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

front outside cover

front inside cover

folio i recto

A Sermon booke. -øfi6i6

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 6^l - 10^s - 7^d
~~marie Owle ...~~
~~Iames Lone his booke~~
~~so-sa..~~

L: vs 1^d.
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
things 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 hearbefore 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
sometmes enemies somtmes frindes that eat at *our*
table somtmes *our* mothers somtmes *our* wifes
which are in *our* owne bosoms as Iobs wife vnto

folio 1 verso

him somtmes *our* brethren strive to deceave
vs. Somtmes they tell them there are lions
in the way and beares and it a is difficult way
sometmes 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 against 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 nō
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 therefore it is dangerous to prolonge
our conversion. /

folio 2 verso

folio 3 recto

Text Psalme the Cxix ver: 7^o

Thy hands haue made me and fashioned me
giue me vnderstandinge that I maie
learne thy comandements.

The prophet doth crosse the wicked worldly 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 ~~h.....honie~~ ^{all} honie gould yea it is sweeter
to my mouth then honie and the honie combe
and S^t Paul sayeth yea doubtlesse I thinke all
thinge but losse for the excellent 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* selues and he doth teach vs
from whence ware

2 who hath made vs, god.

3 wherof we were made, of nothings, but fashioned 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 fashioned me round
about thou hast clothed me *with* skinne and flesh
and hast ioyned me together *with* bones and ~~skin~~
senowes Iob. x. xi

Therefore god is to be praised for all

1 for our creation

2 for redeeming 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 therefore
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 reit~~g~~hteous 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 selues 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*
selues 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
Is not that *which* god made after his owne image
a glorious 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 fashioned 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 lenesse 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

1 There lust after flesh.

2 The effect of there lust.

Heare are alsoe 3 other *parts* or notes to be observed

1 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 vengeance.

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 prodigosam* 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 p^ainted 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* sauour
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 riuier:

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 aduersitie lett god word be
present for it is *our* only comfort: now we see belo:
in the lord and sauour 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 faouour 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. /

TextSamuel 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 vnto 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, therefore 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 therefore 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
coudest 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 gouernment
for the lord that it should doe for thy should
not haue sought it.

folio 7 recto

All christians are warriors

1 as they are members of the militant church
2 as they are to fight against the flesh the world
and the diuell

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. magistat 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 magistat 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 whosoever beleued 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 whosoever beleued 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~~ ^{discouraged} by this, but he knocketh

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 bridgroom

There is a three fold world

1 mundus mundus, quem formavit deus.

2 mundus imundus, quem deformavit Satan.

3 mundus mundatus, quem reformavit Christus. .

folio 8 verso

A Sermon at *Doctor Aires* funerall

by *Doctor Goodwin* . i616

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. therefore
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 *Timo: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 kingdome, gouerment, state,
peace, godlinesse, and religion most be squared
by there profitt. But *our* apostle sayeth god=
linessse is a great gaine: where in is proposed
first a generall dutie of Christians: godlinessse
to vs before gaine because the hart will encline
to nothinge more

folio 9 recto

2 the reason drawn from this word great godlinessse
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 godlinessse: *which* some=times is a
particular dutie *which* hath his relation to god *our* creator
sauour 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 avaieth
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 beleue 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

Therefore the Apostle doth draw vs by gaine to
godlinesse, godlinesse is a great gaine. The prince of
darcnesse 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 answered 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
exceeding 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 ~~shippfoules~~ 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 *¶*upitaton 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 backward 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*, o^f 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~~
advauce 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 flourish 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 settis before vs such ~~amplifications~~ spectacles the righteous greeue and noe man settis it to hart should we not remember illi *premissis* 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 resolved of there doubttes. 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* sauours allusion in the i4 of
Lucke. 28 for ~~which of you~~^{of you mindinge to} buld ~~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 Diuell triumph ouer vs if
we were vnfurnished; Be therefore 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.

S^t Oregin sayeth, that he that is not taught him
selfe cannot teach others.

S^t 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 S^t 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 neighbour 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 *profit*
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
profit noe man but rust by restinge: although
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.

