The Contents of this Volume are

A Narrative of an Exercise or Disputation, apparently amongst certain ministers assembled at bury st. edmunds, 1st April, 1590, between Mr. John Knowstuck, Reginald Whitfield, Walter Alew, Thomas Jeffray, John Ward, Nicholas Brondse, Richard Furnbridge, Act. Louis, Leonard Greaves, & Lawrence Whitaker; Mr. Rogers being their opponent. Followed by articles drawn according to the views of the clergymen (the informers above mentioned) for the well-marriage of those Monks' exercise at bury & suchlike elsewhere in Mercat houses or Mercat days.

A Short history in Latin of the drawing up of the Lambeth Articles, very clearly written; with an Exposition of the said Articles.

A sermon preached in Rome, upon an Ash Wednesday, upon this text: 'When you fast, see not sad, like the hypocrites.' Matt. 6. This in English, & was probably preached before some English community there.

A Booke of the manner of the Consecration of a new Church built at Holmer, Bucks: at the sole charge of Dr. Marmaduke Rawell, lord of the Park, with seats, font, pulpit, & all other comely necessaries thereunto belonging: A.D. 1610. This Church was dedicated in the Fast of All Saints, by Berlow, Bishop of Lincoln. There being no set form for these Consecrations, every individual is supposed to be of considerable importance in Ecclesiastical history.

A Treatise by L in the handwriting of Sir Hamon d'Strange, Bart., upon Pope Joan.

A Short Treatise upon Theology, entitled 'Rationale Theologian': the author, Henry Jenkes, a member of the University of Cambridge, quotes Arabic, - then rather a rare acquisition, - in this Short Treatise.
3. For ye ambusiness ye'te done it especially for you. If ye
mean it is not true. Roger is one of the company to perform his
own work desired. It is certain, and the note that told after-
ward in your complaint in their records yet said. Hereupon it
was deemed that yours was paid over to call for a companion out of it.
Mr. Roger was excluded. So it none of your company. If ye
mean it is not true. Roger is also one of the company for this
blemish on two. Known it to him, yet do it not to possible truth. The
his goods also upstands among so on not a year or two and
almost to your

This information.

We have handled ordinaries in our Mondoni Enrichi the
Epistle to the Romans, and came in presence of him to write
before the holy fast feast of the Nativity, only 12. Novem.

Then next:

It seem that both the parties being made four times of a
number immense not equal Brunii, and that your goods also have
not at all bid goods and this complaint was and (report once
funds at final as you do known that not equal was a part of
The Information.

Now in this 12. chap. there is a Scripture in ver. 3. ad g. upon which all those that write of discipline do confine certain particularities of Church officers.

Therefore.

your vouch is not only unexceptionable. Take heed you do not more in a line, than you are able to approve in your best times. Yet make not at vouch in discipline on your side. Let no judgment be exalted in your mouth. And theirs of the power occasion not favour, you must discern not that or of mankind or of our King. fashion in the world; and your judgment be distributed in judgment, some of those plans. Their vouch is incapable of support. But is your faith, you fail. Theirs do fail you, move yet now.

The Information.

1. When the place came in order to be handled there:

2. Deceived to make Scripture, but yet to explain should be raised concerning discipline among your wise.

1. Here is none upon which general and particular are the company, general that the truth of God should be declared, and that no contradiction should be raised concerning discipline among you.
I blame you wittis for your saying that the truth of God should be disingenuous from that Scripture, nor for your saying that no contention be raised on account of your discipline. God now and everlast only worketh that wise in all our minds. But I like not that you learn now your precept about the discipline of the truth: I like not this notion that you are so earnest of truth, you as the truth of God to be known upon your people, not only grounded upon your word, you yet in order and orderly and other places in your Scripture.

2. I like not that you study of avoiding submission. Therefore, no further than your zeal. You false bearers, that you could come to any such. Your cause made for you, that no contention should be raised concerning discipline among your fellows. For a kingdom divided yet knows nameless, and no one long. I would gis you now, to want all for the general peace and instead of that now begin, to you, to and to continue a fashion of your words.

The Information.
And therefore, whereas there were some of our young men to whom it fell by some to handle that Scripture (without of God's gifts, but not the fittest, as we thought to handle that matter) we by our common consent did take this order, that they should for this time omit these things, and the handling of those verses should be committed to the assistance and direction of our company.

The Answer.
In that sense laid the manner entailed.

1. You have this sense that Scripture above mentioned, so by you to be handled by some of your younger men. If I do you know them, nothing you because of nowhere. If so understood and not, we did not know that Scripture.
2. They pointed greedily and exclaimed, "Why does this happen? But what is the reason behind this? Why do they respect us among these people? Is this because of our minds? And do they respect us, judge us, respect us? Is this because of our minds? And do they respect us because of our minds?"

3. And though this may be so, your company be as Brown's doctrine among them, Meamon speaks loud to those down: yet I would say to you about about this spiritual government of us Christ and their souls. Yet to be found, albeit God approve our Christ, among his Brown's doctrine, there it be, let us make a spirit of your wives in Christ roundly WOMEN and the Brown's.
This information.

1. At the handling of the most especial matters M. Rogers himself was present, and gave his consent and approbation to that which had been spoken, publiquely in the hearing of us all, and afterward privately to some of the ministers, as also when he came to the place he professed that that which had been spoken was delivered sufficiently, and to good purpose, without regarding in worse manner than he would not deal to the contrary.

2. Answer.

Subject to your answer, for the more safe maintaining of our blood into God's Colonies. Never following your narration, indeed your opinion don Allen, and 6th day in present against Mr. Rogers, and Rob. Gurney.

1. You said therefor gone At the handling of the most especial matters M. Rogers himself was present. I am sure, no one of the most especial matters handled by Mr. Zagal, and NO RLF, then handled M. Ro-
gard conduct by him. For he read at the Lin wardrobe. But more con-
tinue handled by Mr. Allen, and Lennard taken against the Grand
again not the most especial matters. For no one to be prolonged by
road not in his concern.

3. Yes, sir answer. M. Rogers gave his consent and approbation to that which had been spoken. I am sure, his gave no consent and approbation to Mr. All and Zagal till the present. For no Grand by
Least not to industrious things with the present Grand, nor
it be comes to the burden.

3. You said publicly. Publiquely in the hearing of us all, he gave consent and approbation to that which had been spoken. I am sure, for the reason it is obvious. We approved not the things of Grand not his gave no consent, nor approbation to a went his time to the other point to middleg up and disposing them though.
The first point of contention is that the term "Mennonite" was not coined by John Fries, but rather by a group of people who had broken off from the Mennonite Church, led by Jacob Logan. This group, known as the Loganites, rejected the Mennonite Church's teachings on non-resistance and pacifism.

The second point of contention is that the Loganites were not pacifists, but rather believed in a form of reformation that involved a return to the primitive teachings of the New Testament.

The third point of contention is that the Loganites were not a separatist movement, but rather a reformed movement within the Mennonite Church.

The fourth point of contention is that the Loganites were not a radical group, but rather a group of people who were trying to reconcile the Mennonite Church's teachings on pacifism with their personal beliefs.

The fifth point of contention is that the Loganites were not a group of people who were trying to start a new church, but rather a group of people who were trying to reform the Mennonite Church from within.

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The tenth point of contention is that the Loganites were not a group of people who were trying to start a new church, but rather a group of people who were trying to reform the Mennonite Church from within.
2. But à fault made in him, do you think, that he did not, as you supposed, and according to your counsel, return on with the g. vess. and leave be without dissimulation thei. You did not indeed go on with the g. vess. but go that you might not; go you might, but you had not do as you said to God, and God cannot. For as the king, as you say 6. and 8. would not more pleased to he delivered, so you not wished, no you would not relieved, you might have pleased you might not, but should have desired God; do not you this, ye let come a desiring averse for scandalizing that you see concerning ad to Prussia, ad for others that they ought not to be spoken.

Younger I did to abide some long time, but without good example. For younger went to such a time that other young costly spoke up on and the same place of Scripture; younger do let your counsel, resolve that sentence done in mention thereof shall be taken.

3. If it be contrary that he began first again (as you please) at the 3. verse of the chap. and read them on into the 5. verse. For, as it is notorious for sooner, he began at verse 6. verse, and would hold the g. parting more the more round. And 1. 20. and 3. 6. sphere and fact, and not as it also may happen. And with Know...
A. But he (say on that had quite forgotten the path of the roodie) began again (yes die) back again at the third verse of the chap. 6. Know you not you would? John had beginning back again (as you so say it) at the 3. verse, argue Pegus we had quite forgotten the path of the roodie. Yet God beginning back again, we (yes did you die) but God, knowing he had begun we did open (yes we worshiped) God plainly. God was God had quite forgotten the path of the roodie.

If you would you might just forget, and more, not all your blood in running (pay much), then go did forget (who we, and the path of the roodie in writing (hat not you did by occasion of your worship). The pure, holy, and (pay at the side, and the path of the roodie (not join you paid he had quite forgotten) made it short in the memory, at it would not for God so much good but speak that not you did. More yet long weeked as you would be, and saved (pay) death of the roodie. (as you speak) God preserved (pay) more kin the if it fall or you on the roodie by you and your mount, brought into ablaze for speaking and only for speaking God on prison free but against the godward of the roodie. Stands, and he of the quire stands in the roodie where he now lives.

We speak nothing but is not allowed by the State, and that is approved by the lawful and through of the land, it allowed by the State. What God is the State or God himself as sworn to the law. Englishmen may breathe as we are worth. Yet if the wrong ends of the roodie in the presence (pay) conversance with you, some hands end, and that ends go crossing; and none and hand end will go it council at present and without you lives. This may breed some be worth golds; the minds and thankful, the people, low, his kind, conformable; they payment, tenderable and a good work.
Ye faithful God be merciful to us in this dangerous time. That ye, the
soul, should arise and make us strong, even the danger of these heavy wounds
that be in our souls. To hold us, I must immediately after God restore,
but I would not make others into you. May ye, my Lord, be in danger,
love our Lord and be to seek and be in our hour. May ye, my Lord, be
in love at Christ, in the time to set bounds on you and to rest at home. The
ship of some sollicitous send our Church and salvation, so, by God's
grace, we come to our God, to God's help and to God's protection.

The Egyptian oaths made Paganas pro patria et solus et non aliis, I will
fight to deliver my countries from dangers both alone and with others.

Mr. Rogers, it is with Egyptian oaths, the wise fight for his own
hour (without God it is not possible) and for the Church, too both alone and
with others. God is and not in vain for his main helps.

Mr. Hulme said unto Constantine by imperial, "Do I wish you,
it is no less dangerous to be false friend, than always speaking. The
Duke is danger, it is no reason of modesty, but a sign of different
heart-forward to be false.

The limit of danger is. It is time. But no sage, no man, or that
danger! I know no danger to be admired for God land to be friend,
but from different principle, no sage not to be feared. He, but to be
received at all. God, our, and a friend, who, special for our
signs, and special the sign of danger, against it,
This is a page from a handwritten manuscript. The text is in Latin and appears to be a transcription of a sermon or a religious discourse. The handwriting is clear, but as with many historical documents, it may require some effort to read. The script is legible, and the content suggests it might be discussing theological or moral themes commonly found in religious literature. Without further context, it's challenging to provide a more detailed interpretation or translation of the specific content.
learned men in doctrine and learned grace and learned men, with-out God special grace and merit, made fall: and this man, as man, was in God's sorrow, and so learned help, godly and wise, and filled with grace. And, though men might be learned more godly.

6. Also, in the song, indeed, Roderic's book of songs, was comforted, yet in the song, as it were, last of all, nor derived from good order. From this song and the same reason, both the Devil worked out grace, and the Spider goeth on for the destruction of man: and from man and the way order of Scripture. But as the world, so they work for the destruction of the world, and as good to be preserved, sure of the Church. Therefore, lest he be wrongjudged, lest those be broken down by the words of God. And therefore is our plant of Scripture, ab oraison, to be exposed, to be adored in ignorance, and be again confused to be adored and abused the same way to the destruction of God. Nor slay nor destroy, nor falsify nor destroy, or falsify things, also be reposed that the people may be suffered.

7. So that all the gods, and other will work, that the Scripture of God and good part. God must be the ruler and be happy and the Church, as it is fall, and make again, according known, for the better manner to save good men and people. And now be, do topic, by, by, you shall have the tent, and that against all order, sure against all good order. We are learned and not enough to argue, but I have conceal, the man going of that as shall not amount, or as shall not amount. We are moved at first from a manner be led, you may know who took the ships, and who did for the song, and, as some quite left his tent containing bad good order. Yet came without type of Scripture more other good and lawful.
Transformation.

1. None in speaking he reproached the author of that sermon, comparing her the person thereof false to H. N. the familial, and afterward to Campion, and signified two traitorous parties with whom he was not disposed, some true but stedfastly proved, some

2. True and so confidentially received, as that the mislike of those things did openly appear therein, ingrafted by his manner of dealing.

3. That he came rather to make an imitator than a sermon.

Then followed.

2. James dwelled much what you can observe. Insinuated, as you could not perceivably before the sermon, move you to read or not. Regard no sermon if he be. So it restored glad to present no as you own. And fixing your desire to keep your sold in favor, and to bring him into disfavor. I doubt not but God faults and proposeth, and mostly as God's gift is priceless. The facts are found, and in his manner qualified, as before. Your main argument at applicable, and he is such as fall into trusted and couched as I cannot defend so great of them. What else for can you perform eternal?

4. For if he reproached yet first, the author of that sermon, called for sermon. That read I do not gainsay it, so I do not, but if it be, then he added offered to M. Regard reproaching and ye blame and blame pooni, for b moving being not able to provoke it. But not reproaching, the Galatian at that sermon?

In comparing the person thereof (as we your correspond) to H. N. the familial, and afterward to Campion, and Regard
noun Papist. This comparison was drawn in deed, and to the general greatขน th not new. None were compared to H. N. of Familiar, of a Familiar, and to Campion and Regnolds, two traitorous Papists, of a Familiar, Papist, by God forbidden not to be compared to them.

But go read not I compared to them. MR. Rogers taught the sermon of that Fund. Sermon to be written Familiar, not Papist; and we must be both H. N. of Familiar, and Campion and Regnolds in that Fund, and not be written. Familiar, not Papist, much less a traitorous Papist. As both H. N. Campion and Regnolds might give some truth, not so Godliness, and yet be no Papists. This caused

Papists, even sinners of them, God be adored or obeyed will be great strength did maintain; yet more the Papists as Galatians: and our dammed Papists much esteemed some good against not the godly Church and blessed, and yet more no Christ loved.

Thank God and power in that Sermon in many among some good, some in thought; but also H. N. of Familiar; tribes in power H. N. of the Familiar and that antichrist like. This antichrist among already from the Church of England demand their Popes and Teachers; but Campion, first in power H. N. Campion and that antichrist like. Therefore 

[Text continues and is difficult to transcribe due to the nature of the handwriting and the nature of the document]
null
so and so, greatly prieght, and large cased to make them seem greater.

For in speaking he so reproached the author yet, and you with others partly he reproved some here but accevingly pround, some vnshoe and so confidetblie assured, as that the mistake of the aucthorie did appeare appear.

The fault transplantation the greater eyft. Flaret is gy turnd of it be true, but the greater eyft must if it be false. To make a worse appearance you are come in nois he so reproached the author ki, and so confidetblie assuredly vnshoe, but yd not newe you fyrst. For the nee of for if it is so transferred or newe you fyrst.

From some reproaching the author, and from vnshoeing vnshoe. So confidetblie assured is that you cannot allege some vnshoe that gy reproached assured, as that gy was assured. And therefore it cannot be true that gy not like of the aucthorie and assured, and that Openaie.

6. Also you faults the whole correction do not refer to the Deductive decrete
ind by Mr. pouring. For he fully forgetting the title of the correction ordered
that you fyrst. Were you sure Theductive (consisting of weight of
great pround, and obseruer of Christ al) did we lye theye mistake on
that Openaie. Also you said some the speme of of the far sermay
read reproachd by Mr. pouring: given I am sure you reproach not on my
but manner of great pround and vnshoe in the correction, bc lyes do ao
companied a obseruer religion. Christ al by deductive pround, yed is
grandiose, and better pround the better to keepe, of esent that would not ao
Openaie, so to noises on ol analigie. I am out of doubt manner for the
lafity of am Deductive delinuated and of the palat of ame approved
pouer of the world, and that in my time of job speaking. Though fail
is no thranger but if gy about get place, and what ame being to
omb, or obseruer scandall, gy must be called ame to an corrupt the
amb, and be confidetblie reproced. These know the same that gy done
at gy, od yet point to life is vnshoe life and that Openaie so to
graving on the gravier, and roughness of god, doth rune man
make an attempt and Openaie reproced as of igneis. Open reproced.
a wonder-gress ye demi legg'd by the weight onto ye leg
and tip. Canny ye not be content to disperse leg without
but yet put a leg with com-
doft thought leg and

But it seemes ye have some produce of your mownd in genr ye main
Gome it may the judgment of the auditory that he same rather to make
an invention than a Sermon. It means the judgment of none of you. The
judgment of leg and beside a rash minde. By your senses apperites you
may otherwise understand.

If ye rest of leg Sermon rest of is a Sermon, but do as in Junetistie,
by much lamentaung that so not to may, ye would have to be done of
no other judgment.

Hence plow ye see while leg has an invention not a Sermon. By that
that none may be urged a good spirit of god abe to his Church,
and done more good leg toward sand. Again by manner of Sermon. It
may better spirit in leg and beside unde. A would know them
when you ye could see, you be coming against it.

Typo poni by Junetistie adjuvance to edd Stad, much by Junetistie
as expyed.

Thirtogether.

1. Of his courage he was comingly and gerthly admonished by the
members generally, for his strange and unusual manner of his

2. Long-Same whereby he hath wholly absented himself
from one company, as if he had done him infinite. Yet and yet his
default was said as that if people of all body did elinc it, and
not that here have wished that nothing else at pouder's pla-

3. So that fear that done there is no commonly speed among
the people than of D. Rogers his sermon.

Thus wrote.

Provo.

Your name unknown God Lord ship reaf you with so well made for good
into a thirty of Leon, and as Mr. Rogers for otherwise.

Herein that er condin, or what though for out after the faw.
And pray you hee feared the ng when soe hee wasCOMMANDE by the king: not hee, yet was hee trea- 
thous of the pooles was earely to serveth at the dience, and 
word of the people was earely to serveth at the sonmen: 

1. Lyonasse yu min: (I saue now, wholde it be true?) For both generall 
and mine fantaie wondre. Morte or. Or toide con to hand for to� angry 
and vnfaul manner of dealing. In quall be; somes wondre and 


I present my yu: for yu do think nothing but to make warre with 

favor to your bliss, an avenn onde yu agaist the sone you pity. Yet 
you knowd to godluss after. Through it had bin for you by 
called and doth peare to yu ariend yuarr yuarr the sone, not by con 

child to your sone do. For yu knowd it did not yu. That of the mini 

yard (as you ral youer bliss.) Ye would denued with the general, 
not op by erand; an in very place to your sone fer dene. 

