V.a.347: A sermon book [manuscript], 1616-1617.

front outside cover

front inside cover

folio i recto

A Sermon booke. of i6i6

Ser booke

she is a man

A Sermont is this

A Sermont

Genesis xxiii: 4 for I am a

stranger and a sorgeiner I

for to be forsaken

I ... .... ...... 20 die

Iuni 1617 1617 20 die

Iunii

Genesis

Iunii 1617

Dorothy Philippes

be full

Philipps

Dorethy Philipps

Mr Dorethy Per hand .... d...

Mr Dorethy Phillippes

For to be

for

Iane

fore

folio i verso

Item for Iames donne

i payere of kalfes

and one payer of

jandes 6l - 10s - 7d

marie Owle ...

Iames Lone his booke

so sa..

L: vs 1d:

mt emon for beb..

[other indecipherable notes]

folio 1 recto

Sermon notes . may the xth 1617

Text.

Psalme the Cxix. ver: 60.

I made hast and delaied not the time to

keepe thy comandiments.

In this and the former of these verses are two

thinges contained. first a christian consideration

they wa wherin they walke I thought on my wayes

and turned &c. Secondly a speedie reforminge

and conforminge in it he went about and made hast

and delaied not the time to keepe &c.

There are two thinges necessarie to be con=

sidered of everie christian.

1 the doinge of either of them is good.

2 the neglect of either of them is bad.

The first of these which is christian consideration

which hath bin hearbafore handled. Now of the

second which is a speedie reforminge heare we may

observe 3 thinges . 1 the letts that Satan doth

cast in there wayes not by the operation of the

spirit doe resolue to learne of him. 2 the

violent resistance that they make to escape

those letts or impediments. 3 the danger in escaping

them

Letts are divers in nature, and divers in the end

somtimes enemies somtimes frindes that eat at our

table sometimes our mothers sometimes our wifes

which are in our owne bosoms as Iobs wife vnto

folio 1 verso

him somtimes our brethren strive to deceave

vs. Somtimes they tell them there are lions

in the way and beares and it a is difficult way

somtimes they tell them if they follow the

world they shall haue all manor of welth

They doe resist all the davells baites and if

they cannot breake they will they will cutt

them violently and they will gett the king=

dome of god violently

Paul when he went to Ierusalem it was

tould him that he should be put in prison

Dauid thought he was persecuted of Saul and

thought the bands of the wicked did compasse

him aboute yet he did not forgett the lord.

The pilosopher did first prepare for him=

selfe and then if there were anie thinge

time spare he did serve his god: so I may

say of manie for first they doe prepare for

themselues and families and then to serve

there god ./ But it is sayed serve they god

in they youth and Christ sayet serve god

and all thinges else shall be ministred vnto

you

The longer we delay our conversion the more

vneasie it wilbe: the children that were

dashed aginst the stoness if the men had

folio 2 recto

done at first it would not haue bin soe

greevious vnto them

Experience sheweth me the truth therof and the

Philosopher sayeth experientia est altera no

narra

Can the Leopard Change his spots and the

Ethiopian his skin: noe more can you change

your skin wickednesse because you haue bine

experienced in it.

Manie men haue gon to bed with the sonne

but neuer haue risen againe to see the son

vp for the son and there liues haue sett

together therfore it is dangerous to prolonge

our conversion. /

folio 2 verso

folio 3 recto

Text Psalme the Cxix ver: 7o

Thy hands haue made me and fashoned me

giue me vnderstandinge that I maie

learne thy comandements.

The prophet doth crosse the wicked worldy men

in this The law of thy mouth is dearer vnto me

then thousands of gould and siluer.

The wicked and froward man sayeth I care not

for the churches or lives or common lawe soe

that I may have gould and silver: but the prophet

sayeth contrarie I account all thinges to be vaine

in the respect of they word for it is dearer

to me then all .h.....honie gould yea it is sweeter

to my mouth then honie and the honie combe

and St Paul sayeth yea doubtlesse I thinke all

thinge but losse for the exellent knowledge

sake of Iesus christ my lord for whome I

haue accounted all thinges losse and doe iudge them

losse dunge that I might win christ Phil

the 3.8. he shewed that this which he did

was but his dutie for sayeth he they hands

haue made me. &c here is alsoe to be noted

folio 3 verso

noted foure thinges.

1 Wheras w are not of our selves and he doth teach vs

from whence ware

2 who hath made vs, god.

3 wherof we were made, of nothinge, but fashoned vs

of somethinge.

4 for what; for this vse. and then he makes his

prayers; O give me vnderstandinge &c The maker

of vs all is god by him we live move and haue

our beinge Thine hand hath fashoned me round

aboute thou hast clothed me with skinne and flesh

and hast ioyned me together with bones and skin

senowes Iob. x. xi

Therfore god is to be praised for all

1 for our creation

2 for redeeminge vs by his son Iesus christ it is

god comands vs and not wee our selues we are

the worke of his hands O come lett vs singe

lett vs worship &c

This teach vs our dutie towards god and man therfore

we most not dispise the meanest nor him which by

outward sight doe seeme to be basest yea nor the

band slaue. Iob: sayeth I will not dispise the

counsell of my servant, Masters be reitghteous to

your servants for you alsoe haue a master in

heauen: haue we not one father: hath not one

god created vs? if we looke to the first beginnge

of man he is nothinge we were nothinge and

and he made vs of nothinge.

folio 4 recto

Wherfore lett vs consider with our selves that we

are nothinge and if god hath made vs with his owne

right hand but wherof hath god made vs of the

dust of the earth it is but a base thinge we

ought not to be proud of our selues and glorie our

selves sicknesse and plagues. ought to cause vs to

remember what we are and to acknowledge our

selues to be subiect to all infirmities: you see

and knowe by experience that be were nothinge

and he through his grace and mercie hath

made vs somthinge therfore lett vs glorifie

him but yet we most consider what we are

we are not beastes nor asses for the poet

sayeth

Pronaque cid spectant anima lia terra

Os homini sublime dedit caelumque tueri

iussit et erectos ad sidera tollere vultus&nbsp;

Is not that which god made after his owne image

a gloreous thinge seeinge he hath soe lett

vs not to lead a bestly life remembringe that

we are endued with reason and vnderstandinge./

Where vnto hath he made vs to serve him and

to obey his voice. Thus I conclude disiringe you

to give both laud and praise with all your hart to

god because he hath made and fashoned vs and

because he hath given vs vnderstandinge that

we may haue knowledge of that which we owe

folio 4 verso

him O giue vs vnderstandinge o lord that we

may learne not only cerebro vel ingenio but

they comandements and how to keepe them

Telos./

Text / Psalme i00: ver. xv.

And he gaue them there desire but

sent lennesse to there soule.

Scarce had the mightie hand of god deliuered them

from the red sea but they were fallen into a

sea of lust, noe sooner had they avided the armie

of Pharoah but they remembred the flesh Pots of

Egipt, There lusts were led into the skin and forced

god to giue them there desire but noe sooner had

god yelded vnto it but he sent leanesse unto there

soules

There are 2 generalls heare to be noted

i There lust after flesh.

2 The effect of there lust.

Heare are alsoe 3 other parts or notes to be observed

2 The qualitie of the sin

2 The subiect

3 The transendinge of lust. Heare 3 more thinges

to be noted

1 The qualitie of the punishment

2 The subiect or the obiect

3 The agent of vengance.

folio 5 recto

for if the sight of a Lacedemonian , doe make a ingenious one a druncard do for=

sake his drunckenesse: how much more should the sight

of lust make an ingenious one forsake it

1st now of the first which is sin because of punishment.

In Paradice Adams lust did poison vs that yet were

in the wildernesse where there was nothinge but hunger

and where the coursest meat was accounted the best

sauce. They desired lust I had almost yealded those

men the highest roome in our Epicures table but that

mr Calvin calleth it ingluviem prodigiosam As farr as

Iserale passed others in lust: soe far I feare me)

doe we passe Iseral in luxurie.

As Seneca did charge his times of lusurie for (I thinke)

we may charge our times for there are soe manie bellie

gods delightinge only in delicats and in prays for there

lusurious bellies: All they in time of pleasure are dead

while they liue for allthough there clothes are fine

yet they are but painted sepulchers we find noe cause

why this rich glutton is tormented in hell but that

he fared deliciousley euery day Lett me comend vnto

you an heauenly dish which was serued by our sauiour

Christ and that is the bread of life and he that

shall desire it shall neither hunger nor thirst

Christ is a river which if a man desire he shall not

thurst and blessed is he therfore that eateth this

bread for he shall eat euerlastinge life and blessed

is he, that as the hart brayeth after the riuer:

folio 5 verso

soe he doth longe after this water out of his heart

shall follow rivers of life:

This is the only comfort vnto vs when we are most

of all afflicted to trust to trust in god: when we

are in prosperie or in adversitie lett god word be

present for it is our only comfort: now we see belo:

in the lord and sauiour Iesus Christ that the

angelicall bread is most lothsome and the gluttons

meat are most of all honored Wherfore the poet

sayeth verie well Quod licet ingratum est, quod

non licet acrius vrit. Soe much for the first which is

sin because of punishment. now of sin the to the

persons qualitie

Soe high were the people of Iseral as they were

the only people elected of god

soe great was his fauour toward them that he com=

aunded that ^the rockes there should flow and powre

great store of watter : 2 he comaunded the flint

stones should gush out honie vnto them 3 he opened

there windowes that they might receaue the blessed

foods of heaven for all that there cam last

vpon them Iseraele and they wholie gaue them=

selues to carnall flesh.

O how plentifull was Iserael when all the

world was in scarsitie

Turne againe O backe slidinge Iserael and turne

and behould the waters flowinge out of the

rockes to quensh your thirst and soe the windowes

folio 6 recto

of heauen wide open to satisfie your stomackes

now to the 2 god gaue them there lust. the Lord

was contente to satisfie there Lust and day this

yealdinge to there humerous affection is an indig=

nation rather then a free will of god And soe I

end. /

Text Samuel the 1. the i3 Chap. the i4 ver.

And the Lord hath comanded him to be gouernour

of ouer his people.

When man for sin was driven out of Paradice it

pleased god to sett a watch man ouer him lest he

should cum v into his owne sin: Soe the children of

Iserael desiringe kinge which was Saul which thought

when he had the kindome that quicquid libet licet

when the Lord comaunded him to goe to Gilgade and

to tarie there til Samuell did come vnto him

but he went and would not tarie because the Prophet.

cam not at is time appointed, therfore Samuel

said vnto him thy kindome shall be rent from

thee for manie reasons

1 because thou didest disobay my voice.

2 because the lord hath sought him a man after

his owne hart

3 because he had comaunded him captaine ouer

his people/

In these words are 4 thinges to be obserued:

i Quis whoe he is that comanded ded and that is Joshua

the Lord.

2 Quomodo how; imparabat he he comanded

him.

folio 6 verso

3 Quid what Gubernator a gouerner

4 In quibus. ouer his people.

The scripture that he is a god of gods Rom:

and therfore to be obaied.

The Queene of sheba honored god when she sayd

blessed be the lord thy god which delighteth to sett

the on the throne of Iserael because the lord

loued Iserael for euer and made the kinge to

equite and righteousnesse Daniel is expoundinge the

dreame of Nabaicadanezer of the tradision of his kindome

i vnto the meads and Persians

2 vnto the Gretians.

3 vnto the Romans he sayeth wisdome and honor

are the lords.

Potens is not allwayes from the lord for Alexander

the 6 came to be pope by giuinge himselfe to the

diuel, but potentia is allwayes forom god thou

couldest haue noe power ouer me vnlesse it were

giuen thee from aboue./

The lord did quærere and then mand are seeke

whether he were fitt, and then comaund him and

lay the burthen vpon his backe and shoulders

i We most learne, that Princes most not doe

what please them for the lord mandaverit

the lord hath comaunded.

2 Great men most not ruineth this gouerment

for the lord that it should doe for thy should

not haue sought it.

folio 7 recto

All christians are wariors

1 as they are members of the militant church

2 as they are to fight against the flesh the world

and the divell

The callinge of a kinge is a thinge of great weight

and his duties are 2/.

1 as man to obay god.

2 as kinge to see others obay him

1 There is speculum reformationis in which euery one

must looke

2 and speculum informationis The first to / the

s.. magistrat The seconde to the subiect.

To the subiect subiect that there may be noe

more weigh laied vpon then he is able to beare.

To the subiect it belongeth to poure out his

praiers to god to the magistrat wisdome

And we may further note

2 The notation of a Prince not to shew his power

beyonde his bounds.

2 That he raigneth ouer all for there be many

other nations in Iserael

3 He calleth them his people therin he is not

2 to comaunde then beyond the Lord

2 they are not to obay them beyond the lord.

folio 7 verso

Text Iohn the 3 chap: ver: 16.

God so loued the world that he hath giuen his

only begotten sonne that whosoeuer beleeued should

not perish but haue euerlastinge Life

Herin is to be considered 5 principals

1 The match.

2 The parties which are maried.

3 The motive of the match.

4 The ringe where with they were maried.

5 The motive of the match.

The match god himselfe made

The parties which is maried god his sonne and the world.

The motive of the match is loue, god soe loved

the world.

The ioint whosoeuer beleeued in him he should not

perish but haue euerlastinge life

God the father was the first maker of this match

as it is manifest in the scripturs it was soe

decreed that the world should be maried with

his owne sonne

1 he cam to her but she receaued her not Iohn:

the 1 chap. 11 ver: he cam to his owne and his

owne receaued him not

2 he is not discharged discuraged by this, but he knoketh

Can: and sayeth Open vnto me my sister my love

5.2 my doue: for my head is full of dew and my

lookes with the dropps of the night I ought to

to say he knockes and after he desireth her to open

sayinge

folio 8 recto

8

Againe he doth not speake her faire but promiseth

to marie her sayinge I will marie thee for euer

yea I will marie thee vnto me in reighteousnesse

and in iudgment and in mercie and in compassion. Hosea

the 2. C. i9 V. and againe he sayeth vnto her in that

day will I make a covenant for them with the

wild beastes and with the foules of the heauen and

with that which creepeth vpon the earth and I will

breake the bow and the sword and the battell

out of the earth and will make them to sleepe

safly. Hosea: 2. C. 15. v. and againe he sayeth

vnto he thou shalt call me Ishi and shalt call

me noe more and shalt call me noe more Baali.

Hosea the 2. C. 16. v. But she excuseth her

selfe and sayeth I haue put of my coate how

shall I put it one I haue washed my feet

Canticles how shall I refilte them when he herd this

5.3 answeare he returned these wordes to his father

but when he was gone her love began to

encrease god sent his embasedours to woo her

soe much of the match now of the bride and

the bridgroome

There is a three fold world

1 mundus mundus, quem formavit deus.

2 mundus imundus, quem deformavit Satan.

3 mundutas s mundatus, quem reformavit Christus. .

folio 8 verso

A Sermon at Doctor Aires funerall

by Doctor Goodwin . i6i6

Text i Timothie 6. C. 6.7. ver.

But godlinesse is a great gaine if a

man can be content with that he hath

for we brought nothinge into this world

and it is certaine that We can carie

nothinge out

The waies of the w vngodly are not like the wayes

of the righteous nor there thoughts of the like

vnto the thoughtes of the wicked. therfore

the apostle fittly puts an opposition betwene

the desires of the vpright and the vngodly as

appeeres by the first words of my Text and the

precedent verses 1 T.imo:thy 6. 5 froward dispositiones

of mens thoughts corrupt mindes and destitute of

truth which thinke gaine is a godlinesse from

such seperat they selfe but one the other

side in the words of the text godlinesse is a

gaine.

The voice of the lord is lett vs begettinge the

voice of the lord the kingmdome, gouerment, state,

peace, godlinesse, and religion most be squared

by there profitt. But our apostle sayeth god=

linesse is a great gaine: where in is proposed

first a generall dutie of Christians: godlinesse

to vs before gaine because the hart will encline

to nothinge more

folio 9 recto

2 the reason drawen from this word great godlinesse

is a great gaine.

3 Where true gaine doth consist: in content of mind:

if a man can be content with that he hath

The reasons of persuasion which are two

Our cominge to the world and our Departure for we

brought nothinge into this world neither shall we

carie anie thinge out of it.

The dutie heare is godlinesse: which some=times is a

particular dutie which hath his relation to god our creator

sauiour and redeemer but here it is taken for a

generall dutie comprehendinge both the law and the

prophetes, rooted in heauen and branched on earth.

Aquinas sayeth. this is godlinesse by which w.. w.. honor

our heauenly father our head our god and kinge with all

reverence towards him, and doe good to others, this

is true godlinesse and as god is alpha and omega

the center and circumference of our actions so god=

linesse is an infinite and transendent vertue, the

rule and squire of all vertues. Aristotle about

to find true falicitie sayed it was in aggregatis

soe godlinesse is in agregatis, a compounde vertue,

a vertue which giues essence and grace to all vertues

We labour for knowledge but what availeth

it with out godlinesse

There are 3 divine and Theologicall vertues. fayth

hope and love but these without godlinesse are

Paul speakes himselfe of loue in the 1 Cor. 13. 1.2.3

folio 9 verso

if a man speakes with the tongues of Angels and

hath not loue it is but as a soundinge brasse

or tincklinge Cymball: a man may beleeue through

Faith expect through hope and fix his loue on

god: but it avayleth nothinge without this godlinesse.

St Augustine sayeth nunquam sit faelicitas si

nunquam pietas pietie is the marow of all vertues

it reduces all to one rule and one end and that

saies hould one godlinesse he only is the iust

godlinesse gives vs our dutie our reverence to god, our

attention to his word our devotion to prayer our

sanctification of the Sabeth. Our Reale and

honest conversation doth hence proceed

He puffed vp and knoweth nothinge sayeth the

Apostle he teach other=wise and consenteth not

to the wholsome doctrine which is accordinge to

godlinesse: Secundum pietatem sit doctrina doctrine

is accordinge to godlinesse

Godlinesse is the grace of god and end of gods

blessinge.

