

# TO THE RIGHT HONOURABLE

Syr Thomas Bromley Knight, Lord Chauncelour of  
*England, one of her Majesties most honourable privie*  
Counsell, his singular good Lord, health, prosperitie,  
and increase of Honour.



*eing desirous to testifie my duetifull minde towards your good Lordship, I thought there could be no better meane in all respects, than the dedication of this present worke; which containeth a large exposition of the whole Lawe of God, and of the practice thereof in the Commonweale of Israel: whereof the onely reading with due consideration, may justly commend it many wayes, even to such as are of greatest learning, wisdom, authoritie and virtue. For if we have an eye to the author of the groundworke thereof; it is God and not man. If to the Lawemaker; it is the Lawe of the Judge of the whole world, the lampe of light, the wellspring of wisdom, the touchstone of truth, the rule of right, the ground of goodnesse, the bond of blessednesse, the loadstarre to life, the opener of our understanding, and the governour of our wits: the faithfull following whereof is the way to welfare, the procurer of peace, the path of true pleasure, the entreatie of immortalitie, and the harbourer of hapinesse. Or, if we have an eye to the maner of the delivering thereof; it is most wonderful, accompanied with many great miracles, signes, and tokens, and honoured with the glory and majestie of Gods owne presence. If to the intent of the Lawegiver; it is the repaying and reforming of man according to the Image of his maker, in true holinesse and righteousnesse. If to the end of the Lawe; it is to drive us unto Christ, that by him wee might be saved. If to the obedience which it requireth; it is altogether spirituall, holie and everlasting. All which things are not onelie great, but the greatest that can be, and fuller of majestie and glorie than can be expressed or conceived by man. Againe, if we have an eye to the partie by whose service and ministry this law was published; hee was a man peculiarie chosen of God, indued with most excellent giftes, ful of the holy Ghost, such a prophet as never had his like, (Christ onelie excepted) a figure of Christ, familiar with God, a perfect paterne of a good governour, and a verie father of his Commonweale. Or if we have an eye to the parties to whom it was delivered; they were a people whom God had purposely chosen, redeemed, and delivered from most miserable thraldome, to the intent to be their King, and to dwell among them, and that they should be unto him a holie people and a royall Priesthoode for ever: which things are surelie most excellent and singular prerogatives. And as for the Preacher of these Sermons, by whom the sayde things are laide foorth, and expounded to the better understanding of the Reader: it is well known, that for the manifold talents and excellent giftes which God had bestowed upon him, and for his diligent and most painfull imploying of the same to the beating downe of Idolatrie and Superstition, to the winning of folke unto God, and to the edifying of Christs flock; he was in his lifetime, and yet still is, a man of great reputation and renowne. As for mine owne travell in translating this worke, I humbly submit the judgement and censure thereof to your Lordships favourable acceptation, the obtainement whereof shall greatlie increase my gladnesse in that I have done any thing whereby the Church of GOD is or may bee any what edified. Written the xxi of December, 1582.*

