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**A spirituall consolacion,**  
written by Iohn Fysshher Bi-  
shoppe of Rochester, to hys sister  
Elizabeth, at suche tyme as hee was  
prisoner in the Tower of London.  
Very necessary, and commodious for  
all those that mynde to leade a vertu-  
ous lyfe: Also to admonishe them, to  
be at all tymes prepared to dye,  
and seemeth to be spoken in  
the person of one that  
was sodainly preuē-  
ted by death.

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2. Corinthians. vj.  
*Beholde now is the acceptable tyme,  
now is the day of saluation.*

Mathew. xxiiij.  
*Watch therefore, for ye knowe not what  
houre your Lorde doeth come.*

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# A spirituall consolacō

byon vwritten by Iohn Fysshier Bishop  
of Rochester, to his sister  
Elizabeth.



After Elizabeth, no-  
thing doth moze help  
effectuallye to get a  
good and a vertuous  
lyfe, When if a soule  
when it is dull and  
vnlustie without deuotion, neyther  
dispoled to prayer, nor to any other  
god worke, may be sturred oꝝ quicke-  
ned agayne by fruitesful meditation.  
I haue therfoze deuised vnto you this  
meditation that followeth. Praying  
you foꝝ my sake and foꝝ the weale of  
your owne soule, to reade it at suche  
tymes as you shall feele your selfe  
most heauie and slouthfull to doe any  
god worke. It is a manner of lamenta-  
cion and sozowfull complaynyng  
made in the person of one that was  
hastily pꝛeuented by death, (as I as-  
sure you every creature may be) none  
other suretie we haue, liuing in this  
world.

worlde here . But if you will haue any profite by reading of it, theſe things you muſt do in any wiſe. Firſt when you ſhall reade this meditation, deuile in your mynde as nigh as you can, all the conditions of a man or woman ſodaynly taken and rauyſhed by death : and thynke wyth your ſelfe that y<sup>e</sup> were in the ſame condition ſo haſtily taken, and that incontinent you muſt needs dye, and your ſoule depart hence, & leaue your mortall bodie, neuer to returne againe ſo to make any amendes, or to doe any releaſe to your ſoule after this houre.

Seconly, that y<sup>e</sup> neuer reade thys meditation but alone by your ſelfe in ſecrete maner, where you maye be moſt attentue therevnto . And when y<sup>e</sup> haue the beſt leaſure without any let of other thoughtes or buſynelle. For if you otherwyſe behaue your ſelfe in the reading of it, it ſhall anon loſe the vertue and quickneſſe in ſtirring and moving of your ſoule when you woulde rathereſt haue it ſurred.

Thirdly,

Thirdly, that when you intende to read it, you muſt afore liſte by your minde to almighty God, and beſeech him that by the helpe and ſuccour of his grace the readyng thereof may fruitfully worke in your ſoule a good and vertuous life, according to hys pleaſure and ſay, Deus in adiutorium meum intende, Domine adiuuandum me ſeſtina . Gloria patri. &c. Laus tibi domine rex eternæ glorie. Amen.

Alas, alas, I am vnworthyly take, all ſodaynly death hath aſſayled me, the paynes of his ſtroake be ſo ſore and græuous that I may not longe endure the, my laſt home I perceiue well is come. I muſt now leaue thys mortall bodie, I muſt nowe departe hence out of this worlde neuer to returne againe into it . But whether I ſhall goe, or where I ſhall become, or what lodgyng I ſhall haue thys night, or in what company I ſhall ſal, or in what countrey I ſhall be receiued, or in what maner I ſhall be entertained, God knoweth ſo I knowe not . What if I ſhall be dampned in the perpetuall pryſon of hell, where be  
A.iiij. paines

paynes endlesse and without number. Gracious it shall be to them that be dampned for ever, for they shall be as men in most extreme paynes of death, euer wishing and desiring death, and yet neuer shall they dye. It should be now vnto mee muche wearie, one yeare continually to lye vpon a bed were it neuer so soft, how weary then shall it be to lye in the most painefull fyre so many thousand of yeares without number: And to be in that most horrible company of diuils most terrible to beholde, full of malice and crueltie. O wretched and miserable creature y I am, I might so haue liued and so ordered my lyfe by the helpe and grace of my Lorde Christ Iesu, y this houre might haue bene vnto mee much ioyous & greatly desired. Many blessed & holy Sayntes were full ioyous and desirous of this houre, for they knewe well that by death their soules shuld be translated into a new life: To the life of all ioye and endlesse pleasure, fro y streightes and bbdage of this corruptible body, into a very libertie and true freedom  
among

mong the company of heauen, fro the miseries & grauances of this wretched world, to be aboue with God in comfort inestimable y can not be spoken ne thought. They were assured of y promises of almightie god which had so promised to all them that be hys faithfull seruauntes. And sure I am that if I had truly & faithfully serued him vnto thys houre, my soule had bene partner of these promises. But unhappie & ungracious creature that I am, I haue bene negligent in hys seruice, and therefore now my harte doeth waste in sorowes seeing y nighnesse of death, and considering my great fault & negligence. I thought full little thus sodainly to haue bene trapped: But (alas) now death hath preuented me, and hath vniwarly attached mee, & sodainly oppressed mee with his mightie power, so that I know not whither I may turne mee for succour, nor where I may seeke now for helpe, ne what thing I may doe to get any remedy: If I myght haue leasure and space to repent mee and amende my lyfe, not compelled  
A.iii. with

with this todayne stroake but of my  
stone free will and libertie, and part-  
ly for the loue of God, putting asyde  
all slouth & negligence. I might then  
safely dye without any dread, I might  
then be glad to departe hence and  
leauie my manifold miseries & encom-  
braunces of this worlde. But how may  
I thinke that my repentance or mine  
amendement commeth now of myne  
owne free will, sith I was before thys  
stroake so colde and dull in the ser-  
uice of my Lord God. Or how may  
I thinke that I doe this more rather  
for his loue, then for feare of his pu-  
nyshement, when if I had truely  
loued hym, I should more quickly  
and more diligently haue serued him  
hæretofore: For sãmeth now that  
I caste away my slouth and negly-  
gence compelled by force. Euen as  
a Merchaut that is compelled by  
a greate tempest in the sea to cast  
his merchandice out of the Shippe,  
it is not to be supposed that he  
would cast away his riches of his  
owne free will, not compelled by the  
force: And euen so lykewyse doe  
I if thys tempeste of death were  
not

not now rayled vpon me, it is full  
like that I would not haue cast from  
me my slouth and negligence. I  
would to God that I might now  
haue some farther respite, and some  
longer tyme to amend my self of my  
free will and libertie. If I might  
entreat death to spare me for a sea-  
son, but that will not be, death in no  
wise will be entreated, delay he will  
none take, respite he will none giue,  
if I would giue him all the riches of  
this worlde, no if all my louers and  
friends would fall vpon their knees  
and pray him for me. So if I & they  
would weepe (if it wer so possible) as  
many teares as there be in the seas  
dropes of water, no pietie may re-  
straine him. (Alas) when oportuni-  
tie of tyme was, I would not vse it  
well, which if I had done, it would  
now be vnto me more precious  
then all the treasures of a Realme.  
For then my soule as now should  
haue bene cloathed wth god wor-  
kes innumerable, the which shuld  
make me not to be ashamed when  
I should come to the presence of my  
A. b. Lord

Lorde God, where now I shall appeare laden with sinne miserably, to my confusion & shame. But (alas) to negligently haue I letted passe from me my tyme not regardyng howe pzeious it was, ne yet howe muche spirituall riches I might haue gottē therein, if I would haue put my diligence and studie ther vnto. For assuredly no deede that is be it neuer so little, but it shall be rewarded of almighty God. One draught of water giuen for the love of God, shal not be unrewarded: And what is more easie to be giuen the water. But not onely deedes, but also the least wordes and thoughtes shall be in likewise. And how many good thoughtes, deedes, and workes might one thinke, speak, and doe, in one day: But how many more in one whole yere. And (alas) my great negligence, And (alas) my foule blindness, And (alas) my sinfull madnesse that knew this well, and would not put it in effectuall executiō. And if now all þe people of this world were presented hēre to see & know the perillous condition that I am in, & howe I am preuen-

preuented by the stroake of death, I would exhort to take me as an example to them all, & while they haue leasure and time to order their liues and caste from them sloth and idlenesse, & to repent them of their misbehauioꝝ towarde God, and to bewaile their offences, to multiplie good workes, and to let no tyme passe by them vnfruitfully. For if it shall please my Lorde God that I might any longer liue, I would otherwys exercise my self then I haue done before. Now I wishe that I may haue time and space, but rightiously I am denyed. For when I might haue had it I would not well vse it: And therefore now when I would well vse it, I shall not haue it. We therefore that haue and may vse this pzeious tyme in your libertie, imploy it wel, and be not to wastfull thereof, leasse peraduenture when you would haue it, it shall be denyed you likewise, as now it is to mee. But now I repent me full sore of my great negligence, and right much I sorow that so little I regarded the wealth & profit of my soules,

soule, but rather tooke hēde to the  
wayne comfortes and pleasures of  
my wretched bodie . A corruptible  
bodie, A stinking carion, A rotten  
earth to whom I haue serued, whose  
appetites I haue followed, whose de-  
sire I haue procured, now doest thou  
appeare what thou arte in thy own  
likenesse . What brightnesse of thy  
eyes, that quicknesse in hearing, that  
lyuelinesse in thy other senses by na-  
turall warmenesse, thy swiftnesse  
and nimblenesse, thy sayzenesse and  
belotic. All these thou hast not of thy  
self, they were but lent vnto thee for  
a season, euen as a wall of earth that  
is sayze painted without for a season  
with freshe and goodly colours, and  
also gilted with golde, it appea-  
reth goodly for the tyme to suche as  
consider no deeper then the outward  
crafte thereof . But when at the last  
the colour faileth, and the giltting fal-  
leth away, then appeareth it in hys  
owne lykenesse . For then the earth  
playnely sheweth it selfe . In lyke-  
wise my wretched bodie for the tyme  
of youth it appeareth fresh and lustie,  
and

and I was deceyued with the out-  
warde belotic thereof, little consi-  
dering what naughtinesse was coue-  
red vnderneath: but now it shew-  
eth it selfe . Now my wretched bo-  
dy, thy belotic is faded, thy sayze-  
nesse is gonne, thy lust, thy strength,  
thy lyuelinesse all is gonne, all is  
fayled: Now arte thou then retur-  
ned to thyne owne earthly colour:  
Now arte thou blacke, colde, & hea-  
uie, lyke a lump of earth: Thy sight  
is darkened, thy hearyng is dulled,  
thy tongue staltereth in thy mouth,  
and corruption issueth out of euery  
parte of thee: Corruption was thy  
beginnyng in the wombe of thy mo-  
ther, and corruption is thy continu-  
aunce . All thyng that euer thou re-  
ceyuest, werc it neuer so precious,  
thou turnest into corruption, and  
naught came from thee at any tyme  
but corruption, and now to corruptiō  
thy selfe returnest: altogether regh-  
tyle & lothly art y becom, wher in ap-  
parāce befoze y wast goodly, but y good  
lines was nothig els but as a paintig  
or a giltting bypō an earthy wal, vnder  
it

it was couered with stinking & filthy  
matter. But I looked not so deepe, I  
contented my self with the outward  
painting, & in þ I tooke great pleasure:  
For all my studie & care was aboute  
thæ, either to apparel thæ with some  
cloathes of diuers colours, eyther to  
satisfie thy desire in pleasaunt sightes,  
in delectable hearinges, in goodly  
smelles, in sundrie maner of tastings  
& touchings, either els to get thæ ease  
and rest aswel in sleape as otherwise.  
And prouided therfore pleasaunt and  
delectable lodgings, and to eschue te-  
diousnesse in all these, not onely lod-  
gings but also in apparell, meates  
and drinckes procured many and dy-  
uers chaunges, that when thou wast  
weary of one, then mightest thou co-  
tect thy self with some other. O (alas)  
this was my vaine and naughtie stu-  
die wherunto my wit was ready ap-  
plied, in those things I spent the most  
part of my dayes. And yet was I ne-  
uer content long, but murmuring oꝝ  
grudging euery hour for one thing oꝝ  
other. And what am I now þ better  
for all this: what reward may I loke  
for

for of all my long seruice? O what  
great benefites shall I receiue for all  
my great studie, care, and diligence?  
Nothing better am I but muche the  
worse, much corruption and filthy my  
soule thereby hath gathered, so that  
now it is made full horrible & lothe-  
ly to beholde. Helwarde get I none o-  
ther then punishment, either in Hell  
euerlasting oꝝ at the least in Purga-  
toꝝe, it I may so easily escape. The  
benefites of my labour are the great  
cares and sorowes which I now am  
wzapped in: May not I thinke my  
wit to haue ben well occupied in this  
lewde and vnfruitful buzinesse: haue  
not I wel bestowed my labour about  
this seruice of my wretched bodie?  
hath not my tyme bene well employ-  
ed in these miserable studies, wherof  
now no comfort remaineth, but onely  
sorow & repentance. (Alas) I heard  
full often that such as shuld be damp-  
ned, should grauoudlye repent them-  
selues, and take moze displeasure of  
their misbehauioꝝ then euer they had  
pleasure befoze. And yet that repen-  
tance then shoulde stande them in no  
steede,

hæde, where a full little repentance  
take in tyme might haue eased them  
of all their paines. This I heard and  
read full often, but full little hæde oꝝ  
regarde I gaue therunto, I well per-  
ceyued it in my selfe, but all to late  
I dreadd me. I woulde that now by  
the example of me all other might be-  
ware, and abyde by the gracious  
helpe of God these daungers that I  
now am in, and prepare them selues  
against the houre of death better thē  
I haue pꝑared me. (Alas) what a-  
uayleth mee now anye delicacie of  
meates and dꝛinkes which my wꝛet-  
ched bodie insaciabie dyd deuoure?  
What auayleth my vanitie oꝝ pꝛyde  
that I had in my selfe eyther of ap-  
parel oꝝ of any other thing belonging  
vnto me? What auayleth the filthie  
and vncleane delightes and lustes of  
the stinking flesh, wherein was ap-  
pearance of much pleasure, but in ve-  
ry dæde none other then the **Sowes**  
hath, waultering hir self in hꝛ myerie  
puddle. Now these pleasures be gon  
my body is nothing better, my soule  
is much the worse, and nothyng re-  
mayneth

mayneth but sorow and displeasure  
and y a thousand fold moꝝe thē euer  
I had any pleasure befoꝛe. And lewde  
bodie & naughtie which hath brought  
me to this vtter discomfort, And dyrtie  
corruption, And sachel full of dunge,  
now must I goe to make answer for  
thy lewdenesse, thy lewdenesse I say  
for it all commeth of thee. My soule  
had nothing nede of such things as  
was thy desire, what nede my soule  
that is immortall, eyther cloathyng  
oꝝ meate oꝝ dꝛink? What nede if any  
corruptible gold oꝝ siluer? What ned  
it any houses oꝝ beddes, oꝝ any other  
things y appertayneth to these. For  
thee And corruptible body which lyke  
a rotten wall dayly needeth repꝛati-  
ons and botching by with meate and  
dꝛinke, and defence of cloathyng a-  
gainst colde and heate was all thys  
studie and diligence taken, and yet  
now wilt thou forsake mee at my  
greatest nede, when accompt and recko-  
ning of all our misdoedes must be gy-  
uen befoꝛe the throne of the Judge  
most terrible. Now thou wilt refuse  
me and leaue mee to the icoperdie of

all this matter. O (alas) many yeares  
of deliberation suffice not befoze so  
great a Iudge to make answer which  
shall examine me of euerie idle woꝝd  
that euer passed my mouth . O then  
howe many idle woꝝdes, howe many  
euill thoughtes, howe many dedes  
haue I to make answer for, & such  
as we set but at lycht, full greatlye  
shall be weyed in the presence of hys  
most high maiestie . O (alas) what  
may I doe to get some helpe at thys  
most daungerous houre? Where may  
I seeke for succour? Where may  
I resorte for any comfozte? My body  
forsaketh me, my pleasures be vany-  
shed away as the smoke, my goods  
will not goe wyth me . All these  
woꝝdly things I must leaue behinde  
me; if any comfozte shall be, either  
it muste bee in the prayers of my  
friendes, or in myne owne god dedes  
that I haue done befoze . But as  
for my god dedes that shoulde be  
auayleable in the sight of God: (alas)  
they be fewe or none that I can  
thynke to bee auayleable, they must  
be donne principallye and purely  
for

for his loue . But my dedes when  
of their kynde they were good, yet  
did I linger them by my folly . For  
eyther I did them for the pleasure of  
men, or to auoide the shame of the  
woꝝld, or els for my owne affection,  
or els for dreade of punishment . So  
that seldome I dyd any good ded in  
that puritie and straightnesse that  
it ought of ryght to haue bene done.  
And my misdedes, my lewde dedes  
that be shamefull and abhominable  
be without number, net one day of  
all my lyfe, no not one houre I trow  
was so truly expended to the plea-  
sure of God, but many dedes, woꝝds,  
and thoughtes, miscaped me in my  
lyfe . (Alas) little trust then may I  
haue vpon my dedes . And as for  
the prayers of my friendes suche as  
I shall leaue behinde me, of them  
manye peradventure be in the same  
nede that I am in . So that  
where they owne prayers myght  
profytte them selues, they can not  
so profite an other . And many  
of them will be full neglygente,  
and some forgetfull of me . And