Exor: Excercere te ad pietatem the reason doth not only

move but sett forward doth not only perswad

but compell.

for to graue we all come with all our might the

spirit of god which putteth Spirit into man doth

know our nature we all say who will shew vs anie

good

folio 10 recto

Therfore the Apostle doth draw vs by gaine to

godlinesse, godlinesse is a great gaine. The prince of

darcknesse the divle when he draweth compaseth

all the world about and considered gods power and

Iobs integritie how he could not be moved with

gaine from the loue, of the lord answeared vnto

god doth Iob feare god for nought hast thou

not made an hedge aboute him and aboute his

house and about all he hath Iob: 1. 9. 108:

In like maner the diuell when he ...sted tempted christ

seeinge nothinge would prevaile tooke him to an

exeedinge mountaine and shewed him all the kindoms

of the world and the glorie of them and saied

to him all these will I giue thee if thou

wilt fall downe and worshipe me Mat:thew 4.8.9.

for thought he if all these will not move

him nothinge moves him Even soe the apostle

he calls vs to a riall exchainge of wickedness

to godlinesse calls vs to a kindome to a throne

he vseth his gaine if this move not nothinge

will move thee.

Amongest manie vanities 2 possesse mens harts;

some seeke for the method of Tullius some seeke

for the philosophers stone but whether they seeke

the method wherby they may eloquently speake

without study, or whether they desire to know

all thinges without labour by the help only of that

folio 10 verso

only but lett them first gett pietie and true godli:

this is the way of the world gaine gotten anie

way is sweet vnto them whether by vserie, averice,

or such like as Simonie or Extortion or by

anie vnlawfull meanes: but so a more vsit way

godlinesse it selfe.

Abraham had not once one foote of ground not

a place to burie him in, yet god made him heyre

of the whole world and prince of the land which

flowed with milke and honie Ioseph was sould

for a slaue, whose feet were hurt in the stocks

and the iron entered into his soule but when the

appointed time came and the counsell of the lord

had tried him the kinge sent and loosed him ..

rulers of the people lett him goe free .e made

him lord of all his howse and ruler of all

his substance.

Dauid he alsoe tooke from the shippfouldes as he

followed his shipfoudes Ewes great with yong ones

to feed Iseral his people and Iseral his inheretance

Neuer did anie of these vices heape together as

godlinesse doth, godlinesse is a far greater gaine

greater both propter amplitudinem et propter

durationem the henecitence of the godly lasteth

for euer. was there euer anie potentat of the earth

as rich as solamon, the riches of the wicked

haue noe continuance. seeke first the kindome

folio 11 recto

of god and the righteousnesse therof and all thinges

else shall be ministred vnto you, and if not all

thinges yet contentment false is the title of the

vngodlie it is but mucke and drosse true riches doe

not consist in arca bict in animo: the heathen

Philosopher sayeth if you doe desire honor or riches

reprime ?upititaton for istud est esse divitem shall

we say that man is rich which fareth diliciously and

yet is hungrie Laserus I say Laserus I say is far

richer then the rich man in the gospell Salamon

would neither desire riches nor yet pouertie giue me

sayeth he contentment to gape after riches like

dust to be clothed with gold and siluier to fare dili=

ciously this is not true riches but rebus sine ?c

contentum The hand of god not the hand of god

man not fortune that blinde godesse as they terme

her but gods owne will makes men poore and

rich poore povertie and prosperitie cometh from

the mouth of the lord.

Whey should we grudge at gods owne dooinge, lett

vs say with Iob. the lord giueth and the lord

taketh away blessed be his name Although we

we cannot see the lord givinge yet lett vs con=

sider our nativitie and the wombe whence we

were borne, our death and our tombe wherin we

folio 11 verso

shalbe buried; these be 2 reasons why we should not

hunt after riches ye our looke bacward to our nativitie

and the other forward to our death, naked came

we out of our mothers wombe and naked shall

we returne againe.

And this is the estate of all in generall: but is it

necessarie: but is it necessarie that the Apostells

should be called backe to these principls, did we

wayle in our cradle did we carie flesh and bloud

aboute which, or this should warne vs from riches

and prepare vs from for heauen we brought no=

thinge with this world vs and shall we carie anie

thinge away, ve cordi himanus, if the lord adva

advaunce a man to honor then presently he singes

a requiem to his sowle he thinkes he shall neuer

be cast downe, but what is the end the

sayinge of christ to the ^ rich man in the gospell shalbe replied

vnto him O foole this night will I take

away they sowle frome thee as god bestowe

a blessinge vpon vs, it easie for vs to say our

memoriall shall endure for euer; we will buld

house and call them after our owne names. quid

superbis terra et civis sayeth Augustine; quid

concupiscis: the world is caried away with

strange enchantment they will not see what

they doe see not apprehend what they doe

apprehend not remember what they doe cannot

folio 12 recto

forgett. We promise mortalitas vnto ou owne

soules what if the wicked florish like a bay tree

hath not god a voice to say cutt him downe

greene not to see the wicked in prosperitie

they are the like the chafe which the winde

bloweth a way from the face of the earth, the

hart of the man is botomlesse vnus non sufficit

orbis why seeke we such amplifications when god

setts before vs such amplifications spectakles

the righteous greeue and noe man setts it to hart

should we not remember illi premisse they were

but sent before the same shalbe our end, venite

venite, haec merratura, hic quaestus, haec am=

plificatio haec educatio: but why doe we eate

and surfett, we drinke and we are drunck, we

shall die to morow I o Soalv this night, this

houre this minute thou shalt die and be cast

to helfire therfore make they frinds of the

vnrighteous mamons Excerrere to ad pietatem

hunt after it for it a great gaine if a man

be content with ath he hath gloria tibi domine

folio 12 verso

Text. Marke. the i6 Chap. 7 ver:

But goe your way and tell his deciples and

Peter that he will goe before into Galelie

and there ye shall see as he sayed vnto you.

In this portion of Scripture is cheefly contained

5 parts

1 The warant; goe yee.

2 The dutie; tell yee.

3 The persons bidden to tell; women.

4 The parties to be tould vnto, Deciples in generall

Peeter in particular

5 The lesson the doctrine of the reserection

first of the warant, The Angells comaunded them

they were not vnfurnished they were confirmed

in the truth, established in fayth and resolued

of there doubtes. The note taken hence is in

generall to be obserued of all men of tradsmen

of tutors, heades of houses of that take the care

of soules that first they be furnished and

confirmed in there faythes resolued in there ..

doubtes before they goe and take the care of

others; it was our sauiours allusion in the i4 of

Lucke. 28 for which of you of you mindinge to buld .tage at towres

setteth not downe before and counteth the cost

whether he haue sufficient to performe the taske

after the foundation hath bin layed and is not able

to ^performe all that behould it begine to mocke him sayinge this

man began to build and was not able to make an

folio 13 recto

and and what ought to be done in buldinge templs

to the livinge god ought we not to sett downe and

examine our selues whether we were sufficient lest

we should be iustly mocked with the man in the

gospell and should not the Divell triumph ouer vs if

we were vnfurnished; Be therfore like longe deepe

vessells longe in fillinge, afore ye poure out, therfor goe

first of the Angells and be instructed your selues before

you tell others.

St Oregin sayeth, that he that is not taught him

selfe cannot teach others.

St Pauls admonition to Tymothy i Timothy 4: i6

Take heed to they selfe and vnto learninge continue

therin for in doinge this thou shalt both saue

they selfe and them that heare thee, though Paule

plant and Apollo watter yet of god cometh the

increase, And as true as god tieth his blessinge

of increase to Plantinge and wateringe; soe true

it is it that if there be noe plantinge nor

wateringe gods blessinge of increase is absent.

Now to the 2 part.

Tell ye; they must tell, but not to benefit our

selues but to benefitt others: haue you bin igno=

rant and are you now furnished, confirmed in the

fayth and resolued of your doubtes, then goe your

way and tell others the gift of prophesie, the giftes

of tongues of logick and all other liberall sciences

folio 13 verso

are giuen to vs and we are bound to propagate it and

teach it others

It the nature of graces if not propagated to decay and

perish gods giftes if had and not distributed are not

had as they ought to be sayeth St Augustine; the Poet

sayeth well Paulo distat inertiae celata virtus christ

Christ reclaiminge Peeter added this conuerted they

selfe convert they brethren

Charitie begineth in a man selfe but endeth not there

it is like the dew which fell to Arons beard and

came downe to the Skirtes of his clothinge he is

an vnkinde neighboure who passinge ouer a bridge

draweth it after him

The increase of they talent in others is the

increase of it int thee

The Profitt of my hearer sayeth Gregorie is my profitt

it is gods iudgment that when men keepe there

learninge, tell opportunitie when they may be

praised that it should be stifled with in them:

fire cured in a mans bosome giueth noe light

but harmeth him that carieth it soe these

vertues beinge as it were hidden vnder a bushell

profitt noe man but rust by restinge: allthough

thou hast some impediment yet that will not

excuse the from the ministrie of gods word

Moses had an impediment in his tongue; although

He be of meane parentage: Amos was a shepards

folio 14 recto

sonne these most not hinder thee. now to the 3 part

The persons bidden to tell: women.

St Paul sayeth 1 Corinthians i4: 34 lett your women kepe

scilence in the churches for it is not permitted vnto

them to speake but they ought to be subiect as

alsoe the law sayeth: And if they will learne

anie thinge lett them aske there husbands at home

for it is a shame for a woman to speak in the

church. scilence best befitts them; needlesse is there

imperfection, but they are hard to speake in the church

and are they not by angells bid to teach; this might

some prerogative to them. But women sayeth St

Ambrose nec docere nec testes esse possunt they

desire sayeth god Genesis 3. i6. shalbe subiect to

they husband and he shall rule ouer thee lett

not women assume to be dim the church, though

Balams asse once spake yet it is not expedient

that all asses should speake, and because those

histerons proterons came out to passe: yet it is not

consequent that it should be occurent dayly, but

they are to humble them that be in power ouer

vs. for god often ? maketh the seruant greater

then the master: to the end that the master might

be humbled. Andrew brought Peeter before christ

not that he was greater then his brother but for

his brothers humilation these be like pricks in the

folio 14 verso

flesh to humble them. these women sent to the

descipls to humble them only that they might teach

the doctrine of the reserection for sayeth St Barnard

as it is charitie to cloth the naked to satisfie

the hungrie and the thurstie soe it is charitie

to feed and satisfie the soules by tellinge and

wachinge.

Tell ye: Heare be foure limitations in tellinge

i. that ye tell not all ye know nor all the truth left

ye cast pearles before swine

2. that ye tell not tediously for St Augustine sayeth

tediousnes killeth the hart for as he is pleasinge

that opens the misteries of salvation soe is he

busterous that beats the hearers with repetitions.

3. that ye tell vpon premeditations and good groundes

quando ^ non adest medulla sensus, adest spuma verborum the

effect is this like baren trees with brod leaues

4. the Tell ye from the harst I loue him say^eth

St Barnard that maketh my hart tremble, The

doctine which first practised in the life of the

preacher cam from the hart sayeth St ..

Gregorie teaches most the hearers. /Τελος/

folio 15 recto

Imprimis 12 thraues and 3 sheues

in measure 44 stricks and a haulf of

rie

Item of oats 74 thraues bushell 43 and

one hoope

folio 15 verso

folio 16 recto

Text Gen:esis 2: i5 Text Gene: 2-i5

Then the Lord tooke the man and placed him

paradice in the garden of Eden that he might dresse and

keepe it.

This chapter is a comment explaininge the obscuritie of

the precedent chapter: for vnto the 8 ver: of thes chapter

is sett downe a breuiarie of gods works in the creation

and frome the 8 vnto the text is sett downe adiscripti

on of the garden of Eden and the rivers therof.

And in this verse of the text is sett downe

1 The agent; God

5 pointes

2 The action; 2 fould {Take the man

{Putt him

3 Obiect; the man

4 Place; Paradice

5 Cause; that he might dresse and keepe it

The agent was god the father of heauen and earth

whose greatnesse, power and glorie, is incomprehensible

man beinge finit cannot terme or attribute anie name

to god beinge infinite, for if he cannot in thought conceive

him how can he name him. But in scriptures god hath

sundrie attributes; but in all places the holie gost doth

vsialy terme him lord god as it is in this text; him

we ought to Loue feare and reuerence. for as Malachi

sayth i. b. a sonne honoreth his father a seruant his

master sayth the Lord of hosts vnto you as also Math

37 Thou shalt loue the Lord thy god with all thine hart

with all thy soule and with all thy mind him only shalt

thou feare But how came thes to passe that thou

most feare god if there be noe feare in loue how

is it that Peeter sayth that perfect Loue casteth

out feare and Dauid in i9 Psalms 4: the feare of the

folio 16 verso

lord is cleane and endureth for euer

There is a 3 fould feare

i {A seruile feare for feare of

punishment

2{An An initiall feare vthy for feare

of punishment partly for leaue of

god

3{A filial feare and this

hath

3 {properties 1{ To {offend god

2{ To {be separated from him

3{ To {subiect themselues

{ {to gods power

Solutio Perfect loue as Peeter sayth casteth out this seruil

feare and also this initiall feare vbi, minor timor

ibi maior charitas vbi maior charitas ibi minor

timor: but filiall feare is cleane and endureth

for euer

The 2d point

The action 2 fould i{Take him

2 {Put him

Take him whether as Hench was taken vp or as

Habakuk was taken vp or else tooke him as the

Angell did Tobias and conducted him to Ragnes it

makes noe great matter. Put him the 2d part of the

action by this word put is signified left him then

there and brought him not only to behould it; and

here had he bin if his owne sinnes had not drawen

him out hes owne sinnes for it was godes will that he

should be cast out for god doth nothinge but gard

for can the same fountaine bring furth sweet and

sault water god was he that sent Ioseph to Egipt

before to preserue his people bretheren and theire

posteritie alive by a great deliuerance Genesis xlv:7

although his bretheren enviously sought to stay him

and sould him to the Iser Ishmalites, god had a hand

in the betrayinge of christ but it was for the good

folio 17 recto

of his people. But Iudas the covetouse desciple

betrayed him therfore god is not to be blamed because

Adam cast out for it was Adams owne disobedience

that was the cause.

The 3 point Obiect

The obiect of the action Man. he whome god created

after his owne image him did god put in paradice

man was created out of paradice, therfore he could

not chalenge it as his heretage.

Paradice a tipe of godes church, for as god alone

put man to paradice, soe by christ alone most we

be made heires and members of the church of

god: Therfore the Apostle riseth in thankes i. Colossians

12. 3. giuinge thankes to the father which had made

vs meete to be partakers of the inheritance of the Saintes

in the light &c. and see in Mathew the 25 and 34

Come ye blessed of my father take the inheritance

of the kindome prepared for you from the foundation

of the world: by this word (blessed) is noted blessed

by god. by this word from the foundation of the world

is noted there desires for what desired they before

the foundation of the world Lett vs not therfore

be vnthankfull and vnfrutfull seruauntes, but as

kinge Philpp thanked his godes because he had at

that time begotten a sonne when the famous philoopher

Aristotle florished to be at tutor for his yonge son

soe most we thanke god because we live in this

time when soe manie learned men farr more famous

then either Aristotle or Gamaliel doe live.

The 5 point the end why man was put in paradice

is to dresse and keepe it was he faine then to toile

Austin answeares the lord endued him with skill

and dexteritie that he had more will and delight

folio 17 verso

in husbandrie then anie euer after him to dresse

and keepe it there were noe thieves nor anie thinge

to harme it, noe he kept it, he was vigilant and

carfull the vse of this, that as god did put in

paradice soe he setteth man in par his vocation

therfore ought we to thank him and as one head

of the balance goeth downe and the other cometh

vp soe ought we as god sends his mercie downe

to send vp our thankes vnto him.

Te

folio 18 recto

Textus Actorum.20.3i.

Non cellani dies atque noctes cum lacrimis

mouens vnuuq uodque vestrum

Constanter non cessani. hic eppen: perscuerantia in=

stanter: Vies et noctes vigilia compatienter, Cum

lachrimis hic compasse hortanter mou ens hic officum

indifferenter. Vnnuuquodque vestrum. hic amor.

i Constanter vt Campana vocat ad eclesiam militantem

sic officuum sacerdotes est vocare ad eclesiam militan

tem trumplantem.

Sacerdotum offiium est homines e terra deducere;

deum ad terram deducere

2 Instanter vigiles debent esse sacerdotes vt suscinie

etvt vt illud lucerna, A.S. M. C. lys ys seruiens ineipsum

consumo.

Non illes dicclur vt Ad amo vbi es tu; sed v lamo

vbi est frater tuus. Vci vox hæc hæc est ad illos

non condepunabo te ex ore tuo sed ex silentio.

Vt lucerna non tomtum visibile quo sed visibile

quo sed visibile quod sic sacerdotes est non modo

alios instruere sed soip sum instruere.

In veste duo consciderantur bomtas panni i et

forma elegantia: sic in sacerdoto duo, vitæ honestas

et prædictionis claritas, si bene prædicat et male

vivit, habet forma elegantiam sed non bomtatem pann i

qui bene vivit at male docet habet panni

bomtatem non formæ elegantiam qui bene vixecit

et bene dixerit habet et bomtatem panni i et formæ

elegantiam

Cicero interogatus quid agerit Cæsar inquit

nos servimus Cæsari, Cæsar tempori sic sacerdotum

est seruire Clero, Cleri definire tempus

folio 18 verso

3 Compatienter cum lacrimis Gregorius ille mihi

bonus prædicator videtur qui non sibi plansum sed

mihi planctum, milites selent exitare iminices per

vocale i per orationem per semivocale e. per tubam

per mutum, i per vexilla, si sacerdotum est exitare

per præ dicationem, præ dicationem et lachrimas. qui

per prima udico dico non mouentur exitare possunt per

lachrimas mouentar

Sæpe enmi lachrima sondera vocis haennent

Quod decuit Christus euc nobis turpe putamu?

