goe, or where I fhall become, or what lodgyng I fhall have thys night, or in what company I fhal fal, or in what countrey I flall be receiued, or in what maner I fhall be entreated, God knoweth for I knowe 25 not. What if I fhall be dampned in the perpetuall pryfon of hell, where be paines endeleffe and without number. Gréeuous it fhall be to them that be dampned for euer, for they fhall be as men in mofte extreame paynes of death, euer wifhing and defiryng death, and 30 yet neuer fhall they dye. . It fhould be nowe vnto mée muche wearie, one yeare continually to lye vpon a bed were it neuer fo foft, how weary then fhall it be to lye in the moft painefull fyre fo many thoufand of yeares without number? And to be in that moft horrible com- 35 ${ }^{1}$ home.
pany of diuils moft terrible to beholde, full of malice and crueltie. 0 wretched and miferable creature that I am, I might fo haue liued and fo ordered my lyfe by the helpe and grace of my Lorde Chrift Iefu, that this 5 houre might haue bene vito mée much ioyous $\&$ greatly defired. Many bleffed \& holy Saynets were full ioyous and defirous of this houre, for they knewe well that ly death their foules fhuld be trauflated into a new life : To the life of all ioye and endleffe pleafure, 10 from the freightes and bondage of this corruptible body, into a very libertie and true fréedom among the company of heauen, from the miferies $\&$ gréeuances of this wretched world, to be aboue with God in comfort ineftimable that can not be fpoken ne thought. They were 15 affured of the promifes of almightie god which had fo promifed to all them that bee hys faithfull feruauntes. And fure I am that if I had truly \& faithfully ferued him vuto thys houre, my foule had bene partner of thefe promifes. But vnhappie \& vngracious creature that I 20 am , I haue bene negligent in hys feruice, and therefore now my harte doeth wafte in forowes féeing the nighneffe of death, and confidering my great louth \& negrigence. I thought full little thus fodainly to haue bene trapped; But (alas) now death hath preuented me, and
litle thinking
thise alldenty to have beriltripient.

1 know not whither to turn for sticicuar. may turne mee for fuccour, nor where I may ferke now for helpe, ne what thing I may doe to get any remedy : If I myght have leafure and frace to repent mée and 30 amende my lyfe, not compelled 'with this foclayne ftroake but of my owne frée will and libertie, and partly for the loue of Gonl, putting afyde all flouth and negligence. I might then fafely dye without any dread, I might then be glad to departe hence and leaue my 35 manifold miferies \& encombraunces of this world. But how may I think that my repentance or mine amendofisher.
ment commeth now of myne own frée will, fith I was Before this stroke before thys ftroake fo colde and dull in the feruice of

I was cold in God's service; how may I think that I now repent for love of God, and not for fear of punishunent?

The merchant would not cast his goods out of the ship, unless compelled by the storm.

So I, without this tempest of [* A v] death, might not have cast sloth from me.
Would to God that I might have ' refpet ' to serve Him of free will.

But death will give no respite,
for ransom or prayers. No pity may restrain him, not If I and my lovers shed tears as many as there are drops in the sea. When opportunity was, I would not use it.

My soul might have been clothed with good works innumerable;
[* A v, back] I must now come to God's presence loaden with sin. my Lord God. Or howe may I thinke that I doe this more rather for his loue, then for feare of his punyfhement, when if I had truelye loued hym, I fhould 5 more quickely and more diligently haue ferued him héeretofore? Mée féemeth now that I cafte away my flouth and neglygence compelled by force. Euen as a Merchaunt that is compelled by a greate tempeft in the fea to caft his merchandice out of the Shippe, it is not 10 to bée fuppofed that hée would caft away his ryches of hys owne frée will, not compelled by the ftorme? And euen fo lykewyfe doe I if thys tempefte of death were ' not now rayfed vppon mée, it is full like that I would not haue caft from me my flouth and negligence. O 15 woulde to God that I might nowe haue fome farther refpet, and fome longer tyme to amend my felf of my frée will and libertie. $O$ if $I$ might entreat death to fpare me for a feafon, but that will not bée, death in no wife will be entreated, delay he will none take, refpet 20 he will none giue, if I would give him all the ryches of this worlde, no if all my louers and friends would fall vppon their knées and pray him for mée. No if I \& they would weepe (if it wer fo poffible) as many teares as there be in the feas droppes of water, no pietie may 9.5 reftrain him. (Alas) when oportunitie of tyme was, I would not vfe it well, which if I had done, it would nowe bée vnto mée more precyous then all the treafures of a Realme. For then my foule as nowe fhould hane beene cloathed wyth good werkes innumerable, the 3) which fhuld make mée not to be afhamed when I fhould come to the prefence of my 'Lorde God, where now I fhall appeare loaden with fynne myferably, to my confufion \& fhame. But (alas) to negligently haue I letted paffe from me my tyme not regardyng howe 3.5 precious it was, ne yet howe muche firituall riches I
might haue gotten therein, if I would hauc put my
diligence and ftudie thervnto. For affuredly no déele that is be it neuer fo little, but it fhall be rewarded of almightie God. One draught of water giuen for the
on cood deed not even one draught of water given for the love of Gexl, whall go unrewarded; 5 loue of God, fhal not be vnrewarded : And what is more eafie to be giuen then water. But not onely déedes, but alfo the leaft wordes and thoughtes fhall be in likewifo. O how many good thoughtes, décels, and workes might one thinke, fpeak, and doe, in one day?
10 But how many more in one whole yere. $O$ (alas) my great negligence, O (alas) my foule blindneffe, O (alas) my finfull madneffe that knew this well, and
( would not put it in effectuall execution. $O$ if now all the people of this world were prefent héere to fée \&
15 know the perillous condition that I am in, \& howe I am 'preuented by the ftroake of death, I would exhort to take me as an example to them all, $\&$ while they haue leafure and time to order their liues and cafte from them flouth and idleneffe, \& to repent them of their mifbe20 hauior towarles God, and to bewayle their offences, to multiplye good workes, and to let no tyme paffe by them vnfruitfully. For if it fhall pleafe my Lorde God that I might any longer liue, I would otherwyfe exercife my felf then I haue done before. Now I wifhe that I 25 may haue time and frace, but rightuoufly $I$ am denyed. For when I might haue had it I would not well vfe it : And therfore now when I would well vfe it, I fhall not haue it. $\quad 0$ ye therefore that haue and may vfe this precyous tyme in your libertie, imploy it wel, and be 30 not to waftfull thereof, leaft peraduenture when you would haue it, it fhall be denyed you likewife, as now it is to mée. But now I repent me full fore of my great negligence, and right much I forow that fo littlo I regarded the wealth \& profit of my ${ }^{\text {foule, but rather }}$ 35 tooke héede to the vayne comfortes and pleafures of my wretched bodie. O corruptible bodic, O ftinking carion,

0 my fonl lindness, whoknew this and would not put it in exemution. If all the world were present to know how I am prevented by the stroke of desth, [ ${ }^{\bullet}$ A ri]
I would warn them liy my example, to repent in time of their mistehaviour wward God.

If momid live
longer, I would
otherwine exerciso myself than I did beoure.
When I might hate had time, 1 would not wrll use it ; now when I would well use it, I shall nut have it. You that have precious tame in your likerty. employ it well.

0 rotten earth, whose appetites I have followed.

O rotten earth to whom I haue ferued, whofe appetites I haue followed, whofe defire I haue procured, now doeft thou appeare what thou arte in thy own likeneffe. That brightneffe of thy eyes, that quickneffe in hearing, that lyuelineffe in thy other fences by naturall warme- 5 neffe, thy fwiftneffe and nimbleneffe, thy fayreneffe and bewtie. All thefe thou haft not of thy felf, they were but lent vnto thée for a feafon, euen as a wall of earth that is fayre painted without for a feafon with frefhe and goodly colours, and alfo gylted with golde, it 10 appeareth goodly for the tyme to fuche as confider no déeper then the outward crafte thereof. But when at the laft the colour faileth, and the gilting falleth away, then appeareth it in hys owne lykeneffe. For then the earth playnely fheweth it felfe. In lykewife my 15 wretched bodie for the time of youth it appeareth frefl and luftie, "and I was deceyued with the outward bewtie thereof, little confidering what naughtineffe was couered vaderneath : but now it fheweth it felfe. Now my wretched bodye, thy bewtie is faded, thy fayreneffe 20 is gonne, thy luft, thy ftrength, thy lyuelineffe all is gonne, all is fayled: Nowe arte thou then returned to thyne owne earthly coolour: Nowarte thou blacke, colde, \& heauie, lyke a lumpe of earth : Thy fight is darkened, thy hearyng is dulled, thy tongue flaltereth ${ }^{1}$ in thy 25 mouth, and corruption iffueth out of euery parte of thée : Corruption was thy beginnyng in the wombe of thy mother, and corruption is thy continuaunce. All thyng that euer thou receyueft, were it neuer fo procyous, thou turneft into corruption, and naught came 30 from thée at any tyme but corruption, and now to corruption thy felfe returneft: altogyther ryght vile \& lothly art thou becom, wher in apparance before thou waft goodly, but the good lines was nothing els but as a painting or a gilting vppon an earthen wal, vnder 'it 35

[^96]was couered with ftinking \& filthy matter. But I I looked not so looked not fo déepe, I contented my felf with the outward painting, $\&$ in thet I tooke great plefure: For all my ftudie \& care was aboute thée, either to apparel thee 5 with fome.cloathes of diuers colours, eyther to fatiffio thy defire in pleafaunt fightes, in delectable hearinges, in goodlye fmelles, in fundrie maner of taftings $\&$ touchings, either els to get thée cafe and reft afwel in lléepe as otherwife. And prouided therfore pleafaunt and 10 delectable lodgings, and to efchue tedioufneffe in all thefe, not onely lodgings but alfo in apparell, meates and drinkes procured many and dyuers chaunges, that when thou waft weary of one, then mighteft thou content thy felf with fome other. $O$ (alas) this was my 15 vaine and naughtio ftudie whervnto my wit was ready
applied, in thofe things I fyent the moft part of my dayes. And yet was I neuer content long, but murmuring or grudging eucry hour for one thing or other. And what am I now the better for all this? what re20 ward may I loke for of all my long feruice? Or what great benifites flall I receiue for all my great ftudie, care, and diligence? Nothing better am I but muche the worfe, much corruption and filth my foule therehy hath gathered, fo that now it is made full horrible \& 25 lothely to beholde. Rewarde get I none other then punifhment, either in Hell euerlafting, or at the leaft in

In these things I epent most of my days, never content long.

What am I the better for my long
[ ${ }^{\circ}$ A viii] cervice?

I am much the worne; my soul hath gathered allu.

My reward is in hell, or at least in Purgatorie, if I may fo eafily efcape. The benifites of my labour are the great cares and forowes which I now am wrapped in : May not I thinke my wit to haue ben 30 well occupied in this lewde and vifruitful buzineffe? haue not I wel beftowed my labour about this feruice of my wretched bodye $\{$ hath not my tyme bene well inployed in thefe miferable ftudies, wherof now no comfort remayneth, but onely forow \& repentance. (Alas)
35 I heard full often that fuch as fhuld be dampned, fhould grécuoullye repent them felues, and take more

Of my atudies only repentance remnineth to me. 1 knew that the darnned would repeut, taking
more diapleasire of their mintiehaviour than they over had pleasure. [•A viii, buck] But their repentance would cume too late.

May all others beware by iny example, and propare themeflues against death better than I have done.

Vain now are delicary of meats and drinks,
pride of apparel,
nnclean lusts of the stinking flesh,
pleasures as of the bow, waltering herself in the 'myerie' puddle. The pleasures are gone, leaving my berly nothing better, my soul
[ ${ }^{*} \mathrm{Bj}$ ]
much worse.
0 lewd body,
0 'sachell' full of dung, now must I answer for thy lewdness.
difpleafure of their mifbehauior then cuer they had pleafure before. And yet that repentance then fhould ftande them in no 'ft'cde, where a full little repentance taken in tyme might haue eafed them of all their paines This I heard and read full often, but full little héede or 5 regarde I gaue thervnto, I well perceyued it in my felfe but all to late I dread me. I woulde that nowe by the example of me all other might beware, and avorde by the gracious helpe of God thefe daungers that I now am in, and prepare them felues againft the houre of 10 death better then I haue prepared me. (Alas) what auayleth mee nowe anye delicacie of meates and drinkes which my wretched bodie infaciable dyd deuoure? What auayleth my vanitie or pryde that I had in my felfe eyther of apparel or of any other thing belonging 15 vnto me $?$ what auayleth the filthie and vncleane delightes and luftes of the ftincking flefh, wherein was appearance of much pleafure, but in very déede none other then the Sowe hath, waultering hir felf in the myerie puddle. Now thefe pleafures be gon my body $\mathbf{- 0}^{0}$ is nothing better, my foule is much the worfe, and nothyng re mayneth but forow and difpleafure and that a thoufind fold more then euer I had any pleafure before. O lewde bodie \& naughtic which haft brought me to this vtter difcomfort, O dyrtie corruption, 0 fachell full 95 of dunge, now muft I goe to make anfwere for thy lewdeneffe, thy lewdeneffe I fay for it all commeth of théc. My foule had nothing nécle of fuch things as my immortansoul was thy defire, what néede my foule that is immortall, needs not clothing, meat and drink,

## gold and silver,

houses and beds.

Thou, 0 eorriptihle body, daily needest botching up with meat and drink.
eyther cloathyng or meate or drink? what néede it any 30 corruptible gold or filuer? what néed it any houfes or beddes, or any other things theat appertayneth to thefe. For thée $O$ corruptible body which lyke a rotten wall dayly needeth reprations ${ }^{1}$ and botching vp with meato and drinke, and defence of cloathyng againft colde and 35
heate was all thys ftudie and diligence taken, and yet
now wilte thou forfake mée at my moft néede, when accompt and reckoning of all our mifdéedes muft be gyuen before the throne of the Iulge moft terrible.

Now thou forankest me at iny most need, ine:ore the thrutse of the
Judgo,
5 Now thou wilt refufe me and leaue mée to the ieoperdie of ${ }^{\circ}$ all this matter. $O$ (alas) many yeares of deliberation fuffice not before fo great a Iudge to make anfwer which fhall examyne me of eueric idle word that cuer paffed my mouth. O then how many idle worles, how 10 many euill thoughtes, howe many deedes haue I to make anfwere for, \& fuch as we fet but at lyght, full greatlye fhall be weyed in the prefence of hys moft high maieftie. $O$ (alas) what may I doe to get fome helpe at thys moft daungerous houre 1 Wher may I féeke for fuccour? 1.5 Where may I reforte for any comforte? My body forfaketh me, my pleafures be vanyfhed away as the fmoke, my goods will not goe wyth mée. All thefe worldy things I muft leaue behinde mée : if any comforte fhall be, either it mufte bee in the prayers of my 20 friendes, or in myne own good deeds that I haue done before. But as for my good déedes that fhoulde be auayleable in the fight of God: (alas) they bée fewe or none that I can thynke to bee auayleable, they muft bée donne pryncipallye and pure2.5 ly 'for his loue. But my déedes when of their kynde they were good, yet did I linger them by my fully. For eyther I did them for the pleature of men, or to anoyde the flame of the world, or els for my owne affection, or els for dreade of punifhment. So that feldome I dyd $3 n$ any good deed in that puritic and ftreaightnefle that it ought of ryght to haue bene done. And my mifdeedes, my lewde déedes that be fhamefull and abhominable be without number, not one day of all my lyfe, no not one houre I trow was fo trucly expended to the pleafure of 3.) God, but many deeds, words, and thoughtes, mifcaped me in my lyfe. (Mas) little truft then may I haue vp-
[•B j, back]
who will examine me for every idlo wird.
Words, thonghts
and dereds, such
an we met liut at
light, shall the
werinhed in llis
prewelle.

Where may I scek for succour?

W'ardily thinge 1 must leave;
my friende prayers or my ownc゙und devile must be my counfort.
Gival doeds to bo availuble must bo done for love of Gus.
[ $\quad \mathrm{Bij}]$
My detls, when
K"wn in their hind, brie my fully, done from bad motivee.

My mianeerts he without number.

As for prayers of friends, many of them are in the same need that I am in;
their prayers will not proft others.
Many of them are negligent;
[ ${ }^{*}$ B ij, back] and why should they be more friendly to me than I have been to myself ?
pon my déedes. And as for the prayers of my friendes fuche as I fhall leaue behynde mée, of them manye peraduenture bée in the fame néede that $I$ am in. So that where theyr owne prayers myght profytte them felues, they can not fo profitte an other. And many of $\mathbf{5}$ them will bée full neglygente, and fome forgetfull of mée. And no meruaile, for who fhoulde haue béene more friendly vnto mée then myne owne felfe. Therefore I that was moft bounden to have done formy felfe, forget my owne weale in my lyfe tyme, no meruaile 10 therefore if other doo forget mo after my departing hence. Other friendes there be by whofe prayers foules may be holpen, as by the bleffed and holy faincts aboue in heauen, which verely will be myndfull of fuch as in earth here haue deuoutly honored them be- 15 fore. But (alas) I had fpecial deuotion but to a fewe, \& yet them I haue fo faintly honored, and to them fo coldly fued for fauour, that I am afhamed to afke ayde or helpe of them. At thys tyme in déede, I had more
1 meant indeed at this time to have commended my soul to their prayers;
but death hath prevented me. 1 have no hope but in Giol's mercy.
[ $\left.{ }^{\bullet} \mathrm{B} \mathrm{iij}\right]$

I should have been in a reatiness anainst the coming of Jeath.

Saints in heaven will be mindful of such as have honoured them before;
but I had mpecial devotion to but a few, and coldly sued for favour even to those few. effectuallye ment to have honored them, \& more dili- 20 gently to haue commended my wretched foule vnto their prayers, and fo to haue made them my fecial friendes: but nowe death hath preuented me fo, that no other hope remayneth but onely in the mercye of my Lord God, to whofe mercy I doe now offer my felfe, $\mathbf{2 5}$ beféeching him not to looke vppon my defertes, but vppon his infinite goodneffo and abundaunt pietie. (Alas) my dutie had bene much better to hatue remembered this terrible houre, I fhould hane had this daunger euer before my eyes, I fhoulde haue prouided 30 therefore, fo that now I might haue bene in a more readyneffe againft the comming of death, which I knew afluredly would come at the laft, albeit I knew not when, where, or by what maner, but well I knewe cuery houre and moment, was to him indifferent, and in his 35
libertic. And yet my madneffe euer to be forowed.

Notwithftanding thys vncertaintie ${ }^{1}$ of his comming, and the vacertaintic of the tyme thereof, I made no certayne nor fure prouifion againft this houre. Full often
5 I tooke great ftudie and care to prouyde for litle daungers, only bicaufe I thought they might hap, and yet happed they neuer a deale. And but tryffes they were in comparifon of this, how much rather fhould I haue taken ftudy and care for this fo great a daunger 10 which I knew wel muft necefliarily fall vn'to mée once. For thys can not be efchued in no wyfe, and vppon

Death's coming
Was certain, yet I made no certain provision agalust it.
Little dangers, which happed never a deal, I provided agsinst,
but not agalnat
this great danger
thin greut danger, [* 13 ij, hack] which can in no wise be 'eschued.' thys I ought to haue made good prouifion : For in this hangeth all our wealth, for if a man dye well, he fhall after his death nothing want thect he would defire, but 15 his appetite fhall be faciate in eucric poynte at the full And if he dye amiffe, no prouyfion fhall auayle him that euer he made before. This prouifion therefore is moft effectually to bee ftudied, fithens this alone may profit without other, and without thys none can auayle. 0 20 yée that haue tyme and fyace to make your prouifion againft the houre of death, defarre not from day to day lyke as I haue done. For I often did thinke and purpofe with my felf that at fome leafure I would haue prouided, neuertheleffe for cuery tryfelous buzineffe I put it 25 adide, and delayed this prouyfion alway to an other tyme, and promyfed with my felfe that at fuche a tyme I would not fayle but doe it, but when that came an other buzineffe arofe, and fo I deferred it agayne vnto an other tyme. And fo (alas) from time to tyme, that 30 now death in the mean tyme hath preuented mée, my purpofe was good, but it lacked execution: My will was ftrayghte, but it was not effectuall, my mynde well intemded, but no fruite came therof. All for bicaufe I drlaged fo often and neuer put it in effect, that, that I 'sic. Read certaintic.
had purpofed. And therefore delay it not as I have done, but before all other buzineffe put this firft in fuertie, which oughte to bée chiécfe and princypall buzinetie.

Neither building of colleges, nor making of sernons, noralmsgiving, will help us, unless we prepare to die.

Many have heen disappointed as I am now.
$I$ ever intended to make sure,
[ ${ }^{\bullet}$ B iiij, back]
set am now taken slecping, when I reckoned myself to be in most health.

Therefore delay not, nor trust overmuch in your friends: do for yourself while you may.

- Recounte' your self as dead, your anoul in purgatory till the ranson be paid by suffering there or by your friends' suffrages here.

Be your own
friend, pray, give alus, do penance for your own soul;
[ ${ }^{*} \mathrm{~B}$ v] Neyther buildyng of Colleges, nor makyng of Sermons, nor giuing of almes, neyther yet anye other manner of E buzyneffe fhall helpe you without this.

Therefore firft and before all things prepare for thrs, delaye not in any wyfe, for if you doe, you fhall be deceyued as I am now. I read of manye, I have hearde of manye, I have knowne many that were difappoynted as $1^{\circ}$ I am nowe. And euer I thought and fayde, \& intended, that ${ }^{\circ}$ I would make fure and not be deceived by the fodayn comming of death. Yet neuertheleffe I am now deceyued, and am taken fléeping, mnprepared, and that when I leaft wéened of his comming, and euen 15 when I reckoned my felfe to be in moft healthe, and when I was moft buzie, and in the middeft of my matters. Therfore delaye not you any farther, nor put your truft ouer much in your friends: Truft your felfe while ye haue fpace and libertie, and doe for your felf 20 now while you may. I would aduyfe you to doe that thing that I by the grace of my Lord God would put in exccution if his pleafure were to fende me longer lyfe. Recounte your felf as dead, \& thinke that your foules were in pryfon of Purgatorie, \& that there they 25 muft abyde till that the Raunfom for them be truly payde, eyther by long fufferance of payne there, or els by fuffrages done héere in earth by fome of your fpeciall friendes. Be you your owne friend, doe you thefe fuffrages for your owne foule, whether they be praiers or 30 almes déedes, or any other penitentiall paynefulneffe. If you will not effectually and hartely doe thefe thinges or look never that for your owne foule, looke you neuer that other will doe others will do these things for suu.
them for you, and in dooyng them in your own perfons, they fhal be more auayleable to you a thoufand folde 35
then if they were done by any other: If you followe if yon follow this
counselh
this counfayle

| and doe thereafter, you be grac- |
| :---: | :---: |
| ious and bleffed, and if you doe |
| not, you fhall doubtleffe |
| repent your follyes, |
| but to late. |


| you be bleased; |
| :---: | :---: |


| if nnt, you shall |
| :---: |
| repent. |

but too laco.