no meruaile, for who shoulde haue  
 bene more friendly vnto me then  
 myne owne selfe. Therefore I that  
 was most bounden to haue done for  
 my selfe, forget my owne weale in  
 my lyfe tyme, no meruaile therefore  
 if other doe forget me after my depar-  
 ting hence. Other friends there be  
 by whose prayers soules may be hol-  
 pen, as by the blessed and holy saints  
 aboue in heauen, which verely will  
 be myndfull of such as in earth here  
 haue deuoutly honozed them before.  
 But (alas) I had special deuotion but  
 to a fewe, & yet them I haue so faint-  
 ly honozed, and to them so coldly su-  
 ed for fauour, that I am ashamed to  
 aske ayde or helpe of them. At thys  
 tyme in dede, I had more effectually  
 ment to haue honozed them, & more  
 diligently to haue commended my  
 wretched soule vnto their prayers,  
 and so to haue made them my special  
 friends: but now death hath pre-  
 uented me so, that no other hope re-  
 mayneth but onely in the mercye of  
 my Lord God, to whose mercy I doe  
 now offer my self, beseeching him not

to looke vppon my desertes, but vppon  
 his infinite goodnesse and abundaunt  
 pietie. (Alas) my dutie had bene much  
 better to haue remembred this terri-  
 ble houre, I should haue had this daũ-  
 ger euer before my eyes, I shoulde  
 haue prouided therefore, so that now  
 I might haue bene in a more ready-  
 nesse against the comming of death,  
 which I knew assuredly would come  
 at the last, albeit I knew not when,  
 where, or by what maner, but well  
 I knewe euery houre and moment,  
 was to him indifferent, and in his li-  
 bertie. And yet my madnesse euer to  
 be sorowed. Notwithstanding thys  
 vncertaintie of his comming, and the  
 vncertaintie of the tyme thereof, I  
 made no certayne nor sure prouision  
 against this houre. Full often I toke  
 great studie and care to prouyde for  
 litle daungers, only because I thought  
 they might hap, and yet happed they  
 neuer a deale. And but trybles they  
 were in compariso of this, how much  
 rather shoulde I haue taken study and  
 care for this so great a daunger which  
 I knew wel must necessarily fall vnto

to mee once . For thys can not be es-  
chued in no wyse, and vppon thys I  
ought to haue made good prouision:  
For in this hangeth all our wealth,  
for if a man dye well, he shall after  
his death nothing want y he would  
desire, but his appetite shall be sa-  
tisfied in euerie poynte at the full.  
And if he dye amisse, no prouision  
shall auayle him that euer he made  
before . This prouision therefore is  
most effectually to be studied, sithens  
this alone may profit without other,  
and without thys none can auayle.  
O ye that haue tyme and space to  
make your prouision agaynst the houre  
of death, defarre not from day to day  
lyke as I haue done . For I often  
did thinke and purpose with my self  
that at some leasure I would haue  
prouided, neuerthelesse for euery try-  
felous buzyneesse I put it aside, and  
delayed thys prouision alway to an  
other tyme, and promysed with my  
selfe that at suche a tyme I would  
not sayle but doe it , but when  
that came an other buzyneesse arose,  
and

and so I deferred it agayne vnto an  
other tyme . And so (alas) from time  
to tyme, that now death in the mean  
tyme hath preuented mee, my pur-  
pose was good, but it lacked executi-  
on: My will was strayghte, but it  
was not effectually, my mynde well  
intended, but no fruite came therof.  
All for bicause I delayed so often  
and neuer put it in effect, that, that  
I had purposed . And therefore de-  
lay it not as I haue done, but before  
all other buzyneesse put this first in  
suertie, which oughte to be chiefe  
and princypall buzyneesse . Neyther  
building of Colleges, nor making  
of Sermons, nor giuing of almes,  
neyther yet anye other manner of  
buzyneesse shall helpe you without  
this.

Therefore first and before all things  
prepare for thys, delaye not in a-  
ny wyse, for if you doe, you shall  
be deceyued as I am now. I read of  
manye, I haue hearde of manye, I  
haue knowne many that were disap-  
pointed as I am nowe . And euer  
I thought and sayde, & intended, that

I would make sure and not be decei-  
ued by the sodayn comming of death.  
Yet neuerthelesse I am now decey-  
ued, and am taken sleeping, vnprepa-  
red, and that when I least wened of  
his comming, and euen when I rec-  
koned my selfe to be in most health,  
and when I was most buzie, and in  
the middell of my matters. Therfore  
delaye not you any farther, no; put  
your trust ouer much in your friends:  
Trust your selfe while ye haue space  
and libertie, and doe so; your self now  
while you may. I would aduise you  
to doe that thing that I by the grace  
of my Lord God would put in execu-  
tion if his pleasure were to sende me  
longer lyfe. Accounte your selfe as  
dead, & thinke that your soules were  
in ppyson of Purgatorie, & that there  
they must abyde till that the Raun-  
som for them be truly payde, eyther  
by long sufferance of payne there, or  
els by suffrages done here in earth  
by some of your speciall friends. Be  
ye your owne friend, doe you these  
suffrages for your owne soule, whe-  
ther they be praiers or almes deedes,

or any other penitentiall payneful-  
nesse. If you will not effectually and  
hartely doe these thinges for your  
own soule, loke you neuer that other  
will doe them for you, and in doyng  
them in your own persons, they shal  
be more auayleable to you a thousand  
folde then if they were done by any  
other: If you followe this counsaile  
and doe thereafter, you be graci-  
ous and blessed, and if you doe  
not, you shall doubtlesse  
repent your follyes,  
but to late.



# The wayes to perfect

Religion made by Iohn Fysshier, Byshop  
of Rochester, being Frysoner in the  
Tower of London.



After Elizabeth gladye I would wypte vnto you some thing that myght be to the health of your soule and furtheraunce of it in holpe Religion. But well I knowe that without some seruoz in the loue of Christ, Religion can not be to you sauerie, noz anye woꝝke of goodnesse can be delectable, but euerie vertuous dede shall seme laborious and paynesfull. For loue maketh euerie woꝝke appeare easie and pleasaunt, though it be ryght displeasaunt of it selfe. And contrariwise ryght easie labour appeareth greuous and paynesfull, when the soule of the person that doeth the dede, hath no desyre ne loue in doing of it. This thing may wel appear by the lyfe of hunters, & which out of doubt is moze laborious and painfull then

then is the lyfe of religious persons, and yet nothing sustayneth them in theyꝝ labour and paynes, but the earnest loue and hartie desire to fynde theyꝝ game. Regard no lesse my wyting, good sister, though to my purpose I vse the example of hunters, for all true christian soules be called Hunters, and their office and duetie is to seeke and hunt for to fynde Christ Jesu. And therefore scripture in many places exhorteth vs to seeke after him, & assureth that he will be found of them that diligently seeke after him. Inuenietur ab his qui querunt eum. That is to say, he will be founde of them that seeke hym, well happy are all those that can fynde him, or can haue any sent of him in this life here. For that sent (as Saint Paule saith) is the sent of the verie lyfe. And the deuout soules where they seele thys sent, they runne after hym a pace.

Curremus in odorem vnguentorum tuorum. That is to say, we shall runne after the sent of thy swete oymntes. Saying then all deuoute soules maye be called Hunters, I will farther

farther prosecute þ̄ comparysō made  
befoze betwene the lyfe of þ̄ Hun-  
ters and the lyfe of the relygious  
persons after this maner.

A comparison betweene the lyfe of Hun-  
ters, and the lyfe of religious  
persons.

**W**hat lyfe is moze paynesfull  
and labozious of it self then  
is the life of Hunters which  
moost early in the moorning  
bzeake their sleape and ryse when o-  
ther doe take their rest and ease, and  
in his labour he may vse no playne  
high wayes and the softe grasse, but  
he moost treade vppon the fallowes,  
runne ouer the hedges, & crape the-  
rowe the thicke bushes, and crie all  
the long day vppon his dogges, and  
so continue without meate oꝝ drinke  
vntill þ̄ verie night dꝝue him home,  
these labours be vnto him pleasant  
and ioyous, for the desire & loue that  
he hath to see the poꝝe Hare chased  
with dogges. Merely, merely, if he  
were compelled to take vppon hym  
such

such labours, and not for this cause  
he would soone be wearie of the, thin-  
king them full tedious vnto him: nei-  
ther would he ryse out of his bed so  
soone, ne faste so longe, ne endure  
these other labours vntlesse he had a  
verie loue therein. For the earnest de-  
sire of his mynde is so fired vppon his  
game, that all these payns be thought  
to him but verie pleasures. And ther-  
foꝝe I may well say that loue is the  
principall thyng that maketh anye  
woꝝke easie, though the woꝝke be  
right painfull of it selfe, & that with-  
out loue no labour can be comforta-  
ble to þ̄ doer. The loue of this game  
deliteth him so muche that he careth  
for no woꝝldlye honour, but is con-  
tent with full simple and homely a-  
rray. Also the goodes of the woꝝld he  
seeketh not for, nor studieth howe to  
attayne them. For the leue and de-  
sire of his game so greatly occuppeth  
his mynde and harte. The pleasures  
also of his flesh he forgetteth by wea-  
rineſſe and wasting of hys bodie in  
earnest labour. All his mynde, all his  
soule, is buzyed to knowe where the  
poꝝe

poore Hare may be founde . Of that  
is his thought, and of that is his com-  
munication, and all his delight is to  
heare and speake of that matter, eue-  
rie other matter but this, is tedious  
for him to giue care vnto, in all other  
things he is dull and vnlustie, in this  
onely quicke and sturrying, for thys  
also to be done, there is no office so  
humble, ne so vyle, that he refuseth  
not to serue hys owne dogges hym  
selfe, to bathe theyr fete, and to an-  
noynte them where they be soze, yea  
and to clense their stinkyng Cannell  
where they shall lye and rest them.  
Surely if religious persons had so ear-  
nest a mynde and desire to the seruice  
of Christ, as haue these Hunters to  
see a coyle at a Hare, their lyfe should  
be vnto them a verie ioye and plea-  
sure . For what other be the paynes  
of religio but these y I haue spokē of.  
That is to say, much fasting, crying,  
and coming to y quire, forsakyng of  
worldly honours, worldly riches, and  
fleshy pleasures, and communication  
of the world, humble seruice, & obedy-  
ence to his soueraigne, & charytable  
dealing

dealyng to his sister, which payns in  
euerie pointe, the Hunter taketh and  
sustayneth moze largely for the loue  
that he hath to his game. then doeth  
many religious persons for the loue  
of Christ . y for albeit, the religious  
person ryseth at mydnight, which is  
painefull to hyr in verie sode, yet  
she went before that to hyr bedde  
at a conuenient houre, and also com-  
meth after to hyr bedde agayne. But  
the Hunter ryseth early, and so conti-  
nueth forth all the long day, no moze  
returning to his bed vntill the verie  
night, and yet peradventure he was  
late vp the night before, and full of fe  
vp all the long nightes . And though  
the religious woman fast vntill it be  
none, the which must be to hir payn-  
full, the Hunter yet taketh moze payn  
which salethe vntill the verie night,  
forgetting both meate and drinke for  
the pleasure of his game. The religi-  
ous woman singeth all y forenone in  
the quier, and y also is laborious vnto  
hir, but yet y hunter singeth not, but  
he cryeth, halloeweth, & shoteh all the  
long day, & hath moze greater paine.  
The

The religious woman taketh much labour in comming to the quyer and sitting there so long a season, but yet no doubt of it more labour taketh the Hunter in running ouer the fallow and leaping ouer hedges, & creeping thow the bushes then that can bee. And would to God y in other thyngs that is to say, touching worldly honours, worldly ryches, worldly pleasures, would to God that the religious persons many of them might profite as much in myndfulnesse in seeking of Christ, as the Hunter doeth in seeking of his game, & yet all theyr comforte were to common and speak of Christ, as the Hunters hath all their ioye to speake of the poore Hare, and of their huntynge. And furthermore, would to God y religious persons would content them selues with the humble seruice done to their soveraigne, and with charitable behaviour vnto their sisters, and with as good a harte and mynde as the Hunters acquit the to serue their hounds. I wisse it is a thing much more reasonable to loue and serue reasonable crea-

creatures made to the Image of almighty God, rather then to loue and serue dogges which be unreasonable creatures. And rather our dutie were to speake of Christ, and of things belonging to his honour, then of the baue worldly matters which be but very trifles in deede. And also wyth more attentue mynde we shoulde seeke after our sauour Christ Iesu, to knowe our very comforte in him, wherein resteth the great merite of our soules. When the Hunters should seeke after the Hare, which whē they haue gottē, they haue no great gaines thereby. But as I sayde the cause why that so many religious persons so diligently pursue not the wayes of religion as doe the hunters, is the want of y obseruation of their game which is nothing els but the lack of loue. For verely as I thinke the earnest lone and hartie desire of game maketh all labours and paynes pleasure and ioyous vnto the Hunter. And if there were in religious persons as great fauour and loue to the seruice of God, as be in Hunters to their

their game all their lyfe should bee a  
 verie Paradise and heauenly ioye in  
 this woꝛlde. And contrariwise withoꝛ  
 out this seruoz of lone it can not bee  
 but painfull, wearie, and tedious to  
 them. My purpose therfoze bears si-  
 ster is to minister vnto you some co-  
 mon considerations which if you wil  
 often resorte vnto by due remem-  
 brance, & so by diligent prayer call  
 vppon almightie God foꝛ hys loue,  
 you shall now by his grace attain it.

The first consideration.

**T**he first consideration may be  
 this : First consider by your  
 owne mynde and reason, that  
 almightie God of his owne singular  
 goodnesse & free will dyd create you  
 and make you of naught, wherunto  
 he was not bounde by any necessitie,  
 noꝛ drawen by any commoditie that  
 might ryse vppon him by your crea-  
 tion. No other thing moued him but  
 his verie goodnesse and speciall fauoz  
 y he bare vnto you, long oꝛ euer he did  
 make you. This good sister take foꝛ a  
 very truth & firmly beleue it, foꝛ so it

is in verie sēde innumerable crea-  
 tures moze then euer were made oꝛ  
 euer shall be made, hee myght haue  
 made if it had bene so pleasing vnto  
 him. foꝛ how many suppose you ma-  
 rryed men and marryed weomen haue  
 bene and shall be hereafter in thys  
 woꝛld, that neuer had ne neuer shall  
 haue any children, yet they full glad-  
 ly would haue had, and by possibilitie  
 of nature might haue had many, if it  
 had so pleased almightie God to haue  
 made and to haue giuen vnto them  
 children. But all those be leste vn-  
 made, and amongst them he myght  
 haue leste you also vnmade, and ne-  
 uer haue put his hande to the making  
 of you, if he had so would. Neuerthe-  
 lesse as I sayde it pleased his goodnes  
 herein to pferre you of his special fa-  
 uour y he bear vnto you, leauing vn-  
 made other man innumerable, elec-  
 ting you, & appointing you to be made  
 refusing & setting apart all thē which  
 wold peraduenture haue cōsidered his  
 speciall grace & fauour moze louingly  
 thē you hitherto haue don. And wold  
 haue studied moze foꝛ his pleasure and

seruice then euer you did, and you occupie the roome and place that some of them might haue occupied by lyke fauour, as almighty God hath shewed vnto you. Ah deare sister howe much should this one consideration moue you to the earnest loue of thy s<sup>r</sup> so gracyous a Lorde, that thus hath appoynted and chosen you to bee his creature, before so many other where he might haue taken any of them at his pleasure, & repelled you, and left you as naught, without any maner of being.

The second consideration.

**T**he second consideration is this, where there is manye maner of beings, some creatures haue a godly being, some haue an vngodly being. It is a more godly beinge Margarite of a p<sup>r</sup>ecious stone, then of a peble stone, of the saye bright golde, then of rustie yron, of a godly I<sup>r</sup>esaund then of a venemous Serpent, of a prettie faune then of a foule Toade, of a

reasonable soule, then of an vnreasonable beast. And it is not to be doubted but almighty God might haue giuen to any of them, what beinge To euer he woulde, & might haue transformed eche of those into the nature and kynde of any of the other at his pleasure and will. For of the stones he might make men, as in the gospel our sauour doeth assey<sup>r</sup>me, potens est deus de lapidibus istis facere filios Abraham. Almighty God is of power to make of these stones the children of Abraham. And contrariwise he might of men haue made stones as the wife of Loth was turned into a salt stone. And in likewise me or you or any other man or woman, he might haue made a stone, or a Serpēt, or a Toad, for his pleasure. There is no creature so foule, so horrible, or so vngodlie, but he might put you in the same condition that the most loathly of them be put in, and them, in contrariwise he might haue put in the same condition that you be in. Consider now by your reason, that if you had bene made in the lykenesse of an Ayle, or of an Ape,

Ape, or of a Load, holwe deformed  
you shoulde haue bene, and in howe  
wretched & myserable condition. And  
thank your Lord God y<sup>e</sup> hath giue you  
a more excelēt nature, yea, such a na-  
ture as excelleth in noblenesse, in dig-  
nitie, all other bodilie natures: For it  
is made to the verie lyknesse and I-  
mage of almightie God: whereunto  
none other bodily creature doth reach  
nere. Metalles ne stones be they ne-  
uer so pprecious, neyther herbes nor  
Trees, neither ffishes, ne fowles,  
neyther any maner of beast be they  
nener so noble in their kinde, doeth  
attayne to this high poynte of noble-  
nesse to haue in them the Image and  
lykenesse of almightie God, but on-  
ly man. For as much thē as our lord  
God, might haue giuen this excelent  
dignitie to other innumerable crea-  
tures; as to beastes, to fowles; to fi-  
shes, to trees, to herbes, to mettalles,  
to stones. And hath not so done but  
before all those hath elected and cho-  
sen you to beare hys Image & lyke-  
nesse, & to be indued w<sup>th</sup> a reasonable  
soul, how much shuld his louing dea-  
ling

ling moue you to enfoze your selfe  
w<sup>th</sup> all y<sup>e</sup> strength and power of your  
harte & mynde, to loue him therfore  
agayne.

