

Chapter 1 : preface - Dictionary Definition : blog.quintoapp.com

Summary The Preface to the Reader. On February 1, , the Narragansets in Nipmuc country were attacked for a second time by the United Colonies of New England - an association of Massachusetts Bay, Connecticut, and Plymouth.

It is welcomed with suspicion instead of love, and with emulation instead of thanks: This will easily be granted by as many as know story, or have any experience. For, was there ever any-projected, that savoured any way of newness or renewing, but the same endured many a storm of gainsaying, or opposition? A man would think that Civility, wholesome Laws, learning and eloquence, Synods, and Church-maintenance, that we speak of no more things of this kind should be as safe as a Sanctuary, and out of shot, as they say, that no man would lift up the heel, no, nor dog move his tongue against the motioners of them. For by the first, we are distinguished from brute beasts lead with sensuality; By the second, we are bridled and restrained from outrageous behaviour, and from doing of injuries, whether by fraud or by violence; By the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto ourselves; Briefly, by the fourth being brought together to a parley face to face, we sooner compose our differences than by writings which are endless; And lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be less cruel, that kill their children as soon as they are born, than those nursing fathers and mothers wheresoever they be that withdraw from them who hang upon their breasts and upon whose breasts again themselves do hang to receive the Spiritual and sincere milk of the word livelihood and support fit for their estates. Thus it is apparent, that these things which we speak of, are of most necessary use, and therefore, that none, either without absurdity can speak against them, or without note of wickedness can spurn against them. Yet for all that, the learned know that certain worthy men [Anacharsis with others] have been brought to untimely death for none other fault, but for seeking to reduce their Countrymen to god order and discipline; and that in some Commonwealths [e. Now is poison poured down into the Church, etc. If any man conceit, that this is the lot and portion of the meaner sort only, and that Princes are privileged by their high estate, he is deceived. David was a worthy Prince, and no man to be compared to him for his first deeds, and yet for as worthy as act as ever he did even for bringing back the Ark of God in solemnity he was scorned and scoffed at by his own wife [2 Sam 6: Solomon was greater than David, though not in virtue, yet in power: But was that his magnificence liked of by all? So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to every ones conscience. If we will descend to later times, we shall find many the like examples of such kind, or rather unkind acceptance. The first Roman Emperor [C. Plutarch] did never do a more pleasing deed to the learned, nor more profitable to posterity, for conserving the record of times in true supputation; than when he corrected the Calendar, and ordered the year according to the course of the Sun; and yet this was imputed to him for novelty, and arrogance, and procured to him great obloguy. So the first Christened Emperor [Constantine] at the least- wise that openly professed the faith himself, and allowed others to do the like for strengthening the Empire at his great charges, and pro- viding for the Church, as he did, got for his labour the name Pupillus, as who would say, a wasteful Prince, that had need of a Guardian or overseer [Aurel. So the best Christened Emperor [Theodosius], for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not see war but find it, was judged to be no man at arms [Zosimus], though indeed he excelled in feats of chivalry, and showed so much when he was provoked and con- demned for giving himself to his ease, and to his pleasure. To be short, the most learned Emperor of former times [Justinian], at the least, the greatest politician what thanks had he for cutting off the superfluities of the laws, and digesting them into some order and method? This, that he had been blotted by some to be an Epitomist, that is, one that extinguishes worthy whole volumes, to bring his abridgments into request. This is the measure that hath been rendered to excellent Princes in former times, even, Cum bene facerent, male audire, For their good deeds to be evil spoken of. Neither is there any likelihood, that envy and malignity died, and were buried with the ancient. Stephen, "As your fathers did, so do you.

Chapter 2 : Translators' Preface to KJV

PREFACE TO THE READER. 1. I have already slightly touched upon the questions respecting the existence of God and the nature of the human soul, in the "Discourse on the Method of rightly conducting the Reason, and seeking Truth in the Sciences," published in French in the year ; not however, with the design of there treating of them fully, but only, as it were, in passing, that I might.

The best treasure that a man can attain unto in this world is true knowledge; even the knowledge of himself: For man is the great mystery of God, the microcosm, or the complete abridgment of the whole universe: Hence Solomon, the wisest of the kings of Israel, says: This is the precious pearl, whose beauty is more glorious, and whose virtue more sovereign than the sun: It is a never-failing comfort in all afflictions, a balsam for all sores, a panacea for all diseases, a sure antidote against all poison, and death itself; it is that joyful and assured companion and guide, which never forsakes a man, but convoys him through this valley of misery and death into the blessed paradise of perfect bliss. If you ask, What is the way to attain to this wisdom? Paul says, "If any man seemeth to be wise in this world, let him become a fool that he may be wise. The proud sophisters and wiselings of this world have always trampled it under foot with scorn and contempt, and have called it enthusiasm, madness, melancholy, whimsy, fancy, etc. Indeed, every one is not fit for or capable of the knowledge of the eternal and temporal nature in its mysterious operation, neither is the proud covetous world worthy to receive a clear manifestation of it; and therefore the only wise God who giveth wisdom to every one that asketh it aright of him has locked up the jewel in his blessed treasury, which none can open but those that have the key; which is this, viz. This is the true theosophic school wherein this author learned the first rudiments and principles of wisdom, and to which we must go if we would understand his deep writings: For we must know that the sons of Hermes, who have commenced in the high school of true magic and theosophy, have always spoken their hidden wisdom in a mystery; and have so couched it under shadows and figures, parables and similies, that none can understand their obscure, yet clear writings, but those who have had admittance into the same school, and have tasted of the Feast of Pentecost. And this does not seem at all strange to the children of divine Mercury; for the mysteries of philosophy, divinity, and theosophy must not be profaned, and laid open to the view of the outward astral reason, which turns all to its selfish pride, covetousness, envy, wrath, and cunning hypocrisy; and therefore a parabolical or magical phrase or dialect is the best and plainest habit and dress that mysteries can have to travel in up and down this wicked world: And thus parable have a double and different respect and use; for as they conceal and hide secrets from the rude and vulgar sort, who are not able or p. They are as the cloudy pillar of Moses; they have a dark part, and they have a light part; they are dark to the Egyptians, the pharisaical sons of sophistry, but light to the true Israel, the children of the mystery. And therefore whoever will be nurtured and trained up by Sophia, and learn to understand and speak the language of wisdom, must be born again of and in the Word of Wisdom, Christ Jesus, the Immortal Seed: The divine essence which God breathed into his paradisaical soul must be revived, and he must become one again with that which he was in God before he was a creature, and then his Eternal Spirit may enter into that which is within the veil, and see not only the literal, but the moral, allegorical, and anagogical meaning of the wise and their dark sayings: I will now endeavour briefly to hint to the reader what this book contains, though in it the spirit of wisdom cannot be delineated with pen and ink, no more than a sound can be painted, or the wind grasped in the hollow of the hand: But know, that in it he deciphers and represents in a lively manner the Signature of all Things, and gives you the contents of eternity and time, and glances at all mysteries. Herein the author sets forth fundamentally the birth, sympathy, and antipathy of all beings; how all beings originally arise out of one eternal mystery, and how that same mystery begets itself in itself from eternity to eternity; and likewise how all things, which take their original out of this eternal mystery, may be changed into evil, and again out of evil into good; with a clear and manifest demonstration how man has turned himself out of the good into the evil, and how his transmutation is again out of the evil into the good: Moreover, herein is declared the outward cure of the body; how the outward life may be freed from sickness by its likeness or assimilate, and be again introduced into its first essence; where also, by way

p. In a word, his intent is to let you know the inward power and property by the outward sign; for nature has given marks and notes to everything, whereby it may be known; and this is the Language of Nature, which signifies for what everything is good and profitable: And herein lies the mystery, or central science of the high philosophical work in the true spagiric art, which consummates the cure, not only for the body, but for the soul. Now if that Spirit rules and dwells in you, then you may understand this author in the deepest ground, according to your creaturely constellation, both in the eternal and temporal nature; but if not, these things will be but as a relation of trifles and chimeras to you. Every reader, be he good or bad, will find his profit and benefit therein: It is a very clear gate of the great mystery of all beings: By glosses, commentaries, curiosity and self-wit, none shall be able to reach or apprehend it in his own ground; but it may very well meet and embrace the true seeker, and create him much profit and joy; yea be helpful to him in all natural things, provided he applies himself to it aright, and seeks in the fear of God, seeing it is now a time of seeking; for a lily blossoms upon the mountains and valleys in all the ends of the earth:

Chapter 3 : Preface To The Reader “ by Dr. Thomas Jacombe | A Puritan's Mind

Use Cmd/Ctrl+F to search Preface to the Reader Working links are Red, other references, use Navigation Panel choices. Names in bold will be found in Players; bolded Titles in References.

