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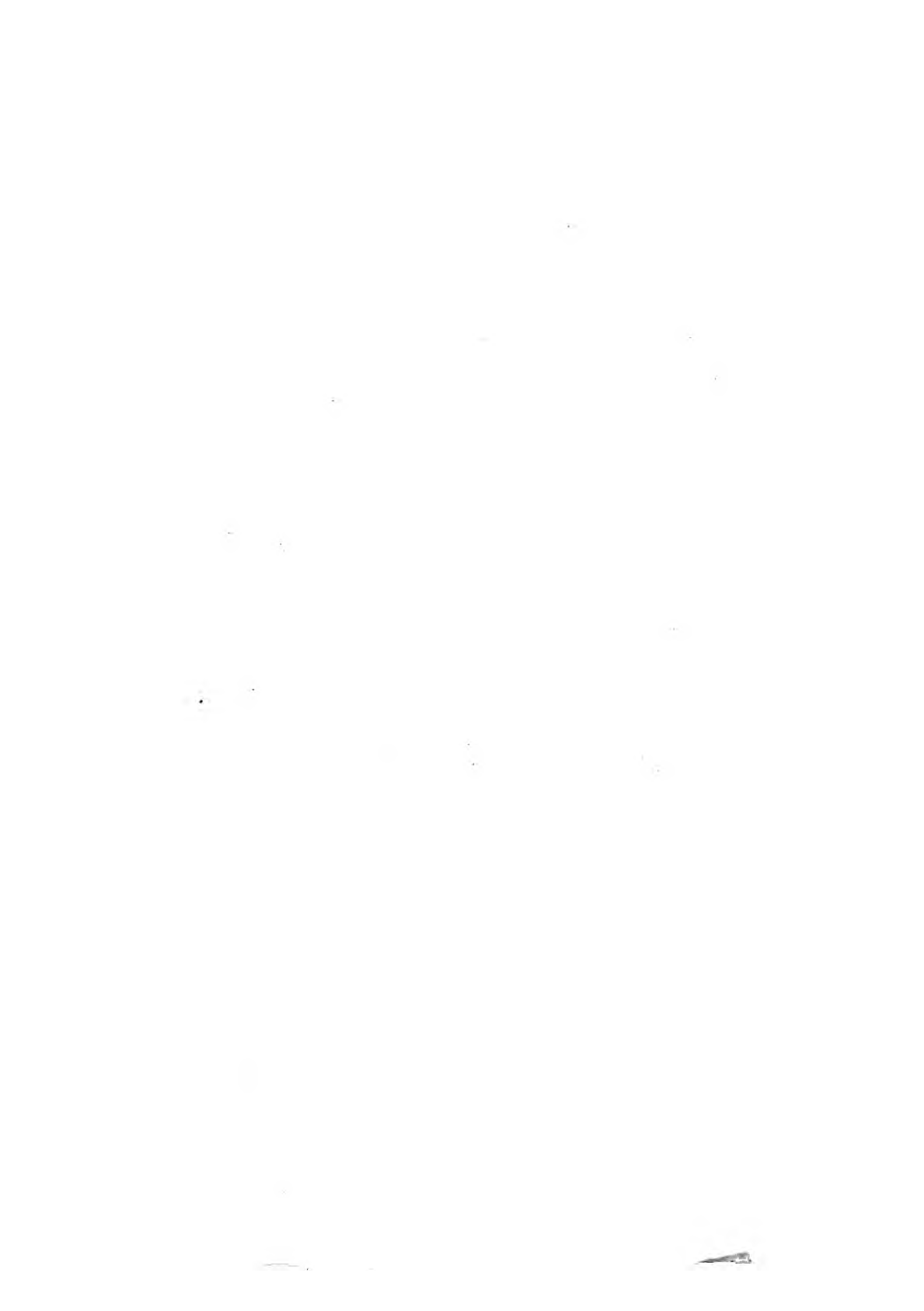
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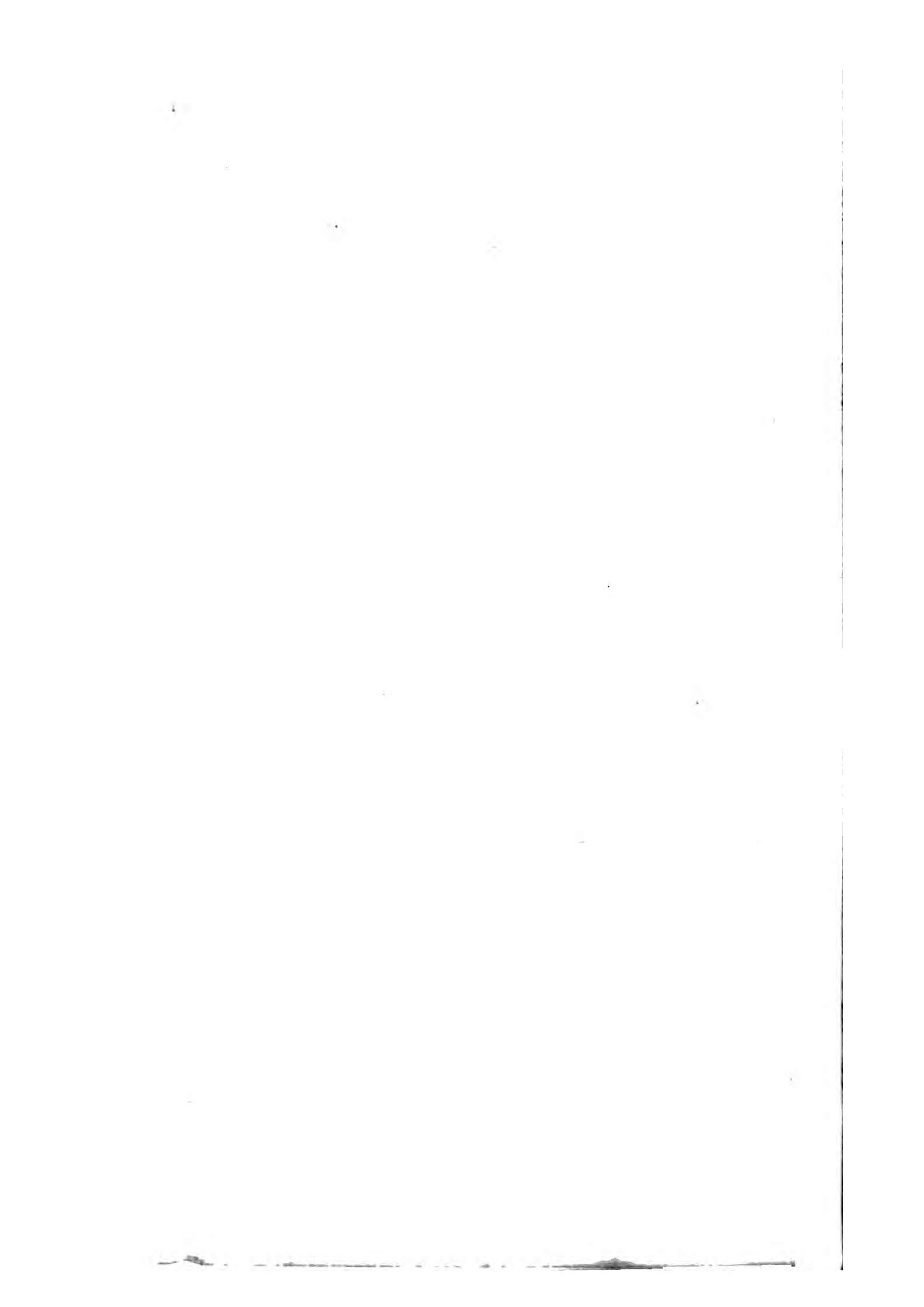
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THE PROPHETE JONAS

WITH AN INTRODUCTION BEFORE TEACHINGE TO

UNDERSTONDE HIM AND THE RIGHT USE

ALSO OF ALL THE SCRIPTURE,

Etc. Etc.

BY WILLIAM TYNDALE.

REPRODUCED IN FACSIMILE.

TO WHICH IS ADDED

COVERDALE'S VERSION OF JONAH,

WITH AN INTRODUCTION BY

FRANCIS FRY FSA



LONDON:

WILLIS AND SOTHERAN.

BRISTOL: LASBURY.

1863.





INTRODUCTION.

FROM the lively interest which has ever been taken by English Protestants in the productions of William Tyndale, the discovery of a long lost work from his pen must be regarded as of no little importance. It is therefore with pleasure that I present to the public, for the first time since the issue of the original edition, a version of one of the Prophets by this eminent man.

Tyndale, after the completion of his translation of the New Testament in the latter part of the year 1525, proceeded with the Pentateuch, which was printed in the year 1530. The only other portion of the Scriptures which he is known to have published, is this recently discovered version of the Prophet Jonah. It is generally admitted that, besides these published portions, Tyndale translated the Old Testament as far as the end of the second

book of Chronicles : these books were first printed in the folio Bible, 1537, under the assumed name "Thomas Matthew," edited by John Rogers, to whom Tyndale is known to have given his manuscripts before his martyrdom in 1536.¹

As no copy of the Jonah, nor any reprint or quotation from the text, had been known to exist until the present day, it was doubted by some whether Tyndale *actually published* a translation of this Prophet. A few notices of Tyndale's book of Jonah, which appeared at an early period, had given rise to the belief that it had been published, though nothing was certainly known on the subject. Thus Sir T. More says, "Then have we Jonas made out by Tyndale/ a boke y^t who so delyte therin shall stande in parell y^t Jonas was neuer so swalowed uppe wyth the whale as by the delyte of that booke a mannes soule maye be so swalowed uppe by the deuyll, that he shall neuer have the grace to gett out agayne."² It is also mentioned in the List of Books denounced by Stokesly, Bishop of London, in a MS. in Lambeth Library. Anderson says—"The proof of the existence of Jonas, and upon English

¹ "Anderson's Annals of the English Bible," vol. i. p. 569.

² "The cofutacyon of Tyndale's answere made by Sir Thomas More, knight, lorde chancellour of Englonde. Prentyd at London, by will. Raftell 1532." folio. Preface B-4 reverse.

ground *this year* (1531), is to be found in the list of books denounced by Stokesly, on the 3rd of December. It is the last on the list, 'Jonas in English,'—See Lambeth MS., No. 306, fol. 65."¹ Fox, giving a list of Tyndale's Works, says, "Item a boke called the prophet Jonas teching to understand the right use of scripture."² The Prophet Jonah is also noticed in the list of Tyndale's Works by Bale.³ Burnet gives a document in his "Collection of Records," "The Names of Books Prohibited, delivered to the Curates, Anno 1542. to the intent that they shall present them with the Names of the Owners, to their Ordinary if they find any such within their Parishes." In the list is "The Book of Jonas in English."⁴ Ames places it after the year 1537, without a date, 8vo.⁵

The prologue, preceded by the title, has come down to us in four editions of the Bible, and likewise in the collected works of Tyndale, by Daye.⁶

¹ "Anderson's Annals," vol. i. p. 290.

² "Fox's Acts and Monuments," 1st edit. p. 573.

³ "Prophetiam Jonæ," Scriptorum Illustrium, &c., Basle, folio, 1559, p. 659.

⁴ "History of the Reformation," 4th edit. 1715, vol. i. A Collection of Records, p. 240.

⁵ "Ames' Typographical Antiquities," p. 497.

⁶ "The Whole Workes of W. Tyndall, John Frith, and Doct. Barnes, &c., London, John Daye, 1572." folio.

It first appeared in 1549, in the second edition of Matthew's version, printed by "Thomas Raynalde, and William Hyll," and "Edmunde Becke's" revision of Matthew's version, printed by "John Daye, and William Seres." In 1551 it was inserted in the Bible printed by "John Daye," and in the last edition of Matthew's version, by "Nicholas Hyll" and others.