The third consideration.

**T**he third cōsideration is this,  
that where notwithstanding  
this great and excelent gyft  
you neuerthelessse by the reason of o-  
riginall sinne wherewith you were  
boyn of your mother into this world,  
had lost the great inheritaunce aboue  
in heauen, and purchased euerlasting  
imprisonment in hell, he of his great  
and singular goodnesse had prouyded  
you to be bozne within the pprecindes  
of Chyistendome, where you haue  
bene instructed in the doctrine of hys  
sayth, and receyued the holy Sacra-  
ment of baptism, and haue bene  
made a chyistian woman, whereby  
you dyd receyue againe your inheri-  
taunce before lost, and haue etcaped  
y<sup>e</sup> most horrible daunger of euerlasting  
dampnation. Howe manye sup-  
pose you in all the worldes that ha-  
ue not instructed in this lawe and sayth  
C.iii. of

of Christ, he haue not receyued the holy Sacrament of Baptisme, both noble men & women, both knightes and Princes, which haue great wisdom and reason, and many suche as peraduenture if they were taught it, woulde more readilye applye their myndes to Christes sayth then you doe, and more hartily serue him, honour and loue hym, the euer you did. And yet loe thus graciously hath hee prouided for you before all then, and hath appointed you to be a Christian woman, & to be partaker of all those graces and benifites that belong vnto the christian people, which hee so many and so great, that it passeth the wittes of men, not onely to number, but also to think: And here god sister doe deeply consider in your soule, howe much this louing preferment of our Lorde God should stirre you to loue him agayn, when he suffereth so innumerable a multitude of men and women to perishe & to be lost for euer, and next whom many do passe you in all naturall vertues, both of bodie and soule, and also woulde farther

farther passe you in profitting in the lawe of Christ, if they were receyued thereunto, and yet I say he suffereth them to perishe everlastingly and perpetuallie to be dampned to: And for your safegarde hath prouided of hys singular goodnesse & mercy towarde you, for the which sithens it is not possible of your parte to recompence, whie shall you not with all your power enforce your selfe to loue hys most gracious goodnesse againe, and after your possibilitie to gyue vnto him most humble thanks therfore,

#### The fourth Consideration.

**T**he fourth consideration is this, that where sithens that tyme of your baptisme and that you were made a christian woman, you haue many tymes unkindely faulne into deadly sinne, and broken hys lawes and commaundments, setting at naught all those benifites which he before had giue to you following your wretched pleasures, to the great displeasure and contempt of his moste

C. b.

high

highe maieskie . And yet he further  
more did not strike you, ne yet reuēge  
him selfe vppon you rigorously, pu  
nishing the transgressors & breakers  
of his lawe, as he might and shoulde  
by his righteousnesse haue done. But  
contrariwise he did long spare you  
by his excelēt mercy, and mercifully  
he did abyde your returne to hym a  
gaine by sorrowfull repentaunce, and  
askyng of him mercy for your abho  
minable offences. And where you so  
dyd with god hartie mynde at anye  
tyme, he receyued you to his grace,  
and by the Sacrament of penance  
you were takē into his fauour againe,  
and so yet escape the horrible paynes  
of Hell due for your outrageous un  
kindnesse: No reason may iudge the  
cōtrarie but y<sup>e</sup> you of god ryght haue  
deserued them for your soule presump  
tion, in breaking of y<sup>e</sup> lawes of your  
Lorde God: and preferring your wret  
ched appetites before hys pleasure,  
and following your owne wilfull de  
sires before his most high commaun  
dements. (Alas) what miserable con  
dition should you now haue bene in,  
if he so incontinent after your offences  
had strikē you by death, & had sēt you

to y<sup>e</sup> horrible payns of hell, where you  
shuld not onely for a time haue bidde  
but for ever, & without all remedy . No  
prayers of your frinds, no alms deeds,  
ne such other good works shuld haue  
releued you. Ah, sister imyzint deeply  
in your soule this inestimable mercy  
of your Lorde God shewed vnto you  
thzough his most gracious & merciful  
abidig for your return to him by true  
repētāce & asking of his mercy. For  
innumerable soules of men & women  
for lesse offences then you haue done,  
lye now in y<sup>e</sup> pziō of hel, & shal there  
cōtinu without end: which if they might  
haue had as great sufferance as you  
haue had, & so long leasure to repent  
them, they woulde haue taken more  
sorrowfull repentance then ever you  
toke, & doe now more sorrowfully re  
pent them the euer you did, but y<sup>e</sup> as  
now cā not profit thē, for y<sup>e</sup> sorrow & re  
pētāce is now to late. But to my pur  
pose, how may you thik y<sup>e</sup> this louing  
sufferāce & gracious abidig of your a  
merciful & merciful accepting of your  
sorrows & repētāce, for your great sins  
cometh not of a singular loue shewed  
vnto you by your lord god, before all  
them. And

And shall not this consideration pearce  
your harte, and moue you muche to  
loue him againe.

The fifth consideration.

**T**he fifth consideration is this :  
Peraduenture after that thus  
by your repentance & asking  
mercy, you were taken to this grace  
of your God, yet far more grauously,  
and farre more unkindly you fell a-  
gaine to sinne, and kepte not y<sup>e</sup> pur-  
pose and promise that befoze you did  
make; but more without shame and  
dread of hys hyghnesse, toke your li-  
bertie in your sinfull wayes, abusing  
his gentlenes, & presuming vppō hys  
mercie, not regarding any benefite or  
kindenesse shewed by his most ex-  
cellent goodnesse vnto you befoze, so de-  
siling your soule by innumerable  
wayes, and making it filthie & more  
vngodly then is the Solue that wal-  
tereth hir self in the soule myrie pud-  
dle, and more pestilently stinketh in  
the sight of God, then is the stinking  
carion of a dead dogge, being rotten  
and

and lying in a ditch, yet neuertheles  
foz all these misbehauioz, your Lord  
God of his farre passing goodnes hath  
called you agayne from your sinfull  
life, and hath graciously stirred your  
soule to forsake your sin, & to leue this  
wretched woꝛlde, & to enter the holy  
religion. Wherby after the sentence  
of holy doctozs, your soule is made as  
cleane as it was at your baptisme,  
and restozed agayne to the puritie  
and cleanness of your first innocen-  
cie : And not onely that, but also he  
hath appointed you to be of the num-  
ber of them, that be assigned foꝛ hys  
best beloued spouses. And what hygh  
point of singular fauour is this : How  
many women farre better then you,  
be left behind in this woꝛlde not  
called to this high dignitie, nor ad-  
mitted to thys most speciall grace ?  
When the noble Kinge Auerus as  
it is wꝛitten in the scripture com-  
maunded many saye yong maydens  
to be chosen out, and to be sene vnto  
with all things y<sup>e</sup> might make them  
saye and beautifull and pleasaunt to  
his sight, to the intent that they at  
all

all tymes when it should like him to appoynte any of them to come to his presence and to be his spouse, they might be y<sup>e</sup> moze readie; This thing no doubt of it, was to them y<sup>e</sup> were thus chose a comfort, that they were preferred before other, and also euerie one of them might lyue in hope to come to y<sup>e</sup> kings presence, & haue some likelihod to be accepted for his spouse in so much y<sup>e</sup> all other but they were excluded. In like maner it is with religious women. All they by the gracious calling of the great king of heauen be gathered into Gods religion and disceuered from thother secular women that be of the world, there a season to abide, vntill they be sufficiently prepared by the holy sacraments, and the holy obseruacions of religion to come to his gracious highnesse presence, and to be brought into his secret chamber aboue in heauen, there to abide with him in endless ioy and blisse. Blessed is that religious woman, that so doth prepare her selfe for this litle time that here she shal tarry by prayer, by meditation

tion by contemplatiō by teares of deuotion, by hartie loue & burning desire y<sup>e</sup> after this transitoꝝ life she may be admitted to the most excellent honoꝝ, & not with shame & rebuke be repelled therfro, whe y<sup>e</sup> day shal come.

The sixt consideration.

**T**He first consideration that you call wel to your remembrance, who it is y<sup>e</sup> doth thus exhortē you for to loue, verely he is y<sup>e</sup> person that if eyther you wil freely giue your loue, or els sell your loue, he is most worthy to haue it aboue all other. First if ye were of that mynd to giue your loue free, it were good yet there to bestow it, that you shoulde chose suche a one, as both in godlinesse of person, as also in prouesse & wisdom and good gentil maners may be worthy your loue. For if there be any deformitie in him whō you would loue, it is an impediment and great let for to loue hym: But in our sauour Christ the sonne of God is no deformitie, for hee is all goodlye and surmounteth all other in godlynesse: And therefore of hym the Prophet David

Dauid attyrmeth in thys manner,  
 Speciosus forma pre filiis hominum : that  
 is to say, he is godly before the chyl-  
 dren of men. And of truth, much god-  
 lie must he needes be that hath. Iade  
 so many godly creatures. Behold the  
 Rose, the Lillie, the Wyolet, beholde  
 the Pérockes, the Feasaunt, the Wo-  
 pingape : Behold all the other crea-  
 tures of this world : All these were  
 of his making, all there beantie and  
 godlinesse of hym they receyued it .  
 Therfore this godlinesse describeth  
 that he him self must needes of neces-  
 sitie be verie godly & beautifull. And  
 for that in the booke of Canticles the  
 Spouse describeth his godlinesse say-  
 ing: Dilectus meus candidus et rubicundus,  
 electus ex millibus. That is to saye, hee  
 that I loue is whyte and redde, cho-  
 sen out amongest thousands. And this  
 beantie and godlines is not mortal,  
 it can not fade ne perishe as doeth the  
 godlinesse of other men, which lyke a  
 flower to day is fresh and lustie, and  
 to morrowe with a little sicknesse is  
 withered and banissheth away . And  
 yet it is sensible to the godlinesse of  
 mans

mans nature, for the which also he  
 is moze naturallie to be beloued of  
 many . For lykenesse is the grounde  
 of loue; lyke alway doeth couet like;  
 and the nêrer in lykenesse that any  
 person be, the sôner they may be  
 knit together in loue. The same lyke-  
 nes he hath & you haue, like body and  
 lyke soule, touching his mâhod, your  
 soule is also like vnto him in his gods  
 head: For after þ Image & similitude  
 of it, your soule is made. Furthermore  
 of his might and power you may be  
 likewise a certayne season. He made  
 this world by the onely commaunde-  
 ment of his mouth, and gaue to the  
 herbes and all other creatures their  
 vertue; & might that they haue . And  
 may also by his power saue & dampne  
 creatures either to lifte them vp to  
 bodis and soule into heauen above,  
 or els to throw them downe into ea-  
 ner during payns of hell. If ye doubt  
 of his wisdom behold all this world,  
 and consider how euery creature is set  
 with an other, and euery of them by  
 him selfe, how the heauens are appa-  
 relled with starres, the ayre with  
 D. J. Fowles,

Fowles, y water with fishes, y earth  
 with herbes, trees & beastes, how the  
 starres be clad with light, the fowles  
 with feathers, y fish with scales, the  
 beastes w beare, herbes & trees with  
 leaues, and flower with sent, wherein  
 doth wel appear a great & merueilous  
 wisdō of him y made thē. Finally his  
 godd & gentil maner is all full of plea-  
 sure & cōsoyt so kinde, so friendly, so  
 liberall & beneficiall, so pittious and  
 mercifull, so readie in all opoztuni-  
 ties, so mindfull & circumspect, so dul-  
 cet & swēt in communicatiō. For as  
 scripture saith. Non licet amaritudinem  
 conuersatio vel tedium cōuertas illius, Sed le-  
 titiam et gaudium. That is to say, hys  
 maners be so swēt & pleasaūt, y the  
 cōuersatiō of him hath no bitternes,  
 yea, his cōpany hath no loathsomnes,  
 nē wearines in it, but all gladnes and  
 ioye. Here peraduenture you wll say  
 vnto me, how may I loue y I see not,  
 if I might see him with all y cōditiōs  
 ye speak of, I could w al my hart loue  
 him. Ah good sister y time is not come  
 yet, you must as I said now for y time  
 prepare your self in cleannesse of bo-  
 die

die and soule, against y tyme, so that  
 when that tyme cometh, you may  
 be able and woꝛthy to see him, els  
 you shall be excluded from him with  
 the vnwise virgins of whom y gospel  
 telleth y they were shut out from his  
 pꝛesence with great shame & cōfusiō,  
 bicause they had not sufficiently pre-  
 pared theselues. Therfoꝛe god sister  
 for this time be not negligent to pre-  
 pare your selfe with all god woꝛkes,  
 that thē you may be admitted to com-  
 vnto his pꝛesence, from y which to be  
 excluded, it shall be a more grēuous  
 payne, thē any paine of hell. For as  
 Chrysostome sayth, Si decem mille gehē-  
 nās quis ducit nihil tale est quale ab illa  
 beatā visionē exadete, that is to saye, if  
 one would rehearse vnto mā tennē  
 thousand hels, yet all y should not be  
 so great paines as it is to be excluded  
 from the blessed sighte of the face of  
 Christ.

The seventh consideration.

**T**he seuenth cōsideratiō is this: toher  
 now it appeareth vnto you, that if  
 you will giue your loue frelie there  
 is non so woꝛthy to haue it as Iesu y.  
 D. ij. sonne

soune of the virgin Mary. I will fur-  
 ther shewe vnto you that if you will  
 not freely giue it, but you will looke  
 peraduenture to haue some thing a-  
 gayne, yet there is none so well woorth  
 this to haue it as he is, for if an other  
 will giue more for it then he, I will  
 not be agaynst it, take your aduan-  
 tage. But sure I am there is none o-  
 ther to whome your loue is so deare,  
 and of so greates price as it is vnto  
 him, nor any that will come nigh vn-  
 to that, y he hath giuen or wil giue,  
 If his benefites and kindnesse shewed  
 towarde you, wherof I speak some-  
 what before, were by you well pon-  
 dered, they be no small benefites, and  
 especially y loue of so great a prince,  
 and that he would thus loue you, and  
 preferre you before so many innume-  
 rable creatures of his, and that when  
 there was in you no loue, and when  
 you could not skill of loue: yea, and  
 that, that more is, when you were e-  
 nimie vnto him yet he loued you, and  
 so wonderfully that for your loue and  
 to washe you from sin, and to deliuer  
 your soule from the extreame perill  
 he

he shed his most precious blood, and  
 suffered the most shamefull, the most  
 cruel, and the most painefull death of  
 the crosse, his head to be perced with  
 thornes, his handes and fete to be  
 thorough boled with nayles, his side  
 to be launced with a speare, and all  
 his most tender bodie to be torne and  
 rent with whippes & scourges. Be-  
 lieue this for a very truth god sister,  
 that for your sake he suffered all, as  
 if there had bene no more in all the  
 world but onely your selfe, which I  
 will declare more largely vnto you  
 in the next consideration following.  
 Belieue it in the meane tyme cer-  
 tainely, for so it is in deede, and if you  
 beleue it not, you doe a great iniurie  
 and shewe a full unkindenesse vnto  
 him that thus muche hath done for  
 you. And if this beleefe truly settls in  
 your harte, it is to me a meruaile if  
 you can content your heart without  
 the loue of him, of him I say, y thus  
 dearly hath loued you, and doeth loue  
 you still. For what other lover will  
 doe thus much for your loue? What  
 creature in all the world will die for  
 D. iij. your

your sake? what one person will be-  
 part with one drop of his hart blood  
 for your sake? whē the the son of God,  
 the prince of heaue, & Lord of Angels  
 hath done this for your sake, which  
 thing no other creature wil do, what  
 frost could haue vngelod your harte,  
 that it may not relēt against so great  
 an heat of loue? if he so excelēt in all  
 noblenesse should haue giuen you but  
 one sauourable countenance from the  
 heauens aboue, it had bene a more  
 p̄erious benifit then euer you could  
 recompence by your loue againe. It  
 were impossible for your loue to re-  
 compence that one thing. But nothe  
 much rather when he hath descended  
 into this wretched worlde for your  
 sake, and here hath become man, and  
 hath endured all miserie pertaining  
 vnto man, saue onely sinne and igno-  
 rance, and finally hath suffered this  
 great horrible death for your loue,  
 how shall you euer now recompence  
 this by any loue or seruice to be done  
 for your pittier? And he hath not onely  
 don al this for your sake, but also hath  
 prepared for you after this transfoyn  
 lyfe

lyfe a rewarde aboue in heauen, so  
 great that neuer mortal eye saw the  
 lyke, nor any tonge can expresse, nor  
 yet any hart can think. Ah sister whē  
 your wretched soule shall hence de-  
 parte, which can not be berie longe  
 hēre, who shall giue you refreshing  
 the space of one hour. God therfore it  
 is that you looke vnto your selfe, & bp-  
 pon him bestow your loue, & which he  
 therto hath done most for you, & best  
 hath deserued it beyond all other, and  
 yet after this life he wil giue for it a  
 rewarde so inestimable that it shall  
 neuer fayle you.