Photo-lithographed from the unique fragment, now in the Grenville collection, British Museum: I have modernized the spelling and punctuation. M To the Reader Give diligence, reader I exhort thee that thou come with a pure mind, and, as the Scripture saith, with a single eye, unto the words of health and of eternal life, by the which if we repent and believe them we are born anew, created afresh, and enjoy the fruits of the blood of Christ. Which blood crieth not for vengeance, as the blood of Abel, but hath purchased life, love, favor, grace, blessing, and whatsoever is promised in the Scriptures, to them that believe and obey God, and standeth between us and wrath, vengeance, curse, and whatsoever the Scripture threateneth against the unbelievers and disobedient, which resist, and consent not in their hearts to the law of God, that it is right, holy, just, and ought so to be. Mark the plain and manifest places of the Scriptures, and in doubtful places see thou add no interpretation contrary to them; but as Paul saith let all be conformable and agreeing to the faith. Note the difference of the Law and of the Gospel. The one asketh and requireth, the other pardoneth and forgiveth. The one threateneth, the other promiseth all good things to them that set their trust in Christ only. The gospel signifieth glad tidings, and is nothing but the promises of good things. All is not gospel that is written in the gospel book: Repent and believe the gospel, as saith Christ in the first of Mark. Apply always the Law to thy deeds, whether thou find lust 1 in the bottom of thine heart to the law-ward, and so shalt thou no doubt repent, and feel in thyself a certain sorrow, pain, and grief to thine heart, because thou canst not with full lust do the deeds of the law. Apply the gospel“that is to say the promises“unto the deserving of Christ, and to the mercy of God and his truth, and so shalt thou not despair, but shall feel God as a kind and a merciful father. Them that are learned Christianly I beseech“forasmuch as I am sure, and my conscience beareth me record, that of a pure intent, singly and faithfully I have interpreted it, as far forth as God gave me the gift of knowledge and understanding“that the rudeness of the work now at the first time offend them not, but that they consider how that I had no man to counterfeit, neither was helped with English of any that had interpreted the same or such like things in the Scripture beforetime. Moreover, even very necessity and cumbrance God is record above strength“which I will not rehearse, lest we should seem to boast ourselves“caused that many things are lacking which necessarily are required. Count it as a thing not having his full shape, but as it were born before his time, even as a thing begun rather than finished. The grace that cometh of Christ be with them that love him. But our malicious and wily hypocrites which are so stubborn and hardhearted in their wicked abominations that it is not possible for them to amend anything at all as we see by daily experience when their both livings and doings are rebuked with the truth say, some of them, that it is impossible to translate the scripture into English, some that it is not lawful for the lay people to have it in their mother tongue, some that it would make them all heretics “ as it would no doubt from many things which they of long time have falsely taught, and that is the whole cause wherefore they forbid it, though they other cloaks pretend. And some, or rather every one, say that it would make them rise against the King, whom they themselves unto their damnation never yet obeyed. And lest the temporal rulers should see their falsehood, if the scripture came to light, causeth them so to lie. And as for my translation in which they affirm unto the lay people as I have heard say to be I wot not how many thousand heresies, so that it cannot be mended or corrected, they have yet taken so great pain to examine it, and to compare it unto that they would fain have it and to their own imaginations and juggling terms, and to have somewhat to rail at, and under that cloak to blaspheme the truth, that they might with as little labor as I suppose have translated the most part of the Bible. For they which in times past were wont to look on no more scripture than they found in their Duns or such like devilish doctrine, have yet now so narrowly looked on my translation, that there is not so much as one "i" therein, if it lack a tittle over his head, but they have noted it, and number it unto the ignorant people for an heresy. Finally in this they be all agreed, to drive you from the knowledge of the scripture, and that ye shall not have the text thereof in the mother tongue, and to keep the world still in darkness, to the intent they might sit in the consciences of the

people, through vain superstition and false doctrine, to satisfy their filthy lusts, their proud ambition, and unsatiable covetousness, and to exalt their own honor above King and Emperor, yea, and above God himself. A thousand books had they lever [i. For as long as they may keep that down, they will so darken the right way with the mist of their sophistry, and so tangle them that either rebuke or despise their abominations with arguments of philosophy and with wordly [worldly? And with wresting the scripture unto their own purpose clean contrary unto the process, order, and meaning of the text, and so delude them in descanting upon it with allegories, and amaze them expounding it in many senses before the unlearned lay people when it hath but one simple literal sense whose light the owls cannot abide , that though thou feel in thine heart and art sure how that all is false that they say, yet couldest thou not solve their subtle riddles. Which thing only moved me to translate the New Testament. Because I had perceived by experience, how that it was impossible to stablish the lay people in any truth, except the scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text. For else whatsoever truth is taught them, these enemies of all truth quench it again, partly with the smoke of their bottomless pit whereof thou readest Apocalypse 9 â€” that is, with apparent reasons of sophistry and traditions of their own making, founded without ground of scripture â€” and partly in juggling with the text, expounding it in such a sense as is impossible to gather of the text, if thou see the process, order and meaning thereof. For when I was so turmoiled in the country where I was that I could no longer there dwell the process whereof were too long here to rehearse , I this wise thought in myself: And indeed when I came before the Chancellor, he threatened me grievously, and reviled me and rated me as though I had been a dog, and laid to my charge whereof there could be none accuser brought forth as their manner is not to bring forth the accuser , and yet all the priests of the country were that same day there. As I this thought, the Bishop of London came to my remembrance, whom Erasmus whose tongue maketh of little gnats great elephants and lifteth up above the stars whosoever giveth him a little exhibition praiseth exceedingly among other in his annotations on the New Testament for his great learning. But God which knoweth what is within hypocrites saw that I was beguiled, and that that counsel was not the next way unto my purpose. Whereupon my lord answered me, his house was full, he had more than he could well find, and advised me to seek in London, where he said I could not lack a service. Under what manner therefore should I now submit this book to be corrected and amended of them, which can suffer nothing to be well? Or what protestation should I make in such a matter unto our prelates, those stubborn Nimrods which so mightily fight against God and resist his holy spirit, enforcing with all craft and subtlety to quench the light of the everlasting testament, promises, and appointment made between God and us? And heaping the fierce wrath of God upon all princes and rulers, mocking them with false feigned names of hypocrisy, and serving their lusts at all points, and dispensing with them even of the very laws of God, of which Christ himself testifieth Matthew 5 that not so much as one tittle thereof may perish or be broken. And of which the prophet sayeth Psalm

Chapter 4 : Summary To Preface To The Lyrical Ballads - Your Personal Essay Writing Service

The publication of any preface from the Translators to the Reader would, by its very presence, whatever its contents, do much to remedy this. The superstitious veneration with which some very pious people regard it would be corrected by the reprinting of the Preface.

