

although in process of time they were greatly abused; so that they were made of christian and free schools prisons of antichrist, and, as St John saith, “habitations of devils, and holds of all foul spirits, cages of all unclean and hateful birds.” Rev. xviii.

The young maids were not enforced to wear this or that apparel; to abstain from this or that kind of meats; to sing this or that service; to say so many prayers; to shave their heads; to vow chastity; and for ever to abide in their cloister unto their dying day. But, contrariwise, they might wear what apparel they would, so that it were honest and seemly, and such as becometh maidens that profess godliness. They might freely eat all kinds of meats according to the rule of the gospel, avoiding all excess and superfluity, yea, and that at all times. Their prayers were free and without compulsion, every one praying when the Holy Ghost moved their hearts to pray; yea, and that such prayers as present necessity required, and that also not in a strange tongue, but in such language as they did right well understand. To shave their heads, and to keep such-like superstitious observances as our nuns did in times past, and yet do in the kingdom of the pope, they were not compelled. For all that they were commanded to do of their school-mistresses and governesses was nothing else than the doctrine of the gospel, and matters appertaining unto honest and civil manners; whom they most willingly obeyed. Moreover, it was lawful for them to go out of the cloister when they would, or when they were required of their friends; and also to marry when and with whom they would, so that it were in the Lord. And would God there were some consideration of this matter had among the rulers of the christian commonweal, that the young maids might be godly brought up, and learn from their cradles “to be sober-minded, to love their husbands, to love their children, to be discreet, chaste, housewifely, good, and obedient to their husbands,” according to the doctrine of St Paul!

Father. It is a matter most worthy to be considered. For if it be thought convenient, as it is most convenient, that schools should be erected and set up for the right education and bringing up of the youth of the male kind, why should it not also be thought convenient that schools be built for the godly institution and virtuous bringing up of the youth of the female kind? Is not the woman the creature of God so well as the man? and as dear unto God as the man? Is not the woman a necessary member of the commonweal? have not we all our beginning of her? Are not we born, nursed, and brought up of a woman? Do not the children for the most part prove even such as the mothers are of whom they come? Can the mothers bring up their children virtuously, when they themselves be void of all virtue? Can the nurses instil any goodness into the tender breasts of their nurse-children, when they themselves have learned none? Can that woman govern her house godly which knoweth not one point of godliness? Who seeth not now then, how necessary the virtuous education and bringing up of the woman-kind is? Which thing cannot be conveniently brought to pass, except schools for that purpose be appointed, and certain godly matrons ordained governesses of the same, to bring up the maids and young women in the doctrine and nurture of the Lord. And verily, in my judgment, they do no less deserve well of the christian commonweal, that found and stablish schools with honest stipends for the education and bringing up of the women-children in godliness and virtue, than they which erect and set up schools for the institution of the men-children in good letters and godly manners. Note.

Son. It is truly said. But if it shall please you, I will go forth to recite the offices and duties of the other degrees. And forasmuch as we have now last of all talked of schools, I will first of all rehearse the duty and office of school-masters, that they also may learn how to behave themselves in their vocation and calling. *Father.* Let it so be.

OF THE OFFICE AND DUTY OF SCHOOL-MASTERS.

Son. I have heard our preacher and our catechist also many times say, that that commonweal, where a good magistrate, a faithful preacher, and a diligent school-master

is, cannot decay and perish, but rather greatly prosper and flourish. For through the magistrate public peace is maintained, virtue is advanced, vice is depressed. Through the preacher true religion is known, the word of God, which is the food of our souls, is taught, and the holy mysteries of Christ's church are ministered, unto the great consolation and joy of all the faithful. Through the school-master the youth of the christian commonweal is brought up in the knowledge of God and of his holy word, and also in the science of good letters and virtuous manners; and so trained up in them from their very cradles, that as they grow in age, so likewise they increase in godliness, virtue, learning, knowledge, good manners, and innocency of life; and afterward become the faithful servants of God, and profitable members of the commonweal, yea, and good citizens of the country where they inhabit. Therefore those rulers and magistrates, in whose power it is to choose and appoint school-masters, ought above all things to take heed that they elect and ordain such school-masters, such teachers and instructors of the christian youth, as unfeignedly and from the very bottom of the heart fear God, love his word, embrace his religion, tender the glory of God, wish the increase of true godliness in all persons, are learned, are virtuous in their life and conversation, desire well to the christian public weal, and above all things seek how best to profit, further, advance, promote, and set forward the youth committed to their charge in all godliness, learning, knowledge, and virtue.

Father. God grant us many such school-masters! But now declare unto me, according to thy promise, the office and duty of a school-master.

Son. First, forasmuch as the most noble treasures and most precious jewels of the christian commonweal are committed to a school-master to be kept and preserved in safety, yea, to be kept and preserved in such sort, that he may render them home again much more noble, precious, and glorious, than he received them (I mean the children of the Christians, in whom our Saviour Christ so greatly delighted, that he commanded them to be brought unto him; yea, "he took them up in his arms, lovingly embraced them, and blessed them," pronouncing that the kingdom of heaven pertaineth unto them; whom also St Paul calleth clean, pure, and holy); and seeing that nothing doth so adorn, deck, garnish, trim, set forth, and make beautiful and glorious in the sight of God, of his holy angels, and of all good men, any person, as the knowledge and practice of true godliness; it is the office and duty of a good and godly school-master, first of all, and above all things, to instil into the minds of the young christian children true persuasions of God, and of his holy religion, according to this commandment of Christ: "First of all seek the kingdom of God, and the righteousness thereof;" that even from their tender infancy, and (as the proverb is) from the very cradles, they may drink in that new sweet wine of Christ's gospel, while they yet are new and sweet bottles, not corrupt with the filthy savours of old Adam, nor made drunken with the poisonous wine of the whore of Babylon, that stinking strumpet and blasphemous bawd, yea, that murdering mother of whoredom and all abominations of the earth, which is guilty of "the blood of the prophets, and of the saints, and of all that are slain upon the earth." And that the school-master may do this thing the more aptly, and with the greater fruit, it shall be convenient that he read unto his scholars some godly and learned catechism, containing the principles or chief points of christian religion, and that he exercise them in the same daily, diligently searching whether they truly understand the things which they read. If they understand them not, so is it the duty of a good school-master to declare it unto them, and to shew them the true understanding of all things, lest they pronounce after the manner of a parrot, without any understanding, and profit nothing by their studies. For what doth hasty pronouncing profit, where understanding is absent?

After that the school-master hath diligently exercised his scholars in the doctrine of the catechism, so that now they understand the principles of christian religion, it shall greatly profit unto the increase of godly knowledge, if he once in the day read unto them a lesson out of the new testament of our Saviour Jesu Christ.

And albeit the whole book, being the word of life and the food of our souls, be most worthy to be learned so perfectly that it may readily be recited by heart; yet, forasmuch as tender wits are not to be accumbered with many things, lest they be

Magistrate.
Preacher.
School-master.

What men school-masters ought to be.

Matt. xix.
Mark x.

Matt. vi.

Matt. ix.

Rev. xvii.

Rev. xviii.

Christian children ought to be brought up in christian doctrine.

there dulled where they ought to be quickened, it shall be good that the school-master do acquaint his scholars principally with these parcels of the new testament; that is to say, with the gospel of St Matthew and of St John, and with those epistles which St Paul wrote to the Romans and to the Galatians. For whoso understandeth these parcels well, he shall easily understand the residue of the new testament, yea, of the whole bible. For in them is contained whatsoever is taught in the whole scripture necessary for our salvation. In those writings therefore of St Matthew, John, and Paul, let the school-master exercise his scholars both daily and diligently.

And in these their lessons, as occasion shall serve, let them sometime handle and set forth unto them some common-places of the holy scripture, as of God, of God's word, of the law, of the gospel, of faith, of charity, of hope, of good works, of our justification by Christ, of baptism, of the Lord's supper, of remission of sins, of the last judgment, of the resurrection, of the everlasting joys of the faithful, of the endless pains of the unfaithful, &c. Likewise let them sometime entreat of some virtue, or of some vice. And in the treatise of virtue, let them declare how acceptable it is to God, and how God in all ages hath blessed them that have practised that virtue in their life and conversation, whether it be humility, modesty, sobriety, concord, peace, patience, or any other virtue. Let them allege certain histories concerning that matter out of the holy scriptures, that the scholars by this means may the better be acquainted with the word of God, and be the sooner brought unto the love and practice of the same virtue. When they shall entreat of any kind of sin, let them paint and set forth the abomination of that sin, how horrible and grievous it is in the sight of God, how pestiferous, noisome, and hurtful it is to man, how grievously it hath been plagued and punished in every age, and how the practisers of that sin have always come unto a most miserable end in this world, as they may speak nothing of the intolerable pains which they now suffer, and worlds without end shall suffer, "in that lake that brenneth with fire and brimstone."

And here also let them call to remembrance some histories of the holy scripture, which manifestly declare the great anger of God against all such as use that sin, or any other kind of wickedness, as the psalmograph saith: "Thou art the God that hath no pleasure in wickedness; neither shall any evil dwell with thee. Such as be foolish shall not stand in thy sight: thou hatest all them that work vanity," &c. Psal. v. These things shall marvellously kindle and stir up the minds of the scholars, both unto the love of virtue, and also unto the hate of vice; and shall so plant godliness in their young and tender breasts, that as they grow in age, so likewise shall they increase in all godliness and virtue, and never depart from it so long as they live; so greatly doth it profit to be acquainted with good things from the tender years: for whatsoever is then drunken in abideth stedfastly, and falleth not lightly away.

Moreover, forasmuch as the education and bringing up of a child doth either make or mar him, whether it be in religion, doctrine, or manners; it shall be necessary, that a good and godly school-master enarm the breasts of his scholars against all heresies and wicked opinions with the sound and wholesome doctrine of the holy scripture; yea, and that so much the more, because this our age is most miserably vexed with divers and sundry damnable sects, as papists, anabaptists, Arians, Davidians, Adamites, libertines, epicures¹, &c., which every one of them go about to defend their vain opinions, false errors, and wicked heresies with tooth and nail, and shame not also many times to allege the scriptures for the confirmation and maintenance of their devilish doctrine, as the devil played with Christ, that they may the easlier deceive the minds and blind the eyes of the simple and unlearned. Matt. iv.

But forasmuch as the sect of the papists hath heretofore many years been accepted and taken, and yet is of some either ignorant or obstinate papists, "whose minds 2 Cor. iv.

[¹ Several of these sects have been before mentioned. The Davidians emanated from the anabaptists, and had their name from David George, a native of Delft. The Adamites were a Bohemian

sect, and were so called as they professed to imitate the state in which the first man was created. See Mosheim, Eccles. Hist. Cent. xv. Part II. chap. v. 2. and Cent. xvi. Sect. III. Part II. chaps. ii. 38, 39, iii. 24.]

the god of this world hath blinded, that the light of the gospel of the glory of Christ (which is the image of God) should not shine unto them," for the only true religion of God; being enforced thereunto either by education, or by long custom, or by crafty persuasions of the subtle adversaries, or by the names of our mother holy church, ancient fathers, general councils, constitutions provincial, &c., or by the glistening visor of hypocrisy and feigned holiness, or by ignorance, or by malice, or by hope of gain and wealth of living, &c.; when notwithstanding no sect is more pernicious and hurtful, no faction more pestiferous and damnable, nor more contrary to the glory of God and to the salvation of men, as it is evident to them that are taught of God, and have tasted of the sweet waters that flow out of the heavenly fountains of our Saviour Christ Jesu; it shall be very needful and expedient, that the godly school-master fortify and make strong the minds of their disciples, against this wicked sect of the papists and all their poisonous darts, with the spiritual armours of God's word, which, as the apostle saith, are "mighty in God to cast down strong holds, and to overthrow counsels, and every high thing that exalteth itself against the knowledge of God, and to bring into captivity all imagination to the obedience of Christ, and to take vengeance on all disobedience," and prepare against every error and heresy of the papists a remedy out of the holy scriptures; as for an ensample:

The sect of the papists is most wicked and damnable.

2 Cor. x.

God alone saveth.

The papists teach that we are not saved by Christ alone, but also by the intercession of saints, by the merits of other, by the prayers, fastings, and watchings of the religious persons, as monks, friars, canons, nuns, priests, hermits, &c., by the works of penance, by our own merits and deservings, by the pope's pardons, by masses of *Scala Cœli*, &c. Against this damnable heresy set these sentences of the holy scripture. Our Saviour Christ saith by the prophet: "I am he, yea, I am he indeed, which put away thy sins, yea, and that for mine own sake, and will remember them no more. Tell me if thou hast any thing wherewith thou mayest be justified. Come, let us reason together." Again: "O Israel, forget me not. As for thine offences, I have driven them away like the clouds, and thy sins as the mist." Once again: "I am the Lord, and there is no saviour but I alone." Item: "Thy destruction, O Israel, cometh of thyself; but thy salvation cometh only of me." The angel said to Joseph of Christ: "Thou shalt call his name Jesus (that is to say, a Saviour): for he it is that shall save his people from their sins." St Peter saith: "There is salvation in none other (he speaketh of Christ). Neither is there any name under heaven given unto men wherein we must be saved," but only the name of Christ Jesu. Again: "To him (Christ) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." St Paul saith: "If righteousness come by the law, then died Christ in vain." Also in another place: "Christ Jesus came into the world to save sinners."

Isai. xliii.

Isai. xlv.

Isai. xliii.

Hos. xiii.

Matt. i.

Acts iv.

Acts x.

Gal. ii.

1 Tim. i.

Christ alone is our mediator and advocate. John xiv.

John xv.

John xvi.

1 Tim. ii.

Rom. viii.

The papists teach that Christ alone is not our mediator, advocate, and intercessor; but if we will have our prayers heard, and our petitions granted of God, we must also desire the help of Mary the virgin, of Paul, Peter, James, Christopher, Katherine, Margaret¹, &c. and make them our mediators, advocates, and intercessors unto God, that they may pray for us. Against this wicked error of the papists set these sentences of the holy scripture. Our Saviour Christ saith: "I am the way, and the truth, and the life. No man cometh unto the Father, but by me." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified by the Son. If ye ask any thing in my name, I will do it." "If ye abide in me, and my words abide in you, whatsoever ye will, ask, and ye shall have it." "Ye have not chosen me, but I have chosen you, and have ordained you, that ye should go and bring forth fruit, and that your fruit may abide; that, whatsoever ye shall ask the Father in my name, he may give it you." "Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be perfect." St Paul saith: "There is one God, and one Mediator between God and man, even the man Christ Jesus, which gave himself a ransom for all men." Again: "Christ is on

[¹ See Vol. I. page 139, note 4.]

the right hand of God, and maketh intercession for us." Also in another place he saith: "Christ is able ever to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for us." St John also saith: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. He it is that obtaineth grace for our sins; not for our sins only, but also for the sins of the whole world." Heb. vii. 1 John ii.