Christus pro nobis sabint quod floret qui pro se

munque habuit quod dolocet.

Natura docint in Embrioone quod decint in homine

Gemia enim et ocali ocali embrionis in Vtro

matris sunt opposita vt nobis innotesceret quod

lachrimes et percibies vita est consumenda; cascimur

flentes morimur gemmentes: entes: ita tota nostra vita

absoluitur inter natalem flentem et gemm entem mortem

Soichrima sunt vt marc rubrum per illud Iserael ad

terram promissiones transiit; ita per lachrimas ad

Cælam transibimas, fletus prima vox gemitus tus

vllima, non pro temporalibus bonis sit lachriman,

dum sed pro pecatis, nam corun in man medici sit

salutare, alioquui noc??um

Optimu victorid victoria vuta voluptus

4 Hoctanter officunn mouens. mouere debent sed

quos: Mouens sunt superbi sortes ad Alcibiade

propter agrorum multitudinem superbere videt

tabulani ci ostendit Atticam in ana cun Alcibiades

rogeret vbi esset agri; nusquam in=vent

folio 19 recto

Mouendi sunt Iurisperiti: risperiti: Adrianus inquit multitudo

medicorum regem interfecit Iurisperitorum risperitorum regnum.

Satrones sunt. Vt fratres Iosephi, emptum fratrem

tolere videbantur cid ipsi illum vendiderum ita

iuristæ. clientes iom in pauperriem redactos dolore

solent cum ipsi illorum ru??as nas emunxerint. perint.

Mouendi gulo ? quorum ?es in culina a ammus

in patinis

Mouendi ebry: Dæmon manifestissimus ebrietas vt

inquit Barnardus, suciat Classomenis indecore

facere itaazs.

Mouendi crudeles, qui vt inquit Mithridates de

populo Romano, animes liporumi sabent.

Mouendi versipelles, pelles, quorum cum vng etutomum episca=

pum advenisset vt absoluator Anto: dixit deus

te ministrat, si vult peccatis ignoscet, quod non

credo ad vitam ducet æternam que est impossibile

? Indifferenter vnumquemque vestrum.

Calligula oplavit vt ?otes populus sit vna corvix

quo simul referetur: sic oplandum est a ministris

vt vna sit loti populo cervix vt simul doceantur

et instruantur. /Τελος/

Alexandrum, Aristotles, iratum sic placavit,

excaudescentia et ira a sunt in paribus

tibi vero nemo par est.

folio 19 verso

folio 20 recto

20

Text Psalms 124 1.2.3 ver:

1 If the lord had not bin of our side may Iserael

now say.

2 If the lord had not bin of our side when men rose

vp against vs.

3 They had then swallowed vs quicke when there

wrath was kindled against vs.

line

Both Iewes and Christians agree on this point that

this psalme is of speciall note although they agree

not vpon the time where it was made some apprehend

Dauids time some the captivitie of the babelomans

some the persecutions of the Martiers: but how=

soeuer the generall argument of this psalme is a

feelinge remembrance of gods sauinge health

vouched to the church and hearin is contained there

deliuerance and first of that deliuerance.

Deliuerance is a coumpound thinge of distresse and

reliefe: There distresse was by reason of the

vnequalitie of the match: one to a thousand, the

weaker most be in danger of the stronger, the

enimie settes vpon them insolently as by these

wordes appeare, when men rose against vs and

cuningly as appeareth they had swallowed vs:

now of the relife. Iserael subsisted not one himself

god was his vphoulder. A discription of the

healper such as could saue and such as could

only saue and noe man else. Iserael may say

heare is an asserterie speech, Isarael hath good

cause to saye heare is a precept, he is to be blamed

if he say not Out whether he most say or not say

thus now most be added for beinge now in peace

he most remember he was in trouble and dan=

folio 20 verso

danger and beinge sorround there is comemoration ration

now required, the danger and distresse of the

Isralites taken from the vneevenesse of the matcht

man against Israel , for this word man it is in

scripture ambiguous; man is a thinge of nought

In the first of genesis man is termed great

and good but in the 3 of Genesis neither great

nor good. In the 4 of Genesis there is a seperation

betweene Adam and Adam In the 6 of Genesis a

denomination of Adam to all, all called the sonnes

of Adam, Adam is also devoted to the sonnes

of men and of god the sonnes of men are filthie

and trulie discribed in the 14 ?so?: there throte

is an open sepulcher with there tongues

haue they deceaved &c. The name of man

signified by this word Cain, Cain was called

man and his sonnes the sonnes of man i. Corinthians 3.3.

for wheras there is amoge you envie and strife

and divisions are ye not carnall and walk as

men these be carectors of men enioyinge

strife and sedition

There is another peece of Adam, the sonnes of

god called Prophets; for as there was an Esau

the sonne of man soe is there a Iacob called

an Isralite because he stands on gods helpe

The sonnes haue there comunitie and vnitie

Iesubisits, Porizotis Hittites all are the sonnes

of Adamites; and the comunicate of the same

wickednesse and cais??e and are vnited together

against the Israelites. The Isralites also haue

there comunion and vnion there comunion in

folio 21 recto

the graces of god; and vnion, in loue to christ

Iesus.

The territories of Adam were sma large the

territories of the Isralites were smale, they were

inclosed in the holie land.

The qualitie of man is burninge anger there

wrath was kindled; A man is an vnperfect Caine

if not imperfect made and as Basel sayth anger

is a complet murtherer, there is noe respect of

anie man, with the angrie but what was the cause

naturall and supernaturall, the lif of Isreal the Iudl?

of Adams moode. Of the incounter man first setts

vpon Isreall , Isreal is the defendant; the tribe

of nathan curse the church; the wicked may be at

varience the Moabites against the assirians, Assiriians

against the Moabites but the proper times are betwene

man and Israel the maner how man setts vpon

the Isralites, insolently and cruely that he should

rise vp in armes against the church his crueltie

depends on tyrannie, sayd to swallow vs vp by a

metaphor of insatiabilitie sayd to swallow vs vp as

the graue or as hell, like to a dogge vp at atrise

the meat that is giuen him by his master swallowinge

leaues nothinge behind him pt? eatinge peecmeale

leaueth some fragmentes. Two obiectes of his

swallowinge one lif naturall the other super ?? naturall

It was reported of a tyrant, when he wente to conquor

a certaine countrey that if they would not forsake

there religion and turne to wickednesse he woulde

destroy them all affore he departed soe when

the sonnes of man cannot swallow is vp our super

folio 21 verso

our life of grace, heere on earth; they will indevour

to swallow vp our r naturall lif and excercise there tyranie

vpon our r bodies, but can they nowe god is our defender

and he glorifyes himself from the vnequalitie

of the match godes, is but smale and sillie sheepe

but as sayth Augustine although the church be

seperated vpon earth yet it is ioyned in one head

christ Iesus, extra quem as Basell sayth nulla

est saluatio and ? comunion with christ bringes

protection from god and christ is not only the

spectator, but an intermedler continualy workinge for

the church Therfore may Israel say nay most say

ther is not only assertorie stimalatorie St Hillarie

sayth we are prone to forgett godes goodnes we want

the trumpet of Dauid. Divers degrees there be of

godes blessinges, temperall, spirituall, vniuersall and particu=

lar now therfore lett vs remember godes benefites

and rise in thankfullnesse as he in mercie still

comemoratinge and declaringe his kindnesse and

and say with Dauid if the lord had not bin on our

side our enimies had swallowed vs vp quicke.

/Τελος/

folio 22 recto

Text Romans 7:21: verse

I find a law that when I would doe

good euell is present with me.

Heare in this chapter and verse there is a cumbat

betweene a will to doe good and pronesse to euell

The one ^ is in interioribus

The other in exterioribus.

The one is grounded vpon the law of the {mind {spirit of god

The other on the law of the {Members. {sinne.

The one is of Grace.

The other of Nature.

The one proceeds from the spiritt of god the other

from the corruption of our father Adam.

Some vnderstand the law of god in the text some

the law of sinne: but whether it be it is not

much materiall: some men doe doubt in whoes person

Paule spekes these wordes: some say vnder the person

of the regenerat some vnder the person of the vn=

regenerat, but the first is the bust and most heed

of all writers: for these that say that Paul spekes

vnder the person of the vnregeneratt, aledge that such

motions cannot be in the regeneratt nor be anie

way captivated to sinne but soe how they doe erre

doth not Paul say in the i Corinthians 13 speaketh to

the Corinthians who were then converted, are ye nothe

folio 22 verso

folio 23 recto

to pott hare

take a hare or tow scald them in

boyling watter then take all the flesh

from the bone, take as much butter as

hare or if you pleas you may put one

halfe Backen pound them togeather

till they be of one substaince, season

it with peper, salt, Cloues, Nutmeg mac

Season the Meat before it tis pounded

put it, in a pott & Couer it; an houer &

halfe will bake it, it must be but a

Gentle heat, before its quite Cold couer

it with butter

to bake a bresst of Mutton in the bloud

skine & bone the brest of Mutton season

it with peper & salt strein a quart

of the bloud, steep the meat in it 24

hours, when you take it out season it a

gaine if it wants it ad some Nutmeg

sweet Margarom sage parcely time

pennyroyall shred all these & strw on

it, put a great deal of butter or beefe

. suit shred & beaten as for venison, but

there must be some buter, if you use suit

put in some of the bloud that it was steept

in. bake it in a dish with puff past

folio 23 verso

to hash a Calues head

there must be some backon boyled

withthe head when tis Cold slice it

thinn & Mince the backon smalle put to

them some strong broth Clarret wine and

Vinegger anchovie, Cloues Mace & a little

pepper & a little butter & an Onyon, fry

some Sasage Meat some larkes Rosted,

a little when its stued enough then put

to it some uery thinn pecies of backon

fryed crisp, serue it up with sipp=

ets & Lemmon

to Pickle Mushromns

when they are peeld wash them 2 or 3

tims in Milk & water dreyn them well

& boyle them in milke & water & a litle salt

dreyn them again in more 2 Milk & water

when the are quite Cold, put to them

a Pickle Mad of whitte Wine Vineger

& whitte Wine, peper, Salt Cloues a

great deale of Mace & a litle ginger,

some Will boyle the Pickle others make

it raw

to Make a Carrot Pudding

Grate 2 great Carrots or 3 little ones

& 2 penny loues of Whitte bread

halfe a l of fine sugger beaten fine

folio 24 recto

one Nutmeg grated the yolks of 10 Egs & butt

. 4 whittes well beatten. Mix them well togea

=ther ad to them more then a pinte of Cream

halfe a cup of Melted butter 2 little spon

full of flower when these are very

well mingled bake it in a dish an houre

& halfe will. bake it when you serue

it up. Melt butter & poure on then scrap

some lofe suger on it/

to Make an Almond quacking

Puding

slice 2 Rases of Ginger quarter

a Nutmeg put them in a quart of Cream

sweeten it strein into it a quarter

& a halfe of Almonds beaten as fine

as you can Make them, boyle it take out

the spices & let it stand till it tis

almost Could, then strein into it the

yolkes of 4 egs & stire them uery well

togeather, it must be boyled in. a

thick Cloth & tyed uery Clos, strew

flowre uery thick on the out side of

the bagg after it is tied: the water must

boyle uery fast when you put it in & keep

it boyleing quick for 3 quarters of an

hour if it boyle longe it

will be to hard

folio 24 verso

folio 25 recto

to Make A Green Pudding

Greete a penny Manchet put to it sweet

Margorome, time, Winter Sauory & prsely

shrad uery small stamp & strain one

handfull of Spinnage & put the Iuice to the

bread, & some Marrow, 4 egs, & the yolke of

2 hard egs Cut in quarters, 3 spoonfulls

of whitte wine 2 of fine flowr, some grat

ed Nutmeg, Ginger Cinnamond a little salt

suger, Mingle these well togather, then take

the Call of Veal & sew it togather like

a bag, put in the pudding boyle it with beef

To make a haggise

take all the haslet of a hogg & Mince it small

with the fat of the Chine. washing it with the

fatt that is boyling, then put in tow grated Loaues

season it with peper & Salt, fill the great

Gut of the hogg with the Meat, hang it up in

the chimney, slice it & fry it when you would

use it/

to Bake a Rump of Beef

Stuff a Rump of beef that has been Salted one

night, with parcly Sauorie time pot Margerom

& a little peny ryoall Chopp them small put to them

the yolks of hard egs, grated bread pepper,

Salt a peece of butter work them well togeather

before you stuff the beef with it, put the

beef in an Earthen pott, put to it some,

turn ouer.

folio 25 verso

folio 26 recto

water slicst Oynons pepper, shred some

parcely, time Savory, past up the pot very

clos & bake it with great houshold bread.

dish it on Sippets & pour the liquor on it,

Scotch Collops

Cut some of the lean of a fillet of Veal in

thinn slices about the bredth of the hand hack

it on both sides with the back of the knife draw

it with some backon & some lemmon pill, make

force Meat with some of the lean of the Veale

beefes suit, sweet hearbs, Mace Nutmeeg Clous

salt work it as past Make it up in litle

balls fry them but not to hard, let the butter

be brown before the meat is put to it & twill

brown the Collops quick take Clarret & grauy

the Iuice of a lemmon, Nutmeg salt some butter

anchouie shred, putt in the collops let them stue

till the Sauce is pretty thick, rub the dish

you serue it up in with a Sherlotte,

to Pot hares

bone 3 hares & 2 rabbets pick outt all the

strings beat the Meat in a Morter & with

it 2 or 3 l of fat backen. till they are of one

substance, season it with pepper Mace salt

a little ginger, put alay of butter in the

pot & then a lay of the meat, tow lays of the

the meat a 3 of butter is enough, Couer the

pot & bake it when it tis baked before it

tis cold, mix the meat & butter well togather

put it in what pots you please & couer them

... with butter,

folio 26 verso

folio 27 recto

to Make Pottage

put in a pot 5 pound of lean beef, halfe a

neck of Mutton a Knuckle of Veal halfe a

pound of bacon stuck with Cloues put to

it 6 gallons of Water Couer it Closs & when

it boyles & it is scum put in 5 more of

beef Cut thinn a fryd brown in fresh

butter, put in a bottom of a brown lofe a

spoonfull of whole pepper & some green

leeks, Couer it again & boyle it 4 hours then

strein it & put to it CoxCombs, sweat brids,

Pallats, all of these or any of them butt

the must be scalded furst, & cut in bits

as bigg as great dice Couer it Closs & let it

stue 2 or 3 hours, tost french bread. uery

dry & lay in the bottom of the dish with a

boyled Cappon or Knucle of Veale &

Pouer on the broth som Iuice of Lemmon

or Orang, Minced some Lemon Pille in.

folio 27 verso

Richard Hanmer the son of Mr

David Hanmer by Mrs Elizabeth

Kynaston his wife was Received

at Oswostry the 24th: of Nov-ember

in the year of our Lord 1588./

folio 28 recto

David Hanmer Gentleman was buryed

in Selattyen the 30th: Day of -

January Anno 1602./

Mr Thomas Hanmer the Elder was

Bury'ed att Selattyen , the 13th: day of

July in the year of our Lord God 1618.

Mr Thomas Hanmer Gentleman was-

bury'ed in Selattyen the 20th: day of August

in the year of our Lord God 1620./

John Hanmer Doctor of Divinity

Lord Bishopp of St Assaph was buryed

in Selattyen the 24d: day of July

in the year of Our Lord God 1629.

Richard Hanmer Gentleman was

buryed in Selattyen the 23: day

of ffebruary in the year of our Lord God

1649

folio 28 verso

folio 29 recto

The Birth and Age of the

Issues of Mr: Richard Hanmer of

Pockington . of his Wife Mrs Elizabet

Elizabeth Hanmer daughter of Roger-

Kynaston Esquire of Hordley in the

County of Sallop /

Letitia Hanmer Was born

on the 5th: day of October 1621 being

ffryday about ffour of theCClock-

in the afternoon in the 19th: year of the

Reign of King James ./

Mary Hanmer was both on the

7th: day of November 1622. being-

wensday about Nine of the Clock-

att Night in the 20th: year of King

James 's Reign./

Margarett Hanmer was born

the 24th: day of March 1623-

being Wensday about 4 of the

clock in the morning in the 21st:

year of King James 's Reign

folio 29 verso

folio 30 recto

John Hanmer was born on the 30th

day of Aprill 1626 being Sunday-

about 6 of the Clock in the afternoon

being tthe 2d, year of King Charles the ist

Reign

Elizabeth Hanmer was born the

12th day of December 1627 being

Munday about 3 of the Clock-

in the morning in the 3 year of

Kin Charle s the 1st Reign./

David Hanmer was born the

1st of January and Christened the 12th day

of the Same Month 1629./

Edward Hanmer was born

the 2d day of ffebruary in the year

of our Lord God 1631./

Ellinor Hanmer was born

the 20th day of August 1633

Sarah Hanmer was born

on Munday in Easter week

the 1635 and dyed in 1636./

folio 30 verso

folio 31 recto

ffrancis Hanmer was born the

14:th day of August 1637./

Richard the son of Mr Richard

Hanmer by Mrs Elizabeth Kynaston

his wife was born on the 3d day

of July 1640 being ffryday

between 6 and 7: a Clock att

Night and was Christned at Selattin

Church the 21th of July 1640 being

Thursday. Godffathers John-

Edwards , of Chick Esquire and-

Richard Lloyd of Lloynamain Esquire

Godmother Mary the wife of

Mr Will Owen of Pockington

folio 31 verso

folio 32 recto

Iohn Hanmer Esquier son to Mr

Richard: Hanmer of Pentrepant

was Marry'd to Mrs Dorothy

Phillips daughter to Iames

Phillips Esquier of Llandewy in

Radnorshire ; on the 6th day

of Ianuary Anno 1652./

The Birth and age of the

Issues of Mr Iohn Hanmer of

Pentrepant of his wife Mrs

Dorothy Hanmer daughter of

Mr Iames Phillips of Llandewy

in the County of Radnor . Vizt

Thoma s Hanmer the Son of Iohn

Hanmer by Dorothy his wife

was born the 21st day of December

being St Thomas's day about

4 of the Clock in the Evening being

Wensday the sign bein Gemini

1653 and was christned the 6th day of

Ianuary ffollowing being the ffeast of Epiphany

folio 32 verso

folio 33 recto

ffrances the daughter of Iohn

Hanmer by Dorothy his wife

was born the 1st day of March

1654 being Thursday about 6 -

of the Clock in the afternoon, and

was christned the 27th day of March

following 1655:/

Iohn the Son of Iohn Hanmer

by Dorothy his Wife was born

the 8:th day of ffebruary 1655/6 being

ffryday about 8: of the Clock att

Night and was christned the 28th day

of ffebruary ffollowing 1655/6./ the

sign being saittarius./

James the son of John Hanmer

of Dorothy his wife was born the

9th day of July, 1661 being Sunday

between 11 and 12 of the Clock in

the forenoon the sign being in

Taurus, christened the 25th day ffollowing

being St James's day 1661./

folio 33 verso

folio 34 recto

34

Dorothy the Daughter of

Iohn Hanmer of Dorothy his

Wife was born the 10th day of ffebruary

1656/7 being Wensday about 2 of

the Clock in the afternoon the sign

being in Libra was christened the 1st day

of March and dyed the 18 day of

March and was buryed the 19th day

she lived 5 weeks and 2 dayes.

