

TO THE RIGHT VVELBELOVED ENGLISH READER GRACE AND GLORIE IN IESVS CHRIST EVER- LASTING

At laft through Gods goodnes (moft dearly beloued) we fend you here the greater part of the Old Teftament: as long fince you receiued the New; faithfully tranflated into Englifh. The refidue is in hãd to be finifhed: and your defire therof fhall not now (God profpering our intention) be long frufrate. As for the impediments, which hitherto haue hindered this vvorke, they all proceeded (as manie do know) of one general caufe, our poore eftate in banifhment. VVherin expecting better meanes, greater difficulties rather enfued. Neuertheles you will hereby the more perceiue our feruent good wil, euer to ferue you, in that we haue brought forth this Tome, in thefe hardeft times, of aboue fourtie yeares, ^{a)}fince this College was moft happely begune. VVherfore we nothing doubt, but you our deareft, for whom we haue dedicated our liues, wil both pardon the long delay, which we could not wel preuent, and accept now this fruit of our laboures, with like good affection, as we acknowlege them due, and offer the fame vnto you.

If anie demand, why it is now allowed to haue the holie Scriptures in vulgar tongues, which generally is not permitted, but in the three facred only: for further declaration of this, & other like pointes we remite you to the Preface, before the New Teftament. Only here, as by an Epitome, we fhall repete the fumme of all, that is there more largely difcuffed. To this firft queftion therefore we anfwer, that both iuft reafon, & higheft authoritie of the Church, iudge it not abfolutely neceffarie, nor always conuenient, that holie Scriptures fhould be

The caufe of delay in fetting forth this Englifh Bible.

VVhy & how it is allowed to haue holie Scriptures in vulgar tongues.

^a 1568

in vulgar tongues. For being as they are, hard to be vnderstood, euen by the lerned, reafon doth dictate to reafonable men, that they were not written, nor ordayned to be read indifferently of al men. Experiēce alfo teacheth, that through ignorance, ioyned often with pride and prefumption, manie reading Scriptures haue erred grofly, by mifunderftanding Gods word. VWhich though it be moft pure in it felf, yet *the fenfe being adulterated is as perilous* (faith Tertullian) *as the ftile corrupted.* S. Ambrofe obferueth: that *vvhere the text is true, the Arrians interpretation hath errors.* S. Auguftin alfo teacheth, that *hereties and peruerfe doctrines entangling foules, and throwving them dovvne headlong into the depth, do not othervvife fpring vp, but vvhen good (or true) Scriptures are not vvell (and truly) vnderftood, and vvhen that vvich in them is not vvell vnderftood, is alfo rashly & boldly auouched.* For the fame caufe, S. Ierom vtterly difallowed, that al fortes of men & wemen, old & yong, prefumed to read & talke of the Scriptures: wheras *no articene, no tradfman dare prefume to teach anie facultie, vvich he hath not firft lerned.* Seing therefore that dangers, & hurtes happen in manie, the careful chief Paftores in Gods Church, haue alwaies moderated the reading of holie Scriptures, according to perfons, times, and other circumftances; prohibiting fome, and permitting fome, to haue and read them, in their mother tongue. So S. Cryfoftom tranflated the Pfalmes & fome other partes of holie Scriptures for the Armenians, when he was there in banifhment. The Slauonians and Gothes fay they haue the Bible in their languages. It was tranflated into Italian by an Archbyfhop of Genua. Into French in the time of king Charles the fift: efpecially becaufe the waldenfian heretikes had corruptly tranflated it, to maintaine their errors. VVe had fome partes in Englifh tranflated by Venerable Bede: as Malmesburie witneffeth. And Thomas Arundel Archbishop of Canturburie in a Councel holden at Oxford, ftraictly ordayned, that no heretical tranflation fet forth by wicliffe, and his complices, nor anie other vulgar Edition fhould

Scriptures being hard are not to be read of al.

Manie take harme by reading holie Scriptures.

Reading of Scriptures moderated.