General, ye did not. For all evis that was a constent of your mi 

word (as ye had made yu eint yu your information) yu did not a 
general constent. For bane ministo, and evis of your yuompli fee 
allood yu derson, and euinved the same not a sight did ming, 

soe do offer yu wondri sue your yuom vetting doeuif yu 

not a sight is do to yu yuife. Vennent ral to in general denued 

d to gruey et yuere ouy fer deneu, or a about you was mingled in a yuor 

I am well ede yu like ye bane yuor things both in grande and of 

yuor, it is done ou you agu of yu, yu is yu and by yuere 

ob ab to the. Land of ou the mayd for the mini. But it 

or Nave be the diary of al Nave hiall miny mi. Must de to a 

making: Noyin pu warri bort in yu warri, and ab haiall turel, yu 

ministe yuor constent. yuor dęe yuor ab to gruey 

op by erand. 

Of this constent he was not a demended. For the table you er of 

certyn of you warri (of eys demand.) To mediou.
Edmonston (as you said it) so you came in to command a very high approval on the way to the street. Samson is coming by with H. N. do and does so.

If you consider the arranged or the not if not being so bad, we.

To foresee more of you, I do an A; and if you stop, God save us from a priest and the cost of the command and at last him of contradictions. Praise in you, save I then go, who am I, did of his course? Indeed.

Indeed you spoke of God as being the same to be handled by M. Holz and

Not his field (as you said, God, his strange and unusual amongst of de-

lay); and could so do for the one remaining God purpose with you,

before he had shifted his mind; and of the first thing of and un-
said, but of his course, not only under his command, not one word.

You be forced past you from accommodation in your one other commands that were made, or a fixed kind number of contradistinctions, which being voided by his kins.

Our spirit is delivered not at you send of but from all months passing

from the Canaan; Stricken, it would be better, that you would act

be charged with and for such a'ing. And that day before Mr. Kemball

gate.

Never had you admonished him of said course (as you did not); yet often

you not spoken that one admonition, nor yet ever of your own column

he remained quiet and in a restful manner. This need and been (stand).

To the Crown, to same presented to him so you did a complaining of

waste and desert; must be left for a time. It seems on its help. But more

was for the noble Crown, against all order of discipline, and need of

god's mind, so dealt against you in said battle, never heard, unattended,

but once, yet never in truth speaking, and of him and one did, not being in

his side or step were manner of you, neither to be refuted and is vehement

desperate, by God's will to be made, and he requires of you

as perhaps. If at all did publicly the desert so made, it by God's words you

can remember how. Let it be found as admonition as a to your own part.
in life to do your duty? God as wise as God is, God as omnipotent as God is omnipotent, and omnipotent; God as wise as God is, God as omnipotent as God is omnipotent, God as wise as God is, God as omnipotent as God is omnipotent; God as wise as God is, God as omnipotent as God is omnipotent, God as wise as God is, God as omnipotent as God is omnipotent. 

Note you do that you may do your more than you can as you get before God or man, before you and made it appearant money to the people that your soul had and that God might be yours, and by means, nor might be argument. If you let you did: for your place (at God's word's made rough) such principals of your possible advantage undue. If you have made your doing against to follow to God. If you be made yet living in your 

Neither loving nor girding did you admonish him. Of the abridgment of the 

Bishop with pardons for the minister: Bind your sword then before 

2. Come upon that admonition what does the servant? Sure that love he 

who is with knowledge and who be from one companion, your soul, as if you had 

and you mind. Moreover you give your mind in as no, God's doing.
3. And for the people, His death was safe (that do you produce) as that the people of all places did deplore it, and some that have have either privy or life in foreign places. It lawfulable sweet is it to come. But if by the people of all places, if you mean good and bad, if did not also said and his whole default, and have also witnessed their infirmities in public places. I must be need that your blood be great that God have possible would have his death. To first would mean yet good man (that ever he could love or you think that said and default as you recall up much light that voided God mighty in mine and his powers not in body place. The former and man about God and not to be impossible or him, but to be appeared by angels. Again of the people of all places, if you mean at all calling, it is again common, and in being attracting or strange most part. False, good things, and others who would not. I am sure for this thing be pointed witty by. I say assertion is that you Norris, much light of depairing God forming in body place. If you mean all that God found them did both against God great default and all to misdeem begin mighty in body place, do you not, you must not resist and that now ye so.
information.

1. Whereupon (as it was reported credible to us) Mr. Roger threatened before hand that the next time that it came to his course to preach in the place again, he would answer at those that spake against him, as insinuating that he would deal with the matter again. Nowt there was no man which heard him be and gave the issue of that sermon, but would have been pleased that there was a worse to come, as fearing from it some great trouble like to grow in the country.

Then followed.

1. Least follow other incidents. For you said, whereupon Mr. Roger threatened.

2. Least know you that? It was reported credible to us that Mr.
3. But as he threatened? No as threatened. Remember that the next time that it came to his course to preach in the place again, he would answer at those that spoke against him. If they did so threaten, so far before hand that the next time that it came to his course to preach in the place again, he would answer at those that spoke against him, so God so threaten? Do any go so threaten? Do not so go and against at any other place, and yet so God to threaten? To God He will maintain the doctrine by his declared word and answer all.
4. 

Virtues would go home yet in haste, lest go down, and make long a thing. For go down splendour gone you understand that the good of God doth not do past God but God to be in the world or God for God peace maintaining. Thus preventing a youth it to resolve to make no ground. Yet gave fame what a tempted from your father dealing against him trouble. And: yet great comforted to give in God who.

The fault not yet desired ye came fourth read by manner of handling: move ye especially differ, and was not appeared to express it also under your quilled, since it is even God's matter go whereof will you do my like as in forming good pain, that he would deal in the same manner again. Their will discoverable and said to have good power. It burneth out poet it came long after.

Yet manner? I speak that ye poet getteth would not change him with the matter, but with God manner or guest, do move thronging him in good meaning to my: or to be done after the matter go delivered. Do yet so find my and more favorable surrounded ye than Mr. Hodgins that ye not give with criesclaimed by him delivered to be defended, as God command we. Thy provost, whom near Mr. Hodgins, the which had led you gallord as you in 10 worlds. Therefore to maintainance and be some sundry: the manner as defending is by been that sundry. That will pass points against him, yet points against them. Like it god made, and one another evil to another land. Take good part of you do.

5. 

Judg not on matter by the good man somewhat. If to mauch in man with, I have sometime good counsel, and good matter in thing. Counsel of
Some men are slandered, and the truth is feared; yet not being acknowledged, and not the truth being known. I presume not this as being mine. Regard thereon the more good. For, it is said, that good is done, or the unfaithful doth, but not that false which God doth. The truth of all men is indeed the light of the world. The light of all men is indeed the light of the world, and more mine than your after to do so. The red wine was to be work and trade, and for the do. Even you shall no more give away drink in good measure, nor be gifted, and people are afraid of you from more condemning. No wonder that whatever fellers, and our eights, and the trust argument not to them, that you must. They said more of admiration to both condemn. That in your judgment you do approve, and approve that not in your judgment you do condemn.

6. your终身 again do as all by and mine more offensive at the funeral. I shall no more give again, as to a great respect and to a helper, and by my care to present an audience. Making not by and mine to before, kind not on one. There shall be offensive with you, if this be true, then you have position. Truth not at all failure, because from whom fail.

7. Again, you reprove not by and mine offend you. A sermon it fell of yours cannot by which received but count be bad, reason by a privation you condemn the work as worse. If your transports you do attempt of Strickland, nor do you negligence you magnify, even could be done, as good love your own work. Their not to please you, and give to your minded, are good, but they not work you, are death with bad sermon. If it not your story but God sends that man either with such condemning of all. A sermon it neither good, because you do a saving noon. Bad, as shall you condemn it. Moreover why do see to be not by your knowing it. Why.
God send, and again, that I may you to be good men.

1. But your last words were to me, in your presence, to get you to be dutiful, to keep your duty, to be good men, and to keep your duty. Your words were, 'God send you to be good men,' and your presence was, 'God send you to be good men.'

2. But your last words were to me, in your presence, to get you to be dutiful, to keep your duty, to be good men, and to keep your duty. Your words were, 'God send you to be good men,' and your presence was, 'God send you to be good men.'

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4. But your last words were to me, in your presence, to get you to be dutiful, to keep your duty, to be good men, and to keep your duty. Your words were, 'God send you to be good men,' and your presence was, 'God send you to be good men.'
Hereupon it was (viz. for peace sake, and to avoid all the threats and dangers) that your (new) was good unto to satisfie a company of which Mr. Rogers was excluded, as not doing this might be done in that regard without abuse of your (old) ship.

And because you (hencefore gave authority to some of us) the disposal of that exercise.

This information.

1. Hereupon it was (viz. for peace sake, and to avoid all the threats and dangers) that your [new] was good unto to satisfie a company of which Mr. Rogers was excluded, as not doing this might be done in that regard without abuse of your (old) ship.

2. Trust it your resolution, and be able to order in this present.

It shall become good (and you) as speedily and as speedily as possible (with God's help) to return. But return (with God's help) to [the place] where you have been, and so return (with God's help) to your master.
But the question arises: is it possible to draw a line between the two phrases: "a good man" and "a good man"? In the context of the document, it is clear that the two phrases are not interchangeable. However, in a broader sense, the question remains open. It is possible that the document is discussing the importance of personal integrity and the role of leadership in society. 

In conclusion, the document raises important questions about the nature of leadership and the role of personal integrity. It is a thought-provoking read that invites further exploration and discussion.
as gentle as the mildest stream, and as little delight in recreation as a good

lete. If the water is calm and smooth, the range of the land is high. If the water is agitated and restless, the range is low. Let the reader consider what he or she is at. Is it too soft or too hard? What is good or displeasing, and what is not? Let the reader consider what he or she is at. Is it too soft or too hard? What is good or displeasing, and what is not?

Let the reader consider what he or she is at. Is it too soft or too hard? What is good or displeasing, and what is not? Let the reader consider what he or she is at. Is it too soft or too hard? What is good or displeasing, and what is not?

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2. Since you were threatened that you were about to be destroyed, all of God's people in every nation should have the same care. I pray that the whole time it came to your tongue to preach in that place again in words answering all those that speak against him. Should you be given to preach in every land, every God over there? Or be you God's armor that you are given? And yet not fast you must, being God's armor, if the nation you dwell in be a land; or if you manarm be the Church? Yet God found that where God broke. And though you God understand original mode, and can understand, yet it seems no danger to be feared, unless you equally understood to the de routing of the Church.

Not yet therefore be without fear of danger? Be quiet. For both your mouth, your heart speaking, and your mind from writing God your cannot wish, and yet our Lord long enough, God could be known and points to God's protect. The Church be good enough, but a friend God's friend, and be of. God's relation.

Yet you would all appear to you as you understand thy matters, but you know not words.

A legend and last was found, it for fear, God should give to some you to dictate of that eternity. Let, (God's) no Song, might it be done, with authority, and one of you be God's sight, and shall make not so that was did. For you might not by God's authority by comfort or any manner of comfort be done, you had no right to so believe him.

And, but you must, and if you be too of entertaining him; God might it not be down by another man in the company, but of another that angel appointed. A god, i.e., God might it not be, in conclusion that (he) would be God by your own sight, and is more the safest, and people distinguish among you, and also in a special latter described out of him from
Therefore do be just in your works: it is an honest recommendation.

6. Said not herefore that it is no abuse of his good gift, but plainly confesse that ye roade abused by that manner of dealing; for that ye have broken against God and thyself, and against your brother, and against thy God, and against thy people; and against the whole people in yeur time; and against God for sake of your position, and I escaped from yow.

As I am not determined in my sentences. As ye began, so ye ended. Your part is for God; I will in the beginning, and at the end.

Witnesses

1. The truth of this, we whose names are here subscribed, are ready to redifie.
2.
3. 
4.
5. 

John Darch, John Thil
Reginald Whitfield
Gwalior Allen
Thomas Sefton

John Ward
Nicolaus Bourland
Thankwirth.

1. Mr. Herward do more bring to wode to hab an dui king el. He riba
    yte ren met for God, an man misfyr that ye rain above bift
    daw. Lye ghrand far ralmoget to an menne gese neunlyke,
    and randroud hagtyoub.

And for gis Sherman gy spadie for dui king yet obstient to mi
    tay it, an button part of it against you at, or dui of you in amy
    street, or by dui good manueh come b, not for the best wiztoub or
    the Church mai in wiztoum be apprived.

2. Vastal of you are able to misifie that which ye have noer regeliy;
    men ame of you some stong. Some of you muste hunst for mai
    gis condemi that see. Theiz might haurt?

Will ye noget mowe ever hez, rstefid misifie the now thak hez
    ot? If ye have ye poiz misi, hat will gungh it hove, you
    poiz see: bah manee, and the poiz to beng hiz at wiztoub, no ye
    poiz misifie elgyn? Can ye?

Teyt wiztoub to misifie ye poiz not, now mane poiz poiz, cernat
    manne paiz, and mindz not misifie not poiz hiz poiz, hiz
    mai stendide broon on b, not hiz fnizt poiz.

3. Tey fith an duipe, nozyt gis poiz poizt, noad gis hiz be de
    en the general Atfhe at Benni S. Edmundsb. A, 590.

Tey fith an duipe it bimast the generallable Jundz en hauwd
    met the rest en the Gentlemen, and Contogl et the wiztoub poiz
    noh 32 neunstet at Benni S. Edmundsb. feer in ons poizt b, et, et
but at the same time you made your peace of many things by God's grace. Your part overrule you. God willfully
suffered his anger to be known to us for good. The reason is this: when God doth suffer our temperations to be
out of joint and God's holy (brought to light) and God's providence, reformation to our
agreement. It is for this in part according to your passing at Breslau S.

Edward the 1st April.

4. I observe your number, and I mark your name also.

For number you are ten. And to you are twenty, and then again
on. And you mark all, and somehow it not from your favoured.

I gave comfort some of you glorious in your peace; and I gave
order that of the peoples none that cannot recover. Wt. Hargad for Gib Dalmat at Lyst
and possible in one that in God's name he did alone. If it be thine impulse
right that their judge do better, and it do your follow to glorious or your
number. I would it were marks of some people found and not for facts
also or long gone or more so obvious, but in God. Ewes and country to
be removed away with the greater part, and go with the number not
regarding the realm to begone, and in conclusion.

And yet, though you are more ten to you, Wt. Hargad is not alone. He give
Gib favoured and more readably now you Brisie, or other you would he
God. We do not close nor English from all, nor yet Anglican. Wt. come in
Gib's place (now not by ability as they) could give more to blame type
and more. Alms without guilt seven not to proceed long by the remon
rants of our Church.

Wt. Hargad deputed of al forced, and favoured a knight of many type
his land not to mistreat, and type confirmed on Gib d'le. But reading in and
der the brute, if could not be done, though he were alone. For
green to his father, and begone with your past at God's bidding, be by your
mark, and did the present.

5. Your name is known not to others, as your number grew.
Yet now. John Lawford, Reginald Whitfield, Guislair Allen, &
you are all with Robin. I am your friend. God in his mercy will make you a
known. If I should die for the Church, all God. John Lawford, Reg
ald Whitfield, Guislair Allen, and the rest of you are to understand.
Richard John Lawford, Reginald Whitfield, & further you
should. But God send you grace and favor, and God send you good progress in your
venture,既 is it a thing most welfare, but yet by yonder of sensation.

To Joseph Lawford, Reginald Whitfield, Guislair Allen, Thomas
Seyfry, &c. God for my, Miles Mosse, and I want you to gi
d more particular help for last. Why not ye know all these ceremonial and
ys more. God save ye and all ye. May God send ye grace and favor. God gi
you more in your obedience again? May God, &c. I send ye more now
not at all in God's wisdom. Have ye lost you grace? God have ye grace
not God save? But I am bounded, no friend, &c. and again. &c. God gi
God save. For God need not, God need not. The king.

Thrice.


A qui ne pendeat fortuna, quid non pendeat fortuna. Si pendeat autem, quid
nupercipias autem. Quod non pendeat, quod liberetur non emancipat.
1. Be very warie, and exercise yourself wholly in the newly of the orthodox preaching; for the same consideth the Life of the course, for a great part.

2. A choice being made, let no special care be had that great be kept, and observed among our fellowes, and that there be no oppositions one against another (howsoever so sure or safe our fellowship against publick enemies in our midst, and after this). If these fruit unanswerable be destruction, unless we be all of one mind, and of one cuense.

3. Take heed that none be of our number, which is ignorant of the present state of the chief of Suff. for the orthodox governement, or affecteth not the opposition that there it is made by us, and our Bourbon, against the publicke law, or Romish, and regardeth this end for our governement established by our Elizabeth and the State.

4. It is our mind; and wish that, so we may, keep our fellow with out dangerous the people our followers opposeable, be adviseth that the State of Suff. in particular; and the State of the Churc of Eng. in general, not others, and opposes at this day, so of what the Church, and State of the Church of Eng. to approve, and like of the State of Suff. we means our fellow, and our maintaine in the orthodox governement, and orthodox wise. For example.

5. The Church, and State of England approve the present state, governement move in us, under the Rector and the Bishop, and the State, that is the election ministry, and church discipline, and not a
in Saff. do not p.

7. In Saff. (as such a state have been brought the overseer) the number is not small (especially of ministers, more than a coin overseer in the land, that would fill the要有 of government from the new, and always overmeet of fines, confiscation; and put them into the hands of certain menial devious, scrupulous, and vain, spurious, and State law; the Church of England is against such an unpractised State and Statemen in which coin overmeets.

8. The judgement of the charges committed by the Church of England is given by the house of Comen prayer by law established; the house of the 39. articles of religion, by act of parliament also confirmed; and, according to them, by the house of 5th white gift (some parts of Canterbury) against T. C. (whom some said troubled T. C.); of B. Bridge against the charged of S. F. (though many think it not a valid one); of D. Saff. against.

9. In the judgement of the house of England indeed, for one of their faults, which is such that if God have any church or people in the land, and would the Bible (itself) given them; and the author of that worthy, pious, and godly sermon on Rom. 12. (which were to be found only) with the clergy of England (which is our glory and honor), and that both the see of York; Bishop, Dean, and 5 looking points of State and Church polity, is not found in the books and writings, 39. articles, and of the authority of the holy sees, the history of the reformers, and the introduction of the E. J. Semmo, and other such, as Dr. Edin, Dr. Con dominated, and the many men of this nation the dynamed. 39. the first such sermon. The godly sermon upon obstinate unwisdom Rom. 12. (which were in higher points) through the very angry envy of such, as Dr. Con and the trouble, and treachery of which judgment, 39. to overcome them all.

10. If it therefore happen (as God forbid) that even of this measure exten-

so publickly given neither on the behalf, and for the continuance of the established order, and of other men in the church of England; and do in any

39. Act. of religion in the denomination and book contained, so at the book of Comen prayer, Hamilton, the amendment, Communion book, or of the body of the most excellent Fairfax, the white gift; the B. Bridge, D. Saff. etc.,

our against the whole, and discovery of them called and accused by the
Then Rebels against the crown of the present England, explaining for
our liberty, whether it be true that the Thirteen with the Parliament
the suppliantly with the divellment. The question drawn by Engli.
dish. Denmark did: or the Continent, which offers the road. Seem
not such both to one and the same must proceed, what end, and always
out the dealers among all sorts dispersed:

...
Historiae de Articulis Lambethanis

In academia Cantabrigiensi illustris sunt duo Munera Theologiae; alterum vocatur Regium, Henricum Oxæanum, autorem præferens; alterum a Margaretâ matre Henrici et institutum ab eis nomine appellatur.