The papists teach that there is a place of punishment after this life, called "purgatory," in the which christian men's souls are most miserably tormented with the most grievous pains of fire, and shall not be delivered from those intolerable torments, till they have either satisfied themselves by suffering there worthy and condign punishments for their offences, or else be redeemed from thence by the sacrifice of the popish mass, by the prayers and merits of the monks, or by doing the works of almose; where the holy scripture teacheth us none other purgatory for the soul, but only the precious blood of our Lord and Saviour Christ Jesu. Therefore against this their devilish dream of purgatory, bring forth these armours² of God's word. St John saith: "The blood of Jesus Christ maketh us clean from all sin." Again: "Christ washed us from our sins in his own blood, and made us kings and priests unto God his Father." St Paul saith: "Jesus Christ gave himself for us, to redeem us from all unrighteousness, and to purge us a peculiar people unto himself, fervently given unto good works." Again: "The blood of Christ, which through the everlasting Spirit offered himself unspotted to God, hath purged our conscience from dead works to serve the living God." Once again: "We have liberty to enter into the holy place (that is to say, heaven) by the blood of Christ." St Peter also saith: "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation; but with the precious blood of Christ, as of a lamb undefiled and without spot." Again: "Christ himself bare our sins in his body on the tree, that we, being delivered from sin, should live unto righteousness; by whose stripes ye were healed." The prophet Esay also saith: "He (Christ) only hath taken on him our infirmity, and borne our pains." "He was wounded for our offences, and smitten for our wickedness. For the chastisement of our peace was laid upon him; and with his stripes are we healed. As for us, we have all gone astray like sheep: every one hath turned his own way. But the Lord hath heaped together upon him the iniquity of us all." The prophet Zachary also saith: "Thou through the blood of thy covenant shalt let thy prisoners out of the pit wherein is no water." The blood of Christ is the alone purgatory for our souls. 1 John i. Rev. i. Tit. ii. Heb. ix. Heb. x. 1 Pet. i. 1 Pet. ii. Isai. liii. Zech. ix.

Thus³ shall a godly and diligent school-master gather such flowers out of the holy bible for his scholars, from time to time, as occasion shall serve, with the sweet and strong savour whereof they may repel and put away the pestiferous and mortal odours of the errors and heresies, not only of the papists, but also of all other sectaries whom the devil hath already raised up, or hereafter shall raise up unto the great disturbance of Christ's church; that with whatsoever error or heresy any sectary shall assail them, they, thus defenced with the armours of the Holy Ghost, may not be seduced, but continue constant and stedfast in the wholesome doctrine of Christ, that master and teacher of truth, unto the end, and so be made his true disciples, as Christ himself saith: "If ye continue in my word, then are ye my worthy disciples; and ye shall know the truth, and the truth shall make you free." John viii.

Let the school-master therefore be diligent to gather together the wicked opinions of all sectaries, and the holy scriptures that do impugn and condemn them, and deliver them to the scholars to commend to memory; that they, being thus enarmed against the subtile assaults of Satan and of his ministers, which many times change themselves into angels of light, that through the glistening visor of feigned holiness and "through sweet and flattering words they may deceive the hearts of the simple," may stand strong and stedfast against all the infernal army, and like valiant soldiers mightily conquer, vanquish, and overcome all our enemies, unto the glory and praise of our grand Captain Jesus Christ, King of kings and Lord of lords. Rom. xvi.

Father. If the youth of the Christians were thus brought up from their tender

[² The folio has *armourers.*]

[³ Folio, *This.*]

years in the knowledge of God's most holy and blessed word, and had their breasts thus furnished with the armours of the holy scriptures against the damnable opinions of the papists, and of such other wicked sectaries as the devil hath raised up in this our time, the christian commonweal should soon have another face both in doctrine and manners. For the alone occasion of all the evils wherewith we are troubled most miserably now-a-days, whether we respect learning or life, cometh only of the naughty and wicked education of the youth. If the youth were godly and virtuously brought up, and in the fear of God trained from their young years, and were taught diligently the word of God from time to time, not only all contention of doctrine, but also all corruption of life, should soon fall away, and all godliness and virtue succeed in the places thereof.

Son. That is most true. Therefore, as I said before, the principal point of a good school-master is even from the very cradles to sow the seeds of godliness and virtue in the tender breasts of the young children, that, as they grow in age, so they may increase in all godliness and virtue, and never depart from them so long as they live, according to the saying of the wise man: "It is a common saying, that a child, when he is old, shall not go away from such things as he learned in his youth." For to teach them nothing but the doctrine of heathen and profane writers is not to edify, but to destroy, not to correct, but to corrupt, the youth of the Christians. And such school-masters are more meet to teach and bring up the children of the Turks and of such other miscreants, than the children of them that profess Christ. This commandment of Christ ought the school-masters continually to have before their eyes: "First of all seek the kingdom of God and the righteousness thereof."

Father. After that the school-master have diligently planted the religion of Christ in the tender breasts of the children, by teaching them the word of God, what is then his duty to do? *Son.* To teach them good letters, I mean poets, orators, historiographers, philosophers, &c.; not that they should be mates with God's word, but rather handmaids unto it, and serve to set forth the honour and glory thereof. For unto this end ought all liberal sciences to be studied and learned, even that they might not depress, but advance the true religion of God. For eloquence without godliness is as a ring in a swine's snout; yea, all arts and sciences, not coupled with the love of religion, are rather instruments of wickedness than of godliness; and, as Tully saith, "To give to a lewd man eloquence without wisdom is none other thing than to give unto him armours to destroy the commonweal."

But, in reading these kinds of authors to his disciples, the school-master must diligently take heed that he read those only to his scholars that be most profitable, and contain in them no matter that may either hinder the religion of God or the innocency of manners. Some writers in many places of their works are wanton and dishonest, as Martialis, Catullus, Tibullus, Propertius, Cornelius Gallus, and such-like; some wicked and ungodly, as Lucianus, &c. From the reading of these and such-like filthy writers, is convenient that the youth do abstain; lest by the reading of them they make shipwreck both of their faith and manners, and in their tender years drink in such corruption as shall be noisome unto them all their life after. For, as he saith: "Evil words corrupt good manners."

The very heathen were so ware and circumspect in the virtuous and honest bringing up of their youth, that they by no means would suffer the breasts of their children to be infected with the reading of unclean and wanton writers, although never so wise, learned, and eloquent. Read we not that the Lacedæmonians commanded that the books of the poet Archilochus should be carried out of their city, because they entreated of vain, foolish, light, wanton, and trifling matters; and that they by no means would suffer their children to read them, lest by the reading of them they should get more hurt to their manners than profit to their wits? They esteemed eloquence nothing in comparison of virtue and honesty. Eloquence is to be embraced, but not with the loss of virtue. All things ought to give place to virtue and to innocency of life. Plato, that most divine and noble philosopher, also expelled all poets out of his commonweal, as persons occupied about vain, false, lying, and wanton matters, unworthy to be read of such as tender the advancement of virtue.

Prov. xxii.

Matt. vi.

Note.

1 Cor. xv.

Valer. Max.
Lib. vi.
cap. 3.

Was not the poet Ovidius banished of Augustus Cæsar for the books which he made *De Arte Amandi* (he might more justly have termed them *De Arte Meretricandi*, because that through the reading of them he corrupted the minds of the youth); yea, and so banished, that he could never after obtain favour to return into his country, notwithstanding the making of his books to the contrary, *De Remedio Amoris*; but after his long and miserable banishment and life among the barbarous and rude Getians, most miserably perished and died in that most savage and wild country? A punishment worthy of such fact. If the wise heathen thought it a thing unfitting to have their youth corrupted with the reading of vain and wanton books, and therefore banished both them and their authors out of their cities; how much more ought the Christians to be ware and circumspect, that nothing be read to their youth that may infect them with any lewdness, or work corruption either to their faith or to their manners!

It was well said of our countryman, master Lilly, sometime school-master of Paul's in London¹: *Puerum nil nisi pura decent*. It were not out of the way for the school-master to have these verses of the poet always before his eyes, to put him in remembrance that a child ought neither to hear nor to see any thing which is not good, godly, honest, and commendable:

Nil dictu fœdum visuque hæc limina tangat
Intra quæ puer est: procul hinc, procul inde puellæ
Lenonum, et cantus pernoctantis parasiti,
Maxima debetur puero reverentia, &c.

Juvenalis
Satira xiv.

This also is to be considered, that the school-master in all his lessons and readings do seek an occasion to speak of virtue and godliness, always inculking and beating into the heads of his scholars, that which may provoke them unto virtue and fray them away from vice, that from their tender years godliness may grow up with them.

Father. To interlace godliness in the lessons of profane writers maketh greatly unto the advancement of virtue; and heathen authors so read profit very much. But what remaineth of the office of a school-master? *Son.* After that the school-master have sown in the tender breasts of his scholars the seeds of godliness and doctrine, it shall be necessary that he also plant in them good manners, and bring them up in humanity and civility of life; that they may know how to behave themselves in all places and toward all persons, lest the wildness and rusticity of manners destroy that in them which virtue and learning have built and set up, always having before his eyes these our common proverbs: "A child were better unborn than untaught." Again: "Manners make a man." Let the school-master instruct them how they shall behave themselves in the temples, abroad in the streets, at home in the houses, in their plays and pastimes, at the table in dinner or supper, toward their parents, magistrates, superiors, elders, citizens, school-fellows, and generally toward all men and in all things; that their behaviour may answer in all points to their knowledge and learning, and that their life may be blameless before men, so that they may prosper in wisdom and age, and in favour with God and man.

Father. This is a good point of a diligent school-master. For I see not what the excellency of learning profiteth, if civility of manners lacketh. Verily, learning without manners is as a gold ring in a swine's snout. But is there any other thing behind, that belongeth unto the duty of a school-master? *Son.* Yea, forsooth. It is not sufficient that a school-master do his endeavour to make his scholars virtuous and well-mannered, except he himself also be virtuous and well-mannered. For examples in the eyes of children move more than words. If the master teacheth virtue and good manners, and he himself be vicious and lewd, what profiteth it? What he edifieth in words he destroyeth in manners. And as a certain man saith: "It is an uncomely thing for a teacher to reprove that vice in another, whereof Cato.

[¹ Born about 1468, died 1523. He was the first master of the school, on its being founded by dean Colet.]

he himself is guilty¹." It becometh a good school-master to do that he commandeth, and not to think that he hath done his duty sufficiently, when he hath taught well, although his life be never so lewd and wicked. Such school-masters are like to the scribes and Pharisees, of whom the Lord speaketh in the gospel on this manner: "The scribes and the Pharisees sit in Moyses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works. For they say, and do not." And as St Paul saith: "Thou that teachest another teachest not thyself."

Matt. xxiii.

Rom. ii.

A godly and an honest school-master therefore must not only provide that he teach his scholars good and godly things, but also that he practise the same in his life and conversation, unto the good ensample of his disciples; forasmuch as the property and nature of youth is to follow the manners of their superiors, whether they be good or evil, being persuaded that it is lawful for them to do whatsoever they see their school-master do before their eyes. In consideration whereof, let the teacher diligently take heed that no vain or light communication proceed out of his mouth; that he use no unseemly gesture; again, that all his behaviour be such, so godly, so honest, so virtuous, that his scholars may see nothing in him worthy to be reprehended, but many, yea, all things most worthy to be followed; ever having before his eyes this saying of Christ: "Whosoever doth offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea:" remembering also, that the hope of the christian commonweal is committed unto him of special trust, to be brought up in godliness and virtue, which to frustrate were more than double wickedness: again, not forgetting, that in teaching the youth he hath God and his holy angels which do behold him and all his doings; so that, if he do well, he shall not go unrewarded, but shall have manifold blessings poured upon him both in this world and in the life to come; contrariwise, if he behave himself evil in his office, he shall not escape unplagued, neither in this world nor in the world to come.

Matt. xviii.

Father. If school-masters would diligently do their duty, we should have a blessed commonweal, replenished with all knowledge, godliness, wisdom, learning, innocency of life, civility of life, civility of manners; all barbarousness, rudeness, ignorancy, superstition, papistry, idolatry, utterly banished and driven out of the bounds of Christianity. But come off, my dear son, and tell me if any thing is yet remain, that pertaineth unto the duty of a school-master. *Son.* One thing is yet behind, and this it is; that he, which is a school-master, keep a measure in chastising his scholars. For the most part of teachers do overshoot themselves in this behalf, and have no mean in punishing. They think themselves then best school-masters, and most faithful to do their office, when they teach little and beat much. But a good school-master must use both wisdom and discretion in this matter.

Of the chastising of scholars.

He must consider the nature of his scholars. Some be so gentle and corrigible, that words may seem abundantly to suffice, and that without stripes. Some are so stubborn, stiff-necked, and almost incorrigible, that to bring them into the way, and to make them to prosper in their studies, there is need not only of words but also of stripes. The children, which either are tender, or tender-witted, or fearful, or easy to be reclaimed, the school-master ought gently to entreat, and to rebuke them only with words, or at the least, if they offend oft, to minister unto them easy punishment. But those children which are negligent, froward, stubborn, and rather given to play than to studies, yea, and that of set purpose, the master ought not only with words sharply to reprove them, but also with stripes largely to chastise them. Notwithstanding, in all punishments a measure is to be observed, lest through too much severity wits rather be dulled than quickened, studies rather oppressed than excited, and learning rather hated than embraced.

And this also ought to be considered in punishments, that, before the school-master beat his children, he first of all lay their faults before them, so that they

[¹ Lib. i. See Vol. I. page 15, note 1.]

themselves are compelled to grant that they have grievously offended, and have justly deserved to be punished; and shew unto them out of the word of God, that they have done amiss, and that God is angry with them, and will grievously plague them, if they will not amend; again, that he himself is loth to punish them, as one that rather rejoiceth in their well-doing than otherwise; and if it were not so well for the amendment of themselves, which have so offended, as for the example of other, he could right well be content to let them go unpunished. These things thus handled, let him punish the offenders; yet so that they may think that that punishment, which their master minister unto them for their faults, cometh rather of love than of hatred toward them.

And that they may the better be persuaded thus to think, let the school-master, as I said before, use a moderation in punishing, and not beat them like stock-fishes, as a great number of school-masters do; which, like frantic men, when any thing offend them, be it never so little, so furiously behave themselves toward their scholars, that a man, beholding them, may right well think that they are vexed with some infernal fury. Let the school-master therefore keep a measure in chastising, and follow the example of a good father, which neither with too much softness marreth his children by making them too wanton, nor yet with too much severity dulleth them, their wits, and their memory; but rather so useth his correction, that the children are more amended than hindered, according to this commandment of St Paul: "Ye fathers, move not your children unto wrath, lest they be of a desperate mind; but bring them up in the doctrine and nurture of the Lord." And when the school-master hath punished his scholars measurably and according to the rule of reason, let him give them immediately some gentle and loving exhortation, to beware that they fall no more into the same or the like fault, and declare unto them how goodly and pleasant a thing it is, both before God and man, to do well; contrariwise, how wicked a thing it is, vile, displeasing, and abominable in the sight of God and of all good men, to do evil.

Father. If all school-masters would thus behave themselves, both in teaching and correcting, as thou, my son, hast now declared, there were a good hope that our children should prosper and go forward in their studies better than they do now-a-days. But forasmuch as thou hast set forth the office of a school-master toward his scholars, I would also gladly hear the duty of a scholar toward his teacher and master. *Son.* I will do it, yea, and that most gladly.

OF THE OFFICE AND DUTY OF SCHOLARS.

As a school-master is bounden by his office, first and above all things, to plant in the breasts of his disciples true religion and the knowledge of God, that, as they grow in age, they likewise may increase in godliness and virtue, and so lead a life worthy of their profession; even so is it the duty of all good scholars, and of such as intend to prosper in their studies, and to have God their merciful Lord, to endeavour themselves unto the uttermost of their power, even from their tender years, to drink in godliness, and to learn how they may truly and faithfully serve, honour, and worship God, call on his holy name by fervent prayer, be thankful unto him for his benefits, and lead a life worthy of his kindness. And that they may do these things with the more fruit, it shall be convenient that the scholars always at their uprising in the morning, after thanks given for their quiet sleep, do commend themselves to God, and most humbly beseech him to preserve them that day and evermore from all evil, to keep them in his fear, faith, and love, to prosper them in their studies, and so to direct all their travails, that both they and their enterprises may turn unto the glory of his holy name, and unto the profit of the christian common-weal.