It has also been reprinted in the following modern editions :—

"Writings of Tindal, Frith, and Barnes. Religious Tract Society," 12mo., no date.

"The works of W. Tyndale and J. Frith, edited by T. Ruffell, A.M." in 3 vols. 8vo., London, 1831.

"Doctrinal Treatises, by Tyndale. Edited for the Parker Society, by the Rev. Henry Walter," 8vo., Cambridge, 1848.

The "Prologue" in the first and second of these works appears to be taken from Daye's edition, 1573; and in the third chiefly from the same, but compared with some of the editions of the Bible. The marginal references were first introduced by Daye, in 1573.

Henry Cotton, LL.D., Archdeacon of Cashel, in his very valuable work, is of opinion that the Jonah had been published. Under the year 1531,

he gives "The Prophete Jonas ; translated by W. T. (Tyndale); with a Prologue or Introduction. No copy *certainly* known to be in existence at present. 8vo. :'" and in a note is added, "the book has so completely disappeared, that I am not aware of a single copy remaining at this day." "From its total disappearance, some writers have imagined that the *Prologue alone* was put into print by Tyndale. But I think it is beyond all doubt that the text was also printed." Dr. Cotton also states that "Bishop Tanner, in his '*Bibliotheca*,' p. 403, mentions 'Prologus in Jonam cum *Jonâ* impress. seorsum in partibus transmarinis. 12°.'" "Mr. George Coningsby, who upwards of a century ago presented his fine collection of ancient Bibles to Baliol College, Oxford, affirmed that he actually possessed a copy." ¹ The copy alluded to is not known to exist. Anderson ² had no doubt that Jonah had been printed, but he argues from the evidence afforded by the Title and Prologue. Undoubtedly Tyndale intended that the translation should follow the Prologue. I can find no other notices relative to the publication of the Prophet Jonah.

On the other hand it appears certain that Tyn-

¹ "Cotton. Editions of the Bible in Eng. 2nd ed. 1852, p. 5."

² "Anderson's Annals," vol. i. p. 289.

dale's Jonah was but little known even in 1537: for the first edition of Matthew's version does not contain his translation, but that of Coverdale, word for word, as in the folio Bible of 1535.

It is not probable that Rogers would have rejected Tyndale's version of Jonah, if he was aware of its existence, and could have obtained a copy; it is possible that, as Rogers was superintending the printing of the Bible on the Continent, he could not procure a copy for his purpose.

It may be interesting to some readers to compare these two versions: with this view a facsimile copy of Jonah from the first edition of Coverdale's version is appended. There are about one hundred variations between the two versions. It has been generally supposed that John Rogers, the editor of Matthew's Bible, had received from Tyndale, before his martyrdom, all that he had translated of the Scriptures, and would therefore have inserted in that Bible as much of the text as Tyndale had completed. Professor Walter, who edited Tyndale's Doctrinal Works for the Parker Society, inferred that, as his version of the Prophet Jonah is not in that Bible, Tyndale could not have translated it. He held this view so strongly, that after giving some arguments on the subject, he concludes that the editors of Matthew's Bible would not "have preferred

reprinting Coverdale's translation of Jonah, if there had been a translation of that Prophet published by Tyndale, and well known to all persons interested in such subjects, as the Prologue to Jonah certainly was." The discovery, however, of a copy of it by Lord Arthur Hervey, M.A., Archdeacon of Sudbury, bound with other tracts in a volume, has dispelled all doubts on the subject.

In this copy which now lies before me—there is neither date, nor place, nor the name of the printer. The type is the same as that used by Martin Lempereur in the Bible in French, Antwerp, 1530, folio. In this Bible we find all the same type as in the Jonah, except the small capitals which begin the chapters. The time when this type was in use agrees with that when the Jonah was probably printed. We know that William Tyndale frequently resided in Antwerp; and that he was in that city in April, 1531, is proved by Vaughan's Letter to Henry VIII;¹ and that Tyndale occasionally employed Lempereur as his printer, since his Testament of 1534 bears his imprint. Many editions of the Bible and Testament issued from his press; and as he was no doubt well known to Tyndale, he was perhaps the most likely person to have

¹ "Anderson's Annals," vol. i. p. 289.

undertaken the work. We see that Stokesly's MS. is dated December, 1531, and that Sir T. More's Confutation was printed in 1532. May we not therefore very confidently conclude that Tyn-dale's Translation of Jonah was printed by Martin Lempereur, in Antwerp, in the year 1530 or 1531?

The discovery of a copy of this work must be regarded with great satisfaction. Lord Arthur Hervey, in the autumn of 1861, had the happiness to find that he possessed it in his Library at Ickworth. I quote his Lordship's own words as follows, from a letter to the Editor of the "Bury Post," afterwards inserted in the "Athenæum."¹ "This volume came into my possession above thirty years ago. When my Father moved with his family from this house to his new one, after the great bulk of the library had been moved, there remained some sixty or seventy volumes, chiefly old books of divinity, these he gave to me. Among them was the book above described. It has written on the first page the name Tho. Hervey; and again, Tho. and Isabella Hervey, and Will. Hervey; whether William means Sir Thomas's Father, or his Brother, the subject of Cowley's Ode, I cannot say. When I was preparing a lecture on the "Dissolution of Monasteries," for

¹ Athenæum, Feb. 8, 1862.

delivery at the Athenæum, (at Bury St. Edmunds,) in October last, it occurred to me to look among these old books for anything which might bear upon my subject; and I stumbled upon this volume." It contains the Tracts mentioned below: ¹

¹ "1. *A Treatyse concernynge impropriations of benefyces.* No title-page, and no date; but making mention of 'our most virtuouse quene Anne, and princeffe Elizebeth,' and therefore printed between 1533 and 1536. At the end is this notice: 'Printed at London, by Thos. Godfray; *cum privilegio regali.*' Black letter.

"2. *The Foundacyon of Christendom.* Title-page torn out; fol. xcii; no date, no printer's name. In Roman type.

"3. *That pictures nor images ought to be worshipped.* Title-page torn out; superscribed, 'All the whole company of them which at Argentoratum do preche and teache Christ, unto the good and godly readers do wyssh grace.' Subscribed, 'Printed for W. Marshall, with the kynges moost gratiouse privylege.' Black letter.

"4. *The praier and complaynte of the ploweman unto Christ:* 'written not longe after the yere of oure Lorde a thousande and thre hundred' with preface, dated 'the last daye of February, anno 1531;' and glossary of obsolete words. Black letter.

"5. *A proper dialoge betwene a Gentillman and a husbandman, &c.*; in verse, with 'an olde treatyse made aboute the tyme of kynge Rycharde the seconde.' Inferred in the midst of it, and followed by 'A compendious olde treatyse shewynge howe that we ought to have the scripture in Englyshe;' 'wrytten aboute the yere of oure lorde a thousande foure hundryd.'" Emprinted at Marborow in the lande of Hessen/ by me Hans Luft/ in the

The following additional information has very obligingly been sent to me for insertion by the Marquis of Bristol; which proves that this interesting volume had been in the possession of his Lordship's ancestors from an early period.

"This Thomas was the Father of John, First Hervey Earl of Bristol, and his wife was Isabella, daughter of Sir Humphrey May; his Father was Sir William Hervey of Ickworth, born 1585, died 1660. His Brother William was born in 1618, and died at Cambridge in 1642. Several of the Books now in the Library at Ickworth, unquestion-

ere of oure lorde mcccc and xxx.' A peculiar type, like engrossing or German hand.

"6. *The Testament of Master William Tracie, Esq., expounded both by William Tyndall and John Frith, &c.* Black letter; m.d. xxxv.

"7. *An comfortable exhortation of oure moste holy Christen faith, &c., unto the Christen bretherne in Scotland.* Type similar to 5; imperfect. 'At Parishe; m.d. xxxv.;' and on the last leaf, 'At Parishe, by me, Peter Congeth; A. M. D. xxxv., xx Januarii.'

"8. *THE PROPHETE JONAS, with an introduction before, &c.* The prologue is headed, 'W. T. unto the Christen reader.' The translation of *Jonah* is headed, 'The storie of the prophete Jonas.' Black letter.

"9. *The Letters which Johan Asbwell, &c., sent secretly to the Bischope of Lyncolne in the yeare of our lord M. D. xxvii., &c., with the answer of the sayed George (Joye).* Black letter; imperfect."—*Athenæum*, Feb. 8, 1862.

ably belonged to Sir William. In a copy of Camden's *Britannia*, edit. 1610, is the signature of William Hervee or Hervy, apparently by the same hand as that in this volume, with the year 1634, entered as that in which the purchase was made for 40s. and when William the Son would have been only sixteen years of age."

Having just finished a reproduction in facsimile of Tyndale's First Testament from the only known complete copy (in the Baptist College, Bristol), I thought it would be desirable that the *Jonah* should be published in the same way; and on making the suggestion to Lord Arthur Hervey, his lordship, with the utmost kindness and courtesy, placed the volume in my hands for the purpose; and I now offer it to the public in the same style as Tyndale's New Testament, of 1525 or 1526.¹ It has been made by taking a tracing on transfer paper, placing this on lithographic stones, and then printing it in the usual way; a method evidently calculated to insure the closest correspondence with the

¹ The First New Testament printed in the English language, (1525 or 1526). Translated by William Tyndale; reproduced in facsimile, with an Introduction by F. Fry, F.S.A. *Bristol*; printed for the Editor, 1862.

This copy is printed on the same paper as that used for the Testament, and was made to imitate the original.

original. To test the correctness of the work, I have compared a proof of every page, folding it so as to place each line parallel with, and close to, the same line in the original; so that by comparing the line all along, I could easily see that it was correct. *In this way I have examined every line throughout the volume,* and I believe not a single incorrect letter will be found therein. A few copies are printed on vellum and some on old paper.

I have compared the Prologue in the original, with that which is found in the four editions of the Bible already mentioned, and with the Prologue in Tyndale's Works, by Daye, 1573. Not one of these is correctly reprinted from the original; they also differ from each other; some words being added, some a little altered, and others omitted. The Prologue in Raynalde and Hyll has thirteen variations; that in Daye and Seres, twenty-four; in Hyll, thirty-three; in Daye's Bible, forty-six; and Daye's Works of Tyndale, forty variations. There are ten variations repeated in four editions, seven in three editions, and ten in two editions; the fact that there are fifty-nine variations in the previous editions corrected in the last edition of 1573, would lead us to think that John Daye might have had an original copy, nevertheless fourteen variations occurring in one or more of the previous

editions are repeated. In Raynalde and Hyll only, this passage is omitted in the last page, "and unto God our father throw him;" and three other lines are omitted in all the other four editions. I examined these differences to see if any edition had been followed by a subsequent editor.