Accidit ut eodem tempore Theologiam docerent in Regio Whitakerus, in D. Margaretâ Petrus Bar. Whitakerus, vir verae sodalitiae, ac præter magnum alaturum momentum quæcumque posuerit, duæ patrum lectione versatus, tandem seu tamen ait nitidum delapsus est in familiae Genevensibus magistris additio-rem, sive aliquo quœcumque de causa totum se istis partibus delit.


At Petrus Bar. fortunato & ante se perpera, certè istis Whitakeri paradoxis incitatus, ubi memæ hoc argumentum diligentius requireret, inter opiniones diversissimas, nullam
putavit esse probabilissimum ea, quam in Germania Melanchton, in Deo
nii Homines, in Frisia Niceranus defendentur: sed et Fidei
prevenientum ordine primum Statut—Predestinatione, quando it
esse ac locuisse Patres veteres ante Augustinum ipsum, adeo
Augustinum privatis cum Pelagio contendere et textum facientes
fis Patres, et Bozam id eisum confiten tem.

Predestinationis controversiam sequens usus ab his duos, si
tamen duas dicendas sint, cum altera alteram post se necennis
trahat: De Amissione Gratiae ac de Certitudine ac Securitate.
Salutis: Aminti interim fidei e gratiae justificantem habere
patet Bat, negante Whitakero Certitudinem potiusque secum
hui fidei e absolutam non conditionarem. Aperuit eadem haec
sub sententiam Barel, tum praeque cum Bonam prophetae
interpretatetur.

Cum Professorum disputato, ut fit, juventutem diu in
partes traxisset, Whitakerus tandem Londinum professor Whita
esticum Archiepiscopum Cantuariensem aput; moeto concursi Re
Caviano domiate Academia, et in natura obviam eatur, apor
sum disstvium, nec presentium ullum remedium, quam ut Theol
norum, quas uiu conceperat Antistitum aequum judicio compro
fitas Cantabrigiam nitterentur.

Idea autem erant conscriptas Theses, ut prudentiarm Vivi
facile agnoscires verborum tenore exquisitis, qui posset esse in
non mediocriter disidentibus paccio studii approbari; ab ipsis aut
em facile esse quæ ad sua sententia confirmatione trahentes
fit conventus Antistitum a Theologorum hanc magnum numer
male Novembris 1595. e cum e tam perplexos argumento in
eadem omnibus placuerit, disputatur aliquando. Primo ferti
die.
Die aequant
us e alter, qui a Whitakeri sententia longissimi,
discutabant: ita praevacuerer alius & Whitakerus princeps esu Con-
ventus et si Whitakeri dogmata minime probat, facile erat
men et metu disordine cum suaem probare alius non posset, facies
est ipse alienis sententia accessio. Nor tamen eadem verba pro-
bate: Whitakeri assertiones quibus ipse propositit, sed ita nu-
tata vores quaedam & pheres, ut disidenter ab ipso gradu
magna vestigia appareant.

Transmisae Cantabrigiae ha Theles: et Whitakerus vir-
orem se ferens, partem facile sine adventu quaelibet, minime Regi-
num consilii & Authoritatis in regno primaria virum, cui Academiam
peculiam comperbat iispetio conventi: atque ei quid mi convenit
se tum sit, narrat: ista: Theles, ita ut ab Episcopis probata erant
ostendat.

At magnus ille Vir, quae erat prudentia, facile intelligens
periculaque eae definitionis in controversiis eder decoetatis vehem-
entar: factum hic omnes imprudent, dixet, effectum fu et
eius litterato consilii quae paniteret. Nec semel parum nisi sed
Reginam quippe conventit, ac gravi oratione demonstravit, in hé, qua
ad Statum Religionis pertinent, per Anglia leges, nominem
posse nisi ex authoritate reginae & quidem accedente Parla-
menti consensu qui is determinare: Nec id frustra institutum
Magnum enim esse in animos humanus Religionis, & facilissi-
cumntu in partes iri & factiones. At quaeque Theologos
auctor decretum saepe, de gravibus questionibus, super quibus
multi jam a secundis iter eruditiones ingens convenire nun
potuerit. Nec theseum quae tenebant qui hoc impetraserent,
non eos ita existimare atque docere, quia quid gerentur rerum
humanae.
humanarum, solum id malumve esset, ed omne constringi legem
mutabilis decreti, ipsis quos hominum voluntatibus sane ensis
necessitatem, ut aliter quam velle homines velix non posse
Lucis si vera (inquit) sunt, Dnc Augustiniana, frentis eso
diz, fideles Matris tuae Ministri quid m re quum opus sit se
quid ex uita futurum sit c. Regni e Tuo suspensa dua con
it ia verifizamus, cam de his, quae eveniant necessario, dulta
plane sit omnis consultatio.

Regina et ipsa commota Archiepiscop acciri sumpsit e ut vix
citra Matris dispendium graviter festiva, Magnae te opes con
gerere audis Whitgiftus, et vis me, ut opinor, divitem facere.
Sic quid si eti verum tam inopinatas non satis intelliges
opem inquit, sunt non nimis magna, sed quattuor sunt de
i nus crede. Tu vero, inquit Regina, afflictus te loqui existin
ut ego quod offers, iam num esse regni legibus contendo, inac
disti enim in Premonrio. Tun de affectionibus Lambethonis
diu sero incipit. Archiepiscop jam demum video quod Regina
tendunt, Non hanc, ait, suam Collegarum, mentem suisse ut quid
sine publica Authority, discernent, aut sibi Canones fecerunt, sed pacis Consilium, et professores datum, nepro
nata certamina in malum publicum crucerent. Doctarum Re
gina Consilior, qui Whitgiftum uerum acriter in ibi conu
sectament, quod inquscite Regis indicat esset, et pacis fecer
consul potuisse, si judicium sibi integrum servasset Antisthum
et quorum miseras Cantabrigiam aseertiones Episcoporum nii
ut Canones quandam proferrent speciem! Adeo molestam
semel convenire Reginam de negotio tot per dies disceptate.
Bend ad quaestionem de facto probabatur, et dojma ut ipi
videbatur pene Moribus Regis publice adversum graviter exsurgent. Exitus hic fuit, ut facere non consuelti verum prescueretur. Archiepiscopii, ac promitteret Cantabrigiae scripturum ut promoveretur Lamethana. Afferentesque, quae in publicam notitiam emanarent. Quod et prostat, sed multo post, ut videtur reparatum inter Whitakeri schedas aut alibi exemplum esset ut auctores inveni hoc opus prorsum et.

Post factas has actiones,Bars et in Professione et in sententia manuisset: Whitakerus vita crepsit est quaeque post Lamethanan conventum delictus. Bars demdest eligere triennii fratius (nam vero instituto in illius Lectionis triennalis est professio) Professione ahuit et in privata se Studio recondidit.

Post illos duo inter usus contentio orta erat. Professor Regius factus est conditissimus. Vir Johannis Overall. Eam non estus est diciendi rationem, quae Statuit. Gratam sufficiens esserit singularis hominibus & Christ pro singulis mortuorum. In omni bono priores esse Graecae partes, posteriorum liberis arbitrii à Graecis informati, sed Graecam operari modus inexcusabilibus, non tamen ad actu singularis naturalem in modum determinanda; Graecam vero Justificantem cum pecunias capitalibus ante actum penitentiam non consipere.

Ad Paelestinationis difficilium admodum controversiam quid attinet, ut sibi temperatus, ut nec priorem nec postierum Augustini sententiam damnaret, quippe quas judiciarit in se non admodum hostiliter inter se dissidere; preservatique cum ille Augustinus, post optum cum Pelagii certamen scripsisset, eadem se tene credere, quae olim credebisset, cum Manichaeos appugnasset, negat nam sententiam se nunc mutasse, quam se quendam genus.

Euid
Quid pastœ regnante Illustriss. Scolob. anno 1603, in Hamptoniensis Curia actum sit edita cum.de re. D. Barlo libello valam est; Namque ibi D. Reynolds et quicumque contra Episcopos constituer e. Inter caetera, quos ad puritatem Ecclesiae Anglicanae pertinere vehementer existinabant, illi postularent ut Aesertiones Lambethanae Confessionis in formam re incipientur. Minima autem hoc inspexitur judicante regi ejusmodi definitionibus gurum ad Pacem profici.
Articuli Lambethani prout ab Euphrosy
reliquiis Theologis concepti sunt & de
falsa quae admissi sunt.

Admissus est hic Articulus tectum verbi. Nam si, per
primum, quoddam intellegiuntur Credentes, per secundum
quoddam Incruci. Si hic non intenditur sed veritatis
nus est Articulus.

Causa: Movens aut Affliciens Prædestinationis ad
vitam non est praemilio Fidei, aut Perseverantia, aut
secunum operum, aut alia rei quae insum perspiciantur
praedestinationis sed sola voluntas Beneplaciti Dei.

Additur mi hoc Articulo a Lambethanis

1° Movens

2° Ad vitam

Mutatur: Sola absoluta e simplis voluntas Dei
in. Sola voluntas Beneplaciti Dei id est non
sine justa ratione;

Causa eundi Movens Prædestinationis ad vitam non
est Fides sed meriti Christi, cum Deus servandis
satis adnatur nec propter fidem, sed propter Christi,
Movens vocabulum proprium prædo convenit. Meritis
ante est in Christo. Christi non in Fide nostra.

Additur: ad vitam, quia licet Prædestinationis ad
vitam causa sit Praemilio Infidelitatis e Improbantia,
quae ab aliquis rei, sed non per nos praedestationis ad
vitam tamen nulla est causa prædestinationis ad
vitam, nisi sola voluntas Beneplaciti Dei quæ
id ad Augustini. Prædestinationis causa quantit &

not therein the far, though mightily ins, yent not altogether extinct. give sma.
| 1. | Qui non sunt prædestinati ad salutem, necessario propter peccata damnabuntur. |
| 2. |  |
| 3. | Prædestinatorum praesentio est certus et necessarius, qui nec angere nec minus potest. |
| 4. |  |
| 5. | Vera, viva, justificans fides, et anima Dei sanctificans non exstinguitur, non excitit, non beneficet in iis, qui solum ejus participes sunt aut totaliter, aut finaliter. |

| 3. | non inventur. Reprobationis vera causa quaritur, et inventur. |

| 4. | Absolute et simplex Voluntas Dei, unus quidam dictum, quae sola voluntas Benedita est. Necessario et conditionatis voluntatis est Benedita; et vult Deus nos velleesse, si nos velimur ejus esse non decedere. Et placuit Deo servare singulos homines et credent. |

| 5. | In hoc articulo nihil mutatur: Verissimus enim est, si de prescientia Dei intelligatur, quae nuncupatur salutis. Non enim vel plures vel plangiores, sed quae Deus prescioperit. |

| 6. | In hoc articulo nihil mutatur: verissimus enim est, quia fuit Deum non remittens peccata nisi Credentibus. Quod si ita hanc Thesin ac proximam interpreteris, ut et peccata & damnationem, necessitate quidam ex ejus praedestinatione deductas, atque ex eis esse existimatas, apertii Augustini, Prosperi, Fulgentii contradiciæ cum Manichæis, Deum peccati suae necessæ esse facias. |

| 7. | Vera, viva, et justificans fides Spiritus Dei sanctificans, non exstinguitur, non excitit, non operatur. In Electis aut totaliter aut finaliter. |

| 8. | In autographo Whitakeri verba sunt, quae sunt ejus participes fuerunt, pro quibus a katharicis substituta sunt. In Electis, solum planum etsi ad mentem Augustini, cum illa in autographo sint ad mentem Calvinum: Augustinus enim opinatius verius.

6. Homo vero fedelis, id est, Fidei justificante gradus, certus est Plerophoria Fidei de remissione peccatorum suorum et Salute sempiterna sua per Christum.

Nihil hic mutatur, nisi quod pro certitudine fidei Substitutor ex Graec Plerophoria. Undem autem ex Theologia voluerunt pro fidei plerophoria verborum Saei plerophoriam; verum eorum absenta cum transigentur negotiorum, effect, ut nanaret vos Fidei, quam scripsenat Whitakerii. Voce autem plerophoria si sunt, gua non designat plenam et absoluta certitudinem, quam est scien maximum, vel principorum Fidei (ceive idem id talium rerum, quam non est evidenter vel certa scientia) sed minusve quandam certitudinis gradum, quippe cum etiam in Judaei viis et forensibus probationibus usurpatur.

Veiusmnes est hic articulus si de certitudine presentis status intelligatur, aut etiam futuri, sed

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Bom i 8464 16 25
Revenus.

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28
Et haec Augustini & Prosperi facta sententiae, quiqua
tiam saltem parciorem recutissemus, omnibus datam aucti
ctalem quidem, quae ad remedium sufficiet; unde Fil-
gentius. Lude non adjuntur quidem a Dei gratia, nisi
causa est non in Deo.

8. In hoc articulo nihil mutatur; non des trahentur
tractu altrius, sed qui negat omnes traho tractum venience
soli opitulationem illum generaliter, sive Coenae alexandri,
que omnium hominum Corda pulsari dicit Prosper. Tractum
autem Lambetheni Theologia non intellegitur cum White-
ker determinationem physiologorum, sed divinam
operationem (grat ad conversionem hominis operato-
rit) quae naturam voluntatis liberam non tollit sed ad bona
spirituale idoneam primitae facta, demus et ipsam Bonam facta.

9. In hoc quod nihil mutatur; verissimum enim est, ubi
in nobis, sua causae non in nobis sed in gratia
provenientis, conicitante, consequente et subsequente in omni
opere bono; secundari ab arbitrio, e voluntate hominis con-
centante, atque acceptante; nulla potestas est arbitrii ad
bonum spiritualiter, nisi gratia non meditabit impedienda
sed et vires supeeditat; non est ergo potestas in arbitrio
primitis et potestatem, nisi nulla modo in arbitrio est
potestatem; sed Home quilibet, quilibet momente ad salutem
possit pervenire; et vero eae alioquin exaudiant in arbitrii
potestatem. Gratia subordinatur e gratia consequen-
tientem nemo infirmitas erit, qui Augustinum audirem
Bonum tempus est (nisi) dum in nostrâ potestate est
opera bona facere: & alibi de Paris infraeni sequens
Majus est (nisi quod timere debes, om potestate hac
be ne eveniet tibi.
Fideles de praedestinatione perseverantiæ
Sui quæ mortem effe per omnem vitam
Probant Augustínæ.

In de bona perseverantiæ. Cap. 13: Haec longè ab inizi
A sermon preached in Rome

upon an Ash Wednesday. Upon

The Text:

When you fast, see not sad

like Hypocrites. Matt. 6:

The Prologue:

The triumphaunt name of the 7. hill of Rome, was even in the
times of Judas Macabaeus so famous, and renowned, that not only
from all the four corners of the world, Emperors, and Kings were
their Vassals, and Tributaries; but also both the mighty, and the weak, were
through favour, and grace, received, and admitted (every recours of the
year) with their offerings, and tributes; my deare Rome, beholde,
for the love, and greater reverence wherfrom bearest, and hast always
borne to my deare mother Religion, she hath in such sorte subjected
herselfe unto thee, that every recours of the yeares, shee sendeth into these
sacred Temples, one of her children both to reverence there, and to doe their
service, whereby I account myselfe unspeakably glorified, seeing that to
obey her, and to serve thee, I doe reverently this day come to thee in the
pulpit, to bring thee a tribute not of silver, or gold, but (of that not
[am able to give] of words, and voice: a tribute not of gemmes, or Jewells,
but (what I can only attain) (unto) affection, and tenderness: a tribute
not high, but lowly; not power, but humble; not rich, but poor: and to conclude
(what can be esteemed more vile?) I clathed in ashes, am tributary of nothing
but ashes: memento homo, quia cimis es, et in cimento redderis: but sacred ashes,
but holy ashes, but blessed ashes, as if they bee well regarded, one thinkes, they
resemble (O Lord) those tributes, as the plagues brought (unto) thee; but cease odious
comparisons, though bee the inertce, the mitebe, and the gibe; ours bee thy ashes: and
the knoweth, if then making among the ashes, it may be, our good forting, (O Rome) to
sides therein the fire, though rest high staked, yet not altogether extinct. give ear.
The first Part.

If the sacred reading of the gospel for this day intendeth wholly to raise my thoughts from the earth and to place them in heaven; I wonder near some, on the other side, I know for what cause the holy church, the same day, intendeth wholly to withdraw my thoughts from heaven, and to place them on earth? and, if the holy church reclaimeth me from on high to fixe me below, how happeneth it, that the holy gospels spurreth me from below, and driveth me on high? turneth the towards heaven, saith the gospel: turn to the earth, saith the church: looke on high, saith that: looke below, saith this: looke upward, criest the one side: looke downward, criest the other: think not upon earth, singeth the Deacon: think upon the earth, criest the Quire: for where the treasure is, there is the heart: Holie thesaurizate nobis thesaurum in terra, replisst that: for where the mind is, there is the thought: Puteis es, answereth this: and finally it is very true, that the Church this day calleth mee to the earth, and the gospel to heaven: and while heaven crieth: Thesaurizate nobis thesaurus in caelo: the earth crieth at the same time: Memento homo, quia cum es, et incineraveris te: you see a clear, and apparent contradiction: and yet, of my auditors, who knoweth not, that the same spirit that speaketh in the scripture, speaketh in the Church? these written characters, and these words pronounced, are two most certain oracles; here God speaketh: here God speaketh. Heforedu, rex, et tres congregati in nomine meo, in medio eorum summ: this is spoken of the church: Non enim Deus estis, qui coquinimini sed spiritus patris nostri qui loquitur in nobis: is spoken of the holy scripture: Sancta Scripturam omnes libros tam utroquis, 

Conc.: Trident: quan nobi testamenti, cum Utriusq. Anus Deus sit ad nos, me.
nec non traditiones ipsas a spiritu sancto dictatas, par
pietas affectu, ac reverentia, suscipit, et Nenepatus Ecclesia
Catholica: saepeque Councell of Trent: Sess. q: Contra scrip
st. Augustine: J. scripture, I. churche, I receive you equally
for oracles of one, and the same God, so that how can there
be any contradiction in you: and if there be none, how will
you, that I should be placed, in heaven, and on earth, at one
instant? if it be there said, that, Thesaurus in caelo; why is
it here, Memore homo quia olim es, et in cinerem redea
wherefore? wherefore? O my Auditors: beholding the greatness
of the wordes of God, that where at the first sight they seem
contradictorie, even there, they cover, and discover most high,
and most profound mysteries, if you see the scope, and the end
of these wordes is to place before our eyes our own estate:
saying to every one of us: Noce teipsum: to make unmindful
man once to turne backe his eyes upon himself, and to learn
to know himself: now who knoweth not, that man is not a
pure, and simple substance, but a compound of two partes,
that is, of soule, and of body: of an earthly body, of a spiritual
soule: of a corruptible body, of an incorruptible soule: of a mortall
body, of an immortall soule: of a body produced by generation,
of a soule infused by creation: of a body given us by our
father, of a soule given us, immediately from God: if then
to knowe our selues it had beene sufficient to knowe the
body only, or the soule only, it would also have suffisid to
have our thoughts unwarped either purely in heaven, or
on the earethes: But seeing that, I man, to knowe perfectly
10th
The soul is not so vile, as some esteem it.

Matthew 10: 10, 23:

The body of man framed of dust.

Genesis 2: 7.

Math 10: 10.

These: 9, 11.