The Sum of the Preface. Because the knowledge and practice of it belongs to few: A second objection, viz. Because suspicion may be given to Catholics of pretending to new illuminations, prejudicial to the doctrine of faith and rules of life established in the Church: What illuminations are here meant, and how divine love, above all other things, doth most enlighten the soul. A third objection, viz. That sectaries will here take advantage to justify their frenzies and disorders. Four preparatory grounds laid for the clearer answering this objection. The said objection answered. Where is contrarily proved the necessity of publishing such doctrines, as the only means to discover and disprove the false illumination of sectaries. An exhortation to sectaries to observe the strange difference between their spirits and that of Catholics. An explanation of certain passages in the following treatises. A just request to the reader. For perhaps a short delay here will make thy progress afterwards both more speedy and profitable. This is to acquaint thee that the immaculate doctrine contained in this book, though it never met with any that opposed, or so much as questioned, the verities thereof, speculatively considered, yet there have not wanted some that have judged them not fit to be thus exposed to thy view, much doubting thou wouldst prove such an one as would make an ill use and perverse advantage from them. Concerning which the constant teaching of our Venerable Author in brief is this, viz. That the Divine Spirit, by virtue of the said operations, is to be acknowledged our only secure Guide and Master in these secret paths of divine love, discovered in some measure in the following treatises. But little reason there is to fear that a doctrine, which is the very soul of Christianity, can be shaken by human opposition, or disparaged by jealousy. Augustine so purposely, largely, and earnestly recommended it to practice. And, therefore, no great wonder it is, if such a way of delivering it hath seemed a novelty, even to those that speculatively and in theory acknowledge it to be the established doctrine of the Church; and whilst they willingly, and with applause, hear it asserted daily in the schools, yet meeting with it thus popularly spread, they are offended with it; I mean with the communicating it to the use and practice of the unlearned. The which objection he answered to the full satisfaction of all that were interested in the matter. The sum of which answer follows in the ninth chapter of the second section of the first treatise, and needs not to be here repeated. And all of them have risen from the like ground of jealousy, not so much acknowledged to be rational by the objectors themselves who readily subscribe to the doctrine as Catholically true and holy as feared from others; to wit, partly from ordinary not learned Catholics, who, it is suspected, will be suspicious of a doctrine that will seem new and, however, unproper to them; but principally from strangers and enemies to the Church, especially the frantic enthusiasts of this age, who, as is feared, will conceive their frenzies and disorders justified here. These things considered, both zeal to truth, duty to superiors, and charity to thee, beloved reader, obliged me before all other things to beseech thee to abstain from reading the book, unless it can be demonstrated beforehand that it was fit to come into thy hands; that the suspected inconveniences and suspicions are evidently groundless; that it would be a greater frenzy in the enthusiasts of these days, or in any seduced or seducing spirits, to claim any right in this doctrine than that which already possesses them; and, in a word, that no objections, either against the doctrine or publishing of it, either have, or, as we suppose, can rationally be devised, to make us repent the printing, or thee the reading, of the following book. But surely, as it would be most unreasonable to forbid a physician to publish a book of remedies against some special diseases, for fear that some that are untouched of those diseases, or perhaps sick of the contrary, should hurt themselves with making use of medicines improper for them; or Molina the Carthusian to publish his excellent instructions for priests, lest lay persons should assume the privileges belonging to that sublime calling; or Alvarez de Paz to print his volumes about the duties and exercises of religious persons, because they are improper for seculars; so neither upon such grounds ought these instructions be hindered from being public. Or that souls that live distracted, solicitous, active lives, as long as they live so, will judge themselves

interested in the ways and exercises of internal contemplative lives. Or, in a word, that those who are yet but beginners, or have made but small proficiency in internal ways of the spirit, will be so foolishly presumptuous as to aspire to exercises more sublime than belong to them; the which they cannot do without receiving infinite prejudice by their indiscreet ambition. Add hereto, that on several occasions there have been used and inculcated in this book the best preventions, cautions, and provisions that possibly could be devised, against all misunderstanding and misapplication of any doctrines contained in it. To conclude, it may seem a sufficient safeguard for me to have herein the example of the V. The special feared inconveniences that may arise from the publishing of this doctrine touching divine inspiration, do regard partly some that live in the communion of the Church; but principally such as are strangers and enemies thereto. Now not to forestall what is copiously delivered in the second treatise to wit, that due obedience to all kind of superiors is so far from being prejudiced by this doctrine, that it is only by this doctrine that it is perfectly established, and all possible suspicions, all imaginary cases to the contrary solved: For never did any spiritual mystic writer pretend to receive any new or formerly unknown lights or revelations in matters of faith, beyond what have been known and universally received in the Church. The like is to be said for the rules of practice, and a holy Christian conversation. The only advantage that in this regard is pretended to, and acquired, by attending to divine inspirations, is a more perfect use and a more faithful application of the ordinary precepts of holiness, or of counsels of perfection, to those who profess the embracing of such counsels: All this in gross is known to all Christians of any reasonable capacity and good education. But yet the wisest, the most subtle and learned Christians will never be able, by any human endeavours of study or meditation, to put in practice even those essential precepts after a perfect manner; that is, with an intention not only right, but also pure and deiform. And much less will they by such weak helps, be enabled to discern in a thousand particular cases and circumstances what is most perfect, most acceptable to God, and conformable to His divine will. How when two good or indifferent things are proposed, to make choice or preference of that which, in the present disposition of the soul, will prove most advantageous to perfection. How to spiritualise even the ordinary indifferent occurrences of our life, daily and hourly. How to perceive what manner and degree of prayer is most proper and profitable to the soul in her present state. Or what mortifications are in the present circumstances most advantageous. Or how to discern the state, inclinations, and spiritual necessities of other souls committed to our charge. In these and a thousand like cases, not all the reading or study in the world will enable souls to carry themselves perfectly in the execution of those precepts or counsels, which in gross all know to be necessary, at least to the attaining to perfection. But a distinct actual supernatural light and grace is necessary; and this not to teach us new precepts or furnish us with new counsels, but circumstantially to apply those which are common and universally known. For want of which light it is that the true way to perfection is almost unknown, even to those who profess the seeking of perfection, and fill the world with books and instructions about it. By what other means, then, is such light to be had? Surely by no other but by the exercise of divine love, which is most perfectly performed in internal prayer, in attention to and union with God in spirit. What an expert, persuading, and subtle master love is, beyond study or consideration, we see even in natural and secular businesses. One that is immersed in sensual love to any person, has no need of instructions or books to teach him the art of loving. We see how skilful on a sudden such an one becomes in the ways how to please the person beloved. He loses not, neither out of ignorance nor negligence, the least opportunity to ingratiate himself. He understands the mind and intention of the other by the least signs; the motion of a hand, the cast of an eye is sufficient to inform him, and set him on work to attempt anything, or procure anything that may content the party. The like subtlety and perspicacity we may see in those earthy souls which cleave with an earnest affection unto riches. What subtle ways do they find out to increase their wealth! Such trifling inconsiderable things they make use of for that purpose, as another would not take notice of, or could not see how to make profit by them. They have almost a prophetic spirit to foresee dangers where none are, and advantages probable or possible to happen many years after. Now how comes it to pass that the eyes of love are so quick-sighted? Upon such grounds, therefore, as these it is, that St. Augustine calls Divine Love *Luminosissimam Charitatem* most full of light, and most enlightening. For a soul that truly loves God with a love worthy of Him, having the mind cleared from all strange images, and the will purified from all strange

