

Euphues .

yet here shall you finde the summe of faith which iustifieth onely in Chyist, the weaknesse of the lawe the strength of the gospel, and the knowledge of gods wil. Here shall ye finde hope if you be in dispaire, comfort if ye be distressed, if ye thirst drinke, meate if ye hunger, if ye feare Moses who saith without you fulfil the lawe you shall perish. Beholde Chyist, which saith, I haue ouercommen the lawe. And y in these desperate dayes wherein so many sectes are sowne, and in the wayning of the world, wherein so many false Chyists are come, you might haue a certeintie of your saluation. I meane to set downe the touchstone wherunto euery one ought to trust, and by the which euery one shoulde trie himselfe, which if you follow, I doubt not but that as you haue proued learned Philosophers, you will also proceede excellent diuines, which God graunt.



EVPHVES AND
ATHEOS.



THEOS. I am gladde Euphues that I haue founde thee at leasure, partly y we might be merry, & partly that I might be perswaded in a thing that much troubled my conscience. It is concerning God. There be many that are of this minde, that there is a God whom they tearme the creator of all thinges, a God whom they cal the sonne, the redeemer of the world, a God whom they name the holye Ghost the worker of all thinges, the comforter, the spirite, and yet are they of this opinion also, that they be but one God, coequal in power, coeternall, incomprehensible, and yet a Trinity in person. I for my part although I am not so credulous to beleene their curious opinions, yet am I desirous to heare the reasons y shoulde driue them into such fond and franticke imaginations. For as I knowe nothing to be so absurde which some of the Philosophers haue not defended, so thinke I nothing so erronious which some of our Catholikes haue not mainteined. If there were as diuers dreame, a God that woulde reuenge the oppression of the widdowes and fatherlesse, that woulde rewarde the zeale of the mercifull, pitie the poore, and pardon the penitent, then woulde the people either stand in greater awe, or owe more loue towards their God. I remember Tully disputing of the nature of Gods, bringeth Dionisius as a scoffer of such vaine and deuised Deities, who seeing Aesculapius with a long bearde of golde, and Appollo his father beardless, played the Barber & shaued it from him, saying,
L. is. it

Lyly, John. *Euphues. The anatomy of vvit*. London: [By Thomas East] for Gabriel Cawood, [1579]. Folger STC 17053

John Lyly's *Euphues. The anatomy of vvit* is a possible source for *The Two Gentlemen of Verona*. *The anatomy of wit* was the first of two prose romances about the young Euphues, the second of which, *Euphues and His England*, was published in 1580. Both books detail the romantic adventures of the student Euphues amidst more lofty discussions of philosophy, religion, and love.

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