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causarum connexione constringit. que cum ab immobilibus prouidentie pfiscat^r
exordijs. ipsam quoq; immutabile necesse est esse. Ita enim res optime regunt.
si manens in divina mete simplicitas indeclinabilem causarum ordinem promat.
Hic vero ordo res mutabiles & alioquin temere fluituras propria incomutabilitate
coerceat. Quo fit ut tam & si vobis hunc ordinem minime considerare valentibus.
confusa omnia perturbataq; indeant. nihilominus tamen sius modus ad bonum
dirigens cuncta disponat. **N**ihil est enim quod mali causa ne ab ipsis quidem im-
probis fiat. quos vt uberrime demonstratum est. bonum querentes prauus error
auertit. ne dum ordo de summi boni cardine pfiscens. a suo quoq; deflectat ex-
ordio. Que vero inquiet potest vlla iniquior esse confusio. q; vt bonis tum aduersa-
tum prospera. malis etiam tu optata. tum odiosa contingant. **N**um igit; ea metis
integritate homines degunt. vt quos probos improbos ve censuerint. eos quoq;
vti existimant esse necesse sit. At qui in hoc hominu iudicia depugnant. Et quos
aly premio. aly supplicio dignos arbitrant. **S**ed cōcedamus vt aliquis possit bo-
nos malos ve discernere. **N**um igit; poterit intueri illam intimā temperiem. velut
in corporib; dici solet animoz. **N**on enī dissimile est miraculum nescienti. cur sanis
corporib; his quidem dulcia. illis vero amara conueniant. **C**ur egri etiam quidā
lemb; quidam vero acris adiuuant. At hoc medicus qui sanitatis ipsius atq; egri-
tudinis modū tēperamentūq; dīoscit. minime mirat. **Q**uid vero animoz aliud salus
nōdet esse q; probitas. quid egritudo q; uitia. **Q**uis aut̄ alius vel seruator bonoz
vel maloz depulsor q; rector ac medicator deus. **Q**ui cū ex alta prouidentie specula-
respicit quid vnicuiq; conueniat agnoscit. & quod conuenire nouit accōmodat.
Hinc iam fit illud fatalis ordinis insigne miraculum. cum ab sciente gerit quod