S^t 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 thing lett them aske there husbands at home
for it is a shame for a woman to speake 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 S^t
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
disciples to humble them only that they might teach
the doctrine of the resurrection for sayeth St Barnard
as it is charitie to clothe 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

1. that ye tell not all ye know nor all the truth left
ye cast pearles before swine
2. that ye tell not tediously for S^t Augustine sayeth
tediousnes killeth the hart for as he is pleasinge
that opens the misteries of salvation soe is he
bustorous 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 hart I loue him say^{eth}
S^t 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. /Τελοϛ/

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 vsially 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

1 {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 seruile

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 2^d 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 drawn

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 their
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 therefore 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, therefore he could
not challenge 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: Therefore 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 therefore
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
therefore 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 officium
indifferenter. Vnnuuquodque vestrum. hic amor.
i Constanter vt Campana vocat ad ecclesiam militantem
sic officuum sacerdotes est vocare ad ecclesiam 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 sacerdote 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 interrogatus 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 ~~œali~~ 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 peccatis, nam corun in man medici sit
salutare, alioquui noc??um

Optimu victorid victoria vuta voluptus

4 Hocanter 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, Aristofles, iratum sic placavit,
excaudescencia 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.

Deliuérance 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 reliefe. 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, Iserael 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 deceived &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 communicate 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
Jesus.

The territories of Adam were sma^{ma}-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 settis
vpon Isreall, Isreal is the defendant; the tribe
of nathan curse the church; the wicked may be at
varience the Moabites against the assirians, *Assirians*
against the Moabites but the proper times are betwene
man and Israel the maner how man settis vpon
the Isralites, insolently and cruelly 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 pecmeale
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 conquer
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 indeavour
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 continually workinge for
the church Therefore may Israel say nay most say
ther is not only assertorie stimalatorie S^t Hillarie
sayth we are prone to forgett *godes* goodnes we want
the trumpet of Daud. Divers degrees there be of
godes blessinges, temperall, spirituall, vniuersall and *particu=*
lar now therefore lett vs remember *godes* benefites
and rise in thankfullnesse as he in mercie still
comemoratinge and declaringe his kindnesse and
and say *with* Daud 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, alledge 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 steep
in. bake it in a dish with puff past

folio 23 verso

to hash a Calues head

there must be some backon boyled
*with*the 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
together, 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 eggs, & *the* yolke of 2 hard eggs Cut in quarters, 3 spoonfulls of whitte wine 2 of fine flowr, some grated Nutmeg, Ginger Cinnamond a little salt suger, Mingle these well together, *then* take *the* Call of Veal & sew it together 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 parcy Sauorie time pot Margerom & a little peny ryoall Chopp *them* small put to *them* *the* yolks of hard eggs, grated bread pepper, Salt a peece of butter work *them* well together 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

close & bake it with great household 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 together
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 Oswosty *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 S^t Assaph was buryed
in Selattyen *the* 24^d: 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 *the* Clock-

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* 2^d, year of King Charles *the* 1st
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 2^d 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* 3^d 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

John 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 *John 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 *John*
Hanmer by *Dorothy* his wife
was born the 21st day of *December*
being S^t 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 *John*
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:/
John the Son of *John 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 S^t James's day 1661./

folio 33 verso

folio 34 recto

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Dorothy *the* Daughter of
Iohn Hanmer of Dorothy his
Wife was born *the* 10th day of february
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*
3^d day of May 1660 and was
christned the 18 day ffollowing./

James *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 S^t James'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 2^d Son to *the*
abovesaid In^o Hanmer of *Pentre* pant
dyed *the* Tenth day of May 1694
Mrs 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* 22^d 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 In^o 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

