

What shall I speak of that most noble woman and of her seven sons, which all did rather choose not only to suffer most grievous torments, but also most cruel and bitter death, than they would once obey the king's commandment in eating swine's flesh against the law of God? I pass over the most notable history of that most worthy and ancient father Eleazarus, which, refusing also to obey the king's commandment in eating swine's flesh, desired rather to die gloriously than to live with shame, and so offered himself willingly to the martyrdom, yea, to the very death.

The noble enterprize of the apostles is more known, than it needeth here to be recited; which, when they were commanded that they should no more preach in the name of Christ, would not obey the head rulers in this behalf, but continued still in preaching the gospel of Christ diligently. And when they were convented before the magistrates, and demanded why they shewed themselves so disobedient to their commandment, they stoutly and boldly answered: "Whether it be right in the sight of God to hear you rather than God, judge ye. We can none otherwise than speak those things which we have seen and heard." Again: "We must obey God more than men." O courageous hearts!

And as I may interlace one history, although not mentioned in the sacred bible, yet worthy to be remembered, our catechist, entreating on a certain time of obedience due unto princes, told us this history. "The Roman emperor Diocletian," said he, "commanded one of his captains called Maurice, being a christian man, to prepare an army against the Christians, and utterly to destroy them, except they would give over the faith of Christ, and worship the gods of the Romans, and do sacrifice unto them. But Maurice, valiant not only in body but also in mind, strong in arms, but stronger in faith, courageous in martial affairs, but more courageous in matters of God, stoutly and boldly answered on this manner: 'O emperor, I am ready to serve thee in all thy righteous and honest affairs, neither have I at any time refused to do thee service. Notwithstanding in this behalf, know thou, O emperor, I neither may nor will obey thy commandment, being both wicked and ungodly. For I myself also am a christian man, and must obey God on whom I believe, and of whom I look for the crown of everlasting glory, more than thee, O emperor, of whom I have only mortal and transitory rewards. Therefore be it known unto thee, O emperor, that I will rather suffer my blood to be shed, than once according to thy commandment attempt to hurt any that profess Christ, being linked and joined with me in one faith, baptism, and doctrine'."

The history of St Maurice.

Father. Of the temporal magistrates and of the honour and obedience due to them, we have sufficiently heard. But come off, tell me, doth this fifth commandment of God require of us also, that we honour, reverence, and obey the ministers of God's word?

Of honour and obedience to the minister of God's word.

Son. Yea, no less than the temporal ministers. For as the one conserveth the body, so doth the other the soul: yea, both of them watch for the safeguard of the body and of the soul.

Father. Declare by the word of God, that we owe no less honour, reverence, and obedience to the ministers of God's word, than we do to the temporal rulers or to our corporal parents. *Son.* The names which be appropriated to the ministers of God's word, do abundantly declare in what great honour and reverence we ought to have them.

The names of the spiritual ministers.

Father. Which are they? *Son.* They be called in the holy scriptures "shepherds," "watchmen," "overseers," "feeders of the Lord's flock," "angels of the Lord," "embassadors of God," "salt of the earth," "light of the world," "fishers of men," "servants of God," "apostles of Christ," "God's labourers," "Christ's ministers," "stewards of the secrets of God," "elders," "prophets," "teachers," "ensamples to the flock," &c. Who, hearing the ministers of God's word to be called with such honourable names, is

Ezek. xxxiv. Ezek. xxxiii. Mal. ii. Matt. v. Rom. i. 1 Cor. iii. 1 Cor. iv. 1 Pet. v. 1 Cor. xii. 1 Tim. iv. 1 Pet. v.

[¹ The story referred to is that noted one of Mauritius, or Maurice, and the Theban legion. These are said to have perished, to the number of 6660, rather than take any part in the persecution of their brother Christians. There is an account at length extant under the name of Eucherius, bishop of Lyons, though it probably was not from his pen.

The speech (of which that in the text seems to be an abstract) is there fully given, as made by the soldiers to Maximian, the colleague of Diocletian. See Acta Sancti Martyris Agaunensis. Auct. Sancti Eucherii Lugd. Episc. in Max. Biblioth. Vet. Patr. Lugd. 1677. Tom. VI. p. 867.]

not straightways moved to give honour and reverence unto them, and to esteem them as precious jewels and noble treasures?

Father. But let me hear what the holy scripture speaketh in this behalf. *Son.* The wise man saith: "Fear the Lord with all thy soul, and honour his ministers. Love thy Maker with all thy strength, and forsake not his servants. Fear the Lord with all thy soul, and honour his priests." God the Father saith: "Beware that thou forsake not the Levite (he meaneth the minister of his word), as long as thou livest upon the earth." Our Saviour Christ saith: "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. He that heareth you heareth me; and he that despiseth you despiseth me; but he that despiseth me despiseth him that sent me." St Paul saith: "He that despiseth despiseth not man (he meaneth the preacher of God's word) but God, which hath given his holy Spirit into you." "We beseech you, brethren, that ye know them which labour among you, and have the oversight of you in the Lord, and give you exhortation; that ye have them in high reputation, through love for their work's sake, and be at peace with them." Again: "The elders that rule well are worthy of double honour; but most specially they which labour in the word and teaching. For the scripture saith: Thou shalt not muzzle the mouth of the ox, that treadeth out the corn. And, The labourer is worthy of his reward. Against an elder receive none accusation, but under two or three witnesses." Also in another place he saith: "Obey them that have the oversight of you, and submit yourselves unto them; for they watch for your souls, even as they that must give accompts, that they may do it with joy, and not with grief. For that is a profitable thing for you."

Father. If any man sheweth disobedience to the ministers of God's word, and will not honour nor reverence them according to the commandment of God, shall they escape unpunished? *Son.* Heard ye not before what Christ saith? "He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Can there be any greater dishonour be done to a prince, than when his ambassador is evil entreated? Can that king take in good part the disobedience of those subjects which disobey and resist his commission, published for their wealth by his officers? No more can God abide that his ambassadors and commissioners, I mean the preachers of his holy word, should be contemned, despised, and not regarded, or their sermons, which are the infallible oracles of God, neglected and nothing set by. Yea, such despisers of God's preachers, and of their doctrine, did never, nor never shall, escape unpunished.

What drove Adam and Heva out of paradise into this vale of misery, making them of immortal mortal, of uncorruptible corruptible, of God's friends God's enemies, of the inheritors of everlasting glory firebrands of hell, &c., but disobedience to God and to his holy word? What caused the whole world once to be drowned, eight persons only excepted, but disobedience to the preachers and to their doctrine? Again, what provoked God to consume Sodom and Gomorre, and certain other cities, with fire and brimstone from heaven, but that they contemned the preacher of God's word, and his heavenly doctrine? What was the occasion that God did so oftentimes plague with hunger, sword, fire, and pestilence, the Israelites, but that they despised the prophets of God and their preachings? How came it to pass that whole Jewry came to havoc, and finally both destruction and desolation, certain years after Christ's ascension, but that they did nothing regard the doctrine of Christ and of his apostles, but utterly sought the decay and utter confusion of them both? How doth our Saviour Christ cry out against certain cities, which despised the preachers and the doctrine that they taught! Are not these his words? "Wo unto thee, Chorasin! wo unto thee, Bethsaida! for if the miracles which were shewed in you had been done in the city of Tyre or Sidon, they had repented of their sins long ago in sackcloth and ashes. Nevertheless, I say unto you, it shall be easier for Tyre and Sidon at the day of judgment, than for you. And thou, Caparnaum, which art lift up unto heaven, shall be brought down to hell. For if the miracles which have been done in thee had been shewed in Sodom, they had remained until this day. Nevertheless, I say unto you, it shall be easier for the land of Sodom at the day of judgment, than for thee."

Father. What if they which take upon them to be the ministers of Christ and the preachers of his word, teach false doctrine, and the traditions of men, corrupting rather

Eccus. vii.

Deut. xii.

Matt. x.
Luke x.

1 Thess. iv.

1 Thess. v.

1 Tim. v.

Deut. xxv.
1 Cor. ix.
Matt. x.

Heb. xii.

Luke x.

Disobediencie
punished.

Gen. iii.

Gen. vii.

Gen. xix.

Matt. xi.
Luke x.

than correcting our minds with their wicked doctrine, and labouring to bring us rather unto the perdition than salvation of our souls? Shall we also in this behalf honour, reverence, and obey them? *Son.* Nothing less. For they are now no more the ministers of Christ, but the servants of antichrist; no more the angels of light, but the messengers of darkness; no more the sons of God, but the bond-slaves of the devil. Therefore have we nothing to do with them. For they sit not in the chair of Moses, but in the chair of pestilence; so that, if they require any obedience of us because they occupy the place, and yet not the office, of Christ's ministers, we may with a good conscience refuse so to do, and say with the apostles, "We must obey God more than men." Christ sent forth his disciples to preach, not their own fancies, nor the traditions of their forefathers, but the gospel. "Go and preach the gospel," saith he, "to every creature." "Wo be unto me," saith St Paul, "if I preach not the gospel!" The aforesaid apostle in a certain epistle writeth on this manner: "Though we ourselves or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, hold it accursed. As we said before, so say I now again: If any man preach unto you any other gospel than that ye have received, hold it accursed." St John also saith: "If there come any unto you, and bring not this learning, him receive not to house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." Such therefore as will be counted true ministers of Christ, and zealous preachers of his holy word, must observe this rule of St Peter: "If any man speak, let him so speak, that it be agreeable to God's word;" and so are they worthy to be honoured, revered, and obeyed, as spiritual fathers, according to the commandment of God: otherwise there is neither honour, reverence, nor obedience due unto them, as our Saviour Christ saith: "Ye are the salt of the earth. But if the salt have lost his saltness, what shall be seasoned therewith? It is thenceforth good for nothing, but to cast out, and to be trodden down of men."

Father. As I remember, thou saidst that your schoolmaster and also your catechist taught you, that not only corporal fathers and mothers, magistrates, and preachers are commanded to be honoured, revered, and obeyed, but also our elders, and all such as be our superiors and governors. *Son.* Truth it is.

Father. What meanest thou by elders? *Son.* Such as do excel us in age, wisdom, discretion, knowledge, learning, experience, &c.

Father. How provest thou by the holy scripture, that we ought to reverence our elders? *Son.* God saith by his servant Moses: "Thou shalt rise up before the hoar-headed, and reverence the face of the old man, and dread thy God; for I am the Lord." The wise man also saith: "Keep company with the multitude of such elders as have understanding, and consent unto their wisdom with thine heart, that thou mayest hear all godly sermons, and that the worthy sentences escape thee not. And if thou seest a man of discreet understanding, get thee soon unto him, and let thy foot tread upon the steps of his doors." Again: "Think scorn of no man in his old age; for we wax old also, &c. Despise not the sermons of such elders as have understanding, but acquaint thyself with the wise sentences of them; for of them thou shalt learn wisdom, and the doctrine of understanding, and how to serve great men without complaint. Go not from the doctrine of the elders; for they have learned it of their fathers. For of them shalt thou learn understanding, so that thou mayest make answer in the time of need." Also in another place he saith: "If thou be among men of higher authority, desire not to compare thyself unto them; and when an elder speaketh, make not thou many words." Hereto agreeth the saying of St Paul: "Rebuke not an elder rigorously, but exhort him as a father; the younger men as brethren; the elder women as mothers; the younger as sisters with all pureness."

Father. But what if our elders require those things to be done of us, which manifestly fight with the word of the Lord, and be contrary to the glory and honour of God? Shall we then hearken unto them, and obey them? *Son.* Yea, we shall rather say with the apostles, as we heard afore: "We must obey God more than men."

Father. What meanest thou by superiors and governors, whom this commandment also, as thou sayest, bindeth us to honour, reverence, and obey? *Son.* Schoolmasters, teachers, tutors, patrons, masters of occupations, &c. For St Paul saith: "Obey them

Matt. xxiii.
Psal. i.

Acts v.
Matt. xxviii.
Mark xvi.
Luke xxiv.
John xx.
1 Cor. ix.

Gal. i.

2 John.

1 Pet. iv.

Matt. v.

Of honour
and obedience
to our elders,
governors,
and superiors.

Lev. xix.

Eccles. vi.

Eccles. viii.

Eccles. xxxii.

1 Tim. v.

How far our
superiors are
to be obeyed.

Acts v.

Heb. xiii.

that have the oversight of you, and submit yourselves unto them." And that servants ought to honour and obey their bodily masters, appear plainly by these exhortations of St Paul: "Ye servants," saith he, "obey them that are your bodily masters, with fear and trembling, even with the singleness of your heart, as unto Christ; not doing service unto the eye, as they that go about to please men; but as the servants of Christ, doing the will of God from the heart, with a good will, serving the Lord and not men; knowing this, that whatsoever good thing any man doeth, the same shall he receive again of God, whether he be bond or free." Again: "Let as many servants as be under the yoke count their masters worthy of all honour, that the name of God, and his doctrine, be not evil spoken of. See that they which have believing masters despise them not because they are brethren, but rather do service; forasmuch as they are believing and beloved, and partakers of the benefit." Also in another place: "Exhort servants to be obedient unto their own masters, and to please them in all things, not answering again, neither to be pickers, but that they shew all good faithfulness, that they may do worship to the doctrine of God our Saviour in all things." St Peter also saith: "Ye servants, obey your masters with fear, not only if they be good and courteous, but also though they be froward. For it is thankworthy, if a man for conscience toward God endure grief, and suffer wrong undeserved."

Father. If the schoolmasters, teachers, tutors, patrons, masters of occupations, or any other of our superiors and governors should command us that which striveth with the glory, honour, and word of God, is it to be obeyed? *Son.* You heard before what I said concerning honour, reverence, service, and obedience due unto men, of whatsoever degree or estate they be. If it may not stand with the honour, reverence, service, and obedience, which we owe unto God, it is utterly to be rejected and cast away. For the honour of God is to be considered before the honour of man. Therefore in this behalf, if they require of us any honour, reverence, service, and obedience, that cannot stand with our duty toward God, we may with a good conscience answer with the apostles, and say: "Whether it be right in the sight of God to hear you rather than God, judge ye." "We must obey God more than men."

Father. Thou hast satisfied me right well in this fifth commandment. Come off, rehearse unto me the next precept, as it followeth in order.

Son. "Thou shalt not kill."

Father. What doth God require of us in this his commandment? *Son.* First of all, that no private person shall kill another, although injured and wronged.

Father. Prove that by the word of God. *Son.* God saith: "Thou shalt not avenge thyself, nor be mindful of wrong against the children of my people, but shalt love thy neighbour even as thyself." The wise man also saith: "Say not thou, I will recompense evil; but put thy trust in the Lord; and he shall defend thee." Hereto agreeth the saying of the apostle: "Recompense to no man evil for evil. Provide aforehand things honest, nor only before God, but also in the sight of all men. If it be possible (so much as is in you), live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with goodness."

Father. What if any man, overcome with ire and madness for the avengement of his own private cause, killeth his neighbour? Shall he be pardoned, and not rather suffer death? *Son.* Whosoever committeth wilful and pretended murder ought not to be pardoned, but rather to be killed, as he hath killed.

Father. How provest thou that by the word of God? *Son.* God saith: "Whoso sheddeth man's blood, his blood shall be shed again. For in the image of God did God make man." Again: "He that killeth any man, let him die the death." "And if a man maim his neighbour, as he hath done, so shall it be done to him again; broke¹ for broke, eye for eye, and tooth for tooth: even as he hath maimed a man,

Eph. vi.
Col. iii.

1 Tim. vi.

Tit. ii.

Acts iv. v.

The sixth
command-
ment.
What God
requireth in
the sixth
command-
ment.
Lev. xix.

Prov. xx.

Rom. xii.

Deut. xxxii.

Prov. xxv.

Wilful and
pretensed
murder un-
pardonable.

Gen. ix.

