

# Concerning Faith of Things Not Seen

By Saint Augustine of Hippo (354 – 430)

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De Fide Rerum Quæ Non Videntur.

This tract was thought spurious by some, but is [known](#) to be St. Augustin's by his mention of it in *ad Darium Comitem*. It seems to have been written after 399, from what is said about Idols, § 10; for in that year Honorius enacted [laws](#) against them.—*From Bened. Ed.*

1. There are those who think that the [Christian religion](#) is what we should smile at rather than hold fast, for this reason, that, in it, not what may be seen, is shown, but men are commanded [faith](#) of things which are not seen. We therefore, that we may refute these, who seem to themselves through [prudence](#) to be unwilling to [believe](#) what they cannot see, although we are not able to show unto human sight those divine things which we [believe](#), yet do show unto human minds that even those things which are not seen are to be [believed](#). And first they are to be admonished, (whom folly has so made subject to their carnal eyes, as that, whatsoever they see not through them, they think not that they are to [believe](#).) how many things they not only [believe](#) but also [know](#), which cannot be seen by such eyes. Which things being without number in our mind itself, (the [nature](#) of which mind is incapable of being seen,) not to mention others, the very [faith](#) whereby we [believe](#), or the thought whereby we [know](#) that we either [believe](#) any thing, or [believe](#) not, being as it is altogether alien from the sight of those eyes; what so naked, so clear, what so certain is there to the inner eyes of our minds? How then are we not to [believe](#) what we see not with the eyes of the body, whereas, either that we [believe](#), or that we [believe](#) not, in a case where we cannot apply the eyes of the body, we without any [doubt](#) see?

2. But, say they, those things which are in the [mind](#), in that we can by the mind itself discern them, we have no need to [know](#) through the eyes of the body; but those things, which you say unto us that we should [believe](#), you neither point to without, that through the eyes of the body we may [know](#) them; nor are they within, in our own [mind](#), that by exercising thought we may see them. And these things they so say, as though any one would be bidden to [believe](#), if that, which is [believed](#), he could already see set before him. Therefore certainly ought we to [believe](#) certain temporal things also, which we see not, that we may merit to see [eternal](#) things also, which we [believe](#). But, whosoever you are who will not [believe](#) save what you see, lo, bodies that are present you see with the eyes of the body, wills and thoughts of your own that are present, because they are in your own [mind](#), you see by the mind itself; tell me, I pray you, your friend's will towards you by what eyes do you see? For no will can be seen by the eyes of the body. What? see you in your own mind this also which is going on in the mind of another? But if you see it not, how do you repay in turn the good will of your friend, if what you cannot see, you

[believe](#) not? Will you haply say that you see the [will](#) of another through his works? Therefore you will see acts, and hear words, but concerning your friend's will, that which cannot be seen and heard you will [believe](#). For that will is not color or figure, so as to be thrown upon the eyes; or sound or strain, so as to glide into the ears; nor indeed is it your own, so as to be perceived by the motion of your own heart. It remains therefore that, being neither seen, nor heard, nor beheld within yourself, it be [believed](#), that your life be not left deserted without any friendship, or affection bestowed upon you be not repaid by you in return. Where then is that which you said, that you ought not to [believe](#), save what you saw either outwardly in the body, or inwardly in the heart? Lo, out of your own heart, you believe an heart not your own; and lendest your [faith](#), where you do not direct the glance of your body or of your mind. Your friend's face you discern by your own body, your own [faith](#) you discern by your own mind; but your friend's [faith](#) is not loved by you, unless there be in you in return that [faith](#), whereby you may [believe](#) that which in him you see not. Although a man may also deceive by feigning good will, and hiding [malice](#): or, if he have no thought to do harm, yet by expecting some benefit from you, feigns, because he has not, [love](#).