*that*41
Oglander Eyton Esquier dyed *the*
27th day of May 1672 and was
buried *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 ~~whieh~~ as *christned* *the* 19th
day ffollowing Anno Domini 1672
Mr ffranciscus Ogrander Eyton
was buried 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

buried *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

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folio 47 recto

folio 47 verso

folio 48 recto

folio 48 verso

folio 49 recto

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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 sinna^{non}
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 sh^eete
of the purest white paper cut it
very small then boyle ity
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 violett leaues tyme marioram
shred them and straine them with creame
then take gratted 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 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 pounce ~~Of a pound~~ of Almonds
Blanched beate them with Rose watter
strayne Creame Almonds and eggs together
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 alltogether
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
nuttnes then cutt round Vastes and fry 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 anynt it
again e 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 vineg^{on}
all night then stampe it small with as much
mustard seede as the quantie of the egge mix
all well together and when you goe to bed
Anoynte the freckles therewith one the
morrow wash the place with Hott watter
wherein must be compounded some barley
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
often

folio 71 recto

A medicine to breake the sore of a womans ^{Brest}

take a hand full of figgs and stamp thesm
in a mortar 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 mortar, & 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* bloody 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 they make religon a cloke
for their craft for the peopule used
to assemblure there, and iustise way also mini
stred thus may pretend to speake for
A publicke profite, when they 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

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* sincerity, 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 S^t
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 acknouedgment 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 against 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 i thy loue toward vs
 O lord thy compassiones faile not but are renewed
 dayly even in this night last past we haue receaued
 and apparent evidence of thy loue: for whereas for
our sinnes comitted, (*which* are more in number then the
 haire of *our* head o^r 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 mercifully sent downe thy s-only
 beloued sonne o^f 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
 sclauderous death ^{^ even the death} of the crosse for *our* sakes:

grant o lord the vew of these vnspeakble and
vnderserued fauours may even rauish our spirites

folio 108 verso

and soe possesse *our 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 the 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 counseller that by it we may
be informed in thy p^aths put thy spirit *within* vs
and cause vs to walk in thy *statutes* And shild
O lord we earnestly entreat thee against the
rage and furie of that roringe lion the diuell
~~whome~~ giue vs wisdome to deserue 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 vpon 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
gracious 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
James ~~...~~ ~~well~~ by thy providence 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 honoring 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 Vniuersities 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 cringing 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 territories 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* sauour In whos name we pray
vnto the in that forme of prayer as he
himselpe hath taught 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 S^t 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 screeching 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~~ 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 afflicted me in the
 day of his fircce 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 oracles 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 purple 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 giueth the sicke
& meedie &c
~~seinge that neither~~ Riches nor welth nor
principalities 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 cannot cry out like
the poore womans child in his sicknesse O
my head, my head; nor like Daudid 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 heauie. *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 nothing 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: †
 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* Sauour
 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 †

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: ~~Nullum~~ *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, trembling 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 can 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 totum*que*
Helicon 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 brethren that were
toorne with whippes, 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, *with*whot 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 spiritus 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 throtes ~~and there~~
~~bodies~~ and there bodies anotomised: yeat all
these tormentes and a thousand more beare
noe tipe, noe rese**mb**lance of the future
paine. I am tormented, grieuously 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 liknesse 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
 Therefore 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: penitentia vera nunquam
 sera est ~~tu~~ true repentance is neuer to late: but
 I am shure that Penitentia 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 dawninge 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 terrible sight would
 this be such as might make a flinte weepe and
 stonnes 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 vnltrimum 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 tribble 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 S^t Augustine ,
 who demaunding 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,
 screching and crying 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 deeseases 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 eaeer-carcerem, et
caracem, et eateos:*

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 Linguae*
sint ora que centum: omnique panarum per currere
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 nothings 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 handmaidens 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 therefore shalbe my counsell you see he
is ~~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 therefore 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 seure 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,
 vpriht to lighten the passengers one the
 hie way side: finally 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 alreedy
 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 sauour 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 nothings but woe, woe, woe,
nothings 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.

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

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 h^earte 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 forcedmeat seasond
with cloues mace nutmeg pepper and sault
three Anchoues two selots sweet marjorom time
And some grated white bread

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 forced 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
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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

folio 166 recto

folio 166 verso

folio 167 recto

folio 167 verso

folio 168 recto

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
3^c i of timothy 16† 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 atributed in the brigter
15 of collosians 7 and paille
giuing judas thanks 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 ead in
our knowleidg a 4 of Ephese
i7i we are darkend in our hart;
~~but~~ 17 of Iohn, †. 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 reualecions
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 towards 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 towards 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 eury 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 Corinthians 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;
there 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.

