A Sermon booke.

she is a man
A Sermon

Genesis xxiii: 4 for I am a stranger and a sorgeiner I
for to be forsaken
I ... ..... 20 die
Iunii 1617 1617 20 die
Iunii
Genesis
Iunii 1617
Dorothy Philippes
be full
Philipps
Dorethy Philipps
Mr Dorethy Per hand .... d...
Mr Dorethy Phillipps
For to be
for
lane
fore

Item for Iames donné
i payere of kalfes
and one payer of
jandes 6l - 10s - 7d
marie Owle...
Iames Lone his booke
so-sa..
Sermon notes. May the xth 1617

Text.

Psalme the Cxix. ver: 60.

I made hast and delaied not the time to keepe thy comandiments. In this and the former of these verses are two thinges contained. first a christian consideration they were therin 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 considered 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 hearb afore handled. Now of the second which is a speedie reforminge heare we may observe 3 thinges. 1 the letts that Satan doth cast in there wayes not by the operation of the spirit doe resolue to learne of him. 2 the violent resistance that they make to escape those letts or impediments. 3 the danger in escaping them Letts are divers in nature, and divers in the end somtimes enemies somtimes frindes that eat at our table sometimes our mothers sometimes our wifes which are in our owne bosoms as Iobs wife vnto him somtimes our brethren strive to deceave vs. Somtimes they tell them there are lions in the way and beares and it a is difficult way somtimes they tell them if they follow the world they shall haue all manor of welth They doe resist all the davells baitses and if they cannot breake they will they will cutt them violently and they will gett the kingdome of god violently
Paul when he went to Jerusalem it was told him that he should be put in prison. David thought he was persecuted of Saul and thought the bands of the wicked did compass him about yet he did not forget the lord. The philosopher did first prepare for himself and then if there were any thing time spare he did serve his god: so I may say of manie for first they doe prepare for themselves and families and then to serve there god. But it is said serve they god in they youth and Christ saith serve god and all things else shall be ministered unto you.

The longer we delay our conversion the more vneasie it wilbe: the children that were dashed against the stoness if the men had done at first it would not haue bin soe greevious vnto them. Experience sheweth me the truth therof and the Philosopher saith experientia est altera no narra. Can the Leopard Change his spots and the Ethiopian his skin: noe more can you change your skin wickednesse because you haue bine experienced in it. Many men have gone 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.

Text Psalme the Cxix ver: 7°
Thy hands haue made me and fashioned me giue me vnderstandinge that I maie learme 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 all honie gould yea it is sweeter
to my mouth then honie and the honie combe
and S\textsuperscript{1} Paul sayeth yea doubtlesse I think all
thinge but losse for the exellent knowledge
sake of Iesus christ my lord for whome I
haue accounted all thinges losse and doe iudge them
losse-dunge that I might win christ Phil
the 3.8. he shewed that this which he did
was but his dutie for sayeth he they hands
haue made me. &c here is alsoe to be noted

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\textbf{folio 3 verso}

noted foure thingses.
1 Wheras \textit{w}are not of our selves and he doth teach vs
from whence ware
2 who hath made vs, god.
3 wherof we were made, of nothinge, but 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
aboute thou hast clothed me with skinne and flesh
and hast joyned me together with bones and skin
senowes lob. x. xi
Therfore god is to be praised for all
1 for our creation
2 for redeeminge vs by his son Iesus christ it is
god comands vs and not wee our selues we are
the worke of his hands O come lett vs singe
lett vs worship &c

This teach vs our dutie towards god and man therfore
we most not dispise the meanest nor him which by
outward sight doe seeme to be baseste yea nor the
band slaue. Job: sayeth I will not dispise the
counsell of my servant, Masters be reitghteous to
your servants for you alsoe haue a master in
heauen: haue we not one father: hath not one
god created vs? if we looke to the first beginnge
of man he is nothinge we were nothinge and
and he made vs of nothinge.

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\textbf{folio 4 recto}

Wherfore lett vs consider with our selves that we
are nothinge and if god hath made vs with his owne
right hand but wherof hath god made vs of the
dust of the earth it is but a base thinge we
ought not to be proud of our selues and glorie our
selues sickness and plagues, ought to cause vs to
remember what we are and to acknowledge our
sevues to be subject 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
Pronaqve cid spectant anima lia terra
Os homini sublime dedit caelumque tueri
iussit et erectos ad sidera tollere vultus;&nbsp;
Is not that which god made after his owne image
a gloreous thinge seeinge he hath soe lett
vs not to lead a bestly life remembringe that
we are endued with reason and vnderstandinge./
Where vnto hath he made vs to serve him and
to obey his voice. Thus I conclude disiringe you
to give both laud and praise with all your hart to
god because he hath made and fashioned vs and
because he hath given vs vnderstandinge that
we may haue knowledge of that which we owe

him O giue vs vnderstandinge o lord that we
may learne not only cerebro vel ingenio but
they comandements and how to keepe them
Telos./
Text / Psalme i00: ver. xv.
And he gaue them there desire but
sent lennesse to there soule.
Scarce had the mightie hand of god deliuered them
from the red sea but they were fallen into a
sea of lust, noe sooner had they avided the armie
of Pharoah but they remembred the flesh Pots of
Egipt, There lusts were led into the skin and forced
god to giue them there desire but noe sooner had
god yelded vnto it but he sent leanesse unto there
soules
There are 2 generalls heare to be noted
i There lust after flesh.
2 The effect of there lust.
Heare are alsoe 3 other parts or notes to be observed
2 The qualitie of the sin
2 The subiect
3 The transendinge of lust. Heare 3 more thinges
to be noted
1 The qualitie of the punishment
2 The subiect or the obiect
3 The agent of vengeance.
for if the sight of a Lacedemonian, doe make a ingenious one a druncard do for=
sake his drunckenesse: how much more should the sight of lust make an ingenious one forsake it
1st now of the first which is sin because of punishment. In Paradice Adams lust did poison vs that yet were in the wildernesse where there was nothinge but hunger and where the coursest meat was accounted the best sauce. They desired lust I had almost yealded those men the highest roome in our Epicures table but that mr Calvin calleth it ingluviem prodigiosam As farr as Iserale passed others in lust: soe far I feare me) doe we passe Iseral in luxurie.
As Seneca did charge his times of lusurie for (I thinke) we may charge our times for there are soe manie bellie gods delightinge only in delicats and in prays for there lusurious bellies: All they in time of pleasure are dead while they liue for allthough there clothes are fine yet they are but painted sepulchers we find noe cause why this rich glutton is tormented in hell but that he fared deliciousley euery day Lett me comend vnto you an heauenly dish which was serued by our sauiour Christ and that is the bread of life and he that shall desire it shall neither hunger nor thirst Christ is a river which if a man desire he shall not thurst and blessed is he therfore that eateth this bread for he shall eat euerlastinge life and blessed is he, that as the hart brayeth after the riuer:

folio 5 verso

soe he doth longe after this water out of his heart shall follow rivers of life:
This is the only comfort vnto vs when we are most of all afflicted to trust to trust in god: when we are in prosperie or in adversitie lett god word be present for it is our only comfort: now we see belo: in the lord and sauiour Iesus Christ that the angelicall bread is most lothsome and the gluttons meat are most of all honored Wherfore the poet sayeth verie well Quod licet ingratum est, quod non licet acrius vrit. Soe much for the first which is sin because of punishment. now of sin the to the persons qualitie Soe high were the people of Iseral as they were the only people elected of god soe great was his fauour toward them that he com=
aunded that ^ the rockes there should flow and powre great store of watter : 2 he comaundd 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 Iserael and they wholie gaue them selfes 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 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 indignation 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 into his owne sin: Soe the children of Iserael desiringe kinge which was Saul which thought when he had the kindome that quicquid libet licet when the Lord comaunded him to goe to Gilgade and to tarie there til Samuell did come vnto him but he went and would not tarie because the Prophet. cam not at is time appointed, therfore Samuel said vnto him thy kindome shall be rent from thee for manie reasons
1 because thou didest disobay my voice.
2 because the lord hath sought him a man after his owne hart
3 because he had comaunded him captaine ouer his people/
In these words are 4 thinges to be obserued:
i Quis whoe he is that comanded and that is Joshua the Lord.
2 Quomodo how; imparabat he he comanded him.

3 Quid what Gubernator a gouerner
4 In quibus. ouer his people.
The scripture that he is a god of gods Rom: and therfore to be obaied.
The Queene of sheba honored god when she sayd blessed be the lord thy god which delighteth to sett the on the throne of Iserael because the lord
loued Iserael for euer and made the kinge to
equite and righteousnesse Daniel is expoundinge the
dreame of Nabaicadanazer of the tradision of his kindome
i vnto the meads and Persians
2 vnto the Gretians.
3 vnto the Romans he sayeth wisdome and honor
are the lords.
Potens is not allwayes from the lord for Alexander
the 6 came to be pope by giuinge himselfe to the
diuel, but potentia is allwayes forom god thou
couldest haue noe power ouer me vnlesse it were
giuen thee from aboue./
The lord did quærere and then mand are seeke
whether he were fitt, and then comaund him and
lay the burthen vpon his backe and shoulders
i We most learne, that Princes most not doe
what please them for the lord mandaverit
the lord hath comaundet.
2 Great men most not ruineth this gouerment
for the lord that it should doe for thy should
not haue sought it.

All christians are wariors
1 as they are members of the militant church
2 as they are to fight against the flesh the world
and the divell
The callinge of a kinge is a thinge of great weight
and his duties are 2/. 
1 as man to obay god.
2 as kinge to see others obay him
1 There is speculum reformationis in which euery one
must looke
2 and speculum informationis The first to / the
magistrat The seconde to the subiect.
To the subiect that there may be noe
more weigh laied vpon then he is able to beare.
To the subiect it belongeth to poure out his
praiers to god to the magistrat wisdome
And we may further note
2 The notation of a Prince not to shew his power
beyonde his bounds.
2 That he raigneth ouer all for there be many
other nations in Iserael
3 He calleth them his people therin he is not
2 to comaundet then beyond the Lord
2 they are not to obay them beyond the lord.

Text Iohn the 3 chap: ver: 16.
God so loved the world that he hath giuen his only begotten sonne that whosoeuer beleuued should not perish but haue euerlastinge Life
Herin is to be considered 5 principals
1 The match.
2 The parties which are maried.
3 The motive of the match.
4 The ringe where with they were maried.
5 The motive of the match.
The match god himselfe made
The parties which is maried god his sonne and the world.
The motive of the match is loue, god soe loved the world.
The ioint whosoeuer beleuued 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 by this, but he knoketh Can: and sayeth Open vnto me my sister my love
5.2 my doue: for my head is full of dew and my lookes with the dropps of the night I ought to to say he knockes and after he desireth her to open sayinge

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 judgment and in mercie and in compassion. Hosea the 2. C. i9 V. and againe he sayeth vnto her in that day will I make a covenant for them with the wild beastes and with the foules of the heauen and with that which creepeth vpon the earth and I will breake the bow and the sword and the battell out of the earth and will make them to sleepe safly. Hosea: 2. C. 15. v. and againe he sayeth vnto he thou shalt call me Ishi and shalt call me noe more and shalt call me noe more Baali. Hosea the 2. C. 16. v. But she excuseth her selfe and sayeth I haue put of my coate how shall I put it one I haue washed my feet Canticles how shall I refilte them when he herd this 5.3 answeare he returned these wordes to his father but when he was gone her love began to encrease god sent his embasedours to woo her
soe much of the match now of the bride and
the bridgroome
There is a three fold world
1 mundus mundus, quem formavit deus.
2 mundus imundus, quem deformavit Satan.
3 mundatus mundatus, quem reformavit Christus.