[ ${ }^{\bullet} \mathrm{B}$ v, back]
Rp. Fisher in the tower A.D. 1535.

# - ${ }^{\text {® }}$ The wayes to perfect ${ }^{1}$ 

Religion made by Iohn Fyffher, Byfhop of Rochefter, being Pryfoner in the Tower of London.

Sister Elizabeth, 1 would glally write aomething to your furtherance in religion.

Withont the love of Christ religion cannot be to you savory.

For love maketh every work eany ; without love right easy latour appeareth puinful.

This may appear by the life of hunters, which is more painfil
[ ${ }^{*} \mathrm{Bri}$,
than that of 'religious' peraons, yet the desire to find their game sustains them.

All true Christian sonls are hunters, whose office in to hunt for Christ Jeau.
For Scripture says He will be found of them that seek Him.

$\int$ifter Elizabeth gladlye I would wryte vnto yin : fome thing that myght be to the health of your foule and furtheraunce of it in holye Relygion. But well I knowe that without fome feruor in the loue of Chrift, Relygion can not bue to you fauerie, nor anye worke of goodnefelo can bée delectable, but euerie vertuous déede fhall féme laboryous and paynefull. For loue maketh eucrie worke appeare eafie and pleafaunt, though it bee ryghte difpleafaunt of it felfe. And contrariwyfe ryght eafie labour appeareth gréeuous and paynefull, when 15 the foule of the perfon that doeth the déede, hath no defire ne loue in doing of it. This thing may wel appear by the lyfe of hunters, the which out of doubt is more laborious and painfull then is the lyfe of relygious perfons, and yet nothing fuftayneth them in 20 theyr labour and paynes, but the earneft loue and hartie defire to fynde theyr game. Regard no leffe my writing, good fifter, though to my purpofe I vfe the example of hunters, for all true chriftian foules be called Hunters, and their office and duetie is to feeke and 25 hunt for to fynde Chrift Iefu. And therefore fcripture in many places exhorteth vs to féeke after him, \& affureth that he will be found of them that dyligently f'ecke after him. Inuenietur ab hijs qui querunt eum.

That is to fay, he will be founde of them that féeke hym, well happy are all thofe that can fynde him, or can haue any fent of him in this life here. For that fent (as Saint Paule faith) is the fent of the verie lyfe. runne after hym a pace. Curremus in odorem vnguentorum tuorim. That is to fay, we fhall runne after the fent of thy fwécte oyntmentes. Séeyng then all deuoute foules maye bée called Hunters, I will farther
devont souls feelIng this ' ment ,'
Happy are those who have 'sent' of Hin in this life;
run ater Him - 10 profecute the comparyfon made before betwéene the lyfe of the Hunters and the lyfe of the relygious perfons after this maner.

A comparifon betweene the lyfe of Hunters, and the lyfe of religious

What lyfe is more paynefull and laborious of it felf then is the life of IIunters ${ }^{1}$ which moft early in the mornyng breake their fléepe and ryfe when other doe take their 20 reft and eafe, and in his labour he may vfe no playne high wayes and the fofte graffe, but he muft treade vppon the fallowes, runne ouer the hedges, \& créepe thorowe the thicke bufhes, and crye all the long day vppon his dogges, and fo continue without meate or 25 drinke vntill the verie night dryue him home, thefe labours be vnto him pleafaunt and ioyous, for the defire $\&$ loue that he hath to fie the poore Hare chafed with dogges. Verely, verely, if hée were compelled to take vppon hym 'fuch labours, and not for thys caufe, he 30 would foone be wearie of them, thinking them full tedious vnto him : neither would he ryfe out of his bed fo foone, ne fafte fo longe, ne endure thefe other labours muleffe he had a verie loue therin. For the earneft

[^97]The hunter thinks defire of his mynd is fo fixed rppon his game, that all
all his pains but pleasures.

Without love no labour can be comfortable. Love of his game makes the hunter careless of worldly honour,
worldly goods,
and of the pleasures of his tleah.

His soul is
' buzied' to know
[* B vii, back]
where the poor hare may be found; thefe payns be thought to him but verie pleafures. And therfore I may well fay that loue is the principall thyng that maketh anye worke eafie, though the worke bée right painefull of it felfe, $\&$ that without loue no labour can be comfortable to the dooer. The loue of this ${ }^{1}$ game deliteth him fo muche that he careth for no worldlye honour, but is content with full fimple and homely aray. Alfo the goodes of the world hée féeketh not for, nor ftudieth howe to attayne them. For the 10 loue and defire of his game fo greatly occupyeth his mynde and harte. The pleafures alfo of his flefh he forgetteth by wearineffe and wafting of his bodie in earneft labour. All his mynde, all his foule, is buzied to knowe where the poore Hare may be founde. Of 15 that is his thought, and of that is his communication, and all his delight is to heare and fpeake of that matter, euerie other matter but this, is tedious for him to give eare vnto, in all other things he is dull and vnluftie, in
in all other things he is dull and unlusty;
there is no office so vile that he refuseth; he will bathe his dogs' feet, anoint their sores, cleanse their stinking 'cannel.'
If 'religious ' persons were as earnest to serve Christ, as hunters are to see a course at a hare, their life should be to them a very joy. For their pains are those of the hunter; fasting and crying, forsaking honoura, riches, and pleasures, humble service and charitable dealing. [ ${ }^{*}$ B viii]
this onely quicke and fturring, for thys alfo to be done, $\geq 0$ there is no office fo humble, ne fo vyle, that he refufeth not to ferue hys owne dogges hym felfe, to bathe theyr féete, and to annoynte them where they be fore, yea and to clenfe theyr flinking Cannell where they fhall lye and reft them. Surely if religious perfons had ${ }^{5} 5$ fo earneft a mynde and defire to the feruice of Chrift, as haue thefe Hunters to fée a corfe at a Hare, their lyfe fhould be vnto them a verie ioye and pleafure. For what other be the paynes of religion but thefe that I haue fpoken of. That is to fay, much farting, crying, 30 and comming to the quire, forfakyng of worldly honours, worldly riches, and flefhly pleafures, and communication of the world, humble feruice, \& obedyence to his foueraigne, \& charytable ${ }^{\circ}$ dealing to his ${ }^{2}$ fifter, which payns in euerie pointe, the Hunter taketh and fuftayneth 35 ${ }^{1}$ sic. Qu. his? ${ }^{2}$ Qu. hir?
more largely for the loue that he hath to his game，then doeth many religious perfons for the loue of Chrift．A＇relistous＇ For albeit，the relygious perfon ryfeth at mydnight，midnight which is painefull to hyr in verie déede，yet fhée went but ment to bed in 5 before that to hyr bedde at a conuenyent houre，and alfo commeth after to hyr bedde agayne．But the Hunter ryfeth early，and fo continueth foorth all the long day，no more returning to his bed vntill the verie night，and yet peraduenture he was late vp the night 10 before，and full often vp all the long nightes．And though the religious woman faft vatill it be noone，the which muft be to hir paynfull，the IIunter yet taketh more payn which fafteth vntill the verye night，forget－ ting both meate and drink for the pleafure of his game．
15 The religious woman fingeth all the forenoone in the quier，and that alfo is laborious vnto hir，but yet the hunter fingeth not，but he cryeth，halloweth，\＆fhooteh ${ }^{1}$ all the long day，$\&$ hath more greater pains．${ }^{\circ}$ The religious woman taketh much labour in comming to the 20 quyer and fitting there fo long a feafon，but yet no doubt of it more labour taketh the Hunter in running ouer the fallow and leaping ouer the hedges，\＆créeping thorow the bufhes then that can bee．And would to God that in other thyngs，that is to fay，touching $2 J$ worldly honours，worldly ryches，worldly pleafures， would to God that the relygious perfons many of them might profite as much in myndfulneffe in féeking of Chrift，as the Hunter docth in fécking of his game，\＆ yet all theyr comforte were to common and fyeak of 30 Chrift，as the Hunters hath all theyr ioye to fyeake of the poore Hare，and of their huntyng．And further－ more，would to God the religious perfons would content them felues with the humble feruice done to their foue－ raigne，and with charitable behauiour vnto their fifters， 35 and with as good a harte and mynde as the Hunters
good time and returns to bed．

The hunter rises early and lies down late； he is ofen up all night．

The＇religinas＇ person fasta till noon，the hanter till night．

The＂religions＂ woman ainueth all the formoon， the hunter＇hal－ loweth＇all the long day． ［ ${ }^{*}$ B vili，back］ The＇religious＇ woman sits long in the＇quyer，＇the hunter runs over the fallow，leaps hedges，crecps through busbee．

Would to God
that＇religious ${ }^{\circ}$ persons would seek Christ with as little concern for worldly hon－ ours，riches，plea－ sures，
as the hunter seckn hin game； that their comfort were to＇com． mon＇of C＇hrist， as his is to speak of the hare．

Would to Gexd that＇religious． permona would content them－ selves with humble service to their coversigu，

[^98]as hunters have a good heart to serve their hounds.
[ ${ }^{*} \mathrm{C}$ ]
It is more reasonable to serve reasonable creatures than doge; to speak of Christ than of worldly matters;
to seek after Him than
after the hare.
'Religious ${ }^{\text {" }}$ persuns do not observe their game;
they lack love.
The lore of game makes all pains pleasant to the hunter.

## [* C j, back] Love of God's service should make their life a paradise to the religious; wit hout love it must be weary.

Considerations whereby you, dear sister,
acquit the $m$ to ferue their hounds. I wiffe it is a thing much more reafonable to loue and ferue reafonable - creatures made to the Image of almightie God, rather then to loue and ferue dogges which be vareafonable creatures. And rather our dutie were to fpeake of 5 Chrift, and of things belonging to his honour, then of the vaine worldly matters which be but very trifles in déede. And alfo wyth more attentyue mynde we fhoulde féeke after our fauiour Chrift Iefu, to knowe our very comforte in him, wherein refteth the great 10 merite of our foules. Then the Hunters fhould féeke after the Hare, which when they haue gotten, they baue no great gaines thereby. But as I fayde the caufe why that fo many religious perfons fo diligently purfue not the wayes of religion as doe the hunters, is the want of 15 the obferuation of their game, which is nothing els but the lack of loue. For verely as I thinke the earneft loue and hartie defire of game maketh all labours and paynes pleafaunte and ioyous vnto the Hunter. And if there were in religious perfons as great fauour and 20 loue to the feruice of God, as' be in Hunters to "their game all their lyfe fhould bée a verie Paradife and heauenly ioye in this worlde. And contrariwife without this feruor of loue it can not bée but painfull, wearie, and tedious to them. My purpofe therefore 25 deare fifter is to minifter vnto you fome common confiderations which if you wil often reforte vnto by due remembraunce, \& fo by diligent prayer call vppon almay attain God's mightie God for hys loue, you fhall now by his grace
love.

First consideration.
whervnto he was not bounde by any neceffitie, nor drawen by any commoditie that might ryfe vppon him
by your creation. No other thing moued him but his verie goodneffe and fpeciall fauor that he bare vnto you,

Nothing but His
coodness moved Givd to creato you.
5 long or euer he did make you. This good fifter take for a very truth \& firmly beleue it, for fo it is in verye déede innumerable creatures more then euer were made or euer fhall be made, hee myght haue made if it had bene fo pleafing vnto him. For how many fuppofe you 10 maryed men and maryed weomen haue bene and fhall be héereafter in thys world, that neuer had ne neuer fhall haue any chilliren, yet they full gladly would haue had, and by poffibilitie of nature might haue had many, if it had fo pleafed almightie God to haue made 15 and to haue giuen vnto them children. But all thofe be lefte vnmade, and amongert them he myght haue lefte you alfo vnmade, and neuer haue put his hande to the making of you, if he had fo would. Neuertheleffe as I fayde it pleafed his goodnes herein to prefer you of 20 his fecial fauour that he bear vnto you, leauing vnmade other moe innumerable, electing you, \& appointing you to be made, refufing \& fetting apart all them which wold peraduenture haue confidered his fpeciall grace \& fauour more louingly then you hitherto haue don. And wold 25 haue ftudied more for his plefure and 'feruice then euer you did, and you occupie the roome and place that fome of them might haue occupyed by lyke fauour, as almightie God hath fhewed vnto you. Ah deare fifter howe much fhould this one confideration moue you to 30 the earneft loue of thys our fo gracyous a Lorde, that thus bath appoynted and chofen you to bée his creature, before fo many other where hée might haue taken any of them at his pleafure, \& repelled you, and leit you as naught, without any maner of being.
$\left[{ }^{\bullet} \mathrm{C}\right.$
C
He might have made innumerable creatures more than ever were made. He might have given children to many married people now child. lesa.

But those He left
unmade, as He might never have put Hia hand to the making of you.

But it plessed His
goodneas to elect you, leaving unmade many who might have been more grateful than you have been. [ ${ }^{\circ} \mathrm{C} \mathrm{V}_{\mathrm{s}}$ becks

Lnve then this gracious Lord who might hare lef you as nanghe, withoat anv manser of beins.

Becond considara. tion.

Bome creatures have a goodly, others an ungoodly being. 4 'margarite. goodlier than a pebble,
a 'fesaund' than a serpent, a pretty fawn than a foul toad, [ ${ }^{\bullet} \mathrm{Cij}$ ]
a reasonable soul than a brute. God might have trausformed each of these into the nature of any other.

Of stones Fie might make men,
of men stones, as Lot's wife. Me or you he might have mado a stone or toad,
or the loathliest of creatures.

Had you been made an owl, or
[ ${ }^{*}$ C iij, back] ape, or toad, how deformed you should have been.

Thank God who has made you to His vory likeness.

The fecond confideration.

THe fecond confideration is this, where there is manye maner of beings, fome creatures hane a goodly béeyng, fome haue an vngoodly being. It is a more goodly beinge Margarite of 5 a precious ftone, then of a peble ftone, of the fayre bright golde, then of ruftie yron, of a goodly Fesaund then of a venemous Serpent, of a prettie Faune then of a foule Toade, of a reafonable foule, then of an vnreafonable beaft. And it is not to be doubted but almightie God 10 might haue giuen to any of them, what being fo euer he woulde, \& might haue tranfformed eche of thofe into the nature and kynde of any of the other at hys pleafure and will. For of the ftones he might make men, as in the gofpel our fauiour doeth affyrme, 15 potens eft deus de lapidibus iftis fufcitare filios Abrahe. Almightie God is of power to make of thefe ftones the children of Abraham. And contrariwife he might of men haue made ftones as the wife of Loth was turned into a falt ftone. And in likewife me or you or 20 any other man or woman, he might haue made a ftone, or a Serpent, or a Toad, for his pleafure. There is no creature fo foule, fo horrible, or fo vngoodlie, but he might put you in the fame condition that the moft loathly of them be put in, and them, in contrariwife he 25 might haue put in the fame condition that you be in. Confider now by your reafon, that if you had bene made in the lykeneffe of an 0 wle, or of an "Ape, or of a Toade, howe deformed you fhoulde haue bene, and in howe wretched \& myferable condition. And thank 30 your Lord God that hath given you a more excelent nature, yea, fuch a nature as excelleth in nobleneffe, in dignitie, all other bodilie natures : For it is made to the verie lykeneffe and Image of almightie God: wherevnto none other bodily creature doth reach néere. Metalles 35
ne ftones be they neuer fo precious, neyther herbes nor No herb or troe, Trées, neither Fyffhes, ne foules, neyther any maner of anh, fowl or beaft be they neuer fo noble in their kinde, doeth attayne to this high poynte of nobleneffe to have in 5 them the Image and lykeneffe of almightie God, but onely man. For as much then as our lord God, might haue giuen this excelent dignitie to other innumerable creatures, as to beaftes, to Foules, to fifhes, to tręes, to
wan made in God's likeneas, herbes, to mettalles, to ftones. And hathe not fo done 10 but before all thofe hath elected and chofen you to beare hys Image \& lykeneffe, \& to bée indued with a reafonable foul, how much fhuld his louing dea ling moue you to enfurce' your felfe with all the ftrength and power of your harte \& mynde, to loue him therfore 15 agayne.

## The third confideration.

THe third confideration is this, that where notwithftanding this great and excelent gyft you neuertheleffe by the reafon of originall finne 20 wherewith you were born of your mother into this world, had loft the great inheritaunce aboue in heauen, and purchafed euerlafting imprifonment in hell, he of his great and fingular goodneffe had prouyded you to be borne within the precinctes of Chriftendeome, where 25 you haue hene inftructed in the doctrine of hys fayth, and receyued the holy Sacrament of baptifme, and haue beene made a chriftian woman, whereby you dyd receyue againe your inherytaunce before loft, and haue efcaped ${ }^{2}$ the moft horrible daunger of euerlafting damp30 nation. Howe manye fuppofe you in all the worlde that bee not inftructed in this lawe and fayth of Chrift, ne haue not rececued the holy Sacrament of Baptifme, both noble men \& women, both Knightes and Princes, which haue great wifdome and reafon, and
d might havo
given this dignity
to them, or to
metals, or to
atones;
but He has choeen
you rather,
[ ${ }^{-} \mathrm{Ciij}$ ]
and thereby bound
you to lave Him
with all your
heart and mind.

## Third conslderw-

tion.

By oriminal oin you liad lost
heavelu and parchased everiasting imprisonmeat in bell;
bat by God's
goodneas you
were born in the precincta of Chriotendom and by baptism have recovered your loet inheritance.

Many knighte and princen, of [ ${ }^{\circ} \mathrm{C}$ iij. back] great wiaciom, know not the faith of Chriat nor have been baptised.

$$
\text { eufora } \quad \text { etcaped. }
$$

Many of these, if taught, might more heartily serve Clirist than you do.

He hath prorided for you before all these, making you partaker of the graces that belong to the Christian people.

Let this loving preferment stir you to love your Lord God, who has called you, while He suffers many passing you in virtue to perish.
[* C v]

As you cannot recompense His goodness,
enforce yourself to love and thank Him.
many fuche as peraduenture if they were taught it, woulde more readilye applye their myndes to Chriftis fayth then you doe, and more hartily ferue him, honour and loue hym, then euer you did. And yet loe thus gracioully hath hée prouyded for you before all them, and hath appointed you to be a Chriftian woman, \& to be partaker of all thofe graces and benifites that be long vnto the Chriftian people, which bee fo many and fo great, that it paffeth the wittes of men, not onely to number, but alfo to think 1 And héere good fifter due li déepely confider in your foule, howe much this lowing preferment of our Lorde God fhould fturre you to loue him agayn, when he fuffereth fo innumerable a multitude of men and women to perifhe $\&$ to be lof for , euer, amongeft whom many do paffe you in all naturallij; vertues, both of bodie and foule, and alfo would farther paffe you in profiting in the lawe of Chrift, if i they were receyued therevnto, and yet I fay he fuffereth them to perifh euerlaftingly and perpetuallie to be dampned to: And for your fafegarde hath prouided of ? hys fingular goodneffe \& mercy towardes you, for the whiche fithens it is not poffible of your parte to recompence, whie fhall you not with all your power enfore your felfe to loue hys moft gracious goodneffe againe, and after your poffibilitie to gyue vnto him moft humble ${ }^{35}$ thankes therfore.

## The fourth Confideration.

Since your
baptism you have many times fallen Into deadly sin.

THe fourth confideration is this, that where fithens that tyme of your baptifme and that you were made a chriftian woman, you haue many tymes 30 vnkindely faulne into deadly finne, and broken hys lawes and commaundements, fetting at naught all thofe benifites which he before had giuen to you fullowing your wretched pleafures, to the great dyfpleafure and contempt of his mofte "highe maieftie. And yet he 30
furthermore did not ftrike you, ne yet reuenge him felfe vppon you rigorioufly, punifhing the tranfgreffors \& Ho did not etrike breakers of his lawe, as he might and fhoulde by his rightuoufneffe haue done. But contrariwyfe he did 5 long fpare you by his excelent mercy, and mercifully he did abyde your returne to hym againe by forowfull repentaunce, and afkyng of him mercy for your abhominable offences. And where you fo dyd with good hartie mynde at anye tyme, he receyued you to his grace, and 10 by the Sacrament of pennaunce you were taken into his fauour again, and fo yet efcape the horrible paynes of Hell due for your outragious vnkindneffe: No reafon may iulge the contrarie but that you of good ryght haue deferued them for your foule prefumption, in but epared you to repent, 15 breaking of the lawes of your Lord God: and preferring your wretched appetites before hys pleafure, and following your owne wilfull defires before his moft high commaundements. (Alas) what miferable condition fhould you now haue bene in, if he fo incontinent after your 20 offences had ftriken you by death, $\&$ had fent you to the horrible payns of hell, where you fhuld not onely for a time haue bidden but for euer, \& without all remedy. No praiers of your frinds, no alms déeds, ne fuch other good works fhuld have releued you. Ah, 25 fifter imprint dépely in your foule this ineftimable mercy of your Lorde God fhewed vnto you through his muft gracious \& merciful abiding for your return to him by true repentance \& afking of his mercy. For innumerable ${ }^{1}$ foules of men \& weomen for leffe offences 30 then you haue done, lye now in the prifon of hel, $\&$ fhal there continu without end: which if they might haue had as great fufferance as you hane had, $\&$ fo long leafure to repent them, they woulle haue taken more forowfull repentance then euer you tooke, \& doe now 35 more forowfully repent them then euer you did, but
for many lie in the prison of hell for leas offencen than you have committer: who, if they had been reapited as you have been, would have taken more sorrow (al repentance.

[^99]They now repent too late.

God's loving sufferance turards you comes of a singular love shewn to you by Him,
[ ${ }^{*}$ C vi, back]
and should pierce your heart, moving you to love Him again.

Fith considera-
tion.
Peradventure after repentance and forgiveness you have fallen mgain into sin,
presuming on Cod's mercy,
that as now can not profit them, for that forow \& repentance is now to late. But to my purpofe, how may you think that this louing fufferance \& gracious abiding of your amendment \& merciful accepting of your forows \& repentance, for your great fins commeth not of a fingular loue fhewed vnto you by your lord god before all them. -And fhall not this confideration pearce your harte, and moue you muche to loue him againe.

