

THE WORKS OF
THOMAS TRAHERNE ❧ II

Commentaries of Heaven 1
Abhorrence to Alone

Edited by Jan Ross

THE WORKS OF THOMAS TRAHERNE

Volume II

Thomas Traherne (1637–1674), a clergyman of the Church of England during the Restoration, was little known until the early twentieth century, when his poetry and *Centuries of Meditations* were discovered. There have been since miscellaneous publications of his poetry and devotional writings.

The Works of Thomas Traherne brings together all of Traherne's extant works, both published and unpublished, in a definitive, printed edition for the first time. Volumes II and III make available a single manuscript held at the British Library, *Commentaries of Heaven*. Organized topically, it was intended to cover the whole of the alphabet but extends only through 'A' and part of 'B', with 95 prose articles altogether. In this remarkable work, Traherne takes it upon himself to provide 'Felicite', the 'Mistress of all other Sciences', an authoritative place within the acquisition of knowledge by explicating words with the express purpose of revealing 'All Things' to be 'our Treasures' and 'Objects of Happiness'. It possesses the characteristics of a commonplace book, encyclopaedia and dictionary, and contains poetry, meditations, scholastic disquisition, philosophical discourse, pastoral counsel and polemic. The unusual range of subjects all intricately interwoven into a self-sustaining fabric, from 'Abhorrence' to 'Ant', 'Aristotle' to 'Atom', shows Traherne to be imaginative and compelling in his approach to Christian theology, while maintaining his orthodoxy as a priest. It is essential reading for anyone studying Traherne, the seventeenth century or the spiritual life.

THE WORKS OF THOMAS TRAHERNE

Volume II

COMMENTARIES OF HEAVEN

Part 1

Abhorrence to Alone

Edited by
JAN ROSS

D. S. BREWER

Editorial matter © Jan Ross 2007

All rights reserved. Except as permitted under current legislation no part of this work may be photocopied, stored in a retrieval system, published, performed in public, adapted, broadcast, transmitted, recorded or reproduced in any form or by any means, without the prior permission of the copyright owner

First published 2007
D. S. Brewer, Cambridge

ISBN 978-1-84384-135-7

D. S. Brewer is an imprint of Boydell & Brewer Ltd
PO Box 9, Woodbridge, Suffolk IP12 3DF, UK
and of Boydell & Brewer Inc.
668 Mt Hope Avenue, Rochester, NY 14620, USA
website: www.boydellandbrewer.com

A CIP catalogue record for this book is available
from the British Library

Contents

General Preface	vii
Acknowledgements	ix
Abbreviations	x
Introduction	xi
Physical description of the manuscript	xii
Identification of scripts	xv
Dating of the manuscript	xvi
Provenance of the manuscript	xvii
<i>Commentaries of Heaven</i> and the Commonplace Book	xix
Traherne's sources and method of composition	xxi
Traherne's method of cross-referencing	xxv
Traherne's purpose	xxvii
Traherne's ordering of his subject	xxix
Seventeenth-century contexts	xxxiii
General editorial principles	xxxviii
List of topics	xli
<i>Commentaries of Heaven</i>	1
Textual Emendations	425
Appendix	513
Commonplace Book	515
Commonplace Book Topics with Foliation	515
Commonplace Book Sources	517
Cross-references	523
Cross-references in <i>Commentaries of Heaven</i>	523
Cross-references in the Commonplace Book	526

Cross-references within <i>Commentaries of Heaven</i> to topics within the Commonplace Book	527
Internal Cross-references within <i>Commentaries of Heaven</i>	528
Cross-references not in <i>Commentaries of Heaven</i> nor the Commonplace Book	528
Manuscript Foliation of Topics in <i>Commentaries of Heaven</i>	529
Glossary	531

General Preface

Thomas Traherne (1637–1674) left a substantial body of work, primarily in manuscript form, when he died in 1674 before the age of forty. He published only one work during his lifetime, *Roman Forgeries* (1673), and prepared for the press *Christian Ethicks*, which appeared posthumously in 1675. He remained for the most part unknown until Bertram Dobell published his poems and *Centuries of Meditations* in the early twentieth century. The story of the discovery of Traherne's manuscripts is well known, beginning in 1896–97 when William Brooke chanced upon a group of manuscripts of Traherne's works in both prose and poetry. Included among them were the *Centuries* and what is now known as the Dobell Folio, which contains Traherne's autograph poems and the Commonplace Book.¹ In 1910 H. I. Bell found and published Philip Traherne's hand-written edition of Thomas's poems, *Poems of Felicity*.² In 1964 James Osborn unexpectedly found the manuscript containing the *Select Meditations*.³ This was followed in 1981 by the identification of Traherne's 'Commentaries of Heaven' by Elliot Rose.⁴ It was not until 1996–97 that other Traherne manuscripts were discovered. 'The Ceremonial Law', an eighteen-hundred line poem, was identified as Traherne's by Laetitia Yeandle and Julia Smith.⁵ Jeremy Maule found yet another Traherne manuscript in the spring of 1997,⁶ which consists of four more works by Traherne, plus a fragment.⁷ There are no doubt other