3. But you say, that you therefore [believe](#) your friend, whose heart you cannot see, because you have [proved](#) him in your trials, and have come to [know](#) of what manner of spirit he was towards you in your dangers, wherein he deserted you not. Seems it therefore to you that we must wish for our own affliction, that our friend's [love](#) towards us may be [proved](#)? And shall no man be [happy](#) in most sure friends, unless he shall be unhappy through adversity? so that, forsooth, he enjoy not the tried [love](#) of the other, unless he be racked by pain and [fear](#) of his own? And how in the having of [true](#) friends can that [happiness](#) be wished for, and not rather feared, which nothing save unhappiness can put to the [proof](#)? And yet it is [true](#) that a friend may be had also in prosperity, but [proved](#) more surely in adversity. But assuredly in order to prove him, neither would you commit yourself to dangers of your own, unless you [believed](#); and thus, when you commit yourself in order to prove, you [believe](#) before you prove. For surely, if we ought not to [believe](#) things not seen, since indeed we [believe](#) the hearts of our friends, and that, not yet surely [proved](#); and, after we shall have [proved](#) them good by our own ills, even then we [believe](#) rather than see their good will towards us: except that so great is [faith](#), that, not unsuitably, we judge that we see, with certain eyes of it, that which we [believe](#), whereas we ought therefore to [believe](#), because we cannot see.

4. If this [faith](#) be taken away from human affairs, who but must observe how great disorder in them, and how fearful confusion must follow? For who will be loved by any with mutual affection, (being that the loving itself is invisible,) if what I see not, I ought not to [believe](#)? Therefore will the whole of friendship perish, in that it consists not save of mutual [love](#). For what of it will it be able to receive from any, if nothing of it shall be [believed](#) to be shown? Further, friendship perishing, there will be preserved in the mind the bonds neither of marriages, nor of kindreds and relations; because in these also there is assuredly a friendly union of sentiment. Spouse therefore will not be able to [love](#) spouse in turn, inasmuch as each believes not the other's [love](#), because the [love](#) itself cannot be seen. Nor will they long to have sons, who they [believe](#) not will make them a return. And if these be born and grow up, much less will the [parents](#) themselves [love](#) their

own children, whose [love](#) towards themselves in those children's hearts they will not see, it being invisible; if it be not praiseworthy [faith](#), but blameable rashness, to [believe](#) those things which are not seen. Why should I now speak of the other connections, of brothers, sisters, sons-in-law, and fathers-in-law, and of them who are joined together by any kindred or affinity, if [love](#) is uncertain, and the will suspected, that of [parents](#) by sons, and that of sons by [parents](#), while due benevolence is not rendered; because neither is it thought to be due, that which is not seen in another not being thought to exist. Further, if this caution be not a mark of ability, but be hateful, wherein we [believe](#) not that we are loved, because we see not the [love](#) of them who [love](#), and repay not them, unto whom we think not that we owe a return; to that degree are human affairs thrown into disorder, if what we see not we [believe](#) not, as to be altogether and utterly overthrown, if we [believe](#) no wills of [men](#), which assuredly we cannot see. I omit to mention in how many things they, who find fault with us because we [believe](#) what we see not, [believe](#) report or history; or concerning places where they have not themselves been; and say not, we [believe](#) not, because we have not seen. Since if they say this, they are [obliged](#) to confess that their own [parents](#) are not surely [known](#) to them: because on this point also they have [believed](#) the accounts of others telling of it, who yet are unable to show it, because it is a thing already past; retaining themselves no sense of that time, and yet yielding assent without any doubting to others speaking of that time: and unless this be done, there must of necessity be incurred a faithless impiety towards [parents](#), while we are, as it were, showing a rashness of belief in those things which we cannot see. Since therefore, if we [believe](#) not those things which we cannot see, human society itself, through concord perishing, will not stand how much more is [faith](#) to be applied to divine things, although they be not seen; failing the application of which, it is not the friendship of some men or other, but the very chiefest bond of [piety](#) that is violated, so as for the chiefest misery to follow.

5. But you will say, the good will of a friend towards me, although I cannot see it, yet can I trace it out by many [proofs](#); but you, what things you will us to [believe](#) not being seen, you have no [proofs](#) whereby to show them. In the mean time it is no slight thing, that you confess that by reason of the clearness of certain [proofs](#), some things, even such as are not seen, ought to be [believed](#): for even thus it is agreed, that not all things which are not seen, are not to be [believed](#); and that saying, "that we ought not to [believe](#) things which we see not," falls to the ground, cast away, and refuted. But they are much deceived, who think that we [believe](#) in Christ without any [proofs](#) concerning Christ. For what are there clearer [proofs](#) than those things, which we now see to have been foretold and fulfilled? Wherefore do ye, who think that there are no [proofs](#) why ye ought to [believe](#) concerning Christ those things which you have not seen, give heed to what things ye see. The Church herself addresses you out of the mouth of a mother's [love](#): "I, whom you view with wonder throughout the whole world, bearing fruit and increasing, was not once such as you now behold me." But, "In your Seed shall all nations be blessed." When God blessed [Abraham](#), He gave the promise of me; for throughout all nations in the blessing of Christ am I shed abroad. That Christ is the Seed of [Abraham](#), the order of successive generations bears [witness](#). Shortly to sum up which, [Abraham](#) begat Isaac, Isaac begat Jacob, Jacob begat twelve sons, of whom sprung the people [Israel](#). For Jacob himself was called [Israel](#). Among these twelve sons he begat Judah, whence the [Jews](#) have their name,