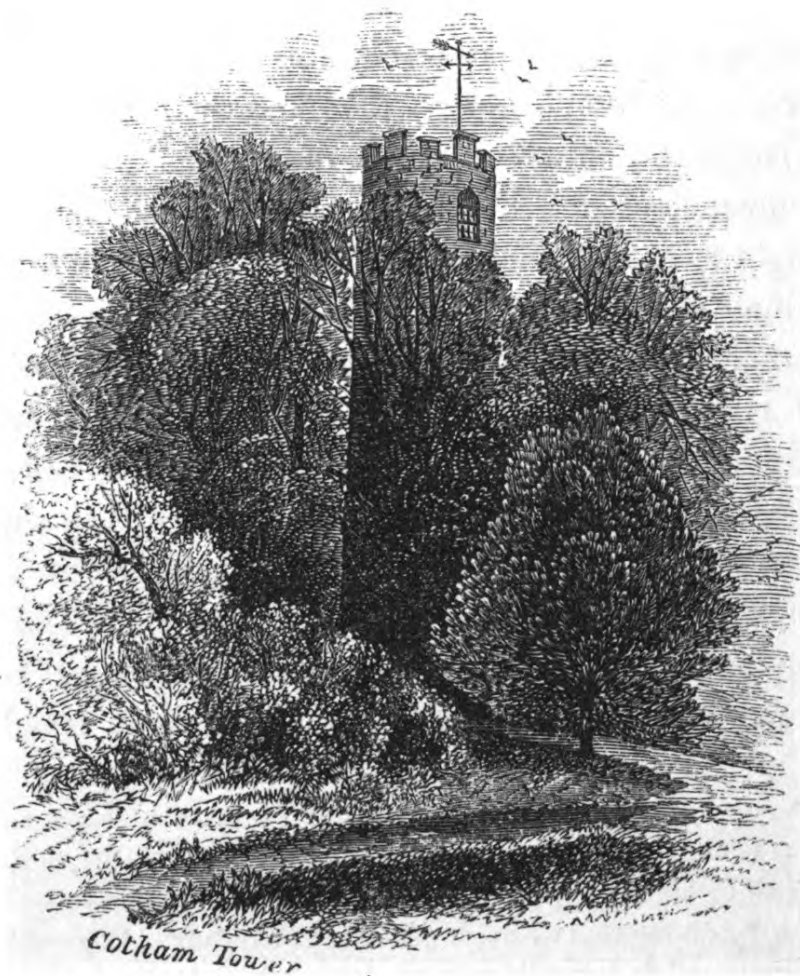
The volume of traçts alluded to contains "A proper dyaloge betwene a Gentillman and a husbandman eche complaynyng to other their miserable calamite through the ambicion of clergye" with "A compendious olde treatyse shewyng howe that we ought to have the scripture in Englyshe;"¹ "wrytten aboute the yere of oure lorde a thousande foure hundryd;" "Emprented at Marborow in the lande of Hessen/ by me Hans Luft / in the yere of oure lorde, m.ccccc. and xxx." (No. 5 in the List.) I have not found any information respecting the author or editor. As no other copy of it is known, I have published a reproduction in facsimile in the same manner as this edition of Jonah, preceded by a brief Introduction, to which

¹ A proper dyaloge betwene a Gentillman and a husbandman eche complaynyng to other their miserable calamite through the ambicion of clergye.—With A compendious olde treatyse shewenge howe that we ought to have the scripture in Englyshe. Reproduced in facsimile with an Introduction by Francis Fry, 1863. Willis and Sotheran, *London*. Lasbury, *Bristol*.

I refer the reader for a more particular account of these two articles.

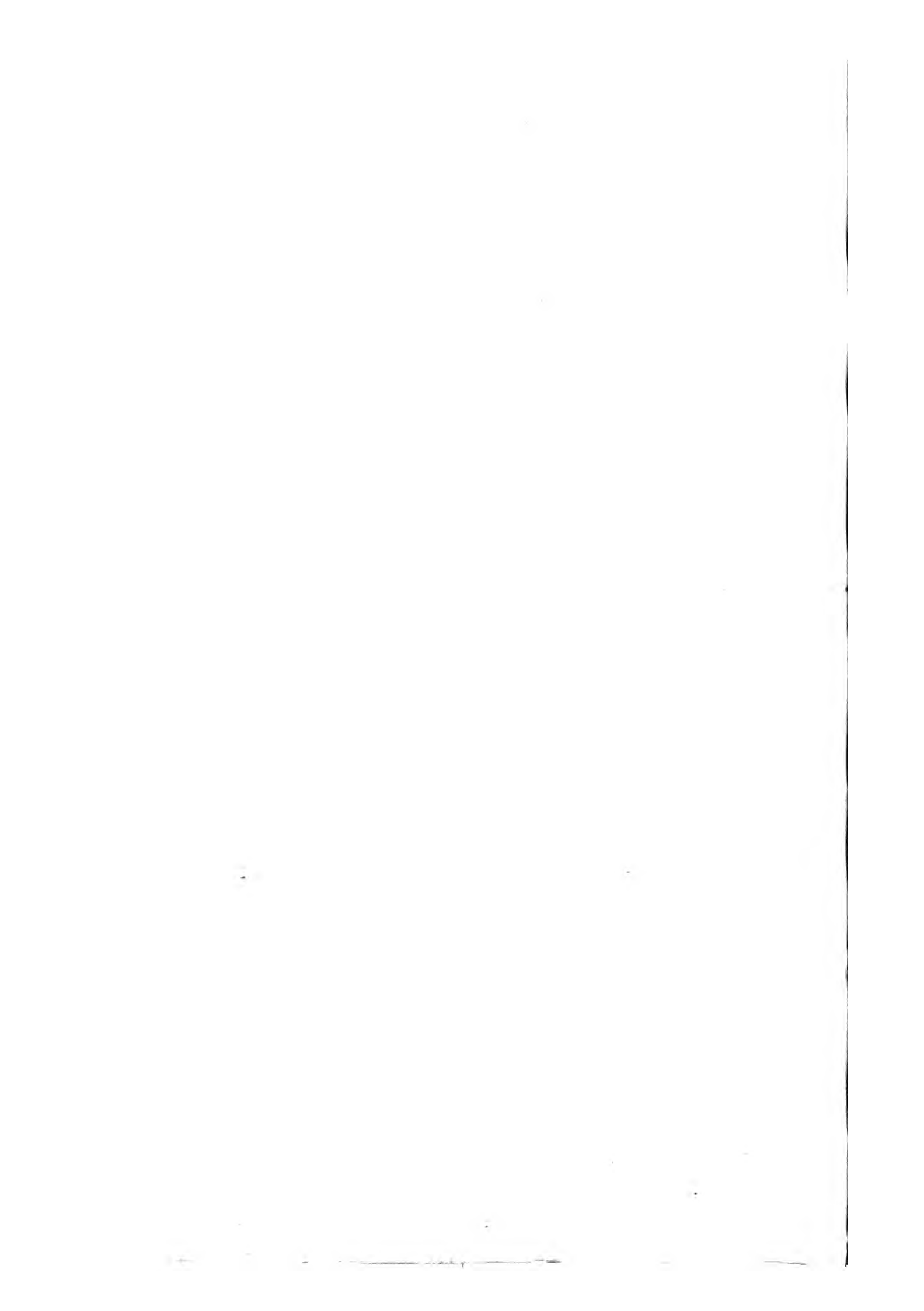
FRANCIS FRY.

Cotham, Bristol,
1863.



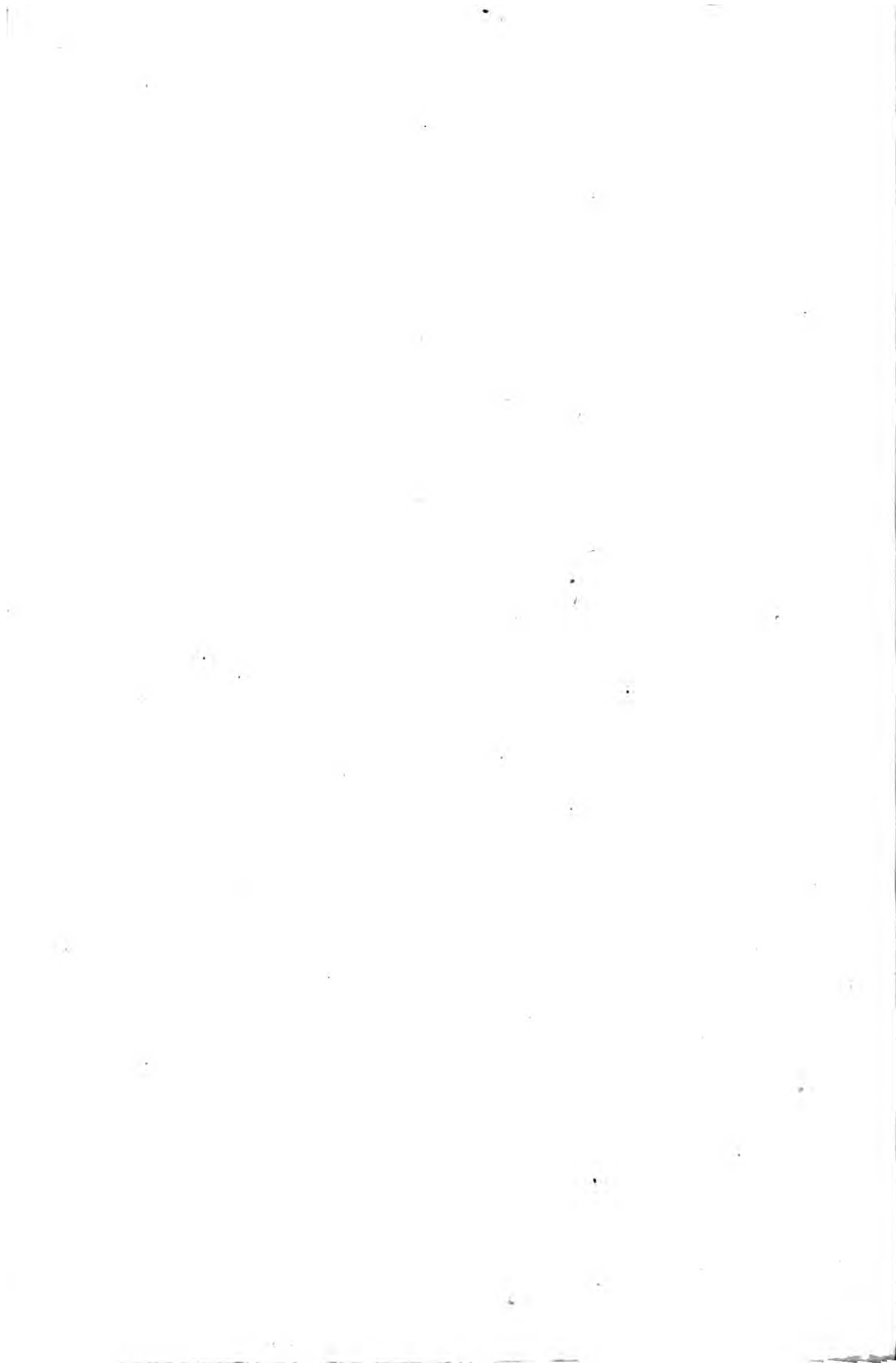
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CThe prophete

Jonas / with an introducciō before teachin
ge to Vnderstōde him and the right vse al-
so of all the scripture / and why it was writ
ten / and what is therein to be sought / and
shewenge wherewith the scripture is loc-
ked vpp that he which readeth it / can not
Vnderstōde it / though he studie therein ne-
uer so moch: and agayne with what keyes
it is so opened / that the reader can be
stopped out with no sotilte or fal-
se doctrine of man / from the
true sense and Vnder-
stondynge ther-
of.



W. T. By to the Christen reader.



A s y evious Philistenes stop=
ped y welles of Abraham ad
filled them vpp with erth / ts
put y memoziall out of mīde /
to y entent y they might cha=
lenge y grounde : even so the fleshly mīded
ppocrites stoppe vpp the Daynes of life w=
hich are in y scripture / w^t the erth of theyz
tradiciōs / false similitudes & lienge allego=
ries : & y of like zeale / to make y scripture thz
eyz arwne possessid & marchaundice : and so
shutt vpp the kingdome of heven which is
Gods worde netber enterige in thē selues
noz soferinge them that wolde.