Ecclesiastes 10, 10.

Wherefore the church crieth, Memento homo quia cimis es.

Watch over your eyes! The soul is not so vile, as some esteem it. It is needful for him to know himself for the divine. Thesaurizate, et thersaurizate, nosis theasavors in caelo: and for the humane: Memento, et memora homo, quia cimis est: this soul of mine, I man, it is not so vile as thou esteemest it, that continually thou dost defile, and pollute it, it is incorruptible, and immortal: Animam hominem de lome terra, it is corruptible, and mortal: Deus hominem de lome terra, it is corruptible, and mortal: hoc occidere, saith Christ: it is the handwork of God, immediately from God, surely from God: Deus est Pater vestris, qui est in caelo, as touching the souls, and therefore to know it, turn your eyes toward heaven: Thesaurizate, nosis theasavors in caelo, but on the other side, this body of mine, it is not so worthy, as thou accounted it, that continually, that it does adorn, and decke it, it is made of dust: factum Dei.

Peter, vestris, qui est in caelo, as touching the souls, and therefore to know it, turn your eyes toward heaven: Thesaurizate, vos theasavors in caelo: but on the other side, this body of mine, it is not so worthy, as thou accounted it, that continually, that it does adorn, and decke it, it is made of dust: factum Dei.

Thank you for your patience, my auditors. Wherefore when the Gospel saith, Thesaurizate, vos theasavors in caelo, the church crieth, Memento homo quia cimis es? I will tell you, I have you always seen.
scene, when the tennis player could not strike the ball right over the line, by striking it against the wall, his shot made it rebound to the appointed place. Have you also observed the beams of the Sun, how in one place they strike outright, in another place by reflection? Oh how weak are the beams of our thoughts, and yet it is necessary we should raise them up unto heaven, and that Æneas, nobis thesauros in caldo, so that to aid this weakness, what remeDE has but whereas they cannot arrive directly, to send them by reflection? Man, and woman thou canst not consider the things of heaven, and the greatness of God, without thou know how to discourse thy thoughts by reflection, consider thy self, and by thine own fisonenes, thou shalt learn God's greatness: Mirabilis factae est sciencia tua ex me, saith David: giving us to understand, that the angels who ascended the ladder of Jacob, began from the earth to arise up to heaven: so, so, then, Heaven only is our scope, and as the Gospel for this day, so the Church also direct us up to no other thing, but to gain to ourselves the treasure of heaven where: Nee ergo, nee linea: but for that our thoughts, through the weaknesses of their wings, cannot be immediately raised up to heaven, therefore the holy Church teacheth us this reflection, by striking ourselves first upon the Earth. Æneas, nobis thesauros in caldo, this is the end: Memento homo, quia cives, this is the end: Thasaurize in Caldo, this is the life: Memento homo, this is the way: Man should employ himself in nothing, but in gaining of heaven, and therefore Thasaurize nobis thesauros in Caldo, but for to do this, there is no way more pro-

fitable then to consider his own basenes, and therefore, Memento homo quia cives, a faire, and delicate circle: and indeed, when finds either under, or above the Sun, that goal not in a
a circle? God himself is a circle, saith Hierom. Triumphus. and yet in the same instant, he is both center, and circumference. Circulus ex omni parte sibi est congrus, et angulis, saith St. Hierom. Upon Job: Quis patris, salus filiis, talis spiritus sanctus, saith Athanasius of God in his Creed. Circulus per semetipsum solidus, saith St. Hierom. Increatus patris, increatus filius, increatus spiritus sanctus, saith Athanasius. Circulus qui sine fini in semetipsum revestitur: Hierom.: Increatus patris, increatus filius, increatus spiritus sanctus. Hierom.: God is not only a circle, but all other things whatsoever.

Gen. 1.
Exod. 6:

God is not only a circle, but all other things whatsoever.

a circle? God himself is a circle, saith Hierom. Triumphus. and yet in the same instant, he is both center, and circumference. Circulus ex omni parte sibi est congrus, et angulis, saith St. Hierom. Upon Job: Quis patris, salus filiis, talis spiritus sanctus, saith Athanasius of God in his Creed. Circulus per semetipsum solidus, saith St. Hierom. Increatus patris, increatus filius, increatus spiritus sanctus, saith Athanasius. Circulus qui sine fini in semetipsum revestitur: Hierom.: Increatus patris, increatus filius, increatus spiritus sanctus, saith Athanasius. Understand himself, he begeth the word, and is himself in nature, behold the circle, and therefore the efficient of all things, and final end of all things: the first beginning, for that after him, all cause are secondary: the final end, because he is ordained to nothing the first beginning, for that: In principio creavit Deus coelum et terram: the ending end, for that: Universa propter sam: circump operatur est Deus: Alpha then, at Omega, beheld the circle perfect: moreover the quires of the Angels make an eternal circle, as well as the Saints make themselves in God, and the Saints dancing in a round by the commandment of God, do serve God: the Saints are circles. Tunc igitur circulus significat mundum in qua circulus, et rectum sive in illo seculo, quae caro non concupiscit adversus spiritum, et ea, si omnia fer a circulo, et prima Mobilia, from East to West, turning into the East, behold a circle in the other spheres, from West to East, turning into the West: the Elements enter to the composition of a mixture, yet at last, after the corruption and resolution thereof, they turn into Elements. The fire changing successive forms, by the order of the Elements, if it come upon Earthly at last by the same scale it makes a Circle, and returneth to fire: The fire, and the Wind, though something breaking from their caddresses, they go wandering awhile, yet in the end with a complete circle, they also reincrease themselves.
of the waters also the text saith: Unde exspectatur, ilia adversatur: The Earth, albeit from the lowest place, it is lifted on high, yet at the last by the natural will it returneth below: Even Monarchies, that beginning from Nimus of the Assirians, for travelling by the Medes, by the Persians, by the Grecians, by the Romans, by the easteerne partes, that it seemeth they make also a circle: And that faieth, as beginning from Hierusalem, ab so long journeys toward the west, hath pierced even to the newe worlde, and turneth into the East. I know not what it doth, if it make not a circle: wherupon revolving with myselfe, and reasoning with mine owne thoughts, I am forced to say: if then God, Angells, saints, Heauens, Elements, Fire, Air, Water, Earth, Monarchy, or Faieth, and whatsoever go in making a circle, there is great reason, that you also doe the like in making a most beautifull circles and beholde, I will painke it before you: for that the beginning of the intention is alwaies the end of the action, beginne to desire Heauen, but because you cannot attain to it, but by the means of humility, Quia humilia, exaltabitur, turne to the earth, considering your selfe to be ashes, and then about doubt, by a faire, and perfect circle you shall returne into heauen: because that is the country whereunto owest all to aspire, with the Gospel: Thesaurizate in Calo, because hes cannot ascende, that doth not first descend, as the holy churcha remember: et in pulverem redintegreri. And in this manner seeing nothing to goe to heauen in a glorious circle, call to minde, that you are but earth, Memento homo, Quia cito es: to say the truthe, o man, the holy church hart not descriptions, atheros to put his in minde of thy greatnes: Memento, let it could have saide of Mercurius (Trismegistus) that, magnum miraculum est homo: Memento, (as Abdala Saracenus) that, nihil homine admirabilia: Memento.
(Plato) that 'Sed invenio genus hominibus' inest. Memento (at
Plato) that 'Homo est Deus mortalis'. Memento (at Plato)
that 'Homo est quidam omnium'. What more? Memento (at
St. Gregory) that 'Homo est omnis creatura'. And that then
Christ speaking of man only said, 'Adsumate Evangelii omnin
creatura'. Memento, that thou art higher than heaven, deeper
than hell; longer than the earth, larger than the sea, as it is in
that place of Job: Excelsior Caelo, profundior inferno, longior
terra, et labor maior. As by St. Gregory is attributed to men;
Memento, that thou wast formed by the hand of God, that the
breath of life was breathed into thee, by the mouth of God, that
to create thee, he called a great counsel, Faciamus hominem,
that thou wast formed to his image, and likeness of God, et
imaginem, et similitudinem nostram: that thou art his lius
= tenant upon earth: that thou hast most perfect intellect:
thy vast freewill: that thou art Lord of all things; omn
propter hominem. Good God, did the holy church, a man, not
matter to put thee in mind of thy greatness? but yet thou
art too proud: yet thou exalted thyself too much: yet thou
buildest too many castles in the air: yet thou dost put
to high about a ladder: and like Lemuel, thou wouldst cease thy
heaven: and yet thy cannot arise at heaven, that stretchest
first upon the earth, that considerest not the instability
of things present, that thinkest not, that non habemus hic
civitatem permanenatem, sed futuram inquirimus, that consider
not the vileness, and baseness of these bodies of ours, that dost not
firmly remember, that this unprofitable body of ours was pur
earth, and that soon after it hath been made for worms, it
shall return into earth: Do not, O man, always remember
thy greatness, or at least, do not always stand upon it: no, or
when thou seest it would make thee proud, change the register
turn to, Quid superbis, quid superbis, terra et cuncta tum
rather that thou arte dust: Memento homo, quia propius es
The Church, to many of her many metaphors drawn also from the bowels of holy scripture, the holy Church could have put us in mind of this instability, and baseness of ours, and yet it would lose no other but this of dust. For example, was not that an excellent place, wherein Job in his 25th chapter, calleth man a leaf, and drie stubble? Contrae folium, quad vento rasitur, ostendens potentiam Dei, et stipulam sicam perseverat, o man, in deede but a leaf, Quid est homo nisi folium? saith St. Gregory: Qui videlicet in paradiso ab arbo re cecidit; Quid est homo nisi folium, qui tentationis vento rasitur, et desideriorum flatusibus sedatur? heere an East wind of Pride carrieth one away there a west wind of Dispair: on this side a southerne wind of luxury, on that side a northern wind of anger: Cecidimus, cecidimus quasi folium universi, saith Esay, inquitur nostrae quasi vento abdituatum nos: ye only are not only a leaf, but stubble, and drie stubble: If Paradise man as a tree; in the corruption a leaf: being driven out, he became stubble: because we are fallen from an high, we are leaves, and so we are fallen upon the earth through fleshlines: we are stubble, and therefore we have lost the rigour of God's love: in such sorte, that these metaphors of leaves and of stubble, would have beene most fit to demonstrate our basenes: besides, that Quasi foliis ageretimus, et caperetimus, et frigit velut umbra, saith Job: the flower also as soon springeth, and soone dieth, might figure unto us our owne life: and the fleeting shadowe why was not that expressed: or if holy Church thought it to much honour to call us flowers, yet at least, why doth it call us grasses? Omnis caro fuerunt, in brevi, both grass and shadowes; and flower, and stubble, and leaf, and a too other metaphors, all drawn from the sacred scripture, the holy Church might have used, yet it would lose no other but this of dust: Quid pulvis es: knowe you why; you that are learned, peradventure because all the other had beene but pure metaphors, whereas this hath not only a mysticall sense, but also a
literally, not only the dust with the lightness thereof should
our instability, but literally also it is more than true, that
we are made of dust, and that in pulvere reverterem,
for knowest thou, (O proud man) therefore it (usest this
dust, and no other, to abuse, seest thou) thy pride so much in
more: both flowers, and leaves, and shadows, and shrubs, and
these things yet have in them some profit, or delight, and
finally the greater parts of them are mixed: but holy Church
of man, hardly giveth thee the name of one Element, and
that of the most vile, of the basest earth: in all the other cases
you philosophers knowe, there is a positive quality, or rather
perfection, as not only the fire is hot, and moist, but also
fire is hot, and drye: the water is cold, and moist, only the
Earth embracing all imperfection at once, is both dry, and
cold, obscure, heavy, without finenes, without motion, immovable.
Thicke dust, caves, dunes, rockes, cliffs, valleys, sands, deserts,
wildernesses, these are the parts thereof: serpentes, venes,
tigers, bears, lions, Panthers, these are the inhabitants:
and if you touch it, it defineth your handes; if you smell it, it sickens
in your nostrils: if you taste it, it is unsavoury in your palate:
if you strike, it soundeth harshly in your ears: if you look
upon it, it is ugly in sight: and of this element, the holy
Church hath in minde, that thou art created, then judgest that
it doth not to abuse thy pride: again, knowes thou, whether
it hath used this one pher, and no other? because the Church
hath beene used once, or twice, in the Scripture; but this of dust.
(Immortall God) in how many places is it used? Good God,
how often do the sacred scriptures put us in minde, that we
are both dust? let us leave the Etimologie, Homo ab ino, and
Adam of red earth, but moreover: formavit Deus
hominem de limo terrae: Gen: 2: Loquus pulvis es: Gen: 3:
Cum sim pulvis, et cinis: Gen: 18: Redivertur pulvis in
terram suam: Eccles: 12: Creatur Deus de terrae hominem:
17: Omnia de terra facta sunt: Eccles: 3: Requiescat et
quornam pulvis sumus: Psalm: 102: Quia terrae stabit funda-
mentum: Job: 4: Deficient omnis Caro, et homo in cineram
redemput.
redactetur: Job. 34: Memento quod sic uta feceris nuper in pulvere reducet me: Job. 10: are authorities wanting? now because the thread of my discourse hath brought me to this Memento quod sic uta Lucem, I will (if you will give me leave stay a little upon it, and say, Good God, what a change is this? what variety? what an unusual manner? this, that was other times, put thee in mind of thee now by the holy church, puttest us in mind of other times; wise were they, that remembered thee, that thou hast made us of dust, now art, art, as remembrances to us, that once were of dust; other times, wise praised thee to remember, that thou shouldst reduce us into dust, now art thou here, as commanded us to remember, that once must return into ashes? other times were saith: Memento quod sic uta feceris me, now dost thou say, Memento quod cines e? other times were saith, Memento quia in pulvere reducet me, now dost thou say, Memento quod in cinerem reducetis? a gracious strife: but will you (my Auditors) hear another like this? behold it, for whereas all other times we were wont to say to God: Converte nos Domine ad te et convertemur: now God saith: Convertimini ad me, et ego convertar ad nos: the distinction of grace going before, and following after: and the Council of Trent in the sixth Session, and § chapter, thus expoundeth it: Cum dicitur: Convertimini ad me, et ego convertar ad nos, libertatis nostre admonemus: cum respondentem, converte nos Domine ad te, et convertemur. Bei gratia praeediti confitemur: but in brevis there are marvelous circles seen in this day, we saith to God: that he should convert us, and her saith to us, that we should convert ourselves, behold the circle: we saith to God, that we are dust, he saith to us, that we are ashes, behold the circle: we saith to God, that we shall turn into dust, he saith to us, that we shall turn into dust, behold the circle: and do you know the reason of all this? to give us to understand (of Rome) that whereas all the grace he is most merciful, and heareth our prayers, yet this day, notwithstanding, he is so willing to doe us good, that he not only remembereth us, but praiseth us, that he not only succoureth us, but standeth with us, and wherea
A Dialogue between man, and God.

you ought to say, Memento, quia sicut littera, faciis igneis, and saith, Memento homo, quia cinis es: In the mean time, I see the angel, as it were, a divine, dialogue betwixt man, and God, but with a little, while man to sport God of too much severity, provoking him to mercy; and a divinely God seemeth to retort man's own arguments upon him, reproving him of too much pride, and recalling him to humility: see attentive: man saith, O Lord, Remember quia caro sumus, thou beholdest with such severity my sins, my offences, and my frailties, but what am I, iron, or stone, or diamonds? if thou wouldest have had me so strong, thou shouldst not have made me so weak: remember that thou hast made me as I am, and therefore temper, O temper thy too much severity, Memento quia si cut littera, faceris me non behold how God retorts the argument: O man, O man, thou perceivest now, that thou art of earth, go too, but if thou art of earth, why then art thou so proud? why dost thou not humble thyself? ah, wretched, ah, wretched, Memento quia cinis: If man answereth, it is true, O Lord, that I have sinned, but cause, must I not suffer death? this is a great punishment, why dost thou add thereunto so much severity? temper, O temper, O Lord, thy punishments, for this of temporal death is too great, Memento quia in pulvere reducere me: to the most glorious God I have the reply, than, O man, thou makest me of the death, if thou art to suffer, to cause me to mitigate thy punishment, but if thou art to die, wherefore dost thou not remember it? why dost thou live always, as if thou shalt never die? why dost thou not think upon death? why dost thou not consider it? wretch, that art thou wretched, make use of to mitigate thy punishment, use to lessen thy offences: Memento me, quia in cinerebimus, et si in cinerem reverteris, and to say truth, O my auditors, I do think, that there is any more powerful remedial in the world to cause us to rebuke our sins, than the remembrance of death, for this
this, as St. Gregory in his moralls, God hath willed, that nothing should be more certaine than death, and nothing more uncertaine, then the hour of death, to the end that, Dum incerti sumus, quando moriamur, semper ad mortem parati indiciari: and Pope Jonanctius, Planeta Deus, fecit ex ipse, et nonstanding ought to be understood holyly, according to the opinion of the Ancients: Flatus, et ventus ex aere, pisces, et volucres ex aqua, homines, et jumenta ex terra: to the end that man thinking upon Death, may alway remember, that Deus est interior hominis, et jumento: Holy St. Francis, thou didst wont no choice of colours, where in to clothe us thy children, and servante, whereas thou in seede of white, of blacke, or of scarlet colour, would thou clothe us thy poor flock in no other but ashe-colour? I imagine that thy intent herein was, to place Death before our eyes, and with a dumme speach, to say, unto some, while thou turnest thy eyes on every side of thy miserable body, and seest thy selfe cloathed in ashes: Memento quia cines es: but remember it you also, O my auditors, and you shall perceive how great a force the memory thereof hath to restrain us from sinne: Riche man, wherfore dost not thou convert thy selfe, wherfore dost it seeme still to thee, to restore goods it gotten, to change fortune, and to remaine poor? great impedimentes surely, but memento quia cines es: Remember that shortly whether thou wilt, or no, thou shalt leave what thou hast, and whereas now the world cannot contain thee, shortly thou shalt be contained within two fardomes of earth, whereinto thou shalt enter, either clothed only at thine own flesh, and that also shall turne to ashes; or if following thy vile abuses, thou wilt have thy body covered with precious clothes, they also to make an ample passage for the worms into thy body, shall sooner turne into ashes; young man wherefore art not thou converted, wherefore dost thy strength, and fortitude make this
the arrogant even against heaven? or too, make plans, the mountains, fill of the valleys, surfawe all the seas, run down all lands, conquer all enemies, supress all power, lift thy selfe up against heaven, employ all thy knowledge, power, and ability, yet at last remember only this, that thou art in a while thou shalt be compassed with dolors, besieged with fevers, oppressed with catarhriques, observ'd with all griefe, hardly drawing breath, painfully making drooping, all thy sinews strenghtened, and that at last, upon a little beer, thou shalt be carried to be the foode of a 1000 most ferre, deformed, and vile worms? vaine woman, wherefore art thou not then converted? wherefore hast thou such spottes to be the devells bait, soore sore therby, trim thy selfe as much as thou wilt, doe what thou canst, swelling in thy apparel, jaunts thy TAches, employ all the cunning thou hast to move thy selfe, but yet at last remember, that thou, that shortly time shall come, wherein thy beauties shall tourn to studd of thy hairies, to dimming of thine eyes, to trembling of all thy body, and finally, to such corruption, and rotteness, as the begat pitty, and horror, even among thy enemies: to conclude to work our conversion, there is no remedy more powerful, is the remembrance of Death, and therefore holy Church, saith, the epistle will say, Convertimini, regimini, first, and saith, Re-merito, home; besides the holy Church will say, that to move in the way of good works, there is no remedy, better fasting, saying in the beginning of the gospeles, Cum jejunabitis, and therefore saith, before, Pememto homo! for example, that we ought to we may use these authorities: for I know what Ignatius hath saied upon the epistle to the Philippians, Clemens Romanus, the set of the constitutions, Carthus Hierosolimitanum, in the first Catechism, Philo Judaeus, in Sandius, ecclesiae Alexandrae, Ambianus in Sandius, Martianiks, Augustine contra Faustum, Hieronimi, contra Joviminiom, Tertullianus contra Cist.: Cipriani de jejunio: Ambrosii de Judith: and Christ himself.
in the Gospel for this day: so then there is no doubt, but that a Christian ought to fast, and particularly his holy time of Lent. But if he remember not, that he must die, how many abuses, and how many negligences will he commit in the times whereas, while he keeps this holy fast, it was would continually remember, that Christ summus, et in cinere m. desertemur, I what heknes of what goodness should we seek in the time: I know, that, non exterminabimur facies nostras, ut Hypocrites, no, no, rather, Causas nostrum, at faciem nostram ladabimus: what more? The = saurizabimus thesauros in Caesa, et redit nobis as ought to be all our ende so much for this time.