For one that is pained with milke in her
4 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)

A pouder to make a toth fall out if you
7. 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
close 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 S^t
Maries dayes in haruest.

8 A speciall remedie ag^ainst the greensickness

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 ʒ /
boyle therof eueninge and morninge ʒ iiii 1 does
probatum est

A precious reamedie against the
9 plague.

Mirre Aloes Cicatricæ cassiæ drawene through
acrose searce safferon of ech a like quantitie
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 3^d Cloues 2 ounces
ginger 3^d.

i3 for a sore mouth or canker.

Hunisuckle Leaues, Straburie Leaues, Violetta 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 together 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.

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/

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.

An vngwent for a swellinge in a
23 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 p^l 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 coena composita ex
Vocantibus et vocitatis. partem vocatorum
Ad humilitatem iam monuerat. Consiquen
=ter vocantem remunerat retrahens eum
Ne gratia hominum conuiuaret. *Theophilactus*
Quis est panis regni dei nisi qui dicit
Ego sum panis viuus qui de caelo 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 conuiuæ versus.
15o in hac hunc admoneus non satis

esse hac credere et exoptare sed canere
ab impedimentis.

Intellegite hic per cœnam vita æternam
per; per servos ministri. per
excusantes, reprobis. per introductos et
coactos electi græ ... obedientes. per
exclusionem ingratorum impiorum exclusio
e regno dei.

Caena Magna. magna quia æterna
mundus habet prandia non cœnas. Medicos
ægrotus qui in prandio cibum copiosum
sumunt cœna privari iubet: sic deus arcet
a sua cœna in prandio huius Mundi ingurgita-
tus. Fructus temporanei stuporem dentium
generant: ut mundi delitiæ.

Magna quia dei est deus invitatur et
conviua est.

Magna et gaudijs plena ob distinctionem
cœnæ mundi. In vitam . mundus
evam et in in lo malum in te &. Patrum
vt Genesis. 2. Filius Iobis. 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 cœnam quam oculus non vidit &cetera
eadem mensura magnis et minimis
sicut Manna Exodus 16 sederunt in
Exulo Iosephi sidum primogeniturum
sive invidia etsi prius fratrem odio
prosequerentur. Genesis 45

Cœna quia sero paratur et post cœnam
nullum conviviū paratur.

Deus pater heu hic vocatur quia benigne
et misericorditer nos vocat, quando vindi-
cativam dei virtutem scriptura significat pan-
=theram vsrsum et pardum eum vocat. Vt
Oseæ. 13. ero quasi leaena &cetera

Cœna 2^e &.

1 pœnitentiæ et gratiæ
2. æternæ gloriæ/ et gloriæ

Cœnæ pœnitentiæ 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 p̄gustatio iocunditatis æternæ

Cæna Vitæ æternæ in qua *vinum* sine fæce, gaudium 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 Vocavit Multos.

Benignitas dei nobis illuxit ab in familia
vt naturalite^r ad beatitudinem nos instruit
quam adipiscimu^r malum vitando bonumque
sequendo. vltra hanc generalem Voca-
=tionem multoties multisque Modis Nos vocat
deus nempe inspirationibus, predicationibus
infirmatibus, tribulationibus et alijs modis

Et misit servum suum hora cænæ dicere
invitatis vt venirent.
hora cænæ spatium est vitæ uniuscuiusque
qui *dominum* inspiranta vel preticatore
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 inтраiuit pentite & noster in san-
=cta æterna redemptione inventa. Hebræos 9
Vitulus saginatus in convivium mactatus. 15
Lucas Misit filium suum, seminavit
bonum semen. si quis filium suum apud
Turcos captivum haberet &c. nigrotitude.

folio 191 recto (image inverted)

vocani et reministis &c Pr.verb. 1^o

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 admissio peccato ficum folijs se
velavit ex hinc folia excusationis figu-
=ra, vel squamæ.