#### The eight consideration.

**T**he eight cōsideration is this :  
 y albeit, there are many other  
 which also are beloued of chriſt  
 Iesu, yet y loue y he sheweth to them,  
 nothing minisherh his loue towards  
 you, as if there were no moe beloued  
 of him in all y kinde of mā. This may  
 evidently be shewed vnto you by this  
 exāple folowing. If before any Image  
 of our sauioꝝ were disposed & set in a  
 D. iiii. long

long rowe many glasses, some great  
and some little, some high and some  
lowe, a conuenient distance from the  
Image, so that euerie of them myght  
receiue a presentmēt of the Image,  
it is no doubt but in euerie of these  
glasses should appeare the verie like-  
nesse of the same Image. I will not  
say but this lykenesse should be lon-  
ger in the great glasses then in the  
lesse, and clearer in the better clen-  
sed glasses, and in them that were nigh  
vnto the Image, then in the other  
that were not so well clen-  
sed, & much  
farther of. But as to the likenesse it  
selfe it shall be as full and as whole  
in euerie one glasse as though there  
were but one. Now to my purpose, if  
you consider lyke wise that all þe god  
soules that be scour-  
ed from deadly  
sinne, be in the maner of glasses set  
in an order to receiue the loue of our  
sauiour Christ Iesu. Such soules as  
by true penance doing, by sighing,  
by weeping, by praying, by watching  
by fasting, & by other lyke, be þe better  
scoured and clen-  
sed from the spotted  
and mallice of deadly sinne, they be  
the

the brighte glasses and more clearly  
receiue this loue, & such also be nere  
vnto our Sauiour, soz nothing putteth  
vs farre from him but onely sinne.  
And therefore they that haue more  
diligently scoured their soules from  
the rust of sinne, be nērer vnto him,  
then the other that so haue not done.  
Such soules also as of their parte en-  
force them selues to a great loue and  
to a more ample seruice, they doe in-  
large the capacite of their soules, to  
receiue a more large abundaunce of  
loue agayne, those that lesse enforce  
them, haue a lesse capacite in recei-  
uing, and therefore so much the lesse  
they receiue of this loue. Euen as a  
man that openeth his bosome wyde  
and enlargeth it, is more able to re-  
ceiue a greater thing into it, then he  
that doeth not. But yet as I haue  
sayde before of the glasses, euerie one  
of the soules receiue as full and as  
whole a loue of Iesu Christ, as  
though there were no more soules in  
all the world but that one alone, soz  
the loue of Christ Iesus infinite. And  
therefore whē innumerable of soules  
D. v. haue

haue euerie one of them receyued as  
 much the loue of Christ Iesu, as to  
 euerie one of them is possible, yet  
 hath he still in him self loue sufficient  
 for infinite moe, & this his loue ther-  
 by is not in any point diminished nor  
 lessened, though it be deuided vnto  
 many be & number of them neuer so  
 great. None of them & be beloued re-  
 ceive & lesse because of the multitude  
 of his fellowes, nor if he had no moe  
 but him selfe he shoulde not thereby  
 haue any moze abundance of loue to  
 his parte, but according to the cleasing  
 and capacite of his soule & nighnesse  
 vnto Christ, his parte in loue shall be  
 the lesse or moze. Wherefore god  
 sister I pray you be you diligent to  
 scour your soule cleane, and to en-  
 force your soule on your parte fer-  
 uently to loue your sponse Christ Je-  
 su, and drawe nigh vnto hym with  
 entiere deuotion, & then vndoubtedly  
 you shall be partener to & moze plen-  
 tuous aboundaunce of his loue, not-  
 withstanding any other multitude which  
 beside is beloued of him, for he neuer  
 the less is as studious of you, and as  
 mynde.

mindfull, & as feruently careth for your  
 weale, as though ther were no moe be-  
 loued of him but you alone in all thys  
 world.

The ninth Consideration.

The ninth consideration is this, whether  
 peraduenture you would obiect to  
 me again & say, Brother if it be thus  
 as you say, that my Lord Iesu loueth  
 me so much, and is so mindfull of me,  
 and so feruently entebeth my weale,  
 what neede me to care whatsoever I  
 doe, he will not cast me away, he wil  
 not forsake me nor suffer me to pe-  
 rish. Good sister without doubt as I  
 haue said, our sauioz Christ Iesu is in  
 loue towards you, & he is mynde full &  
 moze loving towards you then I can  
 expresse. And sure you may be, & he  
 will neuer cast you away, ne forsake  
 you, if you before cast not your selfe  
 away, ne forsake your selfe. But  
 if you giue any place to sinne in your  
 soule, and suffer it to enter vpon you,  
 verely then you forsake your self and  
 cast your selfe away, and willing-  
 ly destroe your selfe, that is your  
 weale & not hys: for he neuer forsaketh  
 any

any creature vnlesse they before haue  
forsake them selues. And if they will  
forsake them selues were they ne-  
uer in so great fauour with hym be-  
fore, they then incontinently lose his  
faueur, the which thing well appea-  
reth in his first spirituall creatures  
the noble Angelles. Lucifer and his  
companie, which were created in ex-  
celent brightnesse, and were muche  
in the fauour of almightie God, they  
presumptuously offended him in pride  
for the which not onely, they lost his  
faueur, but also their merueylous  
brightnesse became incontinently hor-  
rible, soule, and were expelled out of  
the glorious kingdom of heauen that  
they were in, and thowen into per-  
petuall darkenesse into the pylson of  
hell. The first man Adam also who  
was created in singular honour, and  
was put into Paradise a place full of  
gladnesse, there to liue in comfort of  
all pleasure, the which was done to  
him for a singular loue of almightie  
God had towarde him, yet anon as  
he fell to sinne he was in lyke maner  
expelled out from that pleasure, and  
sent

sent into this miserable world to en-  
dure miserie and payne. If those no-  
ble creatures which were lift by into  
so great fauour with almightie God,  
so lightly by their misdeemeanor in  
sin, lost his gracious fauour, let none  
other creature thinke but if they ad-  
mit any sinne to their soule, they shal  
be likewise excluded out of his fauor.  
For sinne is so odible vnto almightie  
God, that not the dearest friends that  
euer he had in all the world, but if  
there were founde in their soules a-  
ny deadly sin after death, they shoulde  
neuer be receiued into the ioy of hea-  
uen. Not the blessed Mary Magdalen  
for all his loue towarde him, nor yet  
his owne blessed mother that bare  
him into this world, if one deadly sin  
were found in their soules, they shuld  
incontinent be thowen into y darke  
dungeon of hell. Wherefore god siffer  
say not, if his loue be so muche vpon  
you, and he so desirouslie entendeth  
your profite, that you may doe what  
you list, you need not to care what you  
doe. But contrariwise the more that  
he loueth you, the more you shoulde  
take

take hede vnto your self and beware  
that you offend him not, for so did the  
blessed Mary Magdalen of whome I  
spake before: She notwithstanding  
the great loue that both our sauour  
had to hir, and the vnto him agayne  
for the which also hyr sinnes were  
forgiuen hyr, yet after his death she  
fled from the companie of men, & ly-  
ued in the wildernesse farre from a-  
ny worldly comforte, in great way-  
ling, fasting, and prayer, & such other  
paineftulnesse of hir body, & was no-  
thing y<sup>e</sup> lesse diligent to keepe hir selfe  
warely from sinne, for the great loue  
that our lord & sauour had to hir, but  
for y<sup>e</sup> the more studiously she did auoide  
& eschue every thing wherby she might  
run into any displeasure against him

The tenth consideration.

**T**he tenth consideration is this: If  
wee were well done and much it shoulde  
farther this cause if you truly esteeme  
of how little value your loue is, how  
vaine, how light, & howe triflesome a  
thing it is, & how few ther be y<sup>e</sup> would  
much regarde it, or set muche price  
therby,

therby, for selue there be or none to  
whom it may doe any profit or auail.  
Contrariwise you should consider the  
loue of your spouse y<sup>e</sup> sweet Iesu, how  
excellent it is, how sure, how fast, howe  
constantly abiding, how many haue  
much specially regarded it. Martins  
innumerable both men and women  
for his loue haue shed theyr blood,  
and haue endured every kind of mar-  
tyrdom were it neuer so cruell, were  
it neuer so terrible. No paine, no tor-  
ment, might compell them to for-  
sake his loue: so desirous were they  
of his loue, y<sup>e</sup> rather then they would  
forgoe it, they gaue no force of y<sup>e</sup> losse  
of all this world beside, & theyr owne  
life also. So deare and precious was  
that loue to them, that all y<sup>e</sup> honours,  
pleasures, and possessions of this life,  
they recompted as verie trifles in  
compariso of that. And what be you in  
comparison of the, but naughty, wret-  
ched, and miserable: where then they  
which be now glorious saints aboue  
in heauen, so much haue valued and  
so greatly esteemed this most excellent  
loue, and you may haue the same loue  
for

for yours, that is so naughty and so  
 little worth, what should you doe of  
 your parte? howe much should you  
 enforce your selfe not onely to obtayn  
 this loue, but studiously to keepe it,  
 sithens that you haue it once, and for  
 nothing to departe therefro. He of his  
 goodnesse doeth not repell any crea-  
 ture from hys loue, but permitteth  
 them assuredly that if any draw nigh  
 vnto him by loue, he will loue them  
 agayne, and giue his most precious  
 loue for theirs, he sayeth, Ego diligen-  
 tes me diligo: That is to say, I loue  
 them that loue mee. And in an other  
 place, En qui venit ad me non equam foras.  
 That is to say, what person so euer  
 cometh vnto me, I wil not cast him  
 away. Sister if you consider this dep-  
 ly, it should moue you to fall downe  
 vpon your knees, & with all your hart  
 and mynde say vnto your Spouse in  
 this maner. O my blessed Saviour  
 Lord Iesu thou askest my loue, thou  
 desirest to haue my harte, and for my  
 loue thou wilt giue me thy loue a-  
 gayne. O my swete Lorde, what is  
 this for thee to desire, whiles arte so  
 excellent

excellent, if my poore harte were of so  
 much value as all the hartes of men  
 and women that euer were, if they  
 were put together in one, & if it were  
 as precious & noble as there is price  
 and noblenesse in all the orders of An-  
 gels, if furthermore it did contayne  
 in it all bodelie and spirituall trea-  
 sure that is within the compasse of  
 heauen or without, yet it were but a  
 little gift to giue vnto so great a lord,  
 for his most delicate & precious loue  
 to be had of him againe: much rather  
 my loue and hart as it is now naugh-  
 ty, wretched, and miserable, so is it  
 but a small gift and of little value.  
 Nevertheless such as it is, sithens it  
 is thy pleasure to haue it, & thy god-  
 nesse doeth aske it of mee saying,  
 Prebe mihi cor tuum. That is to say,  
 giue me thy harte, I freely giue it  
 vnto thee, and I most humbly beseech  
 thy goodnesse and mercy to accept it,  
 and so to order me by thy grace, that  
 I may receiue into it the loue of no-  
 thing contrarie to thy pleasure, but  
 that I alwayes may keepe the fyre  
 of thy loue auoyding from it all o-  
 ther

ther contrarie loue that may in anie  
wise displease thee.

The finall conclusion of all.

**N**ow to the good Sister, I  
trust that these conside-  
rations, if you ofte read  
them with good delibe-  
ration, and truelie im-  
print them in your re-  
membraunce, they will somewhat  
inflame your harte with the loue of  
Christ Iesu, and that loue once esta-  
blished in you, all þ other points and  
ceremonies of your religion shall be  
easie vnto you, and no whit painefull,  
you shall then comfortiblie doe eue-  
rie thing that to good religion apper-  
taineth, without any great weary-  
nesse. þeuerthelesse if it so fortune  
that you at any tyme begin to feele  
any dullnesse of mynde, quicken it a-  
gain by the meditatio of death, which  
I send you here before, or els by some  
effectuall prayer, earnestly calling for  
helpe & succour vpon the most swete  
Iesu, thinking as it is in deed, that is  
your

your necessitie, & that no where else  
you can haue any helpe but of him.  
And if you will vse these short pray-  
ers following, for euerie day in the  
weeke one, I thinke it shall be vnto  
you profitable. For thus you may in  
your hart shortly pray what compa-  
nie so euer you be amongst.

The Prayers be these.

O blessed Iesu make me to loue thee  
intierlie.

O blessed Iesu I would sayne, but  
without thy helpe I can not.

O blessed Iesu let me deeply consider  
the greatnesse of thy loue towards  
me.

O blessed Iesu giue vnto mee grace  
hartlie to thanke thee for thy be-  
niftes.

O blessed Iesu giue me good will to  
serue thee, and to suffer.

O swete Iesu giue me a natural re-  
membraunce of thy passion.

O swete Iesu possesse my hart, holde  
and keepe it onelie to thee.

C. ij.

Thes

**T**hese short praiers if you will  
often saye, and with all the  
power of your soule & harte,  
they shall merueylouslie kin-  
dle in you this loue, so that it shal be  
alwaye feruent and quicke, & which  
is my especiall desire to knowe in  
you. For nothyng may be to my com-  
fort more then to heare of your  
furtheraunce and profiting in  
God & in god religion, the  
which our blessed Lorde  
graunte you for hys  
great mercie.  
Amen.

*FINIS.*



## *A Sermon verie fruit-*

full, godly, and learned, vpon thys  
serēce of the Prophet Ezechiell, *Lamentatio-  
nes, Carmen, et c.* very aptely applyed vnto  
the passion of Christ: Preached vpon a  
good Friday, by the same Iohn Fis-  
sher, Bishop of Roche-  
ster.



**T**he Prophet Ezechy<sup>Eze. 2.</sup>  
ell telleth y hee saue  
a booke spread before  
him, the which was  
written both within  
and without, & there  
was written also in it, *Lamentationes,*  
*Carmen, et c.* that is to say, lamenta-  
tion, songe, & woe. This was a won-  
derfull booke, and much to be meruei-  
led vpon. Much comfortable know-  
ledge and swētnesse this Prophette  
gate by this booke, (as he saith in the  
Chapter next ensuiing, *factum est in o-*<sup>Ire. 3.</sup>  
*re meo sicut mell dulce,* thys booke was  
in my mouthe as swēte as honye.  
This booke to our purpose may be  
taken vnto vs, the Crucifixe, & which  
C. iij. doubt,

doubtlesse is a marueylous booke,  
as we shall shewe hereafter.

In the which if we doe exercise our  
admiration, we shall come to won-  
derfull knowledge. Peruayling was  
the cause, why that the Philosophers  
came to so greate knowledge, as  
they had. They behelde and sawe  
many wonderfull thynges, and ef-  
fectes in thys worlde, as the mar-  
ueylous earthquakes, Thunders, light  
nings, Snow, Rayne, & Frostes, bla-  
sing Starres, the Eclipses of the  
Sunne and of the Moone, and suche o-  
thereffectes. And those marueylous  
wonders moued them to search for  
the causes of the same. And so by dy-  
ligent searche and inquisition, they  
came to great knowledge and cun-  
ning, which cunnyng men call Phi-  
losophie naturall. But there is an  
other higher Philosophie which is a  
boue nature, which is also gottē with  
marueyling. And this is the verye  
Philosophie of Christian people. And  
doubtlesse amongst all other things  
concerning a christian man, it is a  
thyng muche marueylous, and most  
wonder-

wonderfull, that the sonne of God,  
for the loue that he had vnto y<sup>e</sup> soule  
of man, woulde suffer hym selfe to  
be crucified, and so to take vpon him  
that most villanous death vpon the  
Crosse. Of thys the Prophet Aba- Abac. 1. 8.  
cuch sayeth. Admiramini et obstupesci- Abac. 1. 8.  
te, quia opus factum est in diebus vestris,  
quod nemo credet quum narrabitur, mar-  
ueyle, and wonder you, for a worke  
is done in your dayes, which when  
it shall be shewed, no man will be-  
leue.

Is it not a wonderfull thyng, that  
he whych is most to be dreade and  
feared, would be in so muche feare,  
that for verie feare and dreade of  
payne he had to suffer, he swet wa-  
ter and bloud.

Is it not a wonderfull thing, that  
he y<sup>e</sup> was most inestimable in price,  
and moste precyous, woulde suffer  
hys bodie to be solde for so little a  
pyce, as for the value of thye tye  
pence?

Is it not a wonderfull thyng,  
that he that is the Lord of heauen  
and earth, and all other creatures,  
C.iii. would

would suffer him selfe to be bound of  
those byllaynes wyth ropes lyke a  
thiefe?

Is it not a wonderfull thing that  
he that hath so great might and po-  
wer, would suffer him selfe to be ta-  
ken of his cruell & mortall enimyes,  
and so led vnto all these paynes?

Is it not a wonderfull thyng,  
that he that is the Judge of all the  
worlde, woulde thus wrongfullye  
be iudged?

Is it not a wonderfull thing, that  
he y had in hymall wisdome, would  
thus be mocked and reputed as a  
fole?

Is it not a wonderfull thing, that  
he that is so strong & mightie, would  
be made so weake, and feeble, that  
he fell vnder the wayght and bur-  
then of the Crosse?