affections, is thereby enabled purely to contemplate God without any distraction at all. And being desirous in all things to please Him, knows how to make advantage of all occurrences. Light and darkness, consolations and desolations, pains and pleasures, all these contribute to the advancing of this love. Yea, there is nothing so indifferent, or, in its own nature, so inconsiderable, but that such a soul can perceive how use may be made of it to please God thereby. Now since pure love is exercised immediately to God only in pure prayer, by which alone the spirit is united to Him, hence it is that prayer is the only efficacious instrument to obtain supernatural light, according to the saying of David: *Accedite ad Deum, et illuminamini*: Approach unto God by prayer, and ye shall be enlightened. And what were those wonderful things? Surely not to be informed that murder and adultery were sins; or generally that God was to be loved with the whole soul; for much more knowledge he had than this before he prayed. But being desirous to give himself wholly to God, and to perform His will alone in all things, he so often makes use of prayer for the obtaining an extraordinary light to be had no other way but by prayer that he might thereby be enabled to discover and find out the Divine Will in all manner of cases and doubtful circumstances. Now only such inspirations and such illuminations as these do spiritual persons pretend to by the means of prayer and attending to God. And if they do exercise prayer with a due fervour and constancy, these they shall most certainly enjoy, and that in such a measure that whereas the greatest part of ordinary good Christians are so dim-sighted as to see the Divine Will only in circumstances where there is a necessary obligation so that they spend the far greatest part of their lives in actions that do no way advance them in Divine Love, being wrought chiefly in virtue of the principle of self-love and interests of nature, those that are perfectly internal livers, being clouded by no vain images, and distracted by no inferior affections, do see the Divine Will clearly in the minutest affairs, which they accordingly make advantage of to improve themselves in the love of God. And, according to the degrees of love, so proportionably are the degrees of light. And thus, I suppose, the pretended inconveniences suspected to flow from the publishing of this doctrine will appear to be only pretended and causelessly feared. But the other objection at first sight seems more considerable, as implying a far greater and more certain inconvenience and danger that may ensue upon the publishing of this doctrine concerning divine inspirations, illuminations, and calls. For thus they argue. It is to be feared that the fanatic sectaries which now swarm in England more than ever, will be ready to take advantage from hence to justify all their frenzies and disorders; all which they impute with all confidence to divine inspirations, illuminations, and impulses. For can we forbid them to practise what we ourselves teach to be a Christian duty? And yet it is apparent what fearful and execrable effects the practice of this pretended duty doth produce among them. It was by inspiration, say they, that their progenitors did break out of the Church; and by inspiration they do still introduce endlessly new fancies and practices. It is by inspiration that they endanger the ruin of Christianity itself by infinite schisms and pestilent reformations. It is by inspiration that they employ the Gospel to destroy the Gospel; from thence preaching heresies in churches and chambers, sedition in states, rebellion against princes and prelates; so destroying all order, unity, and peace everywhere. These things considered, what can be more reasonable than that we should take heed how we furnish them thus with arms to maintain themselves, and to fight against God and His Church? This is the objection which, though it have a fearful show, yet, being well examined, it will prove no less weakly grounded than the former. For the demonstrating, therefore, of the inconsequence of it, I will, by way of preparation, lay down these following undeniable principles, briefly mentioned before, viz. First, that divine inspirations are so absolutely necessary in precepts for the avoiding of sin, and in counsels for the gaining of perfection, that without them no action of ours can be good or meritorious. Yea, the duties of obligation which we perform, or counsels of perfection freely obeyed by us, are only so far acceptable to God as they proceed from His inspirations and motions of His Holy Spirit. This is not only an undoubted verity, but one of the most fundamental verities of the Christian religion, which attributes all good in us to the Divine Grace. And what is grace but the divine inspiration of love spread abroad in our hearts by the Holy Ghost, as St. The second ground is consequent on the former, viz. For, from no other root, but the neglect of this obligation, doth or can proceed all our mischief. Now by such neglect, we are said in Holy Scriptures to contristate the Holy Ghost; and by oft contristating Him we shall, in the end, come to quench Him. And the first indignation of God against such negligent despisers of His holy inspirations and calls is powerfully expressed in those words of

his: Then shall they call on Me, and I will not hear: And mortal sins are seldom rushed into upon the sudden: But as for perfect souls, they are in continual attendance and obedience thereto, being in continual prayer, or in good works and exercises begun and performed in virtue of prayer, and also accompanied by prayer. The third preparatory ground follows, which is this: For otherwise we shall have an impossible obligation to obey we know not whom, nor what. For neither will the doing of these things without an interior influx of grace avail us, since the devil can be content, yea will suggest the exercise of the greatest virtues to hearts which he knows will intend only the satisfaction of natural pride, or the interests of self-love, in them. And, besides, neither can any of these external rules extend to all our actions, so as to regulate them in order to contemplation and perfection.

Chapter 5 : Incognita (Congreve)/Preface to the reader - Wikisource, the free online library

Preface To The Reader by Dr. Thomas Jacombe HERE are presented to thy view some of the further profitable and pious labours of that eminent divine, Dr Manton (now with God), who though, like a tree full of fruit, he has already yielded much fruit, yet still more and more falls from him.

To the Reader By Bruce M. Metzger This preface is addressed to you by the Committee of translators, who wish to explain, as briefly as possible, the origin and character of our work. The publication of our revision is yet another step in the long, continual process of making the Bible available in the form of the English language that is most widely current in our day. To summarize in a single sentence: We owe to it an incalculable debt. Yet the King James Version has serious defects. By the middle of the nineteenth century, the development of biblical studies and the discovery of many biblical manuscripts more ancient than those on which the King James Version was based made it apparent that these defects were so many as to call for revision. The task was begun, by authority of the Church of England, in The British Revised Version of the Bible was published in ; and the American Standard Version, its variant embodying the preferences of the American scholars associated with the work, was published, as was mentioned above, in In the copyright of the latter was acquired by the International Council of Religious Education and thus passed into the ownership of the churches of the United States and Canada that were associated in this Council through their boards of education and publication. The Council appointed a committee of scholars to have charge of the text of the American Standard Version and to undertake inquiry concerning the need for further revision. After studying the questions whether or not revision should be undertaken, and if so, what its nature and extent should be, in the Council authorized a revision. The scholars who served as members of the Committee worked in two sections, one dealing with the Old Testament and one with the New Testament. In this collection was issued in an expanded edition, containing three additional texts received by Eastern Orthodox communions 3 and 4 Maccabees and Psalm Thereafter the Revised Standard Version gained the distinction of being officially authorized for use by all major Christian churches: The Revised Standard Version Bible Committee is a continuing body, comprising about thirty members, both men and women. Ecumenical in representation, it includes scholars affiliated with various Protestant denominations, as well as several Roman Catholic members, an Eastern Orthodox member, and a Jewish member who serves in the Old Testament section. For a period of time the Committee included several members from Canada and from England. Because no translation of the Bible is perfect or is acceptable to all groups of readers, and because discoveries of older manuscripts and further investigation of linguistic features of the text continue to become available, renderings of the Bible have proliferated. One of the latter was the second edition of the RSV New Testament, issued in , twenty-five years after its initial publication. Following the publication of the RSV Old Testament in , significant advances were made in the discovery and interpretation of documents in Semitic languages related to Hebrew. In addition to the information that had become available in the late s from the Dead Sea texts of Isaiah and Habakkuk, subsequent acquisitions from the same area brought to light many other early copies of all the books of the Hebrew Scriptures except Esther , though most of these copies are fragmentary. During the same period early Greek manuscript copies of books of the New Testament also became available. In order to take these discoveries into account, along with recent studies of documents in Semitic languages related to Hebrew, in the Policies Committee of the Revised Standard Version, which is a standing committee of the National Council of the Churches of Christ in the U. This is an edition of the Hebrew and Aramaic text as current early in the Christian era and fixed by Jewish scholars the "Masoretes" of the sixth to the ninth centuries. The vowel signs, which were added by the Masoretes, are accepted in the main, but where a more probable and convincing reading can be obtained by assuming different vowels, this has been done. No notes are given in such cases, because the vowel points are less ancient and reliable than the consonants. When an alternative reading given by the Masoretes is translated in a footnote, this is identified by the words "Another reading is. Most of the corrections adopted are based on the ancient versions translations into Greek, Aramaic, Syriac, and Latin , which were made prior to the time of the work of the Masoretes and which therefore may