¹ See Bertram Dobell, ed., *The Poetical Works of Thomas Traherne, B.D. 1636?–1674* (London, 1903; repr. 1906); and *Centuries of Meditations* (London, 1908).

² See H. I. Bell, ed., *Traherne's Poems of Felicity* (Oxford: At the Clarendon Press, 1910).

³ 'A New Traherne Manuscript', *The Times Literary Supplement* (October 8, 1964): 928.

⁴ 'A New Traherne Manuscript', *The Times Literary Supplement* (March 19, 1982): 324.

⁵ 'Felicity disguised in fiery Words: Genesis and Exodus in a newly discovered poem by Thomas Traherne', *The Times Literary Supplement* (November 7, 1997): 17.

⁶ Denise Inge and Calum McFarlane, 'Seeds of Eternity: A new Traherne manuscript', *The Times Literary Supplement* (June 2, 2000): 14.

⁷ For a discussion of the manuscript discoveries through 1993, see the *Index of English Literary Manuscripts, Volume II: 1625–1700*, Part 2, compiled by Peter Beal (London and New York: Mansell Publishing Limited, 1993), pp. 477–506.

missing notebooks and perhaps poems and treatises, as references in some of his works suggest.

There has been no attempt to gather all of Traherne's extant works into a uniform, printed edition, with the purpose of giving a sense of the manuscript or printed originals. The primary purpose of this edition, therefore, is to present a definitive printed text of all of Traherne's extant works, both published and unpublished. It will not include his notebooks, which are primarily extracts from other writers and are not, therefore, Traherne's 'works'. In his 1903 introduction to Traherne's poems, Dobell wrote that 'there is a picturesqueness, a beauty, and a life about the manuscripts which is lost in the cold regularity of type',⁸ to which Peter Beal has added that Traherne's texts 'should be edited according to manuscript, rather than according to individual "work" as defined by modern editors', since 'the MS is "the work"'.⁹ This edition will present Traherne's texts by manuscript insofar as possible, giving due attention to the physical aspects and integrity of the manuscripts themselves, hoping to bring the reader as close as possible in a printed format to the manuscript originals and to the distinctive quality of Traherne's writings. His printed works will be edited with the same intention.

The text of Traherne's works will be printed in seven volumes, with an eighth volume of commentary. Annotations in the separate volumes will be limited to textual notes, biblical references and immediately essential commentary. Each volume will also contain a glossary. The eighth volume will hold the majority of the commentary, as well as an index to all the volumes. It will also include a brief biography of Traherne and short essays about his influences and sources. The arrangement of Traherne's separate works within the volumes is not an attempt to represent them chronologically, since their dates are uncertain.¹⁰

⁸ *The Poetical Works of Thomas Traherne, B.D.*, pp. xxiii–xxiv.

⁹ *Index of English Literary Manuscripts*, p. 482.

¹⁰ The General Preface has been slightly revised. In Volume I of *The Works of Thomas Traherne* I stated in error that William Brooke's discovery of some of Traherne's manuscripts in 1896 included 'The Church's Yearbook'. Brooke's discovery included the *Centuries* and the Dobell Folio.