A Sermon at Doctor Aires funerall
by Doctor Goodwin, 1616
Text i Timothie 6. C. 6.7. ver.
But godlinesse is a great gaine if a
man can be content with that he hath
for we brought nothinge into this world
and it is certaine that We can carie
nothinge out
The waies of the w vngodly are not like the wayes
of the righteous nor there thoughts of the like
vnto the thoughtes of the wicked. therfore
the apostle fittly puts an opposition betwene
the desires of the vpright and the vngodly as
appeeres by the first words of my Text and the
precedent verses 1 T:imo:thy 6. 5 froward dispositiones
of mens thoughts corrupt mindes and destitute of
truth which think gaine is a godlinesse from
such seperat they selfe but one the other
side in the words of the text godlinesse is a
gaine.
The voice of the lord is lett vs begettinge the
voice of the lord
the kingmdome, gouerment, state,
peace, godlinesse, and religion most be squared
by there profitt. But our apostle sayeth god=
linesse is a great gaine: where in is proposed
first a generall dutie of Christians: godlinesse
to vs before gaine because the hart will encline
to nothinge more

2 the reason drawen from this word great godlinesse
is a great gaine.
3 Where true gaine doth consist: in content of mind:
if a man can be content with that he hath
The reasons of persuasion which are two
Our cominge to the world and our Departure for we
brought nothinge into this world neither shall we
carie anie thinge out of it.
The dutie heare is godlinesse: which some=times is a
particular dutie which hath his relation to god our creator
sauior 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 godliness and as god is alpha and omega the center and circumference of our actions so god=linessse is an infinite and transcendent vertue, the rule and squire of all vertues. Aristotle about to find true falicitie sayed it was in aggregatis soe godlinessse is in aggregatis, a compounde vertue, a vertue which giues essence and grace to all vertues We labour for knowledge but what availeth it with out godlinessse There are 3 divine and Theologicall vertues. fayth hope and love but these without godlinessse are Paul speaks 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 godlinessse. S† 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 godlinessse he only is the iust godlinessse 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 godlinessse: Secundum pietatem sit doctrina doctrine is accordinge to godlinessse Godlinessse 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 godlinessse, godlinessse is a great gaine. The prince of darknesse the divle when he draweth compaseth
all the world about and considered gods power and
Iobs integritie how he could not be moved with
gaine from the loue, of the lord answeared vnto
god doth Iob feare god for nought hast thou
not made an hedge aboute him and aboute his
house and about all he hath Iob: 1. 9. 108:
In like maner the diuell when he tempted christ
seeinge nothinge would prevale tooke him to an
exeedinge mountaine and shewed him all the kindoms
of the world and the glorie of them and saied
to him all these will I giue thee if thou
wilt fall downe and worshipe me Mat:thew 4.8.9.
for thought he if all these will not move
him nothinge moves him Even soe the apostle
he calls vs to a riall exchainge of wickedness
to godlinesse calls vs to a kindome to a throne
he vseth his gaine if this move not nothinge
will move thee.
Amongst 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

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, averse,
or such like as Simonie or Extortion or by
anie vnlawfull meanes: but so a more visit 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 shipfouldes Ewes great with yong ones
to feed Isreal his people and Isreal 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

of god and the righteousnesse therof and all things
else shall be ministred vnto you, and if not all
thinges yet contentment false is the title of the
vngodlie it is but mucke and drosse true riches doe
not consist in arca bict in animo: the heathen
Philosopher sayeth if you doe desire honor or riches
reprime ?upititaton for istud est esse divitem shall
we say that man is rich which fareth diliciously and
yet is hungrie Laserus I say Laserus I say is far
richer then the rich man in the gospell Salomon
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 godsesse as they terme
her but gods owne will makes men poore and
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
shalbe buried; these be 2 reasons why we should not
hunt after riches ye our looke bacward to our nativitie
and the other forward to our death, naked came
we out of our mothers wombe and naked shall
we returne againe.
And this is the estate of all in generall: but is it
necessarie: but is it necessarie that the Apostells
should be called backe to these principls, did we
wayle in our cradle did we carie flesh and bloud
aboute which, o? 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
adaunce 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 build 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 forgett. We promise mortalitas vnto ou owne soules what if the wicked florish like a bay tree hath not god a voice to say cutt him downe greene not to see the wicked in prosperitie they are the like the chafe which the winde bloweth a way from the face of the earth, the hart of the man is botomlesse non sufficit orbis why seeke we such amplifications when god setts before vs such spectacles the righteous greeue and noe man setts it to hart should we not remember illi premisse they were but sent before the same shalbe our end, venite venite, haec merratura, hic quaestus, haec amplificatio 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

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 comaundd them they were not vnfurnished they were confirmed in the truth, established in fayth and resolued of there doubtes. The note taken hence is in
generall to be obsered of all men of tradsmen
of tutors, heads of houses of that take the care
of soules that first they be furnished and
confirmed in there faythes resolued in there ..
doubtes before they goe and take the care of
others; it was our sauiours allusion in the i4 of
Lucke. 28 for which of you mindinge to
build 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

and and what ought to be done in buldinge tempels
to the livinge god ought we not to sett downe and
examine our selues whether we were sufficient lest
we should be justly mocked with the man in the
gospell and should not the Divell triumph ouer vs if
we were vnfurnished; Be therfore like longe deep
vessells longe in fillinge, afore ye poure out, therfore goe
first of the Angells and be instructed your selues before
you tell others.

S\textsuperscript{1} Oregin sayeth, that he that is not taught him
selfe cannot teach others.

S\textsuperscript{1} Pauls admonition to Tymothy i Tim\textit{othy} 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

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\textsuperscript{1} Augustine; the Poet
sayeth well Paulo distat inertiae celata virtus christ
Christ reclaiminge Peeter added this converted they
selxe convert they brethren
Charitie begineth in a man selxe but endeth not there
it is like the dew which fell to Arons beard and
came downe to the Skirtes of his clothinge he is
an vnkinde neighboure who passinge ouer a bridge
draweth it after him
The increase of they talent in others is the
increase of it int thee
The Profitt of my hearer sayeth Gregorie is my profitt
it is gods judgment that when men keepe there
learninge, tell opportunitie when they may be
praised that it should be stifled with in them:
fire cured in a mans bosome giueth noe light
but harmeth him that carieth it soe these
vertues beinge as it were hidden vnder a bushell
profitt noe man but rust by restinge: allthough
thou hast some impediment yet that will not
excuse the from the ministrie of gods word
Moses had an impediment in his tongue; although
He be of meane parentage: Amos was a shepards

sonne these most not hinder thee. now to the 3 part
The persons bidden to tell: women.
S Paul sayeth 1 Corinthians i4: 34 lett your women kepe
scilence in the churches for it is not permitted vnto
them to speake but they ought to be subiect as
alsoe the law sayeth: And if they will learne
anie thinge lett them aske there husbands at home
for it is a shame for a woman to speak in the
church. scilence best befitts them; needlesse is there
imperfection, but they are hard to speake in the church
and are they not by angells bid to teach; this might
some prerogative to them. But women sayeth S
Ambrose nec docere nec testes esse possunt they
desire sayeth god Genesis 3. i6. shalbe subject 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 occurrent dayly, but
they are to humble them that be in power ouer
vs. for god often ?maketh the servuant 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 humiliation these be like pricks in the
flesh to humble them. these women sent to the
descrips to humble them only that they might teach
the doctrine of the resurrection for sayeth St Barnard
as it is charitie to cloth the naked to satisfie
the hungrie and the thurstie soe it is charitie
to feed and satisfie the soules by tellinge and
wachinge.
Tell ye: Heare be foure limitations in tellinge
i. that ye tell not all ye know nor all the truth left
ye cast pearles before swine
2. that ye tell not tediously for St Augustine sayeth
tediousnes killeth the hart for as he is pleasinge
that opens the misteries of salvation soe is he
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 rod leauws
4. the-Tell ye from the hast I loue him say^eth
St Barnard that maketh my hart tremble, The
doctrine which first practised in the life of the
preacher cam from the hart sayeth St
Gregorie teaches most the hearers. /Τελος/

Imprimis 12 thraues and 3 sheues
in measure 44 stricks and a haufl of
rie
Item of oats 74 thraues bushell 43 and
one hoope

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 Object; 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

lord is cleane and endureth for euer
There is a 3 fould feare
i {A seruile feare for feare of punishment
2{An An initiall feare vthy for feare of punishment partly for leaue of god
3{A filial feare and this hath
3 {properties 1} To {offend god
2} To {be separated from him
3} To {subject themselues
} {to gods power
Solutio Perfect loue as Peeter sayth casteth out this seruil
feare and also this initiall feare vbi, minor timor
ibi maior charitas vbi maior charitas ibi minor
timor: but filiall feare is cleane and endureth for euer
The 2d point
The action 2 fould i {Take him
2 {Put him
Take him whether as Hench was taken vp or as
Habakuk was taken vp or else tooke him as the
Angell did Tobias and conducted him to Ragnes it
makes noe great matter. Put him the 2d part of the
action by this word put is signified left him then
there and brought him not only to behould it; and
here had he bin if his owne sinnes had not drawen
him out hes owne sinnes for it was godes will that he
should be cast out for god doth nothinge but gard
for can the same fountaine bring furth sweet and
sault water god was he that sent Ioseph to Egipt
before to preserve his bretheren and their posteritie alive by a great deliuereunce Genesis xlv:7
although his bretheren enviously sought to stay him
and sould him to the Ishmalites, god had a hand
in the betrayinge of christ but it was for the good

of his people. But Iudas the covetous desciple
betrayed him therfore god is not to be blamed because
Adam cast out for it was Adams owne disobedience
that was the cause.