The Second Part:

Sathan, o Rome, showest, that hee knoweth, and understandeth very clearly, what dammage it would bee to him, and what profit to us, to observe the religious fast of the holy time of Lent; seeing that our wicked enemy, by so many stratagems, and subtilties, seeketh by all means to disturb it, to hinder it, to prevent it, or to make it vain, and vaile: As mighty armies, when sometimes they break into the dominions of their enemies, albeit they sordor nothing, but sacke every town, burne every castle, and besiege every city, yet we see, that they bend all their devises, and forces against that fortress, from whence they may expect to receive the greatest dammage: against it principally they order their stratagems, and workes on their mines: of that principally they batter the sides, scale the wallles, beside the gate, and fill up the ditches, and to conclude to the ruin thereof, they bend all their engines, and instruments of warre; even so (according mee) 0 men, and women doe our enemies, the Diuell, in the dominions of this our flesh, aire, and of this our mortal life: tell mee in good faith: what good woorke doe you take in hands, but they seek to disturb it? What holy action doe you enterprise, but they seek to withdrawe you from it? But especialy seeing what profit the Lent giveth to you, and what losse they receive by that time, for that they know, that
The world of God's glory. The apostles of God's grace.

The word of God preached. They attended faithfully, and not without labour.

The word of God preached. They attended faithfully, and not without labour.

For hypocrisy. I will now come to the end of the first part of this book, and say...
Cum jejunatum, notte, siste sicut hippocrita tristis: for the
third, if her persuadeth you to live in superfluity, and sumptu-
ousness, I will show you what makes you shall use, in
what quantity, and at what hours: for the second, if her
persuadeth you to break Lent, my baste giveth me a thousand
reasons wherewith to dissuade you: but for the first, if she
have already used the licentiousness of Shrovetide, to make
you comfit for the abstinence of Lent, in this case, what can
I doe, o wretches, but deplore your misfortune? have you
ever seen a sickly man, and the day following should take
a purgeation, persuaded himselfe the evening before, that seeing
the next day his body must be fully evacuated, how
now commit a thousand disorders, and extraordinary reflexions:
so that when afterward the medicine comes upon such abuse
of humours, not only it helpeth not, but it hurtesth: for
contrariwise, preparing ourselves to be purged, we should
use moderation before, so likewise to prepare ourselves to the
absinence of Lent, we should begin a little before to refrain
from feeding overly, and the Diuell proceedeth altogether
the contrary, with his diuellish subtilty: give ear to his sweet
manner of preparation, a moneth before, he persuadeth us
to live superfluously, and tellith us, that all that time, any thing
is lawful: o craft, o subtilty: for that the time of permanence
and conversion may be hard to me: he maketh me first prove
a time of playing, and feasting: that I may not accustom my
selfe to abstinance; and fasting, he useth one a while before
to gluttony, and banqueting: that it may seeme grievous unto
me, to remaske the face of my soule: before my confession, he
causeth me a little before to maske my face before all the
people: because in Lent I may have no meanes to clothe the
poore, he causeth me at Shrovetide to spende what I have
in play, feasting, and pompe: that I may not in Lent keep
myselfe retired in my house, he inwreth me before all day to
A most excellent remedy for decay.

To enjoin: so what shall I do, or what shall I say? And it is an excellent one, if you will agree to observe Lent, and to observe the remembrance of Christ. And if you do not observe Lent, if you do not observe the remembrance of Christ, you have offended God, alas, if it were but three days; and many have offended God, because the remembrance of Christ is lost for them. And if you observe Lent, if you observe the remembrance of Christ, you shall be of more assistance if you do not observe Lent, if you do not observe the remembrance of Christ, you have offended God, alas, if it were but three days; and many have offended God, because the remembrance of Christ is lost for them.

To enjoin: so what shall I do, or what shall I say? And it is an excellent one, if you will agree to observe Lent, and to observe the remembrance of Christ. And if you do not observe Lent, if you do not observe the remembrance of Christ, you have offended God, alas, if it were but three days; and many have offended God, because the remembrance of Christ is lost for them. And if you observe Lent, if you observe the remembrance of Christ, you shall be of more assistance if you do not observe Lent, if you do not observe the remembrance of Christ, you have offended God, alas, if it were but three days; and many have offended God, because the remembrance of Christ is lost for them.
all men indifferently of impossibility, et cum Medici carnis
sunt, carmin consulunt, saeit, St. Ambrose: And these flatterers
of whom there is such abundance in Rome, that if one of
their m* passe over the bridge in their waggon, but once a
month, they are not ashamed to say: O sir, I must needs tell
you, you simme mortally in keeping the Lent thus strikely, for
that such as you must not live to themselves, but for the weak
publiche, and you never consider what a loss the worker, and
the holy Churche should have, if you should fail; are not those
continual pains that you take to more purpose then fasting?
Oh impudent, O shameles, these are they with whom I cannot endue,
but hearken, flatterer, hearken. This also, it is true that the
sick man, the poor man, the woman with childe, the Nurse, the
Pilgrim, the labourer, the old man, and the childe, may fail in
observing this fast, but yet in all these cases, there is limitation,
not every sick man, but such a one, whose disease fasting is
contrary, for many sick men are cured by a diet: not every
poore man, and beggar, but he that is in place, where hee cannot
otherwise sustain his life: not all women at childe, or Nurses,
but if they bee in danger of their life, they are bounde to break
it: not every Pilgrim, but such a one, as whose fast travaile
fasting would make impossible, hee is compelled to break it:
not every Labourer, but such a one, as if hee should fast, hee could
not get his living by his labour: not every old man, but hee
that is weak: to conclude, beleeve not these Parascnts, that
tell you, you are wronged, consider with yourselves, and see,
if the holy Churche like a gentle mother, hath not as much as
may bee, enlarged the bounds of fasting, and now when you
are only forbidden flesh, and white meates can you not be
contended? o benigne mother! to let passe, that the jejunium,
as the Etymology soundeth in greeks, importeth, to eate nothing
and that Noises two several times passed 40 days, wit meat
or drinke: and Paulie passed 14 days without eating of any thing:

and Palladinus writeth in his Historie, that Macarius a Monk, fasted a whole Lent without eating; and Theodoret in the 27 bookes of his Historie, writeth of Simeon a Monk, that he fasted long without meat; and Augustine in his bookes De moribus Ecclesiae, cap. 33: telleth of certain Christians that fasted three days without any meat; but setting all this a side, you must understand, that in the last gimmering, fasting was kept, without eating any thing that was sodden, yea, even bread: whereupon St. Hierome saith, in the Life of Hilarion, that for many years that holy man lived at Lentsa behidiered in simple water; then after a while they began to fast only with bread, and water, for so St. Hierome witnesseth in his Epistle ad Theophanum, and Clemens Romanus in the 14th of his Constitutions, the 16th chapter: and this also was enlarged: then they fasted a leguminosum only, so saith Clemens in the same book, the 19th cap. so Tertullian, contra Physicos: so Epiphanius in his Epistole, neither strade they have, but then they came to sodden julie, and to apples, whereof St. Hieron spoke in his book contra Jovinianum, and in his comment upon the 10th chapter of the prophet Daniel: what more yet they had compassion, and the eating of fishe was granted, so that they would abstain from flesh, from eggs, and white meates, and from wine, so witnesseth the tripartite Historie in the 9th book, cap. 36: now what could be granted more? and yet they granted wine also, and would monoly to abstain from flesh, eggs, and white meates, witnesses Pope Telesphorus, the Council of Laodicea, and the 8th council of Toledo; and to conclude our most gentle holy mother Church hath granted so much, that in so great abundance, we should not think our selves restrained: do you understand the Parable? what would you do, if your masters should observe the ancient
ancient fast, if now you murmur, and cry out in so many delusions, go to, go to, o Rome, the holy mother Church hath been too gentle, oh now, let us be obedient, we have sinned all the year to ourselves, this little time, let us live to God: what of flesh, what of milk, what of eggs? we know, o thou Manichean, that these things are not unclean; but by our transgression, we first make ourselves unclean, and these things after. So that, o wicked Bell, against thy first snare we will use Shrove tide itself. For thy second, neither Fasting, nor Observance shall cause us to break our fasts; and yet, (my dear souls) I am assured of one thing that the Bell will principally tempt you to: what is that? when her seets that you are certainly determined to observe the Lent, she will cause you at least to fast as daintily, and to eat as often in a day, so by one means, or other to make your fasting unfruitful, and in vain: o abuses, o abuses! if what Eaton tells call you these excesses in delicacy, and exquisiteness your tables, at Shrove tide? is this fasting? is this fasting? will you let me give you a general rule concerning the quantity, the quality, and the manner of fasting: consider to what end Lent was ordained, and thereby govern yourselves! St. Hiero. in epist. ad Leta. 

Hieron. in epist. ad Leta.
oratio sequatur, et lectio, sicut St. Hieronymus ad Eustochium, et for the quality, the work, and the expense, mark the end, fasting was instituted, to the end, that bridling and restraining the carnal concupiscences, thou mayst be the more ready to prayer: why dost thou then let such admirable excellences fill every thing of spices? what is this, but to prevent order, and let Maximus say to quench a fire with oil? moreover if fasting be instituted to the end, that that which is spared at the table, may be spent in alms deeds: Proficiat aleatorius, quod non impotens datur mensa, saith papa Leo: why then dost thou furnish such a table in Lent, whereupon sometimes thou spendest much more than upon J. feasts at Shrovetide? and for the hour, understand, O Rome, that the true fast is to eat but once a day, and that soon: Upon evening, some suppose as fit some hours in the morning, and albeit you drinks a little in the day, and once in the evening rate a bit of some confection, or electuary to comfort your stomachs, you do not therefore break the fast; but to what purpose for a collation in the evening, doe we finde your tables so most fully laden with sweet meats, that they are sometimes of more value, then an exquisit banquet? o customes, o custodes, to conclude all things are abused: Shrovetide overthrown us: these Varnish, and Phisitons destroy us, and all our Lent, more loose like: a Shrovetide: And finally what is the 4th engine of the Devil, if there be any that keepeh Lent frugally, and rightly, what doth the Devil? what means doth he not trie? what stone doth he not move, to prevent his intention, and to cause him not to doe it simply for God, but to please men? finaly this is the proper arte of the Devil, to convert all good into evil, as our blessed knoweth how to extract good from the greatest evil.
will neither is there any work so good, as the devil seeketh not to cause it to be done with a bad intention: even these our preachings. (O Lord) as are the office of singleness, if thou dost not use us in stead of being made for thy service, he would seek to have us make them for our own glory, with a wicked intention: and our fasting as ought to begin to fasting from sire. (as 5: St. Augustine calleth the true fast, o how many do it to please the devil, to play the hypocrites, and to please men, that even Christ himself is compelled to cry out against them, and whereas against the other 3. weapons he hath no resistence, against this 4th. he employeth the shrillest of the Gospel, and saith ex = = = pressly: Except first sicut, mine hypocrites, and the rest = = = = = followeth; wicked hypocrites against whom our blessed Saviour Christ both abominieth the violence of an indirecte: but so much for them: how you must understand, that now debits, first, frictes; oh how pleasant is a pure, and honest minister unto God! those go actions as are done unwillingly, are full of melancholy: but when I do nothing more unwillingly, but when I do nothing more unwillingly, O Lord, then when I cause these, and that I am sure that Abraham, altamen, diligent Deus, wherefore should I appear hearty, and sad? although (my dear soul) to say truthe, there are some men whose complexion are such, that they cannot have a chearfull countenance, so that sometimes men that looks sadly observe fasting chearfully. Gregorius Nazianzenus de laudibus Basili descriptit Elias the Prophet, st. John Baptist, st. Anthony the elder, st. Macarius, and st. Francis to be pale, and sad of countenance, and yet one may not conceive amiss of them, know you why? because the Gospel saith not, Kalothe esse tristes: but saith, Kalothe sicut, mine hypocrites tristes: he being so by nature.
is not the things, but the making so by art, or this is too much: if thou dost fast, and thorough nature, and so forth, thou art known to be a fasted, it is not evil, but to make an ostentation of fasting to please meaner this is abominable, but marks the rewarders of these men pleasers, decepta mercedam suam: in brevi, it behoveth that thy only be the service of God, and so thou shalt pass it, and cheerfully, otherwise to be sad is not evil, so how dost not make thyself so? hereby may see, that it is not good to give judgment upon men's looks; for if we see those merry and do fast, or say it how well, he doth not to find himself sad; on the other side, if we see those not fast to be sad, we say, such is his nature: in this mean while, if some exterminant, saith the text, delectus est: uterque, saith Hierome: corrumpunt saith Chrysostomus: dispersus saith Origen: facies suae, these are like painters, who only counterfeit the outward things, the eyes, the hands, and the nose, and never think on the interior parts of the hurt: they are stages, who to some seem like in the theater, but the play is sooner done, but they are known to be but bare signs: away then, away then! these fain'd kinds of faces. In autem cum sejunas, under an emphasis hath this words Tu, as if he would say, thou wilt fast hastily, in autem cum sejunas, when thou dost fast, beholds the way prescribed: Uinge Caput tuum et faciem teneam labor, ne videaris ab omnibus sejunas, not that it is ill, to be seen to fast for more ought to give that example, but that it is evil to make this thy set to appear so to men: thou then Uinge Caput: the script useth sometimes to draw us from one extreme, to have recourse to another, and therefore thou oughtest to be so farr off, from faining thy selfe sad, that thou shouldst rather
rather hyperbolically amoint thy head, and wash thy face, and therefore. Vici Caput: So Judith after fasting amointeth herself, and if thou wilt imitate this beloved friend of God.

Vici Caput: The ancients used every day to amoint their head, and to wash their face, to show that for abusing demonstration rose ought to leave nothing but some bile. Vici Caput: for that the ancients principally amointed themselves their head, and in their banquets, Christ would signify that fasting ought to be kept cheerfully, as if it were a banquet, therefore. Vici Caput: Ancientsly Priests, Kings, and Prophets were amointed: when thou fastest, thou makest a sacrifice of thy body, thou bearest rule over thine own concupiscences, and thou dost prophesy to thy selfe a glorious life, and therefore. Vici Caput: Ointments are used to mollifie the body, fasting mollifyth the soul. Therefore. Vici Caput: the head is the Divinity, and the face the humanity of Christ, and this cross ought always to bevpt upon when ever doe fast, and therefore. Vici Caput turne upon:
The end of fasting is to pray unto God, and to give access to our neighbour: God is our heads, the face being like to us, is our neighbour, therefore. Vici: the amointing of the head, is to have conjunction in the heart, to wash the face is to purge the conscience by confession: in this fast of Lent we ought to begin with Contrition, and Confession. Therefore, Vici Caput: mortifie your selfe, but doe living corruptions, for in this manner, Theseaurizabis, The Thesaurus in Cæle, et pater vestiradabis reddet nobis: 6 rewardes, 6 rewardes, fasting hath also the reward upon earth: Hic enim elevant tuin compliment, virtutes largiuntur, at premia singis, the Church: but in heaven, so it be done in grace, (Good God) what treasure shall...
shall it quire? but hereof we will sometherime speake. 

largely, in the meanes time behold. I have finished the circle: I proposed you the glory of heauen, and solace. 

I returned to the Earth: Memento quia tibi est, and with the remembrance hereof, I exhorted you to keep 

Sant, and behold, if you observe, I conduct you again 

into Heauen: Patre celesti reddet nobis: so that why 

doe you delay? or cheerfully, or cheerfully, let it be seen 

in your countenaunces: for my selfe, I thanke God, 

who hath commanded me to be merry to dog, for if 

I should bee sad, I knowe not what might ensue. I am 

very glad to dother service, O Rome: In the mean 

time, O Lordie, I recommend her to thee, oh receive her, and in her behalf I beseechie, 

this all hearts in my heartes, though not 

on mine eyes, that thou wouldest 

not permite her to stay any 

longer in the hands of 

thee enemy, take her 

to thy selfe, and see 

king her joyes 

form her 

whole 

into 

thy 

selfe, so that in the end 

she may come to 

enjoy heauen. 

Amen.
A Book of the manner of the construction
of new streets built at Pulney at £
sole & garden of B. Marmaduke, Parke
lord of the same wife, my estate, foun-
pulpit & all stable & Henry Parke
property belonging, Anno 1620

1610
but die better part of God in the face of God, and not die unkindly, either by too good a life or too bad a life or too good a life. For whatever happens to us, in Scandal of Mundi, or by whom, and where, in despair of their Saviour, nor is their suffering, Feildes & Fowering, most appointed. Ab aeternum et aeternitatis, et omnibus sibi et omnibus, in our place, at members of the Body, might after death, get together live and provide, Egypting and Dante's Resurrection: how in the Burial of the Dead get id bôle, in perpetuity, our Spouse, Conquering, also in an Office of Religious Duty. First new made in nature, a Saviour, raised, God ab adored, that God. Bodily not part Amissa Domicilia Contraband of that Soul, more quiet, now reason, not guilty, made by all other creatures! For not spared in his aspiring is other, qualified, corporal man, cast out, deprived, men, of God. What nature at the Humanists sought, and compehson, and man, God out being. Reasonable soul, and of this nature, as maladore Tade with a Pot of eisown, as it is surpassable, Sirevett, & Conquering, terms, all, of every absurd. I say that absurd could be lifted, not buried, among the beast of Aids, and Scripture opnact, that Sepulchre Divi poter, be ab Sepulchra Asimia.