Charles the Son of Iohn Hanmer

by Dorothy his wife was born the

3d day of May 1660 and was

christned the 18 day ffollowing./

Iames the Son of Iohn Hanmer

of Dorothy his Wife was born the

9th day of Iuly 1661 being Sunday

between 11 and 12 of the Clock in

the forenoon the sign being in

Taurus, christned the 25th day ffollowing

being St Iames's day 1661./

folio 34 verso

folio 35 recto

Elizabeth the Daughter of

Iohn Hanmer by Dorothy his

Wife was born the 29th day of

October 1662 being thursday the sign

being in Libra, and was christned the 18th

day of November ffollowing 1662:/

Richard the Son of Iohn Hanmer

by Dorothy his wife was born

the 14th day of December 1663 being

ffryday between 10 and 11: of the

Clock att Night, tbe sign being

in Scorpio/ christned the 6th day

of Ianuary ffollowing 1663/4./

folio 35 verso

folio 36 recto

Mr Iohn Hanmer of Pentre pant

Was buryed att Selattyon the

15th day of December 1665.

Thomas Hanmer eldest Son

of Iohn Hanmer of Pentre pant

was drown'd near Llandewy in

Radnorshire and was buryed

in Llandewy Church on the 16th

day of Iune 1666./

Iohn Hanmer 2d Son to the

abovesaid Ino Hanmer of Pentre pant

dyed the Tenth day of May 1694

Mres Dorothy Hanmer wife

to the abovesaid Mr Iohn Hanmer

senior dyed thespace day of August

1694

folio 36 verso

folio 37 recto

folio 37 verso

folio 38 recto

Thoma s the Son of Mr Iohn

Hanmer was born the 22:th day

of October 1

Thomas H

Andrew Phillips Esquier of

Llandewy was buryed the 16th

day of Iune Anno Domini 1668

att Llandewy Church in

Radnor shire ./

folio 38 verso

folio 39 recto

Thomas the Son of Mr Iohn

Hanmer by Mrs Katherine

Hanmer his wife daughter

to Mr Rees Wynn of Connon

was born the 22d day of October

1689 about 8 a Clock att

Night being great thunder and

Lightning./

Rice Hanmer the Son of

Mr Iohn Hanmer by

Katherine his wife was

born the 16th day of September

1693 about 9 a Clock in the

Morning./

folio 39 verso

folio 40 recto

Mr Thomas Hanmer son to

Mr Ino Hanmer of Pentre pant

dyed the 5th day of November 1702

Mary Hanmer the Dadughtr

of Rice Hanmer was borne

fiftinetenth Day of May of the

by Mary his wief in the

yer 1720

Iohn Hanmer the son of Rice

Hanmer was borne the 10 Day

of Febrey by Mary his wief

in the yere 1722/3

Mr Rice Hanmer dyed the 3

day of november 1722

folio 40 verso

folio 41 recto

that41

Oglander Eyton Esquier dyed the

27th day of May 1672 and was

buryed the 29th ffollowing att

St Chads Church in Shrewsbury

ffranciscus Oglander the son

of Oglander Eyton Esquie r was

born the 17th day of October

1672 and which as christned the 19th

day ffollowing Anno Domini 1672

Mr ffranciscus Ogrander Eyton

was buryed 29th day of December

1672./

Mrs ffrances Eyton wife

to the aboue said Oglander Eyton

Esquier dyed the 16th day of October

1717 being Wensday about

5 a Clock in the Morning and was

buryed the 17th about 10 in the Morning

att Oswestry Church.

folio 41 verso

folio 42 recto

folio 42 verso

folio 43 recto

folio 43 verso

folio 44 recto

folio 44 verso

folio 45 recto

folio 45 verso

folio 46 recto

folio 46 verso

folio 47 recto

folio 47 verso

folio 48 recto

folio 48 verso

folio 49 recto

folio 49 verso

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folio 63 recto

folio 63 verso

folio 64 recto

folio 64 verso

folio 65 recto

folio 65 verso

folio 66 recto

folio 66 verso

folio 67 recto

folio 67 verso

folio 68 recto

to stay a laxe or a Loosness

take a pinte fo runing watter

and boyle it halfe away and putt

to it a spoonefull of gratted sinnanon

a littele sugar and drinke it morning

and euning

to Stay an extreame lax or

casting espeacially of women

in child Birth

take a pinte of new milke from

the cow then take halfe a sheete

of the purest white paper cut it

very small then boyle it .....y

in the milke with good store

of sinnamond in powdar and

sliced nuttmeggs till it be

halfe A pinte lett the party

eate of it as often as need

require puting in some sugar

with it

folio 68 verso

To make a greene Pudding./

Take strawberry and violelett leaues tyme marioram

shred them and straine them with creaime

then take gratted bl bread and flower and

egges and shewett season this with nuttmeg

and sugar & a littell Rose watter wrap it in

some mutton call and boyle it in A bagg

A shaking pugding pudding

Take a quarte of good creame, and boyle it

with nuttmeg cutt in smalle peesis with a littell

mace synamon & gingir take 8 yolkes of egges but

one white beate them very well then halfe A

quarter of a pounde Of a pound of Almonds

Blanched beate them with Rose watter

strayne Creame Almonds and eggs togather

thorow a hayre siue and slice in a little Nutmeg

and shift in a little fine flowre into it season it

with a littel salt and some sugar then take A s

folio 69 recto

wett cloth and rubb it with flower and tye it vp &

boyle it let the watter boyle before you Put in your Pudin

Itt will haue an houres boyling then take a littel white

wine sweet butter and sugar melt them alltogather

and powre it on your pudding for sauce thus you may

make Almond custard onely your Pudding must be

stiffer with almonds boyle your custard Betweene

2 Dishes vppon a pott of seething watter sticke the

topp with Dattes and serue it vp

A Dish made of a kidney of veale

Take A kidney of veale well roasted with all the fatt

about it and shread it very smalle mingle it with

halfe a Dossen yolkes of eggs and half a quarterne of

Courrans with three spoonefull of rosewater and some

nuttnege then cutt round Vastes and fry it them and

straw sugar on and soe serue them vp

folio 69 verso

How to make the Oyle of egges which

is good to heale a burning or scalding

and to keepe it from scarring

Take a Dossen of Egges and roste them very hard

and then take out the yolkes and put then in

A frying pann and lett them fry and burne these

vntill Oyle come from them houlding the yolkes

in the one side of the pann and letting The Oyle

run to the other side then take a fether and

anoynt the place and when it dryeth anoynt it

againe allwayes vntill it be well which wilbe in ?

weekes space

folio 70 recto

A remedy against the wormes most exalent

Take faire spring watter made luckewarme put there in

fine oatemeale flowre Searced mixt & strayned putt

there in allsee allsoe a littele quantie of white sugar

Drinke thereof morning and euining a good draught

lucke warme

An exallent remedy against the stick

Take ffiggs stamped and mixe some white salte

therewith and lay it vpon sheet of browne

paper Plaster wise warme to the place

griued and in short space you shall finde

ease

for pimpils in the face

take wheate meale and and mingil it vinnigar

and honey and lay it on the pimpls it will

cleane them

folio 70 verso

ffor to take away freckles in the face

Take a new layd egge and lay it white wine vinegon

all night then stampe it small with as much

mustard seede as the quantie of the egge mix

all well togather and when you goe to bed

Anoynte the freckles therewith one the

morrow wash the place with Hott watter

wherein must be compounded some barly

meale

for A heate or readness

in the Body

Take house greene and stamp it and straine it

into thine milke and bath the place

offten

folio 71 recto

A medicine to breake the sore of a womans Brest

take a hand full of figgs and stamp thesm

in a morter vntill the kernels be broke

then tomper them with a littele swines

gresse that is frest make a plaster of it

and lay it to the womans Breast as

hote as Possible shee can endure it

it will take away the payne and help

it to breake

folio 71 verso

Against a stinking breath

Take a good quantity of Rosemary leaues

& flowars if thay be to be had and

Boyle them weall in white wine and then

a littell mace Mace Beniamin and Sinamond

beaten in fine Poudar and let the

Patient Drinke thereof often

folio 72 recto

Take a cake of the best hard Castle soape

and shave it as small as possible can be into

a bason, & take as much reasty bakon as

the soape will weigh, & putt them either into

an iron morter or stone morter, & beat them

well till they come to a salve, then putt it

into a clean gallypott, & cover it close and

the longer it is kept the better it will be.

This is good for a bruise or any green wound

Take a spoonfull & a halfe of hony & as

much good sweet fresh butter, putt them

into a pottinger & melt them, & lett the par-

ty that is greived with the griping of the gutts

take it evening & morning, it is good also

for the blooddy fr ux.

Mrs Lloyd of Long Acres receipt

how to spanish papp

folio 72 verso

folio 73 recto

folio 73 verso

folio 74 recto

the Arrogancy of mans nature it is

Abomination for them that are baptised to

Ioyne with infidels, there fal fault is the

greater in that thay make religon a cloke

for their craft for the peopule used

to assembule there, and iustise way also mini

stred thus may pretend to speake for

A publicke profite, when thay only speak

for there one priuate gaine

folio 74 verso

folio 75 recto

folio 75 verso

folio 76 recto

folio 76 verso

folio 77 recto

folio 77 verso

folio 78 recto

folio 78 verso

folio 79 recto

for ff E&nbsp;

Take of Rahbarb 2 dragmes

Senna Alex. 1 1/2 an ounce

Aniseeds fennellseed Liquoricsh of each

1/2 a dragmes Coultifoote 1/2 a handfull

Let the Rahbarb be sliced & the

seeds groseley beaten & infuse them

one night in running water till one

third part be consumed then straine

it & adde to it of Syrrop of roses

&Violets of each one ounce

oyle of sweete Almonds & breast

milke sack halfe a pint

folio 79 verso

folio 80 recto

folio 80 verso

folio 81 recto

folio 81 verso

folio 82 recto

folio 82 verso

folio 83 recto

folio 83 verso

folio 84 recto

folio 84 verso

folio 85 recto

folio 85 verso

folio 86 recto

folio 86 verso

folio 87 recto

folio 87 verso

folio 88 recto

folio 88 verso

folio 89 recto

folio 89 verso

folio 90 recto

folio 90 verso

folio 91 recto

treats the sinceryty, impartiality

Candor

folio 91 verso

folio 92 recto

to p.e.n.a.y wor.d: of ni.gr.ll

folio 92 verso

folio 93 recto

folio 93 verso

folio 94 recto

folio 94 verso

folio 95 recto

folio 95 verso

folio 96 recto

folio 96 verso

folio 97 recto

A Sermon

The text is taken out of the ix. of St

Mathew and the 12 verse Now when Iesus

hard, it he sayed vnto them The whole

neede noe Physition, but they that are

sicke.

folio 97 verso

folio 98 recto

folio 98 verso

folio 99 recto

folio 99 verso

folio 100 recto

folio 100 verso

folio 101 recto

folio 101 verso

folio 102 recto

folio 102 verso

folio 103 recto

folio 103 verso

folio 104 recto

folio 104 verso

folio 105 recto

folio 105 verso

folio 106 recto

folio 106 verso

folio 107 recto

folio 107 verso

The Prayer

O lord open thou my lipes that my. &c.

O allmightie god, and most louinge father, in all humili=

tie of soule and vnfained accknouledgment of our bounden

dutie, We present our selues heere before the throne of

thy magistie and glorie humbly confessinge from the

botome of our hartes that we are most vile and wicked

sinners, and not worthie of the lest of thy mecies:

we haue sinned o lord we haue sinned aginst heauen

and against thee and wee are noe more worthie to be

called thy children: But yet we desire in some we

measure to shew our thankfullnesse for the multitude

of thy mercies bestowed and heaped vpon vs they

most vnworthie seruants. By thy most miraculous

and wonderfull power were we first framed and from

thee we first receaued this shape, w O then dispise

not the worke of thy hand, dispise not thy handie

worke and seeinge it hath pleased thee to preserue

vs, to gard vs, & to watch ouer vs, by thy providence

to open thy hand and to replenish vs with good thinges

as food health libertie and peace O we most humbly

beseech the still to continue ithy loue toward vs

O lord thy compassiones faile not but are renued

dayly even in this night last past we haue receaued

and apparent evidence of thy loue: for wereas for

our sinnes comitted, (which are more in number then the

haire of our head orr the sand of the sea) than

nights even in the dead of sleepe haue taken our

folio 108 recto

soules from vs and so sodenly haue brought vs to our

account, it hath bin thy pleasure to spare vs: for if thou

shouldest enter into iudgment with vs thy most wicked

seruantes for the sinnes who we haue comitted we

^ were not able to answeare the one for a thousand: and ^ we should through

the iust iudgment be cast in het and hell fire where

there is nothinge but weepinge and gnashinge of theeth

But thou o lord art rather g a god of mercie

then a god of iudgment: against thee, against thee

only haue we sinned: O spare vs god lord spare

thy people whome thou hast redeemed with thy most

precious blood and pardon both ou r sinnes of omission

and ou r sinns of comission, our sinnes of ignorance and our sinnes of presumption blott them o lord out

of they booke of remembrance and cast them to

the botome of the sea that they may neuer rise

in this world temporly to shame vs nor in the

world eternaly to condemne vs. O lord teach vs

to consider what miserable creatures we Wwere in

our selues, and and what a fearfull case we had

wet bin in if thou hadest left vs to our selues:

and hadst not soe mercifuly sent downe thy s only

beloued sonne of out of thy bosome beinge in

thine owne forme, to take on him the forme of

a seruant and to become obedient vnto that most

sclaunderous death ^ even the death of the crosse for our sakes:

grant o lord the vew of these vnspeakble and

vndeserued fauours may even rauish our spirites

folio 108 verso

and soe posesse ou r hartes that we may constantly

resolue hencfourth to giue vp our selues as a liuinge

sacrafise holie and acceptable vnto thee and to

devote all our powers both of soule and bodie

to the glorie and honor of thy name. And O

lord enable vs heervnto we pray thee, for we

are not sufficient of our selues to thinke ani thinge

yea thel lest thinge that is good and we are by nature

prone to all wickednesse, and reprobate to euery

good worke: Open we beseech the light of our

vnderstandinge mindes and enlighten our vnderstandinge

that we may see and vnderstand what god is and

what thou requirest of vs: teach vs to make thy

word our delight and counceler that by it we may

be informed in thy paths put thy spirit within vs

and cause vs to walk in thy statutes And shild

O lord we ernestly entreat thee against the

rage and furie of that roringe lion the diuell

whome giue vs wisdome to deserne his

policies and corage to resist even his most

furious and firie assaultes: make vs wise aginst

the begildinges ^ inticmentes of the ^ sinfull world let vs not be

caried away with the streames of this sinfull

times and draw our mindes from the loue of this

present world: teach vs to vse it as if we did

not vse it, graunt that we may euer remember

that we haue heere noe dwellinge citie that see

folio 109 recto

we may seeke for the kindome that cannot be

shaken, but is eternall in heauens Cause vs

to depende only vpon thy providence and to

cast our burthen vopon theeashuringe our selues

that thou which hast giuen vs christ canst giue

all thinges alsoe.

And o lord ^ we most humbly entreat thee to be

gratious to they whole church dispersed far and

wide ouer the face of the earth. More especialie

to these of England scotland fraunce and

Irland . And heerin doe beseech thee to shoure

downe thy blessinge in abundant vpon our souerainge and they ^ seruant

Iames .. . well by thy prouidence Kinge next and imediatly

vnder thee and they kinge Christ supreme head

and gouerner: vpon His riall Queene the

most Illustrious Prince, Charles , the Prince

Pallatine the ladie Elizabeth his wif with

there riall issue: & graunt that there may neuer want one of that riall race

to sway he septer of the kindome while the sonne and moue our Blesse all the priue coun=

cellers indue them with true pite pietie and religious

polesie the nobls gentrie and comenalties of

this Land: graunt that they may all aime at

the honoringe of thee, by whome they haue

receaued honor : And that both church and comonwelth may

the better stand: shoure downe thy graces in

a bundant vpon the two Vniversities of this

land Oxford and Cambrige and in oxford be

folio 109 verso

to hatrt hall mr Doctor Price principall the studentes

there and graunt that that thence from these welspringe there may .end

mani flow manie riuers to water the drie and

baren places of these Landes And lastly ffor

our selues that here gathered for the heringe

of thy word, blesse me that ame to speake

and these thy people that art to. here

touch my tonge with a cole from thy alter that

I may speake thie worde plainly bouldly and

effectualie not as the word of man but as

the word of thee the euer liuinge god to the

great praise and glorie of this maner. O

Lorde forgiue the crininge sinnes of these times

Continue thie gospell amongst vs: discouer

the pratices of all popish practeces and let

them perish as manie as haue an ill will

to sion and enlarge the teritories of thy

Gospell Establish thie kindome of grace and

hasten they kindom of glorie. These blessinges

good Lord and what soeuer thou knowest

necessaries for vs graunt vs for thy sonn

sake and our sauiour In whos name we pray

vnto the in that forme of prayer as he

himselfe hath taugth vs sainge. O our

father which art in heauen. &c/

folio 110 recto

i6i6

The first Sermon

The Text taken out of the i6 Chapter accordinge

to St Luke. and the 24 verse.

for I ame tormented in with this flame.

