

**THE
Schoole of Skill,
OR
The rule of a reformed
Life:**

Digested into three sententious
sequences of the A, B, C:
wherein the weake haue their full
measure of pure milke, and the
strong their iust weight of sound meat:

By Abraham Fleming

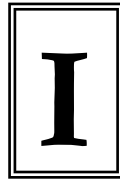
Math.7.12

Whatsoeuer ye would that men should
Do to you, euen so do ye to them
for this is the law and the prophets.

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A preface to the true Christian Reader.



It is the custome of
parents, disposed to
traîne vp their children[n]
in learning and know-
ledge of tongs, arts

and sciences: first in their infancie
to commit them to some honest

Schoolmaister, vnder whome
they might be taught the principles
of their owne naturall tongue, and
afterwards in tract of time, as their
capacitie increaseth the rudiments
of forraine speeches. For hee that
determineth to erecte and build a
dwelling house, beginneth not at
the rooffe, but at the foundation: o-
therwise, as it were a prosperterous
kinde of attempt, so all the world
would iudge it fond & ridiculous.

Again, we see and experience
teacheth no lesse, that the expertest
and valiantest Captaine that euer
fought in field, was not a perfect
warriour borne, though peraduen-
ture there was in him some vehe-
ment inclination to martiall policie
and prowes: but first he had his slen-
der beginnings, and and simple trainings
vp, fit and conuenient for the na-
ture of his age: which training
vp in militarie knowledge and war-
like actiuitie continued, the learner
becommeth more skilfull & coura-
gious, and at last, by frequenting the
field, and enuring himselfe to trials
of valiantnes, proueth a passing soul-
dier.

Euen so wee, whome nature in-
deede hath adorned with a goodlie
likenes, with amiableness of coun-
tenance, and with apt proportion
of bodie, but yet thrust out into the
world with polluted soules, if we bee
desirous to please God, and not to
aoo fend man, we must endeouour our
selues to lead a life agreeable to
the written worde of the Lord. The

waies, and meanes to attaine here-
vnto, doo stand vpon certaine prin-
ciples, or positions, whereof some
being affirmatiue and some nega-
tiue, doo ioyntlie teach vs what wee
ought to followe and what to eschew.

These principles or rules leading
vs to the knowledge and practise of
a godlie and vpright life I haue
thought good to call the Schoole of
Skill. For as to neglect the due ob-
seruation of such precepts, and vt-
terlie to contemne the vse of so
wholesome counsels, is a manifest
reason and argument of follie: so,
to esteeme of them, as of acceptable
treasures, and to order the course of
life according to their prescription
and platforme, is an euident signe
and token of good skill.

Now the schoolemaster, whose
School I intitle this to be, is such a
one in deed, as being taught by the
holy Ghost from aboue, hath had
the vse and practise of a godlie and
blamelesse life: the commoditie
whereof, and incomparable sweete-
nesse issuing from thence, when hee
had tasted, and sawe that the end of
the same was reward for eternall
life, he pitied the miserable state of
men walking in blindnesse, igno-
rance, and destruction: and to re-
uoke them, or rather instruct and
teach them knowledge, that there-
by they might amend their inordi-
nate trade of life, he professed him-
selfe a teacher in this Schoole, to
the end that others, as well as hee,
might perceiue what aduantage a
well disposed life affordeth.

This Schoolemaster we must pre-
suppose to be such a one, whose hart
the finger of the Lord had touched,
and into whose vnderstanding the
sunne of sanctification had shined.
He was not one that walked in car-
nall libertie, neither in the concu-
piscence of the eye, neither in the
vanitie of the mind, for then should
there be a repugnancie and dissen-

tion between his conuersation and
 profession, which ought to agree
 like musicall concords. Take him
 therefore to be such a one, as being
 renewed in the spirit of the inner
 man, is able to teach, to instruct,
 to rebuke, and to informe, that the
 man of God might be made perfect
 in all righteousnesse. But now en-
 tering into this Schoole of Skill, let
 vs like good schollers with full pur-
 pose (Gods grace being our gouer-
 nour) to profite and go forward in
 that we professe, learne by hart
 our A, B, C, in this Schoole,
 and according to our les-
 sons frame the course
 of our life.

Abraham Fleming.

To the Reader

The starkest foole
 if well he marke
 This skilfull Schoole,
 proues greatest clarke:
 Come therefore you
 that wise would be,
 And learne anew,
 this A, B, C.