Your good Lordships most humble  
*Alwaies at Commaundement,*

ARTHUR GOLDING

# To the Christian Reader, Grace and Peace from GOD, etc.



*t is no small favour that wee daily receive from the hands of our God, partly by the publike ministerie of his word, and partlie by the private reading of such good workes as by the meanes of manie his faithfull servants he hath published and spread abroad in this last age of the world. But as the beholding of this doth make manie Godly mindes to reioice in that the see Gods great goodness striving continuallie to overcome the malice and frowardnesse of mans minde: So on the otherside it pincheth them at the heart when they perceive not only what slender entertainment Gods graces have amongst us, but even what manifest contempt is offered unto them, while men notwithstanding the wonderful sunshine of Gods holie trueth, remaine in as great darknesse almost, in respect of judgement, and be as dissolute and carelesse in their conversation as ever they were, in the time of the most grosse and palpable blindness. Would to God that the miserable experience of our dayes were not too plaine a prooffe of this point: And yet this is not spoken either as in dislike of our state with some discontented people, or to the discrediting and defacing of Gods religion which we professe, with the practicing Papists (who with one blow at the Gospel, would if they could, craftily cut the throate both of Religion and policie,) but in all holie love and affection, to make this carelesse generation more studious to labour to abound both in sound knowledge of the trueth, and in all holie obedience to the same. In which respect, not onelie are these few lines written at this present, but this notable worke of Master Calvins Sermons upon Deuteronomie published, and that in our own native Language: wherein what paine and cost hath beene bestowed, that they might come foorth as beneficiall to the Christian Reader as might be, though I my selfe may speake much in trueth as an argument of some weight, to induce the godly brethren to the buying and reading thereof; yet letting that point passe as a matter not much to be stooed upon, I minde onely to presse those things, and that also in very fewe words, which shalbe most material. And that is: that as al states and conditions of men may out of the same fetch many profitable points for their instruction both in faith and obedience towards God and man: So particularly if a man would overthrow Atheists, or confute Papists, and other Heretickes, or wound the wicked, or encourage the fainthearted, or comfort the afflicted conscience cast downe with the sight of Sinne, or performe any other service towards God, himselfe, or other men, he shall have matter, and that in great store plentifully ministered unto him for the performance of these and all other dueties whatsoever. Wherefore I would advise thee (good Reader) to get it speedily, to reade it diligentlie, to remember it faithfullie, and to expresse it fruitfullie in thy conversation, to the glorie of God, the profite of his people, and the salvation of thine owne soule through Christ. In whom I rest alwaies*

Thine unfayned, T. W. the Lord  
*his unwoorthie Servaunt..*

To all the faithfull which hold the holie faith of the  
true Catholike Church, and generallie to all  
Christian Readers: Greeting in Jesus Christour Lord and GOD.  
Amen.



It is not without cause, that the psalme speaking of the great benefits which GOD had bestowed upon the Jewes, among whom was his Church at that time, doth chiefly magnifie the grace which he had uttered toward them in delivering unto them the sure rule of his service, the true maner of good life, and the right way of salvation, aswell by the writings of Moses and other his servants, as also by the lively voice of them agreeing with their writings. For without that all the abundance and prosperitie which they could have had, had beene but as records against them to have increased stil the measure of their condemnation. Therefore having spoken of Gods defending of the gates of the holy cite Jerusalem, of his blessing upon the inhabiters thereof, of the peace and quietnesse that was in all coasts about it, and of his carefulnesse in furnishing it with all things necessarie for te maintenance of the whole people: finally he setteth downe the principal point whereon the sweetnesse and assurance of all the rest hung, saying: He hath given forth his word unto Jacob, and his statutes and judgements unto Israell. And this benefite was at that time peculiar to the cite of Jerusalem, and to the people that came of Abraham, according as it is said expresly in the same text, that God had not delt so with any other nation, nor given them knowledge of his judgements. But we know that Jesus Christ hath by his coming made the same grace to extend to al nations of the earth, and that looke whatsoever he had promised by his Prophets in the holy scriptures, he hath performed it by his holy Apostles, who have preached the Gospell faithfully, as their writings do authentikely, fully, and sufficiently wisse. This advertisement therefore belongeth as now to all churches of our Lord Jesus Christ, in what countries soever they be, so as they ought to acknowledge Gods mercie in that he teacheth them familiarly an in such language as they may understand, by the reading and preaching of his worde. For so little ought the long interceasing of so great a benefite (Inforced through the tyrannie of Antichrist) to make us to holde scorne of it, now that God renueth the course thereof againe: that contrariwise wee should thinke it the more sweete and amiable, praying God for restoring us the thing through his great mercie, which Satans underlings had wickedly bereft us of: acknowledging that God had beene too sore provoked by the sinnes of the worlde, when he punished it in such sort: and serving him with such obedience according to his worde, as we may not provoke him hereafter, to use the like vengeance against us or our children after us. And no doubt but this lesson is told us throughout the whole Scripture, from the beginning to the end of it, and specially in the bookes of the New Testament, wherin the perfection of all learning is thoroughly comprised, wel written, and faithfully inrolled. Neverthelesse, forasmuch as the books of Moses the servant of God are as the fountain from whence all aftercomers, that is to wit both the Prophets and the Apostles, have drawn water: you will not believe how greatly it is to the benefit and behoofe of the Church, to confer them with the other books of holy writ. And for the same cause hath God by his providence preserved them so wonderfully, from so