objectio quare nauseat *anima* nostra super manna
cœleste et ad ollas aegyptiaces anhelamus
solutio nonne quia vt morbus cibi salutaris: sic
peccatum salutis æternæ 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. *Psalms* si dixerimus quia
peccatam non habemus &c. 1. *Iohannes* 1.
omnes. nemo quid bonum est loquitur^r *omnes* quae sua
sunt quærunt nemo quæ Iesu *christi*.

folio 190 recto (image inverted)

Mira res est vocat deus ad cœnam 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^r, christus autem vocat ad
caenam vt gaudeas et Cæleris et pauci
sequuntur^r 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 adue^rsus *deum* iniquitatem.
quæ impediunt in se *non* prohibitæ si parci
eis ut am^r. maius *periculum* in his quia
palliata incedunt et sub *pretextu* boni
periculosiora. omnes quid est in mundo
concupiscentia oculorum est, *concupiscen*
=tia *carnis* aut *superbia* vitæ./

Heriei dum fugatu^r caput et pedes
ostendit dum *non* rotundus. sit

folio 189 verso (image inverted)

Primus dixit ei *villam* emi
in emptione *villae* notatu^r *acquisitio* *dominj*.
empton appetit *hominibus* preesse et *dominari*.
quod ex radice *superbiæ* pervenit.
Non castrum aut regnum sed *villam*.

Et necesse habeo, *ambitione* egente
quæ *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 *Pyrthe Epiratarum* regi.
quid velut quo tuinus nunc eodem otio
perfruorj.
Non filiectorj bibunt et
revomunt.

oci videmu^r idonei ad hen
=oras licet sutor si ex frusto corij calceos
fieri petes non faciet.

Videre illam 1^o emi *deum* vidare *non*
gaudare, si vidissemus heneres non emeremus

folio 189 recto (image inverted)

Iuga boum emi 5^{ai} 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.

Abstinetes 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 seruo. 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 aduersus
flatibus ad deiectionis in suae littora repellantur
Gregorii Homilium

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 constrictae
fuerint. Vt de filii *prodigo*. et *Psalmi 77*. Cum
occideret eas sunt inquirebant eum.

postquam convertuntur^f ad conviuum invitantur^f
vt puer remanens in via a Daudid reperitur^f.

1 *Regum 30* vide *Osee. 2^o* Haymon

non dormiat sæueritas disciplinæ vbi metus
non sabest vbi crimen execrabile.

Compellendi omnes ne fidem christi impediunt.
Credere voluntatis est ad his non possunt
compelli. Tinidaremata

obiectatio voluntas non *potest* cogi.
solutio tenere acceptam voluntarie est necessitatis.

Compelluntur intrare
dupliciter

1^o. ostendendo voluntati nostrae
tantum bonum vt ipsa non possit
non appetere illud

2^o. 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 14^o 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
3^{bus} 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* elongetu^r.

Coge Qui huius mundi adve^rsitati
=bus fracti ad dei amorem redeunt atque
a presentis vitæ desiderijs corriguntur quid
isti fratres vidi nisi compelluntur vt
intrent?

Via nostræ maceria sepiunt^r 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* 1^o Nescio vos dicit
virginibus fatuis. *Mathæus* 25

folio 186 verso (image inverted)

intenta *gregori*^o 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* 9^o
solutio Non coegit vt invitus crederet se ne
fidem *christi* et ecclesiam per se queretu^r 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^f a se=
=pibus auellantur a spinis.