The 3 point Obiect

The obiect of the action Man. he whome god created
after his owne image him did god put in paradice
man was created out of paradice, therfore he could
not chalenge it as his heretage.
Paradice a tipe of godes church, for as god alone
put man to paradice, soe by christ alone most we
be made heires and members of the church of
god: Therfore the Apostle riseth in thankes i. Colossians
12. 3. giuinge thankes to the father which had made
vs meete to be partakers of the inheritance of the Saintes
in the light &c. and see in Mathew the 25 and 34
Come ye blessed of my father take the inheritance
of the kindome prepared for you from the foundation
of the world: by this word (blessed) is noted blessed
by god. by this word from the foundation of the world
is noted there desires for what desired they before
the foundation of the world Lett vs not therfore
be vnthankfull and vnfrutfull seruauntes, but as
kinge Philpp thanked his godes because he had at
that time begotten a sonne when the famous philopher
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 answears the lord endued him with skill
and dexteritie that he had more will and delight

carfull the vse of this, that as god did put in
paradice soe he setteth man in
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

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 eclesiam militantem
sic officium sacerdotes est vocare ad eclesiam militan
tem trumplantem.
Sacerdotum offiium est homines e terra deducere;
deum ad terram deducere
2 Instanter vigiles debent esse sacerdotes vt suscinie
etvt vt illud lucerna, A.S. M. C. lys ys seruiens ineipsum
consumo.
Non illes dicclur vt Ad amo vbi es tu; sed v lamo
vbi est frater tuus. Vci vox hæc hæc est ad illos
non condepunabo te ex ore tuo sed ex silentio.
Vt lucerna non tom tum visible quo sed visible
quo sed visible quod sic sacerdotes est non
modo
alios instruere sed soip sum instruere.
In veste duo consciderantur bomtas panni i et
forma elegantia: sic in sacerdoto duo, vitæ honestas
et prædictionis claritas, si bene prædicat et male
vivit, habet forma elegantiam sed non bomtatem pann i
qui bene vivit at male docet habet panni
bomtatem non formæ elegantiam qui bene vixect
et bene dixerit habet et bomtatem pann i et formæ
elegantiam
Cicero interogatus quid agerit Cæsar inquit
nos servimus Cæsari, Cæsar tempori sic sacerdotum
est seruire Clero, Cleri definire tempus

3 Compatienter cum lacrimis Gregorius ille mihi
bonus prædicator videtur qui non sibi plansum sed
mihi planctum, milites selet exitare iminices per
vocale i per orationem per semivocale e. per tubam
per mutum, i per vexilla, si sacerdotum est exitare
per præ dicationem, præ dicationem et lachrimas. qui
per prima udico dico non mouentur exitare possunt per
lachrimas mouentar
Sæpe enmi lachrima sondera vocis haennent

Quod decuit Christus euc nobis turpe putamu?
Christus pro nobis sabint quod floret qui pro se
munque habuit quod dolocet.
Natura docint in Embrioone quod decint in homine
Gemia enim et ocali ocali embrionis in Vtro
matris sunt opposita vt nobis innotesceret quod
lachrimes et percibies vita est consumenda; cascimur
flentes morimur gemmentes: entes: ita tota nostra vita
absoluitur inter natalem flentem et gemm entem mortem
Sorichrima sunt vt marc rubrum per illud Iserael ad
terram promissiones transiit; ita per lachrimas ad
Cælam transibimas, fletus prima vox gemitus tus
vllima, non pro temporalibus bonis sit lachriman,
dum sed pro pecatis, nam corun in man medici sit
salutare, alioqui noc??um
Optimu victorid victoria vuta voluptus
4 Hoctanter officun mouens. mouere debent sed
quos: Mouens sunt superbi sortes ad Alcibiade
propter agrorum multitudinem superbere videt
tabulani ci ostendit Atticam in ana cu
Alcibiades rogeret vbi esset agri; nusquam in=vent

folio 19 recto

Mouendi sunt Iurisperiti: riseriti: Adrianus inquit multitudo
medicorum regem interfecit Iurisperitorum risperitorum regnum.
Satrones sunt. Vt frates 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 ebr? quorum ?es in culina a ammus
in patinis
Mouendi ebr? 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 episcu=
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 cervix
quo simul referetur: sic oplandum est a ministris
vt vna sit loti populo cervix vt simul doceantur
et instruantur. /Τελος/
Alexandrum, Aristotles, iratum sic placavit,
excaudescentia et ira a sunt in paribus
tibi vero nemo par est.

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 appre hend
Dauids time some the captivitie of the babelomans
some the persecutions of the Martiers: but how=
soeuer the generall argument of this psalme is a
feelinge remembrance of gods sauinge health
vouched to the church and hearin is contained there
deliuerance and first of that deliuerance.
Deliuerance is a coumpound thinge of distresse and
reliefe: There distresse was by reason of the
vnequalitie of the match: one to a thousand, the
weaker most be in danger of the stronger, the
enimie settes vpon them insolently as by these
wordes appeare, when men rose against vs and
cuningly as appeareth they had swallowed vs:
now of the relife. Iserael subsisted not one himself
god was his vphoulder. A discription of the
healper such as could saue and such as could
only saue and noe man else. Iserael may say
heare is an asserterie speech, Isarael hath good
cause to saye heare is a precept, he is to be blamed
if he say not Out whether he most say or not say
thus now most be added for beinge now in peace
he most remember he was in trouble and dan=

danger and beinge sorround there is comemoration ration
now required, the danger and distresse of the
Isralites taken from the vneevenessee of the matcht
man against Israel, for this word man it is in
scripture ambiguous; man is a thinge of nought
In the first of genesis man is termed great
and good but in the 3 of Genesis neither great
nor good. In the 4 of Genesis there is a seperation
betweene Adam and Adam In the 6 of Genesis a
denomination of Adam to all, all called the sonnes
of Adam, Adam is also devoted to the sonnes
of men and of god the sonnes of men are filthie and trulie discribed in the 14 ?so?: there throte is an open sepulcher with there tongues haue they deceaved &c. The name of man signified by this word Cain, Cain was called man and his sonnes the sonnes of man i. Corinthians 3.3. for wheras there is amoge you envie and strife and divisions are ye not carnall and walk as men these be carectors of men enioyinge strife and sedition

There is another peece of Adam, the sonnes of god called Prophets; for as there was an Esau the sonne of man soe is there a Iacob called an Isralite because he stands on gods helpe The sonnes haue there comunitie and vnitie lesusisits, Porizotis Hittites all are the sonnes of Adamites; and the comunicate of the same wickednesse and cais??e and are vnited together against the Israelites. The Isralites also haue there comunion and vnion there comunion in the graces of god; and vnion, in loue to christ Iesus.

The territories of Adam were sma large the territories of the Isralites were smale, they were inclosed in the holie land.

The qualitie of man is burninge anger there wrath was kindled; A man is an vnperfect Caine if not imperfect made and as Basel sayth anger is a complet murtherer, there is noe respect of anie man, with the angrie but what was the cause naturall and supernaturall, the lif of Isreal the Iudl? of Adams moode. Of the incounter man first setts vpon Isreall , Isreal is the defendant; the tribe of nathan curse the church; the wicked may be at varience the Moabites against the assirians, Assirians against the Moabites but the proper times are betwene man and Israel the maner how man setts vpon the Isralites, insolently and cruely that he should rise vp in armes against the church his crueltie depends on tyrannie, sayd to swallow vs vp by a metaphor of insatiabilitie sayd to swallow vs vp as the graue or as hell, like to a dogge vp at atrise the meat that is giuen him by his master swallowinge leaues nothinge behind him-pt? eatinge peecmeale leaueth some fragmentes. Two obiectes of his swallowinge one lif naturall the other super??-naturall It was reported of a tyrant, when he wente to 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 glorifies himself from the vnequalitie
of the match godes, is but smale and sillie sheepe
but as sayth Augustine although the church be
seperated vpon earth yet it is ioyned in one head
christ Iesus, extra quem as Basell sayth nulla
est saluatio and ? comunion with christ bringes
protection from god and christ is not only the
spectator, but an intermedler continualy workinge for
the church Therfore may Israel say nay most say
ther is not only assertorite stimulatorie S\' Hillarie
sayth we are prone to forgett godes goodnes we want
the trumpet of Dauid. Divers degrees there be of
godes blessinges, temperall, spirituall, vniuersall and particu=
lar now therfore lett vs remember godes benefites
and rise in thankfullnesse as he in mericie still
comemoratinge and declaringe his kindnesse and
and say with Dauid if the lord had not bin on our
side our enimies had swallowed vs vp quicke.

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 spakes 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 spakes
vnder the person of the vnregeneratt, aledge that such
motions cannot be in the regeneratt nor be anie
way captivated to sinne but soe how they doe erre
doth not Paul say in the i Corinthians 13 speaketh to
the Corinthians who were then converted, are ye no

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 stren 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 parcelly time
pennyroyall shred all these & strw on
it, put a great deal of butter or beeefe
-suit shred & beaten as for venison, but
there must be some buter, if you use suit
put in some of the bloud that it was steept
in. bake it in a dish with puff past

folio 23 verso

to hash a Calues head

there must be some backon boyled
withthe head when tis Cold slice it
thinn & Mince the backon smalle put to
them some strong broth Clarret wine and
Vinegger anchovie, Cloues Mace & a little
pepper & a little butter & an Onyon, fry
some Sassage 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=
erts & Lemmon

to Pickle Mushroo\make

when they are peeld wash them 2 or 3
tims in Milke & water dreyn them well
& Boyle them in milke & water & a little salt
dreyn them again in more 2 Milke & water
when the are quite Cold, put to them
a Pickle Mad of witte Wine Vineger
& witte Wine, peper, Salt Cloues a
great deale of Mace & a little 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 ^1 of fine sugger beaten fine

folio 24 recto

one Nutmeg grated the yolks of 10 Egs & butt
\make 4 whittes well beaten. Mix them well togea
\make 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 hour
& 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 very 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

To Make A Green Pudding

Greete a penny Manchet put to it sweet Margorome, time, Winter Sauory & prsely shrad verry small stamp & strain one handfull of Spinnage & put the juice to the bread, & some Marrow, 4 eggs, & the yolke of 2 hard eggs Cut in quarters, 3 spoonfulls of whitle wine 2 of fine flowr, some grated Nutmeg, Ginger Cinnamon a little salt suger, Mingle these well together, then take the Call of Veal & sew it togethre like a bag, put in the pudding boyle it with beef

To make a haggise

take all the haslet of a hogg & Mince it small with the fat of the Chine. washing it with the fatt that is boyling, then put in tow grated Loaues season it with peper & Salt, fill the great Gut of the hogg with the Meat, hang it up in the chimney, slice it & fry it when you would use it/

to Bake a Rump of Beef

Stuff a Rump of beef that has been Salted one night, with parcly Sauorie time pot Margerom & a little peny ryoall Chopp them small put to them the yolks of hard eggs, grated bread pepper, Salt a peece of butter work them well togeather before you stuff the beef with it, put the beef in an Earthen pott, put to it some, turn ouer.
clos & bake it with great houishold 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 breadth of the hand hack it on both sides with the back of the knife draw it with some backon & some lemon pill, make force Meat with some of the lean of the Veale beefes suit, sweet hearbs, Mace Nutmeg Clous salt work it as past Make it up in little 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 lemon, 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 meat a 3 of butter is enough, Couer the pot & bake it when it tis baked before it tis cold, mix the meat & butter well togather put it in what pots you please & couer them ——with butter,

folio 26 verso

folio 27 recto

to Make Pottage

put in a pot 5 pound of lean beef, halfe a neck of Mutton a Knuckle of Veal halfe a pound of bacon stuck with Cloues put to it 6 gallons of Water Couer it Closs & when it boyles & it is scum put in 5 more of beef Cut thinn a fryd brown in fresh butter, put in a bottom of a brown lofe a spoonfull of whole pepper & some green leeks, Couer it again & boyle it 4 hours then strein it & put to it CoxCombs, sweat birds,
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.

Richard Hanmer the son of Mr David Hanmer by Mrs Elizabeth Kynaston his wife was Received at Oswostry the 24th: of Nov-ember in the year of our Lord 1588./

David Hanmer Gentleman was buryed in Selattyen the 30th: Day of - January Anno 1602./ Mr Thomas Hanmer the Elder was Bury'ed att Selattyen , the 13th: day of July in the year of our Lord God 1618.