reflect earlier forms of the Hebrew text. In such instances a footnote specifies the version or versions from which the correction has been derived and also gives a translation of the Masoretic Text. Where it was deemed appropriate to do so, information is supplied in footnotes from subsidiary Jewish traditions concerning other textual readings the Tiqqune Sopherim, "emendations of the scribes". These are identified in the footnotes as "Ancient Heb tradition. Here we can only follow the best judgment of competent scholars as to the most probable reconstruction of the original text. Such reconstructions are indicated in footnotes by the abbreviation Cn "Correction" , and a translation of the Masoretic Text is added. For the book of Tobit it was decided to follow the form of the Greek text found in codex Sinaiticus supported as it is by evidence from Qumran ; where this text is defective, it was supplemented and corrected by other Greek manuscripts. But in many places the Committee has translated the Hebrew text when this provides a reading that is clearly superior to the Greek; the Syriac and Latin versions were also consulted throughout and occasionally adopted. This was supplemented by consulting the Latin text as edited by R. Bensly and by Bruno Violet , as well as by taking into account the several Oriental versions of 2 Esdras, namely, the Syriac, Ethiopic, Arabic two forms, referred to as Arabic 1 and Arabic 2 , Armenian, and Georgian versions. For the New Testament the Committee has based its work on the most recent edition of The Greek New Testament, prepared by an interconfessional and international committee and published by the United Bible Societies ; 3rd ed. As in that edition, double brackets are used to enclose a few passages that are generally regarded to be later additions to the text, but which we have retained because of their evident antiquity and their importance in the textual tradition. Here and there in the footnotes the phrase, "Other ancient authorities read," identifies alternative readings preserved by Greek manuscripts and early versions. In both Testaments, alternative renderings of the text are indicated by the word "Or. Within the constraints set by the original texts and by the mandates of the Division, the Committee has followed the maxim, "As literal as possible, as free as necessary. During the almost half a century since the publication of the RSV, many in the churches have become sensitive to the danger of linguistic sexism arising from the inherent bias of the English language towards the masculine gender, a bias that in the case of the Bible has often restricted or obscured the meaning of the original text. The mandates from the Division specified that, in references to men and women, masculine-oriented language should be eliminated as far as this can be done without altering passages that reflect the historical situation of ancient patriarchal culture. As can be appreciated, more than once the Committee found that the several mandates stood in tension and even in conflict. The various concerns had to be balanced case by case in order to provide a faithful and acceptable rendering without using contrived English. Only very occasionally has the pronoun "he" or "him" been retained in passages where the reference may have been to a woman as well as to a man; for example, in several legal texts in Leviticus and Deuteronomy. In such instances of formal, legal language, the options of either putting the passage in the plural or of introducing additional nouns to avoid masculine pronouns in English seemed to the Committee to obscure the historic structure and literary character of the original. In the vast majority of cases, however, inclusiveness has been attained by simple rephrasing or by introducing plural forms when this does not distort the meaning of the passage. Of course, in narrative and in parable no attempt was made to generalize the sex of individual persons. Another aspect of style will be detected by readers who compare the more stately English rendering of the Old Testament with the less formal rendering adopted for the New Testament. For example, the traditional distinction between shall and will in English has been retained in the Old Testament as appropriate in rendering a document that embodies what may be termed the classic form of Hebrew, while in the New Testament the abandonment of such distinctions in the usage of the future tense in English reflects the more colloquial nature of the koine Greek used by most New Testament authors except when they are quoting the Old Testament. Careful readers will notice that here and there in the Old Testament the word Lord or in certain cases God is printed in capital letters. This represents the traditional manner in English versions of rendering the Divine Name, the "Tetragrammaton" see the notes on Exodus 3. While it is almost if not quite certain that the Name was originally pronounced "Yahweh," this pronunciation was not indicated when the Masoretes added vowel sounds to the consonantal Hebrew text. To the four consonants YHWH of the Name, which had come to be regarded as too sacred to be pronounced, they attached vowel signs indicating that in its place should be read the Hebrew word Adonai

meaning "Lord" or Elohim meaning "God". Ancient Greek translators employed the word Kyrios "Lord" for the Name. The Vulgate likewise used the Latin word Dominus "Lord". The form "Jehovah" is of late medieval origin; it is a combination of the consonants of the Divine Name and the vowels attached to it by the Masoretes but belonging to an entirely different word. It will be seen that in the Psalms and in other prayers addressed to God the archaic second person singular pronouns thee, thou, thine and verb forms art, hast, hadst are no longer used. Although some readers may regret this change, it should be pointed out that in the original languages neither the Old Testament nor the New makes any linguistic distinction between addressing a human being and addressing the Deity. Finally, we have left to the discretion of the licensed publishers such matters as section headings, cross-references, and clues to the pronunciation of proper names. This new version seeks to preserve all that is best in the English Bible as it has been known and used through the years. It is intended for use in public reading and congregational worship, as well as in private study, instruction, and meditation. We have resisted the temptation to introduce terms and phrases that merely reflect current moods, and have tried to put the message of the Scriptures in simple, enduring words and expressions that are worthy to stand in the great tradition of the King James Bible and its predecessors. The New Testament records the life and work of Jesus Christ, the one in whom "the Word became flesh," as well as describes the rise and spread of the early Christian Church. The Bible carries its full message, not to those who regard it simply as a noble literary heritage of the past or who wish to use it to enhance political purposes and advance otherwise desirable goals, but to all persons and communities who read it so that they may discern and understand what God is saying to them. That message must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning; it must be presented in language that is direct and plain and meaningful to people today. It is the hope and prayer of the translators that this version of the Bible may continue to hold a large place in congregational life and to speak to all readers, young and old alike, helping them to understand and believe and respond to its message.

Chapter 6 : The Author's Preface

THE PREFACE TO THE READER. Posted on July 26, by Jim Groom. IT was on Tuesday, Feb. 1, , in the afternoon, when the Narrhagansets quarters (in or toward the.