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**The Schoole of Skill,
or the rule of a reformed life.**

*The first sententious sequence
of the A, B, C, delinering diuers
doctrines of vertue and vice to
be followed and
auoided:*

A A wise man shal heare
and increase in learning,
and a man of vnderstanding shall
attain vnto wise counsels.

B Bee not wise in thine owne
eies, but sfeare the Lorde, and
depart from euill.

C Commit thy workes vnto the
Lord, and thy thoughtes shall
be directed.

D Death and life are in the power
of the toong, and they that
loue it, shall eat the fruit thereof.

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E Euen a foole, when he holdeth
his peace is counted wise: and
hee that stoppeth his lips, prudent.

F Fauour is deceitfull, and
beauty is vanitie: but a woman
that feareth the Lord, she shall
be praised.

G Giue yee strong drinke vnto
him that is ready to perish, and wine
vnto them that haue greeete of heart.

H Hee that turneth awaie his
eare from hearing the lawe, euen
his praier shall be abhominable.

I In the transgression of an euill
man is his snare, but the
righteous doth sing and reioise.

K Keepe thine heart with all di-

ligence, for there out commeth life.

L Let thine eyes beholde the
Right, and let thine eyelids di-
Rect thy way before thee.

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M Manie reuerence the face of
the prince, and euerie man is a
friend,

N Northerne windes driue a-
way the raine, so doth an angry
countenance the slandering
tongue.

O Obey thy father that hath be-
gotten thee, and despise not thy
mother when shee is old.

P Pride goeth before before destruc-
tion, and an high minde before the fall.

Q Quietnes in a poore cottage,
is better than strife in a Prin-
ces palace.

R Riches gather manie friends,
but the poore is separated from
his neighbour.

S Smite a scorner and the foo-
lish will beware: reprove the
prudent, and hee will vnder-
stand knowledge.

T The foolishness of man per-
uertesth his way, and his heart
fretteth against the land.

V Valiantnes in a king is like
the stre[n]gth of a Lion, his looks
shall fray his foes.

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W Wisedome is high to a foole,
therefore hee cannot open his
mouth in the gate.

Y Youth is woorthie to be reue-
renced, if it be adorned with dis-
cretion and continencie.

Z Zeale without knowledge is
foolishness, loue without hone-
stie is lewdnesse, and friendship

without faith is flatterie.

*The second sententious sequence
of the A, B, C, deliuering diuerse do-
ctrines of vertue and vice,
to be followed and
auoided.*

A Apply thine hart to instruc-
tion, and thine eares to the
words of knowledge.

A A man that wandreth out of
the way of wisdom, shall re-
maine in the congregation of the
dead.

B Be not light of credit, but lay
thine eare open to truth and
honestie, so shalt thou bee wor-
shipfull.

B Be not thou enuious against
euill men, neither desire to bee
with them.

C Count nothing thine owne,
whiles thou liuest in this worlde,
for euerie man hath his talent
but lent.

C Cast out the scorner, and the
seditious man, so shall conten-
tion and reproach cease.

D Do good to thine enemy to the
vttermost of thy might, so shalt
thou fulfil the law of charitie.

D Drawe towards the wise to
learne wisdom, so shalt
thou be had in reputation.

E Eate thou not the breade of
him that hath an euill eie, ney-
ther desire his daintie meates.

E Euen in laughing the heart is
sorrowfull, and the ende of that
mirth is heauinesse.

F Foolishnesse is ioy to him that
is destitute of vnderstanding wal-

keth vprightly.

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F Flatterie is like vnto the weeping of a Crocodile, and when he talketh most friendlie, he meaneth least honestie.

G God ouerthroweth the wicked, and they are not, but the house of the righteous shall stand/

G Giue no eare to the report of a slanderer, for in his his tongue lieth deadly poison.

H Hee that keepeth his tongue, keepeth his life: but he that openeth his lippes, destruction shall be to him.

H He shall be sore vexed that is suretie for a stranger: and hee that hateth suretiship is sure.

I Intend nothing that may turne to the harme of thy neighbour, for hee is as thine owne selfe.

I Iustice and truth are in such as feare God, as for the wicked, they abhore vertue.

K Keepe not company with drunkards, nor with gluttons: for the feete of such go to death.

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K Know him well whom thou maketh of thy counsel, least hee bewraie thy secrets.

L Looke not vppon the wine when it is redde, and when it sheweth his colour in the cup, or goeth out pleasantlie.

L Let not thine heart bee enuious against sinners, but let it be in the feare of the Lord continuallie.