Mr Thomas Hanmer Gentleman was-bury'ed in Selattyen the 20th: day of August in the year of our Lord God 1620./ John Hanmer Doctor of Divinity Lord Bishopp of St Assaph was buryed in Selattyen the 24d: day of July in the year of Our Lord God 1629. Richard Hanmer Gentleman was buryed in Selattyen the 23: day of february in the year of our Lord God 1649

The Birth and Age of the Issues of Mr: Richard Hanmer of Pockington . of his Wife Mrs Elizabeth Hanmer daughter of Roger-Kynaston Esquire of Hordley in the County of Sallop / Letitia Hamgre Was born on the 5th: day of October 1621 being ffryday about ffour of theClock-

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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.

John Hanmer was born on the 30th day of Aprill 1626 being Sunday-about 6 of the Clock in the afternoon being the 2d, 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 2d day of february 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./

ffrancis Hanmer was born the 14:th day of August 1637./

Richard the son of Mr Richard Hanmer by Mrs Elizabeth Kynaston his wife was born on the 3d day of July 1640 being ffryday between 6 and 7: a Clock att Night and was Christned at Selattin
Church the 21th of July 1640 being Thursday. Godfathers John-Edwards, of Chick Esquire and- Richard Lloyd of Lloynamain Esquire Godmother Mary the wife of Mr Will Owen of Pockington

John Hanmer Esquier son to Mr Richard: Hanmer of Pentrepant was Marry'd to Mrs Dorothy Phillips daughter to James Phillips Esquier of Llandewy in Radnorshire; on the 6th day of January Anno 1652./

The Birth and age of the Issues of Mr John Hanmer of Pentrepant of his wife Mrs Dorothy Hanmer daughter of Mr James Phillips of Llandewy in the County of Radnor. Vizt Thomas Hanmer the Son of John Hanmer by Dorothy his wife was born the 21st day of December being St. Thomas's day about 4 of the Clock in the Evening being Wednesday the sign being Gemini 1653 and was christned the 6th day of January following being the feast of Epiphany

Frances 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 8th day of February 1655/6 being Friday about 8 of the Clock at Night and was christned the 28th day of February following 1655/6. the sign being Saturnus./
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 following
being St James's day 1661./

34
Dorothy the Daughter of
John 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 John Hanmer
by Dorothy his wife was born the
3d day of May 1660 and was
christned the 18 day following./
Jame 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, christned the 25th day following
being St James's day 1661./

35
Elizabeth the Daughter of
John 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 following 1662:/
Richard the Son of John Hanmer
by Dorothy his wife was born
the 14th day of December 1663 being
friday between 10 and 11: of the
Clock att Night, the sign being
in Scorpio/ christned the 6th day of January following 1663/4./

Mr John Hanmer of Pentre pant
Was buryed att Selattyon the 15th day of December 1665.
Thomas Hanmer eldest Son of John Hanmer of Pentre pant
was drown'd near Llandewy in Radnorshire and was buryed in Llandewy Church on the 16th day of June 1666./
John Hanmer 2d Son to the abovesaid Ino Hanmer of Pentre pant dyed the Tenth day of May 1694
Mres Dorothy Hanmer wife to the abovesaid Mr John Hanmer senior dyed thespace day of August 1694

Thomas the Son of Mr John Hanmer was born the 22nd day of October

Thomas H

Andrew Phillips Esquier of Llandewy was buryed the 16th day of June Anno Domini 1668 att Llandewy Church in Radnorshire./

Thomas the Son of Mr Iohn Hanmer by Mrs Katherine Hanmer his wife daughter to Mr Rees Wynn of Connon was born the 22d day of October
1689 about 8 a Clock att
Night being great thunder and
Lightning./
Rice Hanmer the Son of
Mr John Hanmer by
Katherine his wife was
born the 16th day of September
1693 about 9 a Clock in the
Morning./

Mr Thomas Hanmer son to
Mr Ino Hanmer of Pentre pant
died the 5th day of November 1702
Mary Hanmer the Dadughtr
of Rice Hanmer was borne
fifineteenth Day of May of the
by Mary his wief in the
yer 1720
John Hanmer the son of Rice
Hanmer was borne the 10 Day
of Febrey by Mary his wief
in the yere 1722
Mr Rice Hanmer dyed the 3
day of November 1722

that41
Oglander Eyton Esquier dyed the
27th day of May 1672 and was
buryed the 29th ffollowing att
St Chads Church in Shrewsbury
franciscus Oglander the son
of Oglander Eyton Esquier was
born the 17th day of October
1672 and which as christned the 19th
day ffollowing Anno Domini 1672
Mr franciscus Ogrander Eyton
was buryed 29th day of December
1672./
Mrs frances Eyton wife
to the aboue said Oglander Eyton
Esquier dyed the 16th day of October
1717 being Wensday about
5 a Clock in the Morning and was
buryed the 17th about 10 in the Morning att Oswestry Church.
to stay a laxe or a Loosness

take a pinte fo running watter
and boyle it halfe away and putt
to it a spoonefull of grated sinna\textsuperscript{non}
a little sugar and drinke it morning
and euning

to Stay an extreme lax or
casting especially of women
in child Birth

take a pinte of new milke from
the cow then take halfe a she\textsuperscript{ete}
of the purest white paper cut it
very small then boyle it
in the milke with good store
of sinnamond in powdar and
sliced nutmeggs till it be
halfe A pinte lett the party
To make a green Pudding. /

Take strawberrie and violet leaves tym marigold shred them and strain them with cream then take grated blad bread and flour and eggs and sweet season this with nutmeg and sugar & a little rose water wrap it in some mutton call and boil it in a bag.

A shaking pudding

Take a quart of good cream, and boil it with nutmeg cut small pieces with a little mace, cinnamon & ginger take 8 yolks of eggs but one white beat them very well then half a pound of almonds blanched beat them with rose water strain cream, almonds and eggs together thorough a hayre sieve and slice in a little nutmeg and shift in a little fine flour into it season it with a little salt and some sugar then take a wet cloth and rub it with flour and tie it up & boil it let the water boil before you put in your pud. It will have an hour's boiling then take a little white wine sweet butter and sugar melt them altogether and pour it on your pudding for sauce thus you may make almond custard onely your pudding must be stiffer with almonds boil your custard between 2 dishes upon a pot of seething water sticke the top with dates and serve it up

A dish made of a kidney of veal

Take a kidney of veal well roasted with all the fat about it and shred it very small mingle it with half a dozen yolks of eggs and half a quarter of currants with three spoonfull of rose water and some nutmeg then cut round Vastes and fry them and straw sugar on and serve them up
How to make the Oyle of egges which is good to heale a burning or scalding and to keepe it from scarring

Take a Dossen of Egges and roste them very hard and then take out the yolkes and put then in A frying pann and lett them fry and burne these vntill Oyle come from them houlding the yolkes in the one side of the pann and letting The Oyle run to the other side then take a fether and anoynt the place and when it dryeth anoynt it againe allwayes vntill it be well which wilbe in 2 weekes space

A remedy against the wormes most exalent

Take faire spring watther made luckewarme put there in fine oatemeale flowre Searced mixt & strayned putt there in alsee alsoe a little 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 grieued 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

for 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 togather and when you goe to bed Anoynte the freckles therewith one the morrow wash the place with Hott watther wherein must be compounded some barly meale
for A heate or readiness
in the Body

Take house greene and stamp it and straine it
into thine milke and bath the place
offten

folios 71 recto

A medicine to breake the sore of a womans Brest

take a hand full of figgs and stamp them
in a morter vntill the kernels be broke
then tomper them with a littele swines
gresse that is frest make a plaster of it
and lay it to the womans Breast as
hote as Possible shee can endure it
it will take away the payne and help
it to breake

folios 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 Beniamin and Sinamond
beaten in fine Poudar and let the
Patient Drinke thereof often

folios 72 recto

Take a cake of the best hard Castle soape
and shave it as small as possible can be into
a bason, & take as much reasty bakon as
the soape will weigh, & putt them either into
an iron morter or stone morter, & beat them
well till they come to a salve, then putt it
into a clean gallypott, & cover it close and
the longer it is kept the better it will be.
This is good for a bruise or any green wound
Take a spoonfull & a halfe of hony & as
much good sweet fresh butter, putt them
into a pottinger & melt them, & lett the part-
y that is greived with the griping of the gutts
take it evening & morning, it is good also
for the bloody fr ux.
the Arrogancy of mans nature it is
Abomination for them that are baptised to
Ioyne with infidels, there fault is the
greater in that thay make religon a cloke
for their craft for the peopule used
to assembule there, and iustise way also mini
stred thus may pretend to speake for
A publicke profite, when thay only speak
for there one priuate gaine

for ff E
Take of Rahbarb 2 dragmes
Senna Alex. 1 1/2 an ounce
Aniseeds fennellseed Liquoriesh of each
1/2 a dragmes Coultifoote 1/2 a handfull
Let the Rahbarb be sliced & the
seeds grosseley 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
treats the sincerity, impartiality
Candor

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

The text is taken out of the ix. of S\textsuperscript{t} Mathew and the 12 verse Now when Iesus had hard, it he sayed vnto them The whole neede noe Physition, but they that are sicke.

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 acknowedgment of our bounden dutie, We present our selues heere before the throne of thy magistie and glorie humbly confessinge from the
botome of our hartes that we are most vile and wicked sinners, and not worthie of the lest of thy mecies: we haue sinned o lord we haue sinned aginst heavne 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 mericies 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, o then dispise not the worke of thy hand, dispise not thy handie worke and seeinge it hath pleased thee to preseuue vs, to gard vs, & to watch ouer vs, by thy providence to open thy hand and to replenish vs with good things as food health libertie and peace O we most humbly beseech the still to continue ither loue toward vs O lord thy compassiones faile not but are renued dayly even in this night last past we haue receaued and apparent evidence of thy loue: for wereas for our sinnes committt, (which are more in number then the haire of our head or the sand of the sea) than nights even in the dead of sleepe haue taken our 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 judgment with vs thy most wicked servantes 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 weeping and gnashinge of theeth But thou o lord art rather 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 sinnes 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 what a fearfull case we had wet bin in if thou hadest left vs to our selues: and hadst not soe mercifuly sent downe thy s-only beloued sonne of out of thy bosome beinge in thine owne forme, to take on him the forme of a seruant and to become obedient vnto that most sclaunderous death ^ even the death of the crosse for our sakes:
grant o lord the vew of these vnspeakble and 
vndeserued fauours may even rauish our spirites

and soe posesse ou r hartes that we may constantly 
resolue hencfourth to giue vp our selues as a liuinge 
sacrafise holie and acceptable vnto thee and to 
devoete all our powers both of soule and bodie 
to the glorie and honor of thy name. And O 
lord enable vs heervnto we pray thee, for we 
are not sufficient of our selues to thinke ani thinge 
yea thel lest thinge that is good and we are by nature 
prone to all wickednesse, and reprobate to euer 
good worke: Open we beseech the light of our 
understandinge 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 counceleler that by it we may 
be informed in thy pthys put thy spirit within vs 
and cause vs to walk in thy statutes And shild 
O lord we ernestly entreat thee against the 
rage and furie of that roringe lion the diuell 
whome giue vs wisdome to deserne his 
policies and corage to resist even his most 
ferous and firie assaults: make vs wise against 
the begildinges 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