Is it not a wonderfull thing, that  
he that is the Lord of Angels, would  
be spytte and bobbed of a sorte of  
Lorelles in that moste dyspytefull  
maner?

Is it not a wonderfull thyng, that  
he that is the kyng of everlastyng  
glozie,

glozie would suffer his head in moe-  
kerie to be crowned with thornes?

Is it not a wonderfull thyng, that  
he that giueth life to every creature,  
would suffer this most shamefull, so-  
rowfull, and so painfull death?

Is it not a wonderfull thing, that  
he y is the Lord, and Autho: of all  
libertie, woulde thus be bounde with  
ropes, and nayled hand and fote vnto  
the Crosse?

Thus who that list with a make  
harte, and a true sayth, to muse and  
to maruayle of this most wonderfull  
booke (I say of the Crucifixe) he shall  
come to moze fruitefull knowledge,  
then many other which dayly studie  
vpon their comon bookes. This booke  
may suffice for y studie of a true chri-  
stian man, all y dayes of his life. In  
this booke he may finde all things that  
be necessarie to y health of his soule.  
Saint Fraunces coulde passe his  
time w this booke, & was neuer wery  
thereof, and his great studie was in  
the compasse of a fewe wordes. *Qui-  
tu, et quis ego domine.* That is to say,  
who arte thou Lord, and who am I.  
C.b. This

Thys thought alway dyd runn from hym selfe to Christ : And agayne, from Christ vnto hym selfe . And so euer he meruayled of the most excellent noblenesse of Christ, and compared it with hys owne naughtynesse, alwayes meruaylynge that Christ being of so incomparable worthynesse, woulde suffer that most paynfull death for so vnworthye sinners, which lesson is so playne, and so common, that euerie man (be he neuer so simple,) may somewhat profite in it . And agayne, it is so hygh, that fewe can attayne to reach to the spereall fruite of it . This holie Sainct Fraunces so profited in this lesson, that it caused in hys hearte such a feruent loue, such a deuotion, suche an affection to Christ, that the capitall woundes which he behelde in the handes and fete, and syde of Christ, ware by myracle imprinted in hys owne handes and fete . This thing the B. of K. Innocent and hys Cardinales dyd see, and had verie profe thereof.

The meditation and imagination  
of

of this booke was so earnest, and so continuall, that the token of the five woundes of Christ, were imprinted and ingraued in thys holy Sayntes bodye . But to this hygh fruite (as I sayde) fewe or none besides him doth attayne . It is a singular gyfte of almighty God, and not common to be looked for of other persons. Nevertheless, who that will exercise this lesson, though he come not to this hygh poynte of perfection, he shall neuerthelesse greatly profite in þe same, and come to a great knowledge both of Christ & of him selfe. A man may easily say & thinke with him selfe (beholding in his hart the Image of þe Crucifixe, who arte thou, and who am I. Thus euerie person both ryche and poore, may thinke, not onely in the church here, but in euery other place, and in hys busynesse where about he goeth. Thus the poore laborer may thinke, when he is at plough earryng hys grounde, and when he goeth to hys pastures to see hys Cattayle, or when he is sitting at home by hys fire side, or els when he lyeth in hys bed

bed waking and can not sleepe. Like-  
 wyse the rich man may do in his by-  
 synesse that concerneth him. And the  
 poore women also in theyr busynesse,  
 whē they be spinning of their rocks,  
 or seruing of their pullen. The ryche  
 weomen also in euerie lawfull occu-  
 pation that they haue to doe. It is an  
 easie thyng for any man or woman  
 to make these two questions wyth  
 them selfe. O my Lorde that woul-  
 dest dye for me vpon a Crosse, how no-  
 ble and exelent arte thou? & agayne,  
 how wretched and myserable am I?  
 Doubtlesse O thou chrystian soule, ho  
 that hunge for thy sake on y Crosse,  
 was verelie the sonne of God, as  
 the noble Centurio sayde, when at  
 the death of Christ he sawe so many  
 wonderfull tokens. He saw y sunne  
 withdraue his lyght, and the ayre  
 in darkenesse, and felte all the earth  
 tremble and quake, and the stones  
 brake a sunder, then he sayde, *verē fi-*  
*lius dei erat iste.* What is to say, verely  
 thys person was the sonne of God.  
 Thinke w thy self, O chrystan soule,  
 how great a person he is that is the  
 sonne

Mat. 27.

sonne of God : And thinke againe  
 how villaynous and how wretched  
 thou art, in cōparisen of him. What  
 art thou but ashes, *cinis es,* and vnto *Gene. 2.*  
 ashes thou shalt returne, *et in cinera*  
*reuerteris* Abraham which was a man  
 of high perfectiō, yet when he should  
 speake vnto almighty God he sayde,  
*quū sum puluis et cinis loquar ad dominū,* *Gene. 18.*  
 that is to say, I am but dust and as-  
 hes, and yet I must speake vnto my  
 Lorde. Dauid also sayth, *vnīuersa vani-* *Psal. 32.*  
*tas omnis homo viuens,* that is to saye,  
 man contayneth in him all banitie.  
 Furthermoze Job speaketh of man *Iob. 14.*  
 saying in this maner, *Qui pua si flos*  
*egreditur, et cōteritur, et fugit velut vmbra.*  
 Man is lyke a flower, he doth issue  
 forth into the woꝛlde, and sone after  
 he is troden downe, and so finally he  
 passeth lyke a shadowe. Man is but  
 earth and ashes, & shall passe away  
 lyke a shadow, and lyke a mere va-  
 nitie.  
 Contrarywyse Christe, was, is, and  
 euer shalbe, the pꝛince of heauen, the  
 Lorde of Angells, and the creator of  
 all creatures, *Qui fecit cœlum et terram* *A.S. 4.*  
*et omnia*

**Psal. 146.** *omnia que in eis sunt.* He made heauē  
and earth & all that is in them. His  
power is infinit, & most to be drede,  
Omnipotens rex, et metuendus nimis. His

**Rom. 11.** *wisedomē is incomprehensible.* O al-  
tutudo diuitiarum sapientie et scientie del.

**Psal. 47.** *His greatnesse passeth all measure,*  
**Psal. 144.** *Magnus dominus et laudabilis nimis, et*  
*magnitudinis eius non est finis.* Shorly

to saye, when a man hath spoken oʒ  
thought all that can be to the pʒayse  
of his excellencie, yet he both farre  
passe and surmount all that, as the  
**Exod. 48.** *Scripture sayth, Glorificantes dominū,*  
*quantum cūque poteritis super valebit ad*  
*huc et admirabilis magnificentia illius.*

Now then, O thou sinfull creature,  
maruell at his excellent woʒthines,  
that was thus crucified. And maruell  
also at thy naughtinesse, foʒ whose  
loue he was thus crucified. Thus I  
say dyd the holy saint Francis, *Quis*  
*es tu et quis sum ego domine, Who arte*  
*thou my Lord so excellent, and who*  
*am I, foʒ whome thou wouldest en-*  
*dure all this payne.*

O Chʒisten soule often beholde this  
boke, and saye with this holy man,

*Quis*

*Quis es tu et quis sum ego.* Marueyle  
that his inestimable goodnesse woulde  
thus dye foʒ so myserable a vanitie.  
And so maruelinge, thou shalt pʒofyt  
in a gracious knowledge of Chʒist,  
and thy heart shall taste maruelous  
swetenesse, and be replenished with  
a deuoute sauour of his most excellent  
goodnesse. But you maruell perad-  
uenture why I call þe crucifix a boke?  
I will now tell you the consideration  
why? A boke hath boardes, leaues,  
lynes, wytynges, letters both small  
and great. Fyʒst I saye that a boke  
hath two boardes: the two boardes  
of this boke is the two partes of the  
crosse, foʒ when the boke is opened  
& spread, the leaues be colerched vpon  
the boardes. And so the blessed body of  
Chʒist was spred vpon the crosse.

The leaues of this boke be þe armes,  
the handes, legges, and fete, with  
the other members of his most pre-  
cious and blessed body.

Neuer anye Parchement skynne  
was moze straghtlye stratched by  
strength vpon the tentes; then was  
this

this blessed body vpon þe crosse. These  
lozells that crucified him, drew by  
violence his moste precious armes,  
with ropes vnto either bzaunche of  
the crosse, that the sinowes burst in  
sonder, and so nayled his handes fast  
with spykinge nayles of yron, vnto  
the crosse. After they stretched his  
fete lykewyse vnto an other hole be  
neath in the crosse, and there nayled  
them with the thirde nayle thorough  
bothe his fete. And so they reared  
vp this body a loft against the sunne,  
euen as a parchment skinne is sette  
fōrth befoze the heat of the Sun foz  
to drye. It was set vp a loft to the en-  
tent that all the woꝛlde might loke  
vpon this booke.

This booke was wrytten with in and  
without. ffirst within was wrytten  
but one woꝛde: neuerthelesse this  
one woꝛd compyleth in it, as sayth  
saint Paule, the whole treasure of al  
cunning and wisdomē partayning vnto  
God, In quo sunt omnes thesauri sapi-  
entiae dei, in whome are all the trea-  
sure of the wisdomē of god. Of this  
woꝛde Saint John speaketh, saying,

In principio

In principio erat verbum, the woꝛd was  
in þe begynning befoze all creatures,  
thys woꝛde is the second person in  
the godhead, the sonne of God which  
by the holie Ghost was wrytten in  
the inward syde of thys parchment.  
Foz the Godheade of Chyriste was  
couered and hidde vnder the lyke-  
nesse of man. The holy Ghost was  
the penne of almyghtie God the fa-  
ther, He set hys most mightie woꝛd  
vnto the body of Chyrist, within the  
wombe of the Marye Maye, and  
so this booke was wrytten within.

Foz as Sainct Paule sayeth, si cog- 1. Cor. 2 :  
nouissent nunquam dominum glorie cru-  
cifixissent, That is to saye, if they had  
knowne the sonne of God, whiche  
was and is the Lorde of everlastyng  
glorie, they woulde neuer haue cru-  
cified hym. They sawe his manhod  
which was in outwarde sight, but  
they sawe not hys Godheade whych  
was couered within the same. The  
Godhead was the inward syde, and  
the manhode was the outwarde  
syde. Furthermoze when a booke  
is spread, you see that in the leaues

A. J. are

Col. 2.

John. 1.

are many lynes drawen. And many letters, some read, some blacke, and some blewe, so in this booke, (the moste blessed bodie of Christ) was drawne many lynes, for it was all to scourged with whippes, so y<sup>e</sup> euery where y<sup>e</sup> print of y<sup>e</sup> cordes of y<sup>e</sup> scourges, was left behynd, & that in euery place, from y<sup>e</sup> necke downward vnto the soles of his fete, so y<sup>e</sup> there was no margent lefte in all thys booke, there was no voyd place, but euery where it was eyther drawne with lynes, or els wyttē with letters, for these scourges fylled not onely his moste p<sup>re</sup>cious bodie with lynes drawne euery where, but also left many small Letters, some blacke, some blewe, some reade . For the blond by the violence of the scourges sprunge out in euery place. And for bycause no parte of thys booke shoulde bee vnwyttē, hys head also was pearled with sharpe thornes. These cruell Jewes put vpon hys heade a Crowne of thornes, and pressed it downe vpon the same,

as

as harde as they myght p<sup>re</sup>esse it by violence, beateyng it downe with a strong Rode. Et Arundine percuciebant caput eius. And hys blessed heade so Crowned, they dyd beate it downe with a gadde, or a harde Rode. Thus you perceyue that this booke was full of lynes and small Letters, whiche were of dyuers colours, (as I sayde) some black, some blewe, some reade, some blewythe, that is to saye, full of streakes, and laskhes, where by the skynne was toarne, and rente in a thousande places. Besides these small letters, yet was there also greate Capytall Letters p<sup>re</sup>cyouslie illumyned with Rolet colour : Rolet is a reade colour lyke vnto the colour of a Rose, which colour that most p<sup>re</sup>cious bloude, whiche issued out of his hands and fete, doeth represent vnto vs, with this most p<sup>re</sup>cious blud was illumined the fyne great Capital letters in this wonderful booke. I mean by these capital letters y<sup>e</sup> great woundes of his body, in his handes, and in hys fete, and in his side.

F. ij.

These

These fyue great woundes were ingraued with sharpe & vpolet pennes, that is to say, the sharpe nayles, and the speare. And they doe represent vnto vs the fyue capytall Letters of thys booke. Thus then you maye perceyue what be the boordes of this booke, and what be the leaues, howe it is wrytten within, and without, howe it is lynced and leathured, and what be the Letters, as well the small as the great. Now we shall heare what maner of wrytyng is contayned in thys booke. But first heere, let vs make our prayer for grace, beseechyng almyghtie God, to gyue vnto our hartes the gracious lyght of his beames, whereby we may the moze clearely perceiue the wrytings of this booke, and that they may bring forth some good fruite to our soules health.

Now you shall heare what wrytings be contayned in thys booke, in the booke which Ezechiel did see, was wrytten thre maner of things. Lamentacions, Carmen, et cetera, which is to say, Lamentacions, songes, and woe.

And

And the same thre things, in lyke maner be wrytten in thys booke of the Crucifixe. First is lamentacion, and this verie conuenientlye is wrytten in thys booke of the Crucifixe. For whosoever will ioye wyth Christ, must first sorowe with him. And by sorowe and lamentacion hee may come vnto ioye: But hee that will not sorowe and lament wyth Christ heere in thys lyfe, hee shall come synallye to the place where is euerlastyng woe, I saye woe that shall neuer haue ende. Wherefore is wrytten all these thre, lamentacion, songe, and woe.

Firste then we will speake of lamentation.

Lamentacion aryseth of foure affections, eyther of a great feare, or dreade, or of a great shame, or of some sorowe, or els of some hatred. When Holophernes with a mightie power was entred into þe countrey of Iurie, & terribly threathned to destroy all before hym, the people were in a greafe feare and dreade to be oppressed, and so fell downe before

¶.iiij.

almigh

almightie God, and with great lamentation, dyd call for hys helpe, *omnis populus cecidit in facie, adorantes dominum cum lamentatione et fletu*, all the people fell on theyr faces, weeping our Lorde with weeping and lamentation.

The cause of this lamentation, was the great dread whych they were in. Here first then let vs learne to dread, and doubtlesse thou Christian soule, thou mayest here learne greater matter of dread, then the Jewes then were in. For the Jewes then were onelye in perill of temporall death, thou arte in perill of everlasting death.

Consider man how greivouslie thou hast sinned: And also behold how greivously sinne was reuenged, and punished in the blessed bodye of Christ. And thou shalt anon fynde here great cause and matter of dread. The storyes telleth of Cambyses the King of Persia, y where one of hys Judges had giuen a false and a wrong iudgement, he depriued him of hys offyce, and made an other in his place their Judge

Judge after him. Furthermore because of hys falschode he caused him to be slayne, and his skynne to be hangd vp before the place of the common iudgement, to the entent that this newe Judge beholding y greivous punishment of his predecessor, might beware of falshood, and alway dread to giue any wrong iudgement. In like maner y Image of the Crucifix is hunge vp in euery Church, to the entent that we may see how greivouslie sinne was punished in that moste blessed bodye of our Sauour Christ Iesu, not for him self, nor for hys owne sinne, but for ours was he thus cruellie intreated, we were the cause, we committed the sinne. But yet neuerthelesse he bare the paynes, and burthens of our sinnes vpon his backe.

As wyrteth Sainct Peter, *Peccata nostra ipse pertulit in corpore suo super lignum crucis*. And therefore when we behold the Image of the Crucifixe in anye place set vp, we should thynke howe greivously sinne was punished in the bodye of our sauour Christ.

1. Peter. 2.

¶.iiiij.

And

Jacob. 2.

And there by learne to dreade the  
gracious punishment of sinne. (Alas)  
man thynekest thou not, that thys  
was matter of dreade . This I say,  
that the verie sonne of God, was for  
thy sinne put vnto thys cruell death  
of the Crosse : If thou beleue not  
thys, thou arte worse then the dy-  
uyles. For as Sainct James sayeth,  
*demonēs credunt et contremiscunt, the di-*  
*uilles doe beleue, and tremble.* And  
if thou verely beleue it, thou mayest  
thereby thyneke and learne howe  
much our sauyour and hys father  
both doeth hate sinne . For sith al-  
mightie God the father woulde geue  
hys moste dearly beloued sonne vn-  
to suche an horrible death, onely for  
to quenche and to extinge sinne, thou  
mayest bee sure that he hateth sinne  
very much.

Our Saviour also must needs hate  
sinne when he rather would suffer  
thys moste villanous death, then  
that sinne shoulde haue domynion  
vpon our soules, sayng then that  
thou knowest that bothe they hate  
sinne : Howe shouldest thou dreade  
to

to receue any sinne into thy soule. If  
sinne were so displeasent to almighty  
God the father, that rather then he  
would suffer it, he would giue his  
owne sonne vnto death for the expul-  
sion of it. How much rather now doth  
it displease him, when his sonne hath  
suffered death therfore, and yet sinne  
rayneth neuer thelesse, and more ge-  
nerally then euer it dyd before.

Furthermore, if sinne was so gre-  
uously punished in him that neuer did  
sinne, how bytterly shall it be puni-  
shed in thee O sinfull creature, the  
which haste done so many great out-  
ragious sinnes. Surely when he hath  
one nayle in his handes & fete, thou  
sinfull creature hast deserued one hū-  
dredth. And for every one thorne, that  
he suffered in his head, thou hast deser-  
ued a thousande . And for every one  
lash that he felt of the scourges, thou  
art worthy to haue innumerable.