To stand by that of Bodies of Christians, (not part of Triumphant of the Holy Gol, not ill tepsi hit,) might after the triumph of the Soul from tissue, he cut ethic, in tepsi opalb, not Art Consecrated by Jesu epistre of the Holy Ghost, Spirit & Gyls, near to tepsi opalb, ab tepsi hit, mo. 1539
Into the depth, into the Holy Ghost.
It is true that no one at all time belongs among the
Pagan, nor, nor a Christian after no time.
Primitive, pure, and in some places at the
days of sepulchres of the dead port and art out of the city, for we may be master of a
double place, both of Bovon, Pelagius, and religious persons. In the two first of the
Satanic report and part of the part of distraction,
not, actually, and the most many dead bodies,
are burned out of the plants, are drawn, and
of certain time to the Viscons, houses, and
meteors (as Angelic status) to the life, or only not to the world, and also, as be might have
not to let be habitable there a most a
religious respect to make in the no patris,
ni, because they are converted, to the part
of the dead, to be applications of the living,
but among the Christian and it made a peculiar kind of aims towards the Saints, is marked
in the site, and moor's buried in the side.
Period after by the Christian but
of liberty in the persecution were
into a curse, their beautification with
Adversary and sorrow, 3000, and tomb of the
sight did not report, and sprang out. Celebrated an
Seed of Ritchie, is found at not Eucharis
turned much to his face, nor was a
God, now, yet in Anakie, nothing, and
As was burnt or abroad, to a farrow of:
Afterwarded, the Emperor, being at his
abound, 300, 300, and into the
Christian, 300, 300, it, ab of the
300, 300 to the His more obtained
the privilege of for them-200, only to be buried, in the Eurots Jagerab before.
End the Bishop, having so many dead and so much work, had the greatest interest in the burial; he had left the burial to any petitioner, Christiand to be buried in the church or churchyard.

...
A grace madent, if tay exer tay same: depe, neperbute tay alsbex aubwart, & affima-
turely, eunoly, sincerly, petitioning the same.

Cowse Biscope read, te Instrument of Chrif-
tration, mister we read allfor contnoke, te
Concomitant for tyg & ye finge of tay
onto tay grace, mister the judgment of tay
same from all Ommchippe, or pro-
tants abuse.

Yet no read tay by tay Minister, Psal. 90:
And tay (by sing alhove) te 23: the chapter of
Cont. 18.

Afer, not followed this prayer, by tay Biscope Sin-

Blased tay our only Saviour, & Redeemer,
no king, tyt desruttion, ait tay life,
ese of tay putry opromist & tay.

Ravert art able to raise against putry rise,

Bode of tay lead, tyt lit in tay.

Grant (most to poet) to corruption, or
Consumed to dust, more eunoly before

Fyf of teim & split tay favour, to sought first

Gall at tay, te Bruntbet, noye.Earl tay tay

Eid Girtede, te putrytech & 29

Mard may

led tay pipe, line in tay start, and learing

some no ley faith may rest in great

Eid. tay Grant, and to that great
days of tay Second Coming, and may

lym be pay for a mota, in a fured cup to

finge, not sty hie to that other laufing.
After this, the Bishop read the Gospel of the young man to be buried. It being the first Sunday after Easter, the bishop entered the chapel and ordered the clergy and the people to assemble. The Bishop said: This done, the Bishop, all the clergy, went to the new church.

After the Door, and entrance, prospect, the Bishop (going in first) turned right into the forenoon, and there being a door to lead into the same, but not to a sufficient light, and, where they that were judged, was another yard, road, punctuated, from any danger of fire; but to this sort did resemble to some, to be unexpected. If so, it would to gib, pitted, and, under the demand of the said, it would also to be returned.

To note, gib an instance made affirmative. Then the Bishop asked him, if gib, desire more to save it dedicated to the Almighty God.
Consecrated to God's Service only.
Ephesians 2:8, under the affirmation by
not a prudent signal of God's truth and

Then, by God's will, we are to read God's Law
or Psalms, not only, in God's manner,

1. One thing, even I desired of the Lord, no
not a prayer, that I may dwell in the
home of the Lord, all the days of my
life, to behold the fair beauty of the
Lord, and to possess God's Temple.

2. Therefore, moan, I do not suffer my eyes to
weep, nor my tears to remember
until that Temple of my God to take
many years.

3. Until I had found out a place for God's
Temple of my God, an habitation for
god's glory, God of Jacob.

4. And now, I am God's, that I could be
able to offer praise daily after this sort.

5. Nor all these things of God, but from
upon the earth, and I do know not of
small portion.

6. Herefore, O God, I thank thee, and
pray to thee, glorious name,

Drug the Bible, taking in. Give by God's hand, and going
forward, said.

2. I read, as God, they said unto me now.
I will go into the house of the Lord.
Now, now will not go into God's Tabernacle.
and the dounite stone, ou our Earth before
ed/ foot sto:ke.
(Spit tye/ boke) tigle/ dly, looking towards the East
Monday 1st (27) Deafitt2)
3. Arise, 0 Lord, into thy right/ ing plentfull
and in thy righ/ of thy styrnges; for
4. I pray be not in thy Ro/ b Mallet 5/ the state
of the great God, who is thy South/ way.
5. For by pre/ nders, & my Breders sake
will wise t/ prosperite.
6. O gra/ tious God, I will stike to doe thy good.
Gloria Patri, &c.

The Gr Bf Gpp pray'd ab. followit.

Eternall God, not must to doe as know-
ledge, but to noe of a Mad/ ity in
rempastable e/ thy glorious Presence
not to be Comitio, not to thy largest
Compass of Matial/ to my lb, much
e/ not Eri, it small, recep/ able
made my God, for I pre/ in thy
State, thy Earth, thy foot/ too:ke, at our
Epc / Rall all the Dochert of thy
Mord. / O that we /ind Gnt/ (most
Erationb that I do sure it 0/ yego
do a sure, not only to th/ thureth.
Wes to as t/ able to go, to streo
will /tulat in key word, 2 to make
knoonbe tspir, powertt by tspir Prayers
Compliations, but als/ d fast priomised.
to pour safe to one's habitation, among mortal men spiritually to dwell in my 40th arm & 1st day of Jn. Did constrait to try Schule and partake of from all profane negligence. Most prudently bestowed. But to accept from do Gange in dust, as if a miserable print, did every duty of one's part, formed according to our ability, in building, and dedicating. Did first set fitted to the progress of 1/2. Small & weakly, and not well. To bless it, that my record may be restored, as preserved in the true, & not on diligence; try every sacrament administered in the fear of &c. Not true to the Drayer of that 17th (satterd not true devotion and early report not) & end of try not patience & best performance of not yet set about according to try will, that he might enter in, or if any Grind sit still, or slow, may altogether tend to try God's &c. try blessed Son of Christ Jesus to no sum not try sly Christ &c.

Did Drayer being finished, the Bishop turned given stuff to get: men freely dressed, and quitting did stand unto the water &c. golding it German, blessed it in God's word.

All might & everlastings God most dearly beloved &c. set &c. for &c. Forgiven of 4. Comb did receive out of Gib most precious &c. late water &c. should, &c. grant Commandment to Gib &c.
Disciple, let the Lord God teach all nations,  a Baptism given in the name of the Father, the Son, and the Holy Ghost. To eat your posset did,壮观, not only for Flandro and all elders present also to be ministering away of. Aye. Aye and more be it, etc. Get Suppliation of thy soul, for all men, let all be Baptized, in the matter of thy soul, many coming to fulness of thy grace, & once removed in the number of thy faithful, & elect. Amen, therefore, George & God grant our Lord Amen:

After Gibs Prayer ended, the Bishop came to the founder, point pop to the middle, & let now & the Departure & Body of thy Church. The Bishop turning bid fare to the prop, head, the Instrument, of Constitution, dedicating the Church to God, in honor of St. James the Apostle, for the name of the Lord & Church, not made St. ml.

The new Bishop, in name of Ordinary Morning, Prayer;

and after the 26th Psalm, O Come let us sing &c. 
For read the 34th Psalms of the 2nd day 26:2
And in stade of Chapter 1st day, read: 134.
For most things I believe our Solomon 2Sat 118

An ordinary privilege, to be barred & none, holy God, be as preachers of Grace, it may be

Bartholomew: to be in the constancy, to succeed our God, the feast of grace, in the midst of God's

also, God's peace, and our God's, God's peace, God's peace, God's peace,

Thief, God's peace, God's peace, God's peace, God's peace,

In the midst of grace, to succeed our God, the feast of grace, in the midst of God's

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also, God's peace, and our God's, God's peace, God's peace, God's peace,
The sermon being ended, the ministers read the Epistle and Ep. Commonion, no Eucharist celebrated.

The Bishop, most humble Collection being made for the poor, &c. Founder offered again.

Now the Epistle, read from 1st Cor. 13, to 1 Thess. 1, verse 2 of 1st Thess.

Now the Gospels, read from Luc 7, to top of

At the Celebration of the Communion, the Bishop raised the Founder to kneel by him first before the altar, in the middle of the Church, &c. a little before the turning of the Celebration, Gd, Pater, &c. added, by the Bishop, &c.

most Gracious God, after the Religious opening, Gd, Pater, &c. given at the Preritity Church, most humble Celebration, the Communion given, the Saints debated, &c. given.

Benefactors living: most humble blessing to all, in good part, our Comm. of God, most noble Gentlemen, by your means and at your expense, with your own hands and destroying, &c. Home most transferred, restored, &c. Dedicated for ever.

Bless the King (most great), &c. his people, &c. Offspring, &c. established, &c. &c.

and
and now in the company of Christ our body. Elected, justified, and sanctified.

mortality. As in your sins in Old Testament, your body in the first

Gospel. As in the Church, in Christ. Some Jesu's grace to rejoicing in your own grace and grace of God. Etc.

The peace of God which passeth all understanding. Etc.
M. original
Ham: L'Estrange
Asnæsi, Baronetti
De Papa Johanna.

Church may lose tab many doe read many wafted in Bologn & Cochlaen with moderation. Jamest and ad any man in every whe be limit to wimman and stay by to his judgment yet even I read cogt Charnes (for famous Jack) in French listwon a Cottislight President of Paris Parliament cures not yet fore pad-thing like president before him) writed of and for Luther and Calvin in Francicne opposition to Boliscan & Cochlaen if so are Jonah 1 doct write to do any part a little forward att to 65 Candour and more towards 2 into retorsions and works of other partterns and 6 in gion 6 to 6 & 6i an altertory long giont hoping good countryman Bologn and to etnym of 62 name from Bologn in spencer a I 65 and 60 in Etyma to contt.

Jt remains cile 6 6 may donate to history of Pope Joan 6 to moorish clement of Bologn and Cochlaen and 6 the donb-and whole disposition of to history of Pope Joan man seems to point 6 from 6 to sometimes but at 6 bookt (until 6th Doctrine) to 6 its life and conversations (until 6th Doctrine) but sould now to us say at ones desiges, and I myself endown to know my selfe the making coin mint att keep to bring on reason to min in inclination to 6 tone of 6th story and to bind better of 6th though of 6 for 6 thing to contt.

The 6th distrestaneth from 4 reasons.

1. Bycans delivred by many with wimn & fornt
2. Bycans 6o. Allains. ht disstonned for antient Corg 6 Martine 6 Polomus (6 first anten for it) garedt not.
3. By 6d. 6eming of latina historians 6t 6no omitted it.
I say, proceed not a tracts out. I long since wrote upon
"sir, and in transition of sagacity, and ojmence and
record in answer to ye. If, 12 of most syllables or no syllable.

Origenus Romanus an Argynnis fair and parasitic to ey
\[\text{...} \]

Argument: 1

Anastasius (cymor Aixat) to Logos library at Rome, and void of the
John 8, and mention of the Logos. unto, No. 1.) made no
mention of Logos Ioaniat, and sung for the had after every.
Log 4. to se was good 15 Logos, and Panusius concluded Logos
springs illud intelligibilis. Johannem Episcopum (intate illus historicus starts)
nulla ratione hoc tempore esse putat.
Answer:

Anastasius being servant to St. Sir of Rome may not imply a sense as a present balance to Apostolique, but not Pancreus, nor did he too confident of the use of St. Ant. He would contemn illus, historic states, and the Bede's, yet to be without not to be too forward to belong with Anastasius to Pope's letter to the pope.

Argument 2: A second reason yet framed from Ex. 24:19, yet to take counsel from Ex. 25:1 to 27:17, when young in years of St. John 8:54, and yet out of Anastasius, contemnament, and that St. N. and his garden, since none of the study, contemn back in the present state. None that are accustomed, ex Anastasius, constite so that not, for one more man's life for a year or otherwise notone, especially if it's time and succession of years stand part of Anastasius, contemnament and I respect by the captor.

Answer:

But why not Adonai and the end of Ex. 8:2, yet set down 110. ye., and made up 2 the strength of the memorials, round stumps, and sticks, as if Anastasius saw, but for youth, not that much, he is after standard, all if it's not uncommon, or was confused (for I thought not of the laborant and scarce is, to particular, and I am safe the taste, yin in the transverse to alike another, else would not find me to write again; this and most with but then fortitude in ye, exhort or figure 70; feel back to Anastasius for ye, 8:9, mind ye. went forth and first room enough for Pope's four (for use) or perhaps 796; and for between 8:1. of Adonai 1. to 10. and of Levi 8.

Annumins Scebas

Permanans Contractus

Gottifinis, Alkalinus

Lascinulis Temporum

Annumins:

Note: Each annumins scebas, male Adonai 2 to set that 2 not see that mixed to set 5 yeards. So off 3. y, to Amor, Se V, 108, 7, 1.
Here to omit many words note that in certain instances not because but it appears that Panvinius
by quoting of 110 years with Advocate 1. Adryan 1. C.t. 1012. 3.
not of 110 years with Advocate 2. C.t. 1012. 3.
so as to make room for 1st. And to give a spirit of about 4 years hence to make room for 1st. And to give
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...natural text...
and many of these could not be got into the trend and resolution put into the trend and resolution of the trend of events. Expressions, eclecticism, for Constantine 2 AD 308. of a man or parent was made Pope at Monnus. Seota, meant Constantine I. Apos. Apostolica. This invasion exhibits a man named or known in Apostolica seat, until Sigebertus. Comelgensonius noted Constantine subint. Ordinated so-called, ex lac, Constantine of a man is some made a pope; Benedict 7, made a law man. John 21 a lay man. Aniden: (Duke of London) was made Pope, and named Falk 5. Else (from most) some of them Bede late, a most reverent seemed to violate the invisible observances.

Annum: 5

Canalnsus said Isidore (ingruit author Eske goe Platina et alii: accipient) Angilien nation, Megistius, vide inscription servabit. An Megistus fortiss in Anglia et non in Germania. John of England by King of Mont (sic et ignorantia of ex monachon) as if Mont ever in England and not in Germany.

Answ: A man answer: Cannins wrote inscription distinguisheri, set vs ignorant of itself distinction, for it is not he and Isidorus Anglicus, nation Megistius and so goe Platina, ex aequo autem, propter contentiam (a little more exact, et subha). On meaning that written, said Cannins, as A am ready to find, et Cannins, quod Colomns so simplici, tome no man of some ram. Innum. Proculus 2 John English born at. Another Angles by some is closest, et al. most not at all correct, to assert Platina, written false, bomporn. casa ex Angilien cognomine sed natione Megistius. English, sed simmonis et born at Mont. I proved to (or in) origin of things was not so. Borne born in Germany. the said nugatory aliens have done, and all Alkmunn. in Exom (signi quod) salum est constat, summa sunt comenses unde stren. 16 if no German was ever Pope but I appear to the facts.
And (after this and before this: Alexander) ... and about 1484. And Abraham 6. on Holland about 1539.

Christ—no man is acquainted with any of the secrets of Christ.

And in the first council of Rome, as a plain person, he acquainted with Pope Xystus I. and coming to that city a wondering man came to his house and would want to see a place of words and a man himself. Xystus answered: 'If that is at all true, as a man wants and seems, how the world is governed than we destroy with all nothing.'

Argum.: 6. Shoosth: all Athens in many appearances as Mark: Colossus was, but Athens was destroyed long before. If no people were, no government of the people nor self so long from being disordered especially we died.

Argum.: As 680 P. C. 8 B. C. of Athens was part of a Concord: Constantinople called Sinope 61. and at 172 a port of Amont of Greece. And at 680 C. 91. the remnant of Nice, and Paulus Barm. 6. at 1220 speaks of one Godfrey but was more a king of Athens: And Athennam et princes: Achair, and lib. 8. at 1288: And Athennam Ancum Bremia nobilitatis aitur accidit. Here to king of Athens of the noble family of Dionis.

And at 1206 Michael Chomitas was B. C. of Athens: As leonidas Chulometes lib. 4. & 9. yet reckons senators of Athens at 1000.

And to reason it probably had not might so long control nor self in many appearances was may remember with the bishop Iulian in 1070 of 360 feet of the city to 1000 feet of the city, but swelled among monks 30 years in monks' subjects, which were from among us. And what Vincentius Fynianus lib. 9. cap. 47. and Petrus de Natal. lib. 10. cap. 110. armies of Creta that would grant followed Paul in
mane appearreth, but yet fouched for, not cannot Rannin's Citer in gth officina named of one Marina, but being many Guardian in Abbey at a monach, it be like of these, a egg most out of Jewel open be constab of most gudfracum I dare not be, againi Harding, hen solemn hab to to Jewell bet, ant I stay not to No, here but I solemn: dinsafe from, when the court present counter against Harding, ant I stay not ant a story of mine own knowledge: I cannot meet ant met.

About 30 youres since att Baringham in North ant it fell and a stentun in quaker, some to continueth some years with him in a non-looked out any of 8 man seruants of 8 family but otherways about, yetting some informally for our side enough bet promiss, yent went after all cloths, I warrant for about for example, it mones sombes dinsafe some Stile in Example of E middle and bounted to know you to make out some bands, spites et and how to cost and stung ant all along yet in in junk seruant ant now open fount to be a woman, fat-yet-yet, a yield; displaced our selves from knowledge as (asforeposed).

And in 888 last commere of England & named Bookes mentioned a young woman on a thayn in Paris to be a woman.

But of Ede more afterward

Argum: 1

Pannineus ?sat Mairin (meaning Colonius) for setting down a fab story and songs rom non affirnmat set for umer et prudent rom rest. He not not ouferoed primes but it was all as they report and 81 a big as 0'likes not, a Pannineus says Mairin and sinnes good scare & first let told to story. It hab damain noble & A kind was suit Panninuse in non for John with Sigeberth.

Answ:

First fel presented fel Colonius but not & first contravent of fel story (for Sigeberth was before get) but rapported it from fel report, and if we do not affirnmat it it amounted to no matter & Ben Panninuse fel same mercy enough to inspect Anustusins according to fel Salmo Verlatt
illins historia starts, but I cannot bring myself to believe how long it now appears and apparently passes. I am from a very good authority.

Mariana Secundus (a monk of Fulda) in Germany now about 1080 such that a few days ago. His successor is Joana outher 12. He was born in 800 in this year, Joana named the higher Pontifice: non pontifex superire fingiorem esse et mulierem suam. After this year, Joana a woman was baptised in 2.5. 4. to Pontificium united but not 22 down to name for the first time 2 or female 100. Here is a clear position of the matter, it is important now whether if the necessity of being born of potentest pontifice just was not and was not without cause, but it did not. It is not known whether if the chronicler Christus Calvitas named Mariano or to bring enough and

Regino Abbas a Benedictine monk since 890 about 40 years after Pontifiex I about 190 before Mariano's death now 23 and from Pontificium united 2nd was indeed if yes, it remains yet remained not act 2.22 longest vicar of Einth was confronted to salute you in 20 year.

Sigebirichus Bontmacenas a monk was a monk of 1100 and 3 years struggle. His Joannam feminem jusice et coni suci familiaris suntnum eignit qui eram angeldons est, et granum facta per novit saga existins. Quis dani et super Pontifices nun nominant quidam. It is not known what this John was a woman and only familiarly known to one but not for an exact

answer he was defendant another pope was such and Pope, who therefore sometimes not written for among the popes.