## The fifth confideration.

THe fifth confideration is this: Peraduenture after that thus by your repentance \& afkyng mercy, you were taken to this grace of your God, yet far more gréeuoully, and farre more vnkindly you fell againe to finnne ${ }^{1}$, and kepte not the purpofe and pro- 15 myfe that before you did make, but more without fhame and dread of hys hyghneffe, tooke your libertie in your finfull wayes, abufing his gentlenes, \& prefuming vppon hys mercie, not regarding any benifite or kindeneffe fhewed by his moft excelent goodneffe vnto 30
defling your soul, making it more ungoodly than the sow waltering in the miry puddle,
or than the stinking 'carion' of a dead dog.

## [* ${ }^{\circ}$ vil]

Yet God hath stirred you to forsake your $\sin$ and to enter the holy 'religion,'
whereby (aner the sentence of holy doctors) your soal is restored to its first innocency.
you before, fo defiling your foule by innumerable wayes, and makyng it filthie \& more ragoodly then is the Sowe that waltereth hir felf in the foule myrie puddle, and more peftilently ftinketh in the fight of God, then is the ftinking carion of a dead dogge, being rotten 25 and lying in a ditch, yet neuertheles for all thefe mifbehauiors, your Lord God of his farre paffing goodnes hath called you agayne from your finfull life, and hath gracioully ftirred your foule to forfake your fin, \& to leue this wretched worlde, \& to enter the holy relygion. 30 Wherby after the fentence of holy doctors, your foule is made as cleane as it was at your baptifme, and reftored agayne to the puritie and cleaneneffe of your firft innocencie : And not onely that, but alfo hée hath

[^100]appointed you to be of the number of them, that he fo hath analgoed affigned for hys beft beloued fpoufes. And what hygh joufor Hiospones, point of fingular fauour is this 3 How many weomen a digntes denied farre better then you, be lefte behinde in this worlde $\begin{gathered}20 \text { many momen } \\ \text { far becter than }\end{gathered}$ 5 not called to this high dignitie, nor admitted to thys moft fpeciall grace? When the noble Kinge Afuerus as it is written in the feripture commaunded many fayre yong maydens to be chofen out, and to be feene vnto with all things that might make them fayre and beautiyou.
Asoeras orsierod young maidens to be chosen out and soen unto with all things that might make them pleaaant to thit aisht. 10 full and pleafaunt to his fight, to the intent that they at ©all tymes when it fhould like him to appoynte any [. Cril, beck] of them to come to his prefence and to be his fpoufe, they might be the more readie. This thing no doubt of it, was to them that were thus chofen a comfort, that

Each hof thoses thas choeen had some Hkelihood to be accepted for the king's apouse. them might lyue in hope to come to the kings prefence,
\& haue fome likelihood to be accepted for his fpoufe in fo much that all other but they were excluded. In like maner it is with religious women. All they by 'Religions. 20 the gracious calling of the great king of heuen be Komen are by gathered into Gods religion and diffeuered from thother dincerered from feculer women that be of the world, there a feafon to abide, vntill they be fufficiently prepared by the holy and prepared by facraments, and the holy obferuacions of religion to appeer in his the 25 come to his gracious highneffe prefence, and to be prove in tilus. brought into his fecret chamber aboue in heauen, there to abide with him in endles ioy and bliffe. Bleffed is that religious woman, that fo doth prepare her felfe for
biesed to uiat 'religious' womaa this litle time that hécre fhe fhal tarry by prayer, by pervelf now by 30 medita tion by contemplation by teares of deuocion, by harty loue \& burning defyre that after this tranfitory unat aner this life life fhe may be admitted to the moft excellent honor \& not with fhame \& rebuke be repelled therfro, when mat mour en the day fhal com.

8ixth considerne
tion.

## The fixt confideration.

He who asks your love deserves it more than any other, whether you will give or sell it.

If you give it, you should give it to one who is worthy of it for goodliness of person,
prowess, wisdom, Rentle manners; for deformity is a great let to love.

Christ is all goodly,
[" C vili, back]
having madeso many goodly creatures; the rose, lily, violet, peacock, 'feamant,' popingaye,
received their goodliness of Him.

## The spouse in

 Cantlcles describeth Him as white and red, chosen out amongst thoueands.His beauty does not fade as that of other men, lusty to-day, to-morrow withered.

THe fixt confideration that you call wel to your remembrance, who it is that doth thus exhors you for to loue, verely he is that perfon that if eyther you wil frély giue your loue, or els fell your ; loue, he is moft worthie to haue it aboue all other. Firft if ye were of that mynd to give your loue frié, is were good yet there to beftow it, that you fhonide choofe fuche a one, as both in goodlineffe of perfon, as alfo in proweffe \& wifdom and good gentil maners mas ${ }^{14}$ be worthie your loue. For if there be any deformitio in him whom you would loue, it is an impediment and great let for to loue hym; But in our fauiour Chrit the fonne of God is no deformitie, for hee is all goodlye and furmounteth all other in goodlyneffe: And thero $1 ;$ fore of hym the Prophet 'Dauid affyrmeth in thry maner. Speciofus forma pre filijs hominum: that is to fay, he is goodly before the chyldren of men And of truth much goodlie muft he néedes be that hath made fo many goodly creatures. Behold the Rofe, the ?if Lillie, the Vyolet, beholde the Pecockes, the Feafaunt, the Popingaye: Behold all the other creatures of this world: All thefe were of his making, all there beautio and goodlineffe of hym they receyued it. Wherfore this goodlineffe difcribeth that he him felf muft néedes 95 of necelfitie be verie goodly \& beautifull. And for that in the booke of Canticles the Spoufe difcribeth his goodlineffe faying: Dilectus meus candidus et rubicundus, electus ex millibus. That is to faye, hee that I loue is whyte and redde, chofen out amongeft 30 thoufands. And this beautie and goodlines is not mortal, it can not fade ne perifh as doeth the goodlineffe of other men, which lyke a flower to day is frefh and luftie, and to morrowe with a little fickneffe is withered and vanifheth away. And yet it is fenfible 35
to the goodlineffe of emans nature, for the which alfo
[•D ग]
he is more naturallie to bée beloued of many. For lykeneffe is the grounde of loue, lyke alway doeth couet Like covetalike;
like : and the néerer in lykeneffe that any perfon bée,
5 the fooner they may bée knit togither in loue. The
fame lykenes he hath \& you haue, like body and lyke you are like Hin, foule, touching his manhood, your foule is alfo like manduoct booth in vnto him in his godhead: For after the Image \& fimilitude of it, your foule is made. Furthermore of his 10 might and power you may bée likewife a certayne feafon. He made this world by the onely commaundement of his mouth, and gaue to the herbes and all other creatures their vertue, $\&$ might that they baue.
And may alfo by his power faue $\&$ dampne creatures 15 eyther to lifte them vp in bodie and foule into heauen your your soul is also miale after the image of His godhead.

Fo made the
world by the commandinent of Hie mouth;

## He may save in

 heaven or damn in hell.His wisdom is seen in the order of the world, In stara and fowle trées \& beaftes, how the flarres be clad with light, the Foules with feathers, the fifh with fcales, the beaftes with heare, herbes \& trées with leaues, \& flowers with 25 fent, wherin doth wel appear a great \& merueilous wifdom of him that made them. Finally his good \& gentil maner is all full of pleafure \& comfort fo kinde, fo friendly, fo liberall \& beneficious, fo pittious and mercifull, fo readie in all oportunities, fo mindfull \& 30 circumpect, fo dulcet \& fwéet in communication. For duloer add owos. as feripture faith. Non habet ${ }^{1}$ amaritudinem conuerfatio vel tedium conuictus ${ }^{2}$ illius, Sed letitiam et gaudium. ${ }^{3}$ That is to fay, hys maners be fo fireet \& pleafaunt, that the conuerfacion of him hath 35 no bitternes, yea, his company hath no loathfomnes, ne

[^101]His conversation buth no bitternees.
and tishes, in trees [ ${ }^{(1) \text { 〕, back] }]}$ and buasts.
20 heauens are apparelled with ftarres, the ayre with

- Foules, the water with Fifhes, the earth with herbes, d bearls. beneticious, aboue, or els to throw them downe into euer during payns of hell. If ye doubt of his wiflom behold all this world, and confider how euery creature is fet with

You may say :
How may I love
that I soe not?

You must prepare yourself against
[ ${ }^{*}$ D ij]
the time when you may see Him,
that you be not excluded with the unwise virging,
which exclusion is more grievous than 10,000 hells, as Chrysostom saith.

Seventh conaideration.
wearines in it, but all gladnes and ioye. Here peraduenture you will fay vnto me, how may I loue that I fée not, if I might fée him with all the conditions ye fpeak of, I could with all my hart loue him. Ah good fifter that time is not come yet, you muft as I faid now 5 ; for the time prepare your felf in cleanneffe of bo ${ }^{\circ}$ die and foule, againft that time, fo that when that tyme commeth, you may be able and worthie to fée him, or els you fhall be excluded from him with the vawife virgins of whom the gofpel telleth that they were fhut 10 out from his prefence with great fhame \& confufion, bicaufe they had not fuffitiently prepared themfelues. Therfore good fifter for this time be not negligent to prepare your felfe with all good workes, that then you may be admitted to com vnto his prefence, from the 15 which to be excluded, it fhall be a more greeuous payne, then any paine of hell. For as Chrifoftome fayth. Si decem mille gehennas quis dixerit ${ }^{1}$ nihil tale eft quale ab illa beata vifione excidere, ${ }^{?}$ that is to faye, if one would rehearfe vnto mée tenne 20 thoufand hels, yet all that fhould not be fo great paines as it is to be excluded from the bleffed fighte of the face of Chrift.

If you will not give jour love [ ${ }^{\circ}$ D ij, back] freely, but sell it, oven so none is so Worthy of it as Christ; if any will give you more for it than He, I will not be against it, take your advantage.

## The feuenth confideration.

THe feuenth confideration is this: wher now it 25 appeareth vnto you, that if you will give your loue fréelie there is non fo worthy to haue it as Iefu the 'fonne of the virgin Mary. I will further fhewe vnto you that if you will not fréely giue it, but you will looke peraduenture to haue fome thing agayne, yet 30 there is none fo well worthie to haue it as he is, for if an other will giue more for it then he, I will not be agaynft it, take your aduantage. But fure I am there
${ }^{1}$ duerit (eimys Chrys. in ep. Philipp. 0.4 hom. 134 p. $302^{\circ}{ }^{\circ}$ ).
2 exadere.

is none other to whome your loue is fo deare, and of fo greate price as it is vnto him, nor any that will come nigh vnto that, that he hath giuen or wil giue. If his will give, benifits and kyndneffe fhewed towardes you, wherof I 5 fpeak fomewhat before, were by you well pondered, they be no fmall benifites, and efpecially the loue of fo great a prince, and that he would thus loue you, and preferre you before fo many innumerable creatures of his, and that when there was in you no loue, and when 10 you could not fkill of loue : yea, and that, that more is, when you were enimie vnto him yet he loued you,
prince, and pre
prince, and pre-
innumerable crestures of His, when you could not okill of love; yea, when you and fo wonderfully that for your loue and to wafhe you from fin, and to deliuer your foule from the extreame perrill 'he fhead his moft precious bloud, and 15 fuffered the moft fhamefull, the moft cruel, and the moft painefull death of the croffe, his head to be perced with thornes, his handes and féete to bée thorough holed with nayles, his fide to be launced with a fpeare, and all his moft tender bodie to be torne and rent with 20 whippes \& fcourges. Beléeue this for a very truth good fifter, that for your fake he fuffered all, as if there had bene no moe in all the world but onely your felfe, which I will declare more largely vnto you in the next confideration following. Beléeue it in the meane tyme 25 certainely, for fo it is in déede, and if you beléeue it not, you doe a great iniurie and fhewe a full vnkindeneffe vato him that thus muche hath done for you. And if this beliefe truly fettle in your harte, it is to me a meruaile if you can content your heart without 30 the loue of him, of him I fay, that thus déerely hath loued you, and doeth loue you fill. For what other louer will doe thus much for your loue? What creature in all the world will die for your fake? what one perfon will depart with one drop of his hart bloud for 35 your fakel when then the fon of God, the prynce of

If this belief antle in your heart, you cannot con. cent it without the love of Him.

For what other lover will do 0 much for your love $P$ [ ${ }^{\circ}$ D iij, berk] will depart with one drop of his beort bload for your akke? heauen, the Lord of Angels hath done this for your

What frost hath congealed your heart, that it may not relent under the heat of Christ's love? one favourable countenance given by Hin from heaven were a more precious benefit than you could recompense.

But He hath descetuled into this world for your sake, hath enduredall inisery and a hurrible death,
and prepared for you a reward
[* D iii]]
in heaven : how then shall you recompense His love?

Soon your wretched soul shall depart, and who then will give you refreshing for one hour?
Bestow then your love on Him, who hitherto hath best deserved it, and will reward it after this life.

Eighth consideration.

The love shewn by Christ to many other,

## nothing minish-

 eth His love towards you.fake, which thing no other creature wil do, what froft could haue vngeled ${ }^{1}$ your harte, that it may not relent againft fo great an heat of loue $?$ if he fo excelent in all nobleneffe fhould haue giuen you but one fauourable countenance from the heauens aboue, it had bene a more precious benifit then euer you could recompence by your loue againe. It were impoffible for your loue to ' recompence that one thing. But nowe much rather when he hath defcended into this wretched worlde for your fake, and here hath become man, and hath en- 10 dured all miferie pertaining vnto man, faue onely finne and ignoraunce, and finally hath fuffered this great horrible death for your loue, how fhall you euer now recompence this by any loue or feruice to be done for your pittie? And he hath not onely don al this for 15 your fake, but alfo hath prepared for you after this tranfitory ${ }^{\circ}$ lyfe a rewarde aboue in heauen, fo great that neuer mortal eye faw the lyke, nor any tonge can expreffe, nor yet any hart can think. Ah fifter when your wretched foule fhall hence departe, which can 20 not be verie longe hécre, who fhall giue you refrefhing the fyace of one hour. Good therfore it is that you looke vnto your felfe, \& vppon him beftow your loue, the which hitherto hath done moft for you, \& beft hath deferued it beyond all other, and yet after this life he 25 wil give for it a rewarde fo ineftimable that it fhall neuer fayle you.

## The eight confideration.

THe eight confideration is this; that albeit, there are many other which alfo are beloued of chrift 30 Iefu, yet the loue that he fheweth to them, nothing minifheth his loue towards you, as if there were no moe beloued of him in all the kinde of man. This may euidently be fhewed vnto you by this example 1 sic.
folowing. If before any Image of our fauior were difpofed \& fet in a ${ }^{\circ}$ long rowe many glaffes, fome great and fome little ${ }^{1}$, fome high and fome lowe, a conuenient diftance from the Image, fo that euerie of them myght 5 receive a prefentment of the Image, it is no doubt but in eucrie of thefe glaffes fhould appeare the verie likeneffe of the fame Image I will not fay but this lykeneffe fhould be longer in the great glaffes then in the leffe, and clearer in the better clenfed glaffes, and in 10 them that were nigh vato the Image, then in the other that were not fo well clenfed, \& much farther of. But as to the likeneffe itfelfe it chall be as full and as whole in eucrie one glaffe as though there were but one. Now to my purpofe, if you confider lykewife that all the good 15 foules that be fcoured ${ }^{2}$ from deadly finne, be in the maner of glaffes fet in an order to receiue the loue of our fauiour Chrift Iefu. Such foules as by true pennaunce doing, by fighing, by wéeping, by praying, by watching, by fafting, $\&$ by other lyke, be the better fcoured and 20 clenfed from the fpottes and mallice of deadly finne, they bee the brighter glaffes and more cléerly receyue this luue, \& fuch alfo be néere vnto our Sauior, for nothing putteth vs farre from him but onely finne. And therefore they that have more diligently fcoured 25 their foules from the ruft of finne, be néerer vnto him, then the other that fo haue not done. Such foules alfo as of their parte enforce them felues to a great loue and to a more ample feruor, they doe inlarge the capacitie of their foules, to receyue a more large abundaunce 30 of loue agayne, thofe that leffe enforce them, have a leffe capacitic in receyuing, and therfore fo much the leffe they receyue of this loue. Euen as a man that openeth his bofome wyde and enlargth it, is more able to receiue a greater thing into it, then hee that doeth not. 35 But yet as I haue fayde before of the glaffes, euery one

It before any
image of our [• D) iiij, hack] Saviour were set maty klasmes, anthe great, some little, so that every of them might receive a presentiment of the inage, though the imane mikht be longer or leas,
clearer or dimmer,

It molld br as full and whole in very one glans a if there were but one.
All gomid sonls
coured from deally sin are such glasses;
oome by penance. weeping, prayer, watioling, betier sounted;
[ ${ }^{\circ} \mathrm{D}$ r]
onme nearer to
Him, forsin alone remove us frum Him;
they who have soured their souls fioun the rust of ain, are nearest to Him.

$$
\text { ' litlle. } \quad{ }^{2} \text { fcourged. }
$$

Christ has love sufficient for innumerable souls.
[ ${ }^{*}$ D ${ }^{\circ}$, back]

None receires less because of the multitude of his fellows; none would receive more, if there were no 'moe ' but himself alone to receive.

Bcour your soul clean, enforce it to love your Spouse Christ Jеви,
for He careth as fervently for you,
[*D vj]
an though you alone were beloved by Him in this world.

Ninth consideration.

If yon say : Brother, if the Lord so fervently intendeth my weal, what need me to care ? whatsoever I do, He will not cast mo away.
of the foules receyue as full and as whole a loue of Iefu Chrift, as though there were no moe foules in all the world but that one alone, for the loue of Chrift Iefus [is] infinite. And therfore when innumerable of foules "haue euerie one of them receyued as much the 5 loue of Chrift Iefu, as to euerie one of them is poffible, yet hath he ftill in him felf loue fuffitient for infinite moe, \& this his loue therby is not in any point diminifhed nor leffened, though it be deuided vnto many be the number of them neuer fo great. None of them that 10 be beloued receiue the leffe bicaufe of the multitude of his fellowes, nor if he had no moe but him felfe he fhoulde not thereby haue any more abundance of loue to his parte, but according to the clenfing and capacitie of his foule \& nighneffe vnto Chrift, his parte in loue 15 fhall be the leffe or more. Wherefore good fifter I pray you bée you dylygent to fcoure your foule cleane, and to enforce your foule on your parte feruently to loue your fpoufe Chrift Iefu, and drawe nygh vito hym with entiere deuotion, \& then vadoubtedly you fhall be 20 partener to the more plentuous aboundance of his loue, notwit/ftanding any other multitude which befide is beloued of him, for he neuertheleffe is as ftudious of you, and as "myndfull, \& as feruently ${ }^{1}$ careth for your weale, as though ther wer no mo beloued of him but you 25 alone in all thys world.

## The ninth Confideration.

THe ninth confideration is this, wher peraduenture you would obiect to me again \& fay, Brother if it bée thus as you fay, that my Lord Iefu loueth me fo 30 much, and is fo mindfull of me, and fo feruently entendeth my weale, what néede me to care whatfoeuer I doe, he will not caft me away, he wil not forfake me nor fuffer mée to perifh. Good fifter without doubt as
${ }^{1}$ feruenly.

I haue faid, our fauior Chrift Iefu is in loue towards you, \& he is myndfull \& more louing towards you then I can expreffe. And fure you may be, that hée will neuer caft you away, ne forfake you, if you before caft 5 not your felfe away, ne forfake your felfe. But if you giue any place to finne in your foule, and fuffer it to enter vpon you, verely then you forfake your felf and caft your felfe awaye, and willinglie deftroye your felfe, that is your déede \& not hys: for he neuer forfaketh felucs. And if they will forfake them felues were they neuer in fo great fauour with hym before, they then incontinently lofe his fauour, the which thing well appeareth in his firft firituall creatures the noble Angelles 15 Lucifer and hys companie, which were created in excelent brightneffe, and were muche in the fauour of almightie God, they prefumptuoufly offended him in pride for the which not onely, they loft hys fauour, but alfo their merueylous brightneffe became incontinently 20 horrible, foule, and were expelled out of the glorious kingdom of heauen that they were in, and throwen into perpetuall darkeneffe into the pryfon of hell. The firft man Adam alfo who was created in fingular honour, and was put into Paradife a place full of gladneffe, there 25 to liue in comfort of all pleafure, the which was done to him for a fingular loue that almightie God had to wardes him, yet anon as he fell to finne he was in lyke maner expelled out from that pleafure, and 'fent into this miferable world to endure miferie and payne. If 30 thofe noble creatures which were lift vp into fo great fauour with almightie God, fo lightly by their mifdemeanor in fin, loft his gracious fauour, let none other creature thinke but if they admit any finne to their foule, they fhal be likewyfe excluded out of his fauor.
35 For finne is fo odible vnto almightie God, that not the $\sin 1 \mathrm{momalible}$ to deareft friends that euer he had in all the worlde, but mould pot reoove

His dearest friend ill whom deadly sin should be found after death. If one deadly sin were found in Mary Mardalen or the Virgin,
they mhould be thrown into the dungeon of hell. Say not that you may do what you list, because His love is so much upon you; rather the more He loves you,
[ D vij, back]
beware the more that you offend Him not.
if there were founde in their foules any deadly fin after death, they fhould neuer be receiued into the ioy of heauen. Not the bleffed Mary Magdalen for all hir loue towardes him, nor yet his owne bleffed mother that bare him into this world, if one deadly fin were found in : their foules, they fhuld incontinent be throwen into the darke dungeon of hell. Wherfore good fifter fay not, if his loue be fo muche vppon you, and he fo defiroullie entendeth your profite, that you may doe what you lift, you need not to care what you doe. But contrarimife 1 : the more that he loueth you, the more you fhoulde "take heede vnto your felf and beware that you offend him not, for fo did the bleffed Mary Magdalen of whome I fpake before. Shée notwithftandyng the great loue that both our fauiour had to hir, and fhée vnto him 1 l agayne for the which alfo hyr finnes were forgiuen hyr, yet after his death fhée fled from the companie of men, \& lyued in the wilderneffe farre from any worldly comforte, in great wayling, fafting, and prayer, \& fuch other painefulneffe of hir body, \& was nothing the leffe $\geq_{1}$ diligent to kécpe hir felfe warely from finne, for the great loue that our lord \& fauiour had to hir, but for that the more ftudioully fhe did auoid \& efchu euery thing wherby fhe might run into any difpleafure againft him. more atudiously 'eschu' what might displease ніш.