Acknowledgements

I am grateful to Mr and Mrs Lawrence Wookey for allowing me to read the manuscript of *Commentaries of Heaven* in their home in 1982; they were most generous and hospitable. Mr Wookey, who found the manuscript, was a businessman not an academic. He told me, when I examined it in Toronto, that he didn't care who Traherne was or what the manuscript meant to scholars. All he wanted out of it was 'a trip around the world'. However, his careful and safe keeping of the physical manuscript (literally in a strong-box) as well as his perseverance in his search for its identity is another instance of the providential as well as responsible preservation of Traherne's most important works, and Traherne scholars owe him a debt of gratitude. I am grateful for the Fellowship at the George Bell Institute and for its support. Warm thanks go to the fellows of the Institute for their good company and sustaining encouragement, and especially to Dr Andrew Chandler, its director. I am grateful also to the British Library for permission to publish in print the contents of the manuscript as well as to reproduce the plates. I wish to express my gratitude especially to Mr Hilton Kelliher for generously allowing me to work extensively with the manuscript at the British Museum in the 1980s and to Mr Michael Bogan at the British Library, St Pancras, for his kind assistance throughout my work for this edition. Thanks again are due to the staff of the Duke Humfrey's Reading Room of the Bodleian Library, Oxford, for their continued goodwill and help in this project. I am once more indebted to Dr Richard Luckett, Pepys Librarian, Cambridge, whose counsel from the outset of my work with *Commentaries of Heaven* in 1982 has been invaluable. It was Dr Luckett who suggested that Mr Wookey get in touch with Stephen C. Massey of Christie's New York and put the manuscript up for auction. And thanks again to Professor Gerald Bray for help with Latin. I owe a continuing debt of gratitude to Professor Stephen Taylor, Pru Harrison, Melanie Barber, Ruby Reid Thompson and Anne Lamb. And especially and always to Allen, *sine qua non*.

Abbreviations

BL	British Library
Bodleian	Bodleian Library, Oxford
<i>Centuries</i>	<i>Centuries of Meditations</i>
<i>Commentaries</i>	<i>Commentaries of Heaven</i>
CPB	Commonplace Book
<i>Ethicks</i>	<i>Christian Ethicks; or, Divine Morality</i>
Gale	Theophilus Gale
<i>Inducements</i>	<i>Inducements to Retirednes</i>
<i>Kingdom</i>	<i>The Kingdom of God</i>
MS	Manuscript
Repr.	Reprint
<i>Seeds of Eternity</i>	<i>Seeds of Eternity or The Nature of the Soul in which Everlasting Powers are Prepared</i>
<i>A Sober View</i>	<i>A Sober View of Dr Twisses his Considerations. With a Compleat Disquisition of Dr Hammonds Letter to Dr Sanderson. And a Prospect of all their Opinions Concerning GODs Decree.</i>

Introduction

*Commentaries of Heaven*¹ is Thomas Traherne's most ambitious work, which if completed would have comprised several folio volumes. The full title indicates Traherne's purpose, to open 'the Mysteries of Felicitie' by revealing 'All Things' to be 'Objects of Happiness' and to exhibit 'the Transcendent Verities of the Holy Scriptures, and the Highest Objects of the Christian Faith', his organizing principle, 'Alphabetically Represented' and his intended audience, Atheists, for their satisfaction, Christians, for their consolation and Divines, for their encouragement. The comprehensive scope of the work is indicated by the numerous cross-references throughout the manuscript, extending from the beginning with 'Abhorrence' to the end of the alphabet with 'Zeal'.

This remarkable work, like other Traherne manuscripts, had a dramatic discovery in the mid-twentieth century. Found smouldering on a rubbish tip just outside Liverpool about 1967, it was rescued by Mr Laurence Wookey. Although parts of the front and back boards were damaged by fire, the contents were unharmed. Thinking it might be valuable, Mr Wookey brushed it off and kept it. Unsuccessful in learning its identity in England, he took it with him when he migrated to Canada, where it was identified as the work of Thomas Traherne by Elliot Rose with the help of Allan Pritchard at the University of Toronto in 1981/82.² Mr Wookey put the manuscript up for auction

¹ British Library Manuscript ADD. 63054.

² See 'A New Traherne Manuscript', *The Times Literary Supplement* (March 19, 1982): 324 and Allan Pritchard, 'Traherne's *Commentaries of Heaven* (With Selections from the Manuscript)', *University of Toronto Quarterly*, 53 (Fall 1983): 1–35. See also D. D. C. Chambers, ed., *Commentaries of Heaven: The Poems*, Salzburg Studies in English Literature: Elizabethan & Renaissance Studies (Salzburg, 1989), pp. ii, iii. For other discussions of the manuscript, see Julia Smith, ed., 'Some Extracts from *Commentaries of Heaven*', with Introduction by Anne Ridler, *PN Review*, 18 (July/August 1992): 14–20; Julia J. Smith, 'Traherne from his Unpublished Manuscripts' in *Profitable Wonders: Aspects of Thomas Traherne* (The Amate Press, 1989), pp. 38–56.