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 
gratious to they whole church dispersed far and 
wide ouer the face of the earth. More especialie 
to these of England scotland fraunce and 
Irland . And heerin doe beseech thee to shoure 
downe thy blessinge in abundant vpon our souerainge and they 
seruant James well by thy prouidence Kinge next and imediatly 
vnder thee and they kinge Christ supreme head 
and gouerner: vpon His riall Queene the 
most Illustrious Prince, Charles , the Prince
Pallatine the ladie Elizabeth his wif with
to swaye he septer of the kindome while the sonne and moue our

& graunt that there may neuer want one of that riall race
cellers indue them with true pite-pietie and religious
polesie the nobls gentrie and comenalties of
this Land: graunt that they may all aime at
the honoringe of thee, by whome they haue
receaued honor: And that both church and comonwelth may
the better stand: shoure downe thy graces in
a bundant vpon the two Vniversities of this
land Oxford and Cambrige and in oxford be

Blesse all the priue couns

Pallatine the ladie Elizabeth his wif with
there riall issue: & graunt that there may neuer want one of that riall race
to swaye he septer of the kindome while the sonne and moue our

Blesse all the priue couns
sound is a dolfull mournfull 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 behoulde I am to leaue the sweet voyce of mirth, and bringe you to the screechinge outcries of mourninge; I ame to entreat of ioy and mirth, of hell and tormentes, tormentes I say such as to name them is a torment: Of a distressed soule full of miserie even from the soule of the foote, vnto the crowne of the head that of all his former possessions hath nothinge left, yea I say nothinge but woe woe, and noe attendance of his former pleasures 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 sorowes, A paine of paines, And a torment of tormentes wherewith the lord hath afficted me in the day of his firce wrath. from aboue hath he sent fire into my bones which prevaleth 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 tongue at all; and extreme paine cannot expresse it self: Ille vere dolet qui sine teste dolet. his greefe most meede be great who hath noe man to testifie how the extremitie of his greefe, and torment: heere be tormentes innumerable; but wordes not manie, I ame tormented in this flame. Heere it is as in the oracls of Apollo much matter, few words. Multia in paucis. In which wordes 3 thinges doe occurre to be obserued: first. 1 The person: I am. 2 The passion: tormented. 3 The instrument wherewith 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 delicaties every day I that
& was clothed in purple and fine linen and wanted nothinge, but had riches as sand of the sea

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 tables. 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 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: Proverhs 19: 17. and galatians 41.1 blessed is he that giueth the sicke & meedie &c seing that neither Riches nor welth nor principalties nor power can saue a mans soule. And heere dearly beloued may we see, that true it is, that god hath noe respect of persons, but every 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

Heere you may behould (quasi in speculo as it were in a lookinge glasse) the extremitie of his tormentes: he connot cry out like the poore womans child in his sicknessse O my head, my head; nor like Dauid my strenght faileth me and my ioyntes are loosed within me: But I every part of mee is tormented. The whole head is sicke, and the whole hart is heavie. felix, etiamter felix esset, happie were he, yea thrice
happe 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 wherewith he shewed his immortall eternitie: But in this I am is fullnesse of ioy. Yea before euer, before Abreham was I am sayeth the lord our Saviour Diues hath alsoe an I am but full of woe, full of miserie, full of all tormentes I ame tormented. Tempus present preteritum et futurum adeste semper apud impios, the time present, the time past, and the time to come is all wayes with the wicked ↓

I am Ad day to day, Ad yeare to yeare, Add number to number, Add thousands thousands upon thousands, still this is there crie I am tormented. O miserable creatures whose tormentes are vntollorable But O most wofull are they whose 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 endlessse misery noe end this allwayes wilbe the burthen of his songe, I am: 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 explictit for the verie thought of the future ioy expells the present paine. It was Æneas - 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 vetterly debarred from him he hath already receaued his finall sentence, with his owne lips he confesseth
amazed, tremblinge and quakinge at mine owne wordes for I am to speake of tormentes, yea such as neither the eye hath seene, neither the hart of hath hard neither came it enter into the hart of man, of such a torment as if all the sauage tyrantes, all the tortures, all the vn= mercifull and inhumane creatures should speake at once, yet still we may say behould half was not tould vs of such, I say as Non mihi si
centum deus ora sine lingua: deus ora
sonantia linguis: Ingenium que capax totumque Helicona dedisset. If my voice vwere like the thunder my wordes like a flame of fire and my tongue like a flame of fire the noise of many welles, yet all were not enought to strike into you halfe the terror that is in distressed Diues. The verie word torment signifieth great dread and terror tortures and instrumentes of great woe and miserie such as neuer hath bin knowen. You haue read of the 7 breethren that were toorne wi ther whipps, Boiled in coldreins, fried in pannes, all mangled and masserated hauiug 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

I haue read of a Brazen bull wherein tyrantes vsed to shutt in men, withwhat 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 spiritues 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 drawnen 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 resembelance of the future paine. I am tormented, greeviously tormented
it is exceeding great. Extra modum, I beyond all conceit or imagination: Sed vnnde haec miseria from whence cometh all this paine whoes is the author of num Num a Deus noe, Absit, far be it from anie man to thinke soe, now 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 sinss: But what did god then require of vs, but these two things As 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 vnnde haec miseria how cometh it to passe that christians are thus tormented: Num deus hominem prauu m 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 accordin= dinge to his owne liklinesse and sayd lett him rule ouer sea ouer the earth and &c Thus good created man accordinge to his image Genesis 2: 26. 27. Wense is it then? shurly it is Ex lege dei from the law of god: Per legem eum agintio peccati by the law came the knowledge of sinne: Romans 3: 1 : 20 Therfore by the workes of the law shall noe flesh be iustified in his sight: for by the law cometh the knowledge of sinne And Deutro nomy 27: 26 Cursed be he that confirmeth not the wordes of the law to doe them: God is mercifull 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 repentane is neuer to late. In deed I haue hard some say that: penetentia vera nunquam sera est tu=true repentance is neuer to late: but I am shure that Penetentia sera is nunquam vera to late repentance is neuer true O me thinkes the nominatinge of this Diues his tormentes should draw is to godlinesse and to true repentance: But suppose you saw this dawned spirit hedged in one euery side with whole legions of Diuels consuminge with fire and brimstone, and yet neuer consumed, Dyinge and yet neuer dead his conscience bark: folio 114 recto
barking at him: the saintes bearing witnesse against him: The Angeles saughinge him to scorne and god almightie giuinge him his vtlimum vle Goe thou Cursed: O what a terible sight would this be such as might make a flinte weepe and stones tremble. O let 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 vtlimum vlem Goe ye cursed I suffered the most vile and schaunderous death of the crosse for your sakes. My head crowned with a croune of thornes, these handes and feet nailed to the crosse this side persed with a spere and yet when I was hungrie you gaue me noe meat: when I was drie you gaue me noe drinke when I was sicke you did not visite me: therfore Goe ye cursed; goe I say to hel and to euer=lastinge fire prepared for you. O sentence most trible it would make a hart of steele melt for sorow. And contrarie weies O ioyfull shall that sentence be when he shall say (venite) come ye; come ye blessed of my fathers inherit the kindome which I haue prepared for you: when I was hungrie ye gaue me meat; when I was drie ye gaue 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

That full of eternall, vnspeakble and inevitable paines and tormentes.
I haue read of such a one as appeared once to St Augustine , who demaundinge of him how the case stoot with him screeched out these mournfull wordes I slew, I stampe, I stare, I dy, I dy, ever, lastingly, farwell by me beware. Of another I haue read that appeared utteringe these dolfull wordes Nemo vidit, nemo vidit, nemo vidit: noe man seeth, noe man knoweth, in what a damned distressed miserable and deplored estate we damned spirites: all the tormentes in the world are but fetters to them and haue not soe much as a resemblance of them: faine would I shew you a figure, faine would I giue you a signe, but it is to hard a thinge for me and beyonde mans capacitie, suppose you say a man stricken with sicknesse, turninge and tossinge to and fro, screchinge and cryinge in the day time and in
the night, sendinge out grones and lamentations
his flesh like Iobs, beinge clothed with wormes,
and filthinesse of the dust, his skin rent and becom
horrible, his bodie smitten with sore woundes from
the sole of the feete vnto the crowne of the
head, and he cursinge the day wherein 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

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 carcerem, et
caracem, et ecateos:

Think of gibbets, of rackes, of dungons, of
fire, of brimstone, of whippinge, and gnashinge
tooth, 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 oraque centum: omnique panarum per cururrere
nomina possum were my voice like the sound
of b-drummes and my tongue like the noise
of soe manie rivers I could neuer runne ouer
half his tormentes I ame tormented I proceed
leitt 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

this question, What Diues, rich Diues in tor=
mentes that knew nothinge in his lif time but
pleasure and after it dremed of noe paine,
this is b-verie strange: yea behould tormentes
are the heires of pleasure, and paine the
successor of ioy litie. voluptas comes tristitia,
sorow are the handmaids 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 I 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 am
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 above all thinge, to quiet

in him above all creatures, above all glorie
and honor, above all dignitie and power,
above all cuninge and policie, above all
health and beautie, above all riches and
treasure, above all ioy and pleasure, above
all fame and praise, and above 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 seuer judgmente of the allmighie and the
intollerable tormente of the rich man I am
tormented in this flame it is a thinge without
mercie, An Ost (as one calls 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:

Wherwith would Nebechadanecer haue bin revenged
vpon Shadrac Mesac and Abednego but with
fier yea with flames of fier: and with what did
Nero cruell Nero punish the Christians but with flames of fier, for he apponted that they should be sett on fire in the twilight boult, vpright to lighten the passengers one the hie way side: finaly the Lord allmightie himself in his wrath and displeasure did raine downe flames of fier and brimstone vpon his enimies soe did he vpon the stinkinge Sodomites and sent them, a Gahenna ad Gahennam, a flamma ad flammam, from hell to hell, from the flame into the fier: Soe it is with the wicked sayeth Dauid the lord will raine downe hes burninge hailstones and coles of fier: this, ins there portion to drinke not only in this lif but in the lif to come I am tormen= ted in this flame note heere this word not not flame but this flame that burns 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 lightニング that is as soone gone as came, but eternall and everlastinge fier, like wildfier it cannot be quenshed it endureth for euer, marke these wordes this flame and you shall see the wofull extremitie and lamen= table paine of this rich man, for put but the

folio 117 recto

tip of your finger in the fier for a smale time o how you will screech and crie out o how you greeue and suppose your self to be in great extremitie But happie o happie were Dauid if all his bodie I say all his bodie were broiled and scorched and burnt in flames of earthly fier: but alas his paine exceedes it a thousand degrees if you hard him howlinge and cryinge out alas I am tormented in this flame and thus much be spoken of the instrument with this flame you haue hard enough alredy his complaint, his extremitie, his woe, his tormentes and miserie; allwayes way it in your thoughtes, and yt cannot chuse but strike terror into your hartes soules and perce 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
For gods sake, for your owne and in the bowells of our blessed sauiour that you would remember this damned gost doinge good to them that hate you lest you crie out to late as he doth I am tormented in this flame, lest you be cutt downe and cast into thes fier where there is nothinge but woe, woe, woe, nothinge but wormod and viniger, weeping and gnashinge of teeth, from which place by the bitter passion of our lord Iesus christ deliver, to whome with the father and the holic gost be all land glorie honor and dominion both now and foreuer. Amen.