The scripture hath a body with out / ad
within a soule / sprite & life. It hath w^t out
a barke / a shell ad as it were an hard bone
for y fleshly mynded to gnaw vppon. And
within it hath pith / cornell / mary & all sw=
etnesse for Gods electe which he hath cho
sen to geve them his spirite / & to write his
law & y faith of his sonne in their hertes.

The scripture cōteyneth .iiij. thiges in it
first y law to cōdemne all flesh : secōdaryly
y Gospell / y is to saye / promises of mercie

A.ij.

The Prologe.

for all þ̄ repent & knowlege their sinnes at the preachinge of þ̄ law & cōsent in their hertes that the law is good / & submitte themselves to be scolers to lern to kepe the lawe & to lerne to beleue þ̄ mercie that is promised thē: & thridly the stozies & liues of those scolars / both what chaunces fortuneth thē / & also by what meanes their scolemaster taught thē and made them perfecte / & how he tried the true from the false .

¶ When þ̄ ypocrites come to þ̄ lawe / they put gloses to ād make no moare of it then of a worldly law which is satisfied with þ̄ outwardse worke and which a turke maye also fulfill. Whē yet Gods law never ceaseth to cōdemne a man vntill it be witten in his herte and vntill he kepe it naturally without cōpulsion & all other respecte saue only of pure love to God and his neybour / as he naturally eateth whē he is an hongred / without cōpulsid & all other respecte / saue to slake his hongre only .

¶ And whē they come to the Gospell / there they migle their leuen & saye / God now receaueth vs no moare to mercie / but of

The Prologe.

mercie receaueth vs to penaunce/that is to wete/holy dedes y make them satt belies & vs their captiues / both in soule and body. And yet they sayne theyr Hsole y Dope so mercifull/ y if thou make a litle money glister in his Salams eyes /there is nether penaunce ner purgatozner any fastige at all but to fle to heven as sweste as a thought and at the twinkellynge of an eye .

¶ And the liues stozies and gестes of men which are cõtayned in the bible/ they reade as thiges no moare perteynige vn to thẽ/ then a take of Robt hode/ & as thiges they wott not wherto they serue / saue to sayne false discat & iuglinge allegozies /to stablisch their kingdome with all. And one y chesest & fleshliest studie they have/is to magnifie y sayntes aboue measure & aboue y trueth & with their poetrie to make them greater then euer God make them. And if they finde any infirmite or spnne asscribed vn to y saintes/that they excuse with all diligẽce/ diminushige the glorie of y mercie of God & robbinge wretched sinners of all theyr cõforte/ & thinke therby to flater the sayntes

A.iii.

The Prologe.

and to obtayne their fauoure & to make speciall aduocates of the: even as a man wold obtayne y^e fauoure of wordely tirantes: as they also sayne the saintes moche moare cruell then ever was any heathen man & moare wrekefull and vengeable then y^e poetes faine their godes or their furies y^e torment y^e soules in hell/ if they euens benot fasted & their images visited & saluted wyth a Pater noster (whych prayer only oure lippes be accoynted with oure hertes vnderstoddinge none at all) and worshaped wth a candell & y^e offeringe of oure deuocion/ in y^e place which they haue chosen to heare y^e supplicacions & meke peticions of their clientes therein.

¶ But thou reader thike of y^e law of God how y^e it is all to gether spirituall/ & so spirituall y^e it is neuer fulfilled wth dedes or werkes/ vntill they flow out of thyne herte wth as greate loue toward thy neybour/ for no deseruinge of his/ ye though he be thine enimie/ as Christ loued y^e ad did for the/ for no deseruinge of thyne / but eue whē thou wast his enimie. And in y^e meane time/ thoroute all our infancie & childhod in Christ / tyll

The Prologe.

we be growen vpp in to perfecte men in the full knowlege of christ & full loue of christ agayne & of oure neyboures for his sake / after þe ensample of his loue to vs / remember that þe fulfillynge of þe law is / a fast fayth in christes bloud coupled wth our professiō & submyttige our selues to lerne to doo better

¶ And of þe Gospell or promises which thou metest in þe scripture / beleue fast þe God will fulfill them vnto þe / and that vnto þe vttemost Jott / at the repentaunce of thyne herte / wher thou turnest to hym & forsakest euell / even of his goodnesse & fatherly mercie vnto the / and not for thy flatterige hym with ypocritish workes of thyne awne sayninge. So þe a fast faith only with out respecte of all workes / is the forgeuenesse both of the synne which we did in tyme of ignorance with luste and consent to synne / & also of all the synne which we doo by chaunce & of frailte / after þe we are come to knowlege and have professed þe law out of oure hertes. And all dedes serue only for to helpe oure neyboures & to tame oure flesh that we fall not to synne agayne / & to exercise oure sou-

The Prologe.

les in Vertue / & not to make satisfacion to
God ward for y^e synne yis once paste.
¶ And all other stories of y^e bible / with out
excepciō / are y^e practisinge of y^e law & of the
Gospell / and are true and faitfull ensam-
ples & sure erneste y^e God will euen so deale
with vs / as he did with thē / in all infirmi-
ties / in all temptaciōs / & in all like cases &
chaunces. Wherin ye se on y^e one spde / how
fatherly & tendirly & with all cōpassion god
entreateth his electe which submitte them
selues as scolers / to lerne to walke in the
wayes of his lawes / & to kepe thē of loue.
¶ If they forgatt thē selues at a time & wēt
astraye / he sought thē out & fett thē agay-
ne with all mercie. ¶ If they fell & hurte thē
selues / he healed thē agayne with all com-
passion & tendernesse of hert. He hath ofte
brought greate tribulation & aduersite vpon
his electe: but all of fatherly loue only /
to teach thē & to make them se their awne
hertes & y^e sinne y^e there laye hid / that they
might aftirwarde feale his mercie. For his
mercie wayted vpon thē / to rid them out
agayne / assone as they ware lerned & come

The Prologe.

to y knowlege of their awne Hertes: so that
he neuer cast man awaye howdepe so euer
he had sinned / saue the dly which had first
cast y pocke of his lawes fro their neckes/
with vtter diffiaunce & malice of herte .

Which ensamples how cōfortable are they
for vs / whē we be fallen in to sinne & God
is come vppō vs with a storze / y we dispe=
are not / but repēt with full hope of mercie
after y ensamples of mercie y are gone befo
re: And therfore they were witten for our
lernige / as testifieth Paul Ro. v. to cōfor
te vs / y we might y better put oure hope &
trust in God / whē we se / how mercifull he
hath bene in tymes past vñ to our weake
bretthern y are gone before / in all theyr ad=
uersities / neade / temptaciōs / ye & horrible
synnes in to which they now & then fell.

¶ And on y other side ye se how they y har
dened their Hertes & synned of malice & re=
fused mercie y was offered thē & had no po
wer to repēt / perished at y later ende with
all confusion & shame mercilessly . Which
ensamples are very good & necessary / to ke
pe vs in awe & dreade in tyme of prosperite

The Prologe.

as thou maist se by Paul. i. Cor. v. that we abyde in the feare of God / & way not wild and fall to Vanities ad so synne ad prouoke God and bringe wrath vpon vs.

¶ And thridly pe se in that practise / how as god is mercifull & longesoferynge / euen so were all his true prophetes & prechers / beringe the infirmities of their weake brethren & their awne wroges & iniuries with all paciēce & longesoferinge / neuer castinge any of thē of their backes / vñ tyll they synned agens̄t ȳ Holygost / maliciously persecutinge ȳ open & manifest trouth: cōtrary vñ to the ensample of ȳ Pope / which in sinninge agens̄t God & to quench ȳ trueth of his holy spirite / is euer chese captayne and trobblower / to sett other awerke / ad seketh only his awne fredome / liberte / priuilege / welth / prosperite / profite / pleasure / pastyme / honoure & glorie / with ȳ bondage / thraldome / captiuite / miserie / wretchednesse & vile subiectiō of his brethren: & in his awne cause is so feruent / so steffe & cruell / that he will not softe one word spoken agens̄t his false magiste / wily inuenciōs ad iuglynge

The Prologe.

ypocrisie to be vnaaduēged / though all chri-
stendome shuld be sett to gether by the ea-
res / and shuld cost he cared not how many
hundred thousande their lives.

Wow y thou mayst reade Jonas frute
fully & not as a poetis fable / but as an
obligacō betwene God and thy soule /
as an ernist peny geuen y of God / y he wil
helpe y in time of nede / if thou turne to him
ād as the word of god y only fode ād life of
thy soule / this marke & note . first count
Jonas the frend of god ād a man chosen of
god to testifie his name vnto y worlde : but
yet a pounge scolar / weake & rude / after y
faciō of y appostles / while Christ was yet
with them bodyly . Which though Christ
taught thē euer to be meke & to vmblye thē
selues / yet oft stroue amonge them selues
who shuld be greatest . The sonnes of Ze-
bede wold sitt / the one on the right hōde of
Christ ād the other on y liste . They wold
praye / that fire might descēde from heuen /
and consume the Samaritanes .

Whē Christ aped who saie men that I
am / Peter answered / thou arte the sonne

The Prologe.

of the lyuinge God / as though Peter had bene as perfecte as an angell . But immediatly after / when Christ preached vj to thē of his deeth & passid / Peter was angre & rebuked Christe & thought earnestly y he had raued & not wist what he sayde : as at a nother time / when Christ was so seruētly busied in healinge y people / y he had no leyser to eate / they went out to holde him / supposinge that he had bene besyde him selfe . Ande one y cast out deuels in Christes name / they forbade / because he wayted not on them / so glorious were they yet.

¶ And though christ taughte all waye to forgeue / yet peter after longe goenge to scole / aped wether men shuld forgeue .vij. tymes / thynkinge y .viij. tymes had bene to moch . And at y last soper Peter wold have died with chrisite / but yet within fewe howres after / he denied hym / both cowardly & shamefully . And after y same maner / though he had so lōge herd that nomā might auenge him selfe / but rather turne y other cheke to / then to smyte agayne / yet when Christ was in takige / peter aped wether

The Prologe.

it were lawfull to smyte with y^e swerde/ ad
taried none answere / but layed on rashly.
So that though when we come first vñ to
y^e knowlege of the truet^h / and the peace is
made betwene God & vs / & we loue his la-
wes & beleue & trust in hym / as in oure fa-
ther & haue good hertes vñ to him & be born
anew in y^e sprite: yet we are but children ad
younge scholars weake & foble & must haue
seysar to grow in y^e spirite/ in knowlege/ le-
ue & in y^e dedes therof / as younge children
must haue tyme to grow in their bodies.