Again, after that the hearts of scholars be stablished in God and in his holy word, so that now their chief and principal delight is in the study of godliness and of true religion, the next point that appertaineth unto their duty is to love, reverence,

Scholars ought to love and to reverence their school-masters.

and honour their school-master, even as another father; honourably to think and speak of him, and to conceal and keep secret his faults, if he have any; also quietly, patiently, thankfully, and in good part to take his both admonitions and corrections, being persuaded that they come from such an heart as tendereth both them and their commodity. For if that father which only begetteth the gross body, in this point not much differing from the brute beasts, be worthy of honour; how much more is he to be honoured and revered, which tilleth, trimmeth, decketh, and garnisheth both body and mind with honest virtues and godly qualities! Verily, look how much the mind passeth the body (the one we have common with brute beasts, the other with the heavenly spirits), so much doth the father of the mind pass the father of the body.

This considered right well Philip, king of Macedonia, which, when Alexander his son was born, wrote unto Aristotle, that famous philosopher, and in his letters thanked God, not so much that he had given him a son, as that it chanced that he was born in the time of so noble a philosopher, which might instruct, teach, and bring him up in virtue and learning, and through his good advertisements to make him such one as is worthy both of so noble a father, and of so worthy a kingdom¹. This most puissant and worthy prince knew right well, that the nobility of the father, the good disposition of the child, and all other good gifts of nature, profit little unto the furniture of a true man, except there be a cunning artificer to frame the mind aright, and to adorn it with the wholesome precepts both of doctrine and of manners.

In what great honour and reverence learned and diligent school-masters were had in times past, even among the very heathen, histories abundantly declare; as I may speak nothing of the exceeding great liberality which they at all times shewed to the teachers of their children. Christian children therefore may not deny that honour and reverence to their school-masters, which the very heathen in times past most willingly gave to their teachers; yea, and that so much the more, because they taught vain and worldly matters, but ours teach profitable and heavenly things, things necessary unto everlasting salvation.

Moreover, the duty of scholars is earnestly and diligently to apply their books, and to give their minds to the studies of good letters, remembering with themselves that that is their vocation, whereunto they are called of God; and therefore with all their industry, labour, and diligence, they ought to follow it, and by no means to be negligent therein, lest God be angry with them and punish them. Whatsoever their master teacheth them, let them diligently note it, and commend it to memory. Let not their bodies be in the schools, and their minds in the fields; but let them most earnestly do that which the place requireth. Above all things they ought to take heed that they spend not their time in vain; but rather that there escape no day with them, wherein they have not somewhat profited, both in learning and manners. Let them oftentimes repeat that they have learned, that nothing be forgotten. Let them confer with other in doubtful matters. Let them not be ashamed to be taught of other. Let them strive with all main to excel their fellows in virtue, learning, knowledge, and good manners. If any of their age and continuance do pass them in doctrine, let them bear it heavily, and never cease till they have overtaken him, yea, and overcome him. Let them diligently mark the best and purest words and phrases of the Latin tongue, and use them in their daily speech. And that they may do this thing the more aptly, let them make paper books, and in them diligently note both the best and most notable sentences and phrases of the Roman tongue, and practise them both in their speaking and writing; and according to the words and phrases of that writer to frame both their tongue and style.

And although we lack not authors whom the scholars may worthily follow in this behalf, yet, by the judgment of all learned men, Cicero, which is the father of eloquence and the prince of the Latin speech, is most worthy to be embraced, and both in tongue and pen to be followed. In this author therefore, for the right framing of the Latin tongue, let the scholars most diligently exercise themselves, and labour to the uttermost of their power to express both his words and phrases in their speaking and writing,

[¹ See before, page 5, note 2.]

and by no means, so much as is possible, admit any other or strange phrases. Let the scholars also call themselves oftentimes to an account, and see how they prosper in the studies of good letters and manners, but specially of godliness. If they find themselves negligent in any point, let them redress that is amiss, and always take heed that they do not neglect their vocation whereunto God hath called them, but labour with all diligence to do that which their calling requireth; that is to say, to become learned, eloquent, wise, prudent, cunning, &c.

Finally, it is the duty of good and godly scholars not only to be learned, but also to have their lives so garnished with good manners and godly virtues, that there appear nothing in them worthy of reproach. In the temples let them shew themselves devout, holy, and religious, both in praying and in hearing the holy sermons. In their houses at home let them behave themselves modestly, soberly, honestly, and temperately. In the streets abroad let their behaviour be gentle, quiet, amiable, pleasant, friendly, and loving toward all men, all contention, disquietness, strife, and debate set apart. In their plays and pastimes let them shew no point of childish lightness, but remember christian modesty. In their words let them be ware and circumspect, that they abuse not themselves in vain, foolish, trifling, and wanton communication. In countenance let gravity, sobriety, modesty, and shamefacedness appear. In going let no pride, no stateliness, be shewed. In all their gestures let there be an honest comeliness and sober behaviour, that whosoever behold them may conceive a good opinion of them. To end, let them so compose their life and manners, let them so appoint their travails and studies, that in time to come they may be good and profitable members of the christian public weal, unto the glory of God, and unto the profit of his holy congregation.

Father. Amen. Remain there yet behind any other degrees, whose offices are also to be declared? *Son.* Two only; the duties of the rich man, and of the poor labouring man: which once finished, we will in few words knit up the office of all degrees in common, and so make an end. And first I will begin with the office of rich men.

Father. Let it so be.

OF THE OFFICE AND DUTY OF RICH MEN.

Son. First, it is the duty of rich men to consider of whom they have received their temporal goods and possessions.

Father. Of whom have they received their riches? *Son.* Verily not of themselves, nor by their own industry, labour, diligence, wisdom, policy, forecast, &c.

Father. Of whom then? *Son.* Of God, from whom "cometh down every good and perfect gift."

Father. How provest thou that? *Son.* By the word of God, which is the faithful testimony of the Lord. Salomon saith: "The blessing of the Lord maketh men rich; as for careful travail, it doth nothing thereto." Jesus, the son of Sirach, saith thus: "Prosperity and adversity, life and death, poverty and riches, come all of the Lord."

Father. Saith not Salomon, "An idle hand maketh poor; but a quick labouring hand maketh rich?" *Son.* I grant. For as God feedeth us, and notwithstanding by means; even so God enricheth us, and yet by a mean: which mean is labour. For though we labour never so much, yet, except God blesseth our labours, our travail is vain, as the psalmograph saith: "Except the Lord build the house, their labour is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain. It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness." Prov. x.
Psal. cxxvii.

Father. When the rich men have considered that their goods are the gift of God, what is then their duty to do? *Son.* To be thankful unto God for them, and not to glory in themselves, as though they had gotten them by their own policy and wit. For if we ought to be thankful to God for all his benefits, verily we ought not to be unthankful for the gift of riches, which is one of the principal gifts that appertain unto the body. For without them the life that is led is a miserable life, yea, in a manner no life. Who wisheth not rather not to live, than miserably, wretch-

The rich men ought to be thankful to God for their riches.

edly, beggarly, and painfully to live? The life that is passed over in penury and wretchedness, is it any other thing than sorrow and pain? He is therefore twice ingrate, ungentle, and churlish, that giveth not thanks to God for the riches and possessions wherewith he is endued.

It is lawful to possess the goods of the world.

Father. It is lawful then to possess worldly goods? *Son.* Why not? Are they not the gifts of God? May we not lawfully possess that God liberally giveth?

Father. Yet have I heard that some have condemned riches as things unlawful to be had in the possession of Christians. Some also have counted it a point of great perfection to leave the goods of the world, and to profess wilful poverty, as they call it. *Son.* As touching the first, I answer, that riches may lawfully be possessed of the Christians. Abraham, Isaac, Jacob, Joseph, David, Salomon, Ezechias, Josias, Job, Toby, Nicodemus, Zacheus, Joseph of Arimathea, with many other, were rich men, and endued with great possessions; yet were they dearly beloved of God, and are now glorious and blessed saints in heaven.

As concerning the second sort, which brag that they forsake the goods of the world and profess wilful poverty, these are those subtle hypocrites and double dissemblers, which, forsaking nothing, possess all things; which, spending their time idly, live of the labour of other men's hands, and of the sweat of other men's brows; which "serve not the Lord Jesus Christ, but their own bellies, and with sweet and flattering words deceive the hearts of the simple." Is this perfection? yea, rather most high imperfection. Christ said not only, "Blessed are the poor"; but he added, "in spirit." They are poor in spirit, not that have nothing, but they which, having riches, are notwithstanding content to depart from their riches, whensoever the glory of God or the commodity of the christian brother doth require; as St Paul saith: "Brethren, the time is short. 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 goeth away."

Rom. xvi.

Matt. v.

1 Cor. vii.

1 Tim. vi.

And in another place St Paul commandeth Timothy to "charge them which are rich in this world," not that they should profess wilful poverty, and forsake their worldly goods, but "that they be not high-minded, nor put their 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 in time to come, that they may obtain everlasting life." Likewise saith David: "If ye have abundance of riches, set not your heart upon them." The psalmograph commandeth not the rich men to forsake their goods and to run into a cloister, there to profess wilful poverty, and to live idly of the labour of other men's hands; but he willeth them not to set their hearts upon them, to delight in them, to trust in them, and to serve them. For, as our Saviour saith: "Ye cannot serve God and mammon."

Psal. lxxii.

Matt. vi.

Matt. xix.

Father. Are not these the words of Christ? "Verily I say unto you, It shall be hard for the rich to enter into the kingdom of heaven. And again I say unto you, It is easier for a cable rope to go through the eye of a needle, than for the rich to enter into the kingdom of God." Who would desire now to be rich, seeing that riches are such an obstacle and let unto the heavenly inheritance? Who wisheth not rather to be poor in this world, and so enter into glory, than to be rich here, and afterward to be damned? "Did not God choose the poor of this world, and made them heirs of his glorious kingdom?" Did not the apostles "forsake all things and follow Christ?" Who seeth not now that poverty is a ready way unto everlasting salvation?

James ii.

Matt. xix.

Son. Neither riches nor poverty of themselves help us any thing at all unto the kingdom of God; for "everlasting life is the gift of God through Jesus Christ our Lord." And "both riches and poverty come from God," as the wise man saith. And where you do allege the saying of Christ, to declare that it is an hard thing for rich men to enter into the kingdom of heaven, you shall understand that that sentence of our Saviour Christ doth no more exclude the rich than the poor out of the kingdom

Rom. vi.

Eccclus. xi.

of heaven; inasmuch as blessing is the riches of God. Christ speaketh of that kind of rich men which have their hearts glued unto their riches, contrary to this saying of the psalmograph, "If ye have abundance of riches, set not your heart upon them:" which put their trust in their riches; which serve mammon and are money-slaves; which delight in nothing but in their worldly goods; which seek help in all their adversities rather of their money than of God; which repose all their affiance in their riches, and not in the living God, &c. That Christ speaketh of such rich men, blessed Mark declareth manifestly in these his words: "Jesus said to his disciples, How uneasily shall they that have money enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answered and said unto them, Children, how hard is it for them *that trust in money* to enter into the kingdom of God!" Riches, if they be not abused, hinder men no more from the kingdom of heaven, than poverty impatiently borne doth further them.

And as touching the apostles, in effect, heart, and mind they had given over their worldly goods so soon as Christ called them unto the ministry of his holy word: that is to say, rather than they would leave their vocation whereunto they were called, they were content not only to leave their goods, but also their life, so great desire had they to win all men unto the gospel; but the possession and use of their goods they did not refuse and cast away, but continued still owners of them, for the relief of their own necessity, and for the comfort of other also.

Father. Said not Peter thus unto Christ of himself and of his fellow-disciples, "Behold, we have forsaken all things, and we have followed thee?" *Son.* Truth it is. But this forsaking consisted rather in effect and mind than otherwise, as St Paul said of himself: "None of these things move me, neither is my life dear unto myself, so that I may finish my course with joy, and the ministration (of the word) which I have received of the Lord Jesu, to testify the gospel of the grace of God." For he that said, "Behold, we have forsaken all things," &c., even the very same had notwithstanding, being Christ's disciple, a house of his own and a family, and also meat and drink in his house, and all other things necessary to entertain such as came unto him.

We read also of St Matthew, that, after Christ had called him to be his disciple and preacher of his holy word, yet had he still his goods in possession, insomuch that he feasted Christ and his disciples with divers other. Read we not thus also in the gospel, "The disciples went away again unto their own home?" Read we not also that the apostles had ships of their own, and that they laboured in them for to get their living, but namely after the death of Christ? Who seeth not now that the evangelical poverty consisteth not in the lack or want of worldly goods, or in forsaking nothing and possessing all things, after the manner of the monstrous monks; but rather in effect, spirit, and mind?—so that to forsake all things for Christ's sake, or to be poor after the doctrine of the gospel, is not to possess nothing and to have all things ministered by the painful labours of other; but to have a mind so estranged from the desire and love of worldly things, that it can always be content, prest¹, and ready to forsake whatsoever is upon the earth, yea, the very life itself, whensoever the glory of God or the commodity of the christian brethren require.

Father. I see now right well that, as the riches are the gift of God, so likewise may a christian man lawfully possess and enjoy them, yea, and that with a good conscience. But to what end hath God given to rich men their riches? *Son.* After that the rich men have considered with themselves, that they have received their riches of God's free liberality, and according to their bounden duty have given him thanks for them, it is their duty also to weigh with themselves, for what² purpose and to what end God hath endued them with their possessions and worldly substance; lest, by the abuse of them, they be put out of office with that unrighteous steward, fall from the favour of God, and lose the inheritance of everlasting glory. That they may spend their goods aright and according to the blessed pleasure of God, it shall be expedient that the rich men consider with themselves, that the riches which they have are

[¹ Prest: ready, prepared.]

[² The folio has *that*.]

Hag. ii. not theirs, but God's, as God himself saith by the prophet: "Gold is mine, silver is
Psal. xxiv. mine." The psalmograph saith: "The earth is the Lord's, and all that is contained
Psal. l. in it." And by the same psalmograph God himself saith again: "All the beasts of
the forest are mine, and so are the cattle upon a thousand hills." "The whole world
is mine, and all that therein is."

And as their riches are God's, so likewise will he call them to an account how
they have bestowed them, as we may see in the gospel of St Luke, and in other places
of the holy scripture. They must therefore also consider with themselves, that they
are not the proper owners of the goods which they have in possession, but only
the dispensators and distributors of God's goods; and that therefore they ought to
be ware and circumspect how they spend those goods that God have committed unto
them. The foolish world thinketh that they may bestow their goods as they lust,
and recounteth no sin wastefully to spend them in riot and excess: but the godly
man knoweth that they be the goods of God, and that therefore they must be bestowed
according to the will of God. Such therefore as fear God may not spend away their
goods in dicing, and carding, and such other vain, foolish, and fleshly pleasures; neither
in eating, drinking, and banqueting; nor yet in gorgeous apparel and costious buildings;
but as God hath appointed. Read we not in the gospel, that the ungodly rich man
was damned and cast down into the deep dungeon of hell-fire, because he abused his
riches in consuming them upon delicate fare, sumptuous apparel, &c.? We read not
that he was any briber, poller, piller, extortioner, usurer, or wrong-doer to any man;
but only that he abused his goods, and spent them otherwise than the will of God was.