Lev. xxiv.

so shall he be maimed again." Also in another place: "He that smiteth a man, that he die, shall be slain for it." Our Saviour Christ said unto Peter: "Put up thy sword into his sheath; for all they that take the sword shall perish with the sword." Exod. xxi.
Matt. xxvi.

Father. Is it not lawful by any means to kill? *Son.* For a private man it is not lawful: for a temporal magistrate it is lawful. The magistrates may lawfully kill offenders.

Father. Where findest thou that in the word of God? *Son.* God speaking to the temporal ruler saith: "Thou shalt have no pity on him (the murderer), but thou shalt require soul for soul, eye for eye, tooth for tooth, foot for foot, hand for hand." David, that most noble king, saith in a certain psalm: "I shall soon destroy all the ungodly that are in the land, that I may root out all wicked doers from the city of the Lord." The apostle also saith: "Rulers are not to be feared of them that do well, but of them that do evil. Wilt thou be without fear of the power? Do well then, and so shalt thou be praised of the same: for he is the minister of God for thy wealth. But if thou do that which is evil, then fear; for he beareth not the sword for nought. For he is the minister of God to take vengeance on him that doeth evil." St Peter also saith, that the "rulers are ordained of God for the punishment of the evil-doers, but for the praise of them that do well." Psal. ci.
Rom. xiii.
1 Pet. ii.

Father. What doth God require more of us in this his precept? *Son.* Secondly, he requireth of us not only that we should not kill, but also that we should bear no hatred, anger, nor malice in our hearts against our neighbour.

Father. For this cause then is the law called of St Paul "spiritual," because it requireth not of us only outward and civil righteousness, but also inward and spiritual justice, even pure and uncorrupt motions of the mind; so that the law must be fulfilled both with the inward and outward man, both with body and soul. *Son.* Yea, verily; and so doth our Saviour Christ interpret and expound the whole law of God contrary to the doctrine of the scribes and Pharisees. Rom. vii.
Why the law of God is called spiritual.
Matt. v.

Father. Let me hear it proved by the word of God, that we are forbidden to bear any hatred, anger, malice, envy, displeasure, &c. in our hearts against our neighbour. *Son.* God saith: "Thou shalt not stand against the blood of thy neighbour: I am the Lord. Thou shalt not hate thy brother in thy heart, but shalt in anywise rebuke thy neighbour, that thou bear not sin for his sake." The wise man saith: "There are six things which the Lord doth hate, and the seventh he utterly abhorreth: a proud look; a lying tongue; hands that shed innocent blood; an heart that goeth about with wicked imaginations; feet that be swift in running to do mischief; a false witness that bringeth up lies; and such one as soweth discord among brethren." Our Saviour Christ saith: "Ye have heard that it was said to them of the old time, Thou shalt not kill; for whosoever killeth shall be in danger of judgment. But I say unto you, that whosoever is angry with his brother shall be in danger of judgment; and whosoever saith unto his brother, Racha, shall be in danger of a council; but whosoever saith, Thou fool, shall be in danger of hell-fire. Therefore if thou offerest thy gift at the altar, and there rememberest, that thy brother hath ought against thee; leave there thine offering before the altar, and go thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time thy adversary deliver thee to the judge, and the judge deliver thee to the minister, and then thou be cast into prison. Verily, I say unto thee, Thou shalt not come out thence, till thou hast paid the uttermost farthing." St Paul saith: "Let all bitterness, and fierceness, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousness. Be ye courteous one to another, merciful, forgiving one another, even as God for Christ's sake hath forgiven you." Hereto appertaineth the saying of St John: "He that loveth not his brother abideth in death. Whosoever hateth his brother is a manslayer; and ye know that no manslayer hath eternal life abiding in him." Lev. xix.
Prov. vi.
Matt. v.
Eph. iv.
1 John iii.

Father. I perceive now right well, that we may not only not kill, hurt, or noy our neighbour in any condition, either with hand, weapon, tongue, &c., but also that we may not so much as once hate him, or bear malice or anger in our hearts toward him, although it should never brast out either into word or deed: if we do, we are transgres-

sors of the law of God, and before the majesty of God plain murderers and manslaughterers. *Son.* So is it.

Father. Who can so warely and circumspectly walk in the pathways of christian charity, or so continue in brotherly love, but that sometime he falleth into anger and displeasure with his neighbour? *Son.* We are all frail indeed, and ready at every hour to fall. Therefore if at any time we pass the bounds of charity, and slip into the rage of anger, it is good to follow this most wholesome counsel of the apostle: "Be angry and sin not. Let not the sun go down upon your wrath, neither give place unto the backbiter."

Father. We may not then continue in anger, nor seek to be revenged? *Son.* No, verily, but seek rather to be reconciled, as our Saviour commandeth us in the gospel. For the wise man saith: "He that seeketh vengeance shall find vengeance at the Lord's hand, which shall surely keep him his sins. Forgive thy neighbour the hurt that he hath done thee; and so shall thy sins be forgiven thee also when thou prayest. A man that beareth hatred against another, how dare he desire forgiveness of God? He that sheweth no mercy to a man, which is like himself, how dare he ask forgiveness of his sins? If he that is but flesh beareth hatred and keepeth it, who will entreat for his sins? Remember the end, and let enmity pass, which seeketh death and destruction; and abide thou in the commandments. Remember the commandments; so shalt thou not be rigorous over thy neighbour. Think upon the covenant of the Highest, and forgive thy neighbour's ignorance. Beware of strife, and thou shalt make thy sins fewer. For an angry man kindleth variance, and the ungodly disquieteth friends, and putteth discord among them that be at peace."

Father. What is required of us more in this precept? *Son.* Thirdly, God requireth of us not only that we should not kill, hurt, noy, or bear secretly in our hearts any anger or displeasure against our neighbour, but also that we should patiently suffer whatsoever is unjustly done against us, and for evil recompense goodness; when we are evil spoken of, speak well; when we are cursed, bless; when we are railed upon, give good words; when we are injured, forgive; when we have displeasure done unto us, do good, &c.

Father. Where are these things taught in the holy scripture? *Son.* That we ought patiently to suffer, whatsoever is unjustly done against us, we have our master Christ, whose disciples we profess ourselves to be, for a most manifest example, of whom St Peter writeth on this manner: "Christ suffered for us, leaving us an ensample that ye should follow his steps; which did no sin, neither was there guile found in his mouth; which, when he was reviled, reviled not again; when he suffered, he threatened not, but commit the vengeance to him that judgeth righteously." St Paul also exhorteth us, that "with all lowliness and meekness, and with all humbleness of mind, we should forbear one another through love, and be diligent to keep the unity of the Spirit through the bond of peace:" again, that we should "forgive one another, if any man have a quarrel against another, even as Christ hath forgiven us."

Father. Where are we taught to recompense evil with good? *Son.* St Paul saith: "See that none recompense evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men." Again: "Recompense to no man evil for evil, &c. Avenge not yourselves, but rather give place unto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with goodness."

Father. Where readest thou, that when we are evil spoken of, we should speak well, &c.? *Son.* Our Saviour Christ, that most perfect schoolmaster of all perfect righteousness, saith: "Ye have heard that is said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil. But whosoever giveth thee a blow on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever will compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow, turn not thou away. Ye have heard that is said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your

Psal. iv.
Eph. iv.

Matt. v.
Eccles.
xxviii.

1 Pet. ii.

Eph. iv.

Col. iii.

1 Thess. v.
Rom. xii.

Deut. xxxii.
Prov. xxv.

Matt. v.
Exod. xxi.
Deut. xix.

enemies: bless them that curse you: do good to them that hate you: pray for them which hurt you and persecute you; that ye may be children of your Father which is in heaven. For he maketh his sun to arise on the evil and on the good, and sendeth rain on the righteous and on the unrighteous. For if ye love them which love you, what reward have ye? do not the publicans also even the same? And if ye make much of your brethren only, what singular thing do ye? do not also the publicans likewise? Ye shall therefore be perfect, even as your Father which is in heaven is perfect." St Paul also saith: "Bless them which persecute you: bless, I say, and curse not." Rom. xii. Hereto agreeth the saying of St Peter: "Be ye all of one mind, of one heart, love as brethren, be pitiful, be courteous, meek, not rendering evil for evil, or rebuke for rebuke; but contrariwise, bless, knowing that ye are thereunto called, even that ye should be heirs of the blessing. For he that doth long after life, and loveth to see good days, let him refrain his tongue from evil, and his lips that they speak not guile: let him eschew evil, and do good: let him seek peace, and ensue it." Psal. xxxiv.

Father. Declare now in few words what God forbiddeth, and what he requireth, in this his sixth commandment, that we may proceed with the residue. *Son.* God forbiddeth us that outwardly we should kill, hurt, noy, hinder, strike, or smite our neighbour, or yet speak and report evil of him, or hinder his good name, or ungently entreat either him or any that do belong unto him. That same God forbiddeth us that inwardly we should malign, envy, or hate our neighbour. And the same Lord our God requireth of us, that [we] patiently suffer whatsoever is unjustly done against us; that we speak well of our neighbour; that we maintain his good name; that we further his commodity and profit; and seek all means possible, as to love him with our heart unfeignedly, so most readily to do for him and his to the uttermost of his power, that we may satisfy the will of God, which saith: "Thou shalt love thy neighbour as thyself." Again: "What ye would other men would do to you, do you the same to them."

Lev. xix.
Matt. xxii.
Rom. xiii.
Matt. vii.
Luke vi.

Father. Let us hear the next commandment. *Son.* The next is the seventh in order, and soundeth thus:

"Thou shalt not commit adultery."

Father. What doth God forbid, or what requireth he, in this commandment?

Son. First, forasmuch as God is the institutor and ordainer of the holy state of honourable wedlock, he utterly forbiddeth that such as profess that godly order, and have chosen that kind of life, should in any point defile themselves with whoredom, adultery, or with any kind of filthy uncleanness or unclean filthiness; but that they should live together in all godliness, purity, cleanness, and honesty all the days of their life, according to their promise made of one to the other, without the knowledge of any strange flesh, that God may bless them and their marriage, and make them joyful parents of many children, which in this world may be good members of the christian commonweal, and in the world to come blessed citizens of that glorious and heavenly Jerusalem.

The seventh
commandment.

Gen. ii.
Matt. xix.
What God
forbiddeth in
the seventh
commandment.
1 Cor. vii.
Heb. xiii.
Of married
persons.

Father. Declare unto me by the word of God, that such as be married ought not to break their marriage vow, nor defile themselves with adultery or any other uncleanness.

Son. God saith: "The man that breaketh wedlock with another man's wife, even he that breaketh wedlock with his neighbour's wife, let him be slain, both the advouterer and the advouteress." Again: "Cursed be he that lieth with his neighbour's wife; and all the people shall say, Amen." The wise man saith: "Keep thee from the evil woman, and from the flattering tongue of the harlot, that thou lust not after her beauty in thy heart, and lest thou be taken with her fair looks. An harlot will make a man to beg his bread; but an honest married wife will hunt for the precious life. May a man carry fire in his bosom, and his clothes not be brent? Or can one go upon hot coals, and his feet not be hurt? Even so whosoever goeth in to his neighbour's wife, and toucheth her, cannot be unguilty. Men do not utterly despise a thief that stealeth to satisfy his soul, when he is hungry; but if he may be gotten, he restoreth again seven times as much, or else he maketh recompence with all the

Lev. xx.

Deut. xxvii.

Prov. vi.

The fruits of
whoredom. goods of his house: but whoso committeth adultery with a woman, he is a fool, and bringeth his life to destruction. He getteth himself also shame and dishonour, such as shall never be put out. For the jealousy and wrath of the man will not be entreated: no, though thou wouldest offer him great gifts to make amends, he will not receive them." The ancient father Tobie said to his son: "My son, keep thee well from whoredom; and beside thy wife see that no fault be known of thee." Job also saith: Job xxxi. "I made a covenant with mine eyes, that I would not look upon a damsel. For how great a portion shall I have of God, and what inheritance from the Almighty on high? As for the ungodly, and he that joineth himself to the company of wicked doers, shall not destruction and misery come upon him? &c. If my heart hath lusted after my neighbour's wife, or if I have laid wait at his door; O then let my wife grind unto another man, and let other men lie with her. For this is a wickedness and sin, that is worthy to be punished; yea, a fire that should utterly consume and root out all my substance." Jesus, the son of Sirach, saith: Ecclus. xii. "Be ashamed of whoredom before father and mother. Be ashamed of lying before the prince and men of authority; of sin before the judge and ruler; of offence before the congregation and people; of unrighteousness before a companion and friend; of theft before thy neighbours. As for the truth of God and his covenant, be not ashamed thereof. Be ashamed to lie with thine elbows upon the bread: be ashamed to look upon harlots: be ashamed to turn away thy face from thy friend. Be ashamed to take and not to give: be ashamed also to look upon another man's wife, and to make many trifling words with her maiden, or to stand by her bedside. Be ashamed to upbraid thy friend: when thou givest any thing, cast him not in the teeth withal."

Of unmarried
persons. *Father.* Are such only as are married forbidden to lead an incontinent life? *Son.* Both the married and unmarried are forbidden in this precept to exercise any corporal uncleanness in their life and conversation: whether they be linked with the chain of matrimony, or free from it, this commandment forbiddeth them to practise any kind of incontinency in their manners. Not only adultery, which (as they say) is committed between two married persons unlawful, or between a married and a single person, is here forbidden; but also fornication, which is the sin of uncleanness committed between two single or unmarried persons, as some writeth. To be short, God, speaking on this manner, "Thou shalt not commit adultery," forbiddeth all unlawful knowledge of man and woman, be they married or unmarried.

Deut. xxiii. *Father.* Prove by the word of God, that not only adultery, but fornication also and all other uncleanness, is forbidden. *Son.* God saith: "There shall be no whore of the daughters of Israel, nor whore-keeper of the sons of Israel." Again: "Thou shalt not make thy daughter common, that thou wouldest cause her to be an whore, lest the land also fall to whoredom, and be full of wickedness." The wise man saith: "When wisdom entereth into thine heart, and thy soul delighteth in knowledge, then shall counsel preserve thee, and understanding shall keep thee;" "that thou mayest be delivered from the strange woman, and from her that is not thine own; which giveth sweet words, forsaketh the husband of her youth, and forgetteth the covenant of her God. For her house is inclined unto death, and her paths unto hell. All they that go in unto her come not again, neither take they hold of the word of life. Therefore walk thou in the way of such as be virtuous, and keep the paths of the righteous. For the just shall dwell in the land, and they that be perfect shall remain in it; but the ungodly shall be rooted out of the land, and the wicked doers shall be rooted out of it." Again: "Apply not thyself to the deceitfulness of a woman. For the lips of an harlot are a dropping honeycomb, and her throat is more glistening than oil: but at the last she is as bitter as wormwood, and her tongue as sharp as a two-edged sword. Her feet go down unto death, and her steps pierce through unto hell, &c. Keep thy way far from her, and come not nigh the doors of her house; that thou give not thy strength unto other, and thy years to the cruel; that other men be not filled with thy goods, and that thy labours come not in a strange house; yea, that thou mourn not at the last, when thou hast spent thy body and lusty green youth, and then say, Alas! why hated I nurture? why did my heart despise correction? wherefore was I not obedient unto the voice of my teachers, and hearkened not unto them that informed me? I am come almost into all

misfortune, in the midst of the multitude and congregation, &c. Be glad with the wife of thy youth. Loving is the hind, and friendly is the roe. Let her breasts always satisfy thee, and hold thee ever content with her love. My son, why wilt thou have pleasure in an harlot, and embrace the bosom of another woman? For every man's ways are open in the sight of the Lord; and he pondereth all their goings. The wickedness of the ungodly shall catch himself, and with the snares of his own sins shall he be trapped," &c. "Hear me now, therefore, O my children, and mark the words of my mouth. Let not thine heart wander in the ways of an whore, and be not thou deceived in her paths. For many one hath she wounded and cast down: yea, many a strong man hath been slain by the means of her. Her houses are the way unto hell, and bring men down into the chambers of death."