through Christie's in New York, where the British Library bought it in 1984 for £78,014 (approximately \$110,000).³

Physical description of the manuscript

The manuscript is a folio measuring approximately 320 mm long x 206 mm wide x 67 mm deep (approximately 12½ x 8¼ x 2¾ inches). Both the front and back boards are seventeenth-century calf, burned and scarred with worming on the front board; the spine is nineteenth-century calf, tucked under the contemporary calf covering of the boards up to approximately 21 mm. Both the front and back boards are tooled with two pairs of lines, with approximately two millimeters between the two lines. Separated by approximately 25 mm, they run vertically along the spine. Damage from burning has obscured most of the tooling on the boards. The spine is tooled with three horizontal lines on each side of the five raised cords and with three lines at the top and two sets of three lines at the bottom. Both front and back boards have paste-downs of paper similar to that of the manuscript, each with seven vertical chain-lines; the paste-down of the back board contains a watermark similar to that of the paper used throughout the manuscript. Inside the front board in a plastic case is a seventeenth-century straight pin used to secure folio 198 to the verso side of folio 5 at the foot of the gutter margin.⁴ At the gutter on both front and back boards at the gutter is a black strip used to reinforce the joint. It is placed under the paste-down on each board and over the first and last leaves of the manuscript.

The manuscript has modern foliation starting at the second fly leaf with number 1 and continues to folio 197 of the main text; the first fly leaf is blank. Folio 1r is blank; at the left top corner of folio 1v is written in the authorial script the word 'Agents'; the leaf is folded at the center inward toward the gutter and also contains at the middle right side a passage to be included in 'Abhorrence'. Folio 2r is the title page with a tear at the lower gutter margin. It is not folded and is smudged and dirty. At the left top of folio 2v are notes in tachygraphy

³ See the sales catalogue of Christie's New York, *Printed Books and Manuscripts*, Friday, May 18, 1984, Lot 74. Partially described as 'Traherne's most extensive surviving work. A crucial addition to the Traherne canon, it equals in length all of his other known works put together and its 99 poems, totalling more than 4200 lines, double the quantity of his identified verse' (p. 93).

⁴ The British Library notes the following: 'Pin formerly used to secure f. 198 to recto of f. 5 at the foot of inner margin (see gutter)'.

and English abbreviations.⁵ Folios 172v and 190v are also blank, with 143 unnumbered leaves remaining blank after the main text (folio 197). The full text of the manuscript begins with the topic 'Abhorrence' at folio 3r. There are four fragments, or loose slips of paper, foliated 198 to 201 and mounted on two leaves at the end of the text after 'Bastard'. There are at least nine visible cancelled leaves in the manuscript: one at the beginning of the manuscript, onto which folios 1 and 2 are glued; two between folios 75 and 76, one between folios 93 and 94, two between folios 148 and 149 and three between folios 163 and 164. The right hand column of folio 66 is excised.

The four loose slips of paper contain passages written in the authorial script and were intended for insertion at specific places of the text: (1) Folio 198 (approximately 100 mm long x 83 mm wide) contains on the recto side a poem entitled 'upon Abhorrence', which has been placed at the end of the topic 'Abhorrence' (Vol. II, p. 15, lines 420–428, and p. 426); on the verso side is a poem entitled 'upon Abilitie', which has been placed at the end of 'Abilitie, in Creatures' (Vol. II, p. 21, lines 205–215, and p. 429). Folio 198 may have been attached by a straight pin to the verso side of folio 5; the imprint of the pin is still visible both on the slip of paper and at the foot of the gutter margin of folio 5. (2) Folio 199 (approximately 122 mm long x 79 mm wide) contains a passage entitled 'Of Bodily Abilities' and has been inserted into the text of 'Human Abilitie' (Vol. II, pp. 22–23, lines 34–62, 'Internal. . .the Body', and p. 430). Folio 199 was originally tipped into the gutter between folios 5 and 6 along with folio 198; it too has the imprint of a pin; and both folios 198 and 199 may have been attached together to folio 5 at one point.⁶ (3) Folio 200 (approximately 79 mm long x 112 mm wide) contains a passage intended for insertion within the topic 'Amendment', indicated by instructions to 'Insert after the Passage of Padre Paul in Amendment, this passage at the mark *'; there is a corresponding asterisk at the intended point of insertion at folio 91v.1 (Vol. III, p. 49, lines 80–104, 'Nothing. . .Dietie', and p. 474). (4) Folio 201 (approximately 117 mm long x 97 mm wide) contains a passage to be inserted at folio 111v.2 under 'Appetite' entitled 'Its Objects, and its End' (Vol. III, p. 142, lines 36–50, and p. 483) and was originally attached by a straight pin

⁵ In this section only four words are legible: 'origen(?)' 'Trial', 'Expedient(?)' and 'Advantage(?)'; the note appears to apply to the topic 'Angell'. See under 'Their Several Estates in Particular' (Vol. III, p. 67).