Tenth considerstion.

## The tenth confideration.


WHe tenth confideration is this: it were wel done
WHe tenth confideration is this: it were wel done
Think how 'trifielous ' a thing your love is, how few set much price
[ ${ }^{\circ}$ D viji]
thereby;
how excellent is the love of your Epouse,
after our Saviour's death lived in the wilderness in wailing, fasting and prayer, efteme of how little value your loue is, how vaine, how light, \& howe triffelous ${ }^{1}$ a thing it is, \& how few ther be 30 that would much regarde it, or fet muche pryce "therby, for fewe there be or none to whom it may doe any profit or auail. Contrariwife you fhould confider the loue of your fpoufe the fwéet Iefu, how excelent it is, how
fure, how faft, howe conftantly abiding, how many have
much fyecially regarded it. Martirs innumerable both men and women for his loue haue fhead theyr bloud, and
how many mar-
tyrm have shed their blood for it. hane endured euery kind of martirdom were it neuer fo 5 cruell, were it neuer fo terrible. No paine, no tormentrie, might compell them to forfake his loue : fo defirous were they of his loue, that rather then they would forgo it, they gaue no force of the loffe of all this world befide, and theyr owne life alfo. So deare and precious was 10 that loue to them, that all the honors, pleafures, and poffeflions of this life, they recompted as verie trifles in comparifon of that. And what be you in comparifon of them, but naughty, wretched, and miferable? where then they which be now glorious faincts aboue in heauen,
15 fo much haue valued and fo greatly eftéemed this moft excelent loue, and you may have the fame loue for yours, that is fo naughtie and fo little worth, what fhould you doe of your parte? howe muche fhould you enforce ${ }^{1}$ your felfe not onely to obtayn this loue, but 20 ftudiouflic to kéepe it, fithens that you haue it once, and for nothing to departe therefro. He of his goodneffe docth not repell any creature from hys loue, but permitteth them affuredly that if any draw nigh vnto him by loue, he will loue them agayne, and giue his moft 25 precyous loue for theirs, he fayeth, Egro diligentes me diligo : That is to fay, I loue them that loue mée. And in an other place. En qui venit ad me non eiciam ${ }^{2}$ foras ; That is to fay, what perfon fo euer commeth vnto mo, I wil not caft him away. Sifter if 30 you confider this déeply, it fhould moue you to fall downe vpon your knées, \& with all your hart and mynde fay vnto gour Spoufe in this maner. 0 my bleffed Sauiour Lord Iefu thou afkeft my loue, thou defireft to Tbonackest my
love and wilt for haue my harte, and for my loue thou wilt give me thy titgeme Thine: 35 loue agayne. O my fwéete Lorde, what is this for thee

[^102][ $=\mathrm{E} j$ ]
If my heart were of so much value as all the hearts of men and women that ever were, put together in one, if it were precious as all orders of angels,
yet it were but a little gin to so great a Lord;
bat it is naughty and wretched us it is now.

- Still, as Thy goodness doth ask it, I froely give it Thee,
praying that I may ever avold
[ E J, back] from it all other contrary love.
to defire, which arte fo excelent, if my poore harte were of fo much value as all the hartes of men and weomen that euer were, if they were put togither in one, \& if it were as precious \& noble as there is price and nobleneffe in all the orders of Angels, if furthermore it 5 did contayne in it all bodelie and fpirituall treafure that is within the compaffe of heauen or without, yet it were but a little gift to giue rnto fo great a lord, for his moft delicate \& precious loue to be had of him againe : much rather my loue and hart as it is now naughtie, wretched, 10 and miferable, fo is it but a fmall gift and of little value. Neuertheleffe fuch as it is, fithens it is thy pleafure to haue it, \& thy goodneffe doeth arke it of mée faying, Prebe mihi cor tuum. That is to fay, giue me thy harte, I fréely gyue it vnto thée, and I moft humbly 15 befeech thy goodneffe and mercy to accept it, and fo to order me by thy grace, that I may receiue into it the love of nothing contrarie to thy pleafure, but that I alwayes may kéepe the fyre of thy loue auoyding from it all $0^{\circ}$ ther contrarie loue that may in anie wyfe difpleafe thée. 20

Conclusion.

These considerations, often read and truly im. printed in your remembrance, will inflame your heart with love of Christ Jesu and make your 'religion' easy.

If ever you feel dulness of mind, quicken it by the meditation of death which I send you, or by prajer.

## The finall conclufion of all.

NOw then good Sifter, I truft that thefe confiderations, if you often read them with good deliberation, and truelie imprint them in your remembraunce, they will fome- 25 what inflame your harte with the loue of Chrift Iefu, and that loue once eftablifhed in you, all the other points and ceremonies of your religion fhall bée eafie vnto you, and no whit painefull, you fhall then comfortriblie ${ }^{1}$ doe euerie thing that to 30 good religion appertayncth, without any great wearyneffe. Neuertheleffe if it fo fortune that you at any tyme begin to feele any dulneffe of mynde, quicken it again by the meditation of death, which I fend you here before, or els by fome effectuall prayer, earneftly 35 1 sic.
calling for helpe \& fuccour vpon the moft fwe ete Iefu, thinking as it is in deed, that is 'your neceflitie, \& that no where els you can haue any helpe but of him. And if you will vfe thefe fhort prayers following, for euerie 5 day in the wécke one, I thinke it fhall be vnto you profitable. For thus you may in your hart fhortly pray to be used in ang what companie fo euer you be amongeft.
[ ${ }^{\bullet} \mathrm{E}$ ij]

Short prayers, one for every day in the week, company.

## The Prayers be thefe.

O bleffed Iefu make me to loue thée intierlie.
100 bleffed Iefu I would fayne, but without thy helpe I can not.
O bleffed Iefu let me déeply confider the greatneffe of thy loue towards mee.
O bleffed Iefu giue vnto mée grace hartilie to thanke 15 thée for thy benifites.

0 bleffed Iefu give me good will to ferue thée, and to fuffer.
O fweete Iefu giue me a natural remembraunce of thy paffion.
200 fwecte Iefu poffeffe my hart, holde and kéepe it onelie to thée.

$\sqrt{5}$
Hefe fhort praiers if you will often faye, and
with all the power of your foule $\&$ harte, they
fhall merueyloullie kindle in you this loue, fo
25 that it fhal be alwaye feruent and quicke, the which is my efpeciall defire to knowe in you. For nothyng may be to my comfort more then to heare of your furtheraunce and profiting in God \& in good religion, the
[ ${ }^{+}$Iij]

Lamentationes, carmen, et oac.

Eze. 2. Erechiel saw a book written within and without:
lamentation, cong, and woo.

In his mouth it was sweet as honey.

Ere. 3.

To us this book may be the cruci[* E inj, back] fix.

- Meranyling ' was the cause why philosophers came to their great knowledge. Beholding earthquakes, lightnings, blasing stars, eclipsea,
> - 1 A Sermon verie fruitfull, godly, and learned, vpon thys fentence of the Prophet Ezechiell, Lamentationes, Carmen, et va, very aptely applyed vnto the paffion of Chrift : Preached vpon a ; good Friday, by the fame Iohn Fifher, Bifhop of Rochefter.

IHe Prophet Ezechyell telleth that hée fawe a booke fpread before him, the which was written 10 both within and without, \& there was written alfo in it, Lamentationes, Carmen, et væ, that is to fay, lamentation, fonge, \& woe. This was a wonderfull booke, and much to be merueiled vpon. Much comfortable knowledge and 15 fwéctneffe this Prophette gate by this booke, (as he faith in the Chapter next enfuing factum eft in ore meo ficut mell ${ }^{1}$ dulce, thys booke was in my mouth as fwéete as honye. This booke to our purpofe may bée taken vnto vs, the Crucifixe, the which ${ }^{\circ}$ doubtleffe is a 20 merueylous booke, as wée fhall fhewe héereafter.

In the which if wede doe exercife our admiration, wée fhall come to wonderfull knowledge. Meruayling was the caufe, why that the Philofophers came to fo greate knowledge, as they had. They behelde and fawe 25 many wonderfull thynges, and effectes in thys worlde, as the marueylous earthquakes, Thunders, lightnings, Snow, Rayne, \& Froftes, blafinng ${ }^{2}$ Starres, the Eclipfes

[^103]of the Sunne and of the Moone, and fuche other effectes. And thofe marueylous wonders moued them to fearch for the caufes of the fame. And fo by dyligent fearche and inquifition, they came to great knowledge and cun5 ning, which cunnyng men call Philofophie naturall. But there is another higher Philofophic which is aboue nature, which is alfo gotten with marueyling. And this is the verye Philofophie of Chriftian people. And doubtleffe amongeft all other things concerning a 10 Chriftian man, it is a thyng muche marucylous, and moft 'wonderfull, that the fonne of God, for the loue that he had vnto the foule of man, woulde fuffer hym
they mancrhed for the caunes of theme effecta, and caine to philosophy natural.
A philosophy above nature is
also gotten with
marvelling, and
this is the philoeophy of C'hristian perple.
Of all marvels the greatest is the passion of the Son [ E iiij] felfe to bée crucified, and fo to take vpon him that moft vyllanous death vpon the Croffe. Of thys the Prophet 15 Abacuck fayeth. Admiramini et olftupefcite, quia opus factum eft in diebus veftris, quod nemo credet quum narrabitur, marueyle, and wonder you, for a worke is done in your dayes, which when it fhall bée fhewed, no man will beleéue.
20 Is it not a wonderfull thyng, that he whych is moft to bée dreade and feared, would be in fo much feare, that for verie feare and dreade of payne hée had to fuffer, he fwet water and bloud.

Is it not a wonderfull thyng, that he that was moft 25 ineftimable in price, and moft precyous, woulde fuffer hys bodie to bée folde for fo little a pryce, as for the value of thyrtye pence?

Is it not a wonderfull thyng, that hée that is the Lorde of heauen and earth, and all other creatures, 30 'would fuffer him felfe to be bound of thofe vyllaynes wyth ropes lyke a théefe?

Is it not a wonderfull thing that ho that hath fo reat might and power, would fuffer him felfe to be taken of his cruell \& mortall enimyes, and fo led vato

He who wn incolimable, unferod Hie body to bo sold for thirty

Lord of heaven and earth was bound of those villains like [ ${ }^{\bullet}$ E iiij, back]
$a$ whief.
Abnc. 1.
Act. 18.
Abacuck says:
when it shall be shewed, no man will believe it.

He who is most to be 'dreade,' for fear 'swet' water and blood. pence.

He who hath 0 great power, surfered Himself to be taken of Hia enemies. 35 all thefe paynes?

Is it not a wonderfull thyng, that hée that is the

The Judge of all wrongfully judged.

The Allwise
mocked as a fool.

The Almighty fell under the burden of the cross.
The Lord of angels spitted and bobbed of a sort of lorrelles.

The King of glory crowned with [* E v]
thorns.

He that gives life to all died a sorrowful death.

The Lord of liberty nailed hand and foot to the cross.

Who list to mase of this brok (the crucitix) shall come to more fruitfulknowledge than many which daily study common books.

This book contains all that is necessary for the health of the soul. St Francis was never weary of this book and of the words : Qnis Tu, et quis eyo, Dowine?
[*E v, back]

Iudge of all the worlde, woulde thus wrongfullye be iudged ?

Is it not a wonderfull thyng, that hée that had in hym all wifedome, would thus bée mocked and reputed as a foole?

Is it not a wonderfull thing, that he that is fo ftrong \& mightie, would be made fo weake, and féeble, that he fell vnder the wayght and burthen of the Croffe?

Is it not a wonderfull thing, that hée that is the Lord of Angels, would be fpytted and bobbed of a forte 10 of Lorrelles in that mofte difpytefull maner?

Is it not a wonderfull thyng, that he that is the Kyng of euerlaftyng glorie would fuffer his head in mockerie to be crowned with thornes?

Is it not a wonderfull thyng, that he that giueth lyfe 15 to euery creature, would fuffer this moft fhamefull, forowfull, and fo painfull death ?

Is it not a wonderfull thing, that he that is the
 with ropes, and nayled hand and foote vnto the Croffe 1 ?

Thus who that lift with a méeke harte, and a true fayth, to mufe and to maruayle of this moft wonderfull booke (I fay of the Crucifixe) hée fhall come to more fruitefull knowledge, then many other which dayly ftudie vpon their common bookes. This booke may 95 fuffice for the ftudie of a true chriftian man, all the dayes of his life. In this boke he may finde all things that be neceffarie to the health of his foule. Sainct Fraunces coulde paffe hys time with this booke, \& was neuer wery thereof, and his great ftudie was in the 31 compaffe of a fewe wordes. Quis tu, et quis ego domine. That is to ${ }^{1}$ fay, who arte thou Lord, and who am I. -Thys thought alway dyd run from hym felfe to Chrift : And agayne, from Chrift vnto hym felfe. And fo cuer he meruayled of the moft excelent 35

[^104]nobleneffe of Chrift, and compared it with hys owne
naughtyneffe, alwayes meruaylynge that Chrift being of fo incomparable worthyneffe, woulde fuffer that mofte paynefull death for fo moworthye finners, which leffon 5 is fo playne, and fo common, that cuerie man (be he

He marvelled that Christ, so Incomparably worthy, would die for unworthy sinners; a lesson plain yet high. neuer fo fimple,) may fomewhat profite in it. And agayne, it is fo hygh, that fewe can attayne to reach to the fpecyall fruite of it. This holie Sainct Fraunces fo profited in this leffon, that it caufed in hys hearte fuch 10 a feruent loue, fuch a deuotion, fuch an affection to Chrift, that the capitall woundes which he behelde in the handes and féete, and fyde of Chrift, ware by myracle imprinted in hys owne handes and féete. This thing the B. of R. Innocent and hys Cardinalles dyd fée, 15 and had verye proofe thereof.

The meditation and imagination of this booke was fo earneft, and fo continuall, that the token of the fiue woundes of Chrift, were imprinted and ingraued in thys holy Saynctes bodye. But to this hygh fruite (as I fayde) 20 fewe or none befides him doth attayne. It is a fingular gyfte of almightie God, and not common to bée looked for of other perfons. Neuertheleffe, who that will exercife this leffon, though he come not to thys hygh poynte of perfection, he fhall neuertheleffe greatly 25 profite in the fame, and come to a great knowledge both of Chrift \& of him felfe. A man may eafily fay \& thinke with him felfe (beholding in his hart the Image of the Crucifixe, who arte thou, and who am I. Thus euerie perfon both ryche and poore, may thinke, not onely in 30 the church here, but in euery other place, and in hys bufineffe where about hée goeth. Thus the poore laborer maye thinke, when he is at plough earyng hys grounde, and when hée goeth to hys paftures to fee hys Cattayle, or when hée is fittyng at home by hys fire fide, 3.5 or els when he lyeth in hys ${ }^{\circ}$ bed waking and can not flépe. Likewyfe the rich man may do in his bufinefle
poor women,
while spinning their rocks or serving their pullen; rich women in every lawful occupation. Any one may make these two questions:
lord, how noble art Thou i how miserable I ?

He that hung on the cross was verily the son of Goil, as the noble centurio said,
when he saw the sun withilraw his lisht and the carth quake.

Mat. 27.

Think, o Christian soul, how ereat a [ B F vij ] person is the son of Gol, how
'vilayuus ' thou, Gen. 3.
in comparison of Mim.
A whes thou art, unto ashes thou shalt return. Ahraham, though Gen. 18. a man of high perfection, when he should speak unto (ionl, sail: I am but dust and Pral. 38.
ashes.
David said : man is all vanty. Iob. 14. Job: man is like a tluwer;
that concerneth him. And the poore women alfo in theyr bufineffe, when they be fpinning of their rocks, or feruing of their pullen. The ryche weomen alfo in euerio lawfull occupation that they have to doe. It is an eafie thyng for any man or woman to make thefe two queftions wyth them felfe. 0 my Lorde that wouldeft dye for me vpon a Croffe, how noble and excelent arte thou $1 \&$ agayne, how wretched and myferable am I I Doubtleffe 0 thou chriftian foule, he that hunge for thy fake on the Croffe, was verelie the fonne of God, as the notle ${ }^{10}$ Centurio fayde, when at the death of Chrift he fawe fo many wonderfull tokens. He faw the funne withdrawe his lyght, and the ayre in darkeneffe, and felte all the carth tremble and quake, and the ftones brake afunder, then he fayde, vere filius dei erat ifte. That is 15 to fay, verely thys perfon was the fonne of God. Thinke with thy felf, $O$ chriftian foule, how great a perfon he is that is the fonne of God? And thinke againe how vilaynous and how wretched thou art, in comparifon of him. What art thou but affles, cinis ${ }^{1}$ so es, and vnto aflics thou fhalt returne, et in cinera ${ }^{2}$ reuerteris. Abraham which was a man of high perfection, yet when he fhould fpeake vnto almightie God he fayde, quam fum puluis et cinis ${ }^{1}$ loquar ad dominum, that is to fay, I am but duft and afrhes, 9.5 and yet I muft fyeake vato my Lorde. Dauid alfo fayth, vniuerfa vanitas omnis homo viuens, that is to faye, man contayneth in him all vanitie. Furthermore Iob fpeaketh of man faying in this maner, Qui quafi ${ }^{3}$ flos correditur, et conteritur, et fugit 30 velut vmbra. Man is lyke a flower, he dooth iffue foorth into the worlde, and foono after he is troden he pasecth like a downe, and fo finally hée paffeth lyke a fhadowe.
shadow.

Contrarywyfe Chrifte，was，is，and euer fhalbe，the But Christ is the prince of heauen，the Lorde of Angells，and the creator of all creatures，Qui fecit cœlum et terram et
omnia que in eis funt，He made heauen and earth \＆
5 all that is in them．His power is infinit，\＆moft to be dreade．Omnipotens rex，et metuendus nimis． His wifedome is incomprehenfible．O altitudo diui－ tiarum fapientix et fcientix dei．His greatneffe paffeth all meafure，Magnus dominus et laudabilis 10 nimis，et magnitudinis eius non eft finis． Shortly to faye，when a man hathe fpoken or thought all that can be to the prayfe of his excellencie，yet he dooth farre paffe and furmount all that，as the Scripture fayth，Glorificantes dominum，quantum cumque

Act． 14.
Pral． 165.
His power Infinite； His wisdotn in－ comprehensible； Rom． 11.

## His greatness

passeth measure． Pral． 47.
Pral． 148.

He far surmounts all man can think to the praine of His excellency． 15 poteritis fuper valebit adhuc et admirabilis magnificentia illius．

Now then， 0 thou finfull creature，maruell at his excellent worthines，that was thus crucified．And maruell alfo at thy naughtineffe，for whofe loue he was 20 thus crucified．Thus I fay dyd the holy fainct Francis， Quis es tu et quis fum ego domine，Who arte thou my Lord fo excellent，and who am I，for whome thou wouldeft endure all this payne．

0 Chriften foule often beholde this booke，and faye 25 with this holy man，${ }^{\circ}$ Quis es tu et quis fum ego．

Marucyle that his ineftimable goodneffe would thus dye for fo myferable a vanitie．And fo maruelinge，thou fhalt profyt in a gracious knowled，${ }^{\text {g }}$ of Chrift，and thy heart fhall taifte maruelous fwéeteneffe，and be replen－ 30 ifhed with a devoute fanour of his moft excelent goon－ neffe．Lut you marucll peraduenture why I call the crucifix a bookes I will now tell you the confideracion why 1 A booke hath boardes，leanes，lynes，wrytinges， letters booth fuall and great．Firft I faye that a booke $3 j$ hath two boardes：the two boardes of this booke is the
the leaves be cowched upon the boards.

So Christ's body was spread on the cross.

The leaves of the book are the members of His body.

Never parchment was more
[* F: viij, back] strayghtlye stratched upon the tentors than His body on the cross by those lorells ;
His hands
and His feet.

His body was reared against the sun as a parchinent skin is set forth to dry.

This book was written within and without; within, with but one word; yet that word compriseth all God's Col. 2.
cunning and wisdom; Iohn. 1.
[* ${ }^{*}$ j]
that word is the second Person in the Gorlhead, the Son of God written by the Holy Ghost in the inner side of this parchment. The Holy Ghost was the pen of the Father; He set His most mighty Word unto the body of Christ.
two partes of the croffe, for when the booke is opened \& fpread, the leaues be cowched ppon the boardes And fo the bleffid body of Chrift was fpred rpon the croffe.

The leaues of this booke be the armes, the handes; legges, and féete, with the other members of his moft precious and bleffed body.

Neuer anye Parchement fkynne was more ftrayghtlye ftratched by ftrength vpon the tentors then was "this blefled body vpon the croffe. Thefe lorells that craci-lii fyed him, drewe by vyolence his mofte precious armes, with ropes vnto either braunche of the croffe, that the finowes burft in fonder, and fo nayled his handes faft with fpykinge nayles of yron, vnto the crofie. After they ftretched his féete lykewyfe vnto an other hole 15 beneath in the croffe, and there nayled them with the third nayle thorough bothe his féete. And fo they reared vp this body a loft againft the funne, euen as a parchment fkinne is fette foorth before the heat of the Sun for to drye. It was fet vp a loft to the entent 20 that all the worlde might looke vpon this booke.

This booke was written with in and without. Fgrt within was wrytten but one worde: neuertheleffe this one word compryfeth in it, as fayth faint Paule, the whole treafure of al cunning and wifdome partayning 25 vnto God, In quo funt omnes thefauri fapientix dei, in whome are all the treafure of the wifedome of gol Of this worde Saint Iohn fpeaketh, faying, ${ }^{\circ}$ In principio erat verbum, the word was in the begynning before all creatures, thys worde is the fecond perfon in 30 the godhead, the fonne of God which by the holie Ghoft was written in the inward fyde of thys parchment. For the Godheade of Chrifte was couered and hidde vnder the lykeneffe of man. The holy Ghoft was the penne of almyghtie God the father, He fet hys 35 moft mightie word vnto the body of Chrift, within the
wombe of the Vyrgine Marye, and fo this booke was written within.