The holy apostle St Paul saith: "If any that is called a brother (that is to say, a Christian) be an whoremonger, or a covetous person, or a worshipper of images, either a railer, either a drunkard, or an extortioner; with him that is such see that ye eat not." Again: "Know ye not, that your bodies are the members of Christ? Shall I now take the members of Christ, and make them the members of an harlot? God forbid. Do ye not know, that he which coupleth himself with an harlot is become one body? For two, saith he, shall be one flesh. But he that is joined to the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body: but he that is a fornicator sinneth against his own body. Either know ye not, how that your bodies are the temple of the Holy Ghost, which dwelleth in you, whom ye have of God, and how that ye are not your own? For ye are dearly bought. Therefore glorify God in your bodies, and in your spirits, which are God's." "Be not deceived. For neither fornicators, neither worshippers of images, neither advouterers, neither weaklings, neither abusers of themselves with mankind, neither thieves, neither covetous persons, neither drunkards, neither cursed speakers, neither pillers shall inherit the kingdom of God." Again: "Let us not be defiled with fornication, as some of them (the Israelites) were defiled with fornication, and fell in one day twenty-three thousand." "For this is the will of God, even your holiness, that ye should abstain from fornication, and that every one of you should know how to keep his vessel in holiness and honour, and not in the lust of concupiscence, as do the heathen, which know not God, &c. For God hath not called us unto uncleanness, but unto holiness." Also in another place: "Mortify your earthly members, fornication, uncleanness, unnatural lust, evil concupiscence," &c. Item: "Wedlock is honourable among all persons, and the bed undefiled. But whoremongers and adulterers God shall judge."

Father. Doth God forbid us none other thing in this commandment, but only to abstain from the gross sin of adultery, fornication, incest, and such other corporal uncleanness? *Son.* All filthy talk, wanton countenances, singing of bawdy ballads, reading of amorous books, idle jesting, vain pastimes, and whatsoever maketh unto the provocation of fleshly appetite, as idleness, banqueting, wanton company-keeping, &c. is here also forbidden.

Father. Is it not then lawful to use merry talk, singing of pleasant ballads, reading of amorous books, &c.? *Son.* By no means. For St Paul saith: "Let no filthy communication proceed out of your mouth, but that which is good to edify withal, as oft as need is, that it may minister grace unto the hearers. And grieve not ye the Holy Spirit of God, by whom ye are sealed unto the day of redemption." Again: "Let your speech be always well-savoured, and powdered with salt, that ye may know how ye ought to answer every man." Also in another place: "As for fornication, and all uncleanness, or covetousness, let it not be once named among you, as it becometh saints; or filthiness, or foolish talking, or jesting, which are not comely, but rather giving of thanks. For this ye know, that no whoremonger, either unclean person, or covetous person (which is a worshipper of images) hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of such things cometh the wrath of God upon the children of [un]belief. Be not ye therefore companions of them."

Father. Are we only forbidden in this precept the uncleanness of the body? *Son.* Not only. For God forbiddeth us here also the impurity and uncleanness of the mind.

The law of God, as you know, is spiritual, and must be fulfilled not only outwardly but also inwardly, even with pure affects and clean motions of the heart. For even as he is very murderer and manslayer before God, which beareth hatred and malice in his heart against his neighbour, although he never lay hand on him, nor hurt him outwardly; so likewise is he a very adulterer and whoremonger before God, which nourisheth fleshly lusts in his heart, although he never commit the outward uncleanness.

John iv. For as "God is a Spirit," so judgeth he all things of the spirit. If our hearts be once polluted and defiled with the evil lust and filthy concupiscence of any woman, we are straightways no less adulterers and fornicators before God, than we are before men, when we have outwardly committed the very act. And as I am guilty and worthy before men, when I have so wickedly behaved myself, of punishment, yea, of very death; so likewise am I before God guilty and worthy of everlasting damnation, so soon as the evil concupiscence entereth into my heart, and I with delight consent to the same.

Matt. v. *Father.* How provest thou this? *Son.* By the words of Christ, which saith: "Ye have heard, that it was said to them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on another man's wife to lust after her, hath committed adultery with her already in his heart. Therefore if thy right eye hinder thee, pluck him out, and cast him from thee. For better is it unto thee, that one member perish, than that thy whole body should be cast into hell." "And if thy right hand hinder thee, cut him off, and cast him from thee. For better it is unto thee, that one of thy members perish, than that all thy body should be cast into hell." Again: "Those things which proceed out of the mouth come from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, breaking of wedlock, whoredoms, thefts, false witness, blasphemies. These are the things which defile a man." St Paul also saith: "Mortify your earthy members, fornications, uncleanness, unnatural lust, evil concupiscence," &c. Hereto agreeth the saying of St Peter: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which fight against the soul; and see that ye have honest conversation among the gentiles, that, whereas they backbite you as ill-doers, they may see your good works, and praise God in the day of visitation."

Whoredom plagued. *Father.* Hath God at any time plagued this sin of adultery, whoredom, &c.? *Son.* Yea, very oft, and that most grievously.

Gen. vi. *Father.* Shew me that out of the holy scripture. *Son.* To whom is this unknown, that the whole world was once drowned, eight persons only except? Was not whoredom one of the chief causes why the world was thus plagued with waters? Sodom with certain other cities were consumed with fire and brimstone from heaven: was not uncleanness of life a great occasion hereof? Were not the citizens of Sichern slain, because their prince deflowered Dina, Jacob's daughter? Were there not slain in the wilderness twenty-three thousand men for whoredom? Was not the whole tribe of Benjamin afterward almost utterly destroyed for abusing a Levite's wife? Perished not the sons of Heli the priest in battle, because of their too much unshamefaced wickedness committed with women? Who knoweth not, into what great miseries David fell, and his kingdom also, for the adultery which he committed with Urias' wife? How was Salomon plagued for his too much licentious living with women? Was not his most excellent wisdom turned into most extreme foolishness, when at the enticement of women he fell from honouring the true God unto the worshipping of idols? So true is it, which the prophet hath: "Whoredom, wine, and drunkenness take away the heart." Many other and divers histories are found in the holy bible, which do sufficiently declare, how grievously God hath plagued adultery, whoredom, and all uncleanness, in every age; as I may speak nothing of the most grievous plague, which is everlasting damnation.

Hos. iv. *Father.* Seeing that God doth so greatly detest and abhor this abominable vice of uncleanness; come off, tell me how it may be eschewed, that we provoke not God unto anger, and procure unto us his heavy displeasure, seeing, as the apostle saith, Heb. x. "it is a dreadful thing to fall into the hands of the living God." *Son.* To lead an honest, pure, and continent life, is the gift of God, and cannot be obtained by our own strengths, as the wise man saith: "I know that I cannot be chaste, except God giveth the gift:" and as our Saviour Christ saith: "All men cannot away with this saying

Wisd. viii.

Matt. xix.

(he meaneth, to lead a single life and unmarried) but they to whom it is given." Notwithstanding, certain remedies may be devised against these most abominable sins of adultery and whoredom, which to practise it shall neither be ungodly nor unprofitable.

Father. Which are they? Let me hear them. *Son.* First, when Satan, that old adversary of mankind, which, as St Peter saith, "goeth about like a roaring lion, seeking whom he may devour," goeth about to attempt us unto incontinency, adultery, whoredom, incest, or unto any other uncleanness, which fighteth with the word of God; it shall be necessary to set before our eyes, not the desire of the flesh, not the filthy and short pleasure of the body, whereof followeth everlasting damnation, but the commandment of God, which saith, "Thou shalt not commit adultery:" and again, Remedies against whoredom. 1 Pet. v. "Flee whoredom:" once again, "There shall be no whore among the daughters of Israel, nor no whore-keeper among the sons of Israel;" and cleave with tooth and nail, as they use to say, to these commandments of God, which he hath most straitly commanded to be observed and kept. For there is no weapon more apt to resist "the fiery darts" of Satan, than the word of God, as St Paul teacheth, and as we have our Saviour Christ for an ensample. "Thy words have I hidden within my heart," Psal. cxix. saith the psalmograph, "that I should not sin against thee." Again: "Wherewithal shall a young man cleanse his way? even by ruling himself after thy word." It shall not be unprofitable also to set before our eyes the grievous plagues, which God in every age poureth out upon the adulterers, fornicators, and all unclean persons; again, everlasting damnation both of body and soul after this life, if repentance, joined with faith, cometh not. Eph. vi. Matt. iv. Psal. cxix.

Secondly, forasmuch as we of ourselves are able to do no good thing, no, not so much as once to think a good thought ("it is God that worketh in us both the will and the deed"), it shall be necessary that, so soon as we begin to feel that the devil and the flesh begin to assail and to provoke us unto the breach of God's commandment, and by this means to fall into whoredom, adultery, incest, &c., we straightways give ourselves unto prayer, according to this commandment of Christ: "Watch and pray, that ye fall not into temptation. The spirit is ready, but the flesh is weak." For there is not a better armour against Satan and his subtile suggestions, than faithful and continual prayer. "The fervent prayer of a righteous man," saith St James, James v. "availeth much." "Call on me," saith God, "in the time of thy trouble, and I will deliver thee, and thou shalt honour me." It shall be good to pray with the wise man and to say: "O Lord, thou Father and God of my life, let me not have a proud look, but turn away all voluptuousness from me. Take from me the lusts of the body: let not the desires of uncleanness take hold upon me," and "give me not over into an unshamefaced and obstinate mind." Pray also with the psalmograph on this manner: "O turn away mine eyes, lest they behold vanity; and quicken thou me in thy way. O stablish thy word in thy servant, that I may fear thee." Again: "Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. O give me the comfort of thy help again; and stablish me with thy free Spirit." 2 Cor. iii. Phil. ii. Matt. xxvi. Psal. i. James v. Psal. i. Eccelus. xxiii. Psal. cxix. Psal. li.

Thirdly, idleness above all things is to be eschewed, and some virtuous and honest labour is continually to be practised, that our enemy find us not idle. For idleness is the chief "mistress of vices all," as a certain ballad hath. Nothing doth so open both windows and doors to the tempter, as sluggish idleness. It is truly said of the poet:

"Otia si tollas, periere Cupidinis arcus."

"If thou takest away idleness," saith he, "Cupid the god of love shooteth his arrows in vain." Again that same poet saith:

"Quæritur, Ægistus quare sit factus adulter:
In promptu causa est, desidiosus erat'."

"If any man will know," saith he, "how it came to pass that Ægistus fell into adultery; it may soon be known, he was idle." Read we not that Dina, Jacob's Gen. xxxiv.

daughter, through idleness, when she went out to see the daughters of the land, was ravished and deflowered of Sicheu, the son of Hemar, the Hevite, lord of that country? Read we not that David, when he was once free from the persecution of Saul, and possessed his kingdom quietly, and by this means fell into idleness, committed adultery? What did so greatly cause Salomon to dote in the love of so many women, as wealth and idleness? It is truly said of the wise man: "Idleness bringeth much evil." Who knoweth not, what too much abominable uncleanness was practised of the most filthy Sodomites? And was not idleness one of the principal causes thereof? These are the words of the prophet: "Behold, the sins of thy sister Sodoma were these, pride, fulness of meat, abundance, and idleness: these things did she and her daughters. Besides that, they reached not their hand to the poor and needy, but were proud, and did abominable things before me. Therefore I took them away, as pleased me."

Fourthly, as idleness above all things is to be eschewed, so likewise the company and communication of wanton and dishonest persons is utterly to be abhorred, if we purpose to lead a godly, pure, and honest life. For "evil words corrupt good manners." "With the holy thou shalt be holy, and with a perfect man thou shalt be perfect. With the clean thou shalt be clean, and with the froward thou shalt learn frowardness," saith the psalmograph. "Whoso toucheth pitch," saith Jesus the son of Sirach, "shall be filled withal; and he that is familiar with the proud shall clothe himself with pride." Again: "Look not upon a woman, that is desirous of many men, lest thou fall into her snares. Use not the company of a woman that is a player and a dancer, and hear her not, lest thou perish through her enticing. Behold not a maiden, that thou be not hurt in her beauty. Cast not thy mind upon any harlots in any manner of thing, lest thou destroy both thyself and thine heritage. Go not about gazing in every lane of the city; neither wander thou abroad in the streets thereof. Turn away thy face from a beautiful woman, and look not upon the fairness of other. Many a man hath perished through the beauty of women; for through it the desire is kindled as it were fire. An advouterous woman shall be trodden under foot, as mire, of every one that goeth by the way. Many a man wondering at the beauty of a strange woman hath been cast out; for her words kindled as fire. Sit not with another man's wife by any means: lie not with her upon the bed: make no words with her at the wine, lest thy heart consent unto her, and so thou with thy blood fall into destruction."

Became not Salomon an idolater by keeping company with idolatrous women? Became not the children of Israel wicked and ungodly by companying with wicked and ungodly people? Became not Peter, which, so long as he continued with Christ and his disciples, was faithful, constant, and stedfast in the love and service of Christ, a very denier and forswearer of his master, when he once accompanied himself with the servants of the high priest? Sara, Abraham's wife, could by no means abide that her son Isaac should play and keep company with Ismael her handmaid's son, but drove both him and his mother out of the doors. Jacob would by no means keep company with his ungodly brother Esau. Notable is this saying of Sara, young Tobias' wife: "Thou knowest, O Lord, that I never had desire unto man, and that I have kept my soul clean from all uncleanly lust. I have not kept company with those that pass their time in sport; neither have I made myself partaker with them that walk in light behaviour." Old Tobias would keep company with none, but with such as feared God; and he commanded his son, young Tobias, that he should keep no company, neither eat nor drink, with the sinners. St Paul also chargeth us, that we should not eat nor keep company with such as are whoremongers and of a lewd disposition. If therefore we intend to have pure minds and chaste bodies, wherein as in a most sacred temple the Holy Ghost doth delight to dwell, let us diligently avoid the wicked company of wicked doers.

Fifthly, to avoid uncleanness both of body and mind, it shall not a little help, if we be temperate and sober in our diet, considering with ourselves, that we live not to eat, but we eat to live; and nature is content with a little. It was wittily said of the poet: *Sine Cerere et Baccho friget Venus*;¹ that is to say: "Temperance in

2 Sam. xi.

1 Kings xi.

Eclus.
xxxiii.

Ezek. xvi.

The company
of the wicked
is to be es-
chewed.

1 Cor. xv.

Psal. xviii.

Eclus. xiii.

Eclus. ix.

1 Kings xi.

Num. xxv.

Matt. xxvi.

Gen. xxi.

Gen. xxviii.

Tob. iii.

Tob. ii.

Tob. iv.

1 Cor. v.

1 Cor. iii. vi.

2 Cor. vi.

[¹ Ter. Eunn. iv. v. 6.]

eating and drinking cooleth and abateth the courageous lust of the flesh." The wise man saith: "Look not thou upon the wine, how red it is, and what a colour it giveth in the glass. It goeth down softly; but at the last it biteth like a serpent, and stingeth as an adder. So shall thine eyes look unto strange women; and thine heart shall muse upon froward things." What a great provocation unto uncleanness intemperancy of diet is, the history of Loth the patriarch doth plainly declare, which, not once giving place to the filthy Sodomites in any point of their abominations all the time of his being among them, at the last through drunkenness fell into such horrible wickedness, that he deflowered and defiled his own daughters. Was not the excess of eating and drinking one of the causes that the world was once drowned, and that Sodom and Gomorre with certain other cities were consumed with fire and brimstone from heaven? Prov. xxiii. Gen. xix. Gen. vii. Luke xvii. Ezek. xvi. Gen. xix.