And God oure father & scolemaster fe-
deth vs & teacheth vs accordinge vñ to the
capacite of oure stomakes / & maketh vs to
grow & wape perfecte / & fineth vs & trieth
vs as gold / in y^e fire of temptaciōs & tribu-
lations. As Moses wittneseth Deutero.
viii. sayenge: Remēber all y^e waye by which
y^e lord thy God caried y^e this. xl. yeres in y^e
wildernesse / to vñble the & to tēpte oz pro-
ue the / y^e it might be knowen what were in
thine Hert. He brought the in to aduersite &
made y^e an hongred / & then feed y^e with mā
which nether thou ner yet thi fathers euer

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knew of/to teach y that a mā liueth not by
bred only/but by all that proceadeth out of
the mouth of God . ffor y promises of god
are life vñ to all y cleaue vñ to thē / moch
moare thē is bred & bodyly sustinaunce: as
y iourney of y childery of Israell out of egypte
in to y londe promised them / ministrerth
the notable ensamples & y aboundatly / as
doeth all y rest of the bible also. How be it/
it is impossible for flesh to beleue & to trust
in y trueth of gods promises / vntyll he ha
ue lerned it in moch tribulacion / after that
God hath deliuered hī out therof agayne.
God therfore to teach Jonas & to shew
him his awne hert & to make him perfecte
& to enstructe vs also bi his ensample / sent
him out of y lande of Israell where he was
a prophete / to goo amonge y heathē people
& to y greatest & mightiest citie of y world
thē / called Ninue : to preache y within .xl.
dayes they shuld all perissh for their sinnes
& that y citie shuld be ouerthrowē. Which
message y frewil of Jonas had as moch po
wer to doo / as the weakest herted womā in
the world hath power / if she were cōmaun

The Prologe.

ded/to leppe in to a tobbe of lpyuinge snakes
& edders: as happely if God had cōmaun-
ded Sara to haue sacrificed hir sonne Iſa-
ac/as he did Abrahā/she wold haue dispu-
ted with hi yet she had done it / or though
she were strōge ynough / yet many an holy
seint coud not haue found in their hertes/
but wold haue disobeyed ad haue runne a-
waye frō y presens of y cōmaūdemēt of god
w^t Jonas if thei had bene so strōgly tēpted.
¶ For Jonas thought of this maner: loo / I
am here a prophete yn to Gods people the
Iſraelites. Which though they haue gods
word testified yn to them dayly / yet dispice
it & worſhepe God vnder y likenesse of cal-
ues & after all maner facions saue after his
awne worde / & therfore are of all nacids y
worst & most worthy of puniſhment. And
yet god for loue of few y are amonge them
& for his names sake spareth them & defen-
deth them. How thē shuld god take so cru-
ell vengeaunce on so greate a multitude of
them to whome his name was neuer prea-
ched to ad therfore are not y tenth parte so
euel as these: If I ſhal therfore go preach

The Prologe.

so shall I lye & shame my selfe & God ther
to and make them the moare to dispice god
and sett the lesse by him & to be the moare
cruell vñ to his people.

¶ And vpon that imaginaciõ he fled frõ
the face or presens of God: that is / out of þ
contre where God was worshaped in & frõ
prosecutyng of Gods cõmaudemēt / and
thought / I wyll gett me a nother waye a=
monge þ hethen people & be no moare a pro
phete / but lye at rest & out of all cõbraun=
ce. Neuer þ lesse the god of all mercie which
careth for his electe children & turneth all
vñ to good to them & smiteth thẽ to heale
them agayne & killeth thẽ to make thẽ ali
ue agayne / & playeth with thẽ (as a father
doth some tyme with his younge ignoraunt
children) & tempteth them & proueth them
to make them se theyr awne hertes / prouis
ded for Jonas / how all thinge shuld be.

¶ When Jonas was entered in to the shep
pe / he layed him downe to slepe & to take
his rest: that is / his cõscience was tossed be
twene the cõmaudemēt of God which sent
him to Ninive / & his fleshly wisdom that

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disſuaded & counſeled hym þ̄ cōtrary & at þ̄
laſt preualed agēſt þ̄ cōmaundemēt & cari-
ed hym a nother waye/ as a ſheppe caught
betwene .ij. ſtreames/ & as poetes faine the
mother of Meliager to be betwene diuers
affecciōs/ while to aduēge hir brothers de-
eth/ ſhe ſought to ſle hir awne ſonne. Whe-
re vpon for very payne & tediousneſſe/ he
laye downe to ſlepe/ for to put þ̄ cōmaunde-
ment which ſo gnew & freate his cōſcience/
out of minde / as þ̄ nature of all weked is/
whē they haue ſinned a good/ to ſeke al m-
eanes with riot/ reuell & paſtyme/ to driue
þ̄ remembraunce of ſynne out of their thou-
ghtes or as Adā did/ to couer their naked-
neſſe with aporns of pope holy workes:
But God awoke hym out of his dreame/
and ſett his ſynnes before his face.

¶ For when þ̄ Lott had caught Jonas/ thē
be ſure þ̄ his ſynnes came to remēbraunce
agayne & that his conſcience raged no leſſe
thē þ̄ waues of the ſe. And thē he thought
that he only was a ſinner & þ̄ hetthen that
ware in þ̄ ſhepp none in reſpecte of him/ ad
thought alſo/ as verily as he was fled frō

The Prologe.

god/that as Verily god had cast hī awaye:
for þ sight of þ rod maketh þ natural child
not dly to se a to know lege his faulte / but
also to forgett all his fathers olde mercie a
kindnesse. And then he cōfessed his synne
openly a had yet leuer perisþ alone thē þ
other shuld haue perished with him for his
sake: and so of Very desperation to haue li-
ued any lenger/ had cast him in to þ see be-
tymes/excepte they wold be lost also.

¶ To speake of lottes / how ferforth they
are lawfull/ is a light questiō. first to vse
thē for the breakinge of strife/as when par-
tenars/ their goodes as equally diuided as
they cā/ take euery mā his parte by lott/ to
avoyde all suspiciō of disceytfulnesse: a as
þ appostles in þ first of þ Actes/ whē they
sought another to succede Judas the tray-
toure/ a.ij. persones were presentes / thē to
breake strife a to satisfie al parties/ did cast
lottes/ wheter shuld be admitted/ desiryn-
ge god to tēper thē a to take whō he knew
most mete / seyng they wist not wheter to
preferre/ or haply coude not all agre on et-
her/ is lawfull ad in all like cases. But to

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abuse them vñ to þ̄ temptinge of God & to
cōpell him therwith to vtter thinges whe-
rof we stōd in doute/when we haue no com-
maundemēt of him so to do/ as these hethē
here dyd / though God turned it vñ to his
glozie/ can not be but euell.

¶ The hethen seepmē a stonied at þ̄ sight
of þ̄ miracle/ feared God/ prayed to him/ of-
fered sacrifice & vowed vowes. And I dou-
te not/ but that some of thē or haply all ca-
me therby vñ to the true knowlege & true
worshypinge of God & ware wōne to God
in theyr soules. And th̄ God which is in-
finite mercifull in all his wayes / wrought
their soules health out of þ̄ infirmite of Jo-
nas/ euen of his good will & purpose & loue
wherewith he loued them before the world
was made/ & not of chaunce/ as it appereth
vñ to the eyes of the ignoraunt.

¶ And that Jonas was .iiij. dayes & .iiij. ni-
ghtes in the bely of his fish : we cā not ther-
by proue vñ to te Jewes & Ifideles or vñ to
any man/ þ̄ Christ must therfore dye & be
buried & rise agayne. But we vse þ̄ ensam-
ple & likenesse to strength the saith of the

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weake. For he that beleaueth the one can not doute in y other: in as moch as the hād of God was no lesse mightie in preserūge Jonas aliue agenst all naturall possibilitie & in deliueyrnge hī safe out of his fīsh / the in reysynge vpp Christ agayne out of his sepulchre. And we maye describe y power & vertue of y resurreccid therby / as Christ hī selfe boroweth y similitude therto Mat. xij. sayēge vñ to y Jewes that came aboute him & despyred a signe or a wōder frō heuen to certifye the that he was christ: this euell & wedlockebreakinge naciō (which breake y wedlocke of faith wherwith they be married vñ to God / ad beleue in their false workes) seke a signe / but there shal no signe be geuen the saue y signe of the Drophete Jonas. For as Jonas was .iij. dayes ad .iij. nightes in the bely of the whale / euē so shall the sonne of man be .iij. dayes & .iij. nyghtes in the herte of the erty. Which was a watch word / as we saye / & a sharpe thre-ateninge vñ to y Jewes & as moch to saye as thus / ye harde herted Jewes seke a signe: loo / thys shalbe youre sygne / as Jonas

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was reysed out of the sepulchre of his fishe
& then sent vj to the Miniuites to preach &
they shuld perissh / euen so shall I ryse agay
ne out of my sepulchre & come & preach re=
pentaunce vj to you. Se therfore when ye
se & signe that ye repēt or else ye shal suerly
perissh & not escape. ffor though the infirmi
ties which ye now se i my flesh be a lett vj
to poure saythes / ye shall yet then be with
out excuse / when ye se so greate a miracle &
so greate power of god shed out vppō you.
And so Christe came agayne after & resur=
recciō / in his spirite & preached repētaunce
vj to them / by the mouth of his appostlee
& disciples / & with miracles of & holy gost .
And all that repented not perished shortly
after ād were for & most parte slayne with
swerde ād & rest caried awaye captiue in to
all quarters of the world for an ensample /
as ye se vj to this daye .

¶ And in lyke maner sens the world be=
ganne / where soeuer repentaunce was of=
fered and not receaued / there God toke cr=
uell vengeaunce immediatly : as ye se in &
floud of Noe / in the ouerthrowēge of Dōdō

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¶ Gomor & all the contre aboute: & as ye se of Egipte / of the Amozites / Cananites & afterwarde of the Very Israelites / & then at the last of the Jewes to / ad of the Assyriens and Babyloniens and so thozout all the imperes of the world.

¶ Gyl das preached repētaunce vñ to þ of de Britaynes that inhabited englōd: they repented not / & therfore God sent in theyr enimies vppō thē on euery side & destroyed thē vpp & gaue the lōd vñ to other nacids And greate Vengeaunce hath bene takē in that lande for synne sens that tyme.

¶ Wicleffe preached repētaunce vñ to oure fathers not longe sens: they repēted not for their hertes were indurat & theyr eyes blinded with their awne Dope holy rightnesse wherwith they had made theyr soules gape agenst the receaunge agayne of þ weked spirite that bringeth. vij. worse then hym selfe with him & maketh þ later ende worse then the beginninge: for in open sinnes there is hope of repentaunce / but in holy ppocrisie none at all. But what folowed: they slew their true & right kinge ad

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sett vpp. iij. wordes kinges arow / vnder which all the noble bloud was slayne vpp ad halfe the comens therto / what in fraunce & what with their awne swerde / in fightige amonge the selues for h crowne / & h cities and townes decayed and the land brought halfe in to a wyldernesse in respecte of that it was befoze.

¶ And now Christ to preach repetaunce / is risen yett agayne out of his sepulchre in which the pope had buried him and kepte him downe with his pilars and polayes and all disgysinges of ypocrisie / with gyle / wiles and falsshed / ad with the swerd of al princes which he had blynded with his false marchaundice. And as I dowte not of h ensamples that are past / so am I sure that greate wrath will follow / excepte repetaunce turne it backe agayne and cease it.

¶ When Jonas had bene in te fishes bely a space & the rage of his conscience was somewhat quieted ad swaged and he come to him selfe agayne and had receaued a lytle hope / the qualmes & panges of desperaciō which went ouer hys hert / halfe ouerco-

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me/he prayed / as he maketh mencio in the
tepte sayēge: Jonas prayed vñ to the lord
his god out of the bely of the fishe. But the
wordes of that prayer are not here sett.

The prayer y here stonde th in the tepte / is
the prayer of prayse & thākesgeuēge which
he prayed and wrote when he was escaped
and past all ieopardie.

In the end of which prayer he sayth / I
will sacrifice with the voyce of thankesge-
uenge and paye that I haue Dowed / that
sauinge cometh of the lorde. ffor Verely to
cōfesse out of the herte / that all benefites co-
me of God / euen out of the goodnesse of his
mercie and not deseruinge of oure dedes / is
the only sacrifice that pleaseth God. And
to beleue that god only is the sauer / is the
thynge that all the Jewes Dowed in theyr
circumcision / as we in oure baptim. Which
Dowe Jonas now taught with experiece /
promiseth to paye. ffor those outwarde sa-
crifices of bestes / vñ to which Jonas had
haply ascribed to moch before / were but fe-
ble & childish thinges & not ordeyned / that
the workes of thē selues shuld be a seruice

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By to god/ but By to the people/ to put the
in remembraunce of this inwarde sacrifice
of thankes & of faith to trust and beleue in
God the only sauer. Which significacion
when was awaye / they were abhominable
and deuellysh ydolatrie and imageser-
uice: as oure ceremonies and sacramentes
are become now to all that trust & beleue in
the werke of them and ar not taught the
significacions / to edispe theyr soules with
knowlege and the doctrine of God.