My songe sayeth the sweet singer of Sion

shalbe of iudgment and mercie, of which the ones

sound is a dolfull mournfull and and hidious

time, the other like the plesent straines of Sion

full of mirth and ioy, by which as by Dauides

harpe the spirit of sinn is banished and

Satan drouen away: But behould I am to

leaue the sweet voyce of mirth, and bringe

you to the screechinge outcries of mourninge;

I ame to entreat of ioy and mirth, of hell

and tormentes, tormentes I say such as to

name them is a torment: Of a distressed

soule full of miserie even from the soule

of the foote, vnto the crowne of the head

that of all his former possessions hath

nothinge left, yea I say nothinge but woe

woe, and noe attendance of his former plea

sures but tormentes, I say tormentes, of such

a one as may cry out of the bitternesse

of his hart. Ere C Ecce, ac videte si fuit

vnquam vllus dolor sicut est dolor meas

Behoulde and see if there were anie grife

s or sorow like vnto my sorowe O it is

folio 110 verso

of sorowes, A paine of paines, And ^ a torment of tormen=

tes wherwith the lord hath afficted me in the

day of his firce wrath. from aboue hath

he sent fire into my bones which prevaileth agains

against me: yea out of the infernall lake of

hell, hath he raised vp coles to torment me

for I am tormented in this flame.

Inops verbrum dolor great greefe hath noe

tounge at all; and extreme paine cannot

expresse it self: Ille vere dolet qui sine

teste dolet. his greefe most meedes be great

who hath noe man to testifie how the ex=

tremitie of his greefe, and torment: heere

be tormentes innvmerable; but wordes not

manie, I ame tormented in this flame.

Heere it is as in the oracls of Apollo

much matter, few words. Multia in

paucis.

In which wordes 3 thinges doe occurre to

be obserued: first.

1 The person: I am.

2 The passion: tormented.

3 The instrument wherwith he is

tormented and that is flama.

with a flame I am tormented with this

flame./

I that fared diliciously, and was fedd

with dainties and delicates every day I that

^ was clothed in purbple and fine linen and wanted

nothinge, but had riches as sand of the sea

folio 111 recto

and gould as the dust of the earth I even I

that had all the world at will am tormented

in this flame. Riches and welth are accounted

but smale thinges to saue a mans soule:

Mightie Marius most endure miserie. Cresus

that would be accounted happie is was hanged

vppon a Jibett and rich Diues for all his

principalities is in tormentes, I in such paine

that he is now forced to make shute to

poore Laserus for one troppe of watter to

coole his tongue who in his lif time would

haue bin glad to haue had the croomes

which fell from rich Diues tabls. O now may

wee behould and see the iust iudgmentes of

the allmightie. poore Laserus in eternall

ioy and felicitie; and rich Diues in infernall

paine and tormentes: O would the Diues and

and Epecurisinge gluttons ^ of this ou r age would consider

this and cloth the poore and feed the hungrie

for he that hath mercie in the poore lendeth vnto the lord and the Lord will recompence him: Prouerbs 19: 17. and galatians 41.1 blessed is he that giuethe the sicke

& meedie &c

seinge that neither Riches nor welth nor

principalties nor power can saue a mans

soule. And heere dearly beloued may

we see, that true it is, that god hath noe

respect of persons, but euery one rich or

poore, high or lowe, prince or begger, of

what estat or condition soeuer they be, every

one that sinneth shall die the death; for I

even I am tormented as if. he should haue

sayed I that all the world at will ^ et quid non habui and had I not I am

in tormentes, yea in butter tormentes, scorched

with flames of fire, Extra et Intus with in

folio 111 verso

Heere you may behould (quasi in speculo as it

were in a lookinge glasse) the extremitie

of his tormentes: he connot cry out like

the poore womans child in his sicknesse O

my head, my head; nor like Dauid my

strenght faileth me and my ioyntes are loosed

within me: But I every part of mee is

tormented. The whole head is sicke, and

the whole hart is heavie. felix, etiamter

felix esset, happie were he, yea thrice

happie were if anie part could escape

scotfree. But O how miserable is his

estate and deplored is his estate when

he is nothinge but tormentes he is homo

miseriarum a man of miseries and cannot

complaine in parte in part, sed in toto

in the whole I am tormented: l

Ego sum I am The Lord once out of the

buringe Mountaine called himself I ame

a title wherwith he shewed his imortall

eternitie: But in this I am is fullnesse

of ioy. Yea before euer, before Abreham

was I am sayeth the lord our Sauiour

Diues hath alsoe an I am but full of

woe, full of miserie, full of all tormentes

I ame tormented. Tempus presens preteritum

et futurum adeste semper apud impios, the

time present, the time past, and the time

to come is all wayes with the wicked I

folio 112 recto

is allwayes

I am Ad day to day, Ad yeare to yeare, Add

number to number, Add thousandes thousandes

vpon thousandes, still this is there crie I am

tormented. O miserable creatures whose tormentes

are vntollorable But O most wofull are they

whoste paines are eternall, it is an oxion

amongst vs, Dolor si longa levis, si summus

breuis All griffe if it be gretat it is short

if light longe, but in this extreame torment

is noe extreame, in this endlesse misery

noe end this allwayes wilbe the burthen of

his songe, I am: Nl Nullum magnum malum,

quod extremum sayth lerned Seneca evels

that haue an end, cannot be great, for even

in there sharpest fulls they are bitter

sweetes Nam spes futuri gaudij presentem

dolorem expllit for the verie thought of the

future ioy expells the present paine. It was

Æneas it was his comfort to his wether

beaten frinds - dabit Deus his quoque finem,

tribulation and anguish haue compassed vs

in on every side, but behould wherin now

is our hope even this that our calamities

shall haue a death and die: But miserable

and tormented dives can find noe such

ease of hope it / is vtterly debarred from

him he hath already receaued his finall

sentence, with his owne lips he confesseth

it I am tormented: and sayeth o what pleasure had I not and now what paines haue I not Heere I stand as it

folio 112 verso

amazed, tremblinge and quakinge at mine owne

wordes for I am to speake of tormentes, yea

such as neither the eye hath seene, neither the

hart of hath hard neither cane it enter into

the hart of man, of such a torment as if all

the sauage tyrantes, all the tortures, all the vn=

mercifull and inhumane creatures should speake

at once, yet still we may say behould half was

not tould vs of such, I say as Non mihi si

centum deus ora sine lingua deus ora

sonantia linguis: Ingenium que capax totumque

Helicona dedisset. If my voice v were like the

thunder my wordes like a flame of fire and my

tongue like a flame of fire the noise of many

welles, yet all were not enought to strike into

you halfe the terror that is in distressed

Diues.

The verie word torment signifieth great dread

and terror tortures and instrumentes of great

woe and miserie such as neuer hath bin knowen.

You haue read of the 7 breethren that were

toorne with whipps, Boiled in coldreins, fried

in pannes, all mangled and masserated hauing

hauinge the skines flayed ouer there heades

there handes bound there eyes scorched with flams

of fier, every part from top to tow tormented

yet what is all this, nothinge, nothinge I say

in respect of the paines and tormentes of hell

folio 113 recto

I haue read of a Brazen bull wherin

tyrantes vsed to shutt in men, withwhot bur=

ninge coles vnder them. (Cogitando horesco)

I can but dread to speake thinke of it

much more to see or speake of it) there

to scorch them day by day for a longe con=

tinuance, tell the vitall spirites gaue place

to the panic and the bodie was glad to

be rid of his guest. Other some haue

bin broiled vpon gridiorns Some cast

into a firie furnesse some drawen ioynt

by ioynt with wild horses, yea meltinge lead

hath bin pawred into there throtesand there

bodies and there bodies anotomised: yeat all

these tormentes and a thousand more beare

noe tipe, noe resebmblance of the future

paine. I am tormented, greeviously tormented

it is exceedinge great. Extra modum, I

beyond all conceit or imagination: Sed vnde

haec ^ miseria from whence cometh all this paine

whoe is the autor of num Num a Deus

noe, Absit, far be it from anie man to

thinke soe, non in deo .s I sayeth the lord I desire for god soe loued the world

sed ex lege dei: Romans 3 5: 20:

that he gaue his only begoten sonne to

be ransome for our sinns: But what did And god did then

god then require of vs but these two thinges As we may that we may

playnly see in the 12 of St Mathew and the 37: 38: 39 Diliges

Dominum Deum tuum ex toto corde tuo ex

tota anima tua, ex tota cognitione tua et

folio 113 verso

Sed vnde haec miseria how cometh it to passe that

christians are thus tormented: Num deus hominem prauum

ac peruersum condid it? did god male man wicked

and perverse? Noe; Bonum ad imaginem sui condedit eum:

he made him good accordinge to his owne image accor=

dinge to his owne liklinesse and sayd lett him rule ouer sea ouer

the earth and &c Thus good created man accordindinge to his image

Genesis 2: 26. 27. Wense is it then? shurly it is Ex lege dei

from the law of god: Per legem eum agintio peccati

by the law came the knowledge of sinne: Romans 3: 1 : 20

Therfore by the workes of the law shall noe flesh

be iustified in his sight: for by the law cometh

the knowledge of sinne And Deutronomy 27: 26

Cursed be he that confirmeth not the wordes of

the law to doe them: God is merciful and patient

and such an one this sorie for our transgressions our fathers trusted in him & he deliuered them Psalm 22 4 he

desireth not the death of a sinner but rather that

he should turne from his wickednesse and liue. O

come to me all he that are heuie laden and I will refresh you my

..le my worke vpon you how vnwillinge the lord is to punish sinners and

how obstinat they are offeringe the Floure of thoryenth deferringe all to the last

thinkinge that repentanc is neuer to late. in deed

I haue hard some say that: penetentia vera nunquam

sera est tu true repentance is neuer to late: but

I am shure that Penetentia sera is nunquam

vera to late repentance is neur true O me

thinkes the nominatinge of this Diues his tormentes

should draw is to godlinesse and to true repentance:

But suppose you saw this dawned spirit hedged in one

euery side with whole legions of Diuels consuminge

with fire and brimstone, and yet neuer consumed,

Dyinge and yet neuer dead his conscience bark:

folio 114 recto

barkinge at him: the saintes bearinge wittnesse

against him: The Angeles saughinge him to scorne

and god almightie giuinge him his vltimum vle

Goe thou Cursed: O what a terible sight would

this be such as might make a flinte weepe and

stones tremble. O lett this be a warninge for

vs to seeke the lord with all our hartes, with all our

mindes, and with all our soules lest this be alsoe

our vnltimum vlem Goe ye cursed I suffered the

most vile and schaunderous death of the crosse

for your sakes. My head crouned with a croune of

thornes, these handes and feet nailed to

the crosse this side persed with a spere and

yet when I was hungrie you gaue me noe

meat: when I was drie you gaue me noe

drinke when I was sicke you did not visite

me: therfore Goe ye cursed; goe I say to hel

and to euer=lastinge fire prepared for you. O

sentence most trible it would make a hart

of steele melt for sorow. And contrarie weies

O ioyfull shall that sentence be when he

shall say (venite) come ye; come ye blessed

of my fathers inherit the kindome which I

haue prepared for you: when I was hungrie

ye gaue me meat; when I was drie ye gaue

gaue me drinke and when I was sicke you did

come and visite me: come therfore and receaue

the ioyes prepared for you: O the inequalitie of

these sentences: this full of vnspeakble ioyes

and eternall ioyes: that the full of the

folio 114 verso

That full of eternall, vnspeakble and inevitable

paines and tormentes.

I haue read of such ^ a one as appeared once to St Augustine ,

who demaundinge of him how the case stoot with

him screeched out these mournfull wordes

I slew, I stampe, I stare, I dy, I dy, ever,

lastingly, farwell by me beware. Of another

I haue read that appeared ^ vtteringe these dolfull wordes

Nemo vidit, nemo vidit, nemo vidit: noe man

seeth, noe man knoweth, in what a damned

distressed miserable and deplored estate we

damned spirites: all the tormentes in the world

are but fetters to them and haue not soe much

as a resemblance of them: faine would I shew

you a figure, faine would I giue you a signe,

but it is to hard a thinge for me and beyonde

mans capacitie, suppose you say a man stricken

with sicknesse, turninge and tossinge to and fro,

screchinge and cryinge in the day time and in

the night, sendinge out grones and lamentations

his flesh like Iobs, beinge clothed with wormes,

and filthinesse of the dust, his skin rent and becom

horrible, his bodie smitten with sore woundes from

the sole of the feete vnto the crowne of the

head, and he cursinge the day wherin he was

borne and the owre wherin it was sayed

there is a man child conceaued: shurly this

sight would greatly terrifie ye vs and we

folio 115 recto

should esteeme this case desprat and his paine

vntolorable But o what are the torments of

the damned O how exceedinge is there paine.

if all the decseases all the paines all the tortures

that either god hath inflicted vpon man or men

vpon themselues, were all, all ioyned together

and imposed vpon Diues, he would suppose him=

self almost released of his paine: But now

he crieth out I ame tormented when you thinke

of these tormentes Cogita caecr carcerem, et

caracem, et ecateos:

Thinke of gibbets, of rackes, of dungons, of

fire, of brimstone, of whippinge, and gnashinge

of teeth, of screechinge, of mourninge, and all

the tormentes that ever mans invention could

attaine vnto, yet all, all I say looke not

half soe hidious as the tormentes of Diues

I am tormented Non mihi si centum Linguæ

sint oraque centum: omnique panarum per cururrere

nomina possum were my voice like the sound

of b drummes and my tongue like the noise

of soe manie rivers I could neuer runne ouer

half his tormentes I ame tormented I proceed

lett this be enought , because if I speake all

I can speake I speake to little: But heere

me thinkes I heare some one askinge me

folio 115 verso

this question, What Diues, rich Diues in tor=

mentes that knew nothinge in his lif time but

pleasure and after it dremed of noe paine,

this is b verie strange: yea behould tormentes

are the heires of pleasure, and paine the

successor of ioy litie. voluptas comes tristitia,

sorow are the handmaides of riott still they

attender her the rich man neuer dremed of takinge

his soule away in prosperitie, Diues supposed

his luxurie perptuall in his life time:

but now either of them notes I am tormented

Thus therfore shalbe my counsell you see he

is l alredie in the flame, lep not after him

O how many thousandes gluttons are there O

how manie dives that come into the world as

into a theater to take there delight and plea=

sure; But well lett pleasure play her part

and then roome for revenge, roome for paine,

roome for tormentes - Empta dolore voluptas,

we most pay now for our pleasure nothinge

will content, nothinge but tormentes I ame

tormented, Thus therfore shalbe my Counsell

you see he is alredie in the flame lep not

after him, he is in tormentes but flie you

from the wrath to come And dedicate your

prayers to the almightie to giue all grace

to rest in him aboue all thinge, to quiet

folio 116 recto

in him aboue all creatures, aboue all glorie

and honor, aboue all dignitie and power,

aboue all cuninge and policie, aboue all

health and beautie, aboue all riches and

treasure, aboue all ioy and pleasure, aboue

all fame and praise, and aboue all mirth

and consolation that mans hart may take or

feele, for he his only wise, most high,

most mightie, most full of all goodnesse most

sweet and comfortable, most louinge and

glorious, in whome is all goodnesse perfectly

I proceed now to the instrument a flame

I am tormented in this flame obserue heere

the seuere iudgmente of the allmightie and the

intollerable tormente of the rich man I am

tormented in this flame it is a thinge without

mercie, An Ost (as one cals it) that allwayes

dououreth his guest, a flame, I tis a bad

neighbour and a worse companion: of the 4

Elements, in water, in the earth, and in the

aire: are all kind of liuinge creatures, but in

fire there is noe habitation noe dwellinge

place, it is a sterile cruell and vnmercifull

thinge, a thinge that is only composed of anger

the instrument of anger revenge : What was in that Elias

called from heauen fier even flames of fier:

folio 116 verso

Wherwith would Nebechadanecer haue bin revenged

vpon Shadrac Mesac and Abednego but with

fier yea with flames of fier: and with what did

Nero cruell Nero punish the Christians but

with flames of fier, for he apponted that they

should be sett on fire in the twilight boult,

vpright to lighten the passengers one the

hie way side: finaly the Lord allmightie himself

in his wrath and displeasure did raine downe

flames of fier and brimstone vpon his enimies

soe did he vpon the stinkinge Sodomites and sent

them, a Gahenna ad Gahennam, a flamma

ad flammam, from hell to hell, from the flame

into the fier: Soe it is with the wicked sayeth Dauid

the lord will raine downe hes burninge hailstones and coles

of fier: this, ins there portion to drinke not only

in this lif but in the lif to come I am tormen=

ted in this flame note heere this word not

not flame but this flame that burnes as it is

in the revelation with fire and brimstone this

flame is not like ignis fatuus that vanisheth in

a moment, neither is like lightninge that is as

soone gone as came, but eternall and everlastinge

fier, like wildfier it cannot be quenshed it

endureth for euer, marke these wordes this flame

and you shall see the wofull extremitie and lamen=

table paine of this rich man, for put but the

folio 117 recto

tip of your finger in the fier for a smale time o

how you will screech and crie out o how you greeue

and suppose your self to be in great extremitie

But happie o happie were Dauid if all his

bodie I say all his bodie were broiled and

scorched and burnt in flames of earthly fier:

but alas his paine exceedes it a thousand

degrees if you hard him howlinge and cryinge

out alas I am tormented in this flame

and thus much be spoken of the instrument

with this flame you haue hard enough alredy

his complaint, his extremitie, his woe, his

tormentes and miserie; allwayes way it in your

thoughtes, and yt cannot chuse but strike terror

into your hartes soules and peerce the verie vaines

of your hartes.