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 with creame
two yolkes of egges and a white
put mace nutmig Cinamon.

Currance a little seck and
some suger put them in the
Cheese Cakes and stik
them with canded Lemmon
pill.

To make Pitty Patties to Garnish,

Make them of kidneys of veale seasoned with
Cinoman mace currance reasens sugar, salt a little
sack and cream;

A Receit for forced meat

Take some veale choppt 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

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 collopes put a duzen balls of
forced meat sheeps tongues Calues hierfeit
Anchoyes some liqour of Oisters a handfull of oisters
A few Capers season it with sweet marigon, virginia
time nutmeg pepper and saltt 2 selots
virginia pepper and grated white bread

To make a fricasay
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

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 handful of grated white bread to each dish.

Reuelation.3.19.ver:

Text
As many as I loue I rebucke and chasten: be zelous therfore and amend.
take a cake of the best
the aremen
the text is taken out of the 3rd i of timothy 16+ and without controversie great is the mistery of godliness.
Religious it is in ane thing like to nebacac near dreams as it is in the 2 of daniel; there is were many thinges in the le wes tem pl which did signifie the outward church in haue nor the treasures of the knowledge of good and euille 25 of Exodus 4 a and looke that you meet them like unto the palace; once the make this is attributeud in the brigter 15 of colossians 7 and paulle giuing judas thankes xi of romu us in that last place this mistery; of that godlyness is a great mistery

obserwatis that godlinessse is a great mistery; Reasons in 8 of Rom that carnall mind is enmity against god; it is from that .le wish that we weac eaud in our knowleidg a 4 of Ephese i7i we are darkend in our hart; but 17 of John, 4. 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

nor haue all of vs principall difficulties in respect of dismis... that it is a great misterye; and they are itanesse are
mad a ginst satan in revalecions
and stat of nature; and therfore
I doe not only take it for all the
time of his trubell 7 of Romans
and the ... ens and of the chapter
... learn what is sed wherin man
1 to the corinth es and the tenth
verse as a naturall man I shall
cume to speacke .... cont...
rend the duty .h.k. noe ... haue
... towa rds god and towardes man
i ...ans to god and to li.. right
es...s and feariously and will
...a..e mistery that mistery
is a godliynes n.. ing; Id. a not
in a.. da. e miror ing gl. the
in there outward clothing
w but with your inward
clothing will god

2 in the se duty towardsoure
neighbours; which of vs cann say
wee have
3 the duty toward our selues
in this the ... to....... and
to l..ss.s and gaine god the praise
of all and euery thing and that
doe d...... themselues;
vse
1 hence g... may be ...... toward
in the p....d in prayes of god
2 it likenesse at in termes ...
that no hav not the abilit
to apease alm....; pras of god in thi
re oracions; i of Romans they
delighted not in the knowledge
of god; as 2 of daniell 2. vnto
hellyions ... ... and ... ...
aqua.... to the mistery of god
but giv vnto god princiball
that they would iritate dan
iell i8 even a 2 of ..
of 2 of Corinthiuns 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
Corinthiuns 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

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

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
closse stoped that the ayre issue not out and
then drie them well and beat them in a brasse
morton to pouder and then take of the pouder
and put a quantitie in your hand then wet your
finger and touch the pouder then touch the toth
therewith and you shall spitt it out without pain
Thes root most be gathred betwixt the 2 S\textsuperscript{t}
Maries dayes in haruest.

8 A speciall remedie agaist the greensicknesse

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 ³ /
boyle therof eueninge and morninge ³ iii 1 does
probatum est

A precious reamedie against the
9 plague.

Mirre Aloes Cicatricæ cassiae drawene through
acrose searce safferon of ech a like quantetie
and put therto a little treacle the ioyce of
wormwod and make smale ppees therof in the
bignesse of a pease and swallow them downe
all whole in the plague time when you rise
out of your bed by 4. 5. or 6 at a time
probatum est/

folio 194 verso (image inverted)

i0 Against the Scabbes.

Blacke sope 3 spunfulls, sault a spunfull and as
much capons greace as a wallnot and melt these
together like to a salue and anointe the sore
place and it will be whole.

22. Against the Crampe.

Crosse thee with these three wordes where the
Crampe is Caton Craton Cibray and thou
shalt be whole.

i2 To kill the itch or for the scabbes.

fresh butter 3 pound Brimston 3d Cloues 2 ouncs
ginger 3d.

i3 for a sore mouth or canker.

Hunisuckle Leaues, Straburie Leaues, Violett Leaues
Cullembine Leaues, sinkfoyle, toppes of rosmarie
sage boyle them in faire water from a quart to a
pint when it is halfe sodden put in half so
much viniger and as much Alom as wallnot a
good spunfull of honie boyle them to=gether And
if it be for a canker add to it a quantitie
of white copres and reserue it in a cloose pott.

i4 Against anie atck in the bones or ioyntes

A shee catt take out her bowells and fill her bellie
full of snailles 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 m mingle 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
margarum, 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 therwth and make a plaster therwth wth and if the brestes be brocken you may arme your tentes therwth.

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 cœna composita ex Vocantibus et vocitatis. partem vocatorum
Ad humilitatem iam monuerat. Consiquen =ter vocantem remunerat retrahens euµm
Ne gratia hominum conviuaret. 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)

Homo quidem fecit cenam magnam et Vocuit multos &cetera.

Parabola. Occasio ex dicto conviuæ versus.
15o in hac hunc admoneus non satis
esse hac credere et exoptare sed canere
ab impedimentis.

Intelligite hic per cænam vita æternam
per ..... ....; per servos ministri. per
excusantes, reprob. per introductos et
coacles electi græ ... obedientes. per
exulsionem ingratorum impiorum exclusio
e regno dei.

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

Magna .... quia dei est deus invitat et
conviuam est.

Magna et gaudijs plena ob distinctionem
cænæ mundi. In vitam . mundus
evam et in in 1o .... malum in te &. Patrum
vt Genesis. 2. Filius Iobi. epulum geniale
lob. 1. Fratres Iosephi in aula Pharaoni,
Genesis. 44. In aula Assueri Esther. 1. in
Aula balthazar Daniel. 5.

folio 192 recto (image inverted)

qualem cænam quam oculus non vidit &cetera
eadem mensura magnis et minimis
sicut Manna Exodus 16 sederunt in
Exulo Iosephi sidum primogeniturum
siue invidia etsi prius fratrem odio
prosequantur. Genesis 45
Cæna quia sero paratu et post cænam
nullum conviuiam paratu.
Deus pater heo hic vocatu quia benigne
et misericorditer nos vocat, quando vindi
catium dei virtutem scriptura significat pan
=theram vsrsum et pardum eum vocat. Vt
Osee. 13. ero quasi leaena &cetera

Cæna 2 Andreas.
1 pænitentiae et gratiæ
2. æternæ glæ-vitæ/ et gloriae

Cænæ pænitentiae Ego sto ad ostium &cetera
in ista
fercula 5
1. peccati remissio
2 testimonium bonæ conscientiæ
3 consolatio spiritus sancti
4. Consideratio dominicæ passionis
5 pregustatio iocunditatis æternæ

Cæna Vitæ æternæ in qua vinum sine fæce, 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.

Et Vocauit Multos.

Benignitas dei nobis illuxit ab in familia vt naturalitæ ad beatitudinem nos instruit quam adipiscimu malum vitando bonumque sequendo. ultra hanc generalem Vocationem multoties multisque Modis Nos vocat deus nempe inspirationibus, predicationibus infirmitatibus, tribulationibus et alijs modis

Et misit servum suum hora cænæ dicere invitatis vt venirent. hora cænæ spatium est vitae uniuscuiusque qui dominum inspiranta vel prædicatorem audit docentem evangelium per hunc servum cælum prædicatorem intellige. licet servus peccator tamen propter regis chirographum e ab exilio vocante audiendus est.


vocani et reminisitis &c Pr.verb. 1º
quæcite ennum dum inverini part invocate
eum dum parpare est. Rom, 15. .olite expecta
=re dum clansa est ianua.

Et Cœperunt omnes simul excusare.
Mala illa consuetudo cœpit initia a principio
Mulier quam dedisti mihi sociam ipsa dedit mihi
pomum et eum edi. respondit mulier serpens
decepit me
Harpastes apud senecam quae per senio
amissis oculis ductorem suum rogabat alio
vt se deduceret domum sibi illam obscurio-
rem videri eadem est nostra dementia
Adam admisso peccato ficum folijs se
velauit ex hinc folia excusationis figura-
ra, vel squamæ.

obiectio quare nauseat anima nostra super manna
cœleste et ad ollas aegyptiaces anhelamus
solutio nonne quia vt morbus cibi salutaris: sic
peccatum salutis æternae gustam abstulit?

Nemo se ciuarum esse intellegit nemo ambi-
tiosum, non ego avarus familiae necessita-
ti prospiciendum. non sumptuosus sed urbs ipsa
magnas impensas exigit. Non ego ebriosates
delector sed oportuit hospitibus morem gerere

Nihil hec vitio periculosius. Ne declines cor
meum in verba malitia ad excusandas excu-
satores in peccatis. Psalmi si dixerimus quia
peccatum non habemus &c. 1. Iohannes 1.
omen. nemo quid bonum est loquitur omnes quae sua
sunt quærunt nemo quæ Iesus christi.

Mira res est vocat deus ad cœnam et venire
recusant, vocat mundus ad labores et omnes
sequente illum, vocat Mundus vti decipi-
at diabolus vt torqueat et caro vt illudat
et omnes hos sequuntur, christus autem vocat ad
cœnam vt gaudeas et Cæleris et pauci
sequuntur eum.

Multi in deum imponunt peccata.
Malum est peccare peius in peccato perse-
verare, pessimum peccatam excusare,
grauissimum vero omnium est in deum crimen
ipsum coniscere.
Excusationis origo superbia/ si manifesta
sint crimina vt palliari non possint
hinc superbia inflationi deum, stellas vel tempus
retorquent nolite tollere in altum cornu
vestrum vel loqui aduersus deum iniquitatem.
quae impediunt in se non prohibitæ si parci
eis ut am. maius periculum in his quia
palliata incendunt et sub pretextu boni
periculosiora. omnes quid est in mundo
concupiscientia oculorum est, concupsiscen
=tia carnis aut superbia vitæ./
Heriei dum fugatu caput et pedes
ostendit dum non rotundus. sit

folio 189 verso (image inverted)

Primus dixit ei villam emi
in emtione villæ notatu acquisitio dominij.
emtor appetit hominibus preesse et dominari.
quod ex radice superbiae pervenit.
Non castrum aut regnum sed villam.

Et necesse habeo, ambitione egente
quae non potest coram duobus permanere.
Exire. a mei consideracione superbæ semper
extra se/

Ambitio. servus a culpa non natura.
temporibus ac lucis me accomodo
ex consuetudine.