Scriptures tranflated into diuers tongues.

be suffered, til it were approved by the Ordinarie of the Diocefe: alleaging S. Ieroms iudgement of the difficultie & danger in tranflating holie Scriptures out of one tongue into an other. And therefore it muft nedes be much more dangerous, when ignorant people read alfo corrupted tranflations. Now fince Luther, and his folowers haue pretended, that the Catholique Romane faith and doctrine, fhould be contrarie to Gods written word, & that the Scriptures were not suffered in vulgar languages, left the people fhould fee the truth, & vvithal thefe new maifters corruptly turning the Scriptures into diuers tongues, as might beft ferue their owne opinions: againft this falfe fuggeftion, and practife, Catholique Paftores haue, for one efpecial remedie, fet forth true and fincere Tranflations in moft languages of the Latin Church. But fo, that people muft read them with licence of their fpiritual fuperior, as in former times they were in like fort limited. Such alfo of the Laitie, yea & of the meaner lerned Clergie, as were permitted to read holie Scriptures, did not perfume to interprete hard places, nor high Myfteries, much leffe to difpute and contend, but leauing the difcuffion therof to the more lerned, fearched rather, and noted the godlie and imitable examples of good life, and fo lerned more humilitie, obedience, hatred of finne, feare of God, zele of Religion, and other vertues. And thus holie Scriptures may be rightly vfed in anie tongue, *to teach, to argue, to correct, to instruct in iuftice, that the man of God may be perfect, and* (as S. Paul addeth) *instructed to euerie good vvorke, when men labour rather to be doers of Gods wil & vvord, then readers or hearers only, deceiuing themfelues.*

2. *Tim.* 3.

Iac. 1.

But here an other queftion may be propofed: VVhy we tranflate the Latin text, rather then the Hebrew, or Greke, which Proteftantes preferre, as the fountaine tongues, wherein holie Scriptures were firft written? To this we anfwer, that if in dede thofe firft pure Editions were now extant, or if fuch as be extant, were more pure then the Latin, we would alfo preferre fuch fountaines before the riuers, in whatfoeuer they fhould

A calumnious fuggeftion of Lutheranes.

VVhat part of Scriptures be moft conuenient for vulgar readers.

VVhy we tranflate the old Latin text.

More pure then the Hebrew or Greke now extant.

Tertullia li. 5.
cont. Marcion
S. Ambrose
li. 3. de Spirit.
San. c. 11.
S. Ierom. li. 1.
con. Iouiniã.

in 49. Ifaia.

li. 20.
c. 24. mora.
Epift. dedicat.
ad Leander.
li. 2. Doct.
Chrift. c. 14.
lib. 6. Etym.
c. 5. & li. 1.
de Diuin
offic. c. 12.

Prefat.
in Iofue.

be found to difagree. But the ancient beft lerned Fa-
 thers, & Doctors of the Church, do much complaine, and
 teftifie to vs, that both the Hebrew and Greke Editions
 are foully corrupted by Iewes, and Heretikes, fince the
 Latin was truly tranflated out of them, whiles they were
 more pure. And that the fame Latin hath bene farre bet-
 ter conferued from corruptions. So that the old Vulgate
 Latin Edition hath bene preferred, and vfed for moft au-
 thentical aboue a thoufand and three hundered yeares.
 For by this verie terme S. Ierom calleth that Verfion
the vulgate or common, which he conferred with the
 Hebrew of the old Teftament, and with the Greke of the
 New; which he alfo purged from faultes committed by
 writers, rather amending then tranflating it. Though in
 regard of this amending, S. Gregorie calleth it *the nevv*
verfiõ of S. Ierom: who neuertheles in an other place
 calleth the felf fame, *the old Latin Edition*, iudging it
 moft worthy to be folowed. S. Auguftin calleth it the
Italian. S. Ifidorus witneffeth that *S. Ieroms verfion*
 was receiued and *approved by al Chriftian Churches*.
 Sophronius alfo a moft lerned man, feing S. Ieroms Edi-
 tion fo much eftemed, not only of the Latines, but alfo
 of the Grecians, turned the Pfalter & Prophetes, out
 of the fame Latin into Greke. Of latter times what
 fhall we nede to recite other moft lerned men? S. Bede
 S. Anfelme, S. Bernard, S. Thomas, S. Bonauenture, &
 the reft? VVho al vniformly allege this only text as au-
 thentical. In fo much that al other Latin Editions,
 which S. Ierom faith were in his time almoft innumer-
 able, are as it were fallen out of al Diuines handes, and
 growne out of credite and vfe. If moreouer we confider
 S. Ieroms lerning, pietie, diligence, and finceritie, to-
 gether with the commodities he had of beft copies, in
 al languages then extant, and of other lerned men, with
 whom he conferred: and if we fo cõpare the fame with
 the beft meanes that hath bene fince, furely no man of
 indifferent iudgement, wil match anie other Edition with
 S. Ieroms: but eafely acknowledge with the whole Church
 Gods particular prouidẽce in this great Doctor, as wel
 for expounding, as moft efpecialy for the true text and

Receiued by al
 Churches.