Obiectio non licitum vt cogantur sed vt voluntan^{ter}
veniant.

solutio Etsi foris inveniatur^f necessitas tamen
nascitur^f 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 6^o

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 ynyfyd 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^f. 2^o 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 peruaut
oues

folio 183 verso (image inverted)

Lucas 15^o de oue perdita at....d
gaudio super vno peccatore pænitente

Vadit ad ouem quæ perierat &c

Ovis aberrans a grege nisi quæratu^f
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 saluum facere
quod perierat. Lucas 10

errauit sicut auis quæ periit, quære *seruum*
tuum *domine 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 miseretu^f dominus quam irascitu^f 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 diligente^f donec inueniat: 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* 2^o
expectat vt faceret vvas. *Esaiæ* 5o. expectat
unum annum vt ficus perfecit fructum. Lucas 13

folio 183 recto (image inverted)

patientia *erga* Israellem in deserto et
ad Niniven Et Niniue subvertetu^f
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 desidioredditus
persequar te? sed mea non sustinet alemen
=tia *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 *Esaiae* 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
quæstionem 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 *Chrysestomus* *Homilia* 2. in *Psalmi* 50^{um}

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 æquale est in eodem
subiecto, gaudium tremen accidentale *potest* inten
=di vel remitti *immo* desinere esse circa
res aliquas *particulares*. 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 *super*veniat
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
Daude Petro Paulo Magdalena.

potest hoc intelligi in comparacione eorum qui
tepede 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 1^o altera parabola de filio *prodigo* &c *Recuperata*
magis delectant quam servata. triumphat
Victor et non vicisset nisi pugnauisset
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^f in eo
quem plus tenet et de quo plus tenet.

de 2^o ex parte pænitentis. Cui plus dimittitur
plus diligit. *Lucas* 7^o
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 4^{ota}
annisi ex soles herbis victitauit, quæ prius
meretrix. Ex Staplotone ./

scissacæ vestium si aureis faniculis &cetera

folio 179 verso (image inverted)

Quæritu^r vtrum Angeli gaudent de
peccatoribus pænitentiam agentibus.

solutio Gaudent 3^a 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 reperatu^r de hominibus.

3 quia vident in laudando deum se tale
habere consortium.

Bonauentura dicit angelos gaudere

propter 7^{em} 1 quia destruitu^r culpa. 2 quia
recupatu^r iustitia 3 quia confutatu^r hominum
superbia. 4 quia efficax efficitur angelorum
custodia 5 quia reperatu^r Ierusalem super
=na.

2^o Quæritu^r vtrum plus gaudeant de vno
peccatore paenitente &cetera

solutio vt intelligitu^r respectat 1^o redeptionis huma
=næ naturæ ita plus gaudent quia est

maior materia gaudij; vt intelligitu^r 2^o 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 1^o 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 debeat^r.

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 ordinat^r est exhibere deo
debitum honorem qui ei competit
ratione singularis excellentiae
bonum est obiectum amoris, obiectum
honoris vel excellentiae est aliquid
excellens. bonitas communicat^r 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 p^reminet 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 interiores ordinatos. Manuductione sensibilium pervenimus ad diuina.

Exterior actus religionis *non* datur deo quasi his indigenti sed tanquam signa interiorum et spiritualium operum quæ *per se* deus acceptat

Non *propter seipsum* deo reverentiam exhibemus, gloria plenus est et ei nihil adjici potest sed *propter nos eum* honoramus mentem nostram ei subijciendo

Quælibet enim res perficitur *per* hoc quod subditur suo superiori.

Sanctitas et Religio idem sunt essentialiter, ratione tamen distincta quid sanctificate 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 sanguine hostiæ purifabantur tangebantur et vtrunque 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 sicut homo dispensat se per bona
quaedam opera ad cultum divinum
Aquinas 22⁸ quaestio 81

Devotio est prompta et parata voluntas
ad ea quae ad divinum cultum *pertinent*
deus precipuo externa causa. Interna
vero ex *homini*, parte meditatio

Deuoti dicuntur^r qui seipsos quodammodo se
devovent ut ei se totaliter subdant

Operari quae circa deum *pertinet* ad religionem
habere *promptam* voluntatem ad ea exequenda
pertinet ad deuotionem.