many dangers through so long a race of so many hundred yeares. For ther, besides other things, we see the antiquity of our faith, and that the substance of true religion hath always been one, yea and that the very forme of it ever tended to the perfection that is fully and infallibly shewed us in the holy writings of the New Testament. And in very deede whereas S. Peter saith generally of all the Prophets, that the faithfull do well to take heede to their wordes, that they maygo foreward in Christianitie: it is full certaine that therin comprehendeth Moses as the foremost of them al. And in asmuch as he wrote of Jesus Christ, as Christ himself avoucheth in expresse words in the fifth Chapter of S. John, it may well be concluded (according also as saith the Apostle to the Hebrues) that his speaking and writing was to beare record of the thins that were to be spoken afterward, namely by the Son of God and his Apostles, as we reade them written in te new Testament. Now among the books of Moses, al such as can skil of the wil easily grant, that as Deutoeronomie is the last, so it teacheth whereto the other books tend, shewing the meane how to fare the better by them, yea and conteining as it were the summe of them. Therefore it is very likely, that that was the cause which moved our wilbeloved brother or rather good father Master John Calvin, that most faithful minister of the Gospell of Jesus Christ, to preach and expound the same in the Church, because that by his setting forth thereof, he should after a sort comprehend the other nex three also, m so farre forth as the understanding of them should be needfull for the people, His sermons therefore were faithfully gathered in order, like as his sermons were which he preached upon other books of the scripture, wherof many have beene printed here already. And in the meane time til all the rest of his sermons may by Gods helpe be brought to light, ig hagh seemed good that these same should be put forth first in the meane while: the impression wherof should not neede any commendation or preface, but that the long continuance of custome requireth it. For as many as have heard true report of the person and skil of that good man Master John Calvin, wil be sufficiently drawne to the reading of his sermons, by finding his name here set unto them: assuring themselves that they shal not finde any thing in them, but such as agree with Gods Spirite, that is to say profitable, good and holy things. As touching the principall and notablest points that are to be found here, there might very well be made a rehearsal of them, to give the readers some tast of the whole booke of the said sermons, at their first entry, But forasmuch as it is better that every man should hie him to the reading of them, and to heare the preacher himself speake as it were in his owne person, we purpose not to enter into such discourse, which might peradventure be somewhat with the lonest. Onely we will touch one point, wherof some word hath beene cast forth already heretofore: that is to wit, that this booke of Moses being well read and understoode, doth shew suffidiently who they be that holde the true religion, and resolveth a question wherof men seeme partly to doubt yet at this day, and partly to determine over boldly after their owne fancie, against the expresse word of God. We speake not here of Turks, Jewes, Sarasins, and such other, which are commonly called Miscreants, or Infidels as they be in deede: but we speake of the nations which have long time borne the renowne of Christianitie, because that through Gods gracious goodness some signe of holy baptisme hath continued amongst them, and Jesus Christ is professed ther in name. We see then that there is great variance nowadays. The one saith, that Christianitie requireth, that in serving God, men should, or at leastwise may have images, and set them up in churches for Christian people: the other side upholdeth on the contrary part, that it is a bilanous defiling of religion, and an utter forsaking of the true Christianitie, and a taking in of a bastard religion insteede of it. If men can finde in their hearts to heare Moses speake in this booke (as they needes must, or else be