When Jonas was cast vppō lond agay-
ne / then his will was fre and had power to
goo whether God sent him & to doo what
God bade / his awne imaginacions layed a
parte. For he had bene at a new scole / ye and
in a fornace where he was purged of moche
refuse & dross of flesshly wisdom / which
resisted the wisdom of god & led Jonases wil
contrary By to the will of god. For as ferre as
we be blynd in Adam / we can not but seke
& will oure awne profitt / pleasure & glozie.
And as ferre as we be taughte in the sprite /
we can not but seke & wyl the pleasure
and glozie of God only.

B.v.

The Prologe.

And as for the .iiij. dayes iourney of Ni-
ue / whether it were in length or to goo rou-
nde aboute it or thozow all the stretes / I cō-
mitte vñ to the discreciō of other men. But
I thinke that it was then the greatest citie
of the world.

And that Jonas wēt a dayes iourney in
the citie / I suppose he did it not in one daye:
but wēt fayre & easly preachiſe here a ser-
mon & there a nother & rebuked the synne
of the people for which they must perishe .

And when thou art come vñ to the repē-
taunce of the Niuiites / there hast thou su-
re earnest / that how soeuer angre god be / yet
he remembreth mercie vñ to all that truly
repent and beleue in mercie . Which ensam-
ple oure sauioure Christ also casteth in the
teeth of the indurat Jewes sayenge: the Ni-
uiites shall rise in iudgemēt with this na-
cion and condemne them / for they repented
at the preachynge of Jonas / and beholde a
greater thē Jonas here / meanyng of hym
selfe. At whose preachinge yet / though it
were neuer so mightie to perce the herte / &
for all his miracles therto / the hard herted

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Jewes coude not repent: when the heathen Miniutes repented at the bare preachynge of Jonas rebukinge theyr synnes with out any miracle at all.

Why? for y Jewes had leuēded the spirituall law of God and with theyr gloses had made it all to gether erthie ad fleshly / and so had sett a Bayle or coueringe on Moyses face / to shadowe and darke y glorious brightnesse of his countenaunce. It was synne to stele: but to robbe wedowes howses vnder a coloure of longe prayēge / or to polle in the name of offeringes / and to snare y people with intollerable cōstitutions agēst all loue / to ketch theyr money out of theyr purses / was no synne at all.

To smyte father ad mother was synn: but to withdraw helpe frō them at theyr nede / for blynde zeale of offeringe / vnto the prosytt of the holy phariseses / was then as meritorious as it is now to let all thy kynne chose wheter they will synke or sweme / while thou byldest and makest goodly fundaciōs for holy people which thou hast chosen to be thy chrisste / for to sowple thy soule

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with the oyle of theyr swete blessinges / & to be thy Jesus for to saue thy soule from y purgatory of the bloud that only purgeth synne / with theyr watchinge / fastige / wolward goinge & rypunge at mydnyght etc. where wyth yet they purge not them selues from theyr couetousnesse / pryde / lechury or any vice that thou seyst amonge the laye people.

It was greate synne for Christ to heale the people on the sabboth daye vnto the glozie of God hys father / but none at all for them to helpe theyr catell vnto theyr awne profett.

It was synne to eate wyth vnwashen handes or on an vnwashen table / or out of an vnwashen dych: but to eate out of that purifyed dych that which came of brybery / theft & extorsion / was no synne at all.

It was excreadyng meritorious to make many dyscyples: but to teach them to feare God in hys ordynaunces / had they no care at all.

The hys prelates so defended the ryght of holy church and so feared the people with

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the curse of God & terribble paynes of Hell/
that no man durst leaue the vilest herke in
hys gardeyne vntytthed. And the offeryn-
ge and thynges dedycat vnto God for the
profitt of hys holy bycars where in soch
estymacion and reuerēce/that it was moch
greater synne to sweare truly by them/thē
to forswere thy selfe by God: what venge-
aunce then of God / and how terribble and
cruell damnacion thynke ye preached they
to fall on thē that had stolen soch holy thi-
nges? And yet sayth Christ / that ryght-
wesnesse and faith in kepyng promise/mer-
cie and indyfferent iudgement were vtter-
ly troden vnder fote and cleane dyspysed of
those blessed fathers / whych so mightely
mayntened Arons patrimony and had mad
it so prosperous and enuironed it and walled
it aboute on euery syde with y feare of god/
that no man durst tvech it.

It was greate holynesse to garnyshe y se-
pulchres of y prophetes & to cōdemne their
awne fathers for sleynge of them: and yet
were they thē selues for blinde zeale of their
awne cōstituciois/as ready as their fathers

The Prologe.

to sle whosoever testified vñ to them / the same trueth which the prophetes testified vñ to theyr fathers. So that Christ cōpareth all the rightwesnesse of those holy patriarkes vñ to the outwarde bewtpe of a paynted sepulchre full of stench and all vñ clennessse wythyn.

¶ And finally to begyld a mans neybour in sottle bargeninge and to wrappe and cōpase him in with cauteles of the law / was then as it is now in the kingdome of þe Pope. By the reason where of they excluded the law of loue out of theyr hertes / and cōsequētly all true repentance: for how coude they repēt of y they coude not se to be sinne?

¶ And on the other syde they had sett vpp a rightwesnesse of holy workes / to clense theyr soules with all: as the Pope sanctifieth vs with holy oyle / holy bred / holy salt / holy candels / holy dome ceremonies and holy dome blessinges / and with what soever holynesse thou wilt saue with the holynes of Gods worde which only speaketh vñ to the herte and sheweth the soule hir filthynesse and vñclennesse of synne / and leadeth

The Prologe.

hir by þ waye of repentaunce Vn to þ foun-
tayne of Chistes bloude to washe it aw-
aye thozow faith. By the reason of which
falle rightwesnesse they were dysobedient
Vn to the rightwesnesse of God / which is
the forgeuenesse of synne in Chistes blou-
de and coude not beleue it . And so thozow
flesshly interpretynge the law ad false ima-
gined rightwesnesse / their hertes were har-
dened ad made as stony as clay in an hote
furnace of fire / that they coude receaue ne-
ther repentaunce ner faith oz any moyster
of grace at all.

But the hetthen Miniuites / though they
were blynded with lustes a good / yet were
in thofe .ij. popntes Vncorrupte and Vnhar-
dened / a therfore with the only preachinge
of Jonas came Vn to the knowlege of their
synnes and confessed them a repented tru-
ly a turned euery man from his euell dedes
a declared theyr sorow of hert a true repen-
taunce / with theyr dedes which they dyd
out of faith a hope of forgeuenesse / chasty-
singe their bodies with prayer a fastinge a
with takinge all pleasures from the flessh;


The Prologe.

trustynge / as god was angre for their we-
kednesse / even so shuld he forgeue them of
hys mercye / yf they repēted & forsoke their
myse luyinge.

¶ And in the last ende of all / thou hast yet
a goodly ensample of lernynge / to se how
erthye Jonas is styll for all hys tryenge in
the whales bely. He was so sore displeased
because the Miniutes perished not / that he
was wery of hys lyfe and wished after the
deeth for very sorow & payne / that he had
loost the glorie of his prophesienge / in that
his prophesie come not to passe. But god re-
buked him with a likenesse sayenge: it gre-
ueth thyne hert for the losse of a vile strob-
be or spraye / wheron thou bestoweddest no
loboure or cost / nether was it thyne hand-
werke. How moch moare then shuld greue
myne herte / the losse of so greate a multitu-
de of innocētes as are in Miniue / which are
all myne handes werke. Maye Jonas / I am
God ouer all / and father as well vñ to the
hethen as vñ to the Jewes & mercifull to
all and warne yer I smyte: nether threte I
so cruelly by any prophete / but that I wyll

The Prologe.

forgewe yf they repent ad ay mercie: nether on the other syde/ what soeuer I promyse/ wyll I fulfyll it / saue for theyr sakes only whych trust in me and submitte them selues to kepe my lawes of Very loue / as naturall chyldeyn.

 In thys maner to read y scripture is y right vse therof ⁊ why y holy gost caused it to be writte. That is y thou first seke out y law / what god will haue the to doo / interpretinge it spirituallly with out gl ofe or coueringe the brightnesse of Moses face / so y thou fele in thyne hert / how that it is damnable synne before god / not to loue they neybour that is thyne enemie / as puerly as Christ loued the / and y not to loue thy neybour in thyne herte / is to haue comitted all ready all synne agenst him. And therefore yn tyll that loue become / thou must knowlege vnfaynedly that there is synne in the best dede thou doest . And it must earnestly greue thyne hert and thou must washe all thy good dedes in chrystes bloude / per they can be pure and an acceptable sacrifice yn to God / and must de-

The Prologe.

firste god y father for his sake / to take thide
des aworth a to pardō y imperfectenesse of
them / a to geue the power to doo thē better
and with moare feruent loue.

And on the other syde thou must serch
diligently for the promises of mercie which
God hath promised the agayne. Which .ij.
poyntes / that is to wete / y lawe spiritual-
ly interpreted / how that all is dānable syn-
ne that is not vnsayned loue out of the gr-
ownde and botom of the herte after the en-
sample of Chrystes loue to vs / because we
be all equallly created ad formed of one god
oure father / and indifferently bought a re-
demed with one bloud of oure sauoure Je-
sus Chryste: ad that the promises be geuen
vñ to a repentynge soule that thursteth
and longeth after them / of the pure and fa-
therly mercie of god thozow oure faith one-
ly with oute al deseruinge of oure dedes oz
merites of oure werkes / but for Chrystes
sake alone and for the merites ad deseruin-
ges of his werkes / deth and passions that
he sofered all to gether for vs a not for him-
selfe : whych .ij. poyntes I saye / if they be

The Prologe.

written in thine herte / are the keyes which
so open all the scripture by to the / that no
creature can locke the out / and with whi-
ch thou shalt goo in and out / and finde pa-
sture and fode euery where. And yf the-
se lesons be not witten in thyne herte /
then is all the scripture shutt vpp / as a cor-
nell in the shale / so that thou mayst read
it and romen of it and reherse all the stozies
of it and dispute sotilly and be a profoun-
de sophister / and yet vnderstand not one
got therof.

¶ And thridly that thou take the stozies &
liues which are cōteynered in the bible / for su-
re and vndowted ensamples / y God so will
deale with vs by to the worldes ende.

¶ Here with Reader farewell and be com-
mended by to God / and by to the grace of
hys spryte. And first se that thou stoppe
not thyne eares by to the callinge of god /
and that thou harden not thine herte begy-
led with fleschly interpretinge of the law &
falle imagined and ypocritish rightwesnes-
se / and so the Miniutes rype with the at y
day of iudgement & condemne the.

The Prologe.

¶ And secundarily if thou finde ought amisse/ when thou seest thy selfe in the glasse of Gods worde/ thynke it cōpendious wisdomē/ to amende & same betymes / monesthed & warned by the ensample of other men/ rather thē to tary vntill thou be beten also.