Father. How shall the rich men then bestow their goods according to God's good
will and pleasure? *Son.* First of all, in the ware using of them about their own
necessities, without excess. For whatsoever is spent superfluously and without necessity
is consumed contrary to the will of God, and deserveth everlasting damnation. The
rich therefore, that fear God, shall take with thanksgiving so much of the goods which
they have received of God liberally, as shall abundantly suffice the necessity both of
themselves and of so many as belong unto him. For "if any man make not provision
for his own family, he hath denied the faith, and is worse than an infidel."

Father. What shall he do with the rest of his goods? *Son.* All rich men ought
to consider with themselves that they are, as I said before, not proper owners of the
goods, but only the dispensators and distributors of God's goods, which he hath com-
mitted to their hands. Their own necessary expenses deducted, they ought to distribute
the residue as time and occasion shall serve.

Father. To whom shall they distribute those goods? to monks, friars, canons, nuns,
anchors¹, anchoresses, pardoners, soul-priests, &c., that they by their masses of *Scala Cœli*
may deliver souls out of purgatory? or to carvers, gilders, and painters, to make, gild,
and paint images? or to wax-chandlers, to make candles, tapers, and torches, to set
up in the churches before idols and mawmets? or to singing-men, that they in churches
or chapels may roar, bool², bleat, yell, grunt, cry out, &c., some a bass, some a counter-
tenor, some a mean, some a treble, yea, and altogether without the affection of the mind,
or without any edifying to the hearers? *Son.* The word of God speaketh nothing
at all of these kind of people, neither are the rich men by the commandment of God
charged with the provision of such. For such are no necessary members of the christian
commonweal.

Father. To whom then ought the distribution to be made? *Son.* To the poor, to
the feeble, to the lame, and to the blind.

Father. Where is that commanded? [*Son.*] Our Saviour Christ saith: "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." God by the prophet also saith: "Break thy bread
to the hungry, and the needy and wandering bring home into thy house: when thou
seest a naked man, cover him; and hide not thy face from thy neighbour, neither despise
thou thine own flesh." The wise man saith: "My son, defraud not the poor of his

[¹ Anchors: anchorites.][² Boole: bawl.]

How rich
men shall
use their
goods.

1 Tim. v.

Unprofitable
members of
the common-
weal.

Upon whom
the rich men
shall bestow
their goods
Luke xiv.


Isai. lviii.

Eccles. iv.

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," &c. The Lord Christ saith: "If thou Matt. xix. wilt be perfect, go and sell all that thou hast, and give it to the poor." Again: "Sell Luke xii. that ye have, and give alms. And prepare you bags which wax not old, even a treasure that faileth not in heaven, where no thief cometh, neither moth corrupteth. For where your treasure is, there will your heart be also." Also in another place: "Make you friends of the unrighteous mammon, that, when ye shall have need, they Luke xvi. may receive you into everlasting habitations." Item: "Verily I say unto you, What- Matt. xxv. soever ye have done to one of the least of these my brethren, ye have done it to me."

Likewise saith St Paul: "Distribute unto the necessity of the saints: be ready Rom. xii. to harbour." "For God loveth a cheerful giver." "He that soweth little shall reap 2 Cor. ix. little, and he that soweth largely shall reap largely." "For whatsoever a man soweth, Gal. vi. that shall he also reap." "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." St Peter saith: "Be ye harbourers one to another, without grudging. As every man hath 1 Pet. iv. received the gift, even so minister the same one to another, as good ministers of the manifold grace of God." St John saith: "Whoso hath the goods of this world, and 1 John iii. seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" To conclude, old Tobias said to his son: "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 have much, give plenteously: if thou have little, do thy diligence gladly to give of that little. For so gatherest thou to 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."

Father. Are not the poor widows and needy fatherless children to be considered also? *Son.* Yes, verily, and so many besides as have need of help, as we are taught Luke x. in the gospel. But as concerning widows and fatherless children, God giveth the rich men a special charge of them, as persons which have most need of help, and are most of all unable to defend themselves. St James also saith: "The pure and James i. undefiled religion before God the Father is to visit the fatherless and widows in their adversity, and to keep himself unspotted in the world."

Father. What reward shall the rich man have at the hand of God for the faithful distribution of their goods to the poor people? *Son.* Our Saviour Christ saith: "When Luke xvii. ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Notwithstanding, so gentle and loving is our heavenly Father to us for Christ's sake, that look, whatsoever we  are to the poor people, even the very same will he be unto us; yea, for worldly gifts (although the gifts be his own) he will give us heavenly gifts and uncorruptible treasures, as our Saviour Christ saith: "Blessed are the merciful; for they shall Matt. v. obtain mercy." And in another place, where Christ setteth forth the form of his last judgment, we read that he shall say to the merciful on this manner: "Come, ye Matt. xxv. blessed of my Father, possess ye the kingdom which was prepared for you from the beginning of the world. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was harbourless, and ye took me in; naked, and ye clothed me; sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? when saw we thee harbourless, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it to me. And these shall go into everlasting life."

"Blessed is the man," saith David, "that considereth the poor (and needy): the Psal. xli. Lord shall deliver him in the time of trouble. The Lord shall preserve him, and keep

him alive, that he may be blessed on earth, and not be delivered into the will of his enemies. The Lord shall comfort him when he lieth sick upon his bed," &c. Again: "He hath sparsed abroad and given to the poor; and his righteousness remaineth for ever. His horn shall be exalted with honour." Salomon saith: "He that is merciful doth himself a benefit; but whoso hurteth his neighbour is a tyrant." "He that is liberal in giving shall have plenty, and he that watereth shall be watered also himself. Whoso hoardeth up his corn shall be cursed among the people; but blessing shall light upon his head that giveth food." Again: "Whoso despiseth his neighbour doth amiss; but blessed is he that hath pity on the poor." "He that doth a poor man wrong blasphemeth his Maker; but whoso hath pity on the poor doth honour unto God." Also in another place: "Through mercy and faith are sins purged." Item: "He that hath a loving eye shall be blessed; for he giveth of his bread to the poor." Once again: "He that giveth unto the poor shall not lack; but he that turneth away his eyes from such as be in necessity shall suffer great poverty himself." Item: "He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again." Jesus, the son of Sirach, also saith: "Water quencheth burning fire; and mercy reconcileth sins." Again: "The mercy that a man sheweth is as it were a purse with him." Also in another place: "Lay up thine alms in the hand of the poor; and it shall keep thee from all evil. A man's alms is as a purse with him, and shall keep a man's favour as the apple of an eye, and afterward shall it arise and pay every man his reward upon his head. It shall fight for thee against thine enemies, better than the shield of a giant or spear of the mighty." Daniel said to king Nabuchodonosor: "Redeem thy sins with alms, and thine offences with mercy to poor people; for this shall be an healing of thine error." Our Saviour Christ saith: "Give alms of that ye have; and behold all things are clean unto you." The holy apostle St Paul exhorteth the rich men "to do good, to be rich in good works, to be ready to give, and gladly to distribute, that by this means they may lay up in store for themselves a good foundation against the time to come, that they may obtain everlasting life."

Thus see we, that the reward which is laid up for them that deal mercifully with the poor is great and unoutspeakable, whether we respect things appertaining unto the soul or unto the body.

Father. But what reward shall those rich men have, that be unmerciful to the poor, and shew no liberality unto the needy? *Son.* Their reward shall be in this world the wrath of God, and in the world to come everlasting damnation.

Father. How provest thou that? *Son.* Read we not that that "unprofitable servant, which abused his master's goods," was "cast into utter darkness, where weeping and gnashing of teeth is?" Read we not that the wicked steward was put out of his office? Doth not our Saviour Christ call out upon the unmerciful rich men, and say: "Wo unto you that are rich! for ye have your consolation. Wo unto you that are full! for ye shall hunger. Wo unto you that now laugh! for ye shall wail and weep." In the description of the last judgment, read we not that the Lord Christ shall on this manner speak unto the unmerciful rich worldlings? "Depart from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was harbourless, and ye took me not in: I was naked, and ye clothed me not: I was sick, and in prison, and ye visited me not. Then shall they answer him, saying, Lord, when saw we thee an hungred, or athirst, or harbourless, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go into everlasting pain." An example hereof have we in the gospel of St Luke, where we see evidently that that gorgeous rich glutton was condemned only because he would shew no mercy to the poor miserable beggar Lazarus, which craved succour at his hand, but he could get none; neither could that rich glutton obtain any mercy at the hand of God when he cried; that that may be found true which the holy scripture hath: "He that stoppeth his eyes at the crying of the poor, he shall cry himself, and shall not be heard." Again: "The judgment shall be without mercy to him that sheweth no mercy."

Psal. cxii.

Prov. xi.

Prov. xiv.

Prov. xvi.

Prov. xxviii.

Prov. xix.

Eccelus. iii.

Eccelus. xvii.

Eccelus. xxix.

Dan. iv.

Luke xi.

1 Tim. vi.

Matt. xxv.

Luke xvi.

Luke vi.

Matt. xxv.

Luke xvi.

Prov. xxi.

James ii.

Father. We may therefore well say with the wise man: "Blessed is the rich, Eccus. xxxi. which is found without blemish, and hath not gone after gold, nor hoped in money and treasures. Where is there such a one? and we shall commend him, and call him blessed; for great things doth he among his people. Whoso is tried and found perfect in such things shall be commended and praised. Therefore shall his good be established; and the whole congregation shall declare his alms." *Son.* God make all wealthy men rich toward God!

Father. Amen. But come off, tell me, my son, when the rich men ought to dis- When the rich men ought to distribute their goods. tribute their goods to the poor. For many use to keep their goods straitly together so long as they live, and when they are ready to die, then they appoint after their death, by will and testament, large dole to be given to the poor, that they may pray for their souls, that they may be delivered out of the bitter pains of purgatory. *Son.* These people gather riches to themselves, but they are "not rich toward God." Luke xii. They follow not the counsel of our Saviour Christ, which saith: "Make you friends Luke xiv. of unrighteous mammon, that, when ye shall have need, they may receive you into everlasting habitations."

But to come unto your question. They that are rich in God ought not to defer their alms till death come; but, whensoever an occasion is given, straightways to shew their liberality toward the poor. A christian man in the holy scripture is compared to "a tree planted by the river-side, which bringeth forth her fruit in due season," Psal. i. or in her time. So likewise ought a christian man, whensoever the glory of God or the commodity of his neighbour require, to do good, and not to defer the time, not to tarry till another occasion be offered, as St Paul saith: "Let us not be weary of well- Gal. vi. doing; for when the time is come, we shall reap without weariness. Therefore, while we have time, let us do good unto all men, and specially unto them which are of the household of faith." And our Saviour Christ saith: "Walk while ye have light, lest John xii. the darkness come upon you." Salomon also saith: "Withdraw no good thing from Prov. iii. 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." Jesus, the son of Sirach, saith: "Despise not an hungry soul, Eccus. iv. 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," &c. Again, the preacher saith: Eccus. ix. "Let thy garments be alway white, and let thine head lack no ointment:" "whatsoever thy hand is able to do, do it out of hand; for in the grave that thou goest unto, there is neither work, counsel, knowledge, nor wisdom."

Thus are the rich men taught in the holy scripture not to defer their alms unto their dying day, or until the time after their death, to be distributed by their executors or by their friends; but out of hand, even so soon as an occasion is offered, to minister unto the poor and needy persons all good things. There is an old verse worthy to be remembered:

Da tua, dum tua sunt: post mortem tunc tua non sunt.

"Give thy goods while they be thine; for, when thou art once dead, they be none of thine." There is also an old distinction not worthy to be forgotten, and it is this:

Quod sibi quisque serit præsentis tempore vitæ,
Hoc sibi messis erit, cum dicitur, Ite, venite.

"Look, whatsoever a man soweth in the time of this present life, that shall he reap, when Christ shall say, 'Get ye hence, ye cursed, into everlasting fire,' &c. 'Come, ye blessed of my Father, possess the kingdom,'" &c. Likewise saith St Paul: "What- Gal. vi. soever a man soweth, that shall he also reap. For he that soweth in his flesh shall of the flesh reap corruption: but he that soweth in the Spirit shall of the Spirit reap life everlasting." Again: "He that soweth little shall reap little; and he that soweth 2 Cor. ix. largely shall reap largely." "For God loveth a cheerful giver."

Father. It is good then for a man to bestow his goods himself upon the poor before he die. *Son.* Yea, verily; so is the counsel of the wise man, which saith: "Do good unto thy friend before thou die, and according to thine ability reach out thine Eccus. xiv. hand, and give unto the poor. Be not disappointed of the good day, and let not

portion of the good day overpass thee. Shalt thou not leave thy travails and labours unto other men? In the dividing of the heritage give and take, and sanctify thy soul. Work thou righteousness before thy death; for when thou art once dead, there is no meat to find." Moreover the apostle saith that "every man shall bear his own burden," and "receive his reward according to his own labour;" again, that "God shall give to every man after his own deeds, even those deeds which he hath done in his own body, whether they be good or evil." As God findeth us, so shall he judge us. If he find us at the hour of death unfruitful and without good works, we may be sure to receive the curse of everlasting damnation, though never so many good works be done for us of other after our death; neither can the purgatory-rakers, with all their trentals, dirigies¹, commendations, masses of *Scala Cœli*, &c., profit us any thing at all.

Father. Then are many deceived which, although they have been unfruitful fig-trees all the days of their life, hope notwithstanding to be saved by such means. *Son.* From whence should they be saved?

Father. They say, out of purgatory. *Son.* The scripture knoweth no such place. Hell and heaven are set forth in the word of God: more places after this life the scripture knoweth not. And as two places only in the holy scripture are declared, that is to say, heaven and hell; so likewise are there set forth unto us only two kinds of people, that is to say, good and bad, faithful and unfaithful, as our Saviour Christ saith: "He that believeth on the Son of God hath everlasting life: but he that believeth not on the Son of God hath not life; but the wrath of God abideth upon him." Again: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." So soon as the faithful depart, they are carried straightways by the ministry of the angels into the bosom of Abraham. And as for the unfaithful, the devils after their death carry them straightways into hell-fire; as we may see in the history of poor Lazarus and of the rich glutton.

St Austin saith, that "the catholic faith believeth that there are two places after this life. One is the kingdom of heaven, a place appointed for the faithful: the other is hell-fire, where the unfaithful shall be tormented. As for the third place," saith he, "we utterly know none; neither do we find in the holy scriptures that there is any²." And in another place he saith that "the souls of all the saints since the ascension of Christ, so soon as they be departed from the body, go straightways unto heaven, and are there with Christ, looking for the resurrection of their bodies; even as the souls of sinners go unto hell, and abide the rising again of their bodies³," &c. Again he saith: "There are two dwelling-places; one in everlasting fire, the other in the everlasting kingdom⁴."

Father. If the matter stand thus, I do not see what large legacies bequeathed of the rich men to soul-priests to sing for them when they are dead, or any other good works done for them, profit the dead any thing at all. *Son.* You say truth. Hear what St Jerome saith: "While we are in this present world, we may help one another, whether it be by prayer or by counsel. But when we come once before the judging-place of Christ, not Job, not Daniel, nor Noë can pray or entreat for any man; but every man shall bear his own burden⁵."

[¹ Dirigies: dirges.]

[² Primum enim locum fides catholicorum divina auctoritate regnum credit esse cœlorum, unde, ut dixi, non baptizatus excipitur; secundum, gehennam, ubi omnis apostata vel a Christi fide alienus æterna supplicia experietur: tertium penitus ignoramus, immo nec esse in scripturis sanctis inveniemus.—August. Op. Par. 1679-1700. Cont. Pelag. et Cælest. Hypogn. Lib. v. cap. v. Tom. X. Appendix, col. 40.]