M Mercy and truth do preserue the king, for his throne shall

be established with mercy.

M Make no friendship with an
angrie man, neither go with
the furious man.

N Notorious liars flee from, as
from a Scorpion: for they are
the verie frie of Sathan.

N Neuer giue thy consent in a
thing that is wicked, for God
rewardeth both with shame.

O Opprobrious wordes defile
the soule of him from whome
they proceed, and wound to the
death.

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O Of thine encrease, spare some-
what to the poore, that God
may blesse thy store.

P Pitie the case of such as bee
succourlesse, and shut not thine
eies against the naked.

P Patience is a souereigne ver-
tue, and bringeth the soule of
the iust to euerlasting comfort.

Q Quicken thy heart with ho-
nest mirth, least too much hea-
uines ouerthrowe thy health.

Q Quietlie tarrie the Lordes
leasure in the time of thy trou-
ble: for so to doo is wisdom.

R Rob not the poore, because hee
is poore: neither oppresse the af-
flicted in iudgement.

R Righteous lips are the kings
delight, and hee loueth them
that speake right things.

S Set not thy minde vpon va-
nitie, for therein consisteth no-
thing that is sound.

S Submit thy necke to the yoke
of obedience, so shalt thou be
praised among the people.

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T The wrath of a King, is as
the messenger of death: but a
wise man will pacifie him.

T The heart of a man purposeth
this way, but the Lorde doth di-
rect his steps.

V Violence and tyranny are the
ruine of a Realme, but mercie
vpholdeth the kings throne.

V Vpbraid not thy better with
contumelious talke, least thou
heape hot coles vpon thine own
head.

W Without counsel thoughtes
come to naught: but in the mul-
titude of counsellors is stedfast-
nesse.

W Wisedome resteth in the heart
of him that hath vnderstanding
and is vnknowne in the minds
of fooles.

Y Yeeld to the magistrate duti-
fullness, and with thine equall
vse courtesie.

Y Young or olde, rich or poore,
strong or weake, thou art not
thine owne, but Gods who
made thee.

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Z Zacheus the Publican, of-
fering to make restitution if he
had done anie man wrong, tea-
cheth the rich of this worde
what their duties should be.

Z Zerubbabell shall laie the
highest stone of the spirituall
temple, his hands haue laid
the foundation of the same.

*The thirde sententious sequence
of the A, B, C, deliuering diuerse do-
ctrines vertue and vice,
to be followed and auoided.*

A A sound heart is the life of

the flesh but enuie is the rotting of the bones.

A A faithfull witness deliuereth soules, but a deceiuer speaketh lies

A An angrie man stirreth vp strife: but he that is slowe to wrath appeaseth strife.

B Better is a dinner of greene herbes where loue is than a stalled oxe & hatred therewith.

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B Better is a little with the feare of the Lord, than great treasure and trouble therewith.

B Better is a drie morsel, if peace bee with it, than an house full of sacrifices with strife.

C Childrens children are the crowne of the Elders, and the glorie of the children are their fathers.

C Conteinne not anie that is in authoritie, for that is the readie waie to runne into Gods wrath.

C Chasten thy sonne whiles there is hope, and let not thy soule spare for his murmurings.

D Diuerse weights are an abomination vnto the Lord, and deceitfull Ballances are not good.

D Depart from the foolish man when thou perceiuest not in him the lips of knowledge.

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D Destruction shall light vpon them that imagine euill, but to such as thinke on good things shall be mercie and truth.

E Enter not into lawe with a rich man, for it is in him to peruert equitie and right.

E Exercise thy selfe in that which is honest, so shal no shame follow thereupon.

E Exempt thy selfe from the companie of wanton woman, for they leade thee the waie to hell.

F Foolishnesse is bound in the heart of a childe, but the rod of correction shall driue it away.

F Frowardnesse is the token of a foole, and inconstancie is a signe of a little trust.

F Followe not the counsel of the wicked, least thou be a partaker of their punishment.

G Giue admonition to the wise, and hee will be the wiser: teach a righteous man, and hee will increase in learning.

G Good vnderstanding maketh Acceptable, but the waie of the disobedient s hated.

G Grudge not to giue of thine abundance to him that is needie, lest God be angrie.

H Hee that mocketh the poore, reproacheth him that made him: and hee that reioiceth at destruction, shall not escape vn-punished.

H Hee that is slow vnto anger is better than the mightie man: and hee that ruleth his owne minde, is better than hee that winneth a citie.

H How much better is it to get wisdome than golde? and to get vnderstanding, is more to be desired than siluer.