It shall be good, therefore, if we intend to lead an honest and godly life, utterly estranged from the filthy sin of most filthy whoredom and adultery, to follow the most godly counsel of our Saviour Christ and of his apostles. Christ saith: "Take heed to yourselves, lest at any time your hearts be overcome with surfeiting and drunkenness." St Paul saith: "Let us walk honestly, as it were in the daylight, not in eating and drinking, neither in chambering and wantonness; but put ye on the Lord Jesus Christ; and make not provision for the flesh to fulfil the lusts of it." Again: "Be not drunk with wine, wherein is excess, but be ye filled with the Spirit." St Peter also saith: "Forasmuch as Christ hath suffered for us in the flesh, arm ye yourselves likewise with the same mind. For he which suffereth in the flesh, ceaseth from sin; that he henceforward should live (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God. For it is sufficient for us, that we have spent the time that is past of the life after the will of the gentiles, walking in wantonness, lusts, in excess of drinking, in drunkenness, and in abominable idolatry." Luke xxi. Rom. xiii. Eph. v. 1 Pet. iv.

Sixthly, forasmuch as matrimony is an honourable state of living, ordained of God, sanctified by the Holy Ghost, and beautified with the first-fruits of Christ's miracles; to the end that we may avoid all uncleanness in our life and conversation, and lead an honest and virtuous life before God and man, it shall be very meet and convenient for all such as have not received of God the gift of continency to take upon them the holy state of honourable wedlock, and to join unto them a wife in the fear of God, and so to live christianly and quietly together, as St Paul saith: "To avoid whoredom, let every man have his own wife, and every woman her own husband. Let the husband give unto the wife due benevolence: likewise also the wife unto the husband. The wife hath not power of her own body, but the husband. And likewise the husband hath no power of his own body, but the wife. Withdraw not yourselves one from another, except it be with consent for a time, for to give yourselves to fasting and prayer. And afterward come together again, lest Satan tempt you for your incontinency." Again: "If any cannot abstain, let them marry. For it is better to marry than to burn." Also in another place: "This is the will of God, even your holiness, that ye should abstain from fornication, and that every one of you should know how to keep his vessel in holiness and honour, and not in the lust of concupiscence, as do the heathen, which know not God." Item: "Wedlock is honourable among all men, and the bed undefiled. But adulterers and whoremongers God shall judge," that is to say, punish, plague, and condemn. To embrace therefore holy matrimony in the fear of God, if the gift of continency be not given, is the most sure way to avoid all uncleanness, both of the mind and body. And hereunto ought all kind of persons the more diligently to apply themselves, because it is the holy ordinance of God appointed unto that end. Of matrimony. Gen. ii. ix. Matt. xix. Heb. xiii. John ii. 1 Cor. vii. 1 Cor. vii. 1 Thess. iv. Heb. xiii.

Father. Hitherto have we heard, what God forbiddeth in this his seventh commandment: declare unto me now, what he also requireth in the same. *Son.* That will I do, yea, and that in few words.

First, whereas God saith, "Thou shalt not commit adultery," he declareth evidently, that he approveth and alloweth the holy state of honourable wedlock, and the godly life of the same; so that the very act of matrimony between the man and the wife, done in the fear of God, and unto that end for the which God did What God requireth of us in this precept.

Heb. xiii.

ordain it, is also pure and clean in the sight of God, as St Paul witnesseth: "Wedlock is honourable among all persons, and the bed undefiled."

The duty of married persons.

And forasmuch as matrimony is an holy state of life, God in the aforesaid precept requireth of all married persons, that they lead a pure, clean, and blameless life, that they be faithful and loving one to the other, that they break not the marriage vow, that they know not the company of any strange flesh, that they defile not themselves in mind with evil lusts and in the body with uncleanness; but that they be pure both in body and spirit, utterly estranged from all adultery, incest, whoredom, and whatsoever is unclean in the sight of God, living together in all godliness and honesty. And that the married folk may the better this do, God requireth also of them in this precept, that they suffer no fleshly thoughts to rise and rule in their hearts, but that they suppress them straightways through earnest and hearty prayer, and through the diligent consideration of God's holy will, and through the fervent meditation of the sacred scripture: again, that they frequent the company of no lewd and evil-disposed persons, whereby they may be the rather provoked unto the breach of this commandment and unto dissolution of life: Item, that they avoid all wanton pastimes, all filthy communication, all uncomely gestures, all nice and lascivious apparel, all reading of wanton books, all beholding of unpure images or pictures, all banqueting and excess of eating and drinking, and besides, whatsoever may entice or move unto the filthy pleasure of the flesh; and finally, that in all their words and deeds there appear nothing in them but gravity, modesty, and honest behaviour, unto the good ensample of such as be their youngers and inferiors.

The duty of unmarried persons.

Moreover, God also requireth, in this his precept, of all single and unmarried persons, that they fly the lascivious lusts of frail youth, eschew all vain and foolish pastimes, abhor all wanton talk, despise all wicked counsels, refrain all ungodly company, condemn the reading or singing of bawdy ballads, refuse riot and all excess both in diet and apparel, and in fine, so utterly reject and cast away whatsoever is contrary to the purity of the mind or to cleanness of the body, that they, in their single life being free from all corruption of manners, may bring with them unto the holy state of honourable matrimony (if God afterward call them unto it) both pure minds and chaste bodies, and so continually be made the temples of the Holy Ghost, which delighteth to dwell in such bodies and hearts, as be pure, holy, virtuous, and given to the study of godliness and honesty.

Father. God make us such! *Son.* Amen.

Father. Let me now hear the eighth commandment. *Son.* It is this:

"Thou shalt not steal."

The eighth commandment.

What God forbiddeth in the eighth commandment.

Father. Tell me now, my dear child, what God forbiddeth, and what he requireth, in this his precept. *Son.* First, God forbiddeth here, that we by no means take away unjustly our neighbour's goods, whether it be openly by force and violence, or secretly by craft or subtilty. For all this is termed theft in this commandment of God.

Lev. xix.

Father. Let me hear some authorities of the holy scripture, which forbid theft and the unjust taking away of our neighbour's goods. *Son.* God saith: "Ye shall not steal, neither lie, neither deal falsely one with another." The wise man

Prov. xxix.

Eph. iv.

saith: "Whoso keepeth company with a thief hateth his own soul: he heareth blasphemies, and telleth it not forth." The holy apostle saith also: "Let him that stole steal no more, but let him rather labour with his hands the thing which is good, that he may give unto him that needeth." But we shall note that there be divers kinds of thieves, and therefore divers kinds also of theft.

Divers thieves and divers kinds of theft.

Father. Why, are not they thieves only, which either violently take or craftily steal away other men's goods? *Son.* No, verily. There be many thieves besides these, which steal, rob, poll, pill, and spoil, no less than the other, although before the world they be more glorious thieves, and not of so great infamy.

Father. Which are they? *Son.* Such as in buying and selling beguile and circumvent their neighbour with craft and subtilty, and use false weights and false

measures: these also are thieves, and transgress this commandment of God, "Thou shalt not steal."

Father. Where is that forbidden? *Son.* God saith: "Thou shalt not do thy neighbour wrong, neither rob him violently." "If thou sellest ought to thy neighbour, or buyest of thy neighbour's hand, ye shall not deceive one another." The apostle saith: "This is the will of God, even your holiness, that no man oppress and defraud his brother in bargaining; because that the Lord is the avenger of all such things." And as concerning false weights and false measures, God saith: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. True balances, true weights, a true epha, and a true hin shall ye have: I am the Lord your God." Again: "Thou shalt not have in thy bag two manner of weights, a great and a small: neither shalt thou have in thy house divers measures, a great and a small. But thou shalt have a right and just weight, and a perfect and a just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unright, are abomination unto the Lord thy God." God saith also by the prophet: "Should I not be displeased for the unrighteous good that is in the houses of the wicked, and because the measure is minished? Or should I justify the false balances, and the bag of deceitful weights, among those that be full of riches unrighteously gotten; where the citizens deal with falsehood, speak lies, and have deceitful tongues in their mouths? Therefore I will take in hand to punish thee, and to make thee desolate because of thy sins." The wise man also saith: "A false balance is an abomination unto the Lord; but a true weight pleaseth him." Again: "A true measure and a true balance are the Lord's judgment: he maketh all weights." Item: "To use two manner of weights, or two manner of measures, both these are abominable unto the Lord." Again: "The Lord abhorreth two manner of weights; and a false balance is an evil thing."

Father. Ought satisfaction to be made unto all such as are thus deceived and wronged? *Son.* Yea, verily. For whatsoever is gotten with craft and subtilty, with unrighteous bargaining, with false weights and unjust measures, is before God plain theft; and therefore it ought to be restored.

Father. How provest thou that by the word of God? *Son.* Is not this the commandment of God, that if any man steal an ox or a sheep, and kill it, or sell it, he shall restore for one ox five oxen, and for one sheep four sheep? Are not these also the words of God? "A thief shall make restitution: if he have not wherewith, he shall be sold for his theft." So likewise saith Salomon: "A thief, if he may be gotten, restoreth again seven times as much; or else he maketh recompence with all the good of his house." Were not these the words of Zacheus unto Christ? "Behold, Lord, the half of my goods I give to the poor; and if I have done any man wrong, I restore him fourfold."

Father. What other are there, which, transgressing this commandment, are also thieves before God? *Son.* Such as unjustly retain in their hands the reward or wages that is due to workmen or servants for their labour, pain, and travail.

Father. Are these thieves also? *Son.* Yea, verily: for they break the commandment of God.

Father. Why, what saith God in this behalf? *Son.* Thus saith he: "Thou shalt not do thy neighbour wrong, neither rob him violently: neither shall the workman's labour abide with thee until the morning." Again: "Thou shalt not defraud an hired servant that is needy and poor, whether he be of thy brethren or of the stranger that are in the land within thy gates; but thou shalt give him his hire the same day, and let not the sun go down thereon; (for he is needy and therewith sustaineth his life;) lest he cry against thee unto the Lord, and it be sin unto thee." Saint James also saith: "Go to now, ye rich men, weep and howl on your wretchedness that shall come upon you. Your riches is corrupt: your garments are moth-eaten: your gold and silver is cankered; and the rust of them shall be a witness unto you, and shall eat your flesh as it were fire. Ye have heaped treasure together, even wrath to yourselves in your last days. Behold, the hire of the labourers, which

Retaining of men's wages unjustly is theft.

James v.

have reaped down your fields, (which hire is of you kept back by fraud,) crieth; and the cries of them which have reaped are entered into the ears of the Lord of hosts. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts as in a day of slaughter: yea, ye have condemned and killed the righteous, and he hath not resisted you."

Unmerciful
rich men are
thieves before
God.

Father. Remain there any other, that be guilty of theft through the transgression of this commandment? *Son.* Yea, very many. The rich men also, to whom God hath committed the goods of this world, not only of them to live themselves, but also to distribute some reasonable portion of the same to the poor and needy, and yet are so unfaithful to God and unmerciful to their poor neighbours, that they will consider nothing at all the miserable state of other, when necessity requireth, are very thieves and robbers; yea, and very murderers, as the wise man saith: "The bread of the needy is the life of the poor; but he that defraudeth him of it is a manslayer." And these covetous and unmerciful rich men may be sure to obtain no mercy at the hand of God, but with that unpitiful rich glutton to be cast into hell-fire, even into that "lake that burneth with fire and brimstone." For as they are "blessed which are merciful, and shall obtain mercy" at the hand of God at that great day of judgment; so likewise "shall the judgment be without mercy to him that hath shewed no mercy." It is a point of wisdom therefore for all rich men to follow this counsel of our Saviour Christ: "Make you friends of wicked mammon, that, when you fail, they may receive you into everlasting tabernacles." Again: such as they commonly call usurers, which are they that oppress their debtors with receiving too much gain for the loan of their money, corn, cattle, &c., are also thieves, and transgress this commandment.

Eccles.
xxxiv.

Luke xvi.

Rev. xxi.

Matt. v.

James ii.
Matt. xxv.

Luke xvi.

Usurers.

Father. Where is it forbidden in the word of God, that we may not commit usury, that is to say, receive such unreasonable gain for the loan of our money, corn, cattle, &c., as we can get, although it be to the great damage, loss, yea, and almost utter undoing, of our debtors? *Son.* God saith by his servant Moses: "If thy brother be waxen poor, and fallen in decay with thee, thou shalt relieve him, both the stranger and sojourner, that he may live with thee. And thou shalt take none usury of him, or vantage. But thou shalt fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy corn for increase. I am the Lord your God," &c. Again he saith: "If thou lend money to any of my people that is poor by thee, thou shalt not be as tyrant unto him; neither shalt thou oppress him with usury." Also in another place: "Thou shalt not hurt thy neighbour by usury of money, or by usury of corn, nor by usury of any thing that he may be hurt withal."

Lev. xxv.

Exod. xxii.

Deut. xxiii.

Father. Of these authorities aforesaid, which thou hast alleged, methink I may right well gather two things: one is, that if I lend unto my neighbour such things as God hath blessed me with, to do him pleasure and profit thereby, for any gain or advantage, as it shall be covenanted and agreed upon between him and me, I may not so let him out my things, that I shall grieve or oppress him by taking any commodity for the loan thereof, but suffer him so to have the use thereof for a reasonable gain, that I may not disprofit but profit him, not hinder but promote him, not drive him unto poverty but rather help that he may be able to live. *Son.* You say truth.

Father. The other is, that if my neighbour be fallen into poverty, I ought to lend him part of such goods, as God hath lent unto me, freely and without any advantage, looking for no gain at his hand, that by this means he may be delivered from the heavy yoke of poverty, and be able to live. *Son.* To such as be poor we are not only bound by the commandment of God freely and without any advantage to lend, but also to give. For thus are we taught of our Saviour Christ in the gospel: "Give to every man that asketh of thee." (He speaketh of the poor and needy, which have not of their own, whereof to live.) "And as ye would that men should do to you, do ye also to them likewise. Lend, looking for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind to the unkind and to the evil."

Luke vi.

Labourers.
Artificers.
Servants.

What shall I speak of the labourers, of artificers, and men of occupation, of servants, and such other like, which, being hired diligently to do their work, negligently behave

themselves in their business, idly and unfruitfully spending their time, which they ought faithfully and truly, yea, painfully and earnestly to bestow upon such works as are appointed unto them by such as have hired them? These also are thieves, and transgress the commandment of God.

Moreover, what shall I speak of those magistrates, princes, rulers, common officers, Magistrates. and governors of the public weal, which without just cause do overcharge their subjects with rents, services, tributes, customs, toll, subsidies, pensions, &c. and exact of them more than is needful to the maintenance of the common charges, and so impoverish and oppress them, whom they ought from all injury and wrong to save and defend? Again, which do not bestow the goods, which they receive for the maintenance of the commonweal, as they ought to do, but spend them away in riot and unlawful pleasures, or in things of vanity? These also are thieves before God, and shall grievously be punished of God for their misbehaviour; and they be of that company, of the which the prophet speaketh on this manner: "Thy princes are wicked, and companions of thieves. They Isai. i. love gifts altogether, and gape for rewards. As for the fatherless, they help him not to his right: neither will they let the widow's causes come before them. Therefore saith the Lord God of hosts, the mighty governor of Israel, Out upon ye: I will ease me of mine enemies, and I will avenge me of mine adversaries." The prophet Ezechiel saith also: "Thy rulers in thee are like ravening wolves to shed blood, and to destroy souls Ezek. xxii. for their own covetous lucre." Hereto belongeth the saying of the prophet Micheas: "Hear, O ye princes," saith he; "should not ye know what were lawful and right? But ye hate the good, and love the evil. Ye pluck off men's skins, and the flesh from their bones. Ye eat the flesh of my people, and flay off their skin. Ye break their bones; ye chop them in pieces as it were into a caldron, and as flesh into a pot." The prophet Sophonie saith also: "Wo to that abominable, filthy, and cruel city, Zeph. iii. which will not hear, nor be reformed! Her trust is not in the Lord, neither will she hold her to her God. Her rulers within her are as roaring lions: her judges are as wolves in the evening, which leave nothing behind them till the morrow."