Pinguedo *naturalis*-corporalis generatur^r
per calorem *naturalem* digerentem est ipsum calorem
naturalem conservat quasi eius nutrimentum
ita charitas et deuotionem causat in quantum
ex amore aliquis redditur^r promptus ad servien-
dum amico et per deuotionem charitas
nutritur^r et augetur^r.

folio 176 recto (image inverted)

meditatio diuinæ bonitatis et *consideracione*
nostræ fragilitatis internæ sunt causae nos
disponentes ad deuotionem

Ad deuotionem inducit *duplex* *consideracione*
1^a ex parte diuina bonitatis et beneficiorum eius
secundum *Psalmi* 72 nisi adherere deo bonum est
ponere in *domino* meo spem meam quae con-
sideracione excitat dilectionem

2^a Ex parte *hominis* considerantis suos defectus
Leuavi oculos meos in montes unde veniet
auxilium mihi. *auxilium meum a domino*
qui fecit caelum et terram *quæ* consideratio
excludit presumptionem, per quam aliquis
impeditur ne deo se subijciat dum suae
virtuti innititur^r Quae *pertinent* ad
christi humanitatem *per modum* cuiusdam
Manuductionis Maxime deuotionem
excitant cum devotio *principaliter* circa
ea quae sunt diuinitatis consistat.

In simplicibus et mulieribus abundat
deuotio, elationem comprimendo
scientia aliquando occasionaliter impedit
deuotionem.

Deuotio per se et principaliter lætitiā mentis
causat ex consequenti et per accidens tristitiā

Deuotio percutit ex 2ⁱ consideracione principaliter
ex consideracione diuinæ bontatis, ex hac

per se sequitur^f delectatio, per accidens tristitiā
causat in his qui mundium plene fruuntur^f

deo, fuerunt in hi lachrymæ meæ Psalmi 41

2^{und}ario^o causatur^f ex consideracione priorum defectuum

et hæc per se causat tristitiā per accidens vero
lætitiā 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 lachrymæ ex deuotione proce-
=dunt./ Aquinas 22^æ quæstio 82

ad Iustitiā specialem pertinet facere bonum
sub racione debiti in comparacione ad proximum
et vitare malum appositum
ad Iustitiā generalem pertinet facere bonum
debitum in ordine ad racionem communitatem et deum
et vitare malum oppositum.

Aquinas . 22^æ quæstio 79

folio 175 recto (image inverted)

folio 174 verso (image inverted)

1^o Requiritur^f 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^f,

Responsum Exodus 33 23 per terg per
attributum. 1 Adoratio

Interni servitus partes 2 adhæsiō

vt *Deuteronomium* 10 20

Abraham *Genesis* 18 27

Daniel 3 7

Matheus 15 27

4^{es} vertus. ¹ feare, ² obedience. ³ patience

4 thankfullnes.

2. Adhæsiō. 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. *Leuiticus* 20^o

deo assimilatur iustitia et sanctitas

flam sapientia coniuncti.

præcipium medium ad hunc finem

consequendum es abnegari seipsos

proprietates et *imperfectiones veteris*

hominis vt induatur^f et similitudini dei

non esse generatio nisi *precedat corrup*

tiō non enim fructus nascitur^f nisi prius

granum corrumpatur^f

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^f natiuitate qui *natus*

est cum Saræ muliebrijs

defaceunt,

folio 173 recto (image inverted)

Ad amorem dei primarium modium

puritas Cordis ad hanc puritatem pertinet

ex *anima* nostra eijcere *omne* id quod impedit

hanc sanctam amorem in horum numerum

Ingreditu^r

- 1 Proprij amoris mortificatio
- 2 Voluntatis propriæ quæ soror est proprij amoris
- 3 Peccatorum
- 4 perturbationum et affectuum animæ
- 5 inordinatarum cogitationum
- 6 Nimirum occupationum
- 7 aliorum superfluitatum atque inclinationum
- 8 Intentionis impuritatum quam spiritualis quam temporalis.