But on Thursday, Feb. And about noon having hitherto followed the chase as hard as they might a Council was called, and though come few were of another mind, yet it was concluded by far the greater part of the Council of War, that the Army should desist the pursuit, and retire: The consequent whereof, as it was not difficult to be foreseen by those that knew the causless enmity of there Barbarians, against the English, and the malicious and revengefull spirit of there Heathen: The Narrhagansets were now driven quite from their own Country, and all their provisions there hoarded up, to which they durst not at present return, and being so numerous as they were, soon devoured those to whom they went, whereby both the one and other were now reduced to extream straits, and so necessitated to take the first and best opportunity for supply, and very glad, no doubt, of such an opportunity as this, to provide for themselves, and make spoil of the English at once; and seeing themselves thus discharged of their pursuers, and a little refreshed after their flight, the very next week on Thursday, Feb. The most solemn and remarkable part of this Trajedy, may that justly be reputed, which fell upon the Family of that reverend Servant of God, Mr. Joseph Rolandson, the faithfull Pastor of Christ in that place, who being gone down to the Council of the Massachuset to seek aid for the defence of the place, at his return found the Town in flames, or smoke, his own house being set on fire by the Enemy, through the disadvantage of a defective Fortification, and all in it consumed: Thus all things come alike to all: None knows either love or hatred by all that is before him. It is no new thing for Gods precious ones to drink as deep as others, of the Cup of common Calamity: Take just Lot yet captivated for instance beside others. But it is not my business to dilate on these things, but only in few works introductively to preface to the following script, which is a Narrative of the wonderfully awfull, wise, holy, powerfull, and gracious providence of God, towards that worthy and precious Gentlewoman, the dear Consort of the said Reverend Mr. Rowlandson, and her Children with her, as in casting of her into such a waterless pit, so in preserving, supporting, and carrying thorow so many such extream hazards, unspeakable difficulties and disconsolateness, and at last delivering her out of them all, and her surviving Children also. It was a strange and amazing dispensation, that the Lord should so afflict his precious Servant, and Hand maid. It was as strange, if not more, that he should so bear up the spirits of his Servant under such bereavments and of his hand- maid under such captivity, travels and hardships much too hard for flesh and blood as he did, and at length deliver and restore. But he was their Saviour, who hath said, When thou passest through the Waters, I will be with thee, and through the Rivers, they shall not over, flow thee: When thou walkest through the Pire; thou shall not be burnt, nor shall the flame kindle upon thee, Isa. He shall deliver thee in six troubles, yea in seven there shall no evil touch thee. In Famine he shall redeem thee from Death, and in War from the power of the sword. Methinks this dispensation doth bear some resemblance to those of Joseph, David and Daniel; yea, and of the three Children too, the stories whereof do represent us with the excellent textures of divine Providence, curious pieces of divine work: The works of the Lord not only of Creation, but of Providence also, especially those that do more peculiarly concern his dear ones, that are as the Apple of his Eye, as the Signet upon His Hand, the Delight of his Eyes, and the Object of his tenderest Care [are] great, sought out of all those that have pleasure therein. And of these verily this is none of the least. This Narrative was penned by the Gentlewoman her self, to be to her a memorandum of Gods dealing with her, that she might never forget, but remember the same, and the severall circumstances thereof, all the dayes of her life. A pious scope which deserves both commendation and imitation. Some friends having obtained a sight of it, could not but be so much affected with the many passages of working providence discovered therein, as to judge it worthy of publick view, and altogether unmeet that such works of God should be hid from present and future Generations: And therefore though this Gentlewomans modesty would not thrust it into the Press, yet her gratitude unto God made her not hardly perswadable to let it pass, that God might have his due glory, and others benefit by it as well as her self. I hope by this time none will cast any reflection upon this Gentlewoman, on the score of this publication of her

affliction and deliverance. If any should, doubtless they may be reckoned with the nine lepers, of whom it is said, Were there not ten cleansed, where are the nine? Let such further know that this was a dispensation of publick note, and of universall concernment, and so much the more, by how much the nearer this Gentlewoman stood related to that faith- full Servant of God, whose capacity and employment was publick in the house of God, and his name on that account of a very sweet savour in the Churches of Christ, who, is there of a true Christian spirit, that did not look upon himself much concerned in this bereavment, this Captivity in the time thereof, and in his [this] deliverance when it came, yea more then in many others; and how many are there, to whom so concerned, it will doubtless be a very acceptable thing to see the way of God with this Gentlewoman in the aforesaid dispensation, thus laid out and pourtrayed before their eyes. He things nothing too great; yea, being sensible of his own disproportion to the due praises of God he calls in help. Oh, magnifie the Lord with me, let us exalt his Name together, Psal. And therefore holy David in order to the attainment of that end, accounts himself concerned to declare what God had done for his soul, Psal. Come and hear, all ye that fear God, and I will declare what God hath done for my soul, i. He holdeth our soul in life, and suffers not our feet to be moved, for thou our God hast proved us, thou hast tryed us, as silver is tried. Life-mercies, are heart-affecting mercies, of great impression and force, to enlarge pious hearts, in the praises of God, so that such know not how but to talk of Gods acts, and to speak of and publish his wonderfull works. Deep troubles, when the waters come in unto thy soul, are wont to produce vowes: It is better not vow, than vow and not to pay. I may say, that as none knows what it is to fight and pursue such an enemy as this, but they that have fought and pursued them: No serious spirit then especially knowing any thing of this Gentlewomans piety can imagine but that the vows of God are upon her. Excuse her then if she come thus into publick, to pay, those vows, come and hear what she hath to say. I am confident that no Friend of divine Providence will ever repent his time and pains spent in reading over these sheets, but will judg them worth perusing again and again. Hear Reader, you may see an instance of the Sovereignty of God, who doth what he will with his own as well as others; and who may say to him, What dost thou? Here you may see an instance of the faith and patience of the Saints, under the most heart-sinking tryals; here you may see, the promises are breasts full of consolation, when all the world besides is empty, and gives nothing but sorrow. That God is indeed the supream Lord of the world, ruling the most unruly, weakening the most cruel and salvage, granting his People mercy in the sight of the unmercifull, curbing the lusts of the most filthy, holding the hands of the violent, delivering the prey from the mighty, and gathering together the out casts of Israel. Once and again you have heard, but hear you may see, that power belongeth unto God; that our God is the God of Salvation, and to him belong the issues from Death. That our God is in the Heavens, and doth whatever pleases him. Here you have Sampson Riddle I exemplified, and that great promise, Rom. Oh how doth God shine forth in such things as these! Reader, if thou gettest no good by such a Declaration as this, the fault must needs be thine own. Read therefore, Peruse, Ponder, and from hence lay by something from the experience of another against thine own turn comes, that so thou also through patience and consolation of the Scripture mayest have hope. This entry was posted in Mary Rowlandson.

Chapter 7 : Tyndale's Prefaces

p. 2 p. 3. PREFACE TO THE READER. THIS book is a true mystical mirror of the highest wisdom. The best treasure that a man can attain unto in this world is true knowledge; even the knowledge of himself: For man is the great mystery of God, the microcosm, or the complete abridgment of the whole universe: He is the mirandum Dei opus, God's masterpiece, a living emblem and hieroglyphic of eternity.

How to Write a Preface an November 7, Are you thinking about writing a preface for your book or have you been asked to write a foreword? A preface is a brief introduction written by the author, as opposed to a foreword, which is an introduction written by another person that usually comes before the preface. As it is an introduction to a book, a preface should include information about the book. Consider including a few or all of the following ideas: Discuss how the book came about. Why did you write it? Why did you choose the particular subject? What was your motivation? You could also discuss what your inspiration was especially if it is a work of fiction. State the purpose of the book, especially if the work is non-fiction. For example, if your book is intended to educate the reader about famous African scientists in the 20th century, you may want to state this in the preface. You could also describe what the reader can hope to learn by reading the book. Describe the journey of writing the book—what you learned, how you felt, and any insights into real life situations gained through the writing. Talk about any problems that came up during the writing and how you dealt with these trials and tribulations. If it is a non-fiction book, discuss your research process. Talk about your sources. Why are they unique? Why is this particular biography of Nixon, for example, special compared to others? Thank the people who were instrumental in the writing of your book. Depending on the level of formality of the writing, these could range from colleagues to editors to family members. Include any suggestions about how to read the book if there is a special structure. Remember to keep it short! A good rule is to try to keep it to one page, two at maximum, and be sure it is free of spelling and grammatical errors. If you want someone to have a look at your preface, our book editors would be more than willing to help.

Chapter 8 : THE TRANSLATORS TO THE READER Preface to the King James Version

THOU mayst believe me, gentle reader, without swearing, that I could willingly desire this book (as a child of my understanding) to be the most beautiful, gallant, and discreet that might possibly be imagined; but I could not transgress the order of nature, wherein everything begets his like, which.