For as Sainct Paule fayeth, fi cognouiffent nunquain dominum gloriæ crucifixiffent, That is to faye, if they had knowne the fonne of God, which was and is the Lorde of euerlafting glorie, they woulde neuer haue crucified hym. They fawe his manhood which was in outwarde fight, but they fawe not hys Godheade whych was couered within the fame. The st Paul If they had known the Lord of glory, they would never have crucifed Mim.
His manhood they mw; hnt not Hia fomblhend corerod within. 0 Godhead was the inward fyde, and the manhoode was the outwarde fyde. Furthermore when a booke is firead, you fée that in the leaues are many lynes drawen. And many letters, fome read, fome blacke, and fome blewe, fo in this booke, (the mofte bleffed to fcourged with whippes, fo that euery where the print
in a bank ano nany lines drawn, [ $\cdot \mathrm{Fj}$, back] and letters red, mlack, thue no in Chriit't bocy were many lines,
for titwan mollo courred with of the cordes of the fcourges, was left behynd, \& that in euery place, from the necke downward vnto the foles of his fécte, fo that there was no margent lefte in all 20 thys booke, there was no voyd place, but euery where it was eyther drawne with lynes, or els wrytten with letters, for thefe feourges fylled not onely his mofte precyous bodie with lynes drawne eucrie where, but alfo left many fmall Letters, fome blacke, fome blewe, 25 fome reade. For the bloud by the vyolence of the fchourges fprunge out in euery place. And for bycaufe no parte of thys booke fhoulde bée vnwritten, hys head alfo was pearfed with fharpe thornes. Thefe cruell Iewes put vpon hys heade a Crowne of $3 n$ thornes, and preffed it downe vpon the fame, 'as hard as they myght preffe it by vyolence, beatyng it downe with a ftrong Réede. Et Arundine percuciebant caput cius. And hys bleffed heade fo Crowned, they dyd beate it downe with a gadde, or a harde Réede. 35 Thus you perceyuc that this booke was full of lynes and fmall Letters, whyche were of dyuers coulers, (as I

His head also
there wasm margent lef in all this book. everywhere it was elther drawn with linen, or written with letters,
bleck, blue, red;
for the blond sprung out in every place.
was plerced with thorns.
The Jews put on His head a crown [ $\mathcal{F}$ ij] of thorns, and beat it down with a sadule or hard renl.
Mat. 87. divers culuurs,
fayde) fome black, fome blewe, fome reade, fome
i.e. of strokes and lashes.

There were five great capital letters preciously illumined with roset colour; blewyfhe, that is to faye, full of ftroakes, and laffhes, where by the fkynne was toarne, and rente in a thoufande places. Befides thefe fmall letters, yet was there alfo greate Capytall Letters precyoullie illumyned with Rofet colour: Rofet is a reade colour lyke vnto the coulour of a Rofe, which colour that moft precyous bloude, whiche iffued out of his hands and féete, doeth reprefent vnto vs, with this moft precious blud was illumined the fyue great Capital letters in this wonder- 10
I mean the wounds in hands and feet and side.
[ ${ }^{*} \mathrm{Fij}$, back] These wounds were engraved with sharp pens, d.e. the nailu and spear.
${ }^{1}$ Qu. lettered?

Before speaking of the writings contained in this bowk, let us inake our prayer to God for grace to perceive them,
that they may bring torth fruit to our souls' health.

In the book seen by Ezechiel were lamentations, songs and woe.

## [ $\left.{ }^{*} \mathrm{ij}\right]$

So in this book of the crucifix. Lamentation : for whosoever will ful booke. I mean by thefe capital letters the great wounds of his body, in his handes, and in hys féete, and in his fide.
-Thefe fyue great woundes were ingraued with fharpe \& vyolent pennes, that is to fay, the fharpe 15 nayles, and the fpeare. And they doe reprefent vnto vs the fyue capytall Letters of thys booke. Thus then you maye perceyue what bée the boardes of this booke, and what be the leaues, how it is written within, and without, howe it is lyned and leathered ${ }^{1}$, and what bée 20 the Letters, as well the fmall as the great. Now wée fhall heare what maner of wryting is contayned in thys booke. But firft héere, let vs make our prayer for grace, beféechyng almyghtie God, to gyue vnto our hartes the gracyous lyght of his beames, whereby wée 25 may the more clearely perceiue the writings of this booke, and that they may bring foorth fome good fruite to our foules health.

Now you fhall heare what wrytings be contayned in thys booke, in the booke which Ezechiel did fée, 30 was written thrée maner of things, Lamentationes, Carmen, et væ, which is to fay, Lamentations, fonges, and woe. 'And the fame thrée things, in lyke maner lamentation, and this verie conuenientlye is written in 35 thys booke of the Crucyfixe. For whofoeuer will ioye
with Chrift，muft firft forow with him．And by forowe Joy with Clrat， and lamentation hée may come onto ioye：But hée must frat sorrom that will not forrowe and lament wyth Chrift héere in thys lyfe，hee fhall come fynallye to the place where 5 is euerlafting woe，I faye woe that fhall neuer haue ende．Héere therfore is written all thefe thrée，lamenta－ tion，fonge，and woe．

Fyrfte then wée will fpeake of lamentation．
Lamentation aryfeth of foure affections，eyther of a Lamentation 10 great feare，or dreade，or of a great fhame，or of fome forrowe，or els of fome hatred．When Holophernes with a mightio power was entred into the countrey of Iurie，\＆terribly threatned to diftroy all before hym， the people were in a greate feare and dreade to be
15 oppreffed，and fo fell downe before almyghtie God， and with great lamentation，dyd call for hys helpe， omnis ${ }^{1}$ populus cecidit ${ }^{2}$ in faciem，adorantes dominum cum lamentatione et fletu，all the people fell on theyr faces，worfhyppyng our Lorde with 20 wéepyng and lamentation．

The caufe of this lamentation，was the great dreade whych they were in．Héere firft then let vs learne to dread，and doubtleffe thou Chriftian foule，thou mayeft héere learne greater matter of dread，then the Iewes 25 then were in．For the Iewes then were onelye in perill of temporall death，thou arte in perill of euerlaft－ yng death．

Confider man how gréeuoullie thou haft finned： And alfo behold how gréeuoully finne was reuenged， 30 and punifhed in the bleffed bodye of Chrift．And thou fhalt anon fynde here great caufe and matter of dread．The ftoryes telleth of Cambifes the King of Perfia，that where one of hys Iudges had giuen a falfe and a wrong iudgement，he depriued him of hys offyce， 3 J and made an other in his place their ${ }^{\circ}$ Iudge after him．
with him．
He who will not oorrow with Christ here，sliall come to everlast－ ing woe．
ariseth
1 of fear， 2 of shame， 3 of norrove， 4 of hatred． When Holofermee entered Jurie，the people in great drend called for God＇s help with ［ ${ }^{*} \mathrm{~F}$ ilj，back］ weeping and lamentation． Indith．4．（alc． read 6．14）．
and caused his akin to be hanged up before the seat of judgement,
that the new Judge might beware of falsehoud.

Furthermore bicaufe of hys falfehoode he caufod bir to be llayne, and his fkinne to be hanged vp before $=$ e place of the commen iudgement, to the entent that th newe Iudge beholdyng the gréeuous punifhment of $1 \underset{i}{ }$ predeceffor, might be ware of falfhood, and alway dreat to give any wrong iudgement. In like maner $t^{t_{f}}$
So the crucinx is hung up in every church, that we may see how grievously ain was punished in tho most blessed body of Christ ; not His own sin, but ours.

1 Peter 2.

When we see the crucifix, we should think, how grievously sin was punished in our Saviour's body,
[ F iilj, back] and learn to dread the panish. ment of sin. Alas, man, the Son of God was for thy $\sin$ put to the cruel death of the cross. If thou believe not this, lacob. 2.
thou art worse than the devils; If thou believe it, learn how much our Saviour and His Futher hate sin, since the Father gave the Son to such an horrible death,

## only to extincto sin.

Our Saviour

Image of the Crucifix is hunge vp in euery Chureh, t : the entent that we may fée how gréeuouflie finne wis punyfhed in that moft blefled bodye of our Saurve Chrift Iefu, not for him felf, nor for hys owne finge. . but for ours was he thus cruellye intreated, wée wer the caufe, wée committed the finne. But yet never theleffe he bare the paynes, and burthens of our firna vpon his backe.

As wryteth Sainct Peter, Peccata noftra ipfi: pertulit in corpore fuo fuper lignum ${ }^{1}$ crucis. And therefore when we behold the Image of the Cracifixe in anye place fet vp , we fhould thynke howe gréeuoully finne was punyfhed in the body of our fauiour Chrift.
-And there by learne to dreade the gréeuous panithment of finne. (Alas) man thynkeft thou not, that thr 3 was matter of dreade. This I fay, that the verie fonne of God, was for thy finne put vnto thys cruell death of the Croffe: If thou beléeue not thys, thou arte worfe ${ }_{3}$ then the dyuylles. For as Sainct Iames fayeth, demones credunt et contremifcunt, the diuilles doe beléene, and tremble. And if thou verely beléeue it, thon mayeft thereby thynke and learne howe mache our fauyour and hys father both doeth hate finne. For 30 fith almightie God the father woulde gyue hys mofte dearely beloued fonne vnto fuche an horrible death, onely for to quenche and to extincte finne, thou mayeft bée fure that he hateth finne very much.

Our Sauyour alfo muft néedes hate finne when hée 35 ! ligium.
rather would fuffer thys mofte vyllanous death，then rather mold that finne fhoulde haue domynion vpon our foules，suffer this villan－ féeyng then that thow knoweft that bothe they hate that in in should finne 3 Howe fhouldeft thou dreade＂to receue any
；finne into thy foule．If finne were fo displeafant to almighty God the father，that rather then hée would fuffer it，he would giue his owne fonne vnto death for the expulfion of it．How much rather now doth it difpleafe him，when his fonne hath fuffered death ther－
0 fore，and yet finne rayneth neuertheleffe，and more generally then euer it dyd before．

Furthermore，if finne was fo greuoufly punifhed in him that neuer did finne，how bytterly fhall it be punifhed in thée 0 finfull creature，the which hafte 15 done fo many great outragious finnes．Surely wher he
hath one nayle in his handes $\&$ féete，thou finfull creature haft deferued one hundreth．And for euery one thorne，that he fuffred in his head，thou haft deferued a thoufando．And for euery one lafh that 25 caufe and earneft mat＇ter of dread．

Here alfo may euery finner quicken his finne，if any lie within his ${ }^{1}$ breaft，for it is maruell that a finner can without fhame beholde this bleffed Image I If a finner call to remembrance his great rnkyndneffe，\＆ 30 repute the fame vnkyndenes any maner of vice，I trow that he wylbe much afhamed of his mofte vnkynde and rngentle dealing againft fo louing a Lorde．

Say to me thou finful creature，wilt thou not looke that other men，when thou hafte béene vnto them in 35 anye thinge beneficiall，I faye，wylt thou not looke that

Whoever mon－ addering all this looketh upon this book，will ind great cause of dread．
［ ${ }^{*} \mathrm{~F} \nabla$ ，back］

## ner can

 Without ahame behold thin blessed image， calling to remem－ brance his un－ gentle dealing against so gra－ clous a Lord． Bay，sinful crea－ ture，wilt thut other men be orher men beboving $\omega$ thee for
benefite? Wilt thou not rebuke those that are unkind to thee?

Where then is
thy shame? Behold each part of this blessed body, how it suffered for thee. Eyes tilled with tears;
[ ${ }^{*} \mathrm{~F}$ vj]
ears with rebukes;
cheek with buffeta;
mouth, how in His dryghnesse they would have filled it with asell; back, pained against the croes;
sides, scourged with sharp whips;
arms, strained by ropes ;
hands, nailed to the cross;
feet, staying the
weight of His
body.
0 most unkind sinner, all this He suffered for thee;
what is thy
kindness again?
[ $\mathrm{F}^{\mathrm{vj}} \mathrm{j}$, back]
No kindness, but much unkindness.

Alas, man, where lo thy shame?
they fhall be kynde and louing vnto thée againe ? And if any perfon be vnkynde vnto thée, wylt thou not rebuke him fully, and lay it vnto his reproofe to make him af hamed thereof $? \mathrm{I}$ am fuer that thou wylt. Now then let me fée, wher is thy fhame? beholde and rew: euery part of this bleffed body, what payne it endurud for thy fake?

Séeft thou not his eyes, how they bée fylled with blood and bytter teares?
-Séeft thou not his eares, how they be filled with : blafphemous rebukes, and obprobrious words?

His chéeke \& necke with buffets, his fhoulders with the burthen of the croffe?

Séeft thou not his mouth, how in his dryghneffe they would haue filled it with Afell and Gaule?

Séeft thou not, how his backe is payned againft the hard Croffe?

Séeft thou not his fydes, how they were fkourged with fharpe whyps 9

Séeft thou not his armes, how they were ftrayned : by the violence of the ropes?

Séeft thou not his handes, how they be nailed iuft vnto the croffel Séeft thou not his legges, how they be wearyed with labour $?$

Séeft thou not his féete, how paynefully they ftay : and bere vp the wight of his whole body?

O moft vnkinde finner, all this he fuffred for thy fake. No greater kyndes ${ }^{1}$ euer was, or could be fhewed to thée by any creature, then this which fwéete Iefus dyd fhewe for thée and for thy fake, \& wher is now 3 ? -thy kindenes againe?

No kyndneffe thou canft fhewe, but much rnkyndneffe thou hafte often fhewed vnto him, and yet thou art not afhamed. Alas man where is thy fhame 1 Thincke with thy felfe how many abhominable finnes 3. thou haft done againft his pleafure. I doo acertayne $!$ sic.
$\therefore 2-2$ the that the leaft of them fryketh him more payne－ neffe．
fully vato the hart then any vakyminelfe that euer was Eis：done vato the in all thy lyfe．
His：For as Sainct Parnerd fayth in the perfon of Chrift，
sat－when he hath reherfed all the greeuous paynes of his paflion，he putteth vato thefe wordes，lixtat interius planctus ${ }^{1}$ pregrauior，quum te ingratum ex－
（xas）much vakynd．So many finnes fo much vokyndnefle． ais：And the more haynous，and the more accuftomatle perior，that is to fay，but inwardly mourning is much more greuous bicaufe I perceue thou arte to me fo that they bee，the more abhominable is thyne voly yode－

If the leaft of many of thy finnes had come to lyght， 5 and to the knowledge of men，thou wouldelt haue beene fore afhamed of them，Chrift knoweth them， and faw the doo them，for Omnia nuda ${ }^{2}$ et aperta funt oculis eius，All thinges be naked and open before his eyes ：and yet thou art not afhamed of all

Alas man，heare what the King and Irophet fayth， Tota die verecundia mea contra me eft，et con－ fufio faciei mex conperuit me．All the day long my fhame is before mée，and my face is coucred with
25 confufion．Thus fayd this holy Kinge，when our fauiour as yet had not fuffered his paflion for him．

This high poynte of kindenelfe was not as yet fhewed vnto this man by our fauiour Chrift，and he neuerthelefle was afhamed of his finne．Thou haft 30 peraducnture done much more outragious finne，and haft ben much more vokynde after this his mofte wonderfull paffion fuffered for the fake，then euer that king was，\＆that alfo maketh thy finne much more horryble．Thou haft after thy promife mate vnto him， 35 fallified the fame promife and vntruely broken it，by

Thy least sin
striketh Him more to the heart than any unhind－
nesk eter done to thee．
St liernarl makes Chri－t my ：
Inwardly mourn－ ing is murla more griesons［than the crose］，Ineratiso
thos art to Me much unkind．

Somanesina，so
much unkindmens； the more at－ hominthle，the
more arcuatem． able that they be．

If the leant of thy
sins had come to
the knowle．ts．of men，thou woulist －Frij

[^105][ ${ }^{*} \mathrm{~F} \mathbf{v i j}$, back] plying 'siuz.' Thou hast vowed to forsake the devil.

An honest man would be ashamed to break his promise, specially to his friend though the world is now full of such lorrells who break their word just as they drink when dry).

1 Efdr. ca. 9.1 Bay with Esdras: I am ashamed to lift up my face.

Ye women, when there is any black spot in your faces, or 'moole' in your kerchives, you are ashamed. I will tell you whereof you ought to be ashamed: if your [ ${ }^{*} \mathrm{~F}$ viij]
souls, washed and wiped by Christ's grievous pains, are defiled.
multiplying of many foule and abhomina*ble finz, \& by often renewing of the fame. Thou dyddeft promife once at the facrament of baptifme to kéepe thy fayth $\&$ trueth vnto thy fauiour, \& to forfake the diuel $\&$ all his works? An honeft man, or an honeft woman would be much af hamed to brek their promife, \& fpecially w theyr friend $?$ Albeit the worlde is now full of fuci lorrells, that doo no more regard to break their promife, then for to drink when they be drye. How often hast thou broken thy promife? Alas man learn to be arhamed : and faye with the Prophet Efdras, Deus meus, confundor et erubefco lcuare faciem meam quoniam iniquitates noftræ leuatæ funt fuper caput noftrum, that is to fay, 0 my god I am confounden and af hamed to lyft vp my face vnto thée, for our finnes be 1 . ryfen far aboue our heads. Ye women when there is any black fpot in your faces, or any moole in your kerchiues, or any myer vpon your clothes, be you not afhamed $?$ yes forfooth fyr $?$ But I fhall tell you, where of you ought to be afhamed. Surely if your fowls have : any fyots of deadly finne in them, for when our faviour fo dearely with his moft precious bloud, \& with all thefe gréeuous paynes dyd wafl and wype, \& clenfe our foules from euery fpot of deadly finne, ye fhould be much afhamed to defyle them againe? If you be afhamed for a foule myrie fhoo, and not of a foule ftincking foule, $y \mathrm{t}$ make more dearer your fhooes, then your foules. If ye be af hamed of a fpot in your clothes \& have no fhame for many great blots in your foules. What fhal I fay but Frons meretricis facta eft tibi; noluifti ${ }^{2}$ erubef- 31 cere, that is to fay, thou haft taken vpon thee the face of a brothell, thou wylt not be afhamed. If thou then depely confider how many fhameful blots of finne be in thy foule, before the eyes of almightie God, $\&$ all the glorious court of heauen, \& how by them thou haft 30 ${ }^{1} 3$ Eidr. ca. $8 . \quad{ }^{2}$ noluifte.

Iere. s.
Thou hast taken upon thee the face of a 'brothell,' thou wilt not be ashamed.
Consider how many blots of $\sin$ be in thy soul before God and the court of heaven, and how

If you are ashamed for a miry shoe, and not for a stinking soul, ye make more dearer your shmes, than your souls.
vtterly broken thy promife vito god, \& committed fo than hart broken great vokindnes againft this mofte louing charitie, that him. was fhewed vito the e for thy loue \& for thy fake by our fauiour on the croffe I fuppofe thou fhalt fynde 5 matter, \& caufe of great flame, if any farkle of honefty be yet left in thy foule?
-Thirlly thou maift here take matter inough of forrow, for here your fauiour pitioully cryeth \& complayneth of his great forrowes, faying, O vos omnes 10 qui tranfitis per viam attendite et videte fi eft dolor fimilis ficut dolor meus. All ye that paffo foorth by, take héede \& fee whether any forrow was cuer lyke vato myne. Alas to fée fo noble a man, fo gentle, $\&$ fo innocent, fo cruelly intreated in cuery parte of his 15 moft delicate body. And to here him fo pitioully complayninge, who fhall not be fory? furely none, except hys hart be harder then any flynte ftune or Adamant ftone. Thefe fame foure poynts alone may fuffice to ftyrre any gentle hart to forrowe. I fay his excelent 20 nobleneffe, his imnocencie, the crueltie that he dyd fuffer, and his pitious complayning.

If thou faw ( $O$ Chriftian man) thyne enimie thus mangled and wounded, it might ftyrre the e to take compaflion rpon him? If thou fawe any Iew or Sarazin thus 25 tormented, it mighte moue the to pittie? But much rather to fée thy Lorl, thy fauiour, and for thy fake thus cruelly entreated, thus with out any pittic crucified, and payned, hanging on a crofe, fhould moue thée to banging onacross compaffion. For fay to me, for whome fuppofeft thou 30 that our fanyour Chrifte Iefus fuffered all thofe grécuous paines? furely for thy finne, Pro impijs Chriftus for thy sin. mortuus eft. For finners Chrift Iefus died, there was no caufe but finne. Thy finne was the caufe of his death. Thy finne gaue him his deathes wound. O fin35 ful creature, how much caufe haft thou for to be fory. For thy finne was the roote $\&$ fountaync of all his
and daily increases His sorrow.
What floods of tears did Maydalene shed!
She conceived a dread, was avhamed in her soul, recarding inward much more than outward shame.

She came to our Saviour and wept
[ ${ }^{\circ}$ G j, back] full bitterly for her sin. Yet her dread, shame, sorrow, she had before He hung on the cross.

When she saw Him hang there for her sin, her heart might have brast for very pain.

Learn of her, sinful creature, to sorrow for thy sin,
as the cause of thy Lord's pain.

The virgin Mary and the apostles also sorrowed at His death.
Luke. 2.
[ ${ }^{\circ} \mathrm{G}_{\mathrm{ij}]}$
Nay, unsensible creatures sorMath. 27.
rowed : the earth quaked, stones brast in sunder.

And thon, wretched sinner,
forrow, \& yet thou ceafeft not dayly by thy fin to encrefe his forrow. 0 what floud of teares dyd the bleffed Magdalene fhed, remembring hir gréeuous finne. She firfte conceiued a great dread in hir foule for hir finne. Secondly, fhe was greatly af hamed of hir abhomina- 5 cyons, with in hir foule, for fhe regarded much more the inward fhame of hir confcience, then the outward fhame of the world. And therfore fhe let not in the prefence of many perfons to come to the féete of our fauiour ${ }^{1}, \&$ -to fhew hyr felfe a finner. And there tooke great 1 , forrow, and wept ful bitterly for hyr finne. Thus after dread and fhame followed hyr forrow. And when had fhée this dread, fhame, and forrow $?$ truely before that our fauiour hung on the croffe? yet fhe knew not that hir fin was caufe \& occafion of his moft cruell death. $1^{5}$

But when fhée fave him hange fo painfully on the Croffe, and confidered that for hir fin he fuffered all the paynes, hir harte was then fo full of forrow that for very payne it myght have braft.

O thou finfull creature? If thou can not forrow, come ? learne of thys bleffed woman, to forrow for thy fin Thinke that thy finne was the caufe and occafion of all this payne and forrow, that thy Lorde and fauiour dyd fuffer on the Croffe.

And not onely fhe giucth the example of forrome, 8 but his bleffed mother abundantly then forowed at his death. Sainct Iohn forrowed, Sainct Peter forrowed and wepte bitterly. All the Apoftles were in forrow.
-But wherevnto fpeake I of reafonable creatures, the , vnreafonable, and the vnfenfible creatures fhewed ${ }^{2} \mathrm{a}$ ? maner of forrowe. The earth quaked. The mighty ftones braft in funder. The monuments opened, the dead courfes iffued out of theyr monuments.