Note from it cannot be said from it particular solution of Maria:Secondus a monk who probably Sigebirichus and indeed a foreign and common spirit, and nun nominant quidam somt but not written yet printed by geographical episodes familiar nunmant to every long written correspondence among the popes.

And 2.22 years Sigebirichus Mathew Paris (a monk of St. Albans) did intervene into this dispute and 2.22 a year in 1185. 2.22 he set a man of selection from Sigebirichus lobus and Sigebirichus
Gomblacensis et quidam alii profundi spectus Chronicae decurrit
obferentia. Papa Ioanni a nomenbus urscuntur in publicis et ei
testimonio a fidelibus historiam acquiebat. Hæc ut story of Pope Joannes, celating illum to be cons-
yponianus et ad mortem dies.

4. Gobba fuit us Cisterciensis in Erast ad 1185. spectatur mundus
Papissa Ioanna non nominatur. Pope Joannes is not required,
as if to story, and as Pope but not done to grant of it.

5. Martinius Colonnius dicit ad 1320. ant a medium est Poppis
Conservator, (and Pope Joannes fuit a story confessa
in regia) ubi solum Ioanna non nominatur in Catalogo
Pontificum tam propter multum aetem quam propter deorum
fatum facti. Joannes is not in the Catalogus of Pope but
in anget sit a woman, e fuit et basabina of egfact.

6. Historia Languniæ: Praefatio ad 1426. Aeta Dea fuit
mulier et res detecans se numinaribat intus religios. This
John was a woman and should be Johan & If set
were reckoned among eg rest, This & a Roman Dirac
honon any turtinny supponerunt on pictani et
aunt ox found.

7. Compilatio Chronologica set fuit about 1474. Sagram fuit
et alius Pseudopapa cuinis nomini et a ignotiorum nom
mulier fuit et patentur Romani. Pope was another fully
Pope across names & roundes are unknown for spot with
woman, ant fui Romanists confess.
Fasciculus temporum written by Abbot Stiernri in a cartusian about 1484. See also John of Scaliger's treatise on the reign of the Popes, and the list of the Popes.

Notes: All of these authorities are uncertain and reported by Joannes Purgatorius in his book of epistles to the German writers. Note only that the name of Colman may not be found.

Plutarch about 1470. The Popes Secretum reckons in his Catalogue of the Popes, and also that he was long in the Catalogue of the Popes, and that he was long the pontificate of the Popes. And it is true that the last is true that the Popes have not attempted to suppress the names of the Popes. And one affirms, as Mathias Latins de Julio, that the Card. Clement of Rome, and then taken invidious on several Popes, and that it was not impious to excommunicate the Popes named.

And not unless a name is not so.

Mabillon
Johannes Chalcobislas
Proletarian
Boccace
Antoninus
Textor
Constat: Phrygia
Masses
Math: Pulminis
Jo: Parisiensis
Anselmi: Billy
Chri: Chrier:
Anster:
Tost: Nysius
Roberto: Sanchez
Pedro: Martinus
Nonicio: Nicolaus
Rinella
Nic: Gili
Carion
Biroultus
Francisca
Jo: Erculis
Alphitius: Curthage

Ant now with many (as the following) battle:
Faurinus to the Martinius Polonus of constant augin and faultless contovers mention for before Colinus, and further augin and fault.
given he plains upon case Rodrigo may be suspected or
conject to have omitted or cause the lines within to wants of ye
And Livinus doth also seem foolish and so do his books to have set the
words never first mention of that in any other second only in
Sigebert copon he was so plentifully evidences before pim
As Marinus and he rest. And Sigebert yet remains. 
because we suspect that Goffrey first supplied Colonus and
then, that Robert had supplied Sigebert out it in copy for
sure it is not to be found in the old trans copy of Sigebert

An answer Robert was a monk of St. Remise and many tales he
left in the report of Trinetius. Abbot for a good soul known
man, and Livinus is come forward not to ordain him (among
of his own kin and to Romish children) if he shall find
in his story of Pope Joan, but continues Livinus
notion of Marinus, and Godfrey (whom) but we are
bound out to rest of the German context, and so great and
was any power that pim ten try pim take you most of
it named to consume and disport pim.

Then Livinus contended to difnumber every St. Martin case
and sang it was not the aunt a book of the context of
Rome considered his among Rom for one, no one miswritten
awt.

Livinus contended to take a new reason why & Pope for
not to St. Jo: of Latin man from T & street copying Pope Joan
is said to Nine right declination and the By reason to avoid the
straight and narrow for & company, and pronouns that the
Porphyry chaste to be fabulous et a bono fide
situation of et Comfort resolving.

Answr:
the not small ven for the now ven use of 502 conte directly
amount that to war (agree sloe must went to 600 declination) SRB
amount declared all of no time stand & story of pim, or what from pim
report of some murmuring credible answer hab eg. strengthened the and incapacity of to streets could not admit so great a in assembly and concourse of people, observing eg same loving of direct cure, and sufficient for lawlessness and incapacity of change of domination is not cause dominated, and leave suspicion enough but to old nor case informed vanish sent.

Theodore Nygma, of Pope's Secretary was kind about to year 1360 says and that consta stona marmora ilic posita signatint monstrat hic factum conus summi Pontificis san of libration de Basilica princeps Apostolorum et contra aualent illud ac tera non facint immo per alas aulae indirectum transunt illud abignantatem prolongando.

There is an old statue of Marble not standing at in front rectangles to fact, observation of Pope (upon the got to and from us labora Church from St Peters Palace) found right on tent-tent wide he of you awarded, so you most above stye it 89 moments an old statue, good antiquissimum consistit num, e antequiter is a good evidenti, extimation of Es time of Es stone.

In constant time most to Potes sermons diametrical prove. And also in murae and old marvly comest, aut Nygma signet in longani 69 no trope 14.

Against Cocceius Sabelliiens Einsel bib. g. said spectate which in Pontificia domo marmora silla, circa mundum innum in qua nomis Pontificia contum us as is creationes residit ut cedentis genitibus ab ultimo diaceno abbreviatur. There is not to but sent in pylos pacem a Marble chair no sent to name Pylos is presentable which after of Creation yet its junior Abacon many power and found to now are entered.
But Platina says that the decree pis will not be made, but that the Pope was to write and decline God made to St. Peter's church (for Pope Joan's residence is of streets sake). Yet the thing is chart was set end for a moment to put the Pope in mind of the one word, but a work and frieze man.

Now, not Platina says, every God bearing small things unto him in middle of his mortals, he can only imagine in occasion of the sitting and standing and seating and the turning of life, besides the accidents of either增添 and enjoyment, or common to death one day and end and

One man for Pope, not many for every consideration, therefore the faith in that a simple man in act to the long with passions and expectations is common, but it seems the constant of soul, and sovereign-govern from God to it. Was has caused Heavens, Comfort to him: movable things, I knew not, for I sigh at sorrowing and suffering and willing to show rest and misit to Carnally being so attended to bestial for a reasonment.

And Peter Pazzia (or Zappia) says that in 1293 that Croce was to put about a statue in stone representing Pope John and the

And Furco Pannina: pis fecta and fabulosa are but hoolag of the event.

Lastly Pannina of a new Article of earth in pis gratian and brings in a notorious architect's master to saint an advisory in the story fabulam ex Johannis, Pope 12 ciiri mutando mini manant credibim, I find on believing (to bis end pis grann) eno falsly might come from Joh: 12 a man of an ignorant life, I test and bis John besting made Pope, with year old, and

Then 3 more, containing Joana Elisiria one of the city, and that Joana was in Babalah, it would interest and make him of 1600 life, Est Eurozn to common court, every court and Est Juan was Pope, (as the mislet was my uncle and Athens) and so in wocks of time Pope Juan runs to his wardship.
...so that such a thing would not exist.拿了该拿的

...to set Attain to paint a map, where I care not to mention the name of Mataran and another 

...so to write detached and considered assertions of such a number of 

...I doubt not but, many will rush headlong to believe or 

...in so good company of renowned men. so also I am more 

...in such detestable way for the destruction & torment 

...compass can Hannibal &c. to Athens &c. &c. 

...towards it from its omission of any story &c. a present

...answer Latin historians &c. who write on the kind of Pop. &c. &c. &c.

...to this point, and since it has been

...out of the story is more confirmed by the confession of 1000

...of the same kind of religion.
Ofer Pontifician Utopian (now count of Empowr.6
kings, princes, states, &c. political affairs &c. occurrencses)
was dedicated for books to Pope, yet tells the story
convinced, I must never understand Greek in the Pope's
suit.

A good town upon Pope's own land, and gotten a quit
as first open, from the many town and great men of
strangers of cagers (own out of Ely) that own short
and of very great donation else in Capit. of Ely sound
Rom.

To O. D. R. I know (in) the time of Bohus (to most
learned man of the up. to Andrew Scholus) &c. omit
suggested, to the presence to Bohus library a work of
UTL estiment among many learned men, who read into
in Patriarchate of Constantinople and removed Ignatius
as unanswerable, went UTL and was granted from Jim
and E. Pope. I运用 he probable amongst Ed. E. of
story of Pope Joan (ed. is more, but 16 or 20 years
before) and known to E. Brookes yet (our quarent.
was the person of a Pope Adrian (son of Pope) wherefor
was the person of a Pope Adrian. The ed. of Pope, I
saw a book, but E. tyranny of E. Pope, I now wrote
it was said and approved by a number of E. quarent.
could not. Ed. came to E. Synods of Constantinople, to
the ed. of E. Pope, is kept among the Acts of E. Synod, but
work was reader sooner & of Gr. auth. no nothing of Pope
Joan, but it was not to E. signs of E. quarent of E.

Thus, now read line a decoratation, acconrant to E. (Son. Pope)
in our silvest chairs not to confute your Roman benon-
tor (Pope). chron. said, nor your own not five affirment to
relating, E. regard to E. same enmity of Pope's friends commen.
I know not why it is, but if you see a running writer (as I may say) or a man of gout, the elder parts of the body are the most worse affected, and you would think you had seen his own eyes to more than another, and also made afraid to speak before him. He in his story is more apt and more careful to consider his own words and difficulties; and it may be supposed as reason of his gout or his mild pursuit, and may probably want of skill, and often to look no longer generally initiating or more present.

2. The manner of writing is soberer and from a finer reason.

3. The manner of speaking and manner of tone of voice, and accent, all seeming more proper.

4. The Captain of the cut is cut off, according and uncommon, in some sort.

5. The temple, respiration, (what is to be supposed or on what great of his part), ready to breathe out at once, audibly digested, mouth, calms, women, consummate, and in Apostolos.

6. The patient and the expression of his body.

7. The probable and eminent probability of body.

8. The often gnarled swelling, dilatation, rolling, vomiting, and other symptoms incident to fat and unhealthy condition.

9. The transitions and labors, cost of art and artifices in the irascible constant and disposed of nature, efforts to extricate for himself in all manner from both, going to bed, representing, and in support to sit up long at night, and alone beyond rest.

And yet all to keep so close a place; to make accessible, and in a moderate person, and often permitted to know of him, and yet, and thus, a description, it cannot be wrong to his or mine judgment at all mine also.
But, for information and qualification of the processes against to
pregnant women and others at childbirth.

First it demandeth continual labor and cutting of the placenta (soft and thin) of a woman, which our opinion may not be liable
to miscarriage, woman, stringed and cut with a sharp instrument to make
her placenta and ova, and to yield better correspondence with
some labor pains or pangs to more principal (concerning
her pangs) from a hundred and lastly intend it to make
and increase their assistance and remembrance for better reception in fear
amongst the unwise, foolish, and embroiled.

Against post partum might hurt the liver and aggravate ant
consort. There contracted an eating of the uterine food, and lodging, and
congestion of the uterine matter, which, if not removed, may cause
some women to be not different to that of some women in nature
and age, or some distinguishable in terms as in most women to another
age, not different to that of some women in nature.

Against post partum might hurt the liver and aggravate ant
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some women to be not different to that of some women in nature
and age, or some distinguishable in terms as in most women to another
age, not different to that of some women in nature.
And as we consequently are to prevent in any unlawful act, it
is in doubt that this would furnish us with any other, but
except of mind and body, the first part of spirit, and inbounds
of act and invention for carriage and continuance of the
right, and to least not infringe the fame symptoms of the state of body
(longin) also many woman act not at all or little (granted)
and from writing to writing at first-learning and in small advantage to get in for study of the
self, and be kept before to be continued, and your long-vow'd word
a ready and fit reward for a great book.

It is true you was made obedient in this table, but it is not
mention'd capricious about a face, but freely, male or
female, about of them is still known as being, an altering, or partial
explanation or beauty, and therein stand, too mainly wanting to
spoils or losses, but instead of small former doubts or others,
for the part many have in common a truth before, or man behind
of an altering by so many years, but over and left begging
to observation. Moreover, And (written by a British or an
altering being (and it often accompany) or circumstances, (and
right) or proper perfect turns (for another, it with also mean)
It is first that I need form to see a woman (tell) not his
in earnest competent art and man.

And to better to observe, and take to many stagnant and unprofitable
introductions of your division, especially, as none and going to set
let not remember that Egeboat Comblouton's songs (but we had
one soli familiar tontin in turn on the kingdom to one familiar
person had got me at it), if I in front with that familiar
of the web, probably some person (as accompanied) for all
these, and be to show you a long time (until) that pledge's
looks on you at once) and point out yours to theirs (towards the
right to continue be pin on them, till solis reports attendant
or your, emphyse and away with that you connect, because
that this being got into the foot and in by force of your according
to Cadet Street Combiott Opehnut E Digent.
And this was not unexpectedly wished to befall

1. By the plentiful confirmation of his story.
2. From its contrivance of its human reproof and commendations of that day, 
   since God would not suffer to pass such a thing no more. 
   Salam to curse Israel.
3. By his closing constant confession of its Church andProbation
4. By stones stoned us or figure but our late confirmation 
   whereof of image (now it is kept up for us as the 
   artificers of our own wrong) and of our enemies 
   and tute of the stone. Our enemies sworn in stone ad it 
   and continued many of our foes to insist on a 
   and without the opposition, so I am confident it was 
   no fiction or slugh or pretended misprows. In comparison 
   of the Roman era that made & begat to move & let 
   of the Roman era that was caused to be destroyed 
   of the Pope or the Constant or post Pope and after 
  Constant or the Pope or the Constant or the Pope and after 
   who is taught in quarto must be esteemed to be destroyed 
   of our impost and consider two more curious 
   great a tower in the firmament of the Peverall that 
   snow your, that part of the Church fall so forth with to 
   bottomleft mit.

Does it offend Rannius and other centurion avow to God a woman
was Pope? It is an absurdity and against the Church
qualification of wise knowledge and so good in the profound,
expected some pretty but seem to be necessary until learnt as to 
dwelt, used & burned, burning, the instrument complete and begun 
with and artificers and powerful.

When this was Pope, great mention was made of the constant 
man clothed to many errors,, dishonesty, treacheries, sodomy, 
talk of Popes and for his tilitit throughs ——

Is Pagacy if no wrong can this solemn.
But ——

The prophetic story of Nebuchadnezzar and the sevenfold image is found in Daniel, chapter 2, verses 31 to 45. The great image is made up of gold, silver, brass, iron, and clay, symbolizing different eras in history. The Nebuchadnezzar's dream is a foreshadowing of the fall of Babylon. The text continues to explain the symbolic significance of these elements and their historical relevance.

The Great Whore of Babylon

The whore of Babylon is a significant figure from the Book of Revelation. The identification of Babylon is a matter of theological interpretation. Some interpret Babylon as a symbol of any great city, while others see it as a specific reference to ancient Babylon. The text discusses the attributes of the whore of Babylon, such as her boastfulness and her fall, as described in Revelation 17.

The Formations of Babylon

The formations of Babylon as described in the text are intended to be allegorical. Babylon is often seen as a symbol of all that is evil and unjust. The text elaborates on the symbolic nature of Babylon and its significance in the context of the broader narrative of Revelation.
A second enquiry is wrote is mount to Babylon.

The Baptist sure to Rome curret sent, Eum sme in Cap. Pope
Was sent out, and the quick steady unkindly but likewise
and yet the Pope, and concomitant must not
not in yet strictest norm to take him from him, nor could
the Pope. If he put to night of him put in the end of his first. pope got felt
the Pope. If he put to night of him put in the end of his first. pope got felt

Babylon, from ye paragraph, and its power, dominion and

enormous of ye Assyrian Babylon, not after its conquest, was found
and dissolved into its power of ye Roman Monarchy.

Against yet to Babylon in it Apocalypse is mount Rome is
apparent among. by Et 13. cap i. 9. 10. (of ant. Ceres is so
written and to pray for renown according to
ambitient and late writers Sic ob Babylon: and Johannes nostro
Algeran et: dignam sortat. Sic III. theonum decis tudes etque
non aqueut leb: 3. against Marcius und. R. und ant. in 26 strings
of aduis to morello to pop to Jerusalem. Bartholomew Court
of aduis to morello to pop to Jerusalem. Bartholomew Court
of aduis to morello to pop to Jerusalem. Bartholomew Court
of aduis to morello to pop to Jerusalem. Bartholomew Court

Babylon: et ibi sancta ecclesia sunt: tremendus Apostolorum et Martyr:

et ibi sancta ecclesia sunt: tremendus Apostolorum et Martyr:

et ibi sancta ecclesia sunt: tremendus Apostolorum et Martyr:

et ibi sancta ecclesia sunt: tremendus Apostolorum et Martyr:

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et ibi sancta ecclesia sunt: tremendus Apostolorum et Martyr:

et ibi sancta ecclesia sunt: tremendus Apostolorum et Martyr:

et ibi sancta ecclesia sunt: tremendus Apostolorum et Martyr:
Gin, Domo, for Babylon, now Rome before Babylon, and to
be some prophecy come may wind most in. Quid. Bocceat
vastate the Romans and, as many supreme to perfect and
Babylon age in to be one more confession. I proceed

shortly and some mention, being naturally taken apt for by. But
will suffice delight and pleasure of the flesh, and armed
consequences of to, many of Rome that building and
of cruel doctrines of to, many of Rome that building and
sacrifice, correspondence of spiritual images, crosses, Liz
ceremonies, of to Alba, against Eta, Rheinste, their procession
Sacrament of to Alba, against Eta, Rheinste, their procession
art, visions, Penates, pictures, and effect of discovering and
Purgatory, Conyers, the labour of mankind and
memorial of the Papal, elevation of divine, elevation of
saints, and burning of Roman buildings, and to immense
apparitions of to, many of Rome to continue and occasion
of to, many of Rome to continue and occasion a
and many more that only has said and self-sown
cart, and many more that only has said and self-sown
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cart, and many more that only has said and self-sown

to desire and to swear it to those of Rome
were the world.

And to make a step nearer, what Paul propounded in Timothy
that in his latter times some shall come forbidding to marry
for now the time longs accomplishment in to rest
foundations.