Turned into
 Greke.

Al others
 growne out of
 vfe.

S. Ierom ex-
 celled al other
 Doctors in
 tranflating &
 expounding
 holie Scriptures.

Edition of Holie Scriptures. Neither do we flee vnto this old Latin text, for more aduantage. For besides that it is free from partialitie, as being most ancient of al Latin copies, and long before the particular Controuerfies of these dayes beganne; the Hebrew also & the Greke when they are truly translated, yea and Erafmus his Latin, in fundrie places, proue more plainly the Catholique Romaine doctrine, then this which we relie vpon. So that

His Edition free from partialitie.

*Luc. 22. v. 20.
Prefat. Noui.
Testam.
Anno. 1556.
Luc. 1. v. 1.*

Beza & his folowers take also exception against the Greke, when Catholiques allege it against them. Yea the same Beza preferreth the old Latin Verfion before al others, & freely testifieth, that the old Interpreter translated religiously. VVhat then do our councitriemen, that refuse this Latin, but depriue themfelues of the best, and yet al this while, haue fet forth none, that is allowed by al Protestantes, for good or sufficient.

Preferred before al other Editions by Beza.

None yet in England allowed for sufficient.

Preface before the newv Testam.

How wel this is donne the lerned may iudge, when by mature conference, they shal haue made trial therof. And if anie thing be mistaken, we wil (as stil we promise) gladly correct it. Those that translated it about thirtie yeares since, were wel knownen to the world, to haue bene excellent in the tongues, sincere men, and great Diuines. Only one thing we haue donne touching the text, wherof we are especially to geue notice. That whereas heretofore in the best Latin Editions, there remained manie places differing in wordes, some also in sense, as in long proceffe of time, the writers erred in their copies; now lately by the care & diligence of the Church, those diuers readings were maturely, and iuditiously examined, and conferred with fundrie the best written and printed bookes, & so resolved vpon, that al which before were leift in the margent, are either restored into the text, or els omitted; so that now none such remaine in the margent. For which cause, we haue againe conferred this English translation, and conformed it to the most perfect Latin Edition. VVhere yet by the way we must geue the vulgar reader to vnderstand, that very few or none of the former varieties, touched Controuerfies of this time. So that this Recognition is no way suspicious of partialtie, but is merely donne for the more secure

VVhat is done in this Edition

Diuers readings resolved vpon, & none leift in the margent.

They touched not present controuerfies.

conferuation of the true text; and more ease, and satisfaction of such, as otherwise should haue remained more doubtful.

Now for the strictnes obserued in translating some wordes, or rather the not translating of some, which is in more danger to be disliked, we doubt not but the discrete learned reader, deeply weighing and considering the importance of sacred wordes, and how easely the translation may misse the sense of the Holie Ghost, wil hold that which is here donne for reasonable and necessarie.

We haue also the example of the Latin, and Greke, where some wordes are not translated, but left in Hebrew, as they were first spoken & written; which seeing they could not, or were not conuenient to be translated into Latin or Greke, how much lesse could they, or was it reason to turne them into English? S. Augustin also yeldeth a reason, exemplifying in the wordes *Amen* and *Alleluia*, for the more sacred authoritie therof which doubtles is the cause why some *names of solemne Feastes, Sacrifices, & other holie thinges are reserved in sacred tongues*, Hebrew, Greke, or Latin. Againe for necessitie, English not hauing a name, or sufficient terme, we either kepe the word, as we find it, or only turne it to our English termination, because it would otherwise require manie wordes in English, to signifie one word of an other tongue. In which cases, we commonly put the explication in the margent. Briefly our Apologie is easie against English Protestantes; because they also referue some wordes in the original tongues, not translated into English: as *Sabbath, Ephod, Pentecost, Profelyte*, and some others. The sense wherof is in dede as foone learned, as if they were turned so nere as is possible into English. And why then may we not say *Prepuce, Phase* or *Pasch, Azimes, Bredes of Propofition, Holocaust*, and the like? rather then as Protestantes translate them: *Forekinne, Passouer, The feast of fvyete bredes, Shevv bredes, Burnt offerings: &c.* By which termes, whether they be truly translated into English or no, we wil passe ouer. Sure it is an English man is ftill to feke, what they meane,

Why some wordes are not translated into vulgar English.