All thefe were moued with compaffion. And onels thou wretched finner, for whofe caufe he fuffred all this ?: ${ }^{1}$ fauiour. $\quad 2$ fhewes.
painc and grécuance，haft no pitic nor compafion ven hast nomm． $\therefore \%$ him．
passion for Him．
（Alas）howe great is thy hardnefle？Howe obftinate is thy harte，that will fuffer no pittie to enter in to it？
；Verely，thou arte more harder then are the fones？fur they were moued by his palfyon，fo myghtely that they brake in funder．

Petre fciffe funt．When then the harde ftones，Math． 27. and all the other vnreafonable creatures were thus moned，
$O$ and ftirred to take fome compaffyon of the paynfull death of Chrift，and yet felt no profite by his death．
－Thou much rather fhouldeft be moued，for whofe loue he dyd endure all this gréeuous pains．Looke thou therfore vpon this booke，\＆thou fhalt here fynde great
1 J caufe \＆matter of forrow．Fourthly，if thou canft not forrowe，yet thou maieft here learne to hate．Thou maifte learne to hate fime，which was caufe of all this trouble．It is not for nought that llat feripture fayth， Quafi a facie colubri fuge peccatum，dentes ecole．21． 20 leonis，dentes cius interficientis animas homi－ num．Flée from finne euen as thou woulde ft tlée from the face of an Adder，for as the tecth of the Lion de－ uoureth the body of man，fo death duth lleay their foules．finne is fo odious，and fo great an iniury to god， 25 that it was neceflary for the recompence of this iniury， that the fonne of god fhoulde fuller this moft paineful death of the crofle．Sinne fo prouoked almightie god the father fo déeply to difpleafure， $\mathcal{E}$ wrath， $\mathcal{E}$ to take vengance upon finners that without the facritice of his 30 owne fonne in the gyblet of the crofle，he wold not be appeafed，ne reconciled vato finners againe．Sinne fo deally＇wounded \＆blotted the foule of man，that with out fhed ing of the moft precious bloud of our fauiour Chrift Iefiu，no lyfe could be reftored vato finners，nor 35 the foules might be wafhed from the fowle abhominable corruption of finne．

Flee from sin as fronn an ad．ler． Sin is so vhuus to Gud，

## that without the

 sas－rifice of His of the cross He Fould not be espeased． $[$ © ili］

Sin shuts hearen gates

Sinne fo debarreth and fhutteth from finners the gates of heauen, that they might not haue béene opened, but only by the merit of this mofte bytter paffion, $\mathfrak{d}$ fuffering this ${ }^{1}$ moft painfull torments ${ }^{1}$ on the croffe. :
and sets wide the gates of hell.

We should all have been devoured of the pit of hell but for the ransom paid on the cross. Sinful ereature, hast thou not caluse to hate thy sin, whereby thou hast done high injury against God and mortally wounded thine own soul?
[* G iii, back]

If thy neighbour do thee a light injury, thou mayest not find in thy heart to luve him.

Canst thou not hate sin, which hath done thee all these injuries ? Joab raid to David: 2. Reg. 19. Thou lovest thern that hate, hatest them that love thee.
The a ame may be said to smbers following sin. Sinne fet the gates of hell fo wyde open, \& brought all : this world into that daunger, and thraldome of the diuell, that all we fhould haue beene deuowred of the pyt of hell, vnleffe we had béene raunfomed with this moft precious treafure, that was fhed for vs on the crofle. O finful creature haft thou not great caufe to hate fime, $l^{l}$. that hath brought thée into that miferable condicion, that by thy fime thou haft done, and committed hish iniurie againft almighty god, and haft prouoked him to vengeaunce. That by thy finne, thou haft thus mor I tally wounded thyne owne foule. That by fin, thon : haft brought thy felfe into the daunger of the dyuill, and be dampned in hell perpetually. That by thy finne thou haft flut the gates of heauen againft thy felfe. (Alas) man where canft thou fynde greater occafion of hatred.

If thy neyghbour doe vnto thée but a lyght iniurie, thou canft anon hate him, yea, and fo hate him, that thou wilt fay thou mayeft not finde in thy harte to lous him.

Sinne hathe done vnto thée, all thefe great iniuries, ,: and yet thou loucfte finne and canfte not hate it ?

## (Alas) what madneffe is this? Ioab fayde vnto Kyng

 Dauid, diligis ${ }^{2}$ odientes te, et odio habes diligentis te.Thou louefte them that hate thée, and thou hateit ti them that loue thée. The fame worde may well be fayde vito euery finmer that fulloweth the courfe of fimne. And lykewyfe vyce doeth procure the dyftruction of fimmers, and yet the finners doe follow after them.

[^106]- Our faniour with all grace $\&$ vertue procureth the filluation of finners, but him they will not heare, nor take any wayes after his counfayle. And this is nothing els but an extreame madneffe, for they fhould
5 contrarywy fe loue our fauiour, that fo louingly for theyr weale indured the grécoous paynes of the Croffe, and hate the diuill and finne which was the very caufe of death.

I3y thys then you may perceyue that in this booke 10 ye may fynde matter inough of lamentation, fith you may read in this booke fo much caufo of dread, of fhame, of forrow, and of hatred. And this is the firft wryting wherof we promifed for to fpeake.

The fecond writing that I faid was alfo written in 15 this booke, was Carmen, that is to fay, Songe. Surely if eyther loue or hope, or ioye, or comfort, wil make a foule to fing, here he may take great occafion to fing.

Fyrft here is great matter of loue, and fo great, that if any perfon will eyther gyue hys loue fréely, or els 20 for fome certayne pryce fell it, hée "that died on the croffe, is beft worthy to haue it. If thou fearch in heauen, $\&$ in earth one perfon rpon whom thou maift beft beftowe thy loue. Thou fhalt fynde none comparable vato Chrift Iefus, fo wyfe, fo myghty, fo gentle, fo 25 kynde, fo amyable, far paffing all other, and there to he is much defirous of thy loue, for when Moyfes had rehearfed the great benifites which almightie God had
giuen vnto man, he fayth, Et nunc audi quid dominus deus tuus requirat a te, nifi vt diligas 30 ellm . Now here what thy Lond God dooth require of thy parte, truely but that thou loue him.

So now if thou wylt freely giue thy loue thou canft not more wyfely, nor better beftow it then rpon him which is fo excelent and hath all the condicions aboue

Deut. 10.
Moces said :
What doth thy Lond God require of thee, but that thou lore Him?

If thon wilt freely kive thy lore, thou canst mint bestow it better than on Him: $3 j$ faide, and there to alfo is fo defirous to haue thy loue.
none will give thee more liverally fur it.
[* G v]
Who else will shed his blowi or give his lite for thee ?
Iuhu. 15.

Peradventure thou wilt say : Sir, if He had done this for me alone, I shonld have owed Hiun all my love. Wilt thou have no partuers of this most precious dath, thomen they do not mhish thy profit?

He diell for thee
a- fruitfully as if
there had been no more but thycelf
[" (i) v, hack]
in thie world. Tinough there Were a thousand thous:and partners moe than there be, they slowall nothing mints one crimin of merit of Chrixt's death belonging to thee. Nor do they ta'ce impainatht, if thou take much moreriruit thereof.
that wyl giue vnto thée more liberally for the fame than he hath done. Where fhalt thou finde him that wyll thedde one droppe of bloud out of his harte for thy fake. Where fhalte thou finde hym that will giue hys owne foule and lyfe for thy loue. There can no $\mathbf{j}$ more bée afked of any man then that, Maiorem charitatem nemo habet nifi vt animam fuam ponat quis pro amicis fuis. No man can fhewe greater charitie, then for to put hys owne life in ieopardie for his friendes.

But thou peraduenture wilt fay, Syr if he had done this for mo alone, I had béene boumde then to haue gyuen him my loue whollye agayne?

Why man arte thou fo enuyous, that thou wouldeft have no parteners, of this mofte precious deathe with 15 thée, but thine owne felfe? This were a very malicious defire to exclude all other, \& fpecially when thy profite and merite fhall not be mynifhed.

Albeit, there bée neuer fo manye befides, that take commoditie there by. I fay vnto thée $O$ man, and I 20 aflure thée that as fruitefully hée dyed for thee (if thou wilt difpofe thy felfe to be partener of this death) as if there thad beene no more, but thy felfe in all thes world. Truth it is, there bée many moe befides thée, that bée parteners of this death. But all they, yea, \& $\because 5$ if there were a thoufind thoufande tymes innumerable moe then there be. All that multitude fhall nothyng mynifh any one crum of merit of this moft bleffed death belongyng vito thée. And agayne, if thou take much more fruite thereof, then any one of them, yet fhall 30 they take no impayrement, or receyue the lefle bicaufe thou haft fo much.

Wilte thou fée ly fome example that thys is trueth that I nowe faye?

When thou féeft a torch lyght in an houfe where 35 many perfons bée, doeth not that torche gyue as mucho

20 bloudy fweate，and that in fo great aboundance that it trickled downe by hys fyde vnto the ground．If the onely thinking of thys death was fo painfull，howe paynefull was the fuffring of the fame in deede．Howe might he more euidently expreffe vito the e，the loue
$\mathbf{2 5}$ of his harte，then by thys means．Or what might he what more monid more haue done for thy lone，as he faith himfelf，quid viltra facere debui，et non feci，${ }^{1}$ what myght I thy luve？ further hate done，whiche I did not for thy loue．

Thou mayeft then fynde héere in this booke great 30 matter of loue．

Héere is alfo great matter of hope，\＆fpecially to $\mathbf{e}$ Here in alm finners that ${ }^{2}$ will vtterly forfake their finne，and amend theyr liues for Chrift Iefu fake．Doubtles for fuch he for it was for fuffered this mofte bitter death．Pro impijs Chriftus $\begin{gathered}\text { sinners } \\ \text { Rom．} \\ \text { s．}\end{gathered}$ 35 mortuus eft，for wi．ked finners Iefus Chrift dyed．

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1 \text { faci. } \quad{ }^{2} \&
$$

1 Tim. 1.
Christ came to
save sinners.

O Christian soul, take upon thee the cross of penance, and thou shalt he partner of His passion.

Who shall exclude thee from Rom. 8.
His merit? Not God the Father,
[* ${ }^{*}$ vii]
for Hegave His Son for us all.

## What greater

 evidence canst thou ask that He will furgive thy sin ?2 Pet. 1.

For thy sake He put this most inestimable 'Inell' in such danger.

Will thy Saviour reject thee, because thou hast been so unkind to Him? Fornake then thy sin, be sorry for it, and He will forgive thee.
[* G vii, back]

## When a woman

 has lefl her hus-And in an other place, the fane f. Paul fayth. Chriftus Iefus venit in hunc mundum faluos facere peccatores. Chrifte Iefus came into this world for to faue finners that will amend theyr lyues.

O chriftian foule take thou vpon thée, the croffe of pennaunce, and bée crucyfied with him, \& then without doubt thou fhalt be partener of the merit of his crucifying, and of his moft fruitfull paffion. What fhall exclude thée from hys merite? Almightie God the father? Nay, qui proprio filio fuo non 11 pepercit, ${ }^{1}$ fed pro nobis omnibus tradidit illum, quo modo non cum illo nobis omnia donabit ${ }^{2}$. He that dyd not fpare his own fonne, but gaue him vnto the death for vs all, what fhall hée denye vs 1 what greater euidence canft thou afke? that almightie 15 God the father wil forgiue thy fin, then thys that he would not forfake to giue vnto the death hys own fonne, I fay his own moft dearly beloued fonne of whom hée fayde, Hic eft filius meus dilectus in quo mihi complacui. This is my welbeloued fonne 20 in whom is all my pleafure. What greater euydence and proofe mayeft thou defire, that he will forgyue thy finne, then that he would put this moft ineftimable Iuell into fuch a daunger for thy fake, and fende it vnto thys moft painfull and fhamefull, and forrowfull 25 death of the Croffe.

But peraduenture thou thynkeft that our fauiour bycaufe thou hafte bin fo vnkynde vnto him, will not receyue thée vito his mercy? I fay therfore forfake thy finne, and accufe thy vnkyndneffe, and be fory for 30 it. And doubt not but he will forgiue \& forget thyne vnkyndneffe, and receyue "thée agayne vnto hys great mercy.

And therfore he fayth by his Prophet Hieremie, when a woman (faith he) is gone from hyr hufbande, 35 ${ }^{1}$ peporcit. ${ }^{2}$ donauit.

5
 pepercit, red pro nobis omnibus tradidit inum,

$\qquad$

and hath accompanyed hyr bodye with an other man， will hyr hufband receiue hir againe？As who fay，that it is not uerie lyke，but yet heare what comforte he giucth to a finner，tu autem fornicata es cum 5 amatoribus multis tamen reuertere ad me et ego fufcipiam te．Neuertheleffe（he fayeth to the foule of a finner）：Albeit，thou haft forfaken me and playde the brothell with manye other，yet returne thou agayne vito mée，and I fhall receyue thée．But here， 10 thou finfull foule deceryue not thy felfe．Thou mayeft diffemble a returning，and be not in dicede returned． And if thou fet not thy backe toward all finne，and turne thy harte fully vnto thy fauiour，thou arte not returned．But bée thou truly returned and doubt not．
15 Beholde earneftly the maner how thy fauiour Iefu hanged on the Croffe，and thou fhalt fée great caufe of hope of his mercy if thou thus returne．
－Sainet barnerd fayth．Quis non rapiatur ad Spem，impetrandique fiduciam；quando con－ 20 fiderat corporis eius difpofitionem，caput in－ clinatum ad ofculum，brachia extenta ad am－ plexandum，manus perforatas ${ }^{1}$ ad largiendum， latus opertum ad diligendum，pedum con－ fixionem ad manendum nobifcum，corporis 25 extenfionem ad fe nobis totaliter impendendum． Who may not bée rauifhed to hope and confidence，if he confider the order of his body，his head bowing downe to offer a kiffe，hys armes fpreale to embrace ess， hys handes bored thorow to make lyberall giftes，his ：a file opened to fhewe vnto vs the loue of his harte，his ficte faftencd with nayles，that hée flall not farte away but abyde with vs．And all his bolie ftretched， fore fing ${ }^{2}$ him felfe to give it wholly vnto vs．

Surely 0 man，he that would thus and after this H mon would
 ＇proforatas．${ }^{2}$ sic．Qu forceing．
band for another man，will her hun！nud receivo her again？ It in not very like；yet Hicre．у．

Gond anys to the sinner＇s soul： albeit thou hast formaken Me nud playedthebrothell with many other； returis to Me，and 1 will rcceive thee．

## Dismemble not a

 returnink，but net thy buck toward ail sin．Behold how thy
Savfour hung on the cruse，nind
thou shalt see
calume to bupe for Hiw inercy．
［＊（ $1, \mathrm{iii}$ ］
St Rernard misith ：
Who nay not be
ravinheit to hupe
and contidence，
considering His
hesul bowng dom n wofter a kiss，His arins epreal to entrace us，hands bored through to make iiteral gilts， ai．le＂pened to shew the love of Hin heart，fivel Sastenert，that IVe shall not start away i
will not refuse thew.

The blood sheit on Whe crues
[* $G$ vili, back]
Melir. 19.
apeaketh mare graciously than did Abel's,
whicheried renceance befure Guad:

Gen. 4.
but Christ's blood crieth mercy for all alnuery that repeat.

1 Inhn 2.
Children, saya St John. if it fortune any man to sin, we have an Adrocate for ut Christ Jesus.

$$
\left[{ }^{*} \mathrm{Hj}\right]
$$

He is rightuous and a katisfaction for all our sins. He who, behold. ing the crucifix, believeth that on the Cross was paid the ransom for our sins, wall trust that, if he ask for inercy, he shall bo forgiven.
thou wilt indeuer thee vpon thy parte, bée will at refufe thée, but take thée vnto his mercy.

This moft precious bloud that he fhed on the Cris. cryeth alwayes mercye for finners, that doe thas F -turne. And therefore Sainct Paule fayeth. Acceffi: ad fanguinem melius loquentem quam $A b_{x}$ Ye become, and haue returned you vnto the blode. that fpeaketh more gracioully, then did the bloude $i$ Abell. The bloud of Abell cryed vengeaunce buth almightie God. As almightie God fayd vnto Caine iv the booke of Genefis, Sanguis Abell fratris tui clamat ad me vindictan de terra. The blowse of thy brother Abell crieth vengeaunce in mine eares from the grounde where it is fhead.

But the mofte precious bloude of our fauiour Ite: : Chrift cryeth mercy for all finners that doeth repens And our fauiour now before the face of hys father fheweth his woundes, \& fheweth his moft precions bloud, \& ceafeth not to procure mercy for them.

This plainly doeth affyrme the bleffed A poftle Sairt: Iohn faying in this maner, filioli hec fcribo vobis vt non peccetis, ${ }^{1}$ fed et fi quis peccauerit aduocatum habemus apud patrem Iefu Chriftum iuftum, et ipfe, eft propitiatio pro peccatis noftris. That is to fay, Children I write thefe things vnto you, to the intent that you fhould not finne. Neuertheleffe if it fortune any man to finne, wée haue an aduocate for vs Chrift Iefus, before the face of his father. And he is rightuous, and without finne, \& a verye fatiffiction for al our finnes. Who then attentiuely doth 30 beholde this Crucifix, \& verely beleueth that on the Croffe was payd the raunfom of all finners, how may he not fully truft that if he afke mercy for his finnes, they fhall be forgiuen him. So that here cuery finner may finde great matter and occation of hope. In the 35 ${ }^{1}$ peccatis.

Croffe is alfo matter of ioy. Héere is occafion of fuch 8 Matter of joy exceffiue ioy, that a foule which verely tafteth it, can not but highly reioice in the fame. And therfore Sainct Paule did fay, Mihi autem abfit gloriari 5 nifi in cruce domini Iefu Chrifti, God forbid that God forbld that I I reioyce in any other thing then in the Croffe of our ans olther hining Lorde Iefu Chrift. Here doubtleffe is great caufe for euerye true Chriftian man to reioyce, and fpecially for Three cases for thrée poyntes.
rejoicing:
10 The firft is that by the death of our fauiour on the (a) by the croos Croffe, and fheding of his mofte precious bloude on to a ore reconciled
the Croffe we be fully reconciled ${ }^{1}$ to almighty God, 'as
[ H j, back]
as often as we do often as we doe true repentaunce, with a faft purpofe true repentance; of amendement.
15 Thus Saint Paule fayth, ad Col Complacuit per cum reconciliari omnia in ipfum per fanguinem crucis. ${ }^{2}$ It hath pleafed God the father, that by his fonne and by his bloud fhed on the Crofle all fhould be reconciled.
20 But you will afke me what meaneth this word reconciled? It is as much to fai, as to be made attone with almighty God and to be at friendrhip with hym. As two men when they haue bene at variaunce to be made louers together againe. So the difpleafure which 2.) he had againft vs for our finne, is taken away. And his great wrath againft vs is fully pacified. And where we were by fin the children of the diuell, now we have recouered to be made againe the children of God, and confequentlye the inheritours of heauen.
30 O thou Chriftian man is not here great caufe to o Cbristian man, reioyce.

If thou have a ritche man to thy father which had
If thy father, 2 rich man, had loued thée much, and he for thy mifdemaner had cafte $\begin{gathered}\text { rche man, hat had for } \\ \text { chy } \\ \text { the nat fom }\end{gathered}$ thée out from his fauour, and fo thou werte in "icopardy

$$
\text { I reronciled. } \quad 2 \text { cruicis. }
$$

thou mightest be brought into his favour again,
haddest thou not great cause to rejoice at the recovery of thy father's love?

So every sinner by his lewd 'demainer ' is cast out from his Father's favour.

But the Son by the cross hath made us at one with His Futher,
and set us at a perfect peace, concord and unity.
[ ${ }^{*} \mathrm{H}$ il, back] (b) By the cross the power of our enemies is broken,

Col. 9.
over whom Chirist got avery triumph in His own person.

The sign of the cross atill terrible to devils. St Christian, when tempted, gat the better of the devils by marking herself with this sign.
(c) By the cross
thine thou mighteft be brought into his fauour againe, and be taken for his fonne as thou wafte before and reftored thereby to thine enheritance, haddefte thou not great caufe to be ioyous and reioyce, that by this means, thou haft recouered againe thy fathers loue, with all the commodities belonging vnto the fame? In like manner it is of euery finner, for he by his lewde demainer and by his finful dealing hath fo difpleafed his father, that he is caft out from the fauour of his father, and is in perrill to lofe his inherytaunce, which his 10 moft louing father had prouided for hym.

Neuertheleffe his onelye begotten fonne by his ineftimable goodneffe and charitie fuffering the moft painfull death of the Croffe, and fhedding his moft precyous bloude for amendes and recompence of our vngracious 15 dealinge, hath reconcyled vs agayne, and made vs at one with his father, and fet vs at a perfecte peace, concorde, and vnytie. And thys is concernynge the fyrfte poynte.
${ }^{\bullet}$ The fecond by the vertue of the croffe, and of his 20 moft bleffed paffyon, the power of our enymics be much broken, for on the Croffe our fauyour by his death gatt the victory vpon them, for the which Sainct Paule faide, expolians principatus et poteftates traduxit confidenter, triumphans eos in femetipfo. $\Omega 5$ Chrift Iefus fpoiling the mighty power of the diuill, hath openly detected theyr frauds, and gotten a very triumph of them in his owne perfon. And therfore nothing is yet more tirrible vnto them, then is the figne of the Croffe. A bleffed virgine fainct Chriftian 30 had fuche a confidence in the token of the Croffe, that when fhée féelt hyr felfe tempted with hyr ghoftly enimy, fhée marked hyr felfe with the fame token, and at euery temptation fhée gatte the better of the diuils. And by this holy token chafed them away, \& put euer 35 to flight. Thirlli by the vertue of the croffe, \& of this
moft fruitful death, our hand wryting the which made oor handmrting, moft againft vs, was clerly put out. Whi where was whan was clearly it written? In the booke of our owne confcience, there is no maner of finne that we doe, but it is written in ; the booke of our confcience. And if we repent vs not of the fame, $\&$ be hartily fory ${ }^{\text {for }}$ it before our death, thys booke of our confcience flal be flewed againft vs in the drealfull day of iudgement. Neuertheleffe if we repent vs and confeffe vs, and doe true repentance ther0 fore, then by the vertue of this paffion it flall be feraped out of the booke of our confcience. Therfore Sainct Paule calleth finne our own hand writing, Deleuit quod aduerfum nos erat chirographum cui. ous put out.
In the book of our
consclence all our
sins are written;
If we repent not before death, [ ${ }^{*} \mathrm{Hiii}$ ]
against un at the judgement day. If we repent, our ains shall be scraped out of litis book. 8t Paul calln sin our hamumriting. decreti quod erat contrarium nobis, et ipfum
15 tulit de medio affigens illud cruci. Chrift Iefus (he faith) put out the hande writing of that decrée whiche was againft vs, and fo withdrewe it faftning it vnto the Croffe: When thou perceiueft ( 0 finfull ${ }^{5}$ ceiceat, 0 percreature) that by the Cruffe of Chrift, and by that noft 20 precious bloud which was fhed on the croffe thou art creature, that by the crose thy sin was crucited, reconciled and made at one with Goil, and that the power of thine enimies be greatly repreft. And fynally ${ }^{1}$ that thy fin which was moft againft thée was crucified on the fame Croffe, fo that thou maift clearely fé that 2 J hécre is great matter of excefliue ioy and to reioyce in the moft blefled Crucifix.

