

Chapter 06

*Riches make not men happie, becaufe manie dye shortly:
 3. and manie rich men wil not vfe their riches. 8. Likewife
 studie to know al fecrete thinges is vanitie, not felicitie.*

There is alfo an other euil, which I haue fene vnder the funne, and that frequent with men: ² A man to whom God hath geuen riches, and fubftance, and honour, and nothing is lacking to his foule of al thinges, which he defireth: neither doth God geue him powre to eate therof: but a ftrange man shal eate it vp. This is ^a)vanitie and great miferie. ³ If a man shal begette an hundred children, and shal liue manie yeares, and haue manie dayes of age, and his foule vfe not the goods of his fubftance, and he lacke burial: of this man I pronounce, that the vntimely borne is better then he. ⁴ For he came in vaine, and paffeth to darknes, and his name shal be cleane forgotten. ⁵ He hath not fene the funne, nor knowen the diftance of good and euil: ⁶ although he liued two thoufand yeares, and hath not enioyed good thinges: do not al thinges haften to one place? ⁷ Al the labour of man is in his mouth: but his foule shal not be filled. ⁸ What hath the wifeman more then the foole? and what the poore man, but to paffe thither, where life is? ⁹ Better it is to fee that, which thou maift couete, then to defire that, which thou canft not know. But this alfo is vanitie, and prefumption of fpirite. ¹⁰ ^b)He that shal be, his name is already called: and it is knowne, that he is a man, and can not contend in iudgement againft a ftronger then himfelf. ¹¹ There be manie wordes, that haue much vanitie in difputing.

^a Al this fheveth evidently that felicitie confifteth not in riches.

^b It is plainly preached (faith S. Iero.) of the coming of Chrif, vvhoſe name was geuen, and knovven before he vvas borne in flefh.