In all its forms it has greatly served religion, and in its modern forms its meaning comes out more clearly and more tellingly than ever. It has more to teach the modern world about religion than even its strongest advocates have realized. Few of them have fully explored the wealth and depth of its contribution to modern religious attitudes. Of all the forms of the English Bible, the most distinguished and widely cherished is the King James Version. Its value for religion is very great, and it is on that account all the more important that its origin and place in the history of the Bible be understood, so that false ideas about it may not prevail, for in so far as they do prevail they are likely to impair and to distort its religious usefulness. There can be no doubt, however, that widespread and serious misapprehensions as to its origin do very generally prevail, and that these seriously condition its religious value. The literary interest and the liturgical value of that version are of course universally recognized. It is a classic of 16th and 17th century English, and it is a treasure of Christian liturgy, deeply freighted with religious associations. These are values every man of culture will at once acknowledge and approve. It is, moreover, deeply imbedded in the affection and devotion of great groups of people, not all of them religious. They find in it the final embodiment of moral, social, and literary values which they greatly prize. This is in itself a fact of great importance. Even if the version were itself less eminent as an English classic or a liturgical masterpiece the extraordinary prestige it enjoys would give it a consequence all its own. The tremendous significance thus generally attached to it by the public makes it imperative that the facts as to its origin and ancestry be well known, or the most fantastic misconceptions about these matters will arise and prevail. But these facts are not well known, and misconceptions consequently do prevail to an amazing extent. The King James Version is predominantly the Bible of the layman, and it will undoubtedly continue to be so for a long time to come. This fact makes it doubly important that it be presented to him as intelligently and as intelligibly as possible. This well-recognized fact has led its publishers through the generations to have it tacitly revised from time to time, so that the obsolete words and spellings might not confuse the ordinary reader. This commendable activity began immediately upon the first publication of the version in and continued intermittently until when, under the hands of Dr. Blayney of Oxford, it reached its present form. It has cleared the text of the version of innumerable antique spellings, such as Hierusalem, Marie, assoone, foorth, shalbe, fet, creeple, fift, sixt, ioy, middes, charet and the like. Comparatively few verses in the version have escaped such improvements and modernizations, and most verses contain several such changes. It has also corrected the numerous misprints of the version, so that it is now of the most accurately printed books in the world. The one original misprint to survive is the famous "strain straine at the gnat" in Matthew But it is the omission of the great Preface, "The Translators to the Reader," that is most to be regretted. The makers of the version in their day felt that the work called for some explanation and defense, and entrusted the writing of a suitable preface to Myles Smith, of Brasenose College, Oxford, afterward Bishop of Gloucester. His Preface for many years stood at the beginning of the version. But for various reasons -- its length, its obscurity, its controversial and academic character -- it has gradually come to be omitted by modern publishers of the King James, which is thus made to present itself to the reader abruptly and without explanation or introduction of any kind. The result of this upon the hosts of ignorant and untrained people who use the version is disastrous in the extreme. My own correspondence abounds in letters from well-meaning people who have been led into the strangest misconceptions by its absence. It is indeed long, controversial, and pedantic, but this very fact is significant. And with all its faults, it says some things about the version and its makers and their aims that still greatly need to be said, indeed, that must be said, if the readers of the version are to be given the protection and guidance that they deserve and that its makers provided for them. For they will accept this guidance and protection from no one else. It is idle for any modern to attempt to correct these misapprehensions; his efforts will only be resented or ignored. But if the King

James Bible itself can be shown to say to its adherents the very things they most need to know about their version, it will be possible for them to benefit by them without embarrassment or inconsistency. All the more necessary, it would seem, for restoring the great Preface, or at least the essential parts of it, to its rightful place in the "Authorized Bible. Let me answer out of my own recent correspondence and experience, being careful not to exaggerate or distort, but to set down only what self-constituted champions of King James have actually written over or under their own signatures. First of all must come the widespread belief that the King James Bible is "the original. In an article published in the News in the editor steadily refers to the King James Version as "the original. For him the illustrious services of Bible translators and revisers from William Tyndale to Matthew Parker simply do not exist. Indeed, he definitely denies them and all their words when he steadily and publicly, in print, in an editorial article in his own newspaper, describes the King James Version over and over again as the "original. For these people will not give up so cherished a view for any say-so of ours. On the contrary, it would only serve to set them more rigidly in it. To whom then would they look with some willingness to learn? To the King James Bible itself. If its original Preface were once more offered to them, as it was offered to the first readers of that version, and as its makers intended it to be offered to all its readers, they could hardly refuse to listen. And, indeed, the people who hold these fantastic ideas are not so much to blame for them as the publishers and printers who have so steadily deprived them of the protection from such egregious mistakes which the King James Preface so amply and ably provided. They could not have gone so absurdly wrong if they had found in the Preface of their King James these words which the makers of that version meant to have them find there: A leading layman, in one of our most intellectual communions, has told me that he always supposed the modern translations of the Bible were made from the King James Version, and not long ago a newspaper paragraph, with the commanding endorsement of the Associated Press, explicitly made that assertion. The same idea appeared in the New Republic as recently as April of last year. What can save these untrained, well-meaning people from the idea that the King James Bible is the "original"? Nothing but the statements of its own Preface. If truth be to be tried by these tongues, then whence should a Translation be made but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles Neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, Why should they be kept from him? A few months ago the New York Times and the Literary Digest united in offering the strange intelligence that "the King James Version was compiled from the only six original papyri extant in Another widespread impression as to the King James is that it is the "Authorized" Bible. The dean of a well-known New England divinity school recently insisted upon that designation for it, and strongly resented the application of it of any other name. We need not go into the old vexed question of whether or not it was ever actually authorized. For practically it certainly was so, and so regarded, being in fact the third Authorized Bible of the English Church. The first was the Great Bible of , which was intended for church use. But when the Convocation of Canterbury in inaugurated the revision of the English Bible, it was definitely with a view to providing a more suitable Bible for purposes of public worship, and as a matter of fact the English Revised Bible of has, we are told, actually displaced the King James in the use of Canterbury Cathedral and Westminster Abbey. In the Protestant Episcopal Church in America, Canon 45 provides that the lessons at the morning and evening shall be read in the King James Bible "which is the standard Bible of this church" , or in the Revised Version, or in the American Standard Version. It will be seen that the King James is far from being the Authorized Bible today. But the tragic part of it all is that the people who still call it the "Authorized Bible" understand by that term something very different from this. I have today received a letter from a very zealous young minister in Atlantic City, definitely declaring his belief in the verbal inspiration of the King James Version. This extraordinary view is very widely held. Of course the Translators made no such claim; indeed, their account of their method of work fits very poorly with such an idea: But we hold their judgment not to be so sound in this point. Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, There be many words in the Scriptures, which be never found there but once, Again, there be many rare names of certain birds, beasts and precious stones, etc. Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or

dogmatize upon this or that peremptorily? Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures: The doctrine of the inspiration of the Translators was not held by them, and it is difficult to see how it can be held by anyone who will read even this much of their Preface. Another prevalent notion about the King James Bible is that it is poetry. On this point Thomas Hardy wrote in his journal, in Of these some make themselves practical poets, others are made poets by lapse of time who were hardly recognized as such. Particularly has this been the case with the translators of the Bible. They translated into the language of their age; then the years began to corrupt that language as spoken, and to add gray lichen to the translation; until the moderns who use the corrupted tongue marvel at the poetry of the old words. When new they were not more than half so poetical. So that Coverdale, Tyndale and the rest of them are as ghosts what they never were in the flesh. It is not thus that poems are made. The Translators who there emerge are much closer to pedants than to poets. Therefore such were thought upon as could say modestly with Saint Jerome, Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle. This doctrine, grotesque as it is, is actually held as a matter of course by the vast majority of people. The publication of any preface from the Translators to the Reader would, by its very presence, whatever its contents, do much to remedy this. The superstitious veneration with which some very pious people regard it would be corrected by the reprinting of the Preface. But not the pious alone. Many editors, novelists, and professors cherish views about the version that are simply slightly rationalized forms of the same notion. Sentimental statements about it in current books and papers that its translators "went about their work in the spirit of little children," or that "it is a finer and nobler literature than the Scriptures in their original tongues," are but survivals of the old dogma of uniqueness, so explicitly disclaimed in the Preface: Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser; so, if we building upon their foundation that went before us, and being helped by their labors, do endeavor to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. I have ventured to lay before the leading publishers of the King James Bible the duty of restoring the great Preface to its rightful place, at the beginning of it. They have courteously replied, giving various reasons for continuing to omit it. Let us examine these one by one. The first reason is that it is too academic. But this does not justify them in omitting it.