of whom was born the [Virgin Mary](#), who bore Christ. And, lo, in [Christ](#), that is, in the seed of [Abraham](#), that all the nations are blessed, you see and are amazed: and do ye still [fear](#) to [believe](#) in Him, in Whom ye ought rather to have feared not to [believe](#)? What? [doubt](#) ye, or refuse ye to [believe](#), the travail of a Virgin, whereas ye ought rather to [believe](#) that it was fitting that so God should be born Man. For this also receive ye to have been foretold by the Prophet; "Behold, a Virgin shall conceive in the womb, and shall bring forth a Son, and they shall call His Name [Emmanuel](#), which is, being interpreted, God with us." You will not therefore [doubt](#) of a Virgin bringing forth, if you be willing to [believe](#) of a God being born; leaving not the governance of the world, and coming unto men in the flesh; unto His Mother bringing fruitfulness, not taking away maidenhood. For thus behoved it that He should be born as Man, albeit He was ever [God](#), by which birth He might become a God unto us. Hence again the Prophet says concerning Him, "Your Throne, O [God](#), is for ever and ever; a sceptre of right, the sceptre of Your Kingdom. You have loved righteousness, and [hated](#) iniquity; therefore [God](#), Your [God](#), has anointed You with the oil of [gladness](#) above Your fellows." This anointing is spiritual, wherewith God anointed [God](#), the [Father](#), that is, the Son: whence called from the "Chrism," that is, from the anointing, we [know](#) Him as Christ. I am the [Church](#), concerning whom it is said unto Him in the same Psalm, and what was future foretold as already done; "There stood at Your right hand the Queen, in a vesture of gold, in raiment of various colors;" that is, in the [mystery](#) of wisdom, "adorned with various tongues." There it said unto me, "Hearken, O daughter, and see, and incline your ear, and forget your own people and your father's house: for the King has desired your beauty: seeing that He is the Lord your God: and the daughters of [Tyre](#) shall worship Him with gifts, your face shall all the rich of the people entreat. All the [glory](#) of that King's daughter is within, in fringes of gold, with raiment of various colors. There shall be brought unto the King the maidens after her; her companions shall be brought unto You. They shall be brought with [joy](#) and [gladness](#), they shall be brought into the Temple of the King. Instead of your fathers, there are born unto you sons, you shall set them as princes over the whole earth. They shall be mindful of your name, even from generation to generation. Therefore shall the people confess unto you for ever, and for ever and ever.

6. If this Queen ye see not, now rich also with royal progeny. If she see not that fulfilled which she heard to have been promised, she, unto whom it was said, "Hear, O daughter, and see." If she has not left the ancient [rites](#) of the world, she, unto whom it was said, "Forget your own people and your Father's house." If she confesses not every where Christ the Lord, she, unto whom it was said, "The King has desired your beauty, for He is the Lord your God." If she sees not the cities of the nations pour forth [prayers](#) and offer gifts unto Christ, concerning Whom it was said unto her, "There shall worship Him the daughters of [Tyre](#) with gifts." If the [pride](#) also of the rich is not laid aside, and they do not entreat help of the [Church](#), unto whom it was said, "Your face shall all the rich of the people entreat." If He acknowledges not the King's daughter, unto Whom she was bidden to say, "Our Father Who art in [Heaven](#);" and in her [saints](#) in the inner man she is not renewed from day to day, concerning whom it was said, "All the [glory](#) of that King's daughter is within:" although she strike upon the eyes of them also that are without with the blaze of the fame of her preachers, in diversity of tongues, as "in fringes of gold, and raiment of various colors." If there be not, now that His fame is spread abroad in every