⁶ Both folios were loose slips of paper, not attached to each other or to folio 5 when I saw the manuscript in 1982.

at the head of 'Of the Rational Appetite'; the holes are visible. At the end of the passage on the verso side of folio 201 are notes partly in tachygraphy and partly in English abbreviations.⁷

There are two other passages intended to be inserted within the text: (1) On the verso side of folio 1 is a short passage to be included in 'Abhorrence', entitled 'Its objects in particular' with a cross beside the title. At folio 3r.1 there is a corresponding cross after 'and the more for being infinit' near the middle of the subhead 'Its Extent' (Vol. II, p. 5, lines 29–34, 'The Soul. . .acting', and p. 426). (2) At folio 42r is a lengthy passage running vertically along the gutter margin entitled 'Its Effects', intended for insertion in 'Admiration', although there is no indication of its placement within the text (Vol. II, p. 239, note 2).

The manuscript appears to consist of one type of paper (approximately 312 mm long x 202 mm wide), identified by two slightly varied watermark forms of a paschal lamb, holding a banner without a cross and positioned within a shield that ends in a point; the top of the shield is an ornate crown. In the first form the lamb is rounded and sits horizontally with its right forefoot pointing outward, whereas in the second form the lamb is angular and sits upright with its forefoot pointing upward.⁸ The watermark appears at the center of the leaf and measures approximately 123 mm long x 80 mm wide; it first appears at folio 1. There is no discernible counter-mark. The chain-lines are vertical throughout with eight or nine lines per leaf, measuring in range approximately from 16 mm to 25 mm. The manuscript appears to have been cropped after it was written and sewn, with several leaves being cropped too closely, so that some final letters are missing.⁹ No other Traherne manuscript uses this type of paper.

To accommodate the alphabetical arrangement of the manuscript, each page is written in two columns; on folios 3r to 48r the columns are ruled in graphite with headings at the beginning of each new topic; a single line runs down the outer and inner edges and through the middle of the leaves as well as along the bottom. Double lines run across the top for subject headings, and double lines also accommodate headings that begin mid-column. The majority of the

⁷ See Vol. III, under 'Appetite', pp. 483–484, lines 36–50.

⁸ See Edward Heawood, *Watermarks Mainly in the 17th and 18th Centuries* (Hilversum: The Paper Publications Society, 1950), no. 2843, and W. A. Churchill, *Watermarks in Paper in Holland, England, France, etc., in XVII and XVIII Centuries and their Interconnection* (Amsterdam: Menno Hertzberger & Co., 1935), no. 456.

⁹ See for instance folios 87–92 and 194–197.

leaves were folded at the center inward toward the gutter to indicate the columns. Folios 48v to 197v depend on the center fold to mark the columns, with corresponding headings at the beginning of each topic. The folding of the paper ends at folio 197.

Because of the tight binding it is difficult to see exactly how the manuscript is collated. It is gathered irregularly with little consistency to the number of leaves in the gatherings. The first gathering of eight leaves appears to begin at folio 3. The arrangement of the watermarks throughout the manuscript, including the blank leaves, suggests that there are gatherings of four, six, eight, ten and twelve leaves, with a few conjugate leaves of two as well as loose leaves folded at the inner edge and sewn into the manuscript either separately or with the nearest gathering; some may have been glued to cancelled leaves; there is a good deal of glue seepage between some of the leaves. Folios 1 and 2, originally single leaves, were glued to the recto and verso sides of a single stub. The irregular collation suggests that at least for part of the manuscript, Traherne was not working with previously folded and sewn leaves but that he was probably using a stack of blank paper, which he folded and gathered as he worked. However, one section of the manuscript, folios 129 to the sixth blank leaf following folio 197, may have been folded and perhaps sewn before he worked with it; it appears to fall into ten gatherings of eight leaves each, with sewing visible between the fourth and fifth leaves. For the remainder of the blank leaves the gatherings become once more irregular. Only folios 3r–5r ('Abhorrence' to 'Abilitie, in Creatures') have authorial pagination; catchwords are few and irregular in the manuscript.