Again, what shall I speak of those subjects, which, contrary to the law of God Subjects. and good conscience, either grudge to pay, or else unjustly withhold, such taxes, tributes, customs, subsidies, tenths, pensions, &c. as are due to the magistrates or common officers for the conservation of the public weal, that they may be the more able to sustain and bear the charges of the common administration? These also are thieves, and grievously offend God, which by his apostle giveth this commandment: "Give to every man his duty, tribute to whom tribute belongeth, custom to whom Rom. xiii. custom is due, fear to whom fear belongeth, honour to whom honour pertaineth."

Furthermore, what shall I speak of bishops, pastors, curates, preachers, and such Bishops. Pastors. Curates. other spiritual ministers, which, contrary to their profession and calling, steal away from the people of God the nourishment both of their souls and bodies, while they neither feed them with the true and sincere word of God, which is the food of the soul, nor yet with corporal sustenance for the comfort of their bodies; but like bellied hypocrites and voluptuous epicures give themselves to the pleasures of the flesh, to eating and drinking, to dicing and carding, to hunting and hawking, &c. being led with no care toward the flock of Christ, whom he hath so dearly purchased, even with Acts xx. 1 Pet. i. his own dear and precious blood; but so framing their life, as though there were no life after this, or as though they should never render accompts of their pastoral office to the high pastor and shepherd Christ? These are also thieves, and deserve at the John x. hand of God most grievous punishment. Against these sluggish, unmerciful, and thievish pastors God crieth out by his prophet, saying: "Wo be unto the shepherds of Israel Ezek. xxxiv. that feed themselves! Should not the shepherds feed the flock? Ye have eaten up the fat: ye have clothed you with the wool: the best fed have ye slain; but the flock have ye not nourished. The weak have ye not holden up: the sick have ye not healed: the broken have ye not bound together: the outcasts have ye not brought again: the lost have ye not sought; but churlishly and cruelly have ye ruled them," &c. Yea, these are those hirelings, thieves, robbers, and murderers, which enter not into the John x. sheepfold by the door, but climb up some other way; which, when they see the wolf coming, leave the sheep and fly away. For they came only into the sheepfold to steal,

to kill, and to destroy, and not to teach, to comfort and to edify, which is the very proper and true office of a faithful and godly pastor. "Wo be unto me," saith St Paul, "if I preach not the gospel."

1 Cor. ix. Those parishioners also, which do detain and withhold such duties and payments, as by order of law are due to the ministers of God's word for their labour, travail, and pain in the ministry, are thieves before God, and transgressors of his holy law.

1 Cor. ix. For "the Lord hath ordained, that they which preach the gospel should live of the gospel." "The workman is worthy his reward." The priests "that rule well are worthy of double honour, but most specially they which labour in the word and doctrine. For the scripture saith: Thou shalt not muzzle the mouth of the ox, that treadeth out the corn." And St Paul saith: "Let him that is taught in the word of God minister unto him that teacheth him all good things. Be not deceived: God is not mocked."

Deut. xxv. Again, what shall I speak of those lawyers, advocates, attorneys, proctors, &c., which for their own gains do counsel a man to wage the law, making him to believe, that his matter is good, when in deed they think it naught; which also for money do so craftily handle or plead a matter, that they with their shifts and colours will purposely hide the truth, and make a good cause to seem bad, and a bad cause to appear good? Of those judges, which for bribes or any corruption do wittingly and willingly give wrong judgment? Of those merchantmen, brokers, chapmen, merchants' factors, which require unreasonable gains in selling of their merchandise; utter corrupt and naughty wares for good; deceive their neighbour with false weight and measure, &c.? Of husbandmen in the country, which for worldly lucre sell their corn, cattle, or any other victual, at unreasonable prices, and seek to make a dearth of things, where no need is? Of those gentlemen, which either take of their tenants such fines and incomes, or else so stretch out the prices and annual rents of their farms, that their farmers must either go on begging, or else sell their corn, hay, cattle, butter, cheese, &c. at such unreasonable prices, as shall turn unto the utter impoverishment of the buyers? Of those debtors, which, although they be able, yet for their own lucre will not pay their debts, nor at the day appointed restore that money which they have borrowed? Of such, as do not render the things which they have found, so far as they can come to knowledge of the true owners? Of them that do not give again such things as be committed to their custody for a time? Of gamesters, as dicers, and carders, &c., which direct their play only to this end, by unlawful pastimes, yea, by craft and subtilty, to deceive their neighbour, and to win away their substance? Of prodigal persons, which, lashing¹ out their goods without discretion or measure, afterward fall into beggary, and from beggary many times unto thievery, and from thievery come to the pillory, yea, to the halter? Of valiant and sturdy beggars, which, being able to labour and to get their living with the sweat of their brows and with the labour of their hands, walk up and down idly from door to door, and without all shame, through their importune begging, get that unto them, which is due to such as be in deed poor, and are not able to work for the infirmity and weakness of their body?

To conclude, what shall I speak of all them that do hawk and hunt for other men's goods against the will of the owners, or do hurt them in any part of the same, &c.? All these aforesaid are thieves before God, although the world doth not so judge them, nor punish them for the same.

Father. There is a great number of thieves by thy reckoning. *Son.* The world is full of privy thieves. For there is almost no state or kind of life, from the highest to the lowest, of the which there be not many that have broken this commandment. Whosoever dealth with his neighbour unjustly or untruly, and otherwise than he would that his neighbour should deal with him, he is before God a very thief and a robber. For this is the commandment of Christ: "Whatsoever ye would that men should do unto you, do ye the very same unto them." "For look with what measure ye mete unto other, with the same shall it be mete again to you."

Matt. vii.
Luke vi.

[¹ Lashing : lavishing.]

Father. Why, will God punish them also that transgress this commandment? *Son.* Why should they escape unpunished?

Father. Let me hear it proved by the word of God, that the transgressors of this commandment shall not escape free from punishment. *Son.* God commanded in the law of Moses, that if any person among the Israelites did steal a man, and sell him, the same should suffer death. Again, if any did steal an ox or a sheep, that he should restore five oxen for an ox, and four sheep for a sheep. Item, that it should be lawful for a man taking a thief in his house before daylight to kill him. The wise man saith: "He that is partaker with a thief hateth his own soul." St Paul writeth, that "thieves, extortioners, robbers, pollers, &c., shall not inherit the kingdom of God." He addeth, moreover, that "if any man oppress or defraud his brother in bargaining, the Lord will be avenged of him." Jesus the son of Sirach saith: "Shame and sorrow goeth over the thief."

Theft punished. Exod. xxi. Deut. xxiv.

Exod. xxii.

Prov. xxix. 1 Cor. vi.

1 Thess. iv. Ecclus. v.

The prophet Esay crieth out against the thief on this manner: "Wo be to thee that spoilest! for thou shalt be spoiled again." So likewise doth the prophet Micheas, saying: "O wo be unto them that imagine to do harm, and devise ungraciousness upon their beds to perform it in the clear day! for their power is against God. When they come to have land, they take it by violence: they rob men of their houses. Thus they oppress a man for his house, and every man for his heritage. Therefore thus saith the Lord: Behold, against this household I have devised a plague, whereout ye shall not pluck your necks. Ye shall no more go so proudly; for it will be a perilous time." Again: "Should I not be displeased for the unrighteous good in the houses of the wicked, and because the measure is diminished? Or should I justify the false balances, and the bag of the deceitful weights, among those that be full of riches unrighteously gotten; where the citizens deal with falsehood, speak lies, and have deceitful tongues in their mouths? Therefore I will take in hand to punish thee, and to make thee desolate, because of thy sins."

Isai. xxxiii.

Mic. ii.

Mic. vi.

The prophet Habacuc crieth out in like manner, saying: "Wo be unto him that heapeth up other men's goods! How long will he load himself with thick clay? O how suddenly shall they stand up that shall bite, and awake that shall tear thee in pieces! yea, thou shalt be their prey. Seeing that thou hast spoiled many nations, therefore shall the remnant of the people spoil thee; because of men's blood, and for the wrong done in the land, in the city, and unto all them that dwell therein. Wo be unto him that covetously gathereth together evil-gotten goods into his house, that he may set his nest on high, to escape from the power of misfortune! Thou hast devised the shame of thine own house; for thou hast slain too much people, and hast wilfully offended, so that the very stones of thy wall shall cry out of it, and the timber that lieth betwixt the joints of the building shall answer. Wo be unto him that buildeth the town with blood, and maintaineth the city with unrighteousness!" Read we not, that the prophet Zachary saw a flying book of twenty cubits long and ten cubits broad, in the which was written the curse that shall fall upon all thieves? "I will bring it forth, saith the Lord of hosts, so that it shall come to the house of the thief, and shall remain in his house, and consume it with the timber and stones thereof." The wise man also saith: "Whoso hoardeth up riches with the deceitfulness of his tongue, he is vain and a fool, and like unto them that seek their own death. The robberies of the ungodly shall be their own destruction; for they will not do the thing that is right."

Hab. ii.

Zech. v.

Prov. xxi.

Moreover, in the book of Josua we read, that Achan the son of Zereth stole and conveyed away a goodly Babylonish garment, and two hundred sicles² of silver, and a tongue of gold of fifty sicles² weight, and that therefore at the commandment of God he was stoned unto death; and his stolen good with all that ever he had besides, his sons and his daughters, his oxen and his asses, his sheep and his tent, &c. were brent with fire. Was not Gehezi, the servant of Elisa the prophet, stricken with leprosy even unto his dying day, both he and his seed for ever, because with craft and subtilty in his master's name he took of Naaman the Syrian two talents of silver, and two change of garments?

Josh. vii.

2 Kings v.

[² Sicles: shekels.]

2 Macc. i. I pass over with silence king Antiochus, which, when he with his army entered into the temple, purposing to have spoiled it, and to take out of it great sums of money, was slain both he and his company, and hewn in pieces. What shall I here rehearse, how that king Salucus, understanding that there were great sums of gold and silver in the temple of Jerusalem, sent Heliodorus his steward thither to take away the money, and to bring it unto him? But when the aforesaid Heliodorus with his men of war brast into the temple, and were about the treasure, the Spirit of God shewed himself openly, so that all they which presumed to obey Heliodorus fell through the power of God into great fearfulness and dread. "For there appeared unto them an horse with a terrible man sitting upon him decked in goodly array, and the horse smote at Heliodorus with his fore feet. Now he that sat upon the horse had harness of gold upon him. Moreover there appeared two fair and beautiful young men in goodly array, which stood by him, scourged him of both the sides, and gave him many stripes without ceasing. With that fell Heliodorus suddenly unto the ground. So they took him up (being compassed about with great darkness), and bare him out upon a bier. Thus he, that came with so many runners and men of war into the said treasure, was borne out, where as no man might help him; and so the power of God was manifest and known. He lay still dumb also by the power of God, destitute of all hope and life."

These and such like ensamples contained in the holy scripture declare evidently, how greatly God detesteth and abhorreth robbing, stealing, spoiling, polling, picking, and all unrighteous dealing, and that he will by no means suffer it to escape unpunished.

Of propriety
of goods.

Father. Thou sayest truth, my child. Here learn we also moreover, that all things that we do possess are not common, and at liberty to take them for all other also, and to do with them what they lust without check; but that there is a propriety and ownership of things among the people of God. *Son.* If it were otherwise, this commandment of God, "Thou shalt not steal," were given in vain, and it were no theft nor robbery to take from my neighbour what I lusted, and to do withal what I would, seeing all things be common among the Christians, and nothing proper.

But the word of God teacheth us, that a christian man may with a good conscience have riches, enjoy, and possess them, and use them as his own. For riches is the good gift of God, as Salomon saith: "The blessing of the Lord maketh men rich." And Sirach saith, that "both riches and poverty cometh from God." St Paul wrote not unto bishop Timothy, that he should command the rich men of this world, that they should not be rich, nor have any riches and possessions, but rather cast away their goods from them as things unlawful to be possessed; but he chargeth him to "command the rich men, that they be not high-minded, nor trust in uncertain riches, but in the living God, which giveth us abundantly all things to enjoy them; that they do good, that they be rich in good works, that they be ready to give, and gladly to distribute, laying up in store for themselves a good foundation against the time to come, that they may obtain everlasting life." It is not forbidden the Christians to have riches, but to set their whole heart upon the riches, as the psalmograph saith: "If ye have abundance of riches, set not your heart upon them." "Blessed is the rich," saith Sirach, "which is found without blemish, and hath not gone after gold, nor put his trust in money and treasures. Where is there a such one? and we shall commend him, and call him blessed; for great things doeth he among his people."

Father. Doth not our Saviour Christ say, that "it is more easy for a cable-rope to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven"? *Son.* I grant. But Christ speaketh there of such rich men as are mammonists and the slaves of mammon, as put not their trust in the living God, but in uncertain riches, as glory not in God, but have all their rejoicing in the goods of this world, as St Mark doth right well declare, which reporteth the words of Christ on this manner: "Little children, it is a very hard thing for them that put their confidence in money to enter into the kingdom of God."

Abraham was rich, and brought great possessions with him out of Egypt. Isaac, his son, was wonderful rich, and had great abundance of cattle. Jacob brought with him from Laban great multitudes of sheep and very much substance; for the Lord had blessed him. Joseph was a noble magistrate and a mighty ruler in Egypt, and

Gen. xx.
Gen. xxiv.
Gen. xxvi.
Gen. xxxi.
Gen. xl'.

Prov. x.
Eccelus. xi.

1 Tim. vi.

Psal. lxxii.
Eccelus. xxxi.

Matt. xix.

Mark x.

was endued with great possessions. Job was exceedingly rich; for "he had of his Job xlii. own fourteen thousand sheep, six thousand camels, and a thousand yoke of oxen, and a thousand she asses," and a very great family. Tobias also was so rich, that Tob. i. ii. he was able daily to give and distribute almose to the poor. What shall I speak of the noble kings, David, Salomon, Ezechias, Josias, &c., and of the virtuous women Judith, Hester, &c., and such like; which all had great possessions and very many goods and riches; and yet were they the dearly beloved servants of God, and are now inheritors of everlasting glory?

Christ saith not simply, that the poor are blessed, and that unto them belongeth the kingdom of heaven, but the poor in spirit. "Blessed are the poor in spirit," Matt. v. Luke vi. saith he, "for unto them doth the kingdom of heaven belong." Christ crieth not wo upon all rich men without exception, but upon such only as repose all their consolation and comfort, all their joy and hope, in their riches. Riches, therefore, forasmuch as they are the gift and blessing of God, may right well be possessed of the true Christians: neither do the possessions of this world hinder or let any thing unto the obtaining of everlasting life, if we set not our heart upon them, if like good stewards we give and distribute them gladly, when necessity requireth, to the poor and needy members of Christ, and follow this counsel of the apostle: "The time is 1 Cor. vii. short," saith he: "it remaineth that they which have wives be as though they had none; and they that weep be as though they wept not; and they that rejoice be as though they rejoiced not; and they that buy be as though they possessed not; and they that use this world be as though they used it not. For the fashion of this world passeth away."

Father. Hitherto have we heard, my dear son, what God forbiddeth in this his law, "Thou shalt not steal," and how grievously he will punish all such as transgress this commandment. Now it remaineth, that thou declarest unto me, what God requireth of us to be done in this law. *Son.* In this law God requireth of us, that we should not only not steal or unjustly convey away our neighbour's goods by any means from him, and turn them unto our own use and commodity; but also that we should seek all means possible to save, keep, and defend his goods, to help him, to study how we may, either in word or in deed, pleasure him, that his goods through us may not be diminished, but increased. Verily, so great care ought we to have for our neighbour, and for all things that appertain unto him, as we have for ourselves and for ours. What God requireth in the eighth commandment.