[³ Post ascensionem Domini ad cœlos omnium sanctorum animæ cum Christo sunt, et exeuntes de corpore ad Christum vadunt, expectantes resurrectionem corporis sui, ut ad integram et perpetuam beatitudinem cum ipso pariter immutentur: sicut et

peccatorum animæ in inferno sub timore positæ expectant resurrectionem sui corporis, ut cum ipso ad pœnam detrudantur æternam.—Id. De Eccles. Dog. Lib. cap. xlvi. Tom. VII. Appendix, col. 80.]

[⁴ Duæ quippe habitationes sunt; una in igne æterno, alia in regno æterno.—Id. Serm. clxi. 4. De Verb. Apost. Tom. V. col. 776.]

[⁵ Obscure licet docemur per hanc sententiam, novum dogma quod latitat: dum in præsentî sæculo sumus, sive orationibus, sive consiliis invicem posse nos coadjuvari: quum autem ante tribunal Christi venerimus, non Job, non Daniel, nec Noë rogare posse pro quoquam; sed unumquemque portare onus suum.—Hieron. Op. 1693—1706. Lib. III. in Epist. ad Gal. cap. vi. Tom. IV. Pars I. col. 311.]

Gal. vi.

1 Cor. iii.
Rom. ii.The holy
scripture
knoweth no
purging-place
after this
life.
Luke xvi.

John iii.

Mark xvi.

Note well.

Luke xvi.

Lib. v.
Hypog.De Differ.
Eccles. Dog-
mat.De Verbis
Apostoll.
Serm. 181.In Galat.
cap. vi.

Like unto this writeth St John Chrysostom, saying: "Let us not think that when we come thither mercy shall be granted us, which do not so behave ourselves that we may deserve to receive forgiveness, although Abraham should pray for us, yea, although Noe, although Job, although Daniel should entreat for us. Therefore while the time is in our hands, let us prepare for ourselves much confidence with God⁶."

In Hom. de Lazaro et Divite.

"Such as God findeth thee," saith St Cyprian, "when he calleth thee, even such also doth he judge thee. The righteous are called unto joy: the unrighteous are plucked unto punishment. Comfort is out of hand given to the faithful, and pain to the unfaithful⁷."

In Serm. de Mortalitate.

"The time that we have in this world," saith Gregorius Nazianzenus, "is the time of working; but that which is to come is the time of reward⁸."

In Orat.

Likewise saith Hisychius: "In this world to come there is no working; but they that have wrought now come there unto reward⁹."

In Levit. Lib. vi. cap. 19.

"Prepare thy works," saith Chrysostom, "against thy departure, and address thyself unto thy journey. If thou hast taken ought from any man, give it him again, and say with Zacheus, 'If I have defrauded any man of any thing, I give him four times as much.' If thou be enemy to any man, reconcile thyself before thou come unto the judgment. Despatch all things here, that thou mayest behold that judging-seat without grief. So long as we be here, there is good hope and enough; but if we be once gone that way, it lieth not in our power afterward to repent, nor to put away our offences¹⁰."

Hom. de Lazaro.

Luke xix.

For, as St Ambrose saith: "He that receiveth not remission of his sins here, shall not have it there. He shall not have it indeed, for he cannot come unto everlasting life; for everlasting life is remission of sins. Therefore David, as a pilgrim making haste unto that common country of all the saints, desireth that his sins may be forgiven him before he depart out of this life, saying: 'Forgive me, that I may be refreshed, before I go hence¹¹.'"

De Bono Mortis. cap. 2.

Psal. xxxix.

Father. I see now that it is a vain thing to trust unto the good deeds of other, when a man is departed. *Son.* St Austin saith: "Every one sleepeth with his own cause, and shall rise again with his own cause¹²."

In Joan. Tract. 49.

And Theophylact saith, that "the virtue of my neighbour shall scarcely be enough

In Matt. cap. xxv.

[⁶ This passage is quoted in the Catalog. Test. Gen. 1608: Nec putemus nobis, quum illuc venerimus, misericordiam esse tribuendam, qui non agimus ut veniam mereamur accipere, etsi Abraham pro nobis roget, etsi Noe, etsi Job, etsi Daniel. Igitur, dum tempus est in manibus, plurimam nobis apud Deum fiduciam præparemus. col. 409. The editor has not, however, succeeded in discovering it in Chrysostom's works. There are passages implying what is here asserted, in Chrysost. Op. Par. 1718-38. De Lazar. Conc. iii., iv. Tom. I. pp. 741, 752.]

[⁷ Hoc quod sine ullo discrimine generis humani cum injuris moriuntur et justis; non est quod putetis bonis et malis interitum esse communem: ad refrigerium justis vocantur, ad supplicium rapiuntur injusti: datur velocius tutela fidentibus, perfidis pœna..... Qualem te invenit Dominus cum vocat, talem pariter et judicat; quando ipse testetur et dicat: Et scient omnes ecclesiæ quia ego sum scrutator renis et cordis.—Cypr. Op. Oxon. 1682. De Mortal. pp. 161-3.]

[⁸ Ἐργασίας γὰρ ὁ παρών, ὁ δὲ μέλλων ἀνταποδόσεως.—Gregor. Naz. Op. Par. 1778-1840. Orat. xix. 6. Tom. I. p. 367.]

[⁹ Dies autem tertia, quia in ipsa a mortuis Dominus noster resurrexit, figuram futuri seculi et mortuorum resurrectionis gerit, in quo jam non licet operari: sed qui nunc operati sunt, illic ad retribu-

tionem veniunt.—Isych. in Levit. Basil. 1527. Lib. vi. in cap. xix. fol. 110, 2.]

[¹⁰ Καὶ πάλιν, ἐτοίμαζε εἰς τὴν ἔξοδον τὰ ἔργα σου, καὶ παρασκευάζου πρὸς τὴν ὁδὸν. εἴ τινος ἤρπασάς τι, ἀπόδος, καὶ εἰπέ κατὰ τὸν Ζαχαρίου· δίδωμι τετραπλάσιον τὰ ἀρπαγέντα· εἴ τινός τι ἐσυκοφάντησας, εἴ τινος γέγονας ἐχθρός, καταλλάγηθι πρὸ τοῦ δικαστηρίου. πάντα ἵνταῦθα διάλυσαι, ἵνα χωρὶς πραγμάτων τὸ βῆμα ἴδῃς ἐκεῖνο. ἕως ἂν ἐνταῦθα ὤμεν, ἐλπίδας ἔχομεν χρηστάς· ἐπειδὴν δὲ ἀπέλωμεν ἐκεῖ, κύριοι λοιπὸν μετανοίας οὐκ ἐσμέν, οὐδὲ τοῦ τὰ ἡμαρτημένα ἡμῶν ἀπονοήσασθαι.—Chrysost. Op. De Lazar. Conc. ii. Tom. I. p. 730.]

[¹¹ Et ideo tamquam peregrinus ad illam sanctorum communem omnium patriam festinabat, petens pro hujus commorationis inquinamento remitti sibi peccata, priusquam discederet e vita. Qui enim hic non acceperit remissionem peccatorum, illic non erit. Non erit autem qui ad vitam æternam non poterit pervenire, quia vita æterna remissio peccatorum est. Ideoque dicit: Remitte mihi, ut refrigerer, priusquam abeam, et amplius non ero.—Ambros. Op. 1686-90. De Bon. Mort. Lib. cap. ii. 5. Tom. I. col. 391.]

[¹² Sic unusquisque hominum cum causa sua dormit, cum causa sua surgit.—August. Op. In Johan. Evang. cap. xi. Tractat. xlix. 9. Tom. III. Pars II. col. 623.]

to defend himself; so far is it off that it can be sufficient for me also. For every man," saith he, "shall be justified by his own works, and not by the works of his neighbours." And he compareth them that hope to be relieved by the good works of other, after they be dead, to the five foolish virgins, which would have begged oil of the five wise virgins, but all in vain; insomuch that they were not suffered to enter into the bridegroom's chamber¹. "For it, shall be no time then," saith he, "to work; neither shall it be honest to beg. For they are foolish virgins that beg²."

In Luc. cap.
xvi.

Father. Would God all rich men knew these things, that while they have time, they might do good, and shew mercy unto the poor! *Son.* "The god of this world hath blinded the minds of many rich men which believe not, lest the light of the glorious gospel should shine unto them," and they by this means, being merciful, should be saved, and be made heirs of everlasting glory.

Basiliius Magnus, in a certain sermon, grievously rebuketh those covetous rich men, which, so long as they live, will depart from nothing to the poor; and when they see none other remedy, but die thou must, then make they their will, and bequeath largely to the poor. "Thou sayest," saith he, "I will enjoy my goods so long as I live; but I will remember the poor in my testament after I am dead. Ah, wretch!" saith he, "wilt thou then be gentle and liberal to men when I shall see thee [a] dead corpse? Shall I then call thee a lover of thy brother? Ah! know thou, know thou, there is no more buying when the mart is done, and when the shop-windows are shut up³."

Hope of long
life maketh
many
unmerciful.

Father. The hope of long life doth much harm in this behalf. For the rich men persuade themselves that they shall live long; and therefore they are loth to depart from any thing while they live, lest, if they should be liberal to the poor, they themselves should want and have need.

Infidelity is
the root of all
evil.

Son. Infidelity, unfaithfulness, mistrust, or lack of belief is the occasion of all this mischief, as it is the only cause of all evils besides. If the rich men had a true faith in God, and were thoroughly persuaded of God's liberality and good-will toward them, they would soon give over this their covetousness, and become merciful to the poor people. Salomon saith: "He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out it shall be paid him again." Also in another place he saith: "He that giveth unto the poor shall not lack; but he that turneth away his eyes from such as be in necessity shall suffer great poverty himself."

Prov. xix.

Prov. xxviii.

Luke vi.

Our Saviour Christ saith: "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 again." If the covetous rich worldlings did believe these promises and such-like, which God hath made and set forth in the holy scriptures to all such as are liberal to the poor, they would never be so unmerciful as they are, nor defer their alms so much as one hour, but freely and plenteously give whensoever occasion is offered. Is not this

[¹ Νυσταγμός δὲ, ὁ θάνατος. χρονισμός δὲ τοῦ νυμφίου, τὸ μὴ συντόμος γίνεσθαι τὴν δευτέραν παρουσίαν... μωραὶ δὲ ὄντως εἰσὶν αἱ παρθένοι καὶ κατὰ τοῦτο, καθὸ τότε ἐξήτουν τὸ ἔλαιον, ὅτε οὐκ ἔτι καιρὸς πραγματείας. αἱ δὲ φρόνιμοι φασί, μήποτε οὐκ ἀρκέση ἡμῖν καὶ ἡμῖν ἢ γὰρ ἀρετὴ τοῦ πλησίον μου μόλις ἀρκέσει ἐκείνῳ πρὸς ἀπολογία, μήτιγε καὶ ἐμοὶ ἕκαστος γὰρ ἐκ τῶν ἔργων αὐτοῦ δικαιοθήσεται, οὐχὶ τῶν τοῦ πλησίον; ἀλλ' αἱ μωραὶ πρὸς τοὺς πωλοῦντας ἀπέρχονται, τούτέστι, πρὸς τοὺς πένητας... ἀλλὰ γὰρ ἐκλείσθη αὐταῖς ἡ θύρα μεταμελείας γὰρ καὶ ἐργασίας καιρὸς οὐκ ἔστι μετὰ τὴν ἐνθένδε ἀποβίωσιν.—Theophyl. Op. Venet. 1754-63. In Matt. Comm. cap. xxv. Tom. I. pp. 136, 7.]

[² Ἄλλ' ὁπὲρ γοῦν συναισθίμεθα, ποῖ φερόμεθα, καὶ ὅτι ἐν τῇ ἡμέρᾳ ἐκείνῃ οὔτε κάρμεν δυνάμεθα, ἐργασίας γὰρ οὐκ ἔσθι τότε καιρὸς, οὔτε ἐπαίτεῖν ἐὺπρεπές.—Id. In Luc. Comm. cap. xvi. p. 413.]

[³ Ἄλλ' ἀπολαύσας αὐτῶν παρὰ πᾶσάν μου τὴν ζωὴν, μετὰ τὴν τελευταίαν τοῦ βίου διαδόχους ποιήσομαι τῶν ἐμοὶ προσόντων τοὺς πένητας, γραμμασι καὶ διαθηκάσι κυρίους αὐτοὺς τῶν ἐμῶν ἀποδείξας. ὅτε οὐκέτι ἔσῃ ἐν ἀνθρώποις, τότε γενήσῃ φιλόθρωπος ὅταν νεκρὸν σε ἴδω, τότε σε εἶπω φιλάδελφος; πολλὴ σοι χάρις τῆς φιλοτιμίας, ὅτι ἐν τῷ μνηματί κείμενος, καὶ εἰς γῆν διαλυθεὶς, ἀδρὸς γέγονας ταῖς δαπάναις καὶ μεγαλόψυχος. ποῖων, εἰπέ μοι, καιρῶν τοὺς μισθοὺς ἀπαιτήσεις, τῶν ἐν τῇ ζωῇ, ἢ τῶν μετὰ τὴν ἀποβίωσιν; ἀλλ' ὅν μὲν ἔζης χρόνον, καθήνουσθαὶ τοῦ βίου καὶ τῇ τρυφῇ διαβρέων, οὐδὲ προσβλέπειν ἡνεῖχον τοὺς πένητας; ἀποθανόντος δὲ, ποῖα μὲν πράξεις; ποῖος δὲ μισθὸς ἐργασίας ὀφείλεται; δεῖξον τὰ ἔργα, καὶ ἀπαίτει τὰς ἀνταποδόσεις. οὐδεὶς μετὰ τὸ λυθῆναι τὴν πανήγυριν πραγματεύεται.—Basil. Op. Par. 1721-30. Hom. in Divit. Tom. II. p. 60.]

the saying of the psalmograph? "I have been young, and now am old; and yet saw Psal. xxxvii. I the righteous never forsaken, nor his seed begging their bread. He is always merciful, and lendeth; yet his seed hath God's plenty and enough."

As touching the hope of long life, who knoweth not how short and uncertain the life of man is? "What is your life?" saith St James, "it is even a vapour, that James iv. appeareth for a little time, and then vanisheth away." The history of the rich man set forth in the gospel sheweth evidently how vain it is for rich men to gather great heaps of worldly goods, and to promise themselves long life to enjoy the same. "The Luke xii. ground of a certain rich man," saith our Saviour Christ, "brought forth plentiful fruits; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will do. I will destroy my barns, and build greater, and therein will I gather all my goods that are grown unto me, and I will say to my soul, Soul, thou hast much goods laid up in store for many years: take thine ease, eat, drink, be merry. But God said unto him, Thou fool, this night will they fetch away thy soul again from thee. Then whose shall those things be which thou hast provided?" Our Saviour Christ concludeth, and saith: "So is it with him that gathereth riches to himself, and is not rich toward God." "Take heed therefore," saith he, "and beware of covetousness. For no man's life standeth in the abundance of things which he possesseth."

Here see we what great preparation this covetous rich worldling made, yea, and that for a great number of years, and promised himself many joyful days and long life, when notwithstanding even out of hand he lost both life and goods, leaving all his possessions, he knew not to whom; so truly is it said of the psalmograph: "He Psal. xxxix. (the covetous man) heapeth treasure upon treasure, and cannot tell for whom he gathereth his treasure."