Finally in the Croffe is alfo matter of great comfort, when a perfon hath deferued a great open fhame, $\&$ is broght euen to the plunge of the matter, and yet by 30 the meanes of helpe he is deliuered from the fame, is not this his deliuerance from this open fhame, a comforte vnto hym 1 yes doubtlefle?

The noble woman Sufanna, as the Prophet Daniell telleth, all be it fhe was giltelffe, yet for becaufe fhe
mater of ioy in the crucitix.

4 Comfurt of the crons. When a person hath doserved open [* Hiii, back] shame, and is brought even to the plunge of the matter, and yet delivered, is not this a cumfort?
Daniel. 17.
Susanna was slandered by two lewd priests, 35 woulde not affent to the wretehed defyre of two lewde

[^107]but when the matter was tried, and she was clearly delivered from this shame, It was a great comfort to her.

Luke. 7.
The blessed Magdalen had deserved great slame, yet when Christ excuned her, she was comforted.
The woman taken in adultery Pfal. 21 [sic].
[ ${ }^{\bullet} \mathrm{H}$ iiij]
was aore accom. Dred with that open shame, yet when our Saviour had confounded her enemies, was restored to much comfort.

We sinners have deserved great shame for our sin,
yet Christ by the shame that He suffered on the cross, delivered us from everlasting shame.

It was then the most villainous death to be hanged on the gibbet of the
prieftes, fhe was by them wrongfully accufed, and put to great fhame, for they wrongfully flaundered hir, that fhe had taken an other man befides hir hufband, and that fhe had committed adulterye. Neuertheleffe, when the matter was tryed by the goodnes of almightye Good, 5 and fhe was clearelye difcharged from this terrible occafion, and clearely deliuered from this fhame, it $\pi$ as a great comfort vnto hir.

The bleffed Magdalen which by hir wretched liuing had deferued great fhame, yet when fhe came to our 10 fauiour Chrift and wept at his féete, and fo by his great mercy was excufed of hir fhame, hir hart was fet at a great reft, \& in great comforte. The woman of whom the gofpel telleth, that was taken in aduoutery by hir enimies \& fo brought before our fauiour Chrift, \& 15 -there in his prefence, \& before al his people, hir fhamfull dealing was publifhed, who may think but that fhe was fore accombred with that open fhame, but yet when our fauiour had confounded hir enimies and deliuered hir from that fhame, fhe was reftored to $\because 0$ much eafe and comfort of hyr hart. Why tel I this ! Truly to the intent that we may fée great matter of comfort in the Croffe, for we finners haue deforued great fhame for our abhominable finne, furelye fo great that if we vercly knew the greatnes of the fhame, that we 25 haue deferued, we might neuer furtaine the remembraunce therof. And yet that moft ineftimable goodneffe of Chrift by that horyble flame that he futtered on the Croffe, deliuered vs from euerlafting fhame. He toke ther vpon hys back all the burthen of our 30 finne. There wanted no circumftances of horryble fhame, for then the death of the Croffe was the moft fhamefull maner of death, that was put to any villaine. It was then the moft vilanous death to be hanged on the gebbit of the Croffe. And this was done in no 35 fecret place, but high vppon an open mountaine, that
all the people misht behoulde and looke vppon hym. - And he was hanged ther naked \& betwéen two théeues as though he were a prince and captaine of mifdoers. And againft the feaft of Eafter, when the moft number 5 of people did affemble vnto the temple of the Iewes, nigh vnto the Citie of Ierufalem, that all the people might commodioullye refort to gafe vppon this cruell fpectacle. This thing was done alfo in the open day, for from the midlt of the day he thus did hang aliue the open day, for three hours or more Ho Lulig. 10 on the Croffe by the fpace of thrée howres and more. And al the ftrangers as they paffed foreby did wonder vpon him. The fouldiers opprobryoufly rebuked him. The priefts with wordes of derifion and mockerye affaulted him. The thécues that honge befides him 15 blafphemed him. Finally al his enimes reioyced in their victorye againft him. Alas what creature mighte be more fhamefully intreated, then was our fauiour chrift Itfus hanging thus on the Croffe. A troth it is, now the Croffe is made honorable by his death, but 20 then as I faid, it was more fhameful then anie gibbet or gallows, or any other inftrument of death. And moreouer, and belides that he was hanged on the fame with the moft difpight and villany that coulde be thought or deuifed for any creature to be put vato. O thou 25 chriftian foule, Chrift Iefus the fonne of God tooke vpon him al this fhame, for thy loue, to the entent that if thou wilt amend thy life, and forfake thy fin and do true penance, thou fhalt by his fhame be deliuered from al flame. His flame flall hide thy fins. Hée 30 was there naked and froyled of all his cloathes, to the intent that thou fhouldeft be couered under his mantle fro thy flame. And therfure by the prophet Ezechiell and all his enemies rejoticed. What creature might be nore shamefully intreated ? True: the cross is now made Ptalm. 31. honorable by IIf death, but then it was more shameful than any gibbet or gallows. [ H H ]
Besides he was
hanged with the utmost displight and villany. O christian soul, the son of Gixl took on Him all this shame to hide thy sins;

He was naked that thou shouldest be covered with His mantle he faith, Expandi amictum ${ }^{1}$ meum fuper te, et operui ignominiam tuam. I did fpred my mantle 35 vpon thée, and fo coutred thée from fhame. Let cuery Leterery ono - ' amittum.

FISIIER.
here think what d.eeds he has done worthy of great shame; which, if known, would have brought on him shame here and hereafter.

Christ's mantle covers many from those im. portable shames. [ ${ }^{*} \mathrm{Hv}$, back]
David:
Blessed are those whose sins be covered. O sinful creature, couldst thou see the shame thou hast deserved for thy sin, this were a singular comfort to thee.
A common
brothell takes no sliame,
because the light of honest $y$ is quenched in her,
she is past shame,
and reputeth more a spot in her kyrchefe. than a thousand blots of sin in her heart.

Thamar had 2 Reg. 13.

## [* H vi]

hyr wretched pleafure that fhee is parte all fhame, and hath not left in hir one fparke of the light of bonefte, where by fhée may value $\&$ eftéeme the horribleneffe 25
perfon héere think with them felues what déedes they hane done worthie of great flame, which if they had come to light and bene openlye knowne, thei fhould haue bene blotted with open infamye here in this lyfe, and with out the fpecial mercy of god in the day of iudge 5 ment they fhoulde thereof haue an open fhame befure all the world, and fynally in hell an cuerlafting flame. But from al thofe fhames by the gracious mantle of Chrift many bée couered. Hée hath mercifully fired his mantle ouer them, and kept them from thofe im- 10 portable - fhames. Of this couering alfo the Prophet Danid fayth, Beati quorum tecta funt peccata. Bleffed are thofe whofe finnes be couered. O thou finfull creature, if thou mightft fée what fhame thou haft deferued for thy finne, thou fhouldeft recken this a 15 fingular comfort. But thou féeft not the abhominacion of thy fin, and therfore thou perceyueft not what fhame thou haft deferued. Why doeth a common brothel take no flame of hir abhomination? what is the caufe, why that fhée regardeth hyr infamye no more? Truely yo as far as I can iulge, the caufe is for that al the light of honeftie is quenched in hyr, fhée is fo blynded with of hir offences. Shée reputeth more a litle fpote in her kyrehefe, or in hir face, then a thoufand blots of deadly fin in hir foule. But if fhe had any honetty wit/in hir hart to think how foule \& abhominable bir lif were, furely fhe wold be much aflaamd of hir fell. 30 Thamar the daughter of King Dauid when hir brother Amon wold haue opreft hir, fhe fayde, Noli facere hanc ftulticiam, ego ${ }^{\bullet}$ enim ferre non potero opprobrium meum. 0 my brother faide fhe, doe not this folly, for this reproch that ye inforce 35 to do vnto me is greater than I may fuffer. Tlis

A Romane woman alfo，whofe name was Lucretia， 5 whom by force \＆againfte hir wil in the abfence of hir hufloand，one man called Sextus Tarquinius，had abufed liir，albeit the thing was fecret，yet fhe was there of fo muche aflhamed in hir owne mind that fhe might not beare the fhame．But when hir huiband came home， 10 fhe tooke a knife and in his prefence flew hir felfe． This noble woman had the light of honefty in hir foule， fhe fawe how abhominahle a thing it was to commit alultery．But a brothell hath in hir no fpark of honefty wherby fhe can take any fhame，nor fhe doth 15 not confider the foule abhomynacion of hir wretched life，and therefore fhe is fhamles．And in like maner euery finner，that lacketh the light of faith，neither confilereth the greatnes of his finne，nor the prefence of almightye Gol，which looketh vpon the fame．
20 －Ite regarleth nothing the bleffed Angels the which duth behold the abhominalle confcience，to their great difeomfort，nor the deuilles his mortal enimies which lee ful ioyous of his fhameful demainer．If the fimer clearely confidered al thefe thinges，（as they be matter 25 in very déed）he would be doubtleffe greatly afhamed of him felfe，and in a great difoomforte．Neuertheleffe a penitent foule，that is fore preft and wrong with vtter fhame，lyke as was the women of whom I fpake befure antume I meane Sufama and Mary Maglalen，\＆the woman 30 that was apprehended in aduoutry．I fay fuch a foule being holden in fuch diftrefle of fhame，and coufidering that by the opprobrious ${ }^{1}$ and fhamefull death，which our fauiour did fuffer on the Croffe．He that ${ }^{2}$ deliucred

## and mansi－lering

 that our Sasiour by lis xhameful death delivered all penitente， all true penitent finners，from ${ }^{3}$ the flame which he de－ 35 furued for their finne，and that he there by tooke all[^108]taking their sin on His own neek, hath great cause to take comert in the cross.

If love, joy, hope, or comfort, will
[ ${ }^{*} \mathrm{H}$ vij] make us sing, here in this book of the crucifix is great occasion of song. First lament with Christ, and after thou shalt sing with Him.

III Vap, woe, everlasting damnation.
They that neither will lament nor sing with Clirist, must read in this book woe.
Mat. 11.

Reproachful words spoken by Christ to the cities which had seen His mitracles and yet did no penance for their sin.
Mat. 11.
Woe to thee,
[* H vij, back] Bethsaida.

Thoy who will not stir in their hearts hatred of sin, and so lament with Jesu,
their finne in hys owne necke, hath great caufe (as me feemeth) to take a wonderful comforte in the moft bleffed Croffe. So that here alfo (as I faid) is great matter \& caufe of very comfort, \& of folace incomparable. Wherefure to conclude my tale as touching this 5 : fecond writing, if eyther loue, or hope, or ioy, or comfort 'wil make vs fing. Here in thys booke of the Crucifixe is great occafion of fong. If thou firit truly lament with Chrift, thou fhalt after ioyfully fing with him, and eche of thefe fhal induce other, hatred of 10 finne flall bring into thy harte the loue of Chrilt, dreade fhall bring in hope, forow fhal bring in ion. And flame here taken for thy fin, fhal bringe into thy foule perpetuall comfort. And thus much I haue fayde for the fecond writing.

The thyrde wrytinge that is written in this booke, I fayde is ve, that is to fay wo, ve betokeneth in feriptures euerlafting dampnation. And doubtleffe this woe may fuch finners here reade, that neither wil lament, nor fing with Chrift on the Croffe, as hée faid vato :0 the Jews Cecinimus vobis et non faltaftis, lamentauimus vobis et non planxiftis, that is to faye, we funge vnto you, and you forrowed not. And foone after the Gofpell telleth, that he reprochfully fyake vnto the citics, to the whiche he had fhewed ${ }^{2}$ many great myracles. And they for all that did no maner of pennaunce for theyr finne, to fuch there he tirribly threatneth faying, Va tibi Corozaine. Vx tibi Bethfaida, wo fhal be to thée Bethfaida, ly thys we maye learne that fuch whiche will not ftir in them felues thefe affections aboue rehearfed, whervy they may lament, or els finge with Chrift on the Crulic they fhal come to enerlatting woe.

I fay who that will not ftir in theyr hartes, dreald, fhame, forrowe, and hatred of theyr finne, and fo truely $3 i$; lament with Iefu, eyther els quicken in theyr hartes
 20 finfull creature，and if thou wilt not amen thy life be times，thou flat be footled of all thy clothes，and fo aft down into hell，vol a more painefull couch，then was the Crofle．The Prophet Efay fath vito Such a funner．Subtus te feruatur time et opera men－ $2 j$ tum tum verinis．${ }^{1}$ The moshes that fall tare and gnaw thy body，fall lie vader the and the burn－ inge worms and ferpents that fate above the $\&$ dig away part of thy body．O think what an horrible paine it were for to lye in a bed full of fakes，allure， 30 and toddles，crenpinge and sprawling，and bating，and pin－hing the on eure porte．

The feconde，when our fanion e was reared vp aloft on the（＇role，that fame han ring there was very payne－ full vito him，$O$ what payne was it vito that molt

[^109]frow wilt not
amend thy life， thou shalt be cant into hell，a mure painful couch than the cross．

Ely． 18.
Moths shall gnaw thee，
nor quicken their
love．and so sing with Jesu，shall cone to the wire， which is the third writing on the cross．

Behold．Christian
soul，the pains
that our saviour
suffered for thee．
If thou wilt not
be made parteiner of the same pains in this life，thou shalt endure like paine for ever．

Pains suffered by Christ on the cross．
1 He was stripe，
［• H viii］
His hands and feet digged with lo． x ［ic］． nails．
a

$$
2
$$

body in that tormentrye.
[ ${ }^{*} \mathrm{H}$ vijj, back] If thou amend not, thou shalt hang in the gibbet of hell for ever; thou shalt suffer a more grievous tormentry than Christ did.

Ароса. 14.

The torments of the cruss were nails, thorns, ropes, scuurges, spear.
As far as the malice and wit of devils passes the malice and wit of the Jews, so far exceed the engines forged by the devils.

3 Our Saviour entured extreme heat;

He sweat water and blood. But this heat is nothing to hell fire, [* I j]
which shall never be quenched.
delicate ${ }^{1}$ and tender bodye of hys to hange fo longe in that tormentrye.

But where he did hange here but for a ${ }^{\circ}$ time, if thon amende not thy life, thou fhalt hang in the gibbet of hell for euermore. For be thou well affured that if 5 thou fhalt fuffer for thine owne finne in hell, thou fhalte fuffer a more grécuous tormentry then he dyd, \& that without feafing. For as it is faid in the Apocalipies, fumus tormentorum afcendet in fecula feculorum, the fmoke of the tormentries of that place fhall 10 afcende by innumerable worlds, that is to fay without ende. The tormentes which he fuffered on the Crulfe, was the nayles, the thornes, the rops, the fchourges, the fpeare. But the torments that thou fhalt fuffer, fhal a thoufande folde paffe them. Looke howe far the mallice 15 and wit of the diuils paffeth the mallice and witte of the Iewes, fo farre exceede the engynes which the diuilles have conceiued and forged for the dampned foules to be tormented. Aboue them that the Iewes malicioufly deuyfed agaynft our fauiour Chrift. The si thyrd, our fauiour endured an extreme heate, \& feruour, when he for the great afliction $\mathbb{\&}^{2}$ agony whiche he did fuffer, was conftrained for the grécuous anguifl to fweat water \& blud. But this heat is nothing to the heat of the burnyng fyre of hell which neuer fhall bee ?: quenched. Ignis ille non extinguetur, As the gofpell fayth, that fyre fhall neuer be quenched. The Prophet Efay fayeth, Quis ex vobis poterit habitare cum ardoribus fempiternis, which of you may continually inhabite with the heates that neuer flat : ceafe.

0 finfull creature thinke with thy felf the largenes
0 sinful creature, think with thy self the largeneas of the words ccer, never; ever in pain, never released.

If thou fhouldeft be compelled to lye but one fennight vpon a fofte featherbed, I fuppofe thou wouldeft be weary thereof. But how weary fhalt thou be euer to lye ftewing and brenning without ceafling.
5 The fourth, our fauiour Chrift endured alfo colde not onely for his nakelueffe, but alfo when his naturall heate by death, lefte his bodye. But the dampned fimer fhal endure in hell a more exceffyue colde. Iob fayth of fuch, tranfibunt ab aquis niuis ad 10 calorem nimium ${ }^{1}$, they fhall be fhyfted ${ }^{2}$ out of the colle fnow brought into the outragious heates. 0 Iefus, a tender hand wherin the frofte and fnowe it hath bene made extreme colde and folenly is brought into the heate of the fier, it feeleth a greater payne, but 15 nothynge comparable vito that fhyfting from that colde into that heate whych is in hell.

The fift, our fauior in his croffe hard blafphemous \& opprobrious worls, and much infultinge of his enimies againft him, which duubtles was very payne20 full vnto him. But the damned finners fhall in hel heare nothing els but continual outcryes, opprobrious infulting, harfuemes of the diuells and other that be dampned. Blafphemabunt deum caeli doloribus, they fhall blafpheme the god of heanen for continuall 25 paine and forrowes. And they fhall fée befure their faces continually the molt horrible and ircful countenaunce of their immortal enimies the diuells.

The vi. our faniour wept on the crofle for the finnes of other, as f. Paul faith, cum clamore et lachrimis ${ }^{3}$, 30 with crying \& teres, 'but the dammed finners that would not here wepe with Chrift, fuch teares as might wafhe theyr finnes, fhall wepe in hell for theyr owne finnes, fuch teares as fhall fkalde theyr bodies, and yet they flalthe neuer the better. Ibi erit fletus ${ }^{4}$ et

Thou wouldst be weary of lying but one semnisht on a te:therbed: how weary then to lie ever ntewing and brenning.

4 Our Saviour endured cold from nakedness and in the death chill.

Exressive cold of hell.
[ I j , hack]
O Jeana, a hand broukht suddeuly from frust to tho fire feels pain,
but nothing to the patin of shifting from cold to heat in hell.

5 Our Sariour
heard opprobrious wurds:

In hell the damne 1 shall hear nothing but outuries of the devile and the wher damsed, ค
and shall nee the ircful countenance of their immortal enemies.

6 Our Sarionr wept for others' Heb. $j$. 3.5 ftridor dentium, Ther fhal be wéping \& gnafhing

[^110]The smoke of the fire shall make them wrep, the show shall mate their teeth ghash amdeligtter. The cold shall not attemper the heat, nor the heat the cold, but each increase the other,
as water in a firge makey the fire tiercer.

7 Our Saviour hal extrene 'drighnes,' for Hu cried, Siteo.
[* I ii, bark]
How unneasurable drighnense shall damned souls endure in hell! The rich glution rould have given all this world for one drop of water.

8 Our Saviour on the cross was in great heaviness;

In His agony He sweat water and blood.

Every damned person whall have much more heaviness,
of teeth, the fmoke of the Fyer fhal make them for to wépe, \& the coldenefle of the fnow fhal make their teeth for to gnafhe, $\&$ chytter in theyr heales.

Yea and that is more merucilous, neither the colde fhall attemper the heate, nor contrarywyfe, the heate fhall attemper the colle, but eyther of them fhall encreafe the violence of the other. Euen as in the fore of a Smith, the colde water when it is caft into the Fyer, caufeth the Fyer to be much more fearfe and violent.

The fenenth, our faniour on the croffe had extrem drighnes, for the which he complained \& faid, Sitio ${ }^{1}$, I am dry, And no maruell though he wer dry, after fo much payne and trauayle, after fo much bléeding $\mathcal{E}$ fweting, wherby no moifture almoft was left in his 15 bodi. 'But howe vnmeafurable drighneffe fhall the dampned foules endure in the fyre of hell? The rich glutton thet was buried in hel teacheth vs what drighneffe is there, for he would haue gyuen all this worlte to haue had one drop of water or lycour to haue re- 00 frefhed his tongue, that was made fo drye with the flame of that fyre.

The eight, our fauiour on the crofe had much forror and heauineffe. If he for the onely remembrance of the paine for to come was in fo great an agony that he 35 fweat water \& bloud, who can expreffe or think what forrow and heauineffe he fuffred when all the paynes were prefent, \& prefently did oppreffe hym. Neurrtheleffe euery dampned perfon, by the reafon of their continuall and euerlafting paynes fhall haue muche 30 more forrow and heauinelfe, for the which it is written in the booke of Sapience, penitentiam Agentes et pretriftitia fpiritus gementes, they verely lamentably repent them felues, and for extreame heauineffe of ${ }^{1}$ Scitio.
fpirite mourne and forrowe, thinking, for howe briefe and tranlitory pleafures. they lofte the ioyes euerlafting, and gate the paynes that euer fhall endure.

The ninth, our fauiour on the croffe did fuffer muche 5 infamy and fhame. And feecially to deliuer (as I faid all finners that would amend them felues, and forfake their finne,, from euerlafting fhame. But fuch as will not, fhall fuffer theyr owne fhame, as they haue deferued. The true penytent foule fhall bée facyate with 10 perpetuall glory, But he that will not repent him felfe fhatl haue perpetuall fhame and infamy.

Almightie God fayeth, to fuche by his Prophet Nam, Reuclabo pudenda tua in facie tua, I wil make open all thy fhamefulneffe and euill dealyng
15 in thine owne face. And the Prophet Hieremy fayeth, faturabitur opprobriis, he fhall bee facgate with opprohryous flame.