Some Hebrew wordes not translated into Latin, nor Greke.

More authoritie in sacred tongues.

Some wordes can not be turned into English.

Protestantes leaue some wordes vnttranslated.

li. 2. Doct.
Christ. cap. 11.

as if they remained in Hebrew, or Greke. It more importeth, that nothing be wittingly and fallſly tranſlated, for aduantage of doctrine in matter of faith. VVherein as we dare boldly auouch the finceritie of this Tranſlation, and that nothing is here either vntruly, or obſcurely donne of purpoſe, in fauour of Catholique Romane Religion: ſo we can not but complaine, and chalenge Engliſh Proteſtantes, for corrupting the text, cōtrarie to the Hebrew, & Greke, which they profeſſe to tranſlate, for the more ſhew, and mainteyning of their peculiar opinions againſt Catholiques. As is proued in the *Diſcouerie of manifold corruptiōs*. For example we ſhal put the reader in memorie of one or two. Gen. 4. v. 7. whereas (God ſpeaking to Cain) the Hebrew wordes in Grammatical conſtruction may be tranſlated either thus: *Vnto thee alſo perteyneth the luſt THEROF, & thou ſhalt haue dominion ouer IT*: or thus; *Alſo vnto thee HIS deſire ſhal be ſubiect, & thou ſhalt rule ouer HIM*: though the coherēce of the text requireth the former, & in the Bibles printed 1552. and. 1577. Proteſtantes did ſo tranſlate it: yet in the yeare 1579. and 1603. they tranſlate it the other way, rather ſaying, that Abel was ſubiect to Cain, and that Cain by Gods ordinance, had dominion ouer his brother Abel, then that concupiſcence or luſt of finne is ſubiect to mans wil, or that man hath powre of free wil, to reſiſt (by Gods grace) temptation of finne. But as we heare in a new Edition (which we haue not yet ſene) they trãſlate it almoſt as in the firſt. In like forte Gen. 14. v. 18. The Hebrew particle VAV, which S. Ierom, and al Antiquitie tranſlated ENIM (FOR) Proteſtants wil by no meanes admitte it, becauſe (befides other argumentes) we prouetherby Melchifedechs Sacrifice. And yet themſelues tranſlate the ſame, as S. Ierom doth, *Gen. 20. v. 3. ſaying: FOR ſhe is a mans vvife. &c.* Againe *Gen. 31. v. 19.* the Engliſh Bibles. 1552. and 1577. tranſlate *Theraphim, IMAGES*. VVhich the Edition of 1603. correcting, tranſlateth *IDOL*ES. And the marginal Annotation wel proueth, that it ought to be ſo tranſlated.

Corruptions in
Proteſtantes
Tranſlations of
holie Scriptures.

Of purpoſe
againſt
Catholique doctrine

Againſt free wil.

Againſt
Melchifedechs
ſacrifice.

And againſt
holie Images.