place by His good odor, [virgins](#) also brought unto Christ to be [consecrated](#), of Whom it is said, and to Whom it is said, "There shall be brought unto the King the [virgins](#) after her, her companions shall be brought unto You." And that they might not seem to be brought like captives, into some, as it were, prison, he says, "They shall be brought in [joy](#) and [gladness](#), they shall be brought into the King's temple." If she brings not forth sons, that of them she may have, as it were, fathers, whom she may appoint unto herself every where as rulers, she, unto whom it is said, "Instead of your fathers there are born unto you sons, you shall set them as princes over the whole earth:" unto whose [prayers](#) their mother both preferred and made subject, commends herself, "They shall be mindful of your name, even from generation to generation." If, by reason of the preaching of those same fathers, wherein they have without ceasing made mention of her name, there are not so great multitudes in her gathered together, and without end in their own tongues unto her confess the praise of [grace](#), unto whom it is said, "Therefore shall the people confess unto you for ever, and for ever and ever." If these things are not so shown to be clear, as that the eyes of enemies find not in what direction to turn aside, where the same clearness strikes them not, so as by it to be [obliged](#) to confess what is evident: you perhaps assert with reason, that no [proofs](#) are shown to you, by seeing which you may [believe](#) those things also which you see not. But if those things, which you see, both have been foretold long before, and are so clearly fulfilled; if the [truth](#) itself makes itself clear to you, by effects going before and following after, O remnant of unbelief, that you may [believe](#) the things which you see not, blush at those things which you see.

7. "Give heed unto me," the Church says unto you; give heed unto me, whom you see, although to see ye be unwilling. For the faithful, who were in those times in the land of Judæa, were present at, and learned as present, Christ's wonderful birth of a [virgin](#), and His [passion](#), resurrection, ascension; all His divine words and deeds. These things you have not seen, and therefore ye refuse to [believe](#). Therefore behold these things, fix your eyes on these things, these things which you see reflect on, which are not told you as things past, nor foretold you as things future, but are shown you as things present. What? seems it to you a vain or a light thing. and think you it to be none, or a little, divine [miracle](#), that in the name of One Crucified the whole [human race](#) runs? You saw not what was foretold and fulfilled concerning the human birth of [Christ](#), "Behold, a Virgin shall conceive in the womb, and shall bear a Son;" but you see the [Word of God](#) which was foretold and fulfilled unto [Abraham](#), "In your seed shall all nations be blessed." You saw not what was foretold concerning the [wonderful works](#) of [Christ](#), "Come ye, and see the works of the Lord, what wonders He has set upon the earth:" but ye see that which was foretold, "The Lord said unto Me, My Son are You, I have this day begotten You; demand of Me and I will give You nations as Your inheritance, and as Your possession the bounds of the earth." You saw not that which was foretold and fulfilled concerning the Passion of [Christ](#), "They pierced My hands and My feet, they numbered all My bones; but they themselves regarded and beheld Me; they divided among them My garments, and upon My vesture they cast the lot;" but ye see that which was in the same Psalm foretold, and now is clearly fulfilled; "All the ends of the earth shall remember and be turned unto the Lord, and all the kindreds of the nations shall worship in His sight; for the kingdom is the Lord's, and He shall rule over the nations." You saw not what was foretold and fulfilled concerning the Resurrection of [Christ](#), the Psalm speaking, in His