Who þe deeply considerith this that  
I haue sayde, and with an earnest stu-  
dy resorteth often to loke vpon this  
booke I maruell if he do not fynde  
here in, great cause and earnest mat-

J. b. ter

ter of dread.

Here also may euery sinner quicken his sinne, if any be within his breast, for it is marvell that a sinner can without shame beholde this blessed Image: If a sinner call to remembrance his great vnkynnesse, & repute the same vnkynnednes any maner of vice, I trow that he wylbe much ashamed of his mosse vnkynde and vngentle dealing against so louing a Lorde.

Say to me thou sinful creature, wilt thou not looke that other men, when thou haste bene vnto them in any thinge beneficiall, I saye, wylt thou not looke that they shall be kynde and louing vnto thee againe? And if any person be vnkynde vnto thee, wylt thou not rebuke him fully, and lay it vnto his reproche to make him ashamed thereof? I am suer that thou wylt. Now then let me see, wher is thy shame? beholde and beu euery part of this blessed body, what payne it endured for thy sake?

See'st thou not his eyes, how they be fylled with blood and bytter teares?

See'st

See'st thou not his eares, how they be filled with blasphemous rebukes, and obprobrious words?

His chéeke & necke with buffets, his shoulders with þe burthen of þe crosse? See'st thou not his mouth, how in his dyeghnesse they would haue filled it with Asell and Gaule?

See'st thou not, how his backe is payned against the hard Crosse?

See'st thou not his sydes, how they were skourged with sharpe whypps? See'st thou not his armes, how they were strayned by the violence of the ropes?

See'st thou not his handes, how they be nailed iust vnto þe crosse? See'st thou not his legges, how they be wearyed with labour?

See'st thou not his fete, how paynfully they stay and bere by the wight of his whole body?

O mosse vnkynde sinner, all this he suffered for thy sake. No greater kyndnes euer was, or could be shewed to thee by any creature, then this which swete Iesus dyd shewe for thee and for thy sake, & wher is now thy

thy kindenes againe :

So kyndnesse thou canst shewe, but much unkyndnesse thou haste often shewed vnto him, and yet thou art not ashamed. Alas man where is thy shame? Thincke with thy selfe how many abhominable sinnes thou hast done against his pleasure. I doe a certayne thē that the least of them cryeth him moze paynefully vnto the hart then any unkyndnesse that euer was done vnto thee in all thy lyfe.

For as Sainct Bernard sayth in the person of Christ, when he hath rehearsed all his greuous paynes of his passion, he putteth vnto these wordes, *Extat interior plautus pregrauior, quam te ingratum exterior*, that is to say, but inwardly mourning is much moze greuous because I perceue thou arte to me so much unkynd. So many sinnes so much unkyndnesse. And the moze haynous, and the moze accoustomable that they be, the moze abhominable is thyne unkyndenesse.

If the least of many of thy sinnes had come to lyght, and to the knowledge of men, thou wouldest haue bene soze

soze ashamed of them, Christ knoweth them, and saw thee do them, for *Omnia vnda et aperta sunt oculis eius*, All things be naked and open before his eyes : and yet thou art not ashamed of all thy unkindnes.

Alas man, heare what the King and Prophet sayth, *Tota die verecundia mea contra me est, et confusio faciei meae cooperuit me*, All the day long my shame is before mee, and my face is conered with confusion. Thus sayd this holy Kinge, when our sauour as yet had not suffered his passion for him.

This high poynte of kindenesse was not as yet shewed vnto this man by our sauour Christ, and he neuertheless was ashamed of his sinne. Thou hast peraduenture done much moze outrageous sinne, and hast been much moze unkynde after this his moste wonderfull passion suffered for thy sake, then euer that king was, & that also maketh thy sinne much moze horrible. Thou hast after thy promise made vnto him, falsified the same promise and vntruely broken it, by multiplying of many soule and abhominable

ble sinz, & by offē renewing of y<sup>e</sup> same  
 Thou dydest promise once at the sa-  
 crament of baptisme to keepe thy sayth  
 & trueth vnto thy sauour, & to forsa-  
 ke the diuel & all his woꝝks : An honest  
 man, oꝝ an honest woman would be  
 much ashamed to bꝛeak their promise,  
 & specially to theyꝝ friend : Albeit the  
 woꝝlde is now full of such loꝝrells, y<sup>e</sup>  
 doo no moꝝe regard to bꝛeak their pro-  
 mise, the foꝝ to dyik whē they be dye.  
 How often hast thou bꝛoken thy pro-  
 mise : Alas man learn to be ashamed  
 and saye with the Prophet Esdras,  
 Deus meus, cōfundor et erubescō leuare fa-  
 ciem meam quoniam iniquitates nostræ  
 leuatæ sunt super caput nostrum, that is to  
 say, O my god I am confounden and  
 ashamed to lyft vp my face vnto theē,  
 foꝝ our synnes be rylen far aboue our  
 heads. Ye women when there is any  
 black spot in your faces, oꝝ any mole  
 in your kerchines, oꝝ any myce vpon  
 your clothes, be you not ashamed: yes  
 foꝝsooth syꝝ : But I shall tell you,  
 where of you ought to be ashamed.  
 Surely if your soules haue any spots  
 of deadly synne in them, foꝝ when our  
 sauour

sauiour so dearely with his most pre-  
 cious blood, & with all these greuous  
 paynes dyd wash and wype, & clesse  
 our soules from euery spot of deadly  
 synne, ye should be much ashamed to  
 defyle them againe : If you be asha-  
 med foꝝ a foule myꝝic shew, and not of  
 a soule stinking soule, ye make moꝝe  
 dearer your shewes, then your soules.  
 If ye be ashamed of a spot in your clo-  
 thes & haue no shame foꝝ many great  
 blots in your soules. What shal I say  
 but Frons meretricis facta est tibi, noluisse Iere.<sup>3.</sup>  
 erubescere, that is to say, thou hast takē  
 vpon theē the face of a brothell, thou  
 wylt not be ashamed. If y<sup>e</sup> then depe-  
 ly consider how many shameful blots  
 of synne be in thy soule, befoꝝe y<sup>e</sup> eyes  
 of almightie God, & all the glorious  
 court of heauen, & how by them thou  
 hast bitterly bꝛoken thy promise vnto  
 god, & cōmitted so great unkindnes a-  
 gainst this moste loving charitie, that  
 was shewed vnto theē foꝝ thy loue &  
 foꝝ thy sake by our sauour en y<sup>e</sup> crosse  
 I suppose thou shalt fynde matter, &  
 cause of great shame, if any sparkle of  
 honesty be yet left in thy soule :

Thirde

Lamen-  
Hier. cl.

Thirdbly thou maist here take matter  
inough of sorow, for here our saui-  
our pitiously cryeth & complayneth  
of his great sorowes, saying, O vos  
omnes qui transitis per viam attendite et vi-  
dete si est dolor similis sicut dolor meus.

All ye that passe forth by, take hēde  
& see whether any sorow was euer  
lyke vnto myne. Alas to see so noble a  
man, so gentle, & so innocent, so cru-  
elly intreated in euery parte of his  
most delicate body. And to here him  
so pitiously complayninge, who shall  
not be sorry: surely none, except his  
hart be harder then any flynte stone  
or Adamant stone. These same foure  
poynts alone may suffice to styre a-  
ny gentle hart to sorowe. I say his  
excellent noblenesse, his innocēcie, the  
crueltie that he dyd suffer, and his pi-  
tious complayning.

If thou saw (O Christia man) thyne  
enimie thus mangled and wounded,  
it might styre thee to take compassiō  
vpon him: If thou sawe any Jew or  
Sarazin thus tormented, it mighte  
moue thee to pittie: But much rather  
to see thy Lord, thy sauiour, and for  
thy

thy sake thus cruelly entreated, thus  
with out any pittie crucified, and pay-  
ned, hanging on a crosse, should moue  
thee to compassion. For say to me, for  
whome supposeth thou that our sauy-  
our Christe Iesus suffered all those  
græuous paines? surely for thy sinne,  
Pro impijs Christus mortuus est. For sin-  
ners Christ Iesus died, there was no  
cause but sinne. Thy sinne was the  
cause of his death. Thy sinne gaue  
him his deathes wound. O sinful crea-  
ture, how much cause hast thou for to  
be sorry. For thy sinne was the roote &  
fountayne of all his sorow, & yet thou  
creasest not dayly by thy sin to encrease  
his sorow. O what flood of teares  
dyd the blessed Magdalene shed, re-  
membryng hir græuous sinne. She  
firste conceived a great dread in hir  
soule for hir sinne. Secondly, she was  
greatly ashamed of hir abhominacy-  
ons, with in hir soule, for she regar-  
ded much moze the inward shame of  
hir conscience, then her outward shame  
of the world. And therfore she let not  
in the presence of many persons to  
come to the sight of our sauiour, & to  
G. j. thew

thelwe hyz selfe a sinner. And there  
toke great sorow, and wept ful bit-  
terly for hyz sinne. Thus after dea-  
d and shame followed hyz sorow. And  
when had shee this dea-  
d, shame, and  
sorow? truly befoze that our sau-  
our hung on the crosse: yet she knew  
not that hir sin was cause & occasion  
of his most cruell death.

But when shee sawe him hange so  
painfully on the Crosse, and conside-  
red that for hir sin he suffered all the  
paynes, hir harte was then so full of  
sorow that for very payne it myght  
haue brast.

O thou sinfull creature? If thou  
can not sorow, come learne of this  
blessed woman, to sorow for thy sin.  
Thinke that thy sinne was the cause  
and occasion of all this payne and sor-  
row, that thy Loyde and saviour dyd  
suffer on the Crosse.

And not onely she giveth y example  
of sorowe, but his blessed mother a-  
bundantly the sorowed at his death.  
Saint John sorowed, Saint Peter  
sorowed and wepte bitterly. All the  
Apostles were in sorow.

But

But whereunto speake I of reaso-  
nable creatures, the unreasonable,  
and the vn sensible creatures shewes  
a maner of sorowe. The earth qua-  
ked. The mighty stones brast in sun-  
der. The monuments opened, y dead  
cources issued out of they monuments. Math. 27

All these were moued with com-  
passion. And onely thou wretched sin-  
ner, for whose cause he suffered all this  
paine and greuance, hast no pitie nor  
compassion vpon him.

(Alas) howe great is thy hardnesse?  
Howe obstinate is thy harte, that  
will suffer no pittie to enter in to it?  
Merely, thou arte more harder then  
are the stones: for they were mo-  
ued by his passion, so myghtely that  
they brake in sunder.

Petrus scilicet suat. When then the harde Math. 27  
stones, and all the other unreasonable  
creatures were thus moued, and stir-  
red to take some compassion of the  
paynfull death of Christ, and yet felt  
no profit by his death.

G.ij.

Thou

Thou much rather shouldest be mis-  
 ued, for whose loue he dyd endure all  
 this greuous pains. Loke thou there-  
 fore vpon this booke, & thou shalt here  
 fynde great cause & matter of sorrow.  
 Fourthly, if thou canst not sorrowe,  
 yet thou maist here learne to hate.  
 Thou maist learne to hate sinne,  
 which was cause of all this trouble.  
 It is not for nought that y scripture  
 sayth, *Quasi a facie colubri fuge peccatū,*  
*dentes leonis, dentes eius interficientis ani-*  
*mas hominum.* Flye from sinne euen as  
 thou wouldest fle from the face of an  
 Adder, for as the teeth of the Lien de-  
 uoureth y body of man, so death doth  
 sleay their soules. Sinne is so odious,  
 and so great an iniury to god, that it  
 was necessary for the recompence of  
 this iniury, y the sonne of god should  
 suffer this most paineful death of the  
 crosse. Sinne so prouoked almighty  
 god y father so deeply to displeasure,  
 & wrath, & to take vengeance vpon sin-  
 ners that without the sacrifice of his  
 olone sonne in y gybbet of the crosse,  
 he wold not be appeased, ne reconciled  
 vnto sinners againe. Sinne so deadly  
 wounde

wounded & blotted the soule of man,  
 that with out shedding of y most pre-  
 cious bloud of our sauour Christ Je-  
 su, no lyfe could be restozed vnto sin-  
 ners, no; the soules might be washed  
 from the soule abhominable corrup-  
 tion of sinne.

Sinne so debarreth and shutteth fro  
 sinners y gates of heauen, that they  
 might not haue bene opened, but on-  
 ly by the merit of this moste bytter  
 passion, & suffering this most painfull  
 toyments on the crosse. Sinne set the  
 gates of hell so wyde open, & brought  
 all this world into that daunger, and  
 thraldome of the diuell, that all we  
 should haue bene deuoyed of the  
 pyt of hell, vnlesse we had bene rau-  
 somed with this most precious trea-  
 sure, that was shed for vs on y crosse.  
 O sinful creature hast thou not great  
 cause to hate sinne, that hath brought  
 thee into that miserable condition, that  
 by thy sinne thou hast done, and com-  
 mitted high iniurie against almighty  
 god, and hast prouoked him to venge-  
 aunce. That by thy sinne, thou hast  
 thus mortally wounded thyne olone  
 soule.

soule. That by sin, thou haste brought  
thy selfe into the danger of the dy-  
uill, and be dampned in hell perpetu-  
ally. That by thy sinne thou hast shut  
the gates of heauē against thy selfe.  
(Alas) man where canst thou fynde  
greater occasion of hatred.

If thy neyghbour doe vnto thee but  
a lyght iniurie, thou canst anon hate  
him, yea, and so hate him, that thou  
wilt say thou mayest not finde in thy  
harte to loue him.

Sinne hathe done vnto thee, all  
these great iniuries, and yet thou  
louest sinne and canst not hate  
it?

2. Reg. 19.  
(Alas) what madnesse is this? Joab  
sayde vnto kynge Dauid, diligis odien-  
tes te, et odio habes diligentes te.

Thou louest them that hate thee,  
and thou hatest them that loue thee.  
The same worde may well be sayde  
vnto euery sinner that followeth the  
course of sinne. And lyke wyse vyce  
doeth procure the destruction of sin-  
ners, and yet the sinners doe follow  
after them.

Our

Our sauour with all grace & ben-  
efite procureth þe saluation of sinners,  
but him they will not heare, nor take  
any wayes after his counsaile. And  
this is nothing els but an extream  
madnesse, for they should contrary-  
wyse loue our sauour, that so long-  
ly for theyr weale indured the grie-  
uous paynes of the Crosse, and hate  
the diuill and sinne which was the  
very cause of death.

By this then you may perceyue  
that in this booke ye may fynde mat-  
ter inough of lamentation, sith you  
may read in this booke so much cause  
of dread, of shame, of sorrow, and of  
hatred. And this is the first wytyng  
wherof we promised for to speake.

The second wytyng that I said was  
also writte in this booke, was Carmē,  
that is to say, Songe. Surely if ey-  
ther loue or hope, or ioye, or comfort,  
wil make a soule to sing, here he may  
take great occasion to sing.

Fyrst here is great matter of loue,  
and so great, that if any person will  
eyther geue his loue freely, or els  
for some certayne payce sell it, hee  
C. iij. that

Deut 10,

that died on the crosse, is best woorthye to haue it. If thou search in heauen, & in earth one person vpon whom thou maist best bestowe thy loue. Thou shalt fynde none comparable vnto Christ Iesus, so wyse, so myghty, so gentle, so kynde, so amynable, far passing all other, and there to he is much desirous of thy loue, for when Moyses had rehearsed the great benefites which almightie God had giuen vnto man, he sayth, Et nunc audi quid dominus deus tuus requirat a te, nisi vt diligas eum. Now here what thy Lord God doth require of thy parte, truly but that thou loue him.

So now if thou wylt frely giue thy loue thou canst not moze wysely, nor better bestow it then vpon him which is so excellent and hath all the conditions aboue saide, and there to also is so desirous to haue thy loue.

And if thou wylt sel thy loue, I trow there is none that wyl giue vnto thee moze liberally for the same than he hath done. Where shalt thou fynde him that wyl thedde one droppe  
of

of bloud out of his harte for thy sake. Where shalt thou fynde hym that will giue hys owne soule and lyfe for thy loue. There can no moze be asked of any man then that, Maiorem Iohn. 15. charitatem nemo habet nisi vt animam suam ponat quis pro amicis suis. No man can thewe greater charitie, then for to put hys owne life in leoparde for his friendes.

But thou peradventure wilt say, For if he had done this for me alone, I had bene bounde then to haue giuen him my loue whollye agayne.

Why man arte thou so enuyous, that thou wouldest haue no parteners, of this mosse precious death with thee, but thine owne selfe? This were a very malicious desire to exclude all other, & specially when thy profite and merite shall not be mynished.

Albeit, there be neuer so manye herdes, that take commoditie there by. I say vnto thee O man, and I assure thee that as fruitfully he dyed for thee (if thou wilt dispose thy selfe to be partener of this death) as if there  
C. v. had

had beene no moze, but thy selfe in all thys world. Trath it is, there be many moe besides the, that be parteners of this death. But all they, yea, & if there were a thousand thousand tymes innumerable more then there be. All that multitude shall nothing mynish any one crum of merit of this most blessed death belongyng vnto the. And agayne, if thou take much moze fruite thereof, then any one of them, yet shall they take no impayement, or receyue the lesse because thou hast so much.

Wylte thou see by some crample that thys is trueth that I nowe say?

