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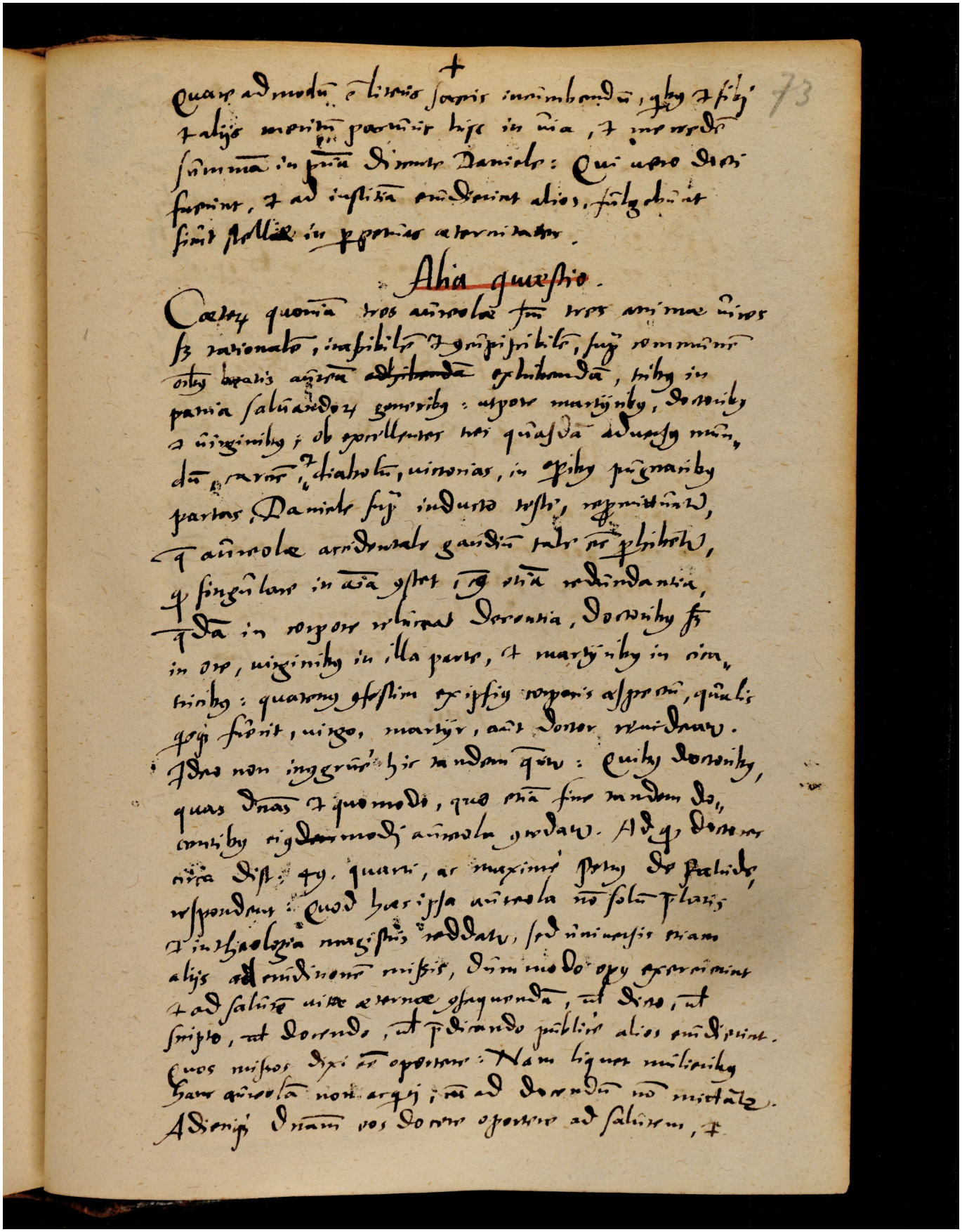

quam admodū ē libris sacris intimbendū, ghy tñ
taliꝫ meritū parūtur hīc in ūia, t ipm modū
sūmma in pūa dimtr Daniele: Qui ad iustā erudierint alios, fulgebūt
sīūt stellē in pgnias aternitatis.

Alia questio.

Cūtꝫ quonia tres aūcole tm tres animē ūnos
sz rationale, inuisibiles t incorporibiles, sue nominū
ordy bonis aūcis adiūtorū exhibendū, tribꝫ in
pania saluādoꝝ generibꝫ: vtpote martyribꝫ, doctoribꝫ
t ūirginibꝫ; ob quorūlibet tm quāsdā aduersū mūdū,
dēm, carnē, t diabolū, uictorias, in quibꝫ pūgnaribꝫ
partas, Daniele sue industie tsti, repmittūtur,
q aūcole arridebūt gaudiū tale re pūbꝫ,
q singūlare in ūia gstet ipi ei⁹ meritū,
q̄da in corpore martyrij Dei cultꝫ, doctrinꝫ sc
in ore, uirginitꝫ in illa parte, t martyrij in om,
tribꝫ: quarum gstim ex ipsius corporis aspectu, qūlis
quisq; fuerit, uirgo, martyr, aut doctor meruerit.
Idē non ingrūt hīc tandem qūm: Cuibꝫ doctrinꝫ,
quas dnas t quomodo, quo ēia fine tandem dī,
cuibꝫ rigidam modū aūcola gaudiū. Adq; dicim⁹
nīa dist; ty. quarū, ac maxime pīm de pceptis
respondem⁹: Quod haec ipsa aūcola no solū pfectꝫ
t inchoatꝫ magistꝫ addatꝫ, sed nīi necessitas etiam
alijs addiscendi remisit, dūmodo opꝫ exercendi
t ad salūtē uitē eternē gsequendā, ut dīc, ut
scripto, aut docendo, aut pdicando pūblice alios ēdiscant.
Quos missos dei ee oportet: Nam hi quos milicibꝫ
haec aūcola non arguit; nec ad docendū no missūs.
Adiecit Dnam nos docere oportere ad salūtem, t