When Iohn preached of iudgment the people

cried out what shall we doe to be saued: WHen

Paul pleaded before the kinge, festus trem=

bled: when Peter spake to the Iewes

feare fell vpon them all. O would to god

this feare, this godly feare would touch your

hartes and strike into you r vaines O that you

would but harbout in your thoughtes this

distressed dives , and live not as he did, lest

you suffer as he doth: but flie flie I say from

the wrath to come. And now I beseech you for

folio 117 verso

for godes sake, for your owne and in the bowells

of our blessed sauiour that you would remember

this damned gost doinge good to them that

hate you lest you crie out to late as he

doth I am tormented in this flame, lest you

be cutt downe and cast into thes fier

where there is nothinge but woe, woe, woe,

nothinge but wormod and viniger, weepinge

and gnashinge of teeth, from which place

by the bitter passion of our lord Iesus christ

deliver, to whome with the father and the

holie gost be all land glorie honor and

dominion both now and foreuer. Amen.

folio 118 recto

folio 118 verso

folio 119 recto

folio 119 verso

folio 120 recto

folio 120 verso

folio 121 recto

folio 121 verso

folio 122 recto

folio 122 verso

folio 123 recto

folio 123 verso

take of Rahbarb 2 dragmes Senna nounc

1 mrs Robert wiue

folio 124 recto

A Receipt to make Rice Cheese

Cakes

Take Rice and boile them

in faire water mix them with

Creame two yolks of egges & a

white, then put in Cinamon, mace

reasons, and currance mix them

with a peniworth of seck, and

put all in to the Cheese Cakes

and stick them with candid

Lemmon pills.&nbsp;

To make Allmond Cheese

Cakes

Take Allmonds Blanch punnd

and mix them m with creame

two yolkes of egges and a white

put mace nutmig Cinamon.

folio 124 verso

Currance a litle seck and

some suger put them in the

Cheese Cakes and stik

them with canded Lemmon

pill.

folio 125 recto

To make Pitty Patties to Garnish,

Make them of kidneys of veale seasoned with

Cinoman mace currance reasens sugar, salt a litle

sack and cream&nbsp;

A Receit for forcd meat

Take some veale chopt it very small with beefe

shewet put in two egges halfe a nutmig a litel

pepper mace salt some sweet marjo.m parsly

and time a pinte of flower to binde them, then

make them up into balls about the bignes of tennis

turn ouer

folio 125 verso

ball if you fry any of theme it must be in fresh buter

To make an Oriol,

Take Chickens Rabbets and Veale Courtletts

made of mutton Scotch collops put a duzen balls of

forcd meat sheeps tongues Calues hearte foure

Anchoues some liquour of Oisters a y handfull of oisters

A few Capers season it with sweet marigon. vir

ginia time nutmeg pepper and sallt 2 selots

virginia pepper and grated white bread

To make a fricasy

folio 126 recto

Take Chickens and Rabbets put thereto

halfe a douzen balls of forcdmeat seasond

with cloues mace nutmeg pepper and saullt

three Anchoues two selots sweet marjorom time

And some grated white bread&nbsp;

folio 126 verso

For Scoth collop

Take a leg of veale carved in thin slices

Carbonadoed on both sides seasond with sweet

Marjom. time nutmeg pepper and sault a dusen

balls of forcd meate Too Anchoues and A

handfull of grated white bread to each dish.

folio 127 recto

folio 127 verso

folio 128 recto

Reuelation.3.19.ver:

Text

As many as I loue I rebucke and chasten: be

zelous therfore and amend./

folio 128 verso

folio 129 recto

folio 129 verso

folio 130 recto

folio 130 verso

folio 131 recto

folio 131 verso

folio 132 recto

folio 132 verso

folio 133 recto

folio 133 verso

folio 134 recto

folio 134 verso

folio 135 recto

folio 135 verso

folio 136 recto

folio 136 verso

folio 137 recto

folio 137 verso

folio 138 recto

folio 138 verso

folio 139 recto

folio 139 verso

folio 140 recto

folio 140 verso

folio 141 recto

folio 141 verso

folio 142 recto

folio 142 verso

folio 143 recto

folio 143 verso

folio 144 recto

folio 144 verso

folio 145 recto

folio 145 verso

folio 146 recto

folio 146 verso

folio 147 recto

folio 147 verso

take a cake of the best

folio 148 recto

folio 148 verso

folio 149 recto

folio 149 verso

folio 150 recto

folio 150 verso

folio 151 recto

folio 151 verso

folio 152 recto

folio 152 verso

folio 153 recto

folio 153 verso

folio 154 recto

folio 154 verso

folio 155 recto

folio 155 verso

folio 156 recto

folio 156 verso

folio 157 recto

folio 157 verso

folio 158 recto

folio 158 verso

folio 159 recto

folio 159 verso

the aremen

folio 160 recto

folio 160 verso

folio 161 recto

folio 161 verso

folio 162 recto

folio 162 verso

folio 163 recto

folio 163 verso

folio 164 recto

folio 164 verso

folio 165 recto

folio 165 verso

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folio 168 verso

back outside cover (image inverted)

back inside cover (image inverted)

for tovw be

folio 198 verso (image inverted)

the text is taken out of the

3c i of timothy 161 and without

controuersy greate is the mistery

of godlinesse

Religious it is in ane thing

like to nebucac nesar dreams as

itis in the 2 of daniel; there is

were many thinges in the Ie wes

tem pl wich did signifie the

outward church in haue

nor the treasurs of the kno

wledge of good and euille

25 of Exodus 4 a and looke

that you meet them like unto

the palace; once the make

this is atributeud in the brigter

15 of collosians 7 and paulle

giuing judas thankes xi of romu

us in thath that last place

this mistery; of that godly=

nes is a greate mistery

folio 198 recto (image inverted)

obserwatis

that godlinesse is a greate mist

ery; Reasons in 8 of Rom

that carnall mind is enmity

against god; it is from that

.le wish that we weac eaud in

our knowleidg a 4 of Ephese

i7i we are darkend in our hart;

but 17 of Iohn, 1 . 2 because

wee god are darkned by reason

of the meanes through which

wee should see; this is ca..e

that they live without and

in for ...fulnesse of god

4 by reasons of salary to do thy

don b... the vse that we

should see; then love which able

is hee ....-mans see 6 of

Ephesians 7; the .... we may

not wonder that religious

becomes a misterye vnto vs

folio 197 verso (image inverted)

nor haue all of vs principall dificulties

in respect of dismis... that it is a great

misterye; and they are .itanesse are

mad a ginst satan in revalecions

and stat of nature; and therfore

I doe not only take it for all the

time of his trubell 7 of Romans

and the ... ens and of the chapter

... learn what is sed wherin man

1 to the corintth es and the tenth

verse as a naturall man I shall

cume to speacke ... ... cont...

rend the duty .h.k.. noe ... haue

... towa rds god and towardes man

i ...ans to god and to li.. right

es...s and feariously and will

..a..e mistery that mistery

is a godliynes n.. ing; Id. a not

in a.. da. e miror ing gl. the

in there outward clothing

w but with your inward

clothing will god

folio 197 recto (image inverted)

2 in the se duty towardes oure

neighbours; which of vs cann say

wee have

3 the duty toward our selues

in this the ... to....... and

to l..ss.s and gaine god the praise

of all and euery thing and that

doe d...... themselues;

vse

1 hence g... may be ...... toward

in the p....d in prayes of god

2 it likenesse at in termes ...

that no hav not the abilit

to apease alm....; pras of god in thi

re oracions; i of Romans they

delighted not in the knowledge

of god; as 2 of daniell 2. vnto

hellyions ... ... and ... ...

aqua.... to the mistery of god

but giv vnto god princiball

that they would iritate dan

iell i8 even a 2 of ..

folio 196 verso (image inverted)

that ..try would ..ta wich

... .. .ust of the ne..o.

...i to .ri that grate is the

is the mistery of god iiChap

of 2 of Corinthiuans 2 verse

I haue espoused to one hus-

band,

I haue espoused you; it may seem

to be a me...norfo/is; all those doe

suply this much wee may be sayd

to be of the nature of the oragod

tres before they be squared;

theire is sumthing this way this

..aling it ws and rast and

spirituall mariage i of 2 of

Corinthians 20 verse by which wee

are of you sed in him thy did

make mariage 2i of s.os 9 he shall

rvolle with her; but that a believe

ing unto espoused of christ

I haue espoused you

folio 196 recto (image inverted)

folio 195 verso (image inverted)

Receptes.. ..to be .. ....

1 To stench bloud.

Turpentine, sanguis draconis, and francensence mixed

together stopeth.

2 To take a pricke out of anie place

A snaile and stampe it and lay it to the greeues

place and renew it euery mornine and it helpeth

3. Against paine in the teeth

Ivie berries bruised put them into white wine and

boyle them take of that ioyce and hould it in your

mouth, then take more and it helpeth.

4 For one that is pained with milke in her

brestes bringe new brought to bed.

Populion and vwrought english wax and melt them

together and dip in them a p browne paper and

stricke it smoth and make a hole for the teath

and lay it to the brest and it will draw out

the paine make it whole and asswage the swelling

5 A singular good medecine for the ague of

what kinde soe euer

Jemican and longe peper of ech a like quantitie,

drie the Jemican and make it in powder and the

peper alsoe and mixt them together and drinke euery

morninge a quantitie with aqua composita and it

helpeth in 3 or 4 times drinkinge

6 Another for the same

Red sage and stampe it and straine and to the

straininge put stronge beere and a good quantitie

of peper and as much of aquavitæ and lett the

sicke person drinke therof when the fitt cometh.

folio 195 recto (image inverted)

7. A pouder to make a toth fall out if you

touch it therewith.

Take the smalest lootes of a mulburies tree

scrapes them and make them cleane and steepe them

in the strongest viniger you can gett for the space

of nine dayes and nine nightes beinge in a pott

closse stoped that the ayre issue not out and

then drie them well and beat them in a brasse

morter to pouder and then take of the pouder

and put a quantitie in your hand then wett your

finger and touch the pouder then touch the toth

therwith and you shall spitt it out without pain

Thes root most be gathred betwixt the 2 St

Maries dayes in haruest.

8 A speciall remedie against the green

sicknesse

A quart of runninge a pint of stronge viniger

half a pint of honie put therto Isopp peneriall

red sage mother time winter sauorie of ech

a like quantitie of / galingall of curents ℥ /

boyle therof eueninge and morninge ℥ iiii 1 does

probatum est

9 A precious reamedie against the

plague.

Mirre Aloes Cicatricæ cassiæ drawene through

acrose searce safferon of ech a like quantetie

and put therto a little treacle the ioyce of

wormwod and make smale peeces therof in the

bignesse of a pease and swallow them downe

all whole in the plague time when you rise

out of your bed by 4. 5. or 6 at a time

probatum est/

folio 194 verso (image inverted)

i0 Against the Scabbes.

Blacke sope 3 spunfulls, sault a spunfull and as

much capons greace as a wallnot and melt these

together like to a salue and anointe the sore

place and it will be whole.

22. Against the Crampe.

Crosse thee with these three wordes where the

Crampe is Caton Craton Cibray and thou

shalt be whole.

i2 To kill the itch or for the scabbes.

fresh butter 3 pound Brimston 3d Cloues 2 ouncs

ginger 3d.

i3 for a sore mouth or canker.

Hunisuckle Leaues, Straburie Leaues, Violett Leaues

Cullembine Leaues, sinkfoyle, toppes of rosmarie

sage boyle them in faire water from a quart to a

pint when it is halfe sodden put in half so

much viniger and as much Alom as wallnott a

good spunfull of honie boyle them to=gether And

if it be for a canker add to it a quantitie

of white copres and reserue it in a cloose pott.

i4 Against anie atck in the bones or ioyntes

A shee catt take out her bowells and fill her bellie

full of snailes with a handfull of rid sage and as

much rew rost her as Longe as it will Dropp

then take away the dropping and put therto a

quantitie of aquavitæ and as much salett oyle

stire them together vntill it be could it is

a soveraigne remedie./

i5 To make white the teeth.

A gottes horne and make burnt it to pouder and rubb

the teeth therwith.

folio 194 recto (image inverted)

i6 for burninge or scoldinge

The inward barke of an elder and wild daysies

routes and stampe them to gether and boyle them

to gether with capons grece or anie butter then

straine it, it is soveraigne/

i7 To consolatt chuppes in the lipes

Honie and drie marow of a hogge and mmingle it

together heat it to gether at the dire in a

little saucer and anoint the Lipes

i8 The french mountebanckes

Balsum.

Venus turpentine one pound comon wax i pound

storax liquida i2 ounces the cinicall oyle of

hispoicon one ounce oyle of balsum one ounce

roswater plaintaine water to wash your turpen=

tine and storax liquida soe melt it altogether

of salett oyle 3 pintes led saunders 2 ounces

boyle it in the balsum these herbes which follow

most be in the first boylinge watter sweet

margerum, plaintain, rosmarie, bay leaues,

hunisuckles vic./.

i9 A remedie for the fallinge sicknesse

Of the hart of a blacke dogge drie it i an oven

tell it come to powder and giue it to the patient

for i5 dayes in the morninge in the water of

pionie, if the sicknesse endure longer take the

rootes of pione and make a plaster and aplie it

one the forehead and it is a present remedie.

20 for the deliuerie of a woman

for to helpe a woman of deliuerie of a child. take

3 leaues of muggwort a handfull beneth her

privities and when she is deliuered cast them

to the fire/

folio 193 verso (image inverted)

2i To make a woman have her flowres

Take and drinke the ioyce of plaintaine and

shee shall have them.

22 To stench flowers.

Take woole and wett it well in the ioyce of

plaintaine and putt it in her shexe and she

shall stench.

23 An vngwent for a swellinge in a

woman brestes/

The ioyce of smallage i pound honie 2 pound

at floure a smale quantitie boyle these

all together tell it come to the hight of an

vnguent anoint the brestes therwith and make

a plaster therwith wth and if the brestes be

brocken you may arme your tentes therwith.

24 To stay the Laske.

Take butter and boyle it and drinke it

as hott as you can and it stayeth it./

25 To make black incke.

Raine water pl and putt ther to one ounce of

galles and of gumes for ounces and Lett it

one the fire and Lett it boyle to the consumation

of half the take it of and put in vi ounces

of copres and keepe it close stoped and you shall

haue perfect incke/

folio 193 recto (image inverted)

Ex duabus partibus cœna composita ex

Vocantibus et vocitatis. partem vocatorum

Ad humilitatem iam monuerat. Consiquen

=ter vocantem remunerat retrahens eum

Ne gratia hominum conviuaret. Theophilactus

Quis est panis regni dei nisi qui dicit

Ego sum panis viuus qui de cælo descendi

Nolite parare fauces sed cor. Augustinus

folio 192 verso (image inverted)

Dominica 2a post. Trinitatem. Lucas. 14.16.

Homo quidem fecit cenam magnam et

Vocauit multos &cetera.

Parabola. Occasio ex dicto conviuæ versus.

15o in hac hunc admoneus non satis

esse hac credere et exoptare sed canere

ab impedimentis.

Intellegite hic per cænam vita æternam

per ..... ....; per servos ministri. per

excusantes, reprobi. per introductos et

coacles electi græ ... obedientes. per

exlusionem ingratorum impiorum exclusio

e regno dei.

Caena Magna. magna quia æterna

mundus habet prandia non cænas. Medicos

ægrotus qui in prandio cibum copiosum

sumunt cæna privari iubet: sic deus arcet

a sua cæna in prandio huius Mundi ingurgita-

tus. Fructus temporanei stuporem dentium

generant: ut mundi delitiæ.

Magna .... quia dei est deus invitat et

conviua est.

Magna et gaudijs plena ob distinctionem

cænæ mundi. In vitam . mundus

evam et in in 1o .... malum in te &. Patrum

vt Genesis. 2. Filius Iobi. epulum geniale

Iob. 1. Fratres Iosephi in aula Pharaoni,

Genesis. 44. In aula Assueri Esther. 1. in

Aula balthazar Daniel. 5.

folio 192 recto (image inverted)

qualem cænam quam oculus non vidit &cetera

eadem mensura magnis et minimis

sicut Manna Exodus 16 sederunt in

Exulo Iosephi sidum primogeniturum

siue invidia etsi prius fratrem odio

prosequebantur. Genesis 45

Cæna quia sero paratur et post cænam

nullum conviuiam paratu.r

Deus pater heo hic vocatur quia benigne

et misericorditer nos vocat, quando vindi

catiuam dei virtutem scriptura significat pan

=theram vsrsum et pardum eum vocat. Vt

Oseæ. 13. ero quasi leaena &cetera

Cæna 2e&.

1 pænitentiæ et gratiæ

2. æternæ glor vitæ/ et gloriæ

Cænæ pænitentiæ Ego sto ad ostium &cetera

in ista

fercula 5

1. peccati remissio

2 testimonium bonæ conscientiæ

3 consolatio spiritus sancti

4. Consideratio dominicæ passionis

5 pregustatio iocunditatis æternæ

Cæna Vitæ æternæ in qua vinum sine fæce, gau-

dium sine dolore abstarget deus omnem lachrymam

in ista

fercula 5

1 sanitas perfecta.

2 libertas sine servitute

3 concordia sine perturbatione.

4. gretiarum actio sine fine.

5. perfecta visio trinitatis.

folio 191 verso (image inverted)

Et Vocauit Multos.