His mortificatis efflorescit spiritus vt lapis in sublime positus deorsum labitu^r omnia impediatur^r sic anima nostra

participat anima de radijs sanctitatis vt vt nubes lumine soles illustrata

1^o de Impedimentis adhæisionis seu amoris & cetera difficultas accendi lignum vt fiat ignis in tollendis quis quæ repugnat nae ignis vt humiditas ex ita cum cor frigidum igne divini amoris est accendendum. Ne mensuret homo profectum in hac via suavitate en multitudine consolatum ad mortificatione omnium illarum nouercarum

folio 172 verso (image inverted)

Vnius ex reccifij suavitate alterius amaritudi dulcescet et labor requie condietu^r

Peccatum originale spirituale adulterium quocum nascitu^r homo erga seipsum optimo affectus erga deum vero nullam hucens 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^r invndant omnia loca: ita Amor proprius. Amoris proprij officium est inordinato desiderio inquirere quicquid bonum et iucundum est

corpeu. Iohannes reducit a 3^{es}. spes. hiuer
divitiæ voluptas sub quibus *anima* alea
comprehenduntur^f. Amor hic fæcundissi-
=mus *non* dissimilis venti pregnantis qui
multas alias viperas parit *non* minus
quam ipsa mater venenosas.
Arbor *non potest* euelli nisi prius radices
amparentur^f quibus haeret terrae. ita hut
ambo inordinatus euelli *non* et nisi radices
venirum temporalium quibus nutritur^f et sestem
tate presevudantur^f. 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 contraiuntur^f. Noster
ædificat Babilonem, dei Ierusalem.

Nemo peccat nisi spe consequendi boni
quod amat inordinate. Iudas amore
triginta denariorum. Daud formæ Borsa-
=beæ prima parens concupiscentia
fructus votiti

Contrariatur omnibus alijs virtutibus quæ
in rebus arduis excercentur^f, 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 *simplicis* figu-
-ram aliquam continens vel *imaginem*
quomodo recipiet aliam nisi *s-illa*
deleat^r Qui *vere* amat *vnam*
rem ^{^solam potest} *debet* amare. hinc oritur *Zelo*
=typia. quanto plus *aquæ* deriuat^r
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 *non* percipit
ea quæ sunt *spiritus* dei, 1. *Corinthos* 2. *finem*
percipiat *Omne* amat non *debetat^r*.

Amor *proprius* ordinat *omnia* ad *finem*
suum vt amor dei a *contrario*'

propter *commodam* et *honorem* quærit
proprius amor.

vas *plenum* aliquo *liquore* alium *liquore*
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* *viatoriae* terreat

sit amor dei *primum subsidium* qui vt
lux matutina noctis abigit tenebras
vt quanto magis lux crescit tanto magis
decrescunt tenebræ Cum ingreditu^r
amor dei tantam suauitatem secumproducit
vt qui semel gustauit, cite renuncia
=bit terrena &cetera

Labens renunciēt aliquis paruo
beneficio vt consequentu^r 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 prescindantu^r
fastus et superbia expellendi ad
quæ multum prodest.

4 humilitas quæ^æ fundamentum est omnium
virtutum et preparatio ad omnes gratias perci-
piendas. deus resistit superbis, humilibus
dat gratiam quia quanto exactius seu
cognoscit tanto complicitis se colligit
se humiliat deipso diffidit, atque
homine occasionem accipit omnem suam
fiduciam in deo statuendi

vt domus boni fundatur necesse et vt
prius tollatu^r materia mollis et lubrica
omnesque terra eruatu^r. humilitas ædificat
supere^r deum lapidem angularem.

Ex parte dei misericordiæ eius sunt
infinಿತæ Oleum misericordiæ nullis
terminis circumscritu^r 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

1^{us} vt homo agnoscat *omne* bonum quod
in se est esse a deo. et *naturæ* et
gratiæ non opera *naturæ* solum sed gratiæ
palme non potest ferre fructum a
seipso nisi mansent in vite. *Iohannis* 15

Sufficiencia 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* 4^o

Qui pulsare vult *Cytharum* debet ante *omnia*
fides componere 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* 3^o. quem 60^{ta} 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 lymphida *omnia nostræ* (quæ
sunt affectus et desideria) terce=
narum rerum visce oblinantur quia minus
ad cælestia possint evoluca./

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
=naretu^f si mortuum .. ad auestracta
=ret sumus sacerdos quod *non* ob
corporalium contactum sed ob cordis
affectum.

Non tibi durum videatu^f
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
habitationis. Grantitens. /.

spine

head

fore-edge

tail