Person, first concerning His betrayer and persecutors: "They went forth out of doors, and spoke together: against Me whispered all My enemies, against Me thought they [evil](#) for Me;" they set in order an unrighteous word against Me. Where, to show that they availed nothing by slaying Him Who was about to rise again, He adds and says; "What? will not He, that sleeps, add this, that He rise again?" And a little after, when He had foretold, by means of the same [prophecy](#), concerning His betrayer himself, that which is written in the [Gospel](#) also, "He that did eat of My bread, enlarged his heel upon Me," that is, trampled Me under foot: He straightway added, "But do Thou, O Lord, have mercy upon Me, and raise Thou Me up again, and I shall repay them." This was fulfilled, Christ slept and awoke, that is, rose again: Who through the same [prophecy](#) in another Psalm says, "I slept and took my rest; and I rose again, for the Lord will uphold Me." But this ye saw not, but ye see His Church, concerning whom it is written in like manner, and fulfilled, "O Lord My [God](#), the nations shall come unto You from the extremity of the earth and shall say, Truly our fathers worshipped lying images, and there is not in them any profit." This certainly, whether you want to or not, you behold; even although ye yet [believe](#), that there either is, or was, in those [idols](#) some profit; yet certainly unnumbered peoples of the [nations](#), after having left, or cast away, or broken in pieces such like vanities, you have heard say, "Truly our fathers worshipped lying images, and there is not in them any profit; shall a man make gods, and, lo, they are no gods?" Nor think that it was foretold that the nations should come unto some one place of [God](#), in that it was said, "Unto You shall the nations come from the extremity of the earth." Understand, if you can, that unto the [God](#) of the [Christians](#), Who is the Supreme and True [God](#), the peoples of the nations come, not by walking but by believing. For the same thing was by another [prophet](#) thus foretold, "The Lord," says he, "shall prevail against them, and shall utterly destroy all the gods of the nations of the earth: and all the isles of the nations shall worship Him, each man from his place." Whereas the one says, "Unto You all nations shall come;" this the other says, "They shall worship Him, each man from his place." Therefore they shall come unto Him, not departing from their own place, because believing in Him they shall find Him in their hearts. You saw not what was foretold and fulfilled concerning the ascension of Christ; "Be Thou exalted above the Heavens, O [God](#);" but ye see what follows immediately after, "And above all the earth Your Glory." Those things concerning Christ already done and past, all of them you have not seen; but these things present in His Church ye deny not that you see. Both things we point out to you as foretold; but the fulfillment of both we are therefore unable to point out for you to see, because we cannot bring back into sight things past.

8. But as the wills of friends, which are not seen, are [believed](#) through tokens which are seen; thus the [Church](#), which is now seen, is, of all things which are not seen, but which are shown forth in those writings wherein itself also is foretold, an index of the past, and a herald of the future. Because both things past, which cannot now be seen, and things present which cannot be seen all of them, at the time at which they were foretold, no one of these could then be seen. Therefore, since they have begun to come to pass as they were foretold, from those things which have come to pass unto those which are coming to pass, those things which were foretold concerning Christ and the Church have run on in an ordered series: unto which series these pertain concerning the day of Judgment, concerning the resurrection of the dead, concerning the [eternal](#) damnation of the ungodly

with the [devil](#), and concerning the [eternal](#) recompense of the godly with Christ, things which, foretold in like manner, are yet to come. Why therefore should we not [believe](#) the first and the last things which we see not, when we have, as witnesses of both, the things between, which we see, and in the books of the Prophets either hear or read both the first things, and the things between, and the last things, foretold before they came to pass? Unless haply unbelieving men judge those things to have been written by [Christians](#), in order that those things which they already [believed](#) might have greater weight of authority, if they should be thought to have been promised before they came.

9. If they suspect this, let them examine carefully the copies of our enemies the [Jews](#). There let them read those things of which we have made mention, foretold concerning Christ in Whom we [believe](#), and the Church whom we discern from the toilsome beginning of [faith](#) even unto the [eternal](#) blessedness of the kingdom. But, while they read, let them not wonder that they, whose are the books, understand not by reason of the darkness of enmity. For that they would not understand was foretold beforehand by the same Prophets; which it behoved should be fulfilled in like manner as the rest, and that by the secret and just [judgment of God](#) due punishment should be rendered to their deserts. He indeed, Whom they crucified, and unto Whom they gave gall and vinegar, although when hanging upon the Tree, by reason of those whom He had been about to lead forth from darkness into light, He said unto the [Father](#), "Forgive them, for they [know](#) not what they do;" yet by reason of those whom through more hidden causes He had been about to desert, by the Prophet so long before foretold, "They gave Me gall for My meat, and in My thirst they gave Me vinegar to drink; let their table become a snare before them, and a recompense, and a stumbling-block: let their eyes be darkened that they see not, and ever bow Thou down their back." Thus, having with them the clearest testimonies of our [cause](#), they walk round about with eyes darkened, that by their means those testimonies may be [proved](#), wherein they themselves are disapproved. Therefore was it brought to pass, that they should not be so blotted out, as that this same [sect](#) should altogether exist not: but it was scattered abroad upon the earth, in order that, carrying with it the prophecies of the [grace](#) conferred upon us, more surely to convince unbelievers, it might every where profit us. And this very thing which I assert, receive ye after what manner it was prophesied of: "Slay them not," says He, "lest at any time they forget Your law, but scatter them abroad in Your might." Therefore they were not slain, in that they forgot not those things which were read and heard among them. For if they were altogether to forget, albeit they understand not, the [Holy Scriptures](#), they would be slain in the Jewish ritual itself; because, when the [Jews](#) should [know](#) nothing of the Law and of the Prophets, they would be unable to profit us. Therefore they were not slain, but scattered abroad; in order that, although they should not have in [faith](#), whence they might be saved; yet they should retain in their memory, whence we might be helped; in their books our supporters, in their hearts our enemies, in their copies our witnesses.