¶ And thridly if it shall so chaunce/ that & wild lustes of thy flesh shall blynd the and carie the cleane awaye with them for a tyme: yet at the later ende/ when & god of all mercie shall haue compased the in on euery syde with tēptaciōs/ tribulaciōs/ aduersities & cōbraunce/ to bringe & home agayne vnto thynne awne herte/ & to set thy sinnes wich thou woldest so fayne couer & put out of mynd with delectaciō of Voluptuous pastymes. before & eyes of thy cōscience: they call & faithfull ensample of Jonas & all lyke stozies vnto thy remēbraunce / and with Jonas rurne vnto thi father that smote &: not to cast & awaye/ but to laye a corosie and a freatige playster vnto & pockethat laye hid & fret inwarde/ to draw & disease out & to make it appere/ & thou mightest feale thy seckenes & & daunger therof & come & re

The Prologe.

ceauē the healyngē playster of mercie.

C And forget not y what soeuer ensample of mercie god hath shewed sens y beginnin ge of y world / the same is promised the / yf thou wilt in like maner turne agayne and receaued it as they dyd . And with Jonas be a knowen of thy synne & cōfesse it & knowlege it vñ to thy father.

C And as y law which freteth thy cōsciē ce / is in thynē herte & is none outwarde thi ge / evē so seke within in thine herte / y play ster of mercie / the promyses of forgeuenesse in oure sauioure Jesus Christe / accordinge vñ to all the ensamples of mercie that are gonne before.

C And with Jonas let thē that wayte on Vanities & seke god here & there & in euery tēple saue in their hertes goo / & seke thou y testamēt of god in thynē hert. ffor in thynē hert is the worde of y law / & in thynē hert is y worde of fayth in the promyses of mer cie in Jesus Christe. So that yf thou cōfes se with a repentynge herte & knowlege ad surely beleue y Jesus is lorde ouer all syn ne / thou art saffe .

The Prologe.

¶ And finally when the rage of thy conscience is ceased and quieted with fast faith in the promises of mercie/ then offer with Jonas the offeringe of prayse and thankesgeuinge/ & paye the Dow of thy Baptim/ that God only saueth/ of his oly mercie & goodnesse: that is/ beleue stedfastly & preach constantly/ that it is God only that smyteth/ and God only that healeth: ascribynge & cause of thy tribulation vnto thyneawone synne / and & cause of thy deliuerance vnto the mercie of God.

¶ And be ware of the leuē & saith we haue power in oure frewill before & preachinge of & Gospell/ to deserue grace/ to kepe & law/ of cōgruite/ or god to be vnrightwesse. And saie with Jhon in the first/ & as & law was geuē by Moses/ euē so grace to fulfill it/ is geuē by christe. And whē they saye oure dedes with grace deserue heuen/ saye thou w^t Paule Ro. vi. & euerlastige life is the gifte of god thozow Jhesus Christ oure lorde/ & & we be made sonnes by faith Jhon. j. & therefore heyres of god with christ Ro. viij. And saye that we receaue al of god thozow faith

The Prologe.

that foloweth repentaunce / & y we doo not
oure werkes In to god / but ether In to ou-
re selues / to slep y sinne that remayneth in
y flesh & to waye perfecte / ether vn to oure
neyboures which doo as moch for vs agay
ne in some other thinges. And whē a mā ex-
ceedeth in giftes of grace / let hi vnderstode
that they be geue him / as wel for his wea-
ke brethren / as for him selfe: as though all
the bred be comitted In to the panter / yet
for his felowes with hym / which geue the
thankes In to theyr lorde / and recompen-
ce the panter agayne with other kynde ser-
uice in theyr offices . And when they saye
that Christ hath made no satisfaccion for
the synne we doo after oure baptym : saye
thou wpth the doctrine of Paule / that in
oure baptym we receaue the merytes of
Christes deeth thozow repentaunce and
fayth of which two / baptym is the sygne.
And though when we synne of frailtie af-
ter oure baptym we receaue the sygne no
moare / yet we be renewed agayne thozow
repentaunce and faith in Christes bloude /
whych twayne / the sygne of baptym ever

L. iij.

The Prologe.

contynued amonge vs in baptisynge oure
younge children doeth euer kepe in mynde
and call vs backe agayne vnto oure profes
sion if we be gonne astraye / & promiseth vs
forgeuenesse . Nether can actuall synne be
washed awaye with oure werkes / but wi
th Chrystes bloude: nether can there be any
other sacrifice or satisfaccion to Godward
for them / saue Chrystes bloude . For as
moch as we can doo no werkes vnto God /
but receaue only of his mercie with oure re
pentynge sayth / thorow Iesus Chryste ou
re lorde and only sauer : vnto whom & vnto
to God oure father thorow him / and
vnto hys holy spirite / that only
purgeth / sanctifieth & was
heth vs in the innocēt
bloude of oure re
demption / be
praysē
for
ever
A M E N .



The Storie of the prophete Jonas.

The first Chapter.

The worde of the lorde came vñ
to the prophete Jonas þ sonne
of Amithai sayenge: ryse & gett
the to Ninive that greate citie
& preach vñ to the / how that
theyr wekednesse is come vpp before me .

And Jonas made hi ready to fle to **Ch**-
arsis frõ the presens of þ lorde / & gatt hym
downe to Joppe / and founde there a sheppe
ready to goo to **Ch**arsis / & payed his fare /
& wēt aborde / to goo with them to **Ch**ar-
sis frõ the presens of the lorde.

But þ lorde hurled a greate winde in to
þ se / so that there was a myghtie tēpest in
the se : in so moch þ the shepp was lyke to
goo in peces. And the mariners were afra-
yed & cried euery man vñ to his god / & cast
out þ goodes þ were in þ sheppe in to þ se /
to lighten it of the . But Jonas gatt him
vnder the hatches & layed him downe and
slombrede. And þ master of the sheppe ca-
me to him & sayd vñ to hi / why slomberest
thou: vpp / & call vñ to thy god / that God
mape thinke on vs / that we perish not.

The first Chapter.

¶ And they sayde one to a nother / come & lett vs cast lottes / to know for whose cause we are thus troublede. And they cast lottes. And y^e lott fell vppon Jonas.

¶ Thē they said vnto hⁱ / tel vs for whose cause we are thus troubled: what is thine occupaciō / whence comest thou / how is thy cōtre called / & of what nacion art thou?

¶ And he answered thē / I am an Eb^rue: & the lord God of heuen which made both se and drie land / I feare. Then were the men exceedingly afrayd & sayd vnto him / why diddest thou so? for they knew that he was fled from the presens of the lorde / because he had told them.

¶ Then they sayd vnto hym / what shall we doo vnto the / that the se maye cease frō troublinge vs? for the se wrought & was troublous. And he answered them / take me and cast me in to the se / & so shall it lett you be in reste: for I wotte / it is for my sake / that this greate tempest is come vppon you. Neuerthelesse the men assayed wyth rowenge to bringe the sheppe to lande: but it wold not be / because the se so wrought &

Of Jonas.

was so troublous agensst them. Wherefoze
re they cried Vn to the lorde & sayd: O lorde
latt vs not perissh for this mans deeth / ne
ther laye innocēt bloud Vn to oure charge:
for thou lorde evey as thy pleasure was /
so thou hast done.

¶ And thē they toke Jonas / & cast hī in to
þ se / & the se leste ragynge. And þ men fea-
red the lorde excedingly: & sacrificed sacrifici-
fice Vn to the lorde: and bowed bowes .

¶ The seconde Chapter.

But þ lorde prepared a greate fyssh /
to swallow vp Jonas. And so was
Jonas in þ bowels of þ fyssh .iij. day-
es & .iij. nightes. And Jonas prayed vnto þ
lord his god out of þ bowels of the fyssh.

¶ And he sayde: in my tribulacion I called
Vn to the lorde / and he answered me: out of
the belly of hell I cried / ad thou herdest my
voyce. For thou hadest cast me downe depe
in the middes of the se: & the floud cōpased
me aboute: and all thy waues & rowles of
water wēt ouer me: & I thought þ I had be-
ne cast awaye out of thy sight. But I will
yet agayne loke towarde thy holy temple.

The.iiij. Chap.

The water compassed me euē vñ to the very soule of me: the depe laye aboute me: and the wedes were wrappte aboute myne heed.

And I wēt downe vñ to the botome of the bylles / and was barred in with erth on every syde for euer. And yet thou lord my God broughtest vp my life agayne out of corrupcion. When my soule faynted in me / I thought on the lord: and my prayer came in vñ to the / even in to thy holy temple. They that obserue vayne vanities / haue forsakē him that was mercifull vñ to them. But I wil sacrifice vñ to the with the voice of thankes geuinge / and will paye that I have vowed / that sauinge cometh of the lord.

And the lord spake vñ to the fish: and it cast out Jonas agayne vpon the drie lande.

The.iiij. Chapter.

When came the worde of the lord vñ to Jonas agayne sayenge: vpp / and gett the to Ninie that greate citie / and preache vñ to the the preachynge which I bade the. And he arose and wēt to Ninie at the lordes commaundmēt. Ninie was a greate citie vñ to god / cōteynge. iiij. dayes iourney

Of Jonas.

¶ And Jonas went to & entred in to þe citie
euery a dayes iourney / and cried sayenge :
Thereshall not passe. xl. dayes but Mini-
ue shalbe ouertrowen.

¶ And the people of Miniue beleued God/
and proclaymed fastynge / and arayed them
selues in sackcloth / as well the greate as
the small of them.

¶ And þe tydinges came vñ to the kinge of
Miniue / which arose out of his sete / and did
his apparell of & put on sackcloth / & sate hi
downe in ashes. And it was cried and com-
maunded in Miniue by þe auctorite of þe kin-
ge and of his lordes sayenge : se that nether
mā or beest / ope or shepe tast ought at al / &
that they nether fede or drinke water.

¶ And they put on sackcloth both man and
beest / & cried vñ to God mightily / and tur-
ned euery man from his weked waye / and
frō doenge wrōge in which they were acu-
stomed / sayenge : who can tell whether god
will turne & repent / & cease from his scarce
wrathe / that we perissh not? And when god
saw theyr workes / how they turned from
theyr weked wayes / he repented on þe euell

The.iiij. Chapter.
which he sayd he wold doo vñ to them / and
dyd it not.

The.iiij. Chapter.

Vherfore Jonas was sore discontent
and angre. And he prayed vñ to the
lorde and sayd: O lord / was not this
my sayenge when I was yet in my contre?
And therfore I hasted rather to fle to **T**=
harsis: for I knew well ynough that thou
wast a mercifull god / ful of cōpassion / long
yer thou be angre and of greate mercie and
repentest when thou art come to take pu-
nishment. Now therfore take my life from
me / for I had leuer dye then liue. And the
lorde said vñ to Jonas / art thou so angrie?
And Jonas gatt him out of the citie and
sate him downe on the est syde theroffe / and
made him there a bothe and sate ther vnder
in the shadowe / till he might se what shuld
chaunce vñ to the citie.

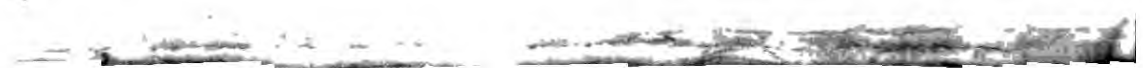
And y^e lorde prepared as it were a wild
vine which sprāge vp ouer Jonas / that he
might haue shadowe ouer his heed / to deli-
uer him out of his payne. And Jonas was
exceedynge glad of the wild vine.

Of Jonas.

¶ And the lord ordeyned a worme agens^t the spryng of y^e morow mornige which smote the wild vine / that it wethered awaye. And assone as the sonne was vpp / God prepared a feruent east winde: so that y^e sonne bete ouer the heed of Jonas. that he fainted agayne and wished vnto hys soule that he might dye / and sayd / it is better for me to dye then to liue.