Father. It is to be wished that all rich men were so mercifully disposed toward the poor, that they might freely and with a good conscience say with Job: "When the Job xxxi. poor have desired any thing at me, have I denied it them? Have I caused the widow to stand waiting for me in vain? Have I eaten my portion alone, that the fatherless hath had no part with me? For mercy grew up with me from my youth, and compassion from my mother's womb. Have I seen any man perish through nakedness and want of clothing? Or any poor man for lack of raiment, whose sides thanked me not, because he was warmed with the wool of my sheep? Did I ever lift up mine hand to hurt the fatherless? Yea, in the gate, where I saw myself to be in authority? Then let mine arm fall from my shoulder, and mine arm-holes be broken from the joints. For I have ever feared the vengeance and punishment of God, and knew very well that I was not able to bear his burden. Have I put my trust in gold? Or have I said to my finest gold of all, Thou art my confidence? Have I rejoiced because my power was great, and because my hand gat so much? Did I ever greatly regard the rising of the sun? Or had I the going down of the moon in great reputation? Hath my heart meddled privily with any deceit? Or did I ever kiss mine own hand? That were a wickedness worthy to be punished; for then should I have denied the God that is above. Have I ever rejoiced at the hurt of mine enemy? Or was I ever glad that any harm happened unto him? O no! I never suffered my mouth to do such a sin, as to wish him evil." "I have not suffered a stranger to lie without; but I opened my doors unto him that went by the way."

Son. If our rich men would follow this godly rich man Job, whose words ye have now recited, then should they better do their duty toward the poor than many of them do at this present day, which rather poll and pill the poor people, and seek how to undo them, than succour, comfort, and relieve them: yea, then should they shew themselves true dispensators, faithful administrators, and good stewards of the Lord's goods, and "lay up in store for themselves a good foundation against the time to come," 1 Tim. vi. as the apostle saith, "that they may obtain everlasting life."

Father. God give them grace so to do, and always to have this admonition of our Saviour Christ before their eyes! "Take heed and beware of covetousness. For no Luke xii. man's life standeth in the abundance of things which he possesseth." But now, my son, seeing we have so largely conferred of the office of rich men, I would now gladly

hear the duty of the poor labouring man, that we may also call to remembrance what he ought to do, that he be no unprofitable member of the christian commonweal. *Son.* Order requireth that we should now entreat of that matter; therefore I will do it gladly.

OF THE OFFICE AND DUTY OF POOR LABOURING MEN.

First, it is the duty of them which are poor, and by the reason of their poverty are compelled to labour (although no man in a christian commonweal ought to be idle, but to work some good thing unto the glory of God, and unto the relief of the poor, be he never so rich or wealthy), not to disdain, nor to bear it heavily, that they are enforced to get their living with the labour of their hands and with the sweat of their brows, nor to think that God hateth them because they live not in this world so easily and delicately as the wealthier sort do, nor yet to envy such as be rich, or unjustly to take away other men's goods; but rather quietly and patiently to live in their vocation, being assured that they are called thereunto by the providence of God, diligently to labour for their living, truly to eat their own bread, faithfully to dispose themselves in all their doings, and charitably to behave themselves toward all men, with this faithful persuasion and assured hope, that God will so bless and fortunate their labours, that they shall want no good thing, as Tobias said to his son: "My son, be not afraid: truth it is we lead here a poor life; but great good shall we have if we fear God, and depart from all sin, and do well."

Tob. iv.

Father. The state then of a labouring man, of an artificer, or of a common citizen, that eateth his bread in the sweat of his face, pleaseth God, and is acceptable unto him. *Son.* No less than the state of a king or of an emperor. For it is the Lord from whom cometh both riches and poverty. It is the Lord that enricheth and impoverisheth, as it is written: "The Lord maketh poor and maketh rich, bringeth low, and heaveth up on high. He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill; to set him among princes, and to ennoble him with the seat of glory." And to speak plainly, there is no condition of life more pleasant in the sight of God, than that which is passed over in labour and honest exercises. Did

Psal. cxliii.

Gen. ii.

Gen. iii.

not God appoint man even in the state of his innocency to dress and keep the garden of Eden, otherwise called paradise? Did not God also command man, after he had offended, that he should eat his bread in the sweat of his face, till he returned unto the earth?

And this commandment was not only given to Adam, but also to all his posterity. Therefore according to this commandment all the holy men and women of the old testament gave themselves to labour, and did eat their bread and drink their drink in the labour of their hands and in the sweat of their brows. Likewise in the new testament none refused labour. Our Saviour Christ was a carpenter. His apostles were fishermen. St Paul was a tent-maker, and rejoiceth in many places of his epistles that he gained his bread with the labour of his hands. And so forth, from time to time, all godly persons in every age gave themselves to some godly exercise, that they might not be unprofitable members of the christian commonweal: whereof we may easily conclude that no life pleaseth God better than that which is passed over in labour; as I may speak nothing, how that there is no meat eaten more merrily and with a better conscience than that which is gotten with labour, as the psalmograph saith: "Thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be."

Mark vi.

Matt. iv.
Acts xviii.
xx.

Psal. cxxviii.

And although the poor labouring men have not such abundance of worldly goods, nor so delicate fare, as the rich and voluptuous worldlings have; yet let them be content and praise God in their frugality, which hath promised that they, labouring according to his will, shall want no good thing, neither will he suffer them to perish for hunger, but minister unto them all good things; so that they shall lack nothing that is necessary for them and theirs. "They which seek the Lord," saith David,

Psal. xxxiv.

“shall want no manner of thing that is good.” For “behold, the eye of the Lord is upon them that fear him, and upon them that put their trust in his mercy, to deliver their souls from death, and to feed them in the time of dearth.” Again: “I have been young, and now am old; and yet saw I never the righteous forsaken, nor his seed begging their bread.” And who knoweth not, that “a small thing which the righteous hath is better than great riches of the ungodly? For the arms of the ungodly shall be broken; but the Lord upholdeth the righteous.” Are not these the words of Salomon? “Better is a little with the fear of the Lord, than great treasure with sorrow.” Again: “Better is it to have a little thing with righteousness, than great rents wrongfully gotten.” And Salomon in his prayer desired of God, that he would give him neither poverty nor riches, but only a necessary living. Jacob desired of God no more but bread to eat, and clothes to put on. St Paul 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. If we have food and raiment, let us therewith be content. For they that will be rich fall into temptation and snares, 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 men 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, &c.” Again 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.”

Secondly, it is the duty of all godly labourers, of whatsoever art or occupation they be, diligently, truly, and faithfully to labour, always setting before their eyes that God beholdeth all their doings, and will reward them according to their acts. Again, that in all their travails, labours, and exercises, they use no craft, wiliness, and subtilty with their neighbours; but that they deal with all men honestly, justly, uprightly, and brotherly, all fraud and guile, all falsehood and dissimulation, utterly laid aside; forasmuch as they know that God can abide no such wickedness, but will most extremely punish it, as the psalmograph saith: “Thou art the God that hath no pleasure in wickedness; neither shall the evil dwell with thee. The unrighteous shall not abide in thy sight; for thou hatest all them that work iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor both the bloodthirsty and deceitful man.” The holy apostle also saith: “This is the will of God, that no man oppress or defraud his brother in bargaining; because that the Lord is the avenger of all such things.”

Thirdly, such goods as the labouring men get by their industry and diligence, which also is the blessing and gift of God, they must take heed that they spend them warely and honestly, and not wastefully and wickedly. Many, whatsoever they win all the whole week past, they lash it out prodigally at the tavern or ale-house on the Sunday, and never cease riotously to waste their gains, till all be brought to nought; no care in the mean while had for their careful wife, poor children, and miserable family. Another sort consume their goods in dicing and carding, and in such-like wicked pastimes. Another company bestow all that ever they have in gallant apparel and fine array, far passing their degree and estate, without any respect had to their necessary charges. Another sort are so hard and niggardly, so hold-fast and wedded to the world, that whatsoever they can get, they so hoard it up, that they had rather that their wife and children should perish for hunger than they gladly would spend a groat for their relief, like unto him which said: “The savour of lucre is good, howsoever a man come by it!” yea, and that of every thing.

Thus may not the godly labouring man be affected and minded; but whatsoever God send him by the labour of his hands and by the sweat of his brows, let him give God thanks for it, and make merry with it, he, his wife, his children, and his family; nothing doubting, but that Lord, which is “rich enough for all them that

call on him," will abundantly provide for him and his, if he go forth diligently to labour according to his vocation and calling, as St Paul saith: "The Lord is at hand. Be careful for nothing." Also St Peter: "Cast all your care upon the Lord; for he careth for you." "There is a sore plague," saith the wise man, "which I have seen under the sun, even riches kept to the hurt of him that hath them in possession. For oftentimes they perish with his great misery and trouble; and if he have a child, it getteth nothing. Like as he came naked out of his mother's womb, so goeth he thither again, and carrieth nothing away with him of all his labour. This is a miserable plague, that he shall go away even as he came. What helpeth it them then, that he hath laboured in the wind? All the days of his life also he did eat in the dark, with great carefulness, sickness, and sorrow. Therefore methink it is a better and fairer thing, a man to eat and drink, and to be refreshed of all his labour, that he taketh under the sun, all the days of his life which God giveth him; for this is his portion. For unto whomsoever God giveth riches, goods, and power, he giveth it him to enjoy it, to take it for his portion, and to be refreshed of his labour: this is the gift of God. For he thinketh not much how long he shall live; forso much as God filleth his heart with gladness."

Moreover, let him eschew all superfluous expenses, all riotous company, all vain pastimes, all banqueting, &c. and think, that it is the part of an honest man rather to spend a pound in his own house with his wife and children, than a penny in the tavern or ale-house. "Be merry with the wife of thy youth," saith Salomon, "as with a loving hind and friendly roe. Let her breasts always satisfy thee, and hold thee content with her love." "Keep not company with wine-bibbers and riotous eaters of flesh; for such as be drunkards and riotous shall come to poverty, and he that is given to much sleep shall go with a ragged coat." "Who hath wo? who hath sorrow? who hath strife? who hath brawling? and who hath wounds without cause? or who hath red eyes? Even they that be ever at the wine and seek excess. 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," &c. "He that hath pleasure in banquets shall be a poor man; and whoso delighteth in wine and delicates shall not be rich." "For wine maketh a man lecherous, and strong drink causeth a man to be unquiet: whoso delighteth therein shall never be wise."

Again, as concerning his apparel, let the labouring man provide that it be not too much sumptuous, but honest, grave, seemly, and meet for his degree, and such in all points as becometh him that profess godliness, ever setting before his eyes this saying of Job: "Naked came I out of my mother's womb, and naked shall I return unto the earth again." The apostle saith: "If we have food, and wherewith we may be covered (he saith not, garnished and trimmed), let us be content;" "for nothing brought we into the world, neither shall we carry any thing out of it." The aforesaid apostle saith, that many godly men in times past "walked up and down in sheeps-skins and goats-skins, being destitute, troubled, and vexed." The raiment of St John Baptist was made of camel's hair, and his girdle was of leather. And our Saviour Christ, speaking of St John Baptist, saith: "What went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses." The wise man's counsel is, that we should not glory nor delight in gallant apparel; but if we have wherewith to cover our nakedness, it is sufficient, so it be seemly and honest.

But this is also to be considered, that the labouring man or artificer do so bestow his gains that he getteth with his labours, that, sufficient provision made for his household (for, as the apostle saith, "he that provideth not for his family hath denied the faith, and is worse than any infidel"), some portion thereof may more be ministered to the poor and needy, which lack and have not whereof to live, but only of the charitable alms of good and godly people. So admonisheth St Paul, saying: "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." Yea, he shall sometime spare it from his own belly and back to give it unto the poor; forasmuch

as we all be members of one body. And this is it which God saith by the prophet : "Break thy bread to the hungry, and bring the poor wandering man into thy house : when thou seest a naked man, cover him, and despise not thine own flesh." Isai. lviii.

Fourthly, let every labouring man, of what condition soever he be, take heed that, although through his labour God have endued him with wealth and with abundance of possessions, he give not himself to idleness and to dissolution of life ; but rather do his endeavour daily more and more to conserve and keep together his goods that he hath gotten, yea, to augment, increase, and enlarge them, that he may be the more able both to live himself, and also to give unto other that have need. For as the sage and wise Cato saith : "That which a man hath be long in getting is quickly spent and consumed." And things come soon to nought that are not in time renewed. And albeit there are many things which bring hasty destruction to a man's substance, yet idleness excelleth all, as a most ready and present shipwreck of all good things, as the wise man saith : "He that tilleth his land shall have plenteousness of bread ; but he that followeth idleness shall have poverty enough." "Idleness," as the gnomograph² saith, "bringeth much evil." For the avoiding therefore of idleness, and for the continuance of work and labour so long as he liveth, it shall be convenient that the labourer or artificer do alway set before his eyes these sentences of the holy scripture. God saith : "In the sweat of the face shalt thou eat thy bread, till thou returnest unto the earth. For earth thou art, and unto earth thou shalt return." The godly man Job saith : "As the bird is born to fly, so is man born to labour." The psalmograph saith : "Thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be." Jesus, the son of Sirach, saith : "Let no laborious work be too tedious unto thee, neither the husbandry which the Almighty hath created." St Paul saith : "We beseech you, brethren, that ye increase more and more, and that ye study to be quiet, and to meddle with your own business, and to work with your own hands, as we commanded you ; that ye may behave yourselves honestly toward them that are without, and that nothing be lacking unto you." Again : "When we were with you, this we warned you of, that if any would not work, the same should not eat." Once again : "We have heard say, that there are some which walk among you inordinately, working not at all, but being busy-bodies. Them that are such we command and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread. Brethren, be not ye weary in well-doing."

These and such-like sentences shall greatly encourage the labouring man to eschew idleness, and to go forth according to his vocation to labour and travail, that he may have the more abundantly both to feed his own family, and also to give to such as have need.

Fifthly and finally, forasmuch as we live not only before God, but also before man, and we are commanded so to live, that with our godly conversation we may beautify and "garnish the doctrine of our Saviour Christ Jesus," and "stop the mouths of foolish and ignorant men ;" it shall be convenient that the labouring man or artificer seek diligently to live with his neighbours honestly, quietly, and uprightly, and not to be a busy-body among them, or to stir up dissension, contention, strife, and debate ; but to the uttermost of his power to conserve and maintain unity, peace, and concord, both public and private, as the apostle counselleth : "Provide," saith he, "aforehand things honest, not only before God, but also in the sight of all men. If it be possible, as much as is in you, live peaceably with all men." Likewise saith St Peter : "Be ye all of one mind, of one heart, love as brethren, be pitiful, be courteous, 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 liveth 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."

[¹ Labitur exiguo, quod partum est tempore longo. |
—Caton. Dist. Mor. Lib. II.]

[² Gnomograph : proverb, or maxim writer.]

Therefore, seeing we are all men, and cannot at all times so circumspectly live, but sometime one of us offend another; if any such thing chance between his neighbour and him, let the labouring man or artificer straightways seek a reconciliation, and procure the renewing of love and amity so soon as is possible, as the holy apostle saith: "Be angry, and sin not. Let not the sun go down upon your wrath; neither give place unto the backbiter." Let no grudge nor malice long remain, lest, being festered and cankered, it be hard to be put away; but straightways remove it, and in the stead thereof place again love and friendship. If any possessed with an evil spirit would sow dissension between him and his neighbour, by making false report, let him not be light of credit, but straightways repair to his neighbour, and lovingly and friendly break the matter to his neighbour; and, when he have once proved it contrary, desire him to shew him the like kindness, if any chance to bring any slanderous reports of him also. But if it so be that the matter be found true, as it is reported, then let him charitably admonish his neighbour, and exhort him from henceforth to behave himself more christianly and neighbourly, and none otherwise to report of him than he himself would be reported. By no means let him seek to be avenged, nor to render evil for evil; but rather follow the counsel of St Paul, which saith: "Dearly beloved, avenge not yourselves, but rather give place unto wrath. For it is written, Vengeance is mine, and 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." Again: "If any man have a quarrel against another, as Christ forgave you, even so do ye. Above all things put on love, which is the bond of perfection. And the peace of God rule in your hearts, to the which peace ye are called in one body."