Father. How provest thou this? *Son.* It is soon proved. God saith: "Thou shalt love thy neighbour even as thyself." Lev. xix. Matt. xxii. Rom. xiii. Gal. v. James ii. Matt. vii. Luke vi. Deut. xxii. Again he saith: "Whatsoever ye would that men should do to you, do ye so even to them also. For this is the law and the prophets." And in the law of Moses God gave this commandment, saying: "Thou shalt not see thy brother's ox or sheep go astray, and withdraw thyself from them; but shalt bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then bring it to thine own house; and it shall remain with thee, until thy brother ask for them; and then deliver him them again. In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all the lost things of thy brother, which he had lost and thou hast found, shalt thou do likewise; for thou mayest not hide it. Thou shalt not see thy brother's ass or ox fall down by the way, and withdraw thyself from them, but shalt help him to heave them up again." Again he saith: "If thou meet thine enemy's ox or ass going astray, thou shalt bring them to him again. If thou see thine enemy's ass sink under his burden, thou shalt not pass by and let him alone, but shalt help him to lift him up again."

Here are we commanded of God to do good to our neighbour, to help, save, and defend our neighbour's goods, that nothing of them perish; yea, and that not only if he be our friend, but also if he be our enemy, that we may be the children of our Father, which is in heaven; "for he maketh his sun to arise on the evil and on Matt. v. the good, and sendeth rain on the righteous and on the unrighteous": so far is it off, that we ought unjustly to take away his goods, or in any point to hinder him. What we ought to be to our neighbour, the parable of the wounded man and of the Samaritan

do manifestly set forth unto us in the gospel of St Luke ; which I would wish all men at all times to have before their eyes.

Luke x.

Father. What is that parable? Rehearse it unto me. *Son.* St Luke describeth it on this manner: "A certain man (saith he) descended from Jerusalem to Jericho, and fell among thieves, which robbed him of his raiment, and wounded him, and departed, leaving him half dead. And it chanced that there came down a certain priest that same way, and when he saw him he passed by. And likewise a Levite, when he went nigh to the place, came and looked on him, and passed by. But a certain Samaritan, as he journeyed, came unto him; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, and poured in oil and wine, and set him on his own beast, and brought him to a common inn, and made provision for him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him: Take cure¹ of him, and whatsoever thou spendest more, when I come again, I will recompense thee."

Father. This parable setteth forth our duty right well to our neighbour. *Son.* It teacheth us, that we should be ready at all times both with our heart, body, and goods to help and succour our neighbour: so far is it off, that we ought to envy him the good success of things, or the felicity of worldly goods, or unjustly by any manner of means to convey his goods unto us and unto our use; but rather rejoice, when all things go prosperously with our neighbour, and to the uttermost of our power labour that he and whatsoever pertaineth unto him may be safely preserved without all peril and danger. For charity and true neighbourly love seeketh not her own, but the commodity and profit of other.

The duty of the rich.

Father. What requireth God of us more in this law? *Son.* That such as be rich should deal mercifully and liberally with the poor, helping their necessity and relieving their poverty. For unto this end hath God blessed them with worldly substance, that they should be merciful and bounteous to the poor, and gladly and willingly minister unto them all good things, as faithful and trusty stewards of the Lord's treasures.

Deut. xv.

Father. Let me hear it proved by the word of God, that the Lord our God requireth of the rich men this mercy and liberality to the poor. *Son.* The holy scripture is large in this behalf. God saith: "There shall be no needy person nor beggar among you, that the Lord thy God may bless thee." Again: "If any of the brethren among you be poor within any of thy gates, in the land which the Lord God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but open thine hand unto him, and lend him sufficient for his need which he hath. Beware, that there be not a wicked point in thine heart, that thou wouldest say, The seventh year, the year of freedom, is at hand; and therefore it grieveth thee to look on thy poor brother, and givest him nought, and he then cry unto the Lord against thee, and it be sin unto thee; but give him, and let it not grieve thine heart to give unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand to. The land shall never be without poor. And therefore I command thee, saying: Thou shalt open thine hand unto thy brother that is needy and poor in the land." The wise man saith: "Withdraw no good thing from them that have need, so long as thine hand is able to do it. Say not unto thy neighbour, Go thy way and come again: to-morrow will I give thee; whereas thou hast now to give him."

Prov. iii

Eccles. iv.

Jesus the son of Sirach saith: "My son, defraud not the poor of his alms, and turn not away thine eyes from him that hath need. Despise not an hungry soul, and defy not the poor in his necessity. Grieve not the heart of him that is helpless, and withdraw not thy gift from the needful. Refuse not the prayer of one that is in trouble: turn not away thy face from the needy: cast not thine eyes aside from the poor for any evil will, that thou give him none occasion to speak evil of thee. For if he complain of thee in the bitterness of his soul, his prayer shall be heard; even he that made him shall hear him. Be courteous unto the company of the poor. Let it not grieve thee to bow down thine ear unto the poor; but pay the debt, and give

[¹ Cure: care. It is still used, as in *cure* of souls.]

him a friendly answer, and that with meekness. Let not thine hand be stretched out to receive, and shut when thou shouldst give." Again he saith: "The bread of the needy is the life of the poor: he that defraudeth him thereof is a man-slayer. Whoso robbeth his neighbour of his living doth as great a sin, as though he slew him to death." Eclus. xxxiv.

The prophet Esay saith: "Loose him out of bondage, that is in thy danger. Break the oath of wicked bargains. Let the oppressed go free, and take from him all manner of burdens. Deal thy bread to the hungry, and bring the poor wayfaring man home into thine house: when thou seest the naked, cover him, and hide not thy face from thy neighbour, and despise not thine own flesh. Then shall thy light break forth as the morning, and thy health flourish right shortly: thy righteousness shall go before thee, and the glory of the Lord shall embrace thee." And the prophet Zachary saith: "Execute true judgment: shew mercy and loving-kindness every man to his brother. Do the widow, the fatherless, the stranger, and poor no wrong; and let no man imagine evil against his brother in his heart." Isai. lviii. Zech. vii.

Tobias saith: "Give alms of thy goods, and turn never thy face from the poor; and so shall it come to pass, that the face of the Lord shall not be turned away from thee. Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little. For so gatherest thou thyself a good reward in the day of necessity. For mercy delivereth from all sin and from death, and suffereth not the soul to come in darkness. A great comfort is mercy before the high God unto all them that shew it." "Look that thou never do unto another man the thing that thou wouldest not another man should do unto thee." "Eat thy bread with the hungry and poor, and cover the naked with thy clothes."

Moreover Christ our Saviour saith: "Give to him that asketh thee, and from him that would borrow turn not thou away." "Lay not up for yourselves treasure upon earth, where the rust and the moth do corrupt, and where thieves break through and steal. But lay up for you treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." "Be ye merciful, even as your heavenly Father is merciful. Give, and it shall be given unto you: good measure, and pressed down, and shaken together, and running over shall men give into your bosoms. For with the same measure that ye mete withal, shall other men mete to you [a]gain." "Sell that ye have, and give alms: and prepare you bags that wax not old, even a treasure that faileth not in heaven, where no thief cometh, neither moth corrupteth." "When thou makest a feast, call the poor, the feeble, the lame, and the blind, and thou shalt be happy: for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the righteous." "Make you friends of unrighteous mammon, that when ye shall have need, they may receive you into everlasting habitations." Matt. v. Matt. vi. Luke vi. Luke xii. Luke xiv. Luke xvi.

The blessed apostle St Paul saith: "Distribute unto the necessity of the saints. Be ready to harbour." "If thine enemy hunger, feed him: if he thirst, give him drink. For in so doing thou shalt heap coals of fire on his head. Be not overcome of evil; but overcome evil with goodness." "Let us not be weary of well doing: for when the time is come, we shall reap without weariness. While we have therefore time, let us do good unto all men, but specially unto them which are of the household of faith." And to bishop Timothy he writeth thus: "Charge them which are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, which giveth us abundantly all things to enjoy them; that they do good; that they be rich in good works; that they be ready to give, and gladly to distribute, laying up in store for themselves a good foundation against the time to come, that they may obtain everlasting life." Rom. xii. Gal. vi. 1 Tim. vi.

St James also saith: "The judgment shall be without mercy unto him that sheweth no mercy; and mercy rejoiceth against judgment. What availeth it, my brethren, though a man saith he hath faith, if he have no deeds? Can faith save him? If a brother or a sister be naked and destitute of daily food, and one of you say unto them, Depart in peace; God send you warmth and food; notwithstanding ye give them not those things which are needful to the body, what shall it help? &c."

1 John iii. St John saith likewise: "Whoso hath the goods of this world, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" "And this commandment have we of him, that he which loveth God should love his brother also."

1 John iv. In the gospel we read, that the merciful at the day of judgment shall receive this mercy at the hand of God, that they shall be made inheritors of the heavenly kingdom. Contrariwise, the unmerciful shall for their portion have everlasting damnation in that lake that burneth with fire and brimstone; as we have the unmerciful rich glutton for an example.

Rev. xxi.
Luke xvi.

Father. What is more required of us in this commandment of God? *Son.* God requireth also of us in this his law, that we should be content with that we have, and not falsely and unjustly go about to be rich with the incommodity and hindrance of our neighbour, but be well pleased with our own, whether it be much or little, avoiding covetousness, which is the root of all evils, in all our life and conversation.

Father. Where are we taught to be content with our own? *Son.* The blessed apostle saith: "Godliness is great riches, if a man be content with that he hath. For we brought nothing into the world, neither may we carry any thing out. But when we have food and raiment, we must therewith be content. They that will be rich fall into temptation and snares of the devil, and into many foolish and noisome lusts, which drown men into perdition and destruction. For covetousness of money is the root of all evil: which while some lusted after, they erred from the faith, and tangled themselves with many sorrows. But thou, man of God, fly such things. Follow righteousness, godliness, faith, love, patience, meekness," &c. Also in another place he saith: "Let your conversation be without covetousness, and be content with such things as ye have already. For he hath said, I will not fail thee, neither forsake thee: so that we may boldly say, The Lord is my helper; and I will not fear what man may do unto me." Hereto agreeth the saying of Sirach: "Be it little or much that thou hast, hold thee content withal; and thou shalt not be blamed as a vagabond; for a miserable life is it to go from house to house."

Heb. xiii.

Josh. i.

Psal. cxviii.

Eccelus. xxix.

Father. What requireth God more of us in this precept? *Son.* He requireth that every man in his vocation and calling shall so live, that he shall not only not hurt his neighbour either in thought, word, or deed, but also do good to all men, so much as lieth in him.

Magistrates.

The magistrate ought not to take too much of his subjects, nor to overcharge them with intolerable payments, but only to lay such burdens upon them, as they may well and conveniently bear, yea, and that for the maintenance of the commonweal; ever setting before their eyes, that they are the ministers of God, appointed to bear rule not for their own profit and commodity, but for the wealth and profit of God's people; as St Paul saith: "The magistrate is the minister of God for thy wealth." Hereto agreeth the saying of Jesus, the son of Sirach: "If thou be made a ruler, pride not thyself therein, but be thou as one of the people. Take diligent care for them, and look well thereto; and when thou hast done all thy duty, sit thee down, that thou mayest be merry with them, and receive the crown of honour."

Rom. xiii.

Eccelus. xxxii.

Subjects.

The subjects ought not to withhold any thing unjustly that is due to the temporal rulers, but gladly and willingly to give, whatsoever is required of them for the maintenance of the commonweal.

Bishops.
Pastors.
John xxi.
1 Pet. v.
1 Tim. iii.
1 Tim. iv.

The bishops, pastors, and curates ought diligently to feed the flock of Christ with the true and pure word of God, to maintain hospitality for the relief of the poor and miserably afflicted Christians, and to be an example to the flock in all godliness and honesty.

Parishioners.

1 Cor. iv.
Gal. iv.
1 Cor. iv.
1 Tim. v.
Gal. vi.
1 Thess. v.

The parishioners ought to reverence the spiritual ministers, as fathers that begat them in Christ through the gospel, as the angels of God, as the stewards of the mysteries of God, and to give them double honour, and to provide and aforesce, that they lack no good thing necessary for their estate, that their ministry be not hindered.

Men of law.

Such as be officers in the law ought above all things to seek equity and justice, to give counsel according to right, to boult out the truth, to judge indifferently without respect of persons, not to prolong for filthy lucre's sake the causes of their

clients; but with all expedition and convenient haste to dispatch them, yea, and that according to right and conscience, ever setting before their eyes this notable admonition, which the most noble king Jehosaphat gave to the judges: "Take heed," saith he, "what ye do; for ye execute not the judgment of man, but of God, which is with you in judgment. Let the fear of the Lord be therefore upon you; and take heed, and see that ye do the thing that pleaseth him. For there is no unrighteousness with the Lord your God, that he should have respect of persons or take rewards."

They that exercise themselves in merchandise, in buying and selling, in husbandry, in manual arts and handy occupations, &c., ought so to travail in their mysteries, that, all craft and subtilty, all falsehood and dissimulation set apart, they may deal truly and faithfully with all men, having ever an eye not so much unto their own private profit, as to the commodity of the country wherein they dwell; remembering also, that we be not born for ourselves, but to do good to other and to serve other.

The gentlemen and landlords ought so to let out their farms, lands, tenements, lordships, &c., for a reasonable price, that their tenants may be able to live under them, to nourish their family, to bring up their children in good arts, to maintain hospitality, to help to bear the charges of the commonweal, to sell their corn, cattle, and all other victuals, for a mean and indifferent price, and to do good unto such as have need of their help.

Such as are indebted ought truly and faithfully at the day appointed to pay their debts, and to live of their own.

Such as live after an unlawful and wicked means, as dicers, carders, jesters, counterfeit fools, &c., ought to cast away this licentious kind of living, and to practise some honest and seemly art, wherewith they may be able not only to eat their own bread with a good conscience, but also to profit other, as the apostle saith: "Let him that stole steal no more, but let him rather labour with his hands the thing which is good, that he may give unto him that needeth." Again: "We require you, brethren, by the name of our Lord Jesu Christ, that ye withdraw yourselves from every brother that behaveth himself inordinately, and not after the institution which he received of us. For ye yourselves know how ye ought to follow us. For we behaved not ourselves inordinately among you: neither took we bread of any man for nought; but wrought with labour and sweat night and day, because we would not be chargeable to any of you: not but that we had authority; but to make ourselves an ensample unto you to follow us. For when we were with you, this we warned you of, that, if any would not work, the same should not eat. For we have heard say that there are some which walk among you inordinately, working nothing at all, but being busybodies. Them that are such we command and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread."

They also that are called beggars, and get their living by asking alms from door to door, if they have their limbs, and be able to work, ought not to run up and down idly, but to labour with their hands for their living, and with the sweat of their faces to eat their own bread, and to be able also to give somewhat unto the needy. For let them know this to be a most certain truth, that, if they be able to labour and will not, they are thieves before God; and every morsel of bread or meat, that they eat by this their begging, turneth to their own damnation; forasmuch as they eat away the living of the poor needy man, which is feeble, sick, lame, &c.

Servants, workmen, day-labourers, and such other like, ought diligently to labour and to serve their bodily masters, which have hired them, and of whom they take wages, "not with eye-service only as men-pleasers, but as the servants of Christ, doing the will of God from the heart with a good will, serving the Lord and not men, knowing this, that whatsoever good thing a man doeth, the same shall he receive again of God, whether he be bond or free."

In fine, all persons of every degree ought so to frame their lives according to the will of God, that they should not at any time attempt any thing toward their neighbour, that they would gladly refuse to be done to themselves; but live with such an

Isat. i.
Jer. vii. xxii.
Zech. vii. viii.
2 Chron. xix.

Merchants.
Husbandmen.
Artificers.