¶ And god sayd vnto Jonas / art thou so angrie for thy wildvine? And he sayde / I am angrie a goode / even on to the death. And the lord sayde / thou hast compassion on a wild vine / wheron thou bestowdest no laboure ner madest it growe / which sprang vpp in one night and perished in a nother: and shuld not I haue compassion on Ninue that greate citie / wherin there is a multitude of people / euen aboue an hundred thousande that know not theyr right hand from the lyfte / besydes moch catell:





*Coverdale's Translation of Jonas.
being found, in the Bible by "Thomas
Matthew," folio. 1537. and in the three
subsequent editions of the same
version, is here given for the purpose
of comparison. — It is copied from
Coverdale's Bible, folio. 1535.*

The marginal references are omitted.

The Prophet Jonas.

* * * * *

The first Chapter.



The worde of the LORDE came
vnto Jonas the sonne of Ami-
thai, sayenge: Aryse, and get
the toz Tiniue that greate cite:
and preach vnto them, how yf
their wickednesse is come vp before me. And
Jonas made him ready to fle vnto Tharsis

Jonas, Coverdale's Version.

from the presence of the LORDE, and gat him downe to Joppa: where he founde a shippe ready for to go vnto Tharsis. So he payde his fare, and wente aborde, that hemight go with them vnto Tharsis from the presence of the LORDE. But the LORDE hurled a grea te wynde in to the see, and there was a mighty tempest in the see: so that the shippe was in ioperdy of goinge in peces. Then the maryners were a frayde, and cried euery man vnto his god: and the goodes that were in the shippe, they cast into the see, to lighten it off them. But Jonas gat him vnder y^e hatches, where he layed him downe and slombred.

So the master of the shippe came to him and sayde vnto him: why slombereest thou? Up, call vpon thy God: yf God (happly) wil thynke vpon vs, that we peryshe not. And they sayde one to another: come, let vs cast lottes: that we maye knowe, for whose cause we are thus troubled. And so they cast lottes, and the lot fell vpon Jonas.

Thē sayde they vnto him: tell vs, for whose cause are we thus troubled? what is thine occupacion? whence comest thou? what countre man art thou, and of what nacion? He answered them: I am an Ebriue, and I

Jonas, Coverdales Version.

feare the **LORDE** God of heauen, which made both the see and dzielonde. Then were y men exceedingly afrayed, z sayde vnto him: why didest thou so? (for they knewe, that he was fled from the presence of the **LORDE**, because he had tolde them) and sayde moreover vnto him: What shall we do vnto the, that the see maye ceasse from troublinge vs? (for the see wrought and was troublous) he answered them: Take me, and cast me in to the see, so shal it let you be in rest: for I wote, it is for my sake, that this greate tempest is come vpon you.

Neuerthelesse, the men assayed with rowinge, to brynge the shippe to lode: but it wolde not be, because the see wrought so, z was so troublous agaynst them. Wherfore they cried vnto the **LORDE**, and sayde: **O** **LORDE**, let vs not perish for this mans death, neither laye thou innocent bloude vnto oure charge: for thou (**O** **LORDE**) hast done, euen as thy pleasure was.

So they toke **Jonas**, and cast him in to the see, and the see lefte ragynge. And the men feared the **LORDE** exceedingly, doynge sacrifices ad makinge vowes vnto the **LORDE**.

Jonas, Coverdale's Version

The II. Chapter.

WHt the LORDE prepared a greate fysz
he, to swalow vp Jonas. So was
Jonas in the bely of the fysz, thre da
yes and thre nightes. And Jonas prayed vn
to the LORDE his God, out of the fyszhes be
ly, and sayed: In my trouble I called vnto y
LORDE, and he herd me: out off the bely off
hell I cried, and thou herdest my voyce.
Thou haddest cast me downe depe in y mid
dest off the see, and the floude compassed me
aboute: yee all thy wanes and rowles of wa
ter went ouer me, I thought that I had be
ne cast awaye out of thy sight: but I wil yet
agayne loke towarde thy holy temple.

The waters compassed me, euen to the ve
ry soule: the depe laye aboute me, and the we
des were wrapte aboute myne heade. I wen
te downe to the botome of the hilles, ⁊ was
barred in with earth for euer. But thou (O
LORDE my God) hast brought vp my lyfe a
gayne out of corrupcion. When my soule
faynted within me, I thought vpon the LOR
DE: and my prayer came in vnto the, euen in
to thy holy temple, They that holde of vay-

Jonas, Coverdale's Version.

ne vanyties, wil forsake his mercy. But I wil do the sacrifice with the voyce of thankesgeuyng, and wil paye that I haue vowed: for why: saluacion commeth of the LORDE. And y^e LORDE spake vnto y^e fysh, and it cast out Jonas agayne vpon the drye londe.

The III. Chapter.

When came the worde of the LORDE vnto Jonas agayne, sayenge: vp, and get the to Ninie that greate cite, & preach vnto them the preachinge, which I bade the. So Jonas arose, and wente to Ninie at the LORDES commaundement. Ninie was a greate cite vnto God, namely, off thre dayes iourney.

And Jonas wente to, and entred in to y^e cite: euen a dayes iourney, and cried, sayenge: There are yet xl. dayes, and then shal Ninie be ouerthrowen. And the people of Ninie beleued God, and proclaimed fastinge, and arayed them selues in sack cloth, as well the greate as the small of them. And the tydinges came vnto y^e Kinge of Ninie, which arose out off his seate, and dyd his apparell off, and put on sack cloth, and sate him

Jonas, Coverdale's Version.

downe in asshes.

And it was cried and commaunded in Ninive, by the auctorite of the King and his lordes, sayenge: se that nether man or beest, ore or shepetaisht ought at all: and that they nether fede ner drinke water: but put on sack cloth both man and beest, and crye mightily vnto God: yee se that euery man turne fro his euell waye, and from the wickednesse, yf he hath in honde.

Who can tell: God maye turne, and repēte, and cease from his scarce wrath, that we perish not. And when God sawe their workes, how they turned from their wicked wayes: he repented on the euell, which he sayde he wolde do vnto them, and dyd it not.

The III. Chapter.

Wherfore Jonas was sore discontent, and angrie. And he prayed vnto the LORD, and sayde: O LORD, was not this my sayenge (I praye the) when I was yet in my countre: therefore I haisted retherto fle vnto Tharsis, for I knowe well ynough that thou art a mercifull God, full of compassion, longe sufferinge, and of grea-

Jonas, Coverdales Version.

te kyndnesse, and repentest when thou shuldest take punysshment. And now o LORDE, take my life fro me (I beseke the) for I had rather dye then lyue. Then sayde the LORDE: art thou so angrie? And Jonas gat him out of the cite, and sat downe on y east syde ther of: and there made him a bothe, and sat vnder it in the shadow, till he might se, what shulde chaunce vnto the cite.

And the LORDE God prepared a wylde vyne, which sprange vp ouer Jonas, that he might haue shadowe aboue his heade, to delyuer him out of his payne. And Jonas was exceedinge glad of the wylde vyne. But vpon the nexte morow agaynst the sprynge of the daye, the LORDE ordered a worme, which smote the wylde vyne, so that it withered away. And when the Sonne was vp God prepared a feruent east wynde: and the Sonne bete ouer the heade of Jonas, that he faynted agayne, and wysshed vnto his soule, that he might dye, and sayde: It is better forme to dye, then to lyue. And God sayd vnto Jonas: Art thou so angrie for the wylde vyne? And he sayde: yee very angrie am I euen vnto the deeth. And the LORDE sayde: thou hast compassion vpon a wylde vyne.

Jonas. Coverdale's Version.

where thou bestowdest no labour, ner maydest it growe which sprange vp in one night and perished in another: And shulde not I then haue compassion vpon Ninive that greate cite, wherein there are aboue an C. and xx. thousande personnes, yf knowe not their right hōde frō the lefte, besydes moch catell?

The ende of the prophet Jonas.

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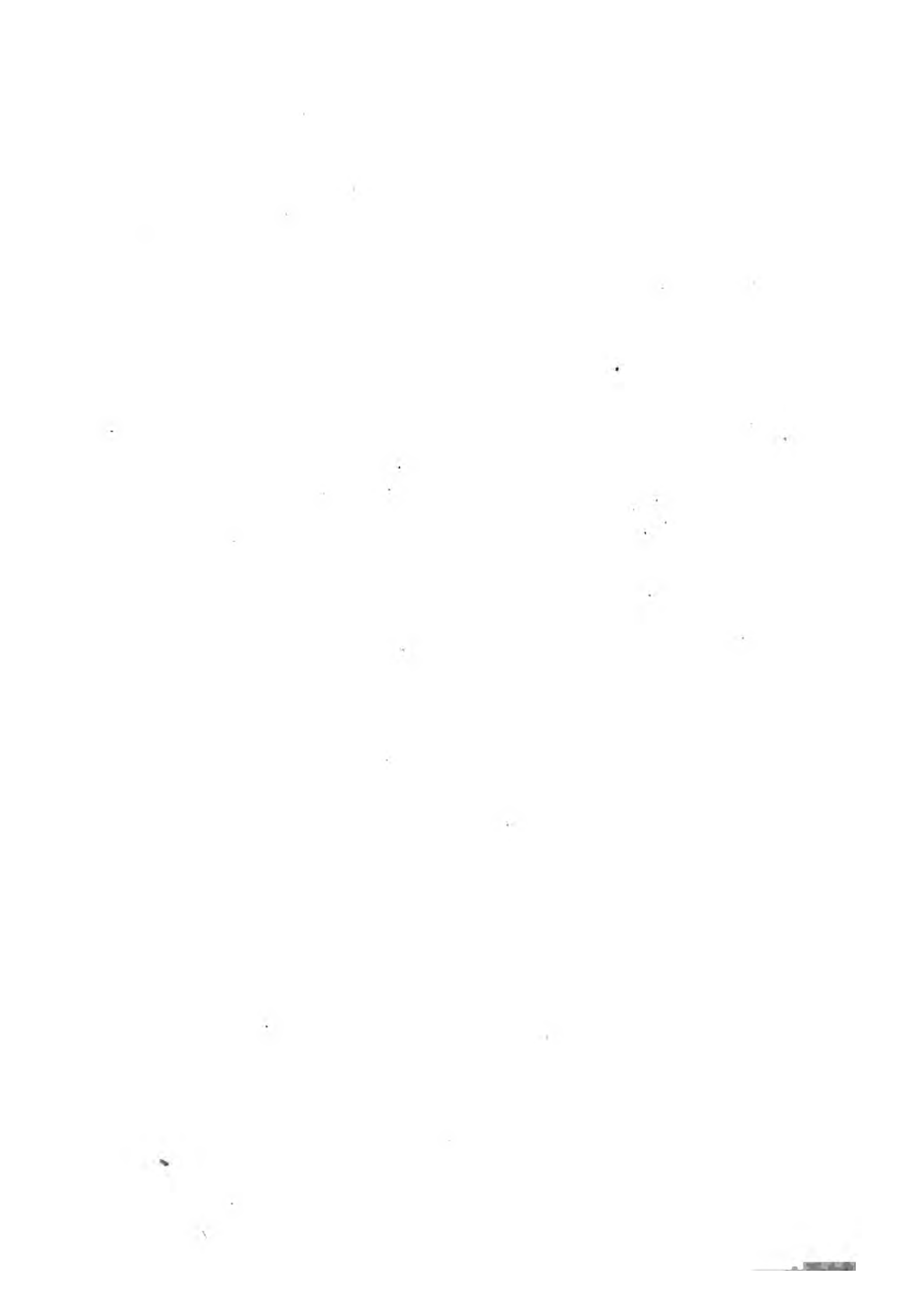
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