Furthermore, in all his labours and travails, in all his buyings and sellings, and in all his other businesses which he hath to do with his neighbour, let him do to another as he would be done to; not seeking his own profit, to the hurt and damage of other, as St Paul saith: "Let no man seek that which is [his] own; but let every man seek that which belongeth to another;" for "we are all brethren and members of one body." In fine, let him be that to his neighbour that he wisheth God to be unto him.

Father. If the common people would thus behave themselves one toward another, then should we have a joyful and a quiet commonweal; then should hatred, malice, and all displeasure be soon banished, and love, amity, and concord quickly enter in; then should penury, scarceness, and dearth of things, wherewith, through the covetousness of certain insatiable covetous men, the poor people are now most miserably grieved and oppressed, be utterly taken away from us; and in their place succeed abundance and plenty of all good things, according to the abundant and pienteous blessings of God, wherewith he daily most richly enricheth us, as St Paul saith: "God giveth us abundantly all things to enjoy them." But now, my son, let me hear the duty of all degrees in common, according to thy promise, and so make an end. *Son.* Most gladly.

OF THE OFFICE AND DUTY OF ALL DEGREES AND ESTATES GENERALLY.

First of all and above all things, all men owe unto God faith, which is the ground and foundation of the christian religion, "without the which faith it is not possible to please God;" yea, without the which faith, all that ever we do is plain sin, and abominable before God. "For he that cometh unto God must believe that God is, and that he will reward them that seek him."

Father. How provest thou that it is the duty of all men generally to believe in God? *Son.* The wise man saith: "Have faith in the Lord with all thine heart, and lean not unto thine own wisdom." Jehosaphat saith: "Believe in the Lord your God, and ye shall be without jeopardy." Jesus, the son of Sirach, saith: "In all

Eph. iv.

Reconcili-
ation.

Rom. xii.

Deut. xxxii.

Col. iii.

1 Cor. x.

1 Tim. vi.

Of our duty
toward God.
Of faith.
Heb. xi.
Rom. xiv.
Heb. xi.

Prov. iii.

2 Chron. xx.

Eccles.
xxxii.

thy works believe thou in the Lord from thy whole heart; for that is the keeping of the commandments. Whoso believeth God's word taketh heed to the commandments; and he that putteth his trust in the Lord shall want nothing." Again: "O ye that fear the Lord, believe him; and your reward shall not be empty." Our Saviour Christ saith: "Ye believe in God, believe ye also in me." "For this is the will of him that sent me, that every one that seeth the Son and believeth in him have everlasting life." And St John saith: "This is his commandment, that we believe on the name of his Son Jesus Christ." "Abraham believed God," saith the scripture; "and it was counted unto him for righteousness."

Ecclus. ii.
John xiv.
John vi.

1 John iii.

Gen. xv.
Rom. iv.

Father. What owe we unto God more than faith, that is to say, to believe him and his holy word, and by no means to doubt of it?

Son. Secondly, forasmuch as "faith worketh by charity" or love, we must provide that we do not only believe in the Lord our God with our whole heart, but also that we most entirely love him, and have all our delight and pleasure in him.

Of love.
Gal. v.

Father. Where are we commanded so to do? *Son.* Moses saith: "Hear, O Israel: the Lord our God is Lord only; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Josua saith: "Take good heed unto yourselves, that ye love the Lord your God." David saith: "Love the Lord, all ye his saints; for the Lord preserveth them that are faithful."

Deut. vi.

Josh. xxxiii.

Psal. xxxi.

Father. Doth the Lord our God require of us any more, but to believe in him and to love him? *Son.* Yea, verily.

Thirdly, as out of faith love, so likewise out of love springeth the fulfilling of God's holy law; at the least an earnest study and fervent desire to frame our lives according to the same, whereby we also shew even before men, that our faith and love which we have inwardly toward God, and which are only known to God, are true and unfeigned. This also is therefore required of us, that, as we believe and love God, so likewise we address ourselves with all our power unto the accomplishment of his holy will; which both necessarily and orderly followeth, as our Saviour Christ saith: "If any man love me, he will keep my word; and my Father will love him; and we will come unto him, and dwell with him; but he that loveth me not keepeth not my word." Again: "If ye love me, keep my commandments." For "he that hath my commandments, and keep them, he it is that loveth me." "Abide in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and I abide in his love." "Ye are my friends, if ye do things which I command you." This obedience and earnest study to address our conversation according to the blessed will of God must be coupled with a reverent fear toward God, which, as a bit, may restrain us from all evil, and, as a spur, may prick us forward unto all goodness and virtue.

A new life.

John xiv.

John xv.

Of fear.

Father. Where is that commanded? *Son.* The preacher saith: "Fear God, and keep his commandments; for that belongeth unto all men." The psalmograph saith: "O fear the Lord, all ye his saints; for they that fear him shall lack nothing." The prophet Micheas saith: "What acceptable thing shall I offer unto the Lord? Shall I bow my knee to the high God? Shall I come before him with brent-offerings, and with calves of a year old? Hath the Lord a pleasure in many thousand rams, or innumerable streams of oil? Or shall I give my first-born for mine offences, and the fruit of my body for the sin of my soul? I will shew thee, O man, what is good, and what the Lord requireth of thee; namely, to do right, to have pleasure in loving-kindness, to be lowly, and to walk with thy God." And by another prophet himself saith: "The son honoureth his father, and the servant feareth his lord. If I now be a father, where is mine honour? if I be the Lord, where is my fear? saith the Lord of hosts."

Eccles. xii.

Psal. xxxiv.

Mic. i.

Mal. i.

Father. Requireth God any thing of us besides those things which thou hast now recited? *Son.* There yet remaineth one thing behind.

Father. What is that?

Son. Fourthly and finally, our duty toward the Lord our God is, forasmuch as sometime in this wretched world we be assaulted with the bitter storms of adversity, and so oppressed with them that we know not what to do; to resort unto God,

Of prayer.

which is a present helper in all troubles, be they never so many and grievous, with fervent prayer, and earnestly to call upon him, that he may be our defence, shield, and buckler against all assaults of our enemies, and against all the bitter storms of adversity, nothing doubting but that, as he hath promised, so likewise he both can and will hear and deliver us from all evil: again, whensoever fortune smileth upon us, not to be proud and arrogant, and to forget God; but rather to be thankful unto him for those his benefits, to use them unto the glory of his holy name, and ever to walk worthy the loving-kindness of so loving and kind a Father.

Of thanks-giving.

Father. Where are we commanded to pray unto God in our adversity? *Son.*

Psal. l. God saith by the psalmograph: "Call on me in the time of thy trouble, and I will deliver thee, and thou shalt glorify me." *Salomon* also saith: "The name of the Lord is a mighty strong tower: unto that the righteous flieth, and findeth succour;" as the prophet saith: "Whosoever calleth on the name of the Lord shall be safe." "For there is one Lord of all, rich enough for all that call on him: he that putteth his trust in him shall never be confounded."

Prov. xviii.

*Joel [ii.]
Acts [ii.]
Rom. x.
Isai. xxviii.*

Father. And where are we commanded to give thanks to God in our prosperity? *Son.* The psalmograph saith: "Offer unto God the sacrifice of praise." Again: "I will praise the name of God with a song, and magnify it with thanksgiving. This shall please the Lord better than a bullock that hath horns and hoofs." God himself: "Whoso offereth me thanks and praise, he honoureth me; and to him that ordereth his conversation aright will I shew the salvation of God."

Psal. l.

Father. This is the duty of all Christians toward their Lord God, that thou hast now recited. *Son.* Yea, verily.

Of our duty toward our neighbours.

Father. What now remaineth? *Son.* That I declare the duty of all men toward their neighbours.

Father. What is that? *Son.* To love our neighbour as ourself, and to do none otherwise to other than we would that other should do to us.

Of love toward our neighbour.
*Lev. xix.
Matt. xxij.
Rom. xiii.
Gal. v.
John xiii.*

Father. Where is that commandment? *Son.* As concerning love toward our neighbour, the holy scripture hath this commandment in divers places: "Thou shalt love thy neighbour as thyself." And our Saviour Christ saith: "A new commandment give I unto you, that ye love together; as I have loved you, that even so ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another." St Peter saith: "Above all things have fervent love among you; for love shall cover the multitude of sins." St John saith: "If any man say, I love God, and yet hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, God, whom he hath not seen, how can he love? And this commandment have we of him, that he which loveth God, should also love his brother."

1 Pet. iv.

1 John iv.

Rom. xiii.

*Exod. xx.
Deut. v.
Matt. v.
Luke xviii.*

Hereto agreeth the saying of St Paul: "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." And touching that this is also our duty, none otherwise to do unto our neighbour than we would he should do unto us, this saying our Saviour Christ maketh most plain and evident: " whatsoever ye would that men should do to you, do ye even so to them also. For this is the law and the prophets." Likewise saith old Tobias: "Look that thou never do to another man that thing which thou wouldest not that another should do to thee." With this agreeth the saying of the heathen philosopher Cleobulus Lindius: "Do not that unto another which thou thyself hatest."

*Matt. vii.
Luke vi.*

Tob. [iv.]

Father. Now have we heard what all men ought to do both toward God and toward their neighbour. Is there yet any thing remaining? *Son.* Now that we have heard what all sort of us without exception ought to do both unto God and unto our neighbour, it only remaineth that we now express, declare, shew, and set forth, what our duty is every man unto himself, that we may walk with joyful and merry consciences before God and man.

Of the duty of every man toward himself.

Father. What is that? *Son.* First, forasmuch as God desireth nothing of us so greatly as the heart, as he saith by Salomon, "My son, give me thine heart;" Prov. xxiii. and the scripture saith, "Thou shalt love the Lord thy God with all thy heart," &c.; Deut. vi. again: "Turn unto the Lord your God with all your heart," &c.; Mark xii. item: "They honour me with their lips, but their heart is far from me; verily they worship me in vain," &c.; Joel ii. it is convenient above all things that we keep our heart pure and clean, and utterly estranged from all corruption of wickedness, according to the admonition of the wise man: "Keep thine heart with all diligence; for thereupon hangeth life." Prov. iv. Likewise saith God by the prophet: "Wash thine heart from wickedness, that thou mayest be saved." Jer. iv. For God detesteth, abhorreth, and hateth nothing more than an unpure and unclean heart, as he delighteth and hath pleasure in nothing so greatly as in an heart that is pure, as our Saviour Christ saith: "Blessed are the pure in heart; for they shall see God." Matt. v. This may we evidently see in the history of Abel and Cain. The sacrifices of Abel were accepted and allowed of God, because they came from a pure and clean heart; but the oblations of Cain were utterly rejected and cast away, because they came from an unpure and unclean heart. Likewise the works of the scribes and Pharisees and of such-like hypocrites were highly allowed of men, because outwardly they glistered with a certain shine of holiness: but our Saviour Christ, which knew the filthy uncleanness of those most filthy and unclean hypocrites, compared them unto "painted sepulchres, which appear beautiful outward, but are within full of dead men's bones;" Matt. xxiii. and said unto them: "Even so ye also outwardly appear righteous unto men; but within ye are full of hypocrisy and wickedness." Again: "Ye are they which justify yourselves before men: but God knoweth your hearts." For that which is highly esteemed amongst men, is abominable in the sight of God.

Now, forasmuch as nothing doth so defile the heart as unclean thoughts ("for froward thoughts separate a man from God," saith the wise man, "and the Holy Ghost withdraweth himself from the thoughts that are without understanding, and where wickedness hath the upper hand he flieth from thence;" yea, "inquisition shall be made at the day of judgment for the thoughts of the ungodly"), we must above all things take heed of Satan, which "goeth about like a roaring lion, seeking whom he may devour;" 1 Pet. v. and of the flesh, which "always lusteth against the Spirit;" Gal. v. and also of the world, which ceaseth not with her vain pleasures and deceivable riches to allure men's hearts from the true, constant, and immortal goods unto the desire of vain and transitory things. If these at any time go about to occupy and possess our hearts, and to estrange them from the most wholesome considerations of God and of his holy law, and to allure them unto the meditation of wicked, unclean, and godless things, and so pollute and defile the inward man, which is "the temple of the Holy Ghost;" let us by no means consent to their subtle suggestions and crafty persuasions, but rather manfully resist them, and not so much as once suffer them to enter into our hearts, no, not with one evil thought, but in all things keep our hearts so pure and so clean both toward God and our neighbour, that the Holy Ghost may vouchsafe to make his mansion and dwelling-place in us for ever.

And that this thing may the more fortunately come to pass, let us at all times, so much as is possible, sequester our minds from all worldly and carnal things, and so "use the world as though we used it not," and so live in the flesh as persons wholly mortified to the flesh, as St Paul saith, "They truly that are Christ's have crucified the flesh with the affections and lusts:" 1 Cor. vii. again, forasmuch as of ourselves we are frail vessels, and are soon overcome of these our so mighty enemies, as we may see in Adam, David, Salomon, Lot, Noah, Peter, Magdalen, and in divers other the elect people of God; it shall be necessary that we give ourselves oftentimes to prayer, and crave help at the hand of our Lord God against these cruel and fierce adversaries, according to the most wholesome counsel of our Saviour Christ, which saith: "Watch and pray, that ye fall not into temptation. The spirit is ready; but the flesh is weak." Gal. v. Let us pray unto our heavenly Father, as the Lord Christ taught us: "O heavenly Father, lead us not into temptation, but deliver us from evil." Matt. vi. Let us also pray with David: "Make me a clean heart, O God, and renew a right spirit within me." Psal. li.

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."

Note well.

It shall also profit greatly unto the keeping of our heart pure and estranged from vain, wicked, carnal, worldly, and idle thoughts, if every one of us do consider with ourselves unto what vice we are most of all bent, and when we are provoked thereunto, either of the devil, of the world, or of the flesh, straightways to resist those temptations with some sentence of the holy scripture. For there is not a better armour against the infernal army than "the sword of the Spirit, which is the word of God." Therefore said David: "In my heart have I hidden thy words, that I might not sin against thee." And to give us an example hereof, our grand Captain and Lord Jesus Christ took unto him this armour when Satan assaulted him, and so put him to flight. "The word of God is pure and clean; yea, it is a shield unto all them that trust unto it." "It is the power of God to save so many as believe." Let us therefore furnish our breasts with this armour of the holy scripture, and we shall become valiant and glorious conquerors.

Eph. vi.

Psal. cxix.

Matt. iv.

Prov. xxx.

Rom. i.

Idleness is above all things to be eschewed.

Moreover, to be ever well, virtuously, and godly occupied, and at all times to eschew idleness, is also a necessary thing to keep our hearts pure and clean. For idleness openeth a window to Satan and to all his satanical army, and encourageth them to assail us with their temptations; but such as are godly and virtuously occupied easily escape all such dangers.

Furthermore, this shall also greatly help unto the conservation of the cleanness of our hearts, if we, so soon as Satan, or the flesh, either the world, go about to assail us and to occupy our minds with their vile and vain suggestions, call straightways unto remembrance our death and departure from this world; and again, the terrible judgment of God against all wickedness; which God shall call us unto an account for every wicked thought, idle word, and sinful work, that we have done. To set these things before the eyes of our mind continually shall keep the inward man in a most goodly and godly order, so that not so much as a vain thought shall find any dwelling-place in us; so far is it off that we shall run headlong into all kind of sin, as the wise man saith: "Remember thy latter end, and thou shalt never do amiss." If we on this wise labour to keep our hearts pure and clean, so that we suffer not so much as an ill thought to rule in them, whereby either God should be dishonoured, or our neighbour hindered, or our soul defiled; O who is able to express what a joy, yea, what a heaven we shall find in our consciences! as the wise man saith: "A quiet heart is a continual feast." Again: "A merry heart maketh a cheerful countenance; but an heavy heart compelleth a man to sigh."