When thou seest a torch lyght in an house where many persons be, doeth not that torch geue as muche light to them all, as if there were but one person there? Euery person after the quicknesse of they sight, taketh moze or lesse profite of that lyght, then doeth an other, but yet he that taketh moze, hyndereth hys fellowes nothyng in so takyng, nor he y taketh lesse giurth thereby anye

occa-

ccasion for his fellowes to take any moze. And if it be thus of the light of a torch, muche rather it is so of the merite of this most gracyous death, and of this most pprecious blud, which by the reason of the godhead abundantly suffyseth for the redemption of innumerable soules, were they synnes neuer so many, neuer so horrible, neuer so abhominable.

Surely as Saint John sayth, ipse est <sup>1. Ioh. 2</sup> propitiatio pro peccatis nostris, non pro nostris tantum sed et totius mundi. He was and is a sacrifice abundantly sufficyent, for the synnes of all this world.

When then for thy sake, & for thy loue, he suffered thys most horrible death, which was so painfull that the onely remembraunce of it made him to sweate bloudy sweate, and that in so great aboundance that it trickled downe by hys syde vnto the ground. If the onely thinking of thys death was so painfull, howe paynfull was the suffring of y same in dede. Howe might he moze euidently expresse vnto the, y loue of his harte, then by thys means. O what might he moze haue done

done for thy loue, as he saith himself,  
quid ultra facere debui, et non faci. What  
myght I further haue done, whiche  
I did not for thy loue.

Thou mayest then fynde here in  
this booke great matter of loue.

Here is also great matter of hope,  
& specially to sinners & will utterly  
forsake their sinne, and amend theyr  
liues for Christ Iesu sake. Doubtles  
for such he suffered this mosse bitter  
death. Pro impijs Christus mortuus est, for  
wicked sinners Iesus Christ dyed.  
And in an other place, the same s. Paul  
sayth, Christus Iesus venit in hunc mundū  
saluos facere peccatores. Christe Iesus  
came into this world for to saue sin-  
ners that will amend theyr lyues.

O chistian soule take thou vpon  
thee, the crosse of penance, and be  
crucified with him, & then without  
doubt thou shalt be partener of  
the merit of his crucifying, and of his  
most fruitefull passion.

What shall exclude thee from his  
merite? Almighty God the father?  
Nay, qui proprio filio suo non pepercit,  
sed pro nobis omnibus tradidit illum, quo-  
modo

modo non cum illo nobis omnia donauit.  
He that dyd not spare his own sonne,  
but gaue him vnto the death for vs  
all, what shall hee denye vs? what  
greater euidence canst thou aske? that  
almightie God the father will forgive  
thy sin, then this that he would not  
forsake to giue vnto the death his  
own sonne, I say his own most dear-  
ly beloued sonne of whom hee sayde,  
Hic est filius meus dilectus in quo mihi cō-  
placui. This is my welbeloued sonne  
in whom is all my pleasure. What  
greater euidence and prouise mayest  
thou desire, that he will forgive thy  
sinne, then that he would put this most  
inestimable Iuell into such a daunger  
for thy sake, and sende it vnto this  
most painfull and shamefull, and so-  
rowfull death of the Crosse.

But peradventure thou thyndest  
that our sauiour because thou hast  
bin so vnkynde vnto him, will not re-  
ceyue thee vnto his mercy? I say ther-  
fore forsake thy sinne, and accuse thy  
vnkyndnesse, and be sorry for it. And  
doubt not but he will forgive & for-  
get thyne vnkyndnesse, and receyue  
thee

thee agayne vnto hys great mercy.

And therfore he sayth by his Prophet Hieremie, when a woman (saith he) is gone from hys husbände, and hath accompanied hys bodye with an other man, will hys husband receiue hir agayne? As who say, that it is not berie lyke, but yet heare what comfote he giueth to a sinner, in autem fornicata es cum amatoribus multis tamen reuertere ad me et ego suscipiam te.

Peruerthelste (he sayeth to the soule of a sinner.) Albeit, thou hast forsaken me and playde the brothell with manye other, yet returne thou agayne vnto me, and I shall receyue thee. But here, thou sinfull soule deceyue not thy selfe. Thou mayest dissemble a returning, and be not in deede returned. And if thou set not thy backe toward all sinne, and turne thy harte fully vnto thy sauour, thou arte not returned. But bee thou truly returned and doubt not.

Beholde earnestly the maner how thy sauour Iesu hanged on y<sup>e</sup> Crosse, and thou shalt see great cause of hope of his mercy if thou thus returne.

Saind

Saind Bernard sayth. Quis non rapiatur ad spem, impetrandique fiduciam, quando considerat corporis eius dispositionem, caput inclinatum ad osculum, brachia extenta ad amplexandum, manus proforatas ad largiendum, latus opertum ad diligendum pedum confixionem ad manendum nobiscum corporis extensionem ad se nobis totaliter impendendum. Who may not bee rauished to hope and confidence, if he consider y<sup>e</sup> order of his body, his head bowling downe to offer a kisse, hys armes sprecade to embrace vs, hys handes boorded thorow to make lyberall giftes, his side opened to shewe vnto vs the loue of his harte, his sate fastened with nayles, that hee shall not starte away but abyde with vs. And all his bodie stretched, forcesing him selfe to giue it wholly vnto vs. Surely a man, he that would thus and after this maner exhibite his bodye vnto thee on the Crosse, (if thou wilt indeuer thee vpon thy parte, hee will not refuse thee, but take thee vnto his mercy.

This most precious blend y<sup>e</sup> he shed on the Crosse, cryeth alwayes mercy for sinners, that doe thus returne.

**Heb. 12.** returne. And therefore **Saint Paule** sayeth, *Accessistis ad sanguinem melius loquentem quam Abel.* We become, and haue returned you vnto the bloude, that speaketh moze graciously, then did the bloude of **Abell.** The bloud of **Abell** cryed vengeance befoze almighty **God.** As almighty **God** sayd vnto **Caine** in the booke of **Genesis**, *Sanguis Abell fratris tui clamat ad me vindictam de terra.* The bloude of thy brother **Abell** crieth vengeance in mine eares from the grounde where it is shed.

**Gen. 4.**

But the moste precious bloude of our sauour **Iesu Christ** cryeth mercy for all sinners that doeth repent. And our sauour now befoze y face of his father sheweth his woundes, & sheweth his most precious bloud, & ceaseth not to procure mercy for them.

This plainly doeth asseyme y blessed Apostle **Saint Iohn** saying in this manner, *filioli hec scribo vobis vt non peccatis, sed et si quis peccauerit aduocatū habemus apud patrem Iesu Christum iustum et ipse est propitiatio pro peccatis nostris.* What is to say, **Childre** I write these things

**1. Iohn. 2.**

things vnto you, to the intent that you should not sinne. **Peuerthelesse** if it fortune any man to sinne, we haue an aduocate for vs **Christ Iesus**, befoze y face of his father. And he is righteous, and without sinne, & a verie satisfaction for al our sinnes. Who the attentiuely doth beholde this **Crucifix**, & verely beleueth that on the **Crosse** was payd the ransom of all sinners, how may he not fully trust that if he aske mercy for his sinnes, they shall be forgiuen him. So that here euery sinner may finde great matter and occasion of hope. In the **Crosse** is also matter of ioy. Here is occasion of such excellent ioy, that a soule which verely tasteth it, can not but highly reioyce in the same. And therefore **Saint Paule** did say *Mihi autem absit gloriari nisi in cruce domini Iesu Christi,* **God** forbid that I reioyce in any other thing then in the **Crosse** of our **Lorde Iesu Christ.** Here doubtlesse is great cause for euery true **Christian** man to reioyce, and especially for thys poyntes.

**Gala. 6.**

The first is that by the death of our sauour on the **Crosse**, and shedding of his moste precious blouds on the **Crosse** we be fully reconciled to almighty **God**,

as often as we doe true repentaunce,  
with a fast purpose of amendment.

Thus Saint Paule sayth, ad Col. Com-  
placuit per eum reconciliari omnia in ipsum  
per sanguinem crucis. It hath pleased God  
the father, that by his sonne and by his  
bloud shed on the Crosse all should be re-  
conciled.

But you will aske me what meaneth  
this word reconciled? It is as much to  
say, as to be made attoned with almighty  
God and to be at friendship with hym.  
As two men when they haue bene at  
variance to be made louers together a-  
gaine. So the displeasure which he had  
against vs for our sinne, is taken away.  
And his great wrath against vs is fully  
pacified And where we were by sin the  
children of the diuell, now we haue reco-  
uered to be made againe the children of  
God, and consequentely the inheritors  
of heauen.

A thou Christian man is not here  
great cause to reioyce.

If thou haue a ritche man to thy  
father which had loued thee much, and he  
for thy misdeaner had caste thee out  
from his fauour, and so thou werte in  
icopardy

to lose thy inheritaunce, if  
by meanes of a brother of thine thou  
mightest be brought into his fauour a-  
gaine, and be taken for his sonne as thou  
wast before and restored thereby to  
thine inheritaunce, haddeste thou not  
great cause to be ioyous and reioyce,  
that by this means, thou hast recovered  
againe thy fathers loue, with all the  
commodities belonging vnto the same?  
In like manner it is of every sinner, for  
he by his lewde demeaner and by his sin-  
ful dealing hath so displeased his father,  
that he is cast out from the fauour of his  
father, and is in perill to lose his in-  
heritaunce, which his most louing father  
had provided for hym.

Neuerthelesse his onely begotten  
sonne by his ineffinable goodnesse and  
charitie suffering the most painful death  
of the Crosse, and shedding his most pre-  
cious bloud for amends and retri-  
bution of our vngacious dealinge, hath  
reconciled vs agayne, and made vs  
at one with his father, and set vs at  
a perfecte peace, concord, and vnytie.  
And this is concerninge the myste-  
rious popete.

¶ ii.

The

The second by the vertue of the crosse, and of his most blessed passion, y<sup>e</sup> power of our enymies be much broken, for on the Crosse our sauveur by his death gat t<sup>he</sup> victory vpo<sup>n</sup> th<sup>e</sup>, for the which Saint Paule saide, expolians principatus et potestates tradidit confidenter, triumphans eos in semine tipso. Christ Iesus spoiling y<sup>e</sup> mighty power of the diuill, hath openly detected th<sup>e</sup>y<sup>e</sup> frauds, and gotten a very triumph of them in his owne person. And therefore nothing is yet more terrible vnto, them, then is the signe of the Crosse. A blessed virgine saint Christian had suche a confidence in the token of the Crosse, that when she felt h<sup>er</sup> selfe tempted with h<sup>er</sup> ghostly enemy, she marked h<sup>er</sup> selfe with the same token, and at euery temptation she gat t<sup>he</sup> better of the diuils. And by this holy token chased th<sup>e</sup> away, & put eu<sup>er</sup> to flight. Whirli by the vertue of the crosse, & of this most fruitfull death, our hand wryting the which made most against vs, was cleerly put out. Wh<sup>er</sup> where was it wrytten? In the booke of our owne conscience, there is no maner of signe that we doe, but it is wrytten in the booke of our conscience. And if we repent vs not of the same, & be hartily so<sup>re</sup> for

for it before our death, thys booke of our conscience shal be shewed against vs in y<sup>e</sup> dreadfull day of iudgement. Neuertheless if we repent vs and confesse vs, and doe true repentance therfore, then by the vertue of this passion it shall be scraped out of the booke of our conscience. Therefore Saint Paule calleth sume our owne hand wryting, Deleuit quod aduersu<sup>m</sup> nos erat chirographum decreti quod erat contrarium nobis, et ipsu<sup>m</sup> tulit de medio asigens illud cruci. Christ Iesus (he saith) put out the hande wryting of y<sup>e</sup> decre<sup>e</sup> whiche was against vs, and so withd<sup>re</sup>we it fastning it vnto the Crosse. When thou perceiuest (O sinfull creature) that by the Crosse of Christ, and by that most precious blood which was shed on the crosse thou art reconciled and made at one with God, and that the power of thine enymies be greatly rep<sup>re</sup>ssed. And synally that thy sin which was most against th<sup>e</sup> was crucified on the same Crosse, so that thou maist clearely se<sup>e</sup> that here is great matter of excessive ioy and to reioyce in the most blessed Crucifix.

Col. 2.

Finally in the Crosse is also matter of great comfort, when a person hath deserued a great open shame, & is brought

uen to the plunge of the matter, and yet by the meanes of helpe he is deliuered from the same, is not this his deliuerance from this open shame, a comfozte into hym : yee doubtlesse ?

aniel. 17.

The noble woman Susanna, as the Prophet Daniell telleth, all be it she was guiltlesse, yet for because she would not assent to the wretched desyre of two lewde priestes, she was by them wrongfully accused, and put to great shame, for they wrongfully slandered hir, that she had taken an other man besides hir husband, and that she had committed adultery. Neuerthelesse, when the matter was tryed by the goobnes of almighty God, and she was clearely discharged from this terrible occasion, and clearely deliuered fro this shame, it was a great comfozt vnto hir.

Luke. 7.

The blessed Magdalen which by hir wretched liuing had deserued great shæ, yet when she came to our sauour Christ and wept at his fete, and so by his great mercy was excused of hir shame, hir hart was set at a great rest, & in great comfozte. The woman of whom the gospel telleth, y she was taken in aduontery by hir enemies & so brought before our sauour Christ, &

psal. 31

there in his presence, & before al his people, hir shamefull dealing was published, who may think but y she was sore accorbed with that open shame, but yet wher our sauour had confounded hir enemies and deliuered hir from y shame, she was restozed to much ease and comfort of hys hart. Why tel I this : Truly to the intent that we may see great matter of comfozt in the Crosse, for we sinners haue deserued great shame for our abhominable sinne, surely so great that if we verely know the greatnes of the shame, that we haue deserued, we might neuer sustaine the remembraunce therof. And yet that mosse inestimable godnesse of Christ by that horryble shame that he suffered on the Crosse, deliuered vs from euerlasting shame. He toke ther vpon hys back all the burthen of our sinne. Where wanted no circumstances of horryble shame, for then the death of the Crosse was the most shamefull maner of death, that was put to any villaine. It was the most vilanous death to be hanged on y gibbet of the Crosse. And this was done in no secret place, but high vpon an open mountaine, that all the people might behoulde and loke vpon hym.

Ezech. 16,

And he was hanged ther naked & between two thieves as though he were a prince and captain of misdoers. And against the feast of Easter, when the most number of people did assemble vnto the temple of the Jewes, nigh vnto the Citie of Ierusalem, that all the people might commoudiously resort to gaze vpon this cruell spectacle. This thing was done also in the open day, for from the midst of the day he thus did hang alive on the Crosse by the space of thre howres and more. And al the strangers as they passed foze, by did wonder vpon him. The souldiers opprobriously rebuked him. The priests with wordes of derision and mockery assaulted him. The thieves that longe besides him blasphemed him. Finally al his enemies reioiced in their victorie against him. Alas what creature mighte be more shamefully intreated, then was our sauiour christ Iesus hanging thus on the Crosse. A troth it is, I know the Crosse is made honorable by his death, but then as I said, it was more shameful then any gibbet or gallows, or any other instrument of death. And moreouer, and besides that he was hanged on the same with the most disfight and villany that

Psal. 31.

could be thought or deuised for any creature to be put vnto. And thou christian soule, Christ Iesus the sonne of God took vpon him al this shame, for thy loue, to the entent that if thou wilt amend thy life, and forsake thy sin and do true penance, thou shalt by his shame be deliuered from al shame. His shame shall hide thy sins. Hee was there naked and spoyled of all his cloathes, to the intent that thou shouldest be couered vnder his mantle from thy shame. And therfore by the prophet Ezechiel he saith, *Expādi amittum meum super te, et operui ignominiam tuam.* I did spread my mantle vpon thee, and so couered thee from shame. Let every persō here think w<sup>th</sup> them selues what deedes they haue done wor<sup>th</sup>ie of great shame, which if they had come to light and bene openly knowne, they should haue bene blot<sup>te</sup>d w<sup>th</sup> open infamy here in this lyfe, and without the special mercy of god in the day of iudgement they shoulde thereof haue an open shame befoze all the world, and finally in hell an euerlasting shame. But from al those shames by the gracious mantle of Christ many haue been couered. Hee hath mercifully spread his mantle ouer them, and kept them from those importable

shames. Of this conering also the Pro-  
 phet Dauid sayth, *Beati quorum recta sunt*  
*peccata.* Blessed are those whose sinnes  
 be couered. O thou unfeeling creature,  
 if thou mightst see what shame thou hast  
 deserued for thy sinne, thou shouldest rec-  
 ken this a singular comfort. But thou  
 seest not the abomination of thy sin, and  
 therefore thou perceyvest not what shame  
 thou hast deserued. Why doeth a com-  
 mon boethel take no shame of hir abho-  
 mination? what is the cause, why that  
 she regardeth hyr infamy no more?  
 Truly as far as I can iudge, the cause  
 is for that al the light of honestie is quench-  
 ed in hyr, she is so blinded with hyr  
 wretched pleasure that she is past all  
 shame, and hath not left in hir one sparke  
 of y<sup>e</sup> light of honestie, where by she may  
 value & estimate y<sup>e</sup> horriblenesse of hir of-  
 fences. She reputeth more a litle spot  
 in hir kytchell, or in hir face, then a thou-  
 sand blots of deadly sin in hir soule. But if  
 she had any honestie win hir hart to think  
 how foule & abominable hir life were, su-  
 rely she wold be much ashamed of hir self,

Res. 11. Thamar the daughter of King Dauid,  
 when hir brother Amon wold haue oppressed  
 hir, she sayde, *Noli facere hanc stulticiam, ego*

*enim ferre non potero opprobrium meum.* O  
 my brother saide she, doe not this folly,  
 for this reproch that ye enforce to do vnto  
 me is greater then I may suffer. This  
 woman had some light of honestie, with-  
 in her breast, whereby she was moued to  
 resist, and to withstande this shamefull  
 dede betwene hir and hir brother.