And I said to Pontifex Maximus on the Crux of Rome and
great dictator of that world was sufficiently proven and being
of old time in, dictated and remained in most pain and
the perfect imitation of the pontiff himself, John Cesar Antonius
and Pontifex Maximus of our Lord's executors, his personum cum
qui sacrificat feminis vellet pin habitus. It was enough for him
to be not report his list.
Ant. Tranquillus in Helvibus. Cum confossus est, ut jet de utraque gym
a lucem perciperet (Cæs. revivit a little before ac coll. Lyons) pot
est quod non posset, nam quidem ad mun. ut non sit
ut peti quod in opus. Quo quidem quod accipere et
omnium non habere omnem. Nonem habere omnem
omnem habere omnem. Venire omnem. Venire omnem

This page seems to be some sort of account or notation, possibly related to a list of events or figures. The handwriting is quite dense and the text is written in Latin script. The content appears to be a mixture of historical or personal notes, possibly detailing events or individuals of significance. The page seems to be part of a larger manuscript or diary, given the format and style of writing.
164. Year 8 before the completion of 600 A.D. (9th Century).

Roma renunsit in propagandis eorum saeclis ac in
Dedication of Cutimites & Gangites, a common project for.

Page 26 contains a dedication of artesamnia and an emphasis
of positions and duties known with those qualities, so if
and are have own-post.

Roma Curs, Curs, salis est, autem non est
The monastris, vino, soave, cuimidas 870.

Now I must be Rome. I am seen amongst
will come strange to be
Some, Short, Hair, Feather or any stuff
I must go far to bed.

This completed that we are the product of a felicitous
compassion with that. As continuing a succession
monastery brought forth enough by north of the
them except it is most by a pot. And this sort of a
women's branches (except amount of yew, and supplies from
empirical Hastings administration to the present year) were
no twisted on to yew, but some women twisted for
extraordinary mastery goods, a strong yew ground on its
yew, with some dynamite controlling more than ever.

Monaster 1st Domestic
Proverb. Arabic.

من جرب يقرأ علمًا
سَيُعِنَّ نَسْبًا

Qui experitur, auget Scientiam;
Qui vero credit, auget Errorem.
Rationae
Theologicum
Henrici Zenskessii
Cantabrigiæ
Sis.
Ex Amore Veri Optimi
Scire Libros eosque legere
cum Judicio et Delectu est
practicarum Pars humana
Editionis.
Editio Novissima.
RATIO

DE

PHYSICIS

HENRICI JENKESII

CANTABRIGIENSIS

1712

Sine Lipsos custodiet

cum Pense, Sedulius

Architectura

Sæptino

Omnino

Omnino.
Rationale Theologicum

in gratiam

A M I C I

delineatum & conscriptum

Vir integerrime,

Aves seire, quos libros principi legere deberas, dum versari in Studio Theologicum per tractando obtundere: Difficilis erit Spara eam undecim tarn ornare; Allamen promodo Gratia mihi conceusa tentabo, quid in hac pia causa potis ero praebere.
Joannis Crellii Commentarios, t
ho Schlichtingii in eadem.
Hi libros bene perfecti, redde
vi
num perfectum in Christo.
Xam in His
mens ejus contemebis, et ad vivum Liber
delineata est.

No. in Theologia Divinae quam ex
Scriptura Deum, Hoc in Authores legere
potest.
Musul: facta Theologia Locos Communes,
tripstj Commentarios in Novum Testamentum,
Episcopi Opera, praefationes institutio
ones Theologicas.
Curcellai Institutionem Religionis Christian.
ae, et religionem eadem.

Philippi ad Linzobach Theologiae Christian.
nae, inter Scriptores Anglicos, hi pra-
cipues et cuivis fatis noti: Fackenm, Bishop
Hall, Medus, Hammondus, Taylorus, Pearson,
bonus, Onderbonus, Reinholdus, Crudewit
Hub, Patrikius, Shillingflecheus, Motus.
De Hise non opus est, ut quippeam dico dem.
quæm quod fuisse lecti dignissimi.

III. In Theologia Patristica legis in antequam
Abrahami Sculteti Medulam Patrum;
Joh. Gerhardi Theologiae Patristicae;
— Rivelati Tractatum per quam erudim;
de Scriptoribus Catholiciis.
Hæc manus librum præmissæ poteris legere unum
judicio et dèlectu, quod unum Patres volueris.
Viam in hunc Studio, Tibi servent:
Henricus Swierius, Theauro seu Catholico,
upstantissimo eodem et perquam erudito, ut et
Johannes Forrefius, Institutionibus suis Theolo-

giæs.

IV. In Theologia Scholastica principium tenet
Guentius, quomam clarus est ac dilucidis, tam quô
ad verba quam quod est: Hiæe authori
et et eis Tibi infar omnium, Te abhinc et
sufficere condicritis univera Theol. Scholæ.

nò. In Theologia Prophetica hæc addito res Tibi commendo:
In Historia Civilis et Ecclesiastica, dum adehuc hares d'ercantis in vestro loco, ne cessis quod Te vertere debes in hunc Thetrum Historico; inquire legis
Joannis Bodini methodum legendi Historias, hic liber singularis in eorum origini, res et variis Mutationibus Rerum publicarum, quomodo insuperin, quam die superin, et quomodo tandem defiesit.

Lustre cun insigni fronde legere potest proba
tissimos Historicos, prout eos Tibi commendas.

Ut infra in Relationibus Juris Historici, quoniam potest editionem illius praelati Tractatus, potestis habere pro Merito hic Historicos pridem, hosce Authorum Historicos potestis pradici adum

gere: (Prodiest enim in lucem post novissimam
Editionem, quam Relationem:)

1) Latii Historiam Civilem et Ecclesiastficam.
2) Simplicis Chronicum Catholicum.

3) Marci Querii Buxtorfi Historiam san

cram, et profanam, N. It. et. 

4) Hisce, si placet, adjungas

His Carce Vitae Apostolorum et Primitivorum

La-
Satrum ab hisum delineatas, Libri annigennæ
conditione et variâ Lectione ex antiquis Scripto-
ribus complectissem reperta. Protereag légge
1) Gesfelii Historiam Ecclesiasticam.
2) Frederici Spanheimii Ideam, Ecclesiasticæ Hi-
toriae, ut et
3) Ludovici Elisii de Lin Historiam, Ecclesiæ-
tiam, methodo singulârì Digestam, et ex pro-
batione Studiosibus coniunctam & adornatam.
est illa, quantum nosi, in hisce generi Kostof-
ma, ac pròinde Leche dignissima. Ex Gali-
co Dionate in Anglicam Linguam Poletar
versa.

viii) Historia Universalis in subiectum adinge
Geographiam Sacram, quas Bocharti est,
Chronologiam, quas Sethi Calvisii est; ut
locorum & temporum Notiam cognitam habeas.
Historia Conciliorum continet Res Gestas et Fata Ecclesiae. Præcipui Authores, qui hanc materiam pertractabant, sunt hic in sequentibus:

Gardana Epitomator noter:
Longius in folio.
Binius in quam plurimi et
Historia Bretantina.

Hæc Agmen nun manead Theologia Rabbinica:
Thalmond lohun, sed Misrah et Genarah
(sic bene versus sic in Literis Hebrenis, et ad un
quem callias yulum Judaeorum veterum) lege-
re Te oportet. Hi enim Libri continent præam
Sapientiam Rabbinorum.

Sed quoniam, datur nun est unius Lectori Do-
num linguatur, nec forti Tibi, ut nequis
comparabis Tibi quoque Literis Opera eximia
Buxtorfiorum, hum lighthoofi Modri. Hor-
num Libri diligentius lecti sat superisz Te egni-
ent in Theologia Judaica.
Ludovici vero habes in animo praecipuas, et in litteratura orientali: utramq; saginarum facientes linguas Tibi acquirere, hisce quos Libri innumere:

1. Beorigii, Theofani linguae et ejusdem
   Grammaticae Chaldaeae, cum ipsius & x. annorum
   Opere Hebraeo-Chaldaico-Thalmudico-Rabbinico;
   nec non

   Syriacae Walsaei, Maffii, C'rinae
   ps., ant, si hanc non debus copia, nulli dixi
   Beorigii, qui magis necessaria ex illis con-
   pendote contra sit in suo, cui praemissa oratio-
   rem de ipsorum templi Necessitate exigere cerni-
   der, Utilitate. Prae omnibus autem Ludou-
   vic de Dieu Grammaticae linguae Hebreae,
   Syriac, et Chaldaea inter se ablatam.

2. Ethiopica Ludolphii cum Lexice exig,
   den de eadem ipsius, Grammaticae praefixo. Quibus
   addas hinc Valent. Shinleri, Lexicon Persa-
   taglotton, ant, si mavis, nulli Castelli Heptaglotton.

Hocce parvo aposterere volui libros, ne si e-
linguis in his linguis aut profusus mutus, et

ne 73
ne ego adsimulo eae praeteriisse adeo. De libris vero reliquis orientalium linguarum, Samaritana, judaeica, persica, turcica, copthica, et stamencia, ut vacet de rolape et, consubstantis insignis Waltoni, noster in eae introductionem, Bibliae Polyglottae ab ipso editi premissam.

Restat ut, ut viam paulo planiore, ordine in nobilibus plerique scientiae, librum D. Dialechum Ismaelitum, feliciter acquiram, quem Hae communis est tobiae fere orbis habitabilis interprete, et maximè cum venerande codex Syrus Novi, et Hebraeis veteris, Testamenti accuratissime nuntiyan potest abisse. Hae intelligi tam quando Ephraimian et Syriam, quam practique quando varios est insignes vocat. Significat enim a judaei poema Christianis (hoc est, Syri Domigos in suis lexicis; de eadem ejus Lante eum in sacra, grammaticis visorum in ea doctissimorum, Petachi, Castelli, Esperiri, Golii, Wasmuthii, Graevii, Warneri, Ravi, et aliorum dissertationes Te remittens.

I. In
In Poesi legatur incomparabile opus A. N. de Muhammed Said, ibn Phatalla. in Mesopotamia, qua Ha de Le Ducat Gregorius Abula pharagiuss et Dr. Poockius in Specim. pag. 58. seq. dum Arnoldus de Bie Prof. tumfletod. in Commendat. Gafaphyllaue Lef- fici, et Henricus Christianus Henningin in Hymnus pag. p. 95.

In oratoria legatur Haerus. ib. II.

Scripta Orationis seu Virum Adolescentiam, qui versus Eloquentia Arabica Thesaurus ab Abi Beker ibn Haggia Almoavi Edhez eft. Item

Rouhane a'ala seu Horheus Doctorum ab Abi-Hatem confefhus.

In Historia: Living Arabismo Donatus, III

Non quidem ex parte, quam Europaei poss- dent solan, sed totus ac integer. Item

Scripta Orationis seu Virum Adolescentiam, qui versus Eloquentia Arabica Thesaurus ab Abi-Baker ibn Haggia Almoavi Edhez eft. Item
id est, Splendor Lucis Fons Mysteriorum, in hoc Aristarchum et Philosophorum Arabiae, Egypci, Assyriac, Persia, Indiae, dogmata De Deo, De Inspiratione Divina, De Unione cum Deo, De Animali humana, De eis Sectione et Illuminatione, De pridibus Prophetarum, juxta Temporum festis, in quibus Sapientia ista viserunt, recensens.

Utque Eutychianus, Elmaciunus et Gregorius (qui a nostri hominibus leguntur, et qui, sub intermedii Historia Saracena apposita citatur in Praefat. D. Gregori de Trinitate Romni Worestedensis Episcopi pag. m. 1x), confutamus praedictissimum Opus, et unusque, et in historiam Universalem, ab Abdul-Feda confectionem, ex qua aliquot millia Doctorum orientalium nobis inveterent. De hoc principi Sabiorum dogmata et omnis Gentilis Idolatrisce verum origine nobis eruit C. Rococins. De hoc eisian sagax ingenium immensa ad longabanda vestra India deduxit.
Astronomia: Institutiones Astronomicae A-11

[Handwritten text]

Geographia: Tabulae Longitudinis a Latiniis, Loci et Orientis, ex quibus (Tabulis) iterum etiam primum potest degeri. In hac Scientia hand adhoe imperfecta ille Principis Hama Abula Fedae opus Geographicum; تَقْـيَـمُ الْبَلَادَانِ أَوَّلَ دِيْرِ الْكُرْـيْـع. Is om Geoaphia Kubiensis.

[Handwritten text]


[Handwritten text]

alios. Nec alia sanè de Causa tanta

[Handwritten text]
vii. Chimia, in qua arte ultra ducentos huc-
tores idem enumerat. Rasing Panegyr. p. 35.

viii. In Medicina: Ibn-Sina vulgo Aviceirma,

hypothei Materiae beneficium nobis cognitum, sed
ex parte tamen; major enim pars, quam exspecta
est, adhuc restat. De corruptissima hujus Tran-
slacione congressi sunt Julius Scaliger (id. Ge-
cesp. Scalig. à T. Fabro Edit. p. 13.) et Bo-
charius in Hierot. p. 1. l. 3. p. 922. Fortu-
natus autem. Polingius in dextra partis priori Ver-
fionis, et Notis ad eandem, veterem, interpres, pas-
sim emendat.

ix. In Mathefì, Philosophia Practica, et vera-
illa Metaphysica, ut et Jurisprudentia, qui Li-
bori sint legundi confult Hortingeri Bibliothec-
carum, cui adjungas Catalogum Bibliothecae.
Leiden$g$ I Goliard, ubi studior in quasis
Facultate et Scientia optimorum non unam
insanie Myriaden.

In Philologia: praeter Antonii Gigeii &
auct (si hic voluminum nimis et clarum est)
Jacobii Golii absolutissimum Lexicon Arabi-
cum, Tiberium adsue librum Philologis
pernecefarium hic commendos, Codicem sa
vera inastimabilem, magnum situlil Glosfa-
nium Arabicum- Persicum, auctore Muham-
mede Ibn Zephyll. Incredibile est, quantus
numerus vocab Arabicosum (ut de Persin
et aliijs) innumeris inde derivatis nil rem)
ex illo Volumine (literis minutioribus ex ele-
gantissimis per folia 552. in forma, quam
exspect, Regia Descripto) esse potuit vulgo
in
cognitos. Hinc diei ui poetae, quantas in lini-
guis Cardinalibus, Hebrew non minus quam Grec-
a, Latina, et Germanica, ut GATs agant.
Philologorum Europaei aegyptiae ismaeliticae cogniti
one. Quot autem hujus linguae vocabula in-
repserint in Hispaniam, Minores ostendit in
ca calcem Dictionarii Latini-Anglicani. I-
dem fecit Shotteling in Germanica, Godes-
tes in Hellenica, plures Worming in Rus
nica; in Latina vero, Graeca, et Hebra,
ne non-Teutonica, Dr. Hintelmannus
in Praefatione Alcorano hodie abhinc timi
ab ipso Hamburgi. Ita praemissa, ubi fru
amplissimae linguae ismaeliticae influxus,
 quem habet in Codicem Hebraicum, adjungitur,
 cui Marny quidem alia aliqui in operis ex-
cedens (E. Arabicum). Formalem Chymii et Con-
junctionis Rationem et Augustissimum Signi-
ficandi Modum a Judaeis aegyptiocypri
ni et palestini tam Latrar quam alii S. Scripture Refer-
teas, nobilissimae hujus linguae perspectivas
bes, Palsa atque Albarda pepies donemini alius
obtruerint; sed hoc potius mirabile imitar
mirandum faciendum debet nobis videri, quia froni

† Confess mortuus, Posth. Notas Miscellaneos, rotae Mosis annexas
et S. Clerii (vulgo Monsieur le Clerc) Componiter, in Lenteuton
et in unum secundum eorum.
te, qua mente (perfecta venit, praefertur et amenti) impudentissimi quidam Tenebris seque homines in Tenebris non solum nati, sed per totam suam vitam in istem Iran ti, et a multis unquam lucis veri orientatis radice digna affulsi, vivis ex oriente illum minati contadisse, in Convivio dare aut dicum impingere, quandam, cum tamen quod rosa debebant securum suspenderet). The ologus meré occidentalis, pra Orientalis Thesosophio, praecipue positum (non solum cum magno quidam Protestantismus Doctor Amus, sed) inspiciens, sedo Fungus palato delicatior mente solo eipendens. Judaei enim (ut multa pasci complectar) Tredecim habent. S. Eciphrum interpretandi modos, et interdum plures verbos sensis, quando praebent faciunt. Textus punctationem quae generalis sensus majestatis, hic sig neae in quasis particularis versione aut Tralatione vel optima, restringebatur e limitatione, ut speciali modo aperat, quod nihil faciant. His hani, in die misere deprivantes, ad eogis in epist hanc habendi, ut cum Judeis in disputazione solitari, feliciter congregabantur, qua de re con-
Julicher Ludovicus Capelli, Mysterium Punica- 
Honis Revelatur, Ioan. Morini Exercit.
Vestinie de Etate Mundi. 
Papulacis quiin et Enthuista in Difficilibus 
Endangered: ista vitie curant, et in oracul 
Response seint arsigenum, nibi illi: Lont, St. 
Maximi, Fr. vero Spiritue, quem postant, In-
fallibilitate supra humanas vites modi ac 
medio plane extraordinario, Suis iussu filii 
per quattuor unda habeant aut simulent; Ioan 
urim & Thummim Infallibilitatem in Reveren 
Testinie, Invictinie. Praefulce nostri ex fungu 
Lari: Modestia sibi non arrogent, Pro 
Testantes nihil Lingua Orientalis Sacraq 
Philologia (quam vero ab iniuni Scriptora 
varum Animis) Ubi affecti, in omnium 
peffima sunt Conditione, Etatguy Jubio et peri 
ulgis, testantes coeleste Dei verbum Regula 
spiritus Lesbi Cereive Nasi et Glau 
di ancipites, quò se invento confirmat, ac 
suis tandum oppressoribus victoriam posti 
gunt, quod Clementissimum in Codicis Alumen, gra 
tose ascertata. יד ידוע intelligenstia satis! 
Adven.
Addendum et suo quodam loco interscindum:

alphergam seu

archam

sphaerotis et
denibis caelestibus.

Shehrati Dictionarium Arabicum complectensum, ubi Themata quingentia et quingenta cum suis Descripsit explicantur.

Pinta de Matin Sa-

pientis Fabula.

Adagiorum Arabiorum aliquot Centuriae a Scat-
liger et Espernic editae cum Notis.

Specimen Arabicum Joh. Fabricii Dantisci, qui exhibentur aliquot Scripta Arabica partim
in Poeta, partim in trigata orahone composita, quibus accedit Judicium de soluto Sicendi: generis
Arabiae proprius, ut et Coronis de Poësi Arabi-

cia. Hic hoc Specimen inter insignes du-
thores alios landatur quoque ibn Phereis, E-

gyptius Poeta elegans insimus qui aliquot Car-

mina venustissima composuit de Amori
divino et Conjunctione dei cum Creaturis.
Historia insignis Tamusi sive, ut vulgo vocatur, Tamerlani.

القرط schlemanus, qui omnibus vere Arabico-libi omnino commendandus est cum ob styli elegantiam, hum ilium linguam puritatem, cum celeberrimis et jaudibus recepta ejusdem interpretatione, Beidaraco siliest et Gelalodino. Hic est famosissimi Coranus ille, qui tanquam Circulo paulo fausterum sunt tot gentes, indi ab Arabia ad Gades et usque Sinas.

Hicce, si Dei desideris Tuus modo quaquam feliciter feci, gratularor mihi, quem tam disertus et fecerit, felix fuerim, in religio sum et maneo in aeternum

Tui amantissimus

Henricus Fentesi
Philosophus Christianus
sub Cruce.