convicted of renouncing God the Father and his Sonne our Lord Jesus Christ who is very God and everlasting life, and of resisting the holie Ghost: ) he sheweth the thing which he forgetteth not in his other bookes also, namelie that God could never away to be served after that fashion, but evermore expresselie forbade images in case of Religion, and threatened his owne people with horrible punishments, if they held not themselves contented with that single order, to rest therupon without attempting any further. Were there no more but the onely text of the second commandement, it were ynough and sufficient. For (as Moses wrote in the twentieth of Exodus, and hath rehearsed againe at large in the fifth of this present booke,) God saith, *Thou shalt not make to the selfe any graven image.* And to the intent that no man should use any wrangling by standing upon the particular, he addeth, *nor the likenesse of anything that is in heaven above, or in the earth beneath, or in the waters under the earth.* Moreover, to shew that he will not have men to yeelde tem any part of his service, how littlesoever it be: he addeth, *Thou halt not bouse downe to them, nor worship them.* Lat of all he addeth a horrible and dreaddfull threate, *that he will take vengeance upon the transgressors and their children, to the third and fourth generation.* This commaundement then is set downe in so expresse termes, that the matter is as manifest as may be. And therefore the lusty laddes that gave helde the people in error, perceiving the great gaine which they and their bellies reaped, by this meane or occasion of mingling Images with religion, have overleapt this second commaundement, and divided the last commaundement into two, that the full number of tenne might be found there still. But besides this, Moses delivereth so often expositions of it even in this selfsame booke, and setteth forth so lively and precise discourses therof: that if any man will not give place thereunto in these dayes, this proverbe may well be verified of him, that none is so deafe as e that will not heare: and that he is overpreached unto, which hath no care to doe well. For as touching the arguments which some have alledged for that purpose in these latter yeres, although they have beene oftentimes chafed and rechafed, yet are the so starke and stiffe for colde, that they have no force no mjight to glue any holinesse to Images in the Temples of the Christians, as hath beene well shewed to the forementioned gainsayers in due time and place, and shall still hereafter whensoever they list to give care. And as for us, we have on the one side, to continue in praying unto God, that he vouchsafe to touch the heartes of the people and of their leaders and governours, effectually by his holy Spirite, so as they may well understande this point, which would be a goodmeane to appease Gods wrath, and to open a great gappe to the reformation that might influe from better to better. And on the other side it standeth us on hand to strengthen our selves in the infallible certaintie of the holy Christian religion and true Apostolike faith, which we holde with the other holy Churches that are reformed. And as concerning this point, no doubt but it is an invincible fortresse unto us, that we are able to shewe forth this thing from age to age: namely first of all that the true Apostolike and Primitive Church had no Images at all in their holy meetings, whether is were in Tenples or elsewhere, ne willed the people to kneele downe to them, or to set them up before them. That likewise aforesaid when the church was foverned by the Jewes, both after their returne from Babylon, and even in the captivitie it selfe, the good and gaithfull sort did warily keepe themselves from it: that if yee mount up yet higher, the true Prophetes were commended for crying out against Images and the manner of worshipping of Images, and the holy Kinges were well liked of God for pulling downe, razing our, and rooting up the occasions of such superstitions among their people: that the good Judges and governours had done likewise before the kings: and that even Moses himselfe (who was auncienter than any others that have left any bookes of long time) spake of them

after the same manner, and dealt accordingly thereto,, because he had both the administration of the doctrine and the government of the common weale together, which was not ordinarie agterwarde in others. Yee see then, yee see howe the true Catholike Church is on their side which follow the Gospell, whatsoever men list to say to the contrarie. And nowe that we be delivered from outwarde Idolatrie, it standeth us on hande to looke neerely to our selves, that our life bee agreeable to the purenesse of Gods service, so as wee shunne Covetousnesse ( whiche also is named Idolatrie ) ambition, excesse and vanitie of the worlde, taking good heede ( as much as is possible for us to doe ) that no man bee withdrawne from the Gospell and the love thereof through our undiscreete dealing: to the ende ig may appeare that whereas the disobedient doe seeke sxcuses and take occasion of stumbling, they doe it without any cause given on our behalfe. Furthermore the strange blindnesse or rather wilfull stubbornnesse which is to be seene nowadays in a number of them that cal themselves Christians, ought to make us so much the earnestest in praying, to the end aforesaid, that is to wit, that our good God may vouchsafe to worke so effectually in the hearts of all men, as well great as small, Kings, Princes, and other governors, as their subjects as the wretched world may not always continue at the A,B,C of Christianitie, without learning any further. We teme the second commandement an A,B,C, because it is and ever hath been one of the first and surest groundes of the true religion, and is ( as ye would say ) a necessary appurtenance to the first commandement. For whosoever migleth the worshipping of Images with the serving of God, doth as much as in him lyeth, to set forth other gods than the true God. And it is a marvelous thing, that the world becommeth never the wiser for all the great number of punishments which God hath powred out, and stil powreth out to warne us to come to repentance. For within these fiftie yeres, since which time God of his sufficient smiting of the people of the earth with his roddes in former yeres, he hath also made them feele his c\scourges diver wayes, in punishing their contempt of his holy doctrine. Yet notwithstanding we hope that God ( Conditionally that we continue in prayer ) wil one day shew by more aboundant effect, that he hath heard the prayers of his sillie faithfull ones, even in this behalfe, and draw the rest of his churches out of the miserable desolation, which hath lasted now too long by reason of our sinnes. And hereof we have good hansel in the furtherance that he hath given already to the gospel, notwithstanding that Satan hath spit out his spite against it on all sides. For albeit that the holy doctrine doe founde in the eares of the poore people in divers places, the sacraments of Baptisme and of the Lords Supper be ministred purely, the praises of God do rint shirlely to mens understanding in the psalms and songs, and the father is worshipped in the name of Jesus Christ our hope and the onely advocate of wretched sinners: yet are there a number which hope, or at leastwise wish, that as the sunne hath been eclipsed this yere, so there might be an everlasting eclips of the preaching of the gospel but by the helpe of God and of our great daysunne Jesus Christ, they shalbe deceived. And in the meane time while Gods kingdome may inlarge it selfe stil further out here below, we pray al such as are desirous to have the understanding ond use of the doctrine of this godlie booke of Moses, to take the paine to reade these present Sermons of the faithfull servaunt of God Master John Calvin: of whom like as the speeche and pen served the Church as long as he lived, ( whatsoever some Balaams bable to the contrarie: ) so we believe that his writings wil by Gods help edifie al men continuallie hereafter. Moreover it were a needles thing to warne men, and to pray them to take heede that they make not the Printer to lose the fruite of his labour, and his cost which he was gaine to be at in the printing of this present worke, were it not for the greedie and unsatiable covetousnesse that reigneth nowadays in men of that trade, by