A Rōmane woman also, whose name  
 was Lucretia, whom by force & againste  
 hir wil in the absence of hir husband, one  
 mā called Sextus Tarquinius, had abu-  
 sed hir, albeit the thinge was secret, yet  
 she was there of so muche ashamed in  
 hir owne mind that she might not beare  
 the shame. But when hir husband came  
 home, she tooke a knife and in his presence  
 slew hir selfe. This noble woman had  
 the light of honestie in hir soule, she saue  
 how abhominable a thing it was to com-  
 mit adultery. But a boethell hath in hir  
 no spark of honestie whereby she can take  
 any shame, nor she doth not consider the  
 foule abhominacion of hir wretched life,  
 and therefore she is shameles. And in like  
 maner euery sinner, y<sup>e</sup> lacketh y<sup>e</sup> light of  
 faith, neither considereth y<sup>e</sup> greatnes of  
 his sinne, nor the presence of almighty  
 God, which looketh vpon the same.

He regardeth nothing the blessed Angels  
the which both behold the abhominable  
conscience, to their great discomfort, nor  
the deuilles his mortal enemies which  
be full ioyous of his shameful deimainer.  
If the sinner clearly considered al these  
thinges, (as they be matter in very deed)  
he would be doubtlesse greatly ashamed  
of him selfe, and in a great discomfort.  
Fewer thelesse a penitent soule, y<sup>e</sup> is soze  
p<sup>re</sup>ssed and w<sup>ro</sup>ng with bitter shame, lyke  
as was the womē of whō I spake befoze  
I meane Susanna and Mary Magdalen,  
& the woman that was app<sup>re</sup>hended in  
aduoutry. I say such a soule being holde  
in such distresse of shame, and cōsidering  
that by the app<sup>re</sup>hious and shamefull  
death, which our saviour did suffer on y<sup>e</sup>  
Crosse. He that deliuered all true penitēt  
sinners, from the shame which he deser-  
ued for their sinne, and that he there by  
tooke all their sinne in hys owne necke,  
hath great cause (as me sēmeth) to take  
a wonderful comfort in the most blessed  
Crosse. So y<sup>e</sup> here also (as I said) is great  
matter & cause of very comfort, & of solace  
incomparable. Wherefoze to conclude  
my tale as touching this second w<sup>ri</sup>ting,  
if eyther loue, or hope, or ioy, or comfort

will make vs sing. Were in thys booke of  
the Crucifixe is great occasion of song. If  
thou first truly lament with Christ, thou  
shalt after ioyfully sing with him, and  
eche of these shal induce other, hatred of  
sinne shal bring into thy harte the loue  
of Christ, dreade shal bring in hope, so-  
row shal bring in ioy. And shame here ta-  
ken for thy sin, shal bringe into thy soule  
perpetuall comfort. And thus much I  
haue sayde for the second w<sup>ri</sup>ting.

The thyrde w<sup>ri</sup>tyng that is w<sup>ri</sup>tten  
in this booke, I sayde is v<sup>e</sup>, that is to say  
two, v<sup>e</sup> betokeneth in scriptures euerla-  
sing dampnation. And doubtlesse this  
woe may such sinners here reade, that  
neither wil lament, nor sing with Christ  
on the Crosse, as he said vnto the Iewes  
*Cecinimus vobis et non saltastis, lamentaui* Mat. 21.  
*mus vobis et non planxistis,* that is to saye,  
we sung vnto you, and you sorrowed  
not. And some after the Gospell telleth,  
that he reprochfully spake vnto y<sup>e</sup> cities,  
to y<sup>e</sup> whiche he had shewed many great  
myacles. And they for all that did no  
maner of penitence for theyr sinne, to  
such there he firrily threatneth saying,  
*Va tibi Corozaine. Va tibi Bethsaida,* Mat. 23.  
so that  
be

he to the Bethsaida, by this we maye learne that such whiche will not stir in them selues these affections aboue rehearsed, whereby they may lament, or els singe with Christ on the Crosse they shall come to euerlasting woe.

I say who that will not stir in they hartes, dyead, shame, sorrowe, and hatred, of they sinne, and so truely lament with Iesu, eyther els quicken in they hartes loue, hope, reioyng, and comfort and so singe with Iesu, doubtlesse they shall come to the wo of euerlasting damnation, which woe is the thirde wytyng that as we sayde before is wytten on the Crosse.

Behold O thou christian soule y extreme paines, y our sauour suffered on y crosse, for thy sinne. And if thou wylte not by such afflictions, as I now haue rehearsed enioyne thy selfe to be made partainer of y same paines in this lyfe, thou shalte in the life to come endure like manner of paines and that euerlastingly where he suffered them on the Crosse for a tyme. Let vs therefore deeply consider what paines he did endure & suffer on y crosse. The first, when he was crucified he was spoyled and made naked of al his clothes.

And

And so violently they tene downe vppon the hard tymber, and his handes & fete cruelly digged in with nailes, as he sayeth in the 21. Psalme. *Foderunt manus meas et pedes meos*, they haue digged my handes and my fete, this he suffered for thy sinne O sinfull creature, and if thou wilt not amend thy life be tynes, thou shalt be spoyled of all thy clothes, and so cast downe into hell, vpon a more painefull couch, then was the Crosse. The Prophet Esay saith vnto such a sinner. *Subtus te seruator tunicæ et operam mentium tuam verinis*. The mothes that shall teare and gnaw thy body, shal lie vnder thee and the burninge wormes and serpents shal spyale about thee & dig away part of thy body. O think what an horrible paine it were for to lye in a bed full of snakes, adders, and tobes, creeping and spawling, and byting, and pinching thee on euery parte.

The seconde, when our sauour was reared vp aloft on the Crosse, that same hanging there was very paynfull vnto him, O what payne was it vnto that most delicate and tender bodye of hys to hange so longe in that tormentye. But where he did hange here but for a

Is. 51

Esay. 44

61111

time, if *y* amende; not thy life, thou shalt hang in the gibbet of hell for euermore. For be thou well assured that if thou shalt suffer for thine owne sinne in hell, thou shalt suffer a more greuous tormentry then he dyd, & that without ceasing. For as it is sayd in the Apocalipses, *fumus tormentorum ascendet in secula seculorum*, the smoke of the tormentries of that place shall ascende by innumerable worldes, that is to say without ende. The tormentes which he suffered on the Crosse, was the nayles, the thornes, the roys, the scourges, the spere. But *y* torments that thou shalt suffer, shal a thousande folde passe them. Loke howe far the mallice and wit of the diuils, passeth the mallice and witte of the Jewes, so farre excede the engynes which the diuilles haue receiued and forged for the dampned soules to be tormentred. Aboue them that *y* Jewes maliciously deuysed agaynst our sauour Christ. The thyrde, our sauour endured an extreme heate, & ferueur, when he for the great affliction & agony which he did suffer, was so strained for *y* greuous anguish to sweat water & bld. But this heat is nothing to *y* heat of the burnyng fyre of hell which

neuer

neuer shall be quenched. *Ignis ille non exstinguetur*. As the gospell sayth, that fyre shall neuer be quenched. The prophet Esay sayeth, *Quis ex vobis poterit habitare cum ardoribus sempiternis* which of you may continually inhabe with the heates that neuer shal cease.

W sinfull creature thinke with thy self *y* largenes of these two wordes. Euer and neuer, thinke with thy self howe paynefull it shall be euer to be in that burnyng fyre, and neuer to be released of thy payne.

If thou shouldest be compelled to lye but one sennight vpon a softe featherbed, I suppose thou wouldest be weary thereof. But how weary shalt thou be euer to lye stowing and burnyng without ceasing.

The fourth, our sauour Christ endured also colde not onely for his nakednesse, but also when his natural heate by death, lefte his bodye. But the dampned sinner shal endure in hell a more excedyng colde. Job sayth of such, *transibunt ab aquis niuis et calorem nimirum*, they shall be mysfied

A.J.

out of þ̄ colde snow<sup>f</sup> brought into the outrageous heates. O Iesus, a tender hand wherein þ̄ froste and snowe it hath bene made extreme colde and sodenly is brought into the heate of the fier, it sealeth a greater payne, but nothyng comparable vnto that shyfting from that colde into that heate whych is in hell.

The first, our sauioꝝ in his crosse hard blasphemous & opprobrious words, and much insultinge of his enemies against him, which doubtles was very paynefull vnto him. But the damned sinners shall in hel heare nothings but continual outcries, opprobrious insulting, blasphemies of the diuells and other that be dampned.

Blasphemabunt deum cæli doloribus, they shall blaspheme the god of heauen for continuall paine and sorowes. And they shall see before their faces continually the most horrible and iresul countenaunce of their immortall enemies the diuells.

The vi. our sauioꝝ tvept on þ̄ crosse for þ̄ finnes of other, as s. Paul saith, cū clamore et lachrimis, with crying & teares but

but the damned sinners that would not here wepe to Chyist, such teares as might washe theyꝝ sinnes, shall wepe in hell for theyꝝ owne sinnes, such teares as shall skalde theyꝝ bodies, and yet they shall neuer the better. Ibi erit fletus et stridor dentium,

Math. 22.

Wher shall be wēping & gnashing of teeth, the smoke of þ̄ fyꝛ shall make them soꝝ to wēpe, & the coldenesse of the snow shall make their teeth soꝝ to gnashe, & chytter in theyꝝ heades.

¶ And that is moꝝe marueilous, neither the colde shall attemper the heate, noꝝ contrarywyse, the heate shall attemper the colde, but eyther of them shall encrease the violence of the other. Euen as in the forge of a Smith, the colde water when it is cast into the fyꝛ, causeth the fyꝛ to be much moꝝe fierce and violent.

The seuen, our sauioꝝ on the crosse had extrem drighnes, for þ̄ which he cōplained & said, Scitio, I am dꝛy, And no maruell though he wer dꝛy, after so much payne and trauayle, after so much bleeding & sweating, wherby no moisture almost was left in his bodie

¶ II.

But

But howe immeasurable dyghnesse shall y dampned soules endure in the fyre of hell: The rich glutton y was buried in hel teacheth vs what dyghnesse is there, for he would haue gyuen all this worlde to haue had one drop of water or lycour to haue refreshed his tongue, that was made so drye with the flame of that fyre.

The eight, our sauicour on y crosse had much sorow and heauinesse. If he for the onely remembrance of the paine for to come was in so great agony that he sweat water & blood, who can expresse or think what sorow and heauinesse he suffered when all the paynes were present, & presently did oppresse hym. Peruertheless eery dampned person, by the reason of their continuall and euerlasting paynes shall haue muche moze sorow and heauinesse, for the which it is writte in the booke of Sapience, penitentiam Agentes et pretristitia spiritus gementes, they herely lamentably repent them selues, and for extream heauinesse of spirite mourne and sorrowe, thinking, for howe byele and trans-

transitory pleasures, they losse the ioyes euerlasting, and gate y paynes that euer shall endure.

The ninth, our sauicour on y crosse did suffer muche infamy and shame. And specially to deliuer (as I said all sinners that would amede the selues, and forsake their sinne,) from euerlasting shame. But such as will not, shall suffer theyr owne shame, as they haue deserued. The true penitent soule shall be sacryate with perpetuall glory, But he that will not repent him selfe shall haue perpetuall shame and infamy.

Almightie God sayeth, to suche by his Prophet Psalms, Reuelabo pudenda tua in facie tua, I will make open all thy shamefulesse and euill dealing in thine owne face. And the Prophet Hieremy sayeth, saturabitur opprobrijs, he shall be sacryate with opprobrious shame.

The tenth, aboue all other paynes that our sauour dyd suffer on the Crosse, was to be desolate of all comforte, yea of his father, and to be as a person forsaken of almightie God,

I. iij. and

and destitute of all help and succour,  
 for the which hee soze complayneth  
 on his Crosse, crying vnto his father  
 Deus meus Deus meus, vt quid dereliquisti  
 me, O my God, O my God, why hast  
 thou forsake me. But this forsaking  
 was but for a season, for within a  
 short time after, he was raised again  
 to immortall glozy. But the damp-  
 ned sinners which shall be punished  
 for their owne sinnes in hell, shall e-  
 uer be forsaken, and fully be depzy-  
 ued, not onely from all ioye & com-  
 forte, but from that moste glorious  
 sighte of the face of almighty God,  
 wherein standeth all blessednesse and  
 consummation of all comforte. And  
 this shall moze pinche the dampned  
 soules, then all the other tormentes  
 of hell besides. For the which Chry-  
 sostone sayth, Ego autem multo graui-  
 ores cruciatu ducō, quam gehenuam, remo-  
 ueri et abduci ab illa gloria. I think (saith  
 he) that to be remoued and cast out  
 from that euerlastyng glozy, is moze  
 greuous tormentes then all the other  
 paynes of hell.

Finally,

Finally, our sauour on the crosse,  
 suffered the paynes of death for our  
 sinnes, whereby wee had deserued  
 death. And therfore he suffered death  
 to deliuer vs from the death of sinne.  
 Neuerthelesse he remayned no long  
 tyme in the bondes of death. But the  
 dampned sinner that must paye his  
 owne debtes in hell, shall suffer euer-  
 lasting death, not so that the sinners  
 shall haue no lyfe nor feeling in them,  
 but because that they shall be euer  
 as though they were in the extreme  
 paynes of death, and yet they shall  
 haue no perfecte sense of the paynes,  
 and neuer dye. The paynes shall be  
 to them so vyolent, that they shall pe-  
 rish a thousand tymes, and desire co-  
 tinually for to dye, but death shall flie  
 away from them, desiderabunt mori et  
 mors fugie ab eis, they shall desire death,  
 and death shall fly from them. O Je-  
 su in what myserye shall they be in,  
 that euer shall couet death, and ne-  
 uer may fully dye.

The Prophet Dauid speaking of  
 their payne sayeth. Mors depascet eos,

Which

which

Which wordes may haue thre senses,  
 one is that death shall be their pa-  
 stour and heardman, hee shall order  
 them, and leade them to theyr pa-  
 stures. In hell is two pastures, the  
 one is all full of snow, the other full  
 of fyre, for the whiche Iobc sayeth,  
*Ad calorem nimium transiunt ab aquis ni-  
 uium,* they shal walke from the snow  
 vnto the fyre. And agayne from the  
 fyre vnto the snow, this may be one  
 sense, an other may be this, they shal  
 be the continuall meate of death, as  
 ye see in the pastures, where y sheepe  
 feede. They crophe the grasse euer as  
 it ysleth and keepeth it lowe, and so  
 the grasse is euer in eatyng, and ne-  
 uer full eaten.

In lyke maner death shall continu-  
 ally crophe the dampned persons in  
 hell. And he shall euer be gnawyng  
 and eating vpon them, and yet they  
 shall neuer be fully consumed. The  
 thirde sense may be this, death shall  
 be theyr continuall meate, for they  
 shall euer long and desire for to dye,  
 they shal euer about all other things  
 couet to haue death, and their desire  
 shall

shall alway be a lyke freshe and fer-  
 uent. An other comforte and refres-  
 hing besides this, they shall haue  
 none, but whatsoeuer the sense of  
 these wordes be, thou mayest well  
 perceyue by them, O thou chrystian  
 soule) that if thou shalt come to that  
 place to pay thy debtes of thine owne  
 synnes, it shall be to greuous and  
 to impossible for thee to sustayne, for  
 as I sayde, looke any maner of paine  
 that our sauour Chyist suffered on  
 the crosse for all our synnes. If we  
 be not before our death by such affec-  
 tions (as I before did rehearse) made  
 parteyners of his sufferynge, we shall  
 suffer all the same paynes in hel per-  
 petually.

And therefore it is a troth, we may  
 read in the booke of the Crucifix great  
 matter of woe, whiche is the thyrd  
 wytyng that we had to speake off.

Now thou sinful creature, haue oft  
 before thyne eyes thys wonderfull  
 booke which as I sayde is wytten  
 within and with out. In the which  
 also thou mayest reade thre maner  
 of wytyngs, that is to say, lamenta-

tion, song, and wo. If thou wilt begin  
to lament with Iesu, thou shalt there  
by come to sing with him. And there  
by thou shalt be made so fully partei  
ner of his passion, that the debtes of  
thy sinnes shall be thoroughly payde,  
and that thou shalt escape euerlasting  
woe. But if thou doe refuse this re  
medy, and follow the desires of thy  
woyld, and of the fleshe, be thou well  
assured that then thou shalt pay thine  
owne debtes amongst the diuils in  
hell, with euerlasting woe. From the  
which he defend vs, that for our loue  
as this day suffered on the Crosse, his  
most paynfull and sorrowfull death,  
our sauiour Christ Iesus, Amen.

Per Iohannem Fysshier Episco  
pum Rosensem.

Memoria crucifixi : vitia crucifigit. Grego  
Quicumque momorderit astucia sathanæ  
aspiciat Christum in ligno pendentē August