Benignitas dei nobis illuxit ab in familia

vt naturaliter ad beatitudinem nos instruit

quam adipiscimur malum vitando bonumque

sequendo. vltra hanc generalem Voca-

=tionem multoties multisque Modis Nos vocat

deus nempe inspirationibus, predicationibus

infirmitatibus, tribulationibus et alijs modis

Et misit servum suum hora cænæ dicere

invitatis vt venirent.

hora cænæ spatium est vitæ uniuscuiusque

qui dominum inspiranta vel preticatorem

audit docentem evangelium

per hunc servum cælum predicatorum intelli-&nbsp;

ge. licet servus peccator tamen propter

regis chirographum e ab exilio vocantem

audiendus est.

Parata sunt omnia. Nuptiæ agni paratæ

sunt propalata via auctorum pius perproprium

sanguinem intraiuit pentite & noster in san-

=cta æterna redemptione inventa. Hebræos 9

Vitulus saginatus in convivium mactatus. 15

Lucas Misit filium suum, seminauit

bonum semen. si quis filium suum apud

Turcos captiuum haberet &c. nigrotitude.

folio 191 recto (image inverted)

vocani et reministis &c Pr.verb. 1o

quæcite ennum dum inverini part invocate

eum dum parpare est. Rom, 15. .olite expecta

=re dum clansa est ianua.

folio 190 verso (image inverted)

Et Cœperunt omnes simul excusare.

Mala illa consuetudo cœpit initia a principio

Mulier quam dedisti mihi sociam ipsa dedit mihi

pomum et eum edi. respondit mulier serpens

decepit me

Harpastes apud senecam quae per senio

amissis oculis ductorem suum rogabat alio

vt se deduceret domum sibi illam obscurio-

=rem videri eadem est nostra dementia

Adam admisso peccato ficum folijs se

velauit ex hinc folia excusationis figu-

=ra, vel squamæ.

obiectio quare nauseat anima nostra super manna

cœleste et ad ollas aegyptiaces anhelamus

solutio nonne quia vt morbus cibi salutaris: sic

peccatum salutis æternae gustam abstulit?

Nemo se ciuarum esse intellegit nemo ambi-

=tiosum, non ego auarus familiæ necessita

=ti prospiciendum. non sumptuosus sed vrbs ipsa

magnas impensas exigit. Non ego ebriosates

delector sed oportuit hospitibus morem gerere

Nihil hec vitio periculosius. Ne declines cor

meum in verba malitia ad excusandas excu

satores in peccatis. Psalmi si dixerimus quia

peccatam non habemus &c. 1. Iohannes 1.

omnes. nemo quid bonum est loquituromnes quae sua

sunt quærunt nemo quæ Iesu christi.

folio 190 recto (image inverted)

Mira res est vocat deus ad cænam et venire

recusant, vocat mundus ad labores et omnes

sequunte illum, vocat Mundus vti decipi-

=at diabolus vt torqueat et caro vt illudat

et omnes hos sequuntur, christus autem vocat ad

caenam vt gaudeas et Cæleris et pauci

sequuntur eum.

Multi in deum imponunt peccata.

Malum est peccare peius in peccato perse-

=verare, pessimum peccatam excusare,

grauissimum vero omnium est in deum crimen

ipsum coniscere.

Excusationis origo superbia/ si manifesta

sint crimina vt palliari non possint

hinc superbia inflationi deum, stellas vel tempus

retorquent nolite tollere in altum cornu

vestrum vel loqui aduersus deum iniquitatem.

quæ impediunt in se non prohibitæ si parci

eis ut amr. maius periculum in his quia

palliata incedunt et sub pretextu boni

periculsosiora. omnes quid est in mundo

concupiscentia oculorum est, concupsiscen

=tia carnis aut superbia vitæ./

Heriei dum fugatur caput et pedes

ostendit dum non rotundus. sit

folio 189 verso (image inverted)

Primus dixit ei villam emi

in emptione villae notatur acquisitio dominj.

emptor appetit hominibus preesse et dominari.

quod ex radice superbiæ pervenit.

Non castrum aut regnum sed villam.

Et necesse habeo, ambitione egente

quae non potest coram duobus permanere.

Exire. a mei consideracione superbas semper

extra se/

Ambitio. servus a culpa non natura.

temporibus ac lucis me accomodo

ex consuetudine.

Cineas philisophus Pyrrhe Epiratarum regi.

quid velut quo tuinus nunc eodem otio

perfruorj.

Non filiectorj bibunt et

revomunt.

oci videmur idonei ad hen

=oras licet sutor si ex frusto corij calceos

fieri petes non faciet.

Videre illam 1o emi deum vidare non

gaudare, si vidissemus heneres non emeremus

folio 189 recto (image inverted)

Iuga boum emi 5ai et eo probare

ea.

amor terrenarum viscus est spiritualium

pennarum. solue calciamentum Exodus 3

aegrotus ad medicum, dives non sentit se

aegrum. Israelitae cum servitute

Pharaonica. Exodus 5

Achan lapidatus Iosue 7 Giezi lepra

percussus 4. Regum 5. Ananias et Saph

=ira repentium morte perierunt Actus 5

Iudas suspendit se.

folio 188 verso (image inverted)

Vxorem duxi et ideo non possum

venire.

Abstinete vos a carnalibus desiderijs

quæ militant aduersus animam. 1 Petri 2

Inter omnia certamina christianorum sola

dura sunt prelia castitatis vbi quotidia

na est pugna et rara victoria Augustinus

Non damnat nuptias sed nimium mulierum

amorem./

folio 188 recto (image inverted)

Vxorem duxi

per rem iustam potest non incongrue

significari res non iniusta.

Coniugium non reprehenditur sed Volup-

=tas carnis

Intrauit frequentia Iudaeorum sed adhuc locus

vacat in regno vbi suscipi debeat numerositas

gentium. vnde dixit servo. Exi. &cetera

Iudæi de vicis et plateis

Gentiles ex se paribus

alij vocantur et veniunt, alii non veniunt

alij compelluntur

Qui vocantur et non veniunt sunt qui intell=

=ectum operibus non sequuntur.

Vocantur et veniunt qui accepta intellectus

gratiam operando perficiunt

Quidam sic vocatur ut compellantur vident

qua agere debeant sed haec ex desiderio

non sequuntur. aduersitas feriat. et dum

per alta pelagi quasi ad grandiores curas

huius saeculi navigare proponunt semper adversus

flatibus ad deiectionis in suae littora repellantur

Gregorii Homilium

36

folio 187 verso (image inverted)

Versus 23.

Non dicitur Voca sed compelle. sunt qui facile

non convertuntur nisi prius aut infirmitate

aut paupertate aut aliqua necessitate constricte

fuerint. Vt de filii prodigo. et Psalmi 77. Cum

occideret eas sunt inquirebant eum.

postquam convertuntur ad conviuium invitantur

vt puer remanens in via a Dauid reperitur.

1 Regum 30 vide Osee. 2o Haymon

non dormiat sæueritas disciplinæ vbi metus

non sabest vbi crimen execrabile.

Compellendi omnes ne fidem christi impediant.

Credere voluntatis est ad his non possunt

compelli. Tinidaremata

obiectatio voluntas non potest cogi.

solutio tenere acceptam voluntarie est necessitatis.

Compelluntur intrare

dupliciter

1o. ostendendo voluntati nostrae

tantum bonum vt ipsa non possit

non appetere illud

2o. removendo de malum et cum

obiectam voluntatis sit bonum tantum

bonum potest voluntati representare vt non possit

non amare illud quod videt bonum

Voluntas dicitur subijci deo hic modo et non cogi.

stelcu

Compellere quidam modo dicitur deus cum

tribulationibus ad nos trahit./

hic locus ad gentium vocationem pertinet qui

extra rempublicam Israelis sunt erant. Aretius

Superius Iudaeorum obstinationem designat./

Non invitemus vt paria accipiamus

Invitandi pauperi debiles t laudi

4 cæci

folio 187 recto (image inverted)

Lucæm 14o 23 tunc ait .. dominus servo

Exi in vias et sepes et coge ingredi

vt impleatur domus mea.

Efficacia verbi dei vel spiritus per verbum

agnitionem paupertatis spiritualis efficiens

quam significat per introductionem pauperum

3bus posterioribus versibus verbo introducendo

Versus 21 verbo Cogendi hoc Iudæi

et gentiles vocandi. Iudæi 21 Gentiles

hoc quasi extra vineam positi

Gregorij observatio de Corporis et cordis

delitijs quantum differunt in illis saturitas

fastigium parit in his saturitas appetitum

parit: Gustate et videte Psalmi 33

Nescimus quid desiderare debemus

tanto se amplius fastidij morbus exagge

=rat quanto se magis ab esu illius

dulcedinis animus elongetur.

Coge Qui huius mundi adversitati

=bus fracti ad dei amorem redeunt atque

a presentis vitæ desiderijs corriguntur quid

isti fratres vidi nisi compelluntur vt

intrent?

Via nostræ maceria sepiuntur cum desiderijs

nostris duræ in hoc mundo obiectiones resist

=unt: et semitas nostras invenire non possumus

quia hoc quod male quærimus adipisci

prohibemur. Invocabunt me et non

exaudium: Prouerbia 1o Nescio vos dicit

virginibus fatuis. Mathaeus 25

folio 186 verso (image inverted)

intenta gregorio hanc aure percipite vt tanto

eam minus sentiatis in examine quanto,

nunc auditis formidolosius in predicatione

Gregorius

Obiectio an infideles sint compellendi ad fidem?

solutio qui nunquam recepunt fidem non sunt sed

qui semel. recepunt Corporaliter

sunt compellendi vt impleant quod

promiserunt.

Obiectio Coegit christus Paulum. Actus 9o

solutio Non coegit vt invitus crederet se ne

fidem christi et ecclesiam per se queretur et ipse

Viso miraculo voluntarie se obtulit.

dicens domine quid me vis facere?

Obiectio Qui compellendi ex sepibus?

solutio Augustinus dicit quod veniunt de sepibus hære-

=tici. nam sæpes qui construunt divi-

=siones quærunt. abstrahantur a se=

=pibus auellantur a spinis.

Obiectio non licitum vt cogantur sed vt voluntanter

veniant.

solutio Etsi foris inveniatur necessitas tamen

nascitur inde voluntas.

If Christ be soueraigne Kinge the kings

as hes magistrates & servaunts they should

Compell their subiects to the outward

profession of their masters religion.

compell not to the sacraments but to the

hearinge of the outward word.

nemo venit ad me nisi pater qui misit me

traxerit eum. Johannes 6o

folio 186 recto (image inverted)

Argumentum est descriptio stultitiæ hominum

vel numen de medio tollentium vel deum

fingentium ex suis ipsorum morbus

Iudæi ex his Romanos 13 9

alij de Senacherib et Rabsace.

alij de Nabuchadonozor

Chrysostom de Saule qui consuluit Pythonissam

alij sub typo persecutionis a Saul, in eo volunt

reprehendi gentilium et Iuadaeorum infidelitati

folio 185 verso (image inverted)

Psalmi 14 1 dywedodd yr ynfyd yn

i galon nid oes vn duw vide 10

3 et 53 1

Non est deus per omnes cogitationes eius

vt index Luc. 18. 1. yin deum non timebat

et hominem non reverebatur. 2o senes. Deuteronomium 2

9 et Cain egressus a facie domini Genesis 4

Quis Inspiens.

Antichristus

diabolus

Ingratus

folio 185 recto (image inverted)

folio 184 verso (image inverted)

folio 184 recto (image inverted)

S: pastor Lanto Lemore prosequith ones they

gras nom creauit quid ?uu?muratis si oye

qui natura conut sum sollicitus semne pervcaut

oues

folio 183 verso (image inverted)

Lucas 15o de oue perdita at....d

gaudio super vno peccatore pænitente

Vadit ad ouem quæ perierat &c

Ovis aberrans a grege nisi quæratur

redire non potest vt caetera animalia:

sic peccator sine pastore &cetera

Vt terra infrugifera sine sole ita homo

sine dei gratia./ in tenebris nihil vides

sic in statu peccati absque luce gratiæ.

Venit filius hominis quaerere et salvum facere

quod perierat. Lucas 10

erraui sicut auis quae periit, quære servum

tuumdomine Psalmi 118

Lupo obnoxia est auis nec dentes nec

vngues nec cornua habet quibus se defen-

=dat sic peccator diabolo carni et

mundo expositus est ad predam.

Prius miseretur dominus quam irascitur sicut

Matres ad pueros in Lutum lapsos, prius

abluunt dein obiurgant. Nauclerus

prius aquam trahit, nautis non irascitur

pastor bonus non statim canem percutit,

sed quærit diligenter donec inveniat: ita

deus multum quærit multum expectat

multa tentat vt ouem perditam ad caulas redu

=cat. stat ad ostium, fori pulsat an

contemnis diuitias bonitatis eius. Romanos 2o

expectat vt faceret vvas. Esaiæ 5o. expectat

unum annum vt ficus perfecit fructum. Lucas 13

folio 183 recto (image inverted)

patientia erga Israelem in deserto et

ad Niniven Et Niniue subvertetur

quæ tamen ad Ienæ predicationum non euersa

sed emendata est vnde Chrysostom Quare

quæ facturus es mala non predices? vt non

faciam quod predito. propterea et gehennam

minatus est ne gehennam inferat.

Obiurgat deus ne ad verbera veniat. et

statim Clauditur amantissime. Noli

Timere quia ego tecum sum. Esaiae 43.

Quasi diceret deus quid faciam tibi? nescio

parcam tibi? sed fides sua desidior redditus

persequar te? sed mea non sustinet alemen

=tiae Chrysestomus Ego sum Ego sum qui

deleo iniquitates tuas propter me et pecca

=torum tuorum non recordabor. Reduc

me in memoriam et iudicemur simul

narra se quid habes vt iustificeris Eseiae 43.

Quærit deus per gratiam, redire vult per

pænitentiam. si incipiens es cogita

publicanum, si immundus es perspice latronum

si blasphemus es cogita Paulum prius

persequutorem postea epistolam &cetera Nole mihi

dicas vnde scire potero me veniam consecu-

tum esse? Vbi misericordia dei implicatur

quæstion non expetitur quomodo ille curet

nolo diffidas, stat medicus varias curatio-

=nes adhibens et non interrogas quomodo

folio 182 verso (image inverted)

Curaris, sed concedis arti. servo conce

=dis et dei misericordiae non concedis?

Vt scite Chrysostomus Homilia 2. in Psalmi 50um

folio 182 recto (image inverted)

folio 181 verso (image inverted)

Dico vobis quod ita gaudium/ erit in cælo

super vno peccatore pænitentiam agente

quam super 99 iustis qui non indigent pæniten

tiam. Lucas 15

Gaudium beatorum aæquale est in eodem

subiecto, gaudium tremen accidentale potest inten

=di vel remitti immo desinere esse circa

res aliquas perticulares. hoc gaudium

accidentale fit in cælo magis de conversione

peccatores quam de salute iustorum, quam

quia iam habent non est necesse vt de

novo gaudeant, est nova ratio. gaudendi

in conversione peccatoris pquia perierat et

de peccatoribus conversis tanquam de

re nouiter habita gaudendum est. De

iustis in quantum huiusmodi nulla ratio

est gaudendi de novo cum non superveniat

in eis aliqua novitas

Si loquimur de iustis ferventibus cæteris

paribus magis diligit deus iustam nunquam

cadentem quam peccatorem pænitentem et

maius gaudium est in cælo de innocentia

ferventis iusti conservata quam de peccatoris

pænitentia sed si loquimur de iustis tepidis

magis gaudent de peccatore ferventer pænitente

Gregorius

Dux in prelio magis timet militem &c

Arator magis amat terram quæ post spinas &c

ferrum: quidem magis quam lignum ite in

Dauide Petro Paulo Magdalena.

potest hoc intelligi in comparacione eorum qui

tepide serviunt deo et in hi ad maiorem gra-

=tiam surgunt, maius est gaudium./

Stella.

folio 181 recto (image inverted)

folio 180 verso (image inverted)

folio 180 recto (image inverted)

pænitentia peccatoris deo est acceptissima

ob duplicem rationem

1 amor dei qui non vult mortem peccatoris

2 virtus paenitentiae.

de 1o altera parabola de filio prodigo &c Recuperata

magis delectant quam servata. triumphat

Victor et non vicisset nisi pugnavuisset

et quanto magis periculum fuit in prelio

tanto magis gaudium est in triumpho.

Similia de Tempestate. Ægro. Edentibus.

Ebriosis. Vbique maius gaudium, maior

molestia precedit. plus hostis vincitur in eo

quem plus tenet et de quo plus tenet.

de 2o ex parte pænitentis. Cui plus dimittitur

plus diligit. Lucas 7o

addit dominus Iob quæcumque fuerant duplicia

Iob vltimo

Ex aliquo grani cumino convers ex ipso

suo delere campuncti inardescunt in

timorem dei seseque in magnis virtutibus

excercent publicam et meretrices

precedent in regno dei et multi nouissimi

fiunt primi vt Chrysostomus et instat in

Maria Magdalena quæ ad crucem eum sequuta

fuerat sola ad monumentum plorauerit

Et instat etiam in Maria Ægyptiaca quæ 4ota

annisi ex soles herbis victitauit, quæ prius

meretrix. Ex Staplotone ./

scissacæ vestium si aureis faniculis &cetera

folio 179 verso (image inverted)

Quæritur vtrum Angeli gaudent de

peccatoribus pænitentiam agentibus.

solutio Gaudent 3a ratione

1 quia suæ custodiæ vident gloriosum

fructum vt medicus gaudet videre

curationis fructum.

Lachrymæ pænitentium vinum eorum.

2 quia ex peccatoribus conversis vident

implere numerum socum, nec eorum

ruina reperatur de hominibus.

3 quia vident in laudando deum se tale

habere consortium.

Bonauentura dicit angelos gaudere

propter 7em 1 quia destruitur culpa. 2 quia

recupatur iustitia 3 quia confutatur hominum

superbia. 4 quia efficax efficitur angelorum

custodia 5 quia reperatur Ierusalem super

=na.