VVith this then we wil conclude moft deare (we fpeake to you al, that vnderftand our tongue, whether you be of contrarie opinions in faith, or of mundane feare participate with an other Congregation; or profefse with vs the fame Catholique Religion) to you al we present this worke: dayly befeching God Almightye, the Diuine VVifedom, Eternal Goodnes, to create, illuminate, and replenifh your fpirites, with his Grace, that you may attaine eternal Glorie. Euerie one in his meafure, in thofe manie Manfions, prepared and promifed by our Sauour in his Fathers houfe. Not only to thofe which firft receiued, & folowed his Diuine doctrine, but to al that fhould afterwarde beleue in him, & kepe the fame preceptes. For there is one God, one alfo Mediatour of God and men: Man Chrift Iefus. VVho gaue himfelf a Redemption for al. VVherby appeareth his wil, that al fhould be faued. VVhy then are not al faued? The Apoftle addeth: that they muft firft come to the knowledge of the truth. Befcaufe without faith it is impoffible to pleafe God. This groundworke therfore of our creation in Chrift by true faith, S. Paul labored moft ferioufly by word and writing, to eftablifh in the hartes of al men. In this he confirmed the Romanes by his Epiftle, cōmend- ing their faith, as already receiued, and renowned in the whole world. He preached the fame faith to manie Na- tions. Amongft others to the lerned Athenians. VVhere it femed to fome, as abfurde, as ftrange; in fo much that they fcornfully called him *a vvord-fovver*, and Preacher of new gods. But S. Auguftin alloweth the terme for good, which was reprochfully fpoken of the ignorant. And fo diftinguifhing between *Reapers*, and *Sovvers* in Gods Church, he teacheth, that wheras the other Apoftles reaped in the Iewes, that which their Patriarches and Prophetes had fowne; S. Paul fowed the feede of Chriftian Religion in the Gentiles. And fo in respect of the Ifraelites, to whom they were firft fent, calleth the other Apoftles *Meffores*, *Reapers*, and S. Paul, being fpecially fent to the Gentiles, *Semina- torem a Sovver, or Seminarie Apoftle*. VVhich two fortes

This Edition dedicated to al that vnderftand Englifh.

Chrift redemed al, but al are not faued. True faith firft neceffarie.

The twelue Apoftles were firft Reapers, before they were Sowers. S. Paul at firft a Sower, or Seminarie Apoftle

Act. 17. v. 18.
Ser. 42.
de Sanct.

<p><i>S. Aug. de utilis. cred. c. 1. Mat. 15.</i></p> <p><i>Pfalm. 124.</i></p> <p><i>2. Cor. 6.</i></p> <p><i>Luc. 10.</i></p> <p><i>Tit. 1.</i></p> <p><i>Mat. 25.</i></p> <p><i>1. Cor. 13.</i></p>	<p>of Gods workmen are ftill in the Church, with diftinct offices of Paftoral cures, and Apoftolical miffions, the one for perpetual gouernment of Catholique countries: the other for conuerfion of fuch, as either haue not receiued Chriftian Religion, or are relapsed. As at this time in our country, for the diuers fortes of pretended religions, thefe diuers fpiritual workes are neceffary, to teach and feede al Britan people. Becaufe fome in error of opinions preach an other Gofpel, wheras in veritie there is no other Gofpel. They preach in dede new doctrines, which can not faue. Others folow them beleuing falshood. But <i>vwhen the blinde lead the blinde</i> (not the one only, but) <i>both fal into the ditch.</i> Others conforme themfelues, in external fhew, fearing them that can punifh, and kil the bodie. But <i>our Lord vvil bring fuch as decline into</i> (vniuft) <i>obligations, vvith them that vvorke iniquitie.</i> The Reliques and final flock of Catholiques in our country, haue great fadnes, and forow of hart; not fo much for our owne affliction, for that is comfortable, but for you our brethren, and kinfemen in flefh and bloud. VVifhing with our owne temporal damage whatfoeuer, your faluation. Now is the acceptable time, now are the dayes of faluation, the time of Grace by Chrift, whofe dayes manie Kinges & Prophetes defired to fee: they faw them (<i>in fpirite</i>) and reioyced. But we are made partakers of Chrift, and his Myfteries; fo that our felues neglect not his heauenly riches: if we receiue & kepe the beginning of his fubftance, firme vnto the end; that is, the true Catholique faith; building theron good workes by his grace; without which we can not thinke a good thought, by which we can do al thinges neceffarie to faluation. But if we hold not faft this ground, al the building fayleth. Or if confeffing to know God in wordes, we denie him in deedes, committing workes of darknes; or omitting workes of mercie, when we may doe them to our diftreffed neighbors; briffly if we haue not charitie, the forme and perfection of al vertues, al is loft, and nothing worth. But if we builde vpon firme grounde, gold, filuer, and precious ftones, fuch building fhall abide, and make our vocation fure by good workes as</p>	<p>Paftoral cures and Apoftolical miffions.</p> <p>New doctrine is falfly called the Gofpel.</p> <p>The feduced, and externally conformable are punifhed with the authors of iniquitie.</p> <p>Grace in the new Teftamēt more abundant then in the old.</p> <p>Both wicked workes, and omiffion of good workes are damnable.</p>
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1. *Pet. 1.* S. Peter fpeaketh. Thefe (faith S. Paul) are the heyres of God, coheyles of Chrif. Neither is the number of Chrifts bleffed children coūted, as of the Iewes, an hundred fourtie foure thoufand, of euerie tribe of Ifrael twelue thoufand figned; but a moft great multitude of Catholique Chrifians, which no man can number, of al nations, and tribes, and peoples, and tongues, ftanding before the throne of the lambe, clothed in white robes, and palmes (*of triumph*) in their handes: hauing ouercome tentations in the vertuous race of good life. Much more thofe which alfo indure perfecution for the truthes fake, fhall receiue moft copious great rewardes in heauen. For albeit the paffions of this time (*in themfelues*) are not ^a)condigne, to the glorie to come, that fhall be reueled in vs: yet our tribulation, which prefently is momentanie, and light, worketh (*through grace*) aboue meafure excedingly an eternal weight of glorie. VVhat fhall we therefore meditate of the efpecial prerogatiue of Englifh Catholiques at this time? For to you it is geuen for Chrif, not only that you beleue in him, but alfo that you fuffer for him. A litle now, if you muft be made penfue in diuers tentations, that the
- Innumerable faued by Chrif.
- They are more happie that fuffer perfecution for the truth.
2. *Cor. 4.* probation of your faith, much more precious then gold, which is proued by the fire, may be found vnto praife, and glorie, and honour, in the reuelation of Iefus Chrif. Manie of you haue fufteyned the fpoile of your goodes with ioy, knowing that you haue a better and a permanent fubftance. Others haue benne deprived of your children, fathers, mothers, brothers, fifters, and nereft frendes, in readie refolution alfo, fome with fentence of death, to lofe your owne liues. Others haue had trial of reproches, mockeries, and ftripes. Others of bandes, prifons, and banifhmentes. The innumerable renowned late Englifh Martyres, & Confeffors, whofe happie foules for confeffing true faith before men, are now moft glorious in heauen, we paffe here with filence; becaufe their due praife, requiring longer difcourfe, yea rather Angels, then Englifh tongues, farre fupaffeth the reach of our
- Englifh Catholiques moft happie in this age.
- The due praife of Martyres, and other glorious Sainctes exceedeth mortal tongues.
1. *Pet. 1.*