Cineas philisophus Pyrrhe Epiratarum regi.
quid velut quo tuinus nunc eodem otio
perfrueri. Non filicterj bibliunt et
revomunt.

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

Videre illam 1° emi deum vidare non
gaudare, si visdissimus heneres non emeremus

folio 189 recto (image inverted)

Iuga boum emi 5ai et eo probare
cia.

amor terrenarum viscus est spiritualium

Vxorem duxi et ideo non possum venire. Abstineste vos a carnis desideriis quae militant adversus amorem. 1 Petri 2. Inter omnium certaminis christianorum sola dura sunt praela castitas. Vbi est pugna et rara victoria Augustinus. Nix damnat nuptias sed nimium mulierum amorem./

Vxorem duxi et ideo non possum venire.
Versus 23.

Non dicitur Voca sed compelle. sunt qui facile non convertuntur nisi prius aut infirmitate aut paupertate aut aliqua necessitate constriente fuerint. Vt de filii prodigo. et Psalmi 77. Cum occideret eas sunt inquirebant eum.

postquam convertuntur ad convivium invitantur vt puer remanens in via a Dauid reperitur.

1 Regum 30 vide Osee. 2° Haymon

non dormiat sæueritas disciplinæ vbi metus non sabest vbi crimen execrabile.
Compellendi omnes ne fidem christi impediant.
Credere voluntatis est ad his non possunt compelli. Tinidaremta

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

Compelluntur intrare dupliciter

1°. ostendendo voluntati nostrae tantum bonum vt ipsa non possit non appetere illud
2°. 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 Iudaorum obstinationem designat.
Non invitemus vt paria accipiamus Invitandi pauperi debiles t-laudi 4 cæci
Efficacia verbi dei vel spiritus per verbum
agnitionem paupertatis spiritualis efficiens
quam significat per introductionem pauperum
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 Psalms 33
Nescimus quid desiderare debemus
tanto se amplius fastidij morbus exagge
rat quanto se magis ab esu illius
dulcedinis animus elongetur.

Coge Qui huius mundi adveñsitati
bus fracti ad dei amore redeunt atque
a presentis vitæ desiderijs corriguntur quid
isti fratres vidi nisi compelluntur vt
intrent?

Via nostræ maceria sepium cum desiderijs
nostri duræ in hoc mundo obiections resist
=unt: et semitas nostras invenire non possumus
quia hoc quod male quærimus adipsi
prohibemur. Invocabunt me et non
exaudium: Prouerbia 1º Nescio vos dicit
virginibus fatuis. Mathaeus 25

intenta gregoriñ hanc aure percipite vt tanto
eam minus sentiatis in examine quanto,
nunc auditis formidolosius in predicatione
Gregorius

Obiectio an infideles sint compellendi ad fidel?
solutio qui nunquam recepunt fidel non sunt sed
qui semel. recepunt Corporaliter
sunt compellendi vt impleant quod
promiserunt.

Obiectio Coegit christus Paulum. Actus 9º
solutio Non coegit vt invitus crederet se ne
fidel christi et ecclesiam per se queretuñ et ipsa
Viso miraculo voluntarie se obtulit.
dicens domine quid me vis facere?
Obiectio Qui compellendi ex sepibus?
solutio Augustinus dicit quod veniunt de sepibus hære-
tici. nam sæpes qui construunt divi-
siones quærunt. abstrahantur a se=
pibus auellantur a spinis.

Obiectio non licitum vt cogantur sed vt voluntanter
veniant.
solutio Etsi foris inveniatur necessitas tamen
nascitur inde voluntas.

If Christ be soueraigne Kinge the kings
as hes magistrates & servaunts they should
Compell their subjectes to the outward
profession of their masters religion.
compell not to the sacraments but to the
hearinge of the outward word.
nemo venit ad me nisi pater qui misit me
traxerit eum. Johannes 6o

Argumentum est descriptio stultitiae 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 Iudaeorum infidelitati

Psalmi 14 1 dywedodd yr ynfyd yn
i galon nid oes vn duw vide 10

3 et 53 1

Non est deus per omnes cogitationes eius
vt index Luc. 18. 1. yin deum non timebat
et hominem non reverebatur. 2o senes. Deuteronominum 2
9 et Cain egressus a facie domini
Quis Inspiens.
Antichristus
diabolus
Ingratus
S: pastor Lanto Lemore prosequith ones they gras nom creauit quid ?uu?muratis si oye qui natura conut sum sollicitus semne pervcaut oues

folio 183 verso (image inverted)

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

Vadit ad ouem quæ perierat &c

Ovis aberrans a grege nisi quœratu 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 gratiae. Venit filius hominis quaerere et salvum facere quod perierat. Lucas 10

erraui sicut auis quae perii, quære servum tuum domine Psalni 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 dominus quam irascitu sicut Matres ad pueros in Lutum lapsos, prius abluunt dein obiurgant. Nauclerus

prior aquam trahit, nautis non irascitur pastor bonus non statim canem percutit, sed quaerit diligentetu donec inveniat: ita deus multum quaerit multum expectat multa tentat vt ouem perditam ad caulas redu =cat. stat ad ostium, fori pulsat an contemnis diuitias bonitatis eius. Romanos 2° 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 Niniiue subvertetu quæ tamen ad lenæ predicationum non euersa sed emendata est vnde Chrysostom Quare quæ facturus es mala non predices? vt non faciam quod predito. propterea et gehennam
Obiurgat deus ne ad verbera veniat. et statim Claudit amantissime. Noli Timere quia ego tecum sum. Esaiae 43.

Quasi diceret deus quid faciam tibi? nescio parcam tibi? sed fides sua desidior redditus persequar te? sed mea non sustinet alemem =tiae Chrysestomus Ego sum Ego sum qui deleo iniquitates tuas propter me et pecca =torum tuorum non recordabor. Reduc me in memoriam et iudicemur simul narra se quid habes vt iustificeris Eseiae 43.

Quærit deus per gratiam, redire vult per pænitentiæm. 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 consecutum esse? Vbi misericordia dei implicatur quæstion non expetitur quomodo ille curet nolo diffidas, stat medicus varias curatio- =nes adhibens et non interrogas quomodo

Curaris, sed concedis arti. servo conce =dis et dei misericordiae non concedis?
Vt scite Chrysostomus Homilia 2. in Psalmi 50um

Dico vobis quod ita gaudium/ erit in cælo super vno peccatore pænitentiæm agente quam super 99 iustis qui non indigent pænitem tiam. Lucas 15

Gaudium beatorum æquale est in eodem subjecto, gaudium tremen accidentalæ protest inten =di vel remitti immo desinere esse circa res aliquas particularæ. hoc gaudium accidentalæ fit in cælo magis de conversione peccatores quam de salute iustorum, quam quia iam habent non est necessæ vt de novo gaudente, est nova ratio. gaudendi in conversione peccatoris ãquia perierat et de peccatoribus conversis tanquam de re nouiter habita gaudendum est. De
iustis in quantum huiusmodi nulla ratio
est gaudendi de novo cum non superveniat
in eis aliqua novitas

Si loquimur de iustis ferventibus cæteris
paribus magis diliget deus iustam nunquam
cadentem quam peccatorem pænitentem et
maius gaudium est in cælo de innocentia
ferventis iusti conservata quam de peccatoris
pænitentia sed si loquimur de iustis tepidis
magis gaudent de peccatore ferventer pænitente
Gregorius
Dux in prelio magis timet militem &c
Arator magis amat terram quæ post spinas &c
ferrum: quidem magis quam lignum ite in
Dauide Petro Paulo Magdalena.
potest hoc intelligi in comparacione eorum qui
tepide serviunt deo et in hi ad maiorem gra-
=tiam surgunt, maius est gaudium./
Stella.

folio 181 recto (image inverted)
folio 180 verso (image inverted)
folio 180 recto (image inverted)

pænitentia peccatoris deo est acceptissima
ob duplicem rationem
1 amor dei qui non vult mortem peccatoris
2 virtus paenitentiae.

de 1º altera parabola de filio prodigo &c Recuperata
magis delectant quam servata. triumphat
Victor et non vicisset nisi pugnavisset
et quanto magis periculum fuit in prelio
tanto magis gaudium est in triumpho.

Similia de Tempestate. Ägro. Edentibus.
Eebriosis. Vbique maius gaudium, maior
molestia precedit. plus hostis vincit in eo
quem plus tenet et de quo plus tenet.

de 2º ex parte pænitentis. Cui plus dimittitur
plus diligit. Lucas 7º
addit dominus lœcumque fuerant duplicia
lœ vltimo
Ex aliquo grani cumino convers ex ipso
suo delere campuncti inardescunt in
timorem dei sesseque in magnis virtutibus
exercert publicam et meretrices
Quærit uxor Angeli gaudent de peccatoribus pænitentibus. solutio Gaudent 1
quia custodia videt glorirosum
fructum. Lachrymae pænitentis visionum eorum. 2
quia ex peccatoribus conversis videt implere numerum socum, nec eorum
ruina reparatur de hominibus. 3
quia in laudando deum se tale
habere consortium. 4
quia patet in peccatoribus pænitentibus.
5 Scissae vestium si aureis faniculis &c.

Bonaventura dicit angelos gaudeant propter:
1 quia destruit culpam. 2 quia
recuperausti justitia. 3 quia confutat
ho
m
i
n
u
m
=
=
=
=

2 Quærit uxor plus gaudent de uno
peccatore paenitente &cetera
recto (image inverted)

plus gaudent qia palintens frequent magis
iustos sed ad peccatores fervidos post conversionem
et iustos tepescens.

folio 179 recto (image inverted)
humilid et fervidus accantas resurgit
et ita plus diligith
Turracremata.

Lucas 1° 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 deletu).

Etsi de dictamine rationis naalis
sit quid homo faciat aliqua ad reverentiam 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 excellencia
=tiam cui reverentia debetur. servitus
subiectionem hominis qui ex sua conditione
obligatur ad exhibendum reverentiam deo
Religio est specialis virtus quia bonum
ad quid ordinatur est exhibere deo
debitum honorem qui ei competit
ratione singularis excellenciae
bonum est obiectum amoris, obiectum
honoris vel excellenciae est aliquid
excellens. bonitas communicatur cre=aturae excellantiae deo soli.

Religio est virtus moralis cuius est
esse circa ea quae sunt ad finem.
Aquinas

Religio p^eminet inter virtutes
morales quia immediate operatur circa
eae quae directe ordinatur in
honorem divinum.
Religio habet interiores actus quasi principales et per se ad religionem pertinentes exteriores quasi secundarios et ad ineriores ordinatos. Mankinducatione sensibilibus venimus ad divinam. Exterior actus religionis nondatur deo quasi his indigentibus sed tanquam signa interium et spiritualium operum quæ se deo acceptant. Non propter se ipsum deo reverentiam exhibemus, gloria plena est et ei nihil adici potest sed propter nos eum honoramus mentem nostram ei subiiciendo operum que se deus acceptat.

Sanctitas et Religio idem sunt essentialiter, rationem tamen distincta quæ sanctitatem mors hominis deo se applicat, religione vero ei exhibeat debitum famulatum in his quæ specialiter ad eius pertinent cultum.