Gentlemen.
Landlords.

Debtors.

Dicers.
Carders.
Jesters, &c.

Eph. iv.

2 Thess. iii.

Beggars.

Psal. cxxviii.
Gen. iii.
Eph. iv.
2 Thess. iii.

Servants.
Workmen.
Day-labourers, &c.

Eph. vi.
Col. iii.
Tit. ii.
1 Pet. ii.

upright mind toward all men, that they should be no less careful for their neighbour's commodity, than they are for their own; so far is it off that any enterprise to the contrary ought to be attempted of them that profess godliness.

If all men on this manner would endeavour themselves to frame their lives according to the rule of God's word, sin should soon decrease, and virtue increase; self-love should shortly be banished, and neighbourly love take place; private profit should quickly cease, and common commodity rise, grow, prosper, flourish, reign, triumph.

Father. God make us true professors and faithful practisers of his holy will! *Son.* Amen, good Lord.

Father. Now have we passed over eight of God's commandments. Let me now hear the ninth. *Son.* This is it:

“Thou shalt not bear false witness against thy neighbour.”

Father. What is the will of God in this law? *Son.* In the four last commandments, which concern our duty toward our neighbour, first, we have learned how we ought to behave ourselves toward our parents, superiors, and elders; secondly, what our duty is toward our neighbour concerning his body; thirdly, how we ought to behave ourselves toward our neighbour concerning his wife; fourthly, what our duty is toward our neighbour concerning his goods. Now followeth the fifth commandment of the second table, which is the ninth precept in order, wherein we are taught, how we should behave ourselves toward our neighbour concerning his good name and fame. For he doth no less offend, which oppresseth his innocent neighbour with false witness, than he which killeth him with weapon. Neither is that thief more worthy of punishment, which with open violence or with subtle and crafty means spoileth a man of his goods, than that person, which with lying and false witness-bearing robbeth a man of his good name and fame: which good name doth so far excel all the riches of this world, as the sun in quantity and brightness surmounteth and passeth the least star in the firmament. The wise man saith: “Like as the clearness of the eyes rejoiceth the heart, so doth a good name feed the bones.” Again he saith: “A good name is more worth than great riches; and loving favour is better than silver and gold.” Item: “A good name is more worth than precious ointment.” Jesus the son of Sirach saith: “Labour to get thee a good name; for that shall continue surer by thee than a thousand great treasures of gold. A good life hath a number of days; but a good name endureth ever.” Therefore, forasmuch as “the tongue,” as St James saith, “although a little member, boasteth great things, is a fire and a world of wickedness, defileth the whole body, and setteth a-fire all that we have of nature, and is itself set a-fire even of hell,” being “an unruly evil, and full of deadly poison;” God in this his law declareth unto us, how we should behave ourselves toward our neighbour in tongue and speech, as he hath taught us in his laws aforesaid, how we should behave ourselves toward him in body and in bodily acts. And as we are forbidden, in the four commandments above rehearsed, to hurt our neighbour with our body or with the deeds thereof; so likewise in this precept are we forbidden to hurt our neighbour with our tongue, or with any word that proceedeth from the same. And in this behalf God commandeth us here expressly, that we bear not false witness against our neighbour.

Father. What doth God forbid, or what requireth he, in this commandment? *Son.* First, he forbiddeth, that, when any matter being in controversy is brought before the judge, and we be called of him to be witnesses in this behalf, we, contrary to our conscience and knowledge, either for favour toward the one part, or for displeasure toward the other part, should bear false witness or give wrong evidence against our neighbour, to the impoverishment and loss of his goods, or to the appearing¹ of his good name, estimation, and fame.

Father. Is this bearing of false witness forbidden in other places also of the holy scripture? *Son.* Yea, verily. God saith by his servant Moses: “Thou shalt not accept a vain tale, neither shalt thou put thy hand with the wicked, to be an unrighte-

The ninth commandment.

A good name passeth all worldly riches.

Prov. xv.

Prov. xxii.

Eccles. vii.

Eccles. xli.

James iii.

What God forbiddeth in this commandment.

Exod. xxiii.

[¹ Appearing: impairing.]

ous witness (against thy neighbour). Thou shalt not follow a multitude to do evil, neither answer in a matter of plea, that thou wouldest (to follow many) turn away from the truth," &c. Again: "Thou shalt not go up and down as a privy accuser among thy people, neither shalt thou stand against the blood of thy neighbour: I am the Lord." Also in another place: "Cursed be he that hindereth the right of the stranger, fatherless, and widow; and all the people shall say, Amen." "Cursed be he that taketh a reward to slay the soul of innocent blood; and the people shall say, Amen." The wise man saith: "Be not a false witness against thy neighbour, and speak no falsehood with thy lips." Again: "Whoso beareth false witness against his neighbour, he is a very club, a sword, and a sharp arrow." Our Saviour Christ saith: "Thou shalt not speak false witness." Again: "Out of the heart come false witnesses and evil speakings: these defile a man."

Father. Is God angry with such as bear false witness against their neighbour? *Son.* Who doubteth of that? Gave he not this commandment by his servant Moses to the people of Israel? "If any unrighteous witness rise up against a man to accuse him of trespass, then both the men which strive together shall stand before the Lord, before the priests and the judges which shall be in those days; and the judges shall make diligent inquisition. And if the witness be found false, and that he hath given false witness against his brother, then shall ye do unto him as he had thought to do unto his brother; and thou shalt put evil away from thee. And other shall hear and fear, and shall henceforth commit no more any such wickedness among you. And thine eye shall have no compassion, but soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot." This thing read we practised in the two elders, which gave false witness against the virtuous and chaste lady Susanna; also in those princes and lords, which sought the destruction of Daniel the prophet. Furthermore, the wise man saith: "The Lord hateth a false witness that bringeth up lies." Again: "A false witness shall not remain unpunished; and he that speaketh lies shall not escape." Also in another place he saith: "A false witness shall perish; but he that is a true man boldly speaketh that he hath heard."

Father. Is false witness-bearing only forbidden in this precept? *Son.* Not only that, but also all other vices and abuses of the tongue.

Father. Where is lying forbidden in the word of God? *Son.* God saith by his servant Moses: "Ye shall not lie." The wise man saith: "God hateth a lying tongue." Jesus the son of Sirach hath these words: "In no wise speak against the word of truth; but be ashamed of the lies of thine own ignorance. Shame not to confess thine error, and submit not thyself unto every man because of sin." Again: "Make no lies against thy brother, neither do the same against thy friend. Use not to make any manner of lie; for the custom thereof is not good." Once again he saith: "A lie is a wicked shame in a man, yet shall it be ever in the mouth of the unwise. A thief is better than a man that is accustomed to lie; but they both shall have destruction to heritage." The psalmograph saith: "Thou, O Lord, shalt destroy all them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful man." The holy apostle saith: "Put away lying, and speak every man truth unto his neighbour; forasmuch as we are members one of another." Again: "Put away wrath, fierceness, maliciousness, cursed speaking, filthy communication out of your mouth. Lie not one to another; seeing that ye have put off the old man with his works, and have put on the new man, which is renewed into the knowledge and image of him that made him."

Father. Will God punish them also that are liars? *Son.* Heard you not even now out of the words of Salomon, that "God hateth a lying tongue"? Again, of Jesus the son of Sirach, that "the liar shall have destruction for his heritage"? Item of the psalmograph, that "God will destroy them that speak lies"? Moreover Salomon saith: "Lying lips are abomination unto the Lord; but they that labour for truth please him." Again he saith: "The mouth that lieth slayeth the soul." Read we not also in the last chapter of St John's Revelations, that "such as make leavings shall have their portion with enchanters, and whoremongers, and murderers, and idolaters, in that lake that brenneth with fire and brimstone"? The devil is a liar

John viii. and the father of all lying. Therefore whosoever followeth him in this behalf shall
 Matt. xxv. with him feel the like and very same torments in hell-fire.

Father. A reward worthy such an act. But come off, tell me, is false witness-
 Of slander- bearing and lying only forbidden in this precept? *Son.* Not only: for slandering,
 ing. evil reporting, backbiting, defaming of our neighbour, with all other vices of the tongue,
 are here also forbidden.

Father. What saith the holy scripture of these things?

Lev. xix. *Son.* God saith: "Thou shalt not go up and down as a privy accuser among thy
 people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.
 Thou shalt not hate thy brother in thine heart," &c. Jesus the son of Sirach saith:
 Ecclus. v. "Be not a privy accuser as long as thou livest, and use no slander with thy tongue.
 For shame and sorrow goeth over the thief, and an evil name over him that is double-
 Ecclus. xxi. tongued; but he that is a privy accuser of other men shall be hated, envied, and con-
 founded." Again: "A privy accuser of other men shall defile his own soul, and be
 Ecclus. xxviii. hated of every man; but he that keepeth his tongue and is discreet shall come to
 honour." Also in another place: "Beware of strife, and thou shalt make thy sins
 Rom. xii. fewer. For an angry man kindleth variance, and the ungodly disquieteth friends, and
 Eph. iv. putteth discord among them that be at peace." "A tongue that beareth false witness
 bringeth death. The slanderer and double-tongued is cursed; for many one that be
 friends setteth he at variance." St Paul saith: "Bless them which persecute you:
 bless (I say) and curse not." Again: "Let all bitterness, and fierceness, and wrath,
 and roaring, and cursed speaking be put away from you with all maliciousness. Be
 ye courteous one to another, merciful, forgiving one another, even as God for Christ's
 sake hath forgiven you."

Father. Fall these also into the displeasure of God? *Son.* Yea, verily. Heard
 Ecclus. xxi. ye not afore, that "he which is a privy accuser of other men defileth his own soul"?
 Matt. xv. "Out of the heart," saith our Saviour Christ, "proceed evil thoughts, murders, break-
 ing of wedlock, whoredoms, thefts, false witness, blasphemies, or evil speakings. These
 Matt. xii. are the things which defile a man." Again he saith: "Of every idle word that men
 shall speak, they shall give accompts in the day of judgment. For out of thy words
 shalt thou be justified, and out of thy words thou shalt be condemned." St Paul saith,
 1 Cor. vi. that "cursed speakers shall not inherit the kingdom of God."

Father. Now that we have heard what God forbiddeth in this his law, declare
 also unto me what he requireth of us, that we may learn to know and to do his
 blessed will and pleasure.

What God re- *Son.* First, he requireth of us, that we boldly and without fear (whensoever we
 quireth in this be called of any temporal ruler to bear witness in any matter) testify the truth, and
 commandment. by no means, neither for love nor for hatred, dissemble and cloke that which we know
 to be true, but freely utter it, although displeasure at the hands of the ungodly should
 Ecclus. iv. follow; as the wise man saith: "For righteousness take pains with all thy soul, and
 for the truth strive thou unto the death; and God shall fight for thee against thine
 Exod. xxiii. enemies." This is God's commandment. "Thou shalt not hinder (saith he) the right
 of the poor in their suit. Keep thee far from a false matter; and the innocent and
 righteous see thou slay not; for I will not justify the wicked. Thou shalt take no
 Lev. xix. gifts; for gifts blind the sight, and pervert the words of the righteous." Again: "Ye
 shall not do unrighteousness in judgment. Thou shalt not favour the poor, nor honour
 the mighty; but in righteousness shalt thou judge thy neighbour." The wise man also
 Prov. xii. saith: "A just man will tell the truth, and shew the thing that is right; but a false
 witness deceiveth. A slanderous person pricketh like a sword; but a wise man's tongue is
 wholesome. A true mouth is ever constant; but a dissembling tongue is soon changed."

Secondly, God requireth of us, that we should not only not backbite, slander, and
 defame our neighbour, but also that we speak well of him, defend his good name, set
 forth his good report, maintain his honest estimation, and rather cover, cloke, and dis-
 semble our neighbour's faults, than accuse and publish them unto his hindrance and
 destruction, as Salomon saith: "Evil will stirreth up strife; but love covereth the mul-
 titude of sins." Hereto pertaineth the saying of St Peter: "Above all things have
 1 Pet. iv. fervent love among yourselves; for love shall cover the multitude of sins."

Thirdly, it is required of us, not only that we shall not through our misreports and slanderous words set neighbours together at variance, but also, if any be at disension among themselves, to help to reconcile them, to make them friends, to set them at one, and to link them together again in true amity and unfeigned love, that we may be of that number of whom our Saviour Christ speaketh on this manner: "Blessed are they which make peace; for they shall be called the sons of God." Matt. v.

Fourthly, God requireth of us, that we should at all times so use our tongue, that it may profit, not disprofit our neighbour, quiet, not disquiet him, further, not hinder, his good name and estimation; and in fine, so to use our tongue, that it may be the organ of the Holy Ghost, ready at all times to set forth the glory of God and the commodity of our neighbour.

And that we may the more conveniently this do, it shall not be unprofitable at all times to set before our eyes these sayings of the holy scripture. David saith: "What man is he that lusteth to live, and would fain see good days? Keep thy tongue from evil, and thy lips that they speak no guile. Eschew evil and do good, seek peace and ensue it." Psal. xxxiv. "For a man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him." Psal. cxl. Therefore prayeth that prince-like prophet on this manner: "Set a watch, O Lord, before my mouth, and keep the door of my lips." Psal. cxlii. Salomon hath these golden sentences: "Where much babbling is, there must needs be offence; but he that refraineth his lips is wise." Prov. x. "A wise man useth but few words; and he is a man of understanding, that maketh much of his spirit. Yea, a very fool, when he holdeth his tongue, is counted wise, and to have understanding, when he shutteth his lips." Prov. xxv. "A word spoken in due season is like apples of gold in a graven work of silver." Jesus the son of Sirach saith: "Learn before thou speak." Ecclus. xviii. "Who shall set a watch before my mouth, and a sure seal upon my lips, that I fall not with them, and that my tongue destroy me not?" Ecclus. xxxii. The holy apostle saith: "Let no filthy communication proceed out of your mouth, but that which is good to edify withal, as oft as need is; that it may minister grace to the hearers." Eph. vi. Again: "Let your speech be always well savoured and powdered with salt, that ye may know how ye ought to answer every man." Col. iv. St James saith: "Let every man be swift to hear, but slow to speak, and slow to wrath." James i. "If any man among you seemeth to be devout, and refraineth not his tongue, but deceiveth his own heart, this man's devotion is in vain." James iii. "The tongue is a little member, and boasteth great things: it is a fire and a world of wickedness: it defileth the whole body, and setteth a-fire all that we have of nature, and is itself set a-fire even of hell:" it is "an unruly evil, full of deadly poison," &c. St Peter also saith: "Render not evil for evil, or rebuke for rebuke; but contrariwise, bless, knowing that ye are thereunto called, even that ye should be heirs of the blessing. For he that doth long after life, and loveth to see 'good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good: let him seek peace and ensue it. For the eyes of the Lord are over the righteous; and his ears are open unto their prayers." Psal. xxxiv. Again: "The face of the Lord is over them that do evil." And to be short, it shall not a little profit, but help greatly, to remember this saying of our Saviour Christ: "Of every idle word that men shall speak they shall render accompts at the day of judgment." Matt. xii.

Father. Thou hast satisfied mine expectation concerning the ninth commandment. Rehearse me now the tenth commandment, as it followeth in order. *Son.* It is this:

"Thou shalt not covet thy neighbour's house. Thou shalt not covet thy neighbour's wife, his servant, his maid, his ox, his ass, nor any thing that is thy neighbour's." The tenth commandment.