Preface to the Reader []. 1. I have already slightly touched upon the questions respecting the existence of God and the nature of the human soul, in the "Discourse on the Method of rightly conducting the Reason, and seeking Truth in the Sciences," published in French in the year ; not however, with the design of there treating of them fully, but only, as it were, in passing, that I might.

I hope that now coming forth from me that am fifty years old, it shall be more dearly entertained. For when I saw the first fruits of my labors received with so great alacrity of mind, I was moved by these good omens; and therefore have adventured to send it once more forth, but with an equipage more rich and noble. From the first time it appeared, it is now thirty five years, and without any derogation from my modesty be it spoken if ever any man labored earnestly to discover the secrets of Nature, it was I; For with all my mind and power, I have turned over the monuments of our ancestors, and if they wrote anything that was secret and concealed, that I enrolled in my catalogue of rarities. Moreover, as I traveled through France, Italy, and Spain, I consulted with all libraries, learned men, and artificers, that if they knew anything that was curious, I might understand such truths as they had proved by their long experience. Those places and men, I had not the happiness to see, I wrote letters to, frequently, earnestly desiring them to furnish me with those secrets, which they esteemed rare; not failing with my entreaties, gifts, commutations, art and industry. So that whatsoever was notable, and to be desired through the whole world, for curiosities and excellent things, I have abundantly found out, and therewith beatified and augmented these, my endeavors, in "NATURAL MAGICK" , wherefore by earnest study and constant experience, I did both night and day endeavored to know whether what I heard or read, was true or false, that I might leave nothing unassayed; for I have oft thought of that sentence of Cicero , It is fit that they who desire for the good of mankind, to commit to memory things most profitable, well weighted and approved, should make trial of all things. To do this I have spared no pain nor cost, but have expended by narrow fortunes in a large magnificence. Nor were the labors, diligence, and wealth, of most famous nobles, potentates, great and learned men, wanting to assist me; especially whom I name for his honor the illustrious and most reverend Cardinal of Estings: All which did afford there voluntary and bountiful help to this work. I never wanted for in my house an academy of curious men, who for the trying of these experiments, cheerfully disbursed their money, and employed their utmost endeavors, in assisting me to compile and enlarge this volume, which with so great charge, labor, and study, I had long before provided. Having made an end thereof, I was somewhat unwilling to suffer to appear to the public view of all men I being now old, and trussing up my Fardel for there are many most excellent things fit for the worthiest nobles, which should ignorant men that were never bred up in the secret principles of philosophy came to know, they would grow contemptible, and undervalued; As Plato said, to Dionysius , "They seem to make Philosophy ridiculous, who endeavor to prostitute Her excellence to profane and illiterate men. Let envy be driven away, and a desire to benefit posterity, vanquish all other thoughts; the most majestic wonders of nature are not to be concealed, that in them we may admire the mighty power of God, his wisdom, his bounty, and therein reverence and adore him. Whatsoever these are, I set them before you, hat you may discern my diligence and benevolence towards you; had I withheld these things from the world, I fear I should have undergone the reproach of a wicked man; for Cicero derives his from Plato we were not born from ourselves alone, but our country will challenge a part, our parents and our friends require their parts also from us. Wherefore such things as hitherto lay hid to the bosom of wondrous nature, shall come to light, from the store-houses of the most ingenious men, without fraud, or deceit. I discover those things that have been long hid, either by the envy or ignorance of others, nor shall you here find empty trifles, or riddles, or bare authorities of other men. I did not think fit to omit anything by erring honestly, or following the best leaders, but such as are magnificent and most excellent, I have veiled by the artifice of words, by transposition and depressions of them; and such things as are hurtful and mischievous, I have written obscurely; yet not so, but that an ingenious reader may unfold it, and the with of one that will thoroughly search may comprehend it. I have added some things that are profitable, and rarely known, because they are most rare. Sometimes from things from most known, and meanly esteemed, we

ascend to things most profitable and high, which the mind can scarce reach unto: The mathematical sciences, rise from some trivial and common axioms, to most sublime demonstrations. Wherefore I thought it better to write true things and profitable, than false things that are great. True things be they ever so small, will give occasions to discover greater things by them. The infinite multitude of Things is incomprehensible, and more than a man may be able to contemplate. In our method I shall observe what our ancestors have said; then I shall show by my own experience, whether they be true or false, and last of all my own inventions that learned men might see how exceedingly this later age has surpassed antiquity. That not only the experiment will be difficult, but also a man can hardly read them without laughter. Moreover, I pass by many men, who have written wonders to be delivered to posterity, promising golden mountains, yet write otherwise than they thought. I have divided these secrets into several classes, that every man finds what he likes. Lastly, I should willingly pass by the offending of your ear, if I had no care to retell the calumnies of detractors and envious men, that most immodestly wound me, calling me a Sorcerer, a Conjurer, which name from my tender youth I have abhorred. Indeed I always held my self to be a man subject to errors and infirmities; therefore desired the assistances of many learned men, and that if I had not faithfully interpreted, they would reprove me; but what I always feared cam to pass, that I should fall into the hands of some vile and hateful men, who by doing injury to others, justly or unjustly, labor to win the popular and base approbations, and applause of the vulgar, by whose venomd teeth, hose that are wounded do not consume, but by resorting the venom back upon them, they overthrow their own honor. A certain Frenchman in his book called "Daemonomania" terms me a Magician, a Conjurer, and thinks this book of mine, long since printed, should be burned, because I have written of the "Fairies Ointment," which I set forth only in detestation of the frauds of devils and witches; that which comes by nature is abused by their superstitions, which I borrowed from the books of the most commendable divines. What have I offended herein, that they should call me a Conjurer? But when I inquired of many noble and learned Frenchmen. In the meantime I shall desire the grate and good God as it becomes a noble and Christian man to do that he may be converted to the Catholic faith, and may not be condemned while he lives. Another Frenchman who unworthily reviled all the learned men of his age, joins me among them, and holds, that only three physicians are his friends, are praise-worthy, as the most learned of all men of our times; and among them he reckons up himself; for the book is published in his name, it is a wonder what inventions that man has found out to win praise, who having no man to commend him, nor is he worthy of commendations, yet he has undertaken to commend himself. I pass over other men of the same temper, who affirm that I am a Witch and a Conjurer, whereas I never wrote here nor elsewhere, what is not contained within the bounds of nature. Wherefore, studious readers, accept my long labors, that cost me much study, travel, expense, and much inconvenience, with the same mind that I publish them; and remove all blindness and malice, which are wont to dazzle the sight of the mind, and hinder the truth; weigh these things with a right judgment, when you try what I have written, for finding both truth and profit, you will think better of my pains. Yet I am assured there will be many ignorant people, void of all serious matters, that will hate and envy these things and will rashly pronounce, that some of these experiments are not only false, but impossible to be done; and while they strive by arguments and vain disputes, to overthrow the truth, they betray their own ignorance; Such men, as vile, are to be driven from the limits of our NATURAL MAGICK For they that believe not natures miracles, do, after a manner, endeavor to abolish Philosophy. If I have over-passed some things, or not spoken so properly of them as I might; I know there is nothing so beautiful, but it may be adorned; nor so full, but it may be augmented.