10. Although, even if there went before no testimonies concerning Christ and the [Church](#), whom ought it not to move unto belief, that the Divine brightness has on a sudden shone on the [human race](#), when we see, (the false gods now abandoned, and their images every where broken in pieces, their temples overthrown or changed into other uses, and so many vain [rites](#) plucked out by the roots from the most inveterate usage of [men](#),) the One

True God invoked by all? And that this has been brought to pass-by One Man, by men mocked, seized, bound, scourged, smitten with the palms of the hand, reviled, crucified, slain: His [disciples](#), (whom He chose common men, and unlearned, and fishermen, and [publicans](#), that by their means His teaching might be set forth,) proclaiming His Resurrection, His Ascension, which they asserted that they had seen, and being filled with the [Holy Ghost](#), sounded forth this [Gospel](#), in all tongues which they had not learned. And of them who heard them, part [believed](#), part, believing not, fiercely withstood them who preached. Thus while they were faithful even unto death for the [truth](#), strove not by returning [evil](#), but by enduring, overcame not by killing, but by dying; thus was the world changed unto this religion, thus unto this [Gospel](#) were the hearts of mortals turned, of [men](#) and [women](#), of small and great, of learned and unlearned, of wise and foolish, of mighty and weak, of noble and ignoble, of high and low, and, throughout all nations the Church shed abroad so increased, that even against the [Catholic faith](#) itself there arises not any perverse [sect](#), any kind of [error](#), which is found so to oppose itself to [Christian truth](#), as that it affect not and go not about to [glory](#) in the name of Christ: which very [error](#) would not be suffered to spring up throughout the earth, were it not that the very gainsaying exercised an wholesome discipline. How would The Crucified have availed so greatly, had He not been God that took upon Him Man, even if He had through the Prophet foretold no such things to come? But when now this so great [mystery](#) of godliness has had its [prophets](#) and heralds going before, by whose divine voices it was afore proclaimed; and when it has come in such manner as it was afore proclaimed, who is there so mad as to assert that the Apostles lied concerning Christ, of Whom they preached that He was come in such manner as the Prophets foretold afore that He should come, which Prophets were not silent as to [true](#) things to come concerning the Apostles themselves? For concerning these they had said, "There is neither speech nor language, whereof their voices are not heard; their sound went out into all the earth, and their words unto the ends of the world." And this at any rate we see fulfilled in the world, although we have not yet seen Christ in the flesh. Who therefore, unless blinded by amazing [madness](#), or hard and steeled by amazing obstinacy, would be unwilling to put [faith](#) in the sacred Scriptures, which have foretold the [faith](#) of the whole world?

11. But you, beloved, who possess this [faith](#), or who have begun now newly to have it, let it be nourished and increase in you. For as things temporal have come, so long before foretold, so will things [eternal](#) also come, which are promised. Nor let them deceive you, either the vain [heathen](#), or the false [Jews](#), or the deceitful [heretics](#), or also within the [Catholic](#) (Church) itself [evil Christians](#), enemies by so much the more hurtful, as they are the more within us. For, lest on this subject also the weak should be troubled, divine [prophecy](#) has not been silent, where in the Song of Songs the Bridegroom speaking unto the Bride, that is, Christ the Lord unto the [Church](#), says, "As a lily in the midst of thorns, so is my best Beloved in the midst of the daughters." He said not, in the midst of them that are without; but, "in the midst of daughters. Whoso has ears to hear, let him hear:" and while the net which is cast into the sea, and gathers together all kinds of fishes, as says the [holy Gospel](#), is being drawn unto the shore, that is, unto the end of the world, let him separate himself from the [evil](#) fishes, in heart, not in body; by changing [evil](#) habits, not by breaking sacred nets; lest they who now seem being approved to be mingled with



the reprobate, find, not life, but punishment everlasting, when they shall begin on the shore to be separated.