Father. What is the good pleasure of God in this commandment? *Son.* Forasmuch as the words of the aforesaid commandments seem by outward appearance to require nothing of us, but politic, civil, and external justice or righteousness; lest that any man should think to have fulfilled the law by bringing forth, after a certain manner, the outward works of the law, and so think himself to be somewhat, when indeed he is nothing, and by this means glory of his own perfection and righteous-

ness, whereas all his glory ought to be only in the Lord our God, as it is written, "He that glorieth, let him glory in the Lord;" God, willing to shew man unto himself, what he is, with all the strengths of his free will, with all his perfection and righteousness, with all his good works and merits, in this his law requireth of us not only politic, civil, and outward justice, but also spiritual and inward justice, with the full and perfect consent of the mind, with the unspotted cleanness of the heart, with the pure thoughts, godly desires, and holy affects of the spirit; yea, and that without any grudging or concupiscence to the contrary: which thing is impossible for any natural man to do, which "understandeth not the things that belong unto God:" which of himself is not able so much as to think a good thought: whose heart (as of him which by nature is the child of wrath, begotten, conceived, and born in sin) is lewd and unsearchable: whose "imagination of the thoughts of his heart are evil continually even from his youth:" whose "righteousness and best works are as a cloth defiled¹;" forasmuch as "the law is spiritual," and he "carnal, sold under sin," yea, and the very bond-slave of Satan, not able of himself either to think, breathe, speak, or do, that is praiseworthy before God.

And here must all flesh with all humility and reverence fall down before the majesty of God, and confess themselves most grievous sinners, and worthy of everlasting damnation, forasmuch as they are justly proved transgressors of the law of God; seeing it is written: "Cursed be every one that continueth not in all things which are written in the book of the law to fulfil them." For no man liveth which fulfilleth the law of God with such purity of mind, with such obedience of heart, with such free will of the spirit, and with such pure and uncorrupt motions of the inward man, as the law requireth, according to this saying of our Saviour Christ: "Moses gave you a law; and yet none of you keepeth the law." "We know," saith St Paul, "that the law is spiritual; but I am carnal, sold under sin."

Father. God, therefore, in this his tenth and last commandment requireth of us not only outward justice, but also inward righteousness, so that we may not once lust or covet against the law of God. *Son.* Not only in this last commandment, but in all the other also God requireth that we shall not only, after a certain manner, fulfil them outwardly, but also inwardly, with a full and perfect consent of a pure and uncorrupt heart, without any grudging or concupiscence to the contrary.

Father. Prove by the word of God, that we may not so much as once lust or covet against the will of God, and that concupiscence is sin before God. *Son.* That concupiscence is sin, it is manifest by these words of the apostle: "I had not known," saith he, "what lust had meant, except the law had said, Thou shalt not lust. But sin took an occasion by the means of the commandment, and wrought in me all manner of concupiscence."

Now, that we are forbidden to lust or covet contrary to the commandment of God, and that, if we do otherwise, I mean, nourish any evil concupiscence or lust in our heart, although it never brast out into outward work, we are transgressors of the law of God, and worthy of everlasting damnation, it appeareth manifestly by these words of Christ: "Whosoever looketh on another man's wife to lust after her hath committed adultery with her already in his heart." Here is it evident, that God requireth not only an outward cleanness of the body, but also an inward purity of the mind; so that we must be unspotted both in body and in mind. For as he is an adulterer before man, which is apprehended in the very act of gross adultery; so likewise is he an adulterer before God, which only in his heart lusteth after another man's wife, although he never commit the act, no, nor once make mention of it so much as by word. "God is a Spirit," and he judgeth all things of the spirit. If the spirit and inward man be once polluted with filthy lusts and fleshly concupiscences, we are straightways before God transgressors and breakers of his law, and worthy to be condemned unto everlasting fire, although we appear never so holy, pure, and honest before the blind world, which only seeth and considereth the outward deeds, and cannot behold the secrets of our heart, which only are known

[¹ Two words are omitted.]

unto God. Therefore Christ, the Wisdom of the Father, and the true interpreter of the law, in the aforesaid sentence pronounceth him not only an adulterer, which committeth the gross act of adultery, but also which only in his heart nourisheth fleshly and unclean lusts; to declare unto us, that the law of God, as St Paul saith, "is spiritual," Rom. vii. and requireth not only an outward cleanness of the body, but also a perfect purity of the mind, utterly estranged from all evil, wicked, and ungodly concupiscences and lusts. Hereto pertaineth the saying of Jesus, the son of Sirach: "Thou shalt not lust after Eccclus. xxv. the beauty of a woman, lest thou be provoked in desire toward her."

And as our Saviour Christ expoundeth this commandment spiritually, "Thou Matt. v. shalt not commit adultery," declaring that not only pure bodies but also clean minds, uncorrupt affects, godly motions, &c., are required unto the perfect fulfilling thereof; so likewise doeth he in the other. This kind of doctrine used also both the apostles and prophets; as for an ensample, let us take this commandment: "Thou shalt not kill." Exod. xx. Deut. v. Whereas the words seemeth only to forbid gross manslaughter, the mind of the law-giver, which is the Lord our God, is that we shall not only not kill our neighbour, but also bear no malice nor envy against him in our heart, but rather love him, and seek to preserve him to the uttermost of our power. For Moses writeth on this manner: "Thou shalt not hate thy brother in thine heart." "Thou shalt not Lev. xix. avenge thyself, nor be mindful of wrong against the children of my people; but thou shalt love thy neighbour even as thyself." St John also saith: "He that loveth 1 John iii. not his brother abideth in death. Whosoever hateth his brother is a manslayer: and ye know that no manslayer hath everlasting life abiding in him."

Of these authorities of the holy scripture do we learn, that this commandment of God, "Thou shalt not kill," forbiddeth us not only to abstain from gross manslaughter, but also from all malice, envy, hatred, and all manner of displeasure-bearing against our neighbour; so that before God he is not only a manslayer, which with weapon killeth his brother, but he also which in his heart hath conceived malice, hatred, and displeasure against his neighbour, although it never brasteth into outward and gross manslaughter, as the history of Caim doth evidently declare: in the which we read that, before he murdered his brother Abel, God would not once vouchsafe to look neither unto Caim nor unto his gifts. Why so? Because of the malice and hatred Gen. iv. 1 John iii. which he had already conceived in his heart against his brother Abel. He was now before God a bloody murderer, and had transgressed this commandment of God, "Thou shalt not kill," and therefore worthy of everlasting damnation. The wise man also saith: "The bread of the needy is the life of the poor: he that defraudeth Eccclus. xxxiv. him of it is a plain murderer." Here the unmerciful man is called a murderer, not that he hath with any weapon slain the poor man, but because he hath withdrawn that from the poor and needy, through the covetous affection which is in his heart, that should sustain the miserable life of the poor. The blind world recounteth the unmerciful man no murderer; but before God such one is both a murderer and the heir of everlasting damnation, as St James saith: "The judgment shall be James ii. Matt. xxv. Luke xvi. without mercy to him that hath shewed no mercy." Thus may we see, that all the commandments of God require of us not only an outward and civil righteousness, but also an inward and spiritual justice, with pure affects and clean motions of the mind, utterly sequestered from all carnality and imperfection.

Father. Let me hear more sentences of the holy scripture, wherein we are forbidden to nourish evil concupiscences and wicked lusts in our hearts: for many be of this mind, that evil lusts and ungodly thoughts defile not man. *Son.* That which in the holy scriptures is forbidden is plain sin. Evil concupiscence in the word of God is forbidden; therefore is evil concupiscence sin. And as touching wicked and unclean thoughts, thus saith the holy scripture: "God hateth and utterly abhorreth an heart that goeth about with wicked imaginations." Prov. vi. Wisd. i. Again: "Froward thoughts separate from God." Item: "Inquisition shall be made for the thoughts of the ungodly; and the report of his words shall come unto God, so that his wickedness shall be punished." Our Saviour Christ saith also: "Out of the heart Matt. xv. proceed evil thoughts: these are the things which defile man." Now as concerning

the sentences, which forbid the filthy raging lusts of the heart, the scripture is full of them in every place. Salomon saith : "Keep thine heart with all diligence ; for thereupon hangeth life." Jesus the son of Sirach saith : "Follow not the lusts of thine own heart." Again : "Follow not thy lusts, but turn thee from thine own will : for if thou givest thy soul her desires, it shall make thine enemies to laugh thee to scorn." Also in another place : "Be ashamed to desire another man's wife, and to make many trifling words with her maiden, or to stand by her bedside." Item : "Look not too narrowly upon the beauty of a woman, lest thou be provoked in desire toward her." Salomon saith again : "Lust not after the beauty of a strange woman in thine heart, lest thou be taken with her fair looks." The prophet Zachary saith : "Let no man imagine evil against his brother in his heart." Again : "Speak every man the truth unto his neighbour : execute judgment truly and peaceably within your ports. None of you imagine evil in his heart against his neighbour, and love no false oaths ; for all these are the things that I hate, saith the Lord."

Our Saviour Christ saith : "The cares of this world, and the deceitfulness of riches, and the lusts of other things, do so choke the word of God, that it is made unfruitful." Again : "Take heed that your hearts be not overwhelmed with the cares of this life." St Paul saith : "Make not provision for the flesh to fulfil the lusts of it." Again : "Mortify your earthly members ; fornication, uncleanness, unnatural lust, evil concupiscence," &c. Also in another place : "Godliness is great riches, if a man be content with that he hath. For we brought nothing into the world, neither may we carry any thing out. But when we have food and raiment, we must therewith be content. They that will be rich fall into temptation and snares of the devil, and into many foolish and noisome lusts, which drown men into perdition and destruction. For the covetousness of money is the root of all evil, which while some lusted after, they erred from the faith, and tangled themselves with many sorrows. But thou, man of God, flee such things. Follow righteousness, godliness, faith, love, patience, meekness." Item : "Let your conversation be without covetousness, and be content with such things as ye have already. For he hath said, I will not fail thee, neither forsake thee : so that we may boldly say, The Lord is my helper, and I will not fear what man may do unto me." St James saith : "Let no man say, when he is tempted, that he is tempted of God. For as God cannot be tempted with evil, so neither he himself tempteth any man unto evil. But every man is tempted, when he is drawn away and enticed of his own concupiscence. Then when lust is conceived, she bringeth forth sin ; and sin, when it is finished, bringeth forth death." St John also saith : "See that ye love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, as the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away and the lust thereof ; but he that doeth the will of God abideth for ever."

Father. Doth evil concupiscence or lust also so displease God, that he will punish it? *Son.* We heard afore out of the mouth of Salomon, that God hateth and utterly abhorreth that heart, which goeth about with wicked imaginations ; and that God will punish the wickedness of an ungodly mind. The like thing heard we of the prophet Zachary. St Paul also saith, that "if we live after the flesh, we shall die," that is to say, be damned for ever. And in the first book of Moses we read, that Caim was found a murderer before God, before he slew his brother, because of the malice and hatred that he had conceived in his heart against his brother ; so that God would neither look upon him nor upon his offerings. Therefore was he cursed, and all his life-time was he a fugitive and a vagabond, and is now a damned soul in hell-fire. In the aforesaid book also read we, that God smote Pharaoh and his house with great plagues, because in his heart he brenned with evil concupiscence and fleshly lust toward Sara, Abraham's wife ; whom notwithstanding he had not touched, neither knew he that she was Abraham's wife. The like thing read we of king Abimelech.

Prov. iv.
Eccclus. v.
Eccclus. xviii.
Eccclus. xli.
Eccclus. xxv.
Prov. vi.
Zech. vii.
Zech. viii.
Mark iv.
Luke xxi.
Rom. xiii.
Col. iii.
1 Tim. vi.
Heb. xiii.
Josh. i.
Psal. xxvii.
James i.
1 John ii.
Evil lusts punished.
Prov. vi.
Wisd. i.
Zech. vii. viii.
Rom. viii.
Gen. iv.
1 John iii.
Jude.
Gen. xii.
Gen. xx.

Father. What requireth God then of us in this his last commandment? *Son.* That we, having contented minds with such things as wherewith God hath blessed us, should not desire unlawfully any thing that appertaineth unto our neighbour, but rather do our diligence, that whatsoever is his may remain his, unto his own commodity and profit; yea, and if we be able further to pleasure him or his, to do it unto the uttermost of our power, being no less godly and profitably affected toward him, than we are toward ourselves, yea, and that from the very heart. In fine, God requireth of us both in this last precept and in all other, that we bring unto the fulfilling of his law, not only outward, but also inward righteousness, not only the innocency of the body, but also the purity of the mind; so that both our bodies, and souls, hearts, minds, desires, and thoughts be pure, clean, and without spot, according to this saying of St Paul: "Ye are dearly bought; therefore glorify God in your bodies and in your spirits, which belong unto God." What God requireth of us in the tenth commandment. 1 Cor. vi.

Father. Rehearse me the sum briefly of all the commandments of God, that we may know, in few words, what is our duty to do both toward God and our neighbour. *Son.* Christ saith: "Hear, O Israel: The Lord our God is Lord only. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like unto this: Thou shalt love thy neighbour as thyself. In these two commandments hang all the law and the prophets." "Whatsoever ye would that men should do to you, do ye even so to them also: for this is the law and the prophets." St Paul saith: "Owe nothing to any man, but this, that ye love one another. For he that loveth another hath fulfilled the law. For these commandments, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not lust, and so forth, if there be any other commandment, it is all comprehended in this saying, namely, Love thy neighbour as thyself. Love hurteth not his neighbour: therefore is love the fulfilling of the law." Again he saith: "All the law is fulfilled in one word, which is this: Thou shalt love thy neighbour as thyself." Also in another place: "The end of the commandment is love, out of a pure heart, and of a good conscience, and of faith unfeigned." St John saith: "This is God's commandment, that we believe on the name of his Son Jesus Christ, and that we love one another." "For this commandment have we of him, that he which loveth God should love his brother also." The sum of the law. Mark xii. Matt. xxii. Matt. vii. Luke vi. Rom. xiii. Gal. v. 1 Tim. i. 1 John iii. 1 John iv.

Father. Well, now have we heard, my dear son, what the law is; to what end the law was given; and how many commandments of the law there are; and what is required of us that we should do concerning the fulfilling of them. This law of God seemeth unto me a very heavy yoke and a burden almost intolerable, if the righteousness of Christ in this behalf did not help us, which (as St Paul saith) is "the perfect fulfilling of the law to justify all that believe." Now, forasmuch as a new life requireth new manners, and our faith and love toward God is to be declared in the obedience of his law, and in the framing of our life according to his holy commandment; which thing of ourselves and of our own strengths we by no means are able to perform, seeing we be not able so much as to think a good thought, much less to accomplish the will of God with such purity and innocency of heart, as is required of us; come off, tell me, what is now to be done, that we may obtain some both will and strength, whereby we may be able to shew ourselves not altogether negligent in conforming ourselves to the blessed will of God, but that our "light may so shine before men, that they may see our good works and glorify our Father which is in heaven." *Son.* This question, O my dear father, is asked in due time. To obtain will and strength to walk in the law of God, there is none other way but only to fly unto faithful and hearty prayer, and to crave of the Lord our God by humble supplication the help of his holy Spirit, which may renew our hearts, and engraff in us new affects and new motions, that by this means we may become new creatures, unto the glory, praise, and honour of his holy name. And the order of the doctrine of the catechism requireth now, that we speak of prayer, which is the fourth part of the catechism, as you heard. Rom. x. 2 Cor. iii. Matt. v. Of prayer.

Father. Well said, my son. For we have passed over the first three parts; that is to say, repentance, faith, and law. Now remaineth the fourth part to be entreated of, which thou sayest is prayer. *Son.* Yea, verily.

Father. What order wilt thou take in this treatise of prayer? *Son.* I will, first, by the grace of God and through the help of his holy Spirit, declare what prayer is. Secondly, how we ought to address ourselves unto prayer. Thirdly, I will declare and expound the Lord's prayer; forasmuch as that of all prayers is the best and most excellent, both because of the maker of it, which is the Lord Jesus, and also because in few words it containeth abundantly whatsoever is necessary to be desired either for the body or for the soul.

Father. I allow thy order well. Tell me therefore, my son, what prayer is.