^a VVorthie, or comparable in dignitie.

conceiptes. And fo we leaue it to your deuout meditation. They now fecure for themfelues, and folicitous for vs their deareft clients, inceffantly (we are wel affured) intercede before Chrifts Diuine Maieftie, for our happie confummation, with the conuerfion of our whole countrie. To you therefore (deareft friendes mortal) we direct this fpeech: admonifhing ourfelues & you, in the Apoftles wordes, that for fo much as we haue not yet refifted tentations to (laft) bloud (and death itfelf) patience is ftill neceffarie for vs, that doing the wil of God, we may receiue the promife. So we repine not in tribulation, but euer loue them that hate vs, pittying their cafe, and reioycing in our owne. For neither can we fee during this life, how much good they do vs; nor know how manie of them fhall be (as we hartely defire they al may be) faued: our Lord and Sauour hauing paid the fame price by his death, for them and for vs. Loue al therefore, pray for al. Do not lofe your confidence, which hath a great remuneration. For yet a litle, and a very litle while, he that is to come, wil come, and he wil not flacke. Now the iuft liueth by faith, beleeu-
Rom. 10. ing with hart to iuftice, and confeffing with mouth to
Heb. 10. faluation. But he that withdraweth himfelf fhall not pleafe Chrifts foule. Attend to your faluation, deareft councitriemen. You that are farre of, draw nere, put on Chrif. And you that are within Chrifts fold, kepe your ftanding, perfeuere in him to the end. His grace dwel and remaine in you, that glorious crownes may be geuen you. AMEN

Patience
 neceffarie to
 the end of mans
 life.

Perfecution
 profitable.

Confeffion of
 faith before
 men neceffarie
 to faluation.

From the Englifh College in Doway, the Octaues
 of AL SAINCTES. 1609.

*The God of patience and comfort geue you to be
 of one mind, one tovwards another in IESVS Chrif; that
 of one mind, vvith one mouth you may glorifie God.*