reason whereof diverse times the overrun one another without any honestie or conscience. Surelie we had forborne to give this warning, and had lever to have let the Printers alone to deale with their owne-peculiar cases as they listed among themselves, if it were not for one reason which inforceth us to fall purposelie into that matter: which is, that in some places they not onelie print againe in such hast the bookes of that excellent teacher Master John Calvin that were erst printed here, as it is pitifull to see the workemanship of the imprinting so ill corrected: but also moreover, some have gone so farre, as to print in Master Calvins name the unperfect copies which they have gotten by peecemeale or stealth where they could come by them. We knowe not what they meane by it: but surelie they doe wrong both to the author, and to the Church of God. Yea and they open a gappe which may be dangerous in time to come, whensoever any man will foist in bookes stained with wicked doctrine, to make them passé fourth under the name of a faithful servant of God, as every man knoweth hath bin done to diverse ancient doctors of the Church: Insomuch that even S. Paul warneth the Thessalonians to beware of letters and Epistles that were made to run abrode in the Churches [under his name], as though he had been the very author of them. Truly, so long as it shall please our good God to preserve us and the Church wherein he of his grace hath made us shepeherds: it is our duetie to find fault with such as wil need father any other bookes upon Calvin than his owne, or by their false additions corrupt those which he hath made truelie. But yet is it much better to prevent the danger aforehand, and to eschew the occasions thereof as neere as may be. Wherefore, in Gods name we beseech all such as have any written copies, specially of the said authors sermons, not yet printed: to forbear the putting of them forth, until they have first bin duely conferred with the originals, which are here in the keeping of one of the Deacons. And as touching them that are minded to print againe any worke of the said author that is printed already, we pray them to have regard to the common profit and edifying of the Church, rather than to the furtherance of their owne peculiar gaine. And herewithal we commend you all to the grace of God. The Lorde Jesus be with you, who is of the seed of David according to the flesh, the verie son of the holy virgin Marie, the very Christ, and God blessed for evermore as S. Paul hath expreslie written, and so have we always believed and do believe all of us. Amen. Deare brethren, we commend our selves to your prayers. From Geneva this month of Januarie 1567.

Your humble brethren, the Ministers of Gods word.

## *The Deacons and disposers of the goods that are given in almes to*

the poore strangers that are come hither into the cite of Geneva for Gods

words sake: to all faithfull and true Christians, helth and peace from our Lord Jesus.