Sanctitatis nomen deo importat unum modo munditiam, est sine terra alio modo firmitatem unde dicatur aliquud esse sanctum et inviolatum. Vel sanctus quasi sanguine tinctus eo quod purificat sanguine hostiae specialiter ad eius pertinent cultum. Quælibet res perfectum per hoc quod subditam suam}

Sanctitas et Religio idem sunt essentialiter, rationem tamen distincta quæ sanctitatem mors hominis deo se applicat, religione vero ei exhibeat debitum famulatum in his quæ specialiter ad eius pertinent cultum.
Sanctitas dicitur se cun
du
m hoc quod homo non
solum sacrificia et oblationes sed
aliiu
m virtutum op
er
a refert in deum
vel suod homo dispenit se per bona
quaedam opera ad cultum divinum
Aquis
22
qaestio
81
Devotio est prompta et parata voluntas
ad ea quæ ad diviniu
m cultum per
pertinet ad deuotionem.
Deo pr
e
cipuo externa causa. Interna vero ex ho
min
i, parte meditatio
Deuoti dicunt
u
r
qui seipsos quodammodo se
devovent vt ei se totaliter subdant
Operari quæ circa deum p
er
p
ro
mptam voluntate
ad ea exequenda
p
er
dio
m
causat inquantu
m
ex amore aliquis reddit
u
r
promptus ad servien-
dum amico et per deuotione
charitas
nutrit
u
r
et auget
u
r
.

Pinguedo
naturalis
per
eralorem digerente
est ipsu
m
eralorem conservat quasi eius nutrimentu
m
ita charitas et deuotione
causat inquantum
ex amore aliquis redui
promp
ad servien-
dum amico et per deuotionem chartias
nutrit
et auget.

Deo dicuntur qui seipsos quadammodo se
devovent vi ei se totaliter subdant

Devoit est prompta et parata voluntas
ad ea quæ ad divinum cultum pertinens
pertinet ad deuotionem.
In simplicibus et mulieribus abundat deuotio, elatione comprimendo scientia aliquando occasionaliter impedit deuotione. Deuotio per se et principali laetiam mensis causat ex consequentia per accidens tristitiam, per se sequitur delectatio, per accidens tristitiam causat in his qui mundium plene fruunt deo, fierunt in laetium mea Psalms 41. Lachrymae prorumpunt non solam ex tristitia sed ex quadam affectus teneritudine situt solent homines lacrari ex pietatis affectu cum recipiant filius vel charos amicos quos estimaverant se didisse et per hanc modum lachrymae ex deuotione proce-=dunt. Aquinas, 22° qwestio 79.

1 Chr 28:9
Quomodo deus cognoscit ut serculus arbori non potest inseri nisi prius ramus abscindatur cui est inserendus ita corde nostro non potest inseri divina voluntas nisi prius abscindatur humana vi duc volitatem inter se sunt contraria.

1° Requiritur negatio propria voluntatis vt serculus arbori non potest inseri nisi prius ramus abscindatur cui est inserendus ita corde nostro non potest inseri divina voluntas nisi prius abscindatur humana vi duc volitatum inter se sunt contraria.

Ad Justitiam pertinet facere bonum sub hac occasione debitis in comparacione ad proximum ad justitiam speciali pertinet facere bonum et vitare debitum in comparacione ad proximum ad Justitiam speciali pertinet facere bonum et vitare malum oppositum.

Respone Exod 33:23 per tertium
Adoratio
De Amore diuino et proprio.
Conditio amoris dei est vnire hominem et transformare in deum. Estote sancti quia ego sanctus sum. Leviticus 20°

deo assimulat iustitia et sanctitas flam sapientia conjuncti.
praecepsium medium ad hunc finem consequendum es abnegari seipsos proprietates et imperfectiones veteris hominis vt induatur et similitudini dei non-esse generatio nisi precedat corrup =tio non enim fructus nascitur nisi prius granum corrumpatur

in omni motu duo termini a quo et ad quem

Ignis ex ligno ignem non potest facere. nisi prius exudet humiditatem frigiditas 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 sanctificat hominem sine homine debet spinas et tribulos vitiorum euellere quo poterit inferere novas virtutum plentias, quod in Isaac adumbrat natuitate qui natus est cum Saræ muliebrijs
defaceunt,

Ad amorem dei primarium modium puritas Cordis ad hanc puritatempertinet
ex anima nostra eijcere omne id quod impedat hanc sanctam amorem in horum numerum
Ingreditu
1 Proprij amoris mortificatio
2 Voluntatis propriae quae soror est proprij amoris
3 Peccatorum
4 perturbationum et affertumanimae
5 inordinatarum cogitationum
6 Nimiari occupationum
7 aliorum superfluitatum atque inclinationum
8 Intentionis impuritatum quam spiritualis quam temporalis.

His mortificatis efflorescit spiritus vt
lapis in sublime positus deorsum labitur
omnia impediat sic anima nostra

participat anima de radiis sanctitatis vt
vt nubes lumine soles illustrata

1\textdegree de Impedimentis adhæsionis seu
amoris &cetera difficertas accen
di lignum vt fiat ignis in tollendis quis
quae repugnat nae ignis vt humiditas ex
ita cum cor frigidum igne divini amoris est
accendendum. Ne mensuret homo
profectum in hac via suauitate en multitudine
consolatium ad mortificatione omniarum
illarum nouercarum

folio 172 verso (image inverted)

Vnius ex reccifij suauitate alterius
amaritudi dulcescet et labor requie
condietur

Peccatum originale spirituale adulterium
quocum nascitur homo erga seipsum optimo affectus
erga deum vero nullam hulcens affectionem

De amore proprio.
1 Ordinatus amor necessarius, Inordinatus
solummodo fugiendus Sanguis necessarius
ad vitæ conservacionem, si nimius noxius est
et morbus generati. Calor naturalis
si modum exedit febres inducit &cetera.
flumina cum extra ripas feruntur invn-
=dant omnia loca: ita Amor proprius.
Amoris propri officium est inordinato desiderio
m-quærere quicquid bonum et iucundium est
corpeu. Iohannes reducit a 3\textsuperscript{es}. spes. hiuer
divitiae voluptas sub quibus anima alea
comprehenduntur\textsuperscript{f}. Amor hic fæcundissi-
=mus non dissimilis venti pregnantis qui
multas alias vipers parit non minus
quam ipsa mater venenosas.
Arbor non potest euelli nisi prius radices
ampententur\textsuperscript{f} quibus haeret terrae, ita hut
ambo inordinatus euelli non et nisi radices
venirum temporalium quibus nutritur\textsuperscript{f} et sestem
tate presevudantur\textsuperscript{f}. Vt in Recuperationem
vrbis Granatensis prius omnes arces quæ
eam defendebant expugantæ sunt ita
amores reliqui \textit{et cetera}
ofio 172 recto (image inverted)

Amor proprius et dei contrauintur\textsuperscript{f}. Noster
ædificat Babilonem, dei Ierusalem.

Nemo peccat nisi spe consequendi boni
quod amat inordinate. Iudas amore
triginta denairorum. Dauid formæ Borsa-
=bea prima parens conscupiscentia
fructus votiti

Contrariatur omnibus alijs virtutibus quæ
in rebus arduis exercentur\textsuperscript{f}, hic amor
omnes labores et difficultates fugit.

Cui non sapit quod dulee est non potest
Comedere cibos muniticos cum rebus
dulciorisbus. 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
homi\textit{n}i vbi amor ibi oculus, ibi vo-
luntas etiam et intellectus et memoria
et lingua vbi est thesaurus tuus ibi
actuum /cj voluntas \textit{et cetera} Anima
magis est vbi amat quam vbi animat
amor naturalis quasi pondus respectu
elementorum si caelestis regnat tum
conversatio nostra est in cela. qui amor
vti quis qui ascendit alter vt terra quæ
defendit \textit{et cetera}
Vbi in homine naturali locum vacuum et non occupatam inveniet amor dei? cum omnes potentias externus amor preoccupat =uit Tabula pieta vel simpla figu -ram aliquam continens vel imaginem quomodo recipiet aliam nisi s-illa deleatuf Qui vere amat vnam rem &solam potest debet amare. hinc oritur Zelo =typia. quanto plus aque deriuatu 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 diuiifarum.


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

propteriam commodam et honorem quærit proprius amor.

vas plenum alio liquore alium liquo rem capere non potest nisi prior ille effundatur presertim si vnum liquor sit amarus alter dulcis.

Imaginare amorem esse manum, quae se alicuii tenent non potest aliu accipere vt autem aliu 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 tenebrae Cum ingreditu\textsuperscript{r}
amor dei tantam suavitatem secumprodueit
vt qui semel gustauit, cite renuncia
=bit terrena &cetera

Labens renunciet aliquis parvo
beneficio vt consequentu\textsuperscript{r} aliud
maius, et Rusticus facile defferet
aratum. 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 prescrindantu\textsuperscript{r}
fastus et superbia expellendi ad
quæ multum prodest.

4 humilitas quæ\textsuperscript{r} fundamentum est omnium
virtutum et preparatio ad omnes gratiæ perci-
piendas. deus resistit superbis, humilibus
dat gratiam quia quanto exactius seu
cognoscit tanto conplicis se colligit
se humiliat deipso diffidit, atque
hominem occasionem accipit omnem suam
fiduciam in deo statuendi

vt domus boni fundatur necesse et vt
prius tollatu\textsuperscript{r} materia mollis et lubrica
omnesque terra eruat\textsuperscript{r}. humilitas ædificat
super\textsuperscript{r} deum lapidem angularem.

Ex parte dei misericordiæ eius sunt
infiniæ Oleum misericordiæ nullis
terminis circumscribi\textsuperscript{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 palmes non potest ferre fructum a seipso nisi mansent in vite. Iohannis 15

Sufficientia nostra ex deo. 2 Corinthios 3

Facit hominem tum gratum tum devotum gratum quia videt quod acceperit devotum quia videt quid sibi deest

Omni custodia serva cor tuum quia ex ipsi vita precedit, Proverbia 4o

Qui pulsare vult Cytharum debet ante omnia fides componire inter se vt apte inter sese sonent: ita cor meum &c

Cor difficile colligitur et facile dispegitur =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 Salomons Canticum 3o. quem 60æ fortæ ambiunt

Cor malorum quasi vas sine opercule, ad excipiendum quamlibet immundicium.

Passiones turbant vt venti et mare lucem æternæ non possunt contempla =ri cum nebulis huius vitae obscurati sunt in aqua lympida omnia nostræ (quæ sunt affectus et desideria) terce= narum rerum visce oblinantur quia minus ad cælestia possint evoluca./
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
= naretr si mortuum .. ad aueistrecta
= ret sumus sacerdos quod non ob
corporalium contactum sed ob cordis
affectum.
Non tibi durum videatur
christiane quod partis facile fuit,
volverunt homines sapientes esse
Ne solis sanguam aial Chamaeleon
ne satis lenos et inconstantes
beati mundo corde
a Salomone pacifico voluit temptum
ex tui 3 Regum 3 apparuit deus

Eleæ in tranquilli aeris flatu
3 Regum 19. in hordo pacifico est de
habitatis. Grantitens. /.