The tenth, aboue all other paynes that our fauyour dyd fuffer on the Croffe, was to be defolite of all comwiin of Ertut tost pain of the crives 20 forte, yea of his father, and to béc as a perfon forfaken of almightie Guid, and deftitute of all help and fuccour, [•I iij, bach] for the which hée fore complayneth on his Crolle, crying vato his father Deus meus Deus mens, it my Gom, My gind, quid dereliguifti me, o my God, $O$ my Gond, why forshen mer min
$2 J$ haft thou forfaken me. But this forfaking was but for thin furmaking a feafon, for within a fhort time after, he was raifed Fiar but for a again to immortall ghery. But the damped finners which fhall be punifhed for their owne fimnes in hell, fhall eure be forfaken, and fully be drpered, not onely exason.
The dixnneet shant Ix inerxahent ior ever, deprivect or the wight of Gult f.xe;

30 from all ioge $\mathbb{\&}$ comforts, but from that mofte ghorious fighte of the face of almi;hty Gonl, wherein ftandeth all hificlnefle and confummation of all comforte. And this fhall more pinche the dampord foules, then all the this man pinch other tormentes of hell beflides. For the which Chri- them more than 35 fuftome fayth. Egro autem multo grauiores cru- whe cast out
from everlasting glory is the most grievous pain of hell.
[* I iiij]
Lastly Christ suffured death to deliver us from the death of $\sin$; but soon rose again.

The damned shall suffer the extreme pains of death for ever, and yet never die.

They shall desire death, and death shall thy from them.

David says:
[ I iiij, back]
Murs depascet eos, i. e. either 1 Death shall be their heardman, shall lead them to their pastures, one full of show, one of fire ; or

2 they shall be the continual meat of death;
ciatus duco, quam gehennam ${ }^{1}$, remoneri et abduci ab illa gloria. I think (faith he) that to be remoued and caft out from that euerlaftyng glory, is more grécuous torments then all the other paynes of hell.
-Fynally, our fauiour on the crofle, fuffered the paynes of death for our finnes, whereby wée had deferued death. And therfore he fuffered death to deliuer vs from the death of finne. Neuertheleffe he remayned no long tyme in the bondes of death. But 10 the dampned finner that muft paye his owne debtes in hell, fhal fuffer euerlafting death, not fo that the finners fhal haue no lyfe nor féeling in them, but bycaufe that they fhall be euer as though they were in the extreme paynes of death, and yet they fhall hane no perfecte 15 fenfe of the paynes, and neuer dye. The paynes fhall be to them fo vyolent, that they fhall perifh a thoufand tymes, and defire continually for to dye, but death fhall flie away from them defiderabunt mori et mors fugie[ $t$ ] ab eis, they fhal defire death, and 20 death fhall fly from them. O Iefu in what myferie fhall they be in, that euer fhall couet death, and neuer may fully dye.

The Prophet Dauid fpeaking of their payne fayeth. Mors depafcet eos, ${ }^{\text {w }}$ which words may haue thrée 25 fenfes, one is that death fhall bée their paftour and heardman, hée fhall order them, and leade them to theyr partures. In hell is two paftures, the one is all full of fnow, the other full of fyre, for the whiche Iobe fayeth, Ad calorem nimium tranfient ab aquis 30 niuium, they fhal walke from the fnow vnto the fyre. And agayne from the fyre vnto the fnow, this may be one fenfe, an other may be this, they fhal be the continuall meate of death, as ye fee in the paftures, where ${ }^{1}$ gehenuam.
the fhéepe féele. They croppe the graffe cuer as it as sheep crop the ryfeth and képeth it lowe, and fo the graffe is cuer in hrass and ke pit eatyng, and neuer full eaten. ing, never full eaten.
In lyke maner death fhall continually croppe the Death shan ever 5 dampned perfons in hell. And he fhall cuer be gnawyng and eating vpon them, and yet they fhall nener be fully confumed. The third fenfe may be this, death fhall be theyr continuall meate, for they fhall euer long and defire for to dye, they fhal cuer aboue all other 10 things couct to haue death, and their defire fhall alway crop and gnaw the damned, they shall never be consumed.
3 Death shall he their continual meat ; they hall long to die, their decire shall alway be a lyke frefhe and feruent. An other comforte and refrefling befides this, they fhall hane none, but whatfocuer the finfe of thefe wordes be, thou mayeft well perceyue by them. O thou chriftian foule) that if thou 15 fhalt come to that place to pay thy debtes of thine own finnes, it fhall bee to gréeuous and to importable for thec to fuftayne, for as I fayde, looke any maner of paine that our fatuiour Chrift fuffered on the croffe for all our finnes. If wée be not hefore our death by fuch 20 affections (as I before did rehearfe) made parteyners of his fufferyng, we fhall fuffer all the fame paynes in hel
o Christian soul, if thou shatt come to that place to pay thine own detis, it hall be importable for thee.
What our Saviour sutficred for us, we, if we are mot now partaces of
 slaill nuther in bell perpetually. perpetually.

And therefore it is a troth, we may read in the booke of the Crucifix great matter of woe, whiche is 2.5 the thyrde wryting that we had to fuake off.

Now thou finful creature, have ofte" before thyne eyes thys wonderfull booke which as I fayde is wrytten within and with out. In the which alfo thou mayeft reale thre maner of wrytings, that is to fay, lamenta$30^{\circ}$ tion, fong, and wo. If thou wilt begin to lament with Iefu, thou fhalt therby come to fing with him. And therby thou fhalt be mate fo fully parteiner of his real in the crose have this womierfill lumb often
beture thine eyes.
[* I r, back]
If thou lanelit
with Jealu, thou Rlatit silig with pafion, that the debtes of thy finnes thall be throughly I:ayde, and that thou fhalt efcape euerlafting woe. But 35 if thou doe refufe this remedy, and follow the defires of
thou shalt pay thine own debte in hell.
From which He detend us, who as on this day sultered for us on the cross.

The memory of the crucified crucifies vices. Let him who is bitten by satan behold Christ hanging on the cross.
thys world, and of the flefhe, be thou well affured that then thou flalt pay thine owne debtes amongeft the diuils in hell, with euerlafting woe. From the which he defend vs, that for our loue as this day fuffered on the Croffe, his moft paynfull and forrowfull death, our 5 fauiour Chrift Iefus. Amen.

Per Johannem Fyffher Epifcopum Rofenfem.

Memoria crucifixi : vitia crucifigit. Grego. Que[m]cumque momorderit aftucia fathane afpiciat Chriftum inligno pendentem Auguft.


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[^0]:    $C_{\wedge}$ LONDON:
    PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY, LY N. TRÜBNER \& CO., 57 \& 59, LUDGATE HILL. moccelexivi.

[^1]:    mocrclexivi.

[^2]:    - ' The MS. cited in pp. 289 seq. is in St John's College, pp. 97-109 of the

[^3]:    ' She is generally represented in a nun's habit.

[^4]:    ' See the index to Luther's German works, Erlangen ed. under Glaube.

[^5]:    ${ }^{1}$ Supply only, which is also omitted in ed. 1555. fibuer.

[^6]:    ${ }^{1}$ fpalme 1509. pfalme 1555.

[^7]:    $\qquad$
    

[^8]:    ${ }^{1}$ sic. In ed. 1555 et. Read lucem de tenebris.

[^9]:    ' fouth 1509. fourth 1555.

[^10]:    - influente 1509.

[^11]:    ${ }^{1}$ Sic also in 15j5. Qu. if ?

[^12]:    1 sic. 1555 leaue in this place.

[^13]:    ${ }^{1}$ operatum $1509,1505$.

[^14]:    ${ }^{1}$ sic. differreth 1555. ${ }^{2}$ confermed 1509, confyrmed 1555. ${ }^{3}$ sic. tymes 1505.

[^15]:    ${ }^{1}$ fluens 1509, 1555.

[^16]:    ' lyue 1555. $\quad$ sic. nocebit 1555.
    ${ }^{3}$ sic 1509,1555 . Add he fhall before lyue.

[^17]:    ${ }^{1}$ sic 1509, 1555. Read praue.

[^18]:    ' sic. eijciam 1555.

[^19]:    ${ }^{1}$ we 1509 ; he 1555.

[^20]:    ${ }^{1}$ sic 1509, 1555.

[^21]:    ${ }^{1}$ oim 1009. ${ }^{2}$ precedit 1509. procedit 1555.

[^22]:    ${ }^{1}$ ebedyent 1509.

[^23]:    ${ }^{1}$ sic $1509,1555$.

[^24]:    ' sic 15̈09, $1555 . \quad{ }^{2}$ fedeth 1509 . fadeth 1555.

[^25]:    ${ }^{1}$ my 1509, $1555 . \quad 2$ ne percet 1509 . ne parcet 1555. ${ }^{3}$ diffimilas 1509. diffimulas 1555.

[^26]:    ${ }^{1}$ ulcifti 1509, 1555. ${ }^{2}$ marie matra 1509. Maria matre 1555.

[^27]:    ${ }^{2}$ multo $1009,15.55 . \quad 2$ vs 1509 , vp 1555.

[^28]:    ' Fk arefues 1505.

[^29]:    ${ }^{1}$ manr 1509. maner 15055.

[^30]:    yet we moat unkind forget to do after our merciful Lord.

[^31]:    ${ }^{1}$ ille 1509, 1505.

[^32]:    'terrā 1509, terram 1555.

[^33]:    ${ }^{1}$ sic 1509,1505 . ? hymfelfe or hytfelfe ?

[^34]:    sin.

[^35]:    ${ }^{1}$ sic 1509,1555 . Qu. raye 9
    ${ }^{2}$ emittē 1509. emittem 1555.

[^36]:    1 leeit 1509 , lefte 1555.

[^37]:    ${ }^{1}$ Voluntate 1509. Voluntati 1555.

[^38]:    fperant 1609. fperans 1555.

[^39]:    ${ }^{1}$ Quia 1509. Qua $1555 . \quad{ }^{2}$ remicietur 1509, 1555. pisher.15

[^40]:    ${ }^{1}$ sic 1509, 155\%. Qu. Is it net?

[^41]:    [ ${ }^{*} 22 \mathrm{vi}$, back]

[^42]:    ${ }^{1}$ sic 1509,1555 . Read virum alterum, numquid reuertetur, etc.

[^43]:    1 ambulam 1.509. ambulem 1:9j.

[^44]:    ' fū̄a 1509. fummum 155j.

[^45]:    ${ }^{1}$ in 1509 . by $1055 . \quad{ }^{2}$ corrupcyon $1509,1555$.

[^46]:    ' 1509,1655 omit here 'et perditionis et ambulauimus.'

[^47]:    ${ }^{1}$ te $1009,1555$.

[^48]:    ${ }^{1}$ departỳhe.

    - Qu. man ther?

[^49]:    ${ }^{1}$ Qu. he? ${ }^{2}$ Qu. nyghnesse?

[^50]:    ${ }^{1}$ periculā.

[^51]:    ${ }^{1}$ dajes 1509.

[^52]:    ' sic. Qu. mene?

[^53]:    ${ }^{1}$ greate lofe MS.

[^54]:    ${ }^{1}$ vnto MS. $\quad{ }^{2}$ descende MS. ${ }^{2}$ om. MS.
    4 her mother was Margarett. To whome MS.
    ${ }^{6}$ in all nobulnes MS.

[^55]:    ${ }^{1}$ awners MS. ${ }^{2}$ to MS. ${ }^{3}$ ne forgetles MS. ${ }^{4}$ feching MS.
    ${ }^{6}$ was MS. ${ }^{6}$ auncetrie MS. ${ }^{7}$ om. Ms. ${ }^{n}$ other MS.

[^56]:    ${ }^{1}$ receyue all thing MS. $\quad{ }^{2}$ englifche and in laten MS. ${ }^{3}$ hir self MS. ${ }^{4}$ Bokyngham MS. ${ }^{5}$ hir MS. by mistake. ${ }^{6}$ hir MS. ${ }^{7}$ maydes MS. ${ }^{8}$ what were beft for hir to do MIS.

    9 folowed the MS. $\quad{ }^{10}$ oftentymes MS.

[^57]:    ${ }^{1}$ vntill MS. ${ }^{2}$ Edmund vato hir MS.
    ${ }^{2}$ vnto MS.
    4 willing to entre into the Ioyes of heven yet in them that be of noble linage and haue this worldly libertye it is much more to be prayfed and magnitied MS.

[^58]:    ${ }^{1}$ at xj MS. ${ }^{2}$ dirige MS. ${ }^{2}$ Evinfong MS. ${ }^{4}$ befydes MS. ${ }^{3}$ prayers of mony pfalters MS. 6 tyme that it MS.
    7 blake Ms. by mistake. sic. Read with MS. whereof. - diuerfe and many feafons MS. ${ }^{10}$ euery thriday MS. " that prefent were Ms.

[^59]:    ${ }^{1}$ afterward to me in likewife MS. ${ }^{2}$ holy MS. ${ }^{2}$ pluri 1509. plurima MS. ${ }^{4}$ such MS. by mistake. ${ }^{5}$ redy MS. by mistake.
    ${ }^{6}$ and fome tyme And fome tyme MS. ${ }^{7}$ meaf MS.

[^60]:    ${ }^{1}$ faviour Crifte MS. $\quad{ }^{2}$ om. MS.
    ${ }^{3}$ fhewth comforth MS. 1 om. MS.

[^61]:    ${ }^{1}$ vnto MS. ${ }^{2}$ noble noble MS. ${ }^{2}$ om. MS. Qu. owne? ${ }^{4}$ pleafith MS. by mistake. ${ }^{5}$ perfon MS. ${ }^{6}$ conculante nupio 1509. conculcante impio MS.

[^62]:    ${ }^{1}$ which is MS. by. mistake. ${ }^{2}$ haue MS,
    ${ }^{2}$ sic 1009 . infcipiens MS,

[^63]:    ${ }^{1}$ was a MS. ${ }^{2}$ to whome fhe was wont MS. ${ }^{2}$ of MS. 4 was a commyn mediatrice in their caulis MS.
    ${ }^{5}$ the MS. 'this $1509 .{ }^{7} \mathrm{om}$. MS. ${ }^{\circ}$ afked MS.

[^64]:    ${ }^{2}$ for MS. om. 1509.
    2 eny \& not lett MS.
    6 true lovyng feruaunte MS. ${ }^{4}$ then MS. ${ }^{1}$ did lasarus MS. ${ }^{5}$ oms.

    - muft MS.

[^65]:    ${ }^{1}$ it alfo MS. ${ }^{2}$ oes 1509 . omnis MS. ${ }^{3}$ the MS.
    ${ }^{4}$ om. MS. ${ }^{5}$ till MS. ${ }^{6}$ Ihefu Criste MS.
    7 She whom om. MS. $\quad$ warr MS.

[^66]:    ${ }^{1}$ that MS. ${ }^{2}$ thend MS. ${ }^{3}$ fhe alened MS. (dotted). ${ }^{4}$ in MS. ${ }^{s}$ owen liff MS. ${ }^{s}$ of hir death $\&$ departing MS. 7 sic. Qu. mynyftery? $\quad$ iff greate MS.

[^67]:    ${ }^{1}$ de 1556 . om. 1521.
    ${ }^{2}$ Thefe bee the wordes of the Ghofpel of this daye, taken out of the .xv. of S. Iohn, and bee thus 1556.
    ${ }^{2}$ darkenethe 1556.

[^68]:    ${ }^{1}$ it 1556 . is 1521.
    ${ }^{3}$ euery one 1556.
    ${ }^{6}$ blaftes 1556.
    ${ }^{2}$ Eluidius 1556. Cluidius 1521.
    ${ }^{4}$ uubes 1521. ${ }^{3}$ without 1556.
    ${ }^{7}$ paffeth $1556 . \quad{ }^{8}$ his 1556.

[^69]:    ${ }^{1}$ greate $1556 .{ }^{2}$ the holye $15.56 . \quad{ }^{3}$ fyuiritum 1521. ${ }^{4}$ pernicious $1556 .{ }^{6}$ om. 1505 . ${ }^{6}$ time $1556 .{ }^{7}$ chirhe 1521.

[^70]:    ${ }^{1}$ arife 1556. ${ }^{2}$ vayuerfall 1521.
    ${ }^{3}$ denyeth 1521. diuideth 1556 . 'hi
    ${ }^{3}$ is true 1556.

[^71]:    ${ }^{3}$ to 1556.
    to come 1556.

    - the 1556.
    i6.

[^72]:    Bo the lisw of
    Moees and the governance of the synacogue wert shadows of the governance of Christ's church.

    When the sun
    chines we see in hlnes we 800 in tree a figure of the branches, of the leaves, and of the fruites. Bvery thing in the tree has something answering to it in the shadow; every part of the shadow bith something angwering to it In the tree.

[^73]:    ${ }^{1}$ Thodow 1521. Thadowe 1556. ${ }^{2}$ betwene 1556.

[^74]:    1 the intent $1555 . \quad 2$ to 1556.
    ${ }^{3}$ trubute 1521 . tribute 1556 .

[^75]:    ${ }^{\prime}$ rogaui $1556 . \quad{ }^{2}$ confirma 15:56. cunfirms 1521.
    ${ }^{2}$ ftrengthen $1556 . \quad 4$ becaufe $15000^{\circ}$

[^76]:    ${ }^{1}$ om. 1556. ${ }^{2}$ amonge 1556. ${ }^{3}$ the intent 1556.
    ${ }^{4}$ fchifmaticall 1555 . ${ }^{3}$ taken 1556 . ${ }^{6}$ bee 1556. he 1521 .
    ${ }^{7}$ chiefe 1556. cheft 1521. ${ }^{3}$ confirmed 1556. conformed 1521.

[^77]:    ${ }^{1}$ great 1556 . geete 1521 . FISUER.

[^78]:    ${ }^{1}$ in 1521. is $1556 . \quad 2$ inuifible 1556.
    ${ }^{3} \mathrm{q}$ turned upside-down 1521. quickenethe 1556. 4 without $1550 . \quad 5$ withoute 15056.

[^79]:    

[^80]:    1 hable 1556. ${ }^{2}$ without $1556 . \quad 3$ withurte 1056.

[^81]:    ${ }^{1}$ withoute 15.56. ${ }^{2}$ contraryeth that maye 1556. ${ }^{2}$ meameth 1521. meanethe 1556 . * without 1556.

[^82]:    ${ }^{2}$ aftaynft liol. agaynfte $1556 . \quad{ }^{2}$ doe $1: 56$.
    ${ }^{3}$ promifed $15 \overline{5} 6$. offecues $15 \cong 1$. offenfes 1056 .

[^83]:    ${ }^{1}$ workes 1521. workers $1556 . \quad{ }^{2}$ Vi 1521. Si 1556. ${ }^{3}$ the fprite 1556.

[^84]:    ' worker 1521. workes 1556. ${ }^{2}$ The thirde inftruction 1556. ${ }^{3}$ from 1556.

[^85]:    ${ }^{1}$ togethers 1556. ${ }^{2}$ fente $1556 . \quad{ }^{3}$ fayde 1056.
    4 the feconde Epiftle to the Theffalonians 1556.
    ${ }^{5}$ bouth 1521 . mouth 1556 .
    ${ }^{6}$ later 1556.

[^86]:    ${ }^{1}$ tracicions 1521, traditions 1556.
    ${ }^{2}$ thynhes 1021 . thinges $1556 .{ }^{3}$ Homilia 1556.

    - why $1556 .{ }^{6}$ places $1556 .{ }^{6}$ chufe 1556.

[^87]:    ' baptyfme 1556. $\quad$ vnto $1556 . \quad 3$ that 1556.
    ${ }^{4}$ om. $1556 . \quad{ }^{3}$ the chriften 1556.
    ${ }^{5}$ aopftles 1521. Apoftles $1556 .{ }^{7}$ om. 1556.

[^88]:    ' together $15.56 . \quad{ }^{2}$ were they at lengthe supprefed 1556.
    ${ }^{2}$ om. 15.56. 4 Nece 1556.

    - y furhoppes 1521. Byfhoppes 1556.

[^89]:    ${ }^{1}$ om. 1556. ${ }^{2}$ whether $1556 . \quad{ }^{3}$ the 1556.

    - been $1556 . \quad{ }^{3}$ holy fprite $1556 . \quad$ falleth 1556.

[^90]:    ' from 1556. 'bound $1556 . \quad 2 \mathrm{am} .1586$.
    4 was he 1.556.
    Fisiler. 89

[^91]:    - T Here foloweth the fourth inftruccyon. ${ }^{3}$
    ${ }^{1}$ trueth, that they $1556 .{ }^{2}$ then tructh, that came 1556.
    ${ }^{3}$ The fourth inftruction 1556.

[^92]:    ${ }^{1}$ ol 1521 . of $1556 . \quad{ }^{2}$ he did $1.556 . \quad{ }^{3}$ vnto 1556.
    4 chick 1521. thick 1556 . ${ }^{3}$ that 1556 . ${ }^{6}$ the terrible 1556.

[^93]:    1 rekened 15.56. $\quad 2$ folowed 15.56.

[^94]:    ' fell wytte mend 1521. fel witted men $15: 36$.
    ? great 1556 . 3 bound 1556 . al the other 1556 .

[^95]:    ${ }^{\prime}$ without 155 ff . ${ }^{2}$ om. 1556. ${ }^{3}$ charyte 1521 . " was 1506.
    ${ }^{6}$ taken $1 j 50$. ${ }^{6}$ haue I $15 j 6 .{ }^{7}$ or to $15 j 6$. to $15 j 6$.

[^96]:    ' sic for faltereth.

[^97]:    ${ }^{1}$ Huuters.

[^98]:    ${ }^{1}$ Sic for fhouteth．

[^99]:    $!$ innmerable

[^100]:    ${ }^{1}$ sic.

[^101]:    ${ }^{1}$ licet (Wisd. 8 16). conuetas. gaudeum.

[^102]:    ${ }^{1}$ enfore. ${ }^{2}$ equam, corrupted from eijciam. fisuer.

[^103]:    ${ }^{1}$ sic. $\quad$ sic.

[^104]:    ${ }^{1}$ io.

[^105]:    ＇plauctus．$\quad$ vnda． 3 vnkinddes．
    fisner． 20

[^106]:    1 sic.
    2 dilegis.

[^107]:    1 fynally.

[^108]:    ＇approbrious．
    ${ }^{2}$ qu．than？
    ${ }^{3}$ from．

[^109]:    I Is ai xiv．11，subter te sternetur tinea et operimentum tum erunt vermis．

[^110]:    ${ }^{1}$ nimirem. ${ }^{2}$ shyfred. ${ }^{3}$ lachimis. Alectus.