Forasmuch as our good and faithfull shepherds the ministers of this church, peradventure fearing to be overlong or tedious to their readers, do in the end of their preface made to these sermons, but ( as it were glauncinglie ) touch one point, which notwithstanding is of great importance for the poore straungers that are come into this towne: to our seeming it would be thought neither amisse nor strange, if we for our dueties sake, declared the thing somewhat more at large, which they spake in one word, concerning the printing of the sermons of our late good father M. John Calvin. Nowe then, for the better understanding of the whole, you must consider that from the yere of our Lord 1549 forth on, the late M. Dennis Ragueneawe being fled hither, gave himselfe to the gathering of the Sermons word for word, which M. John Calvin did ordinarily make: and that with such sweftnes and cunning, through the use of certain notes and shapes, as few words escaped him even from the beginning. Which thing when they saw which had the charge wherewith to releve the present needs: yet failed they not to take such order, that the said writer was intertained after a sort with some part of the same money, to the intent he might have wherewith to maintaine himselfe and his small familie, while he gave himselfe wholly to the gathering of these sermons, and to the ingrosing of them faire againe afterward,, because he shoulde spare no time to any other businesse than that. He undertooke the charge, with condition that he should copie out all the Sermons faire, into bookes of a certain scantling or syse whereby they should be made, which he should deliver to one of the Deacons to be faithfully kept, as a peculiar benefite belonging to the poore straungers, at whose charges the saide writer was intertained. And forasmuch as afterward the number of the faithfull increased dailie in the realme of France, and many that could not heare the lively voice of this good servant of God in the pulpit, were desirous at leastwise to see the things in writing, which he preached openly, and praied to be made partakers of them: in that onelie respect and none other, the writer had leave given him to deliver copies of whatsoever sermons sere demaunded of him, to the end that such as received them at his hand, might profite themselves by the doctrine of them, howbeit upon condition that the same should not afterward in any wise prejudice or hinder the poore, for whom the originall copies were carefully preserved ( as hath beene said ), that they might be printed to the common benefite of them all, whensoever it should please God to give them abilitie, as was done afterward. By reason hereof some which had gotten out copies that came to whole books, taking opportunity of the liberty which our Lord of his infinite goodnesse and mnercie gave to the realme of Fraunce, sticker not to cause some of them to be printed, not onely to the great himderance of the poore, who by the meanes were bereft of the thing that belonged unto them: but also to the disadvantage of all the faithfull, inasmuch as those copies were never overlooked conferred with the originals, which are kept diligently here: which is such a deede as we know not how to name in one word, and therefore do willingly leave the judgement therof to such as see whereto it tendeth, and what sequele may insue of it. For if everie man may have libertie to print at his pleasure, al the sermons which he can pretend to have bin so gathered, whereas notwithstanding they have not bin conferred with the originall copies which we have here: who shall let them to falsifie the most part of the true sermons by adding or diminishing, and by angling or nipping of them after their

owne fancie? It is well known that the abusing of the names of Gods good and faithfull servants, is no new thing. If such libertie be given and men deale as they have begun, in this case: what wil come of it,, but that the doctrine of salvation shall stand as it were at the courtesie of such as will make their owne devices flie through the whole world, under pretence of setting the name of this good man to the titles of them? For sufficient prooffe whereof, and to the end it should not be thought that we do wrongfully and without cause give inkling of the things aforesaid: we will briefly touch what hath bin done herein a fewe yeares since: namely that there have bin certaine men, sho without any forecast, have bin so bolde as to cause certain sermons upon the Prophet Danyel to be printed, without vouchsafing to see the originall copie, or to be advertised thereof from hence. And to cover their whole doings the better, they alledge that their so doing was for the glorie of God. Yea marie: but that should have beene done without the hinderance of other men. And it is a monder to see how such folke dare boast themselves to be of the reformed religion. For to thinke that Papists are the doers therof, there is no likelihood at all, considering the hatred that they beare to that good man. Therefore it is not to be doubted, but that they be of that sort which crowd themselves into the number of the faithfull, and of the reformed Churches, and will needs semme to be great Christians. But let all men judge whether it be a dealing meete for them that feare God, so to filch away the things that belong to the poore members of our Lord Jesus Christ. And this thing bringeth us to the remembrance of another deede, whereof we be constrained to make our mone likewise to the whole world, to the end that such as wittingly withhold the goods of our poore folke, may advise themselves better than they have done higherto, and make amends as they ought to do. The matter concerneth them that print or daylie cause to be printed, or which have heretofore printed the Psalmes made into meter by M. Beza. There is none of them all but he knoweth right wel, that he cannot with good conscience, ne ought also to print them, without paying to our poore folke the thing that was promised and agreed upon before they were ever once put in print, as all of them can wellynough tell. Yet notwithstanding the most part, and in maner all that have had to do with that matter, would never yet pay aught of that which they ought to have done, for any thing that could be tolde them of it. But let them vaunt themselves to be good and faithfull Christians as much as the list: they shall not easily make men believe that they have so much conscience as the Papists had in that behalfe. For how ignorant so ever the Papistes were, yet would they neither take away nor withhold the things which they knew to belong to the poore. And therefore it is a great shame, that thy which professe the Gospell, which resort to the Christian congregations, which receive the holie Supper of our Lord Jesus, and ( to be short ) which will needs be mustered in the array of the faithfull, do no better bethinke themselves of the discharging of their dueties. Surely we marvell how they dare prease to the open Sermons, where they be so often condemned, at leastwise in generalitie. But it is seene by experience, that they be no whit moved with them, but die fall asleepe, insomuch that they thinke not that the great number of threatnings which are uttered against all such as behave not themselves trustilie towards their neighbours and against such as withhold other mens goods, specially the goods that are appointed to the poore, do concerne themselves. Yet notwithstanding, howsoever any of them both doe take the matter, they shall one day be faine to feele to their cost, that whatsoever is done to the poore members of the sonne of God, he taketh it to be done to his owne selfe, so great store doth he set by then. Wherefore it were nowe high time that all such folke shoulde looke more neerely to themselves and to their duetie, and not suffer themselves to be so carried away by their unruly gancies and affections, which hinder them to make any