2o Quæritur vtrum plus gaudeant de vno

peccatore paenitente &cetera

solutio vt intelligitur respectat 1o redeptionis huma

=næ naturæ ita plus gaudent quia est

maior materia gaudij; vt intelligitur 2o respectu

peccatoris pænitentis quia gaudium est magis

novum vel quia habet aliam rationem gaudij

in conversione peccatoris quam non habet de per=

=manentibus in iustitia. vel quia peccator est

frequenter. ferventior quam iustus vnde hoc

non refertur ad omnes peccatores nec ad omnes iustus

iustos sed ad peccatores fervidos post conversionem

et iustos tepescentes.

folio 179 recto (image inverted)

plus gaident qi.a palintens frequenth magis

humilid et fervidus accantas resurgit

et ita plus diligith

Turracremata.

folio 178 verso (image inverted)

folio 178 recto (image inverted)

folio 177 verso (image inverted)

Lucas 1o 76. vt serviamus illi

in sanctitate et iustitia.

Cum ad religionem pertinent reddere

honorem debitam deo, est virtus.

servitus est virtus eatenus quid

debitum voluntarie reddit quid

ex necessitate deleatur.

Etsi de dictamine rationis naalis

sit quid homo faciat aliqua ad reveren

-tiam divinam sed quod haec deter=

=minate faciat vel illa curas domini

vel humani est.

si ego pater ubi honor meus. Malachiae

Eodam actu homo colit deum et servit

deo nam cultus respicit dei excellen

=tiam cui reverentia debetur. servitus

subiectionem hominis qui ex sua condicione

obligatur ad exhibendum reverentiam deo

Religio est specialis virtus quia bonum

ad quid ordinatur est exhibere deo

debitum honorem qui ei competit

ratione singularis excellentiæ

bonum est obiectum amoris, obiectum

honoris vel excellentiæ est aliquid

excellens. bonitas communicatur cre-

=aturæ excellentia deo soli.

Religio est virtus moralis cuius est

esse circa ea quae sunt ad finem.

Aquinas

folio 177 recto (image inverted)

Religio preminet inter virtutes

morales quia immediate operatur circa

ea quæ directe ordinantur in

honorem divinum.

Religio habet interiores actus quasi

principales et per se ad religionem

pertinentes exteriores quasi secundarios

et ad ineriores ordinatos. Manuduc

=tione sensibiliumpervenimus ad

diuina.

Exterior actus religionis non datur

deo quasi his indigenti sed tanquam

signa interioum et spiritualium

operum quæ per se deus acceptat

Non propter seipsum deo reverentiam

exhibemus, gloria plenus est et ei

nihil adijci potest sed propter nos eum

honoramus mentemnostram ei subijciendo

Quælibet enim res perficitur per hoc quod

subditur suo superiori.

Sanctitas et Religio idem sunt

essentialiter, ratione tamen distincta

quid sanctifate mens hominis deo se

applicet, religione vero ei exhibeat

debitum famulatum in his quæ-

specialiter ad eius pertinent cultum.

Sanctitatis nomen dei importat

vno modo munditiam, est

sine terra alio modo firmitatem

unde dicitur aliquid esse

sancitum

folio 176 verso (image inverted)

et inviolatum

Vel sanctus quasi sanguine tinctus

eo quod purificati sangiune hostiæ

purifenbantur tingebantur et

vtruque modo sanctus se deo applicet.

quælibet res sordescit ex immixtione

peioris vt argentum ex immixtione

plumbi ideo mens sine imunditia

deo coniungi non potest

firmitas in hoc quod certus sum quod

neque mors neque vita &c Romanos 8.

Sanctitas dicitur secundum hoc quod homo non

solum sacrificia et oblationes sed

aliarum virtutum opera refert in deum

vel sdru suod homo dispenit se per bona

quaedam opera ad cultum divinum

Aquinas 228 quaestio 81

Devotio est prompta et parata voluntas

ad ea quæ ad divinum cultum pertinent

deus precipuo externa causa. Interna

vero ex homini, parte meditatio

Deuoti dicuntur qui seipsos quodammodo se

devovent vt ei se totaliter subdant

Operari quæ circa deum pertinet ad religionem

habere promptam voluntatem ad ea exequenda

pertinet ad deuotionem.

Pinguedo naturalis corporalis generatur

per calorem naturalem digerentem est ipsum calorem

naturalem conservat quasi eius nutrimentum

ita charitas et deuotionem causat inquantum

ex amore aliquis redditur promptus ad servien-

dum amico et per deuotionem charitas

nutritur et augetur.

folio 176 recto (image inverted)

meditatio diuinæ bonitatis et consideraciono

nostræ fragilitatis internæ sunt causae nos

disponentes ad deuotionem

Ad deuotionem inducit duplex consideracione

1a ex parte diuina bonitatis et beneficiorum eius

secundum Psalmi 72 nisi adhærere deo bonum est

ponere in domino meo spem meam quæ con-

-sideracione excitat dilectionem

2a Ex parte hominis considerantis suos defectus

Leuavi ovulos meos in montes unde veniet

auxilium mihi. auxilium meum a domino

qui fecit cælum et terram quæ consideratio

excludit presumptionem, per quam aliquis

impeditur ne deo se subijciat dum suæ

virtuti innititur Quæ pertinent ad

christi humanitatem per modum cuiusdam

Manuductionis Maxime deuotionem

excitant cum devotio principaliter circa

ea quae sunt diuinitatis consitat.

In simplicibus et mulieribus abundat

deuotio, elationem comprimendo

scientia aliquando occasionaliter impedit

deuotionem.

Deuotio per se et principaliter lætitiam mentis

causat ex consequenti et per accidens tristitiam

Deuotio percutit ex 2i consideracione principaliter

ex consideracione diuinæ bontiatis, ex hac

per se sequitur delectatio, per accidens tristitiam

causat in his qui mundium plene fruuntur

deo, fuerunt in hi lachrymæ meæ Psalmi 41

2undario causatur ex consideracionepropriorum defectuum

et hæc per se causat tristitiam per accidens vero

lætitiam propter spem diuinæ subventionis.

folio 175 verso (image inverted)

Lachrymæ prorumpunt non solum ex tristitia

sed ex quadam affectus teneritudine sicut

solent homines lachrymari ex pietatis affectu

cum recuperant filius vel charos amicos

quos exstimaverant se perdidisse et per

hanc modum lachrymae ex deuotione proce-

=dunt./ Aquinas 22æ quæstio 82

ad Iustitiam specialem pertinet facere bonum

sub racione debiti in comparacione ad proximum

et vitare malum appositum

ad Iustitiam generalem pertinet facere bonum

debitum in ordine ad racione communitatem et deum

et vitare malum oppositum.

Aquinas . 22æ quæstio 79

folio 175 recto (image inverted)

folio 174 verso (image inverted)

1o Requiritur negatio propriæ volunta-

=tis. vt serculus arbori non potest

inseri nisi prius ramus abscindatur cui

est inserendus ita corde nostro non potest inseri

diuina voluntas nisi prius abscindatur

humana vbi duæ voluntates inter se

sunt contrariæ.

folio 174 recto (image inverted)

1 Chronicles 28 9

Quomodo deus cognoscitur,

Responsum Exodus 33 23per terg per

attributm. 1 Adoratio

Interni servitus partes 2 adhæsio

vt Deuteronomium 10 20

Abraham Genesis 18 27

Daniel 3 7

Matheus 15 27

4es vertus. 1 feare, 2 obedience. 3 patience

4 thankfullnes.

2. Adhæsion. fide spe, charitate

et invocatione,/

folio 173 verso (image inverted)

De Amore diuino et proprio.

Conditio amoris dei est vnire hominem

et transformare in deum. Estote sancti

quia ego sanctus sum. Leviticus 20o

deo assimulat Iustitia et Sanctitas

flam sapientia coniuncti.

præcipium medium ad hunc finem

consequendum es abnegari seipsos

proprietates et imperfectiones veteris

hominis vt induatur et similitudini dei

non f esse generatio nisi precedat corrup

=tio non enim fructus nascitur nisi prius

granum corrumpatur

in omni motu duo termini a quo et

ad quem

Ignis ex ligno ignem non potest facere.

nisi prius exudet humiditatem frigidi

tatem et omne id quod ignis formæ

contrarium est. ita hominis vincat

impedimenta et quicquid sanctitati

et puritati aduersatur Id potissimum

facit omnipotens gratia dei qui vt ignis

consumeris secunda purgat sed non sancti

ficat hominem sine homine debet spinas

et tribulos vitiorum euellere quo poterit

inferere novas virtutum plenitas, quod

in Isaac adumbratur natiuitate qui natus

est cum Saræ muliebrijs

defaceunt,

folio 173 recto (image inverted)

Ad amorem dei primarium modium

puritas Cordis ad hanc puritatempertinet

ex anima nostra eijcere omne id quod impedit

hanc sanctam amorem in horum numerum

Ingreditur

1 Proprij amoris mortificatio

2 Voluntatis propriæ quæ soror est proprij amoris

3 Peccatorum

4 perturbationum et affertumanimae

5 inordinatarum cogitationum

6 Nimiarum occupationum

7 aliorum superfluitatum atque inclinationum

8 Intentionis impuritatum quam spiritualis

quam temporalis.

His mortificatis efflorescit spiritus vt

lapis in sublime positus deorsum labitur

omnia impediatur sic anima nostra

participat anima de radijs sanctitatis vt

vt nubes lumine soles illustrata

1o de Impedimentis adhæsionis seu

amoris &cetera difficultas accen

di lignum vt fiat ignis in tollendis qis

quae repugnat naæ ignis vt humiditas ex

ita cum cor frigidum igne divini amoris est

accendendum. Ne mensuret homo

profectum in hac via suauitate en maltitu-

dine consolatium ad mortificatione omniarum

illarum nouercarum

folio 172 verso (image inverted)

Vnius ex reccifij suauitate alterius

amaritudi dulcescet et labor requie

condietur

Peccatum originale spirituale adulterium

quocum nascitur homo erga seipsum optimo affectus

erga deum vero nullam hulcens affectionem

De amore proprio.

1 Ordinatus amor necessarius, Inordinatus

solummodo fugiendus Sanguis necessarius

ad vitæ conservacionem, si nimius noxius est

et morbus generati. Calor naturalis

si modum excedit febres inducit &cetera.

flumina cum extra ripas feruntur invn-

=dant omnia loca: ita Amor proprius.

Amoris proprij officium est inordinato desiderio

m quærere quicquid bonum et iucundium est

corpeu. Iohannes reducit a 3es. spes. hiuer

divitiæ voluptas sub quibus anima alea

comprehenduntur. Amor hic fæcundissi-

=mus non dissimilis venti pregnantis qui

multas alias viperas parit non minus

quam ipsa mater venenosas.

Arbor non potest euvlli nisi prius radices

ampententur quibus haeret terrae. ita hut

ambo inordinatus euelli non et nisi radices

venirum temporalium quibus nutritur et sestem

tate presevudantur. Vt in Recuperationem

vrbis Granatensis prius omnes arces quæ

eam defendebant expugantæ sunt ita

amores reliqui &cetera

folio 172 recto (image inverted)

Amor proprius et dei contrauiuntur. Noster

ædificat Babilonem, dei Ierusalem.

Nemo peccat nisi spe consequendi boni

quod amat inordinate. Iudas amore

triginta denariorum. Dauid formæ Borsa-

=beæ prima parens conscupiscentia

frutcus votiti

Contrariatur omnibus alijs virtutubus quæ

in rebus arduis excercentur, hic amor

omnes labores et difficultates fugit.

Cui non sapit quod dulee est non potest

Comedere cibos muniticos cum rebus

dulcioribus. In regno deliciarum

virtus locum non tenet habet. virtus

non potest impetus huius reges non magis

quam furiosum equum.

Orationem impedit et pectus occludit

diuino amori. vbi amor ibi totus

homini vbi amor ibi oculus, ibi vo-

luntas etiam et intellectus et memoria

et lingua vbi est thesaurus tuus ibi

actuum /cj voluntas &cetera Anima

magis est vbi amat quam vbi animat

amor naturalis quasi pondus respectu

elementorum si cælestis regnat tum

conversatio nostra est in cælis. qui amor

vti quis qui ascendit alter vt terra quæ

defendit &cetera

folio 171 verso (image inverted)

Vbi in homine naturali locum vacuum et non

occupatam inveniet amor dei? cum

omnes potentias externus amor preoccupa-

=uit Tabula pieta vel simpla figu

-ram aliquam continens vel imaginem

quomodo recipiet aliam nisi s illa

deleatur Qui vere amat vnam

rem ^solam potest debet amare. hinc oritur Zelo

=typia. quanto plus aquæ deriuatur

vnum canalem tanto minus per alium

fluit. quidam volentes cor suum

paulisper retrahere et ad deum eleuacrum

mox tanta agitationum turba ingruit

vt ad se retrahat vt tyrannus sic

amater diuitiarum.

Amor proprius facit hominem ignarum

et surdum. Animalis homo nonpercipit

ea quæ sunt spiritus dei, 1. Corinthos 2. finem

percipiat Omne amat non debetatur.

Amor proprius ordinat omnia ad finem

suum vt amor dei a contrario'

propteriam commodam et honorem quærit

proprius amor.

vas plenum aliquo liquore alium liquo

rem capere non potest nisi prior ille

effundatur presertim si vnus liquor

sit amarus alter dulcis.

folio 171 recto (image inverted)

Imaginare amorem esse manum, quæ

se aliquid tenent non potest aliud accipere

vt autem aliud accipiat necesse

est vt id quod tenet prius dimittat

sic qui amat mundum &cetera

Geminus amor bilancis instar

cuius vera lanx si sursum tendat

necesse est alterum deorsum cadere

quanto magis crescit amor proprius

tanto magis decrescit amor dei.

Gratensis .

Subsidia quibus victoriam sub

iste amore consequi licet.

Ne difficultas viatoriæ terreat

sit amor dei primum subsidium qui vt

lux matutina noctis abigit tenebras

vt quanto magis lux crescit tanto magis

decrescunt tenebræ Cum ingreditur

amor dei tantam suauitatem secumproducit

vt qui semel gustauit, cite renuncia

=bit terrena &cetera

Labens renunciet aliquis parvo

beneficio vt consequentur aliud

maius, et Rusticus facile defereret

aratrum. guttulæ diuinæ gratiæ

fastidium ..parit paret temporalium.

folio 170 verso (image inverted)

2 subsidium Orationis assiduitas.

sonitu tubarum sacerdotalium corru-

erunt muri Iericho. Iosue 6

3 Labor hominis et gratia dei.

oportet vt terreni appetitus cultello

amoris et timoris diuini prescrindantur

fastus et superbia expellendi ad

quæ multum prodest.

4 humilitas quæ fundamentum est omnium

virtutum et preparatio ad omnes gratias perci-

piendas. deus resistit superbis, humilibus

dat gratiam quia quanto exactius seu

cognoscit tanto conplicis se collgit

se humiliat deipso diffidit, atque

homine occasionem accipit omnem suam

fiduciam in deo statuendi

vt domus boni fundatur necesse et vt

prius tollatur materia mollis et lubrica

omnesque terra eruatur. humilitas ædificat

super deum lapidem angularem.

Ex parte dei misericordiæ eius sunt

infinitæ Oleum misericordiæ nullis

terminis circumscribitur ratione sui

sed ratione subte cui communicatus

vt oleum viduæ Elizei quod me de-

fecit nisi cum vasa deficerent.

humilitas et fiducia sternunt tectum

de diffidens de seipso, confidens in deo.

folio 170 recto (image inverted)

Sex gradus humilitatis

1us vt homo agnoscat omne bonum quod

in se est esse a deo. et naturæ et

gratiæ non opera naturæ solum sed gratiæ

palmes non potest ferre fructum a

seipso nisi mansent in vite. Iohannis 15

Sufficientia nostra ex deo. 2 Corinthios 3

Facit hominem tum gratum tum devotum

gratum quia videt quod acceperit

devotum quia videt quid sibi deest

folio 169 verso (image inverted)

Omni custodia serva cor tuum

quia ex ipsi vita precedit, Proverbia 4o

Qui pulsare vult Cytharum debet ante omnia

fides componire inter se vt apte inter

sese sonent: ita cor meum &c

Cor difficile colligitur et facile dispegi-

=tur Cythara et cibi delicati vt

lac &c aere insipidi fiunt.

Custodiendum cor a variis cogitationibus

ab inordinatis affectibus

Pictores dealbant tabulas in qua pingunt

Lævigatæ duæ tabulæ Mosis. Exodus 34

et hæ sunt intellectus at voluntas

hac appetituum, illa cogitationum

Cor bonorum quasi lectulus Salomo-

=nis Canticum 3o. quem 60ta fortes ambiunt

Cor malorum quasi vas sine opercule, ad

excipiendum quamlibet immundicium.

Passiones turbant vt venti et mare

lucem æternum non possunt contempla

=ri cum nebulis huius vitæ obscurati sunt

in aqua lympida omnia nostrae (quæ

sunt affectus et desideria) terce=

narum rerum visce oblinantur quia minus

ad cælestia possint euoluca./

folio 169 recto (image inverted)

vbi thesaurus tuus ibi cor tuum

Mihi mundus crucifixus et ego mundo

quod fit non per mortem corporis

sed per mortem amoris omnium coram

terrenarum

Mandatum Leuiticus 21. Ne portes Iesu in

=tus sepelirent ne super ijs contame

=naretur si mortuum .. ad aueistracta

=ret sumus sacerdos quod non ob

corporalium contactum sed ob cordis

affectum.

Non tibi durum videatur

christiane quod partis facile fuit,

voluerunt homines sapientes esse

Ne solis sanguam aial Chamæleon

ne satis lenos et inconstantes

beati mundo corde

a Salomone pacifico voluit temptum

ex tui 3 Regum 3 apparuit deus

Eleæ in tranquilli aeris flatu

3 Regum 19. in hordo pacifico est de

habitatis. Grantitens. /.

spine

head

fore-edge

tail