Of death.

Ecclesi. vii.

Prov. xv.

Matt. xii.

Of speech.

Eph. iv.

Matt. xii.

Prov. xxi.

Prov. xliii.

Eph. iv.

Eph. v.

James iii.
Of the tongue.

Gen. i.

Secondly, forasmuch as our Saviour Christ saith, "A good man out of the good treasure of the heart bringeth forth good things," and "out of the abundance of the heart the mouth speaketh;" it is necessary that we out of a pure heart bring forth pure words, even such words as may neither offend God nor man, but rather "edify and minister grace to the hearers;" yea, and that so much the more, because we are taught in the gospel that at the day of judgment we "shall render an account of every idle word that we speak." The wise man saith: "Whoso keepeth his mouth and his tongue, the same keepeth his soul from troubles." Again: "He that keepeth his mouth keepeth his life; but whoso openeth his lips to evil destroyeth himself." "Let no filthy communication proceed out of our mouths." "As for fornication and all uncleanness, or covetousness, or filthiness, or foolish talking, or jesting, which are not comely, let them not once be named among us, but rather giving of thanks, as it becometh saints." And forasmuch (as St James saith) as "the tongue is a little member, and boasteth great things," and is so "set among our members that it defileth the whole body, and setteth afire all that we have of nature, and is itself set afire even of hell; yea, it is an unruly evil, full of deadly poison, and cannot be tamed of the nature of man (for therewith bless we God the Father, and therewith curse we men, which are made like unto the image of God);" it is meet that we, for the taming and ordering of so great an evil, flee unto God with hearty prayer, and beseech him so to dispose and govern our mouth, that nothing may flow out of it which shall not turn unto the glory of God, the profit of our neighbour, and the salvation of

our souls. Let us pray with David, and say: "Set a watch, O Lord, before my mouth, and keep the doors of my lips." Psal. cxli.

Let us pray also with Salomon: "O God, remove from me vanity and lies." Let us likewise have this saying of the wise man ever before our eyes: "Put away from thee a froward mouth; and let the lips of slander be far from thee." "A man full of words," saith David, "shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him." Prov. xxx. Prov. iv. Psal. cxl.

Thirdly, as it is our duty godly and virtuously to use our tongue, and with judgment so to dispose our words that no evil follow thereof; so likewise it becometh us soberly and modestly, gravely and temperately, to use all the other parts of the body. In our eyes let there neither appear pride nor wantonness. For "the Lord," saith Salomon, "abhorreth a proud look." Neither can he abide adulterous and whorish eyes. In consideration whereof the wise man, for a redress of both these evils, prayeth unto God on this manner: "O Lord, 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." It shall be good always to have in remembrance this saying of the wise man: "Let thine eyes behold the thing that is right; and let thine eye-lids look straight before thee." And that we may this do the more perfectly according to the will of God, it shall be convenient that we pray with David, and say: "O turn away mine eyes, lest they behold vanity; and quicken thou me in thy way." Of eyes. Prov. vi. Ecclus. xxiii. Prov. iv. Psal. cxix.

Moreover, with our hands let us work no wickedness. For "the Lord abhorreth ... those hands that shed innocent blood," saith Salomon. He also detesteth those hands which are guilty of theft or robbery, or of any other lewdness. The hands of the Christians ought not to be exercised in any point of wickedness, but in honest and godly travails and labours, as it is written: "Thou shalt eat the labours of thine hands." Again: "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." St Paul glorieth and rejoiceth that he with the labour of his own hands fed both himself and such also as were with him. And who knoweth not, that "a man is born to labour, even as the bird is to fly?" And unto this end God hath given us our hands, even that we should work some good thing with them, profitable to ourselves and to our neighbours, and by no means to abuse them with any vain, wanton, ungodly, or wicked exercises, nor to suffer them to be idle; forasmuch as "an idle hand maketh poor, but a quick labouring hand maketh rich." Prov. vi. Of hands. Psal. cxxviii. Eph. iv. Acts xx. Job v. Prov. x.

Furthermore, our feet we ought so to direct, that they by no means haste unto wickedness. For "the Lord abhorreth ... the feet that be swift in running to do mischief." Unto taverns, ale-houses, play-houses, whore-houses, dancing-houses, and such other places of wickedness, let us by no means direct our steps; but rather unto such places where the word of God is to be heard; where the poor people are to be relieved and succoured; where honest and virtuous company do resort; where virtue is to be learned; where vice and all sin is abhorred; where we need not to be ashamed of our being; where we dare avouch both the place, the company, and the exercise, &c.; ever having before our eyes this saying of Salomon: "Ponder the path of thy feet; and let all thy ways be ordered aright. Turn not aside, neither to the right hand nor to the left; but withhold thy foot from evil. For the Lord knoweth the ways that are on the right hand. As for the ways that be on the left hand, they be forward; but he shall direct thy goings, and thy ways shall he guide in peace." Again: "The path of the righteous is to eschew evil; and whoso looketh well to his ways keepeth his own soul." Of feet. Prov. vi. Prov. iv. Prov. xvi.

And that we may thus trade our steps in all godliness and honesty, let us with the psalmograph pray on this manner, and say: "Thou, O Lord, hast charged that we shall diligently keep thy commandments. O that my ways were made so direct that I might keep thy statutes! So shall I not be confounded, while I have respect unto all thy commandments." "O make me to go in the path of thy commandments; for therein is my desire," &c. Psal. cxix.

And as it is our duty thus to use these members of our body which I have now spoken of, so in like manner are we bound by the commandment of God honestly and We ought to use godly all the members of our body.

godly to use the residue of the same, that our whole body may be the temple of the Holy Ghost, as St Paul saith: "Know ye not that ye are the temple of God, and how that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which temple ye are." Again: "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." Once again: "Bear not ye the yoke with the unbelievers. For what fellowship hath righteousness with unrighteousness? Or what company hath light with darkness? Or what concord hath Christ with Belial? Either what part hath he that believeth with an infidel? Or how agreeth the temple of God with images? For ye are the temple of the living God; as God said, I will dwell among them, and walk among them; and will be their God, and they shall be my people. Wherefore come out from among them, and separate yourselves from them, saith the Lord, and touch none unclean thing. So will I receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty."

1 Cor. iii.

1 Cor. vi.

2 Cor. vi.

Exod. xix.
Lev. xxvi.
Ezek. xxxvii.
Isai. lii.

Fourthly and finally, we shall then do our duty toward ourselves, and live with a merry conscience both before God and man, if we be that indeed that we are called; if our life answer to our profession; if we garnish the doctrine of God our Saviour with good works; if we "do all thing," as the apostle saith, "without murmuring and disputing, that we may be such as no man can complain on, and unfeigned sons of God, without rebuke in the midst of a crooked and perverse nation, and shine as great lights in the world, holding fast the word of life;" yea, to be short, then shall we do our duty toward ourselves, when we so live, that our conscience do never accuse us of any evil thing, neither in thought, word, nor deed; but rather at all times testify with us, that whatsoever we do is good and pleasant in the sight of God, and acceptable before his divine Majesty. For "our rejoicing is this," saith the apostle, "even the testimony of our conscience, that in singleness (of heart) and godly pureness, and not in fleshly wisdom, but by the grace of God, we have had our conversation in the world."

2 Cor. i.

To end, let every one of us so live that we may say with St Paul on this manner: "I have lived in all good conscience before God until this day." Again: "I study to have alway a clear conscience toward God and toward men." Item: "We trust we have a good conscience among all men, and desire to live honestly." For no man is able to express what a precious jewel and noble treasure, yea, what a paradise and heaven, a good, pure, and clear conscience is. It is, as the poet saith, *Murus aheneus*, that is to say, "a wall of brass," a strong tower, and an invincible fortress.

Acts xxiii.
Acts xxiv.
Heb. xiii.

Horat. Lib.
i. Ep. 1.

Thus have I, most loving father, according to your commandment and will, declared unto you all the parts of the Catechism, and in such order as I learned them of our preacher and catechist. If I have not in all points satisfied your expectation, I shall desire you to consider my young and tender age, and my small exercise as yet in matters of christian religion. As I increase in age, so I trust also to increase in the knowledge of God's most holy will, that at the last I, through the Spirit of God, may grow and wax ancient in Christ, and so at the last become a perfect man in faith and truth; which thing I most humbly beseech God for his mercy, yea, for his dear Son Christ's sake, to grant me.

Father. Amen. O my most dear and dearly-beloved son, I thank God for thee, and I bless his holy name for the good gifts that he hath bestowed upon thee. And I most humbly beseech him for his holy name's sake, that, as he hath begun in this thy young and tender age to pour a good spirit into thee, and to bring thee unto the knowledge of the gospel of his Son Christ Jesu (which knowledge bringeth everlasting life); so it may please him of his fatherly goodness to continue this his favour toward thee, and daily more and more to multiply and increase these his heavenly benefits in thee; that in this world thou mayest be a good and profitable citizen of the christian commonweal, and in the world to come an inheritor of everlasting glory. For this I say unto thee, my dear son, thou hast not only satisfied

mine expectation, but thou hast also greatly overcome it, and rendered a reason of thy faith and knowledge, far passing both mine opinion and thine age. But it is truly said of the psalmograph, in his prayer unto God: "Out of the mouth of babes and sucklings thou hast ordained praise, because of thine enemies, that thou mightest still the enemy and the avenger." And God himself saith by the prophet: "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy." The psalmograph also saith: "I have had more understanding than the old men, because I sought after thy commandments." Our Saviour Christ likewise giveth thanks to his heavenly Father, that it pleased him to "hide the mysteries of his blessed will from the prudent and wise of this world, and to reveal and open them to little ones." For "not many wise men after the flesh, not many mighty, not many of high degree, are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak of the world, to confound things which are mighty; and vile things of the world, and things which are despised, hath God chosen, yea, and things of no reputation, for to bring to nought things of reputation, that no flesh should rejoice in his presence." Psal. viii. Joel ii. Acts ii. Psal. exix. Matt. xi. 1 Cor. i.

The doctrine, that thou hast now in the declaration of the Catechism uttered unto me, is in all points sound, true, godly, faithful, wholesome, and substantially grounded upon "the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone," so that "the gates of hell shall never be able to prevail against it:" yea, though a shower of rain descend, and the floods come, and the winds blow, and beat upon this doctrine, yet shall it not fall; for it is grounded on the rock Christ Jesus; and though it be tried with fire, yet shall it not consume and perish; for it is not hay and stubble, but gold, silver, and precious stones, built upon a foundation, which is Jesus Christ: again, although heaven and earth perish, and all flesh, with the glory thereof, wither and fade away, yet shall this doctrine endure for ever, so that not one jot or one tittle of it shall perish; as God himself saith by the prophet: "What hath chaff and wheat to do together? saith the Lord. Is not my word like a fire? saith the Lord; and like an hammer, that breaketh the hard stone?" Eph. ii. Matt. xvi. Matt. vii. 1 Cor. iii. Isai. xl. Matt. v. Jer. xxiii.

And as this doctrine is agreeable to the word of God, so likewise doth it not dissent from the teaching of the true catholic and apostolic church; but concordeth and agreeth therewith in all points, yea, and with so many as from the beginning unto this our age have taught the truth of God's word. And I doubt not, but that so many as are content with the voice of their Shepherd Christ, and regard not the voice of strangers, both do and will approve and allow this doctrine. As for such as follow strange doctrine, and will "not consent unto the wholesome words of our Lord Jesu Christ, and to the doctrine which is according to godliness, as they be puffed up and know nothing, but waste their brains about questions and strife of words, whereof spring envy, strife, railings, evil surmisings, vain disputation of men that have corrupt minds, and that are robbed of the truth, which think that lucre is godliness;" even so from them that are such and so minded ought we to separate ourselves, and to have nothing to do with them; forasmuch as "they be the blind guides of the blind." John x. 1 Tim. vi. Matt. xv.

And although, "as Jannes and Jambres withstood Moses, these men of corrupt minds, and lewd, as concerning the faith, resist the truth; yet shall they prevail no longer: for their madness shall be uttered unto all men, even as theirs was." "The God of peace shall tread Satan under our feet shortly." "Great Babylon," that wicked whore, that stout and strong strumpet, that blasphemous bawd, that murdering mother of all the whoredoms and abominations of the earth, that painted and glorious "harlot, with whom the very kings of the earth have committed fornication, and the inhabitants of the earth are drunken with the wine of her whoredom;" this whore, this strumpet, this bawd, this harlot, shall shortly have a fall, with all her marked merchants, and she shall become "the inhabitation of devils, and the hold of all foul spirits, and a cage of all unclean and hateful birds. For her sins are gone up to Antichrist shall shortly be confounded with all his anti-christian doctrine.

[¹ Having the mark of the beast. Rev. xiii. 17.]

heaven, and God hath remembered her wickedness. Her plagues shall come in one day, yea, and that suddenly, death, and sorrow, and hunger; and she shall be brent with fire; for strong is the Lord God which shall judge her." Insomuch that with great joy and triumph the elect and chosen people of God shall cry out, and say, "Alleluia: Salvation, and glory, and honour, and power, be ascribed to the Lord our God; for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and he hath avenged the blood of his servants of her hand. Alleluia."

Therefore, my dear and sweet child, as thou hast begun to taste of the most wholesome, sweet, and comfortable waters of God thy Saviour, unto my great joy and unto the singular consolation of thine own soul, yea, and unto the wonderful hope of all thy dear friends and hearty well-willers; even so go forth unto the end, utterly rejecting and casting away those vile and stinking puddles, "which are able to hold no water," yea, which rather poison than refresh the thirsty soul. Stir up this grace that God hath given thee, and by no means seem to receive it in vain. Go thou oft unto the throne of God's majesty with most humble supplications, and entirely beseech him to increase thee in the fruits of his holy Spirit, to lighten thy senses, to teach thee the truth of his holy word, to conduct thee in all thy doings, and, in fine, to confirm and finish that same perfectly in thee, which he most graciously hath begun in thee; that whatsoever thou thinkest, breathest, speakest, or doest, may turn unto the glory of his most blessed name, and unto the profit of his holy congregation.

Son. I confess, most loving father, that of myself I have no good thing, neither am I able any thing to do that may be pleasant in the sight of God, which of myself am not able so much as to think a good thought (all "our ability is of God," which "worketh in us both to will well and to do well"): therefore, according to your good advertisement, I will to the uttermost of my power endeavour myself to have God my gracious Lord, both by prayer and godly life, that he may go forth daily more and more to bless me with his benefits, and to make me a vessel of mercy and an inheritor of his glorious kingdom, through Jesus Christ, his only-begotten and dearly-beloved Son, and mine alone Saviour.

Father. I commend thy good and godly disposition. And I beseech God to confirm thee in his truth unto the end. *Son.* Amen.

Father. Come, my dear child, let us go and see what thy mother doth.

"The Lord Jesus Christ be with thy spirit." And the grace of God be with us all, both now and ever. *Son.* Lord, let it so come to pass, for thy name's sake, that we never fall from thy truth, but stedfastly abide in the same unto the end.

Father. Amen.

Give the glory to God alone.

Rev. xix.

Jer. ii.

2 Cor. vi.

John xv.
Rom. vii.

2 Cor. iii.

Phil. ii.

2 Tim. iv.