conscience in withholding the poore folks goods, and in turning them to their owne private use. As touching some other sort of Printers, which sticke not to print againe immediatlie the copies that others have printed at their great charges afore, and by that meanes doe bring to passe, that many good men dare not adventure to print (among other things), a great number of the same authors sermons which are here, and belong to our poore folks: the warning that is given therof in the preface of the said ministers, (notwithstanding that it be verie short) ought well to restraine them, and to make it seeme to the world, that there is a leastwise as much modestie and honestie in them, as there appeareth to be in the wretched Papists that deale with the Art of printing. For they would be ashamed to have it cast in their teeth, that they had incroched one upon another. Thus much have we thought good to adde in this behalfe, assuring our selves that none of the faithfull and of such as feare God will thinke amisse of this warning, which we have bin driven to make in discharge of our duetie, which ought alone to be a sufficient excuse for us if any man should think that the things which we have uttered are not material. But we hope that al men of good discretion and sound understanding, will judge that we neither could nor should have let slip so good an occasion as this, to warne such as print or cause things to be printed, to do their dueties toward the poore. At Geneva the 12 of Februarie, 1567.

## *The Same Deacons.*

**I**t falleth out well to the purpose, that when the former warning was ended, there remained a voide roome to put in this addition, which shall serve for a confirmation of the things that were spoken concerning the former maner of dealing, used in the printing of the Sermons upon Danyel. For immediately upon the getting of a copie printed at Rochell by Bartilmew Berton, in the yeare of our Lord 1565, he that nameth hiselfe the forst author of the putting of them abroad, gave forth that they had bin kept as it were in prison by the space of twelve years or thereabouts, and that the Author of them had suppressed them and held them fast locked up, with such other like sayings devised of hi owne braine. But therein he sheweth sufficientlie by what meanes he came by those copies, which were never kept backe from any that were desirous to have them, so it were but to reade them, albeit that they were kept from such as would copie them out to defraud our poore folke of the benefite that was lawfully gotten for them. And whereas he reporteth that the copie which he caused to be imprinted, fell into the hands of a friend of his: he shoulde at leastwise have inquired how that came to passé, and by what title his friend made it his owne, so as he durst cause it to be printed. But it is apparent how great his fault was against the poore folk: and what pretence so ever he make, no man can doubt what zeale or affection drave him to do that thing. By the way, God grant that the Readers be not disappointed of the profit which they should reape of those sermons, and that they be put forth according as they were gathered, whereof we neither can nor wil judge, untill we have read them throughly, and conferred them with the originall copies which we have here, which thing we will by Gods helpe doe ere it be long, that we may faithfully warne the readers thereof, against the next imprinting of them againe.