I In the mouth of the foolish is the boasting of pride, but the lips of the wise will beware of

such.

I It is a great abhominacion when Kings are wicked, for a Kings seate should bee vpholden with righteousnesse.

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I If thou smitest a scornfull person, the ignorant shall take better heed: and if thou reouest one that hath vnderstanding he will be wiser.

K Keepe thy selfe from strife, for therein consisteth a mans honour: but they that haue pleasure in braulig, are fooles euerie one.

K Kings ought to be feared, as the roaring of a Lion: who so prouoketh him to anger, offendeth against his owne soule.

K Kindle not contention betweene neighbour and neighbour, for the Lord wil roote such out of the land.

L Lay no priuie waite wickedlie vppon the house of the righteous, and disquiet not his resting place.

L Let not thy wrath and iealousie moue thee to followe the wicked and vngodly.

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L Like as the cold of snow in the hearuest, so is a faithfull messenger to them that send him: for he redresheth his masters mind.

M Make not thy boast of to morrow, for thou knowest not what may happen to day.

M Many there be that seeke the Princes fauour, but euerie mans iudgemente commeth fro[m] the Lord.

M Mercie in a King, is like a pearle of great value in a gol-

den Crowne: O happie is the
land that hath such a king!

N Nurture thy sonne with cor-
rection, and thou shalt be at rest:
yea, he shall do thee good at thine heart.

N Neuer trust a flatterer with
anie secret: for such a one can-
not keepe counsel.

N Notwithstanding thou bee
poore, and yet hast wisdom, thou
shalt be had in reuerence.

O One poore man oppressing a-
nother by violence, is lie a con-
tinuall raine that destroyeth the
fruit.

O Oppresse not the fatherlesse
and widow, for the Lorde him-
self will take vengeance.

O Ouercome euill with good, so
shall the Lord blesse thee in all
thy proceedings.

P Put thou nothing vnto the
word of the Lorde, least hee re-
proue thee, and thou be found a
liar.

P Plentie bringeth loathsome-
nes, and forgetfulness of God:
O wel is he that keepeth mea-
sure!

P Pitch not thy tentes among
the wicked, least thou bee ouer-
throwne in the destruction.

Q Queenes and kings are to be
feared of their subjectes, O well
is he whose heart is obe-
dient!

Q Quench the wrath of thine
aduersarie with patience, so
shall his anger asswage.

Q Quicklie reforme thy selfe, if
thou haue offended: and excuse
not the thing wherein thou hast

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done amiss.

R Riches and honour waite vpon wisdom: yea, excellent goodes and righteousnesse.

R Receiue knowledge before siluer, and vnderstanding before the finest gold.

R Remooue from thee all malice and enuie: for the hearte of the forward is a tormenting hell.

S Some men are rich. Thou they haue nothing: againe, some men are poore hauing great riches.

S Seeke wisdom in thy youth, so shalt thou bee honoured in thine age.

S Set aside all slouthfulnesse, and walke vp-rightlie in thy vocation and calling.

T The law is a well of life vnto the wise, that it may keepe him from the snares of death.

T The righteous eateth and is satisfied, but the bellie of the vngodlie hath neuer enough.

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T The poore is hated, euen of his owne neighbours, but the rich hath many friends.

V Visit thy friend in the time of his aduersitie, so shalt thou shew thy faithfulnessse.

V Vaine are all things vnder the Sunne, onelie the word of God lasteth foreuer.

V Vnto the counsel of the wise let thine eares be open, but flee the conuersation of the wicked.

W When it goeth well with the righteous, the citie is merrie: and when the vngodlie perish, there is gladnesse.

p.207

W Weepe ouer the sinnes which
thou hast committed, and pray
to God penitentlie for pardon.

W Where pride is, there is shame
and confusion: but where low-
lines is, there is wisdom.

Y Yrke and loath the follies of
the flesh, for the end of them is
euerlasting.

Y Yealde not thy selfe into the
handes of thine enemies, for
they seeke nothing but to sucke
thy blood.

Y Youthfull array is vnseem-
lie for the aged, but grauitie
maketh youth louely and gra-
tious.

Z Zealouslie maintaine the
truth, yea before a Iudge, for
truth will preuaile and get the
victorie.

Z Zeale in a good cause is com-
mendable and praiseworthy,
O happie is he that hath such a
Zeale!

Z Zealouslie to follow the com-
mandements of God tru-
lie to loue his lawe, is life euer-
lasting.

FINIS