Traherne did not strictly adhere to the alphabet in his arrangement of topics by twenty-first-century standards. For instance, 'All in All' and 'All Things' should precede 'Allurement'. 'Apostle' appears before 'Apostasie'; immediately under the title at the top of folio 109r.1, however, where 'Apostasie' begins, is the following note: 'Put this in order before Apostle'; and I have followed the instruction. Also, 'Avarice' appears before 'Authoritie'; in so doing Traherne follows the ancient Latin alphabet, where 'v' is the twentieth not the twenty-first letter as in modern English, which was common usage in the seventeenth century. It can be also accounted for by contemporary typesetting conventions.

Identification of scripts

Although the script varies throughout the manuscript, most of it appears to be written in the authorial script with authorial revisions.

There are at least two other scripts present in the manuscript: (1) At folio 90v.1 the short passage under ‘Amendment’ (Vol. III, pp. 48–50, lines 66–79), ‘The like Inducement drew Padre Paul. . . Vanitie of Sciences, etc.’, just before the insertion from folio 200, is written in a script similar to that of the majority of entries in the *Commonplace Book*,¹⁰ for instance under ‘Aristotle’s Philosophie’ (folio 16v), ‘Divinity’ (folio 35r) and ‘Idea’ (folio 55r) and the ‘Ficino Notebook’,¹¹ at folios 57v and 59v. At folio 164r the poem for the topic ‘Atheist’ (Vol. III, pp. 329–332), which takes up both columns, is written in the same script, except for the first six lines, which appear at folio 163v.2; it has however authorial revisions.¹² (2) A second script appears under the topic ‘Abridgement’. On the verso side of folio 7 at the bottom of the second column is a comment written in a script similar to that of the critical reader(s) of *Inducements to Retirednes* and *A Sober View*: ‘these are Excellent Communicative Joys’ and applies to an underscored section (Vol. II, p. 37, lines 89–92). This is similar in content to the critical reader’s response in *A Sober View* to Traherne’s discussion about God’s love to the sinner, ‘This is a wholesome and comfortable doctrine’ (Vol. I, p. 124, note 4). The interlinear note at folio 11r of *Inducements to Retirednes*, ‘Vid: in Admiring, Praising, Loving, and Adoring God’ (Vol. I, p. 29, note 43, and Plate I, p. 4) may be a direct reference to topics (either heads or subheads) in the *Commentaries*, which suggests that the critical reader(s) of *Inducements* and *A Sober View* may have read parts of the *Commentaries*. There are other places in the manuscript where the script changes markedly; but these may well be variations in Traherne’s own writing.¹³

Dating of the manuscript

The manuscript itself was probably composed over a period of several years, and it is difficult to give an exact date to it as a whole. The safest thing that can be said is that parts of it were composed after

¹⁰ Carol L. Marks identifies this script as Traherne’s amanuensis. See ‘Thomas Traherne’s *Commonplace Book*’, *The Papers of the Bibliographical Society of America*, 58 (1964): 458–465.

¹¹ BL MS. Burney 126. See Carol Marks Sickerman, ‘Traherne’s Ficino Notebook’, *The Papers of the Bibliographical Society of America*, 63 (1969): 73–81.

¹² The leaf containing the poem for ‘Atheist’ is of the same paper as the whole manuscript; it bears the watermark form of the paschal lamb; it was not a separate leaf inserted from another source.

¹³ See for instance folios 92v–100r, 191r, 193r, 195r, 197v.

1670. As in *The Kingdom of God* Traherne uses Theophilus Gale's *The Court of the Gentiles*, Part II, as one of his sources.¹⁴ The entries under 'Antichrist' and 'Antiquitie' were probably written after the completion of *Roman Forgeries*, printed in 1673 and registered with the Stationers on 25 September of the same year¹⁵. Under 'Antichrist' Traherne refers directly to *Roman Forgeries* with regard to 'Counterfeit Records' of the Roman Church: 'we have prepared a whole Tract upon that theme, (an intire volume) fit to be published' (Vol. III, p. 110).¹⁶ The period from 1669 to 1674 was prolific for Traherne, during which he appears to have completed several of his works for publication in print.

Provenance of the manuscript

Nothing specific is known about the early provenance of *Commentaries of Heaven* nor about any of Traherne's extant manuscripts. We know that Philip Traherne (d. 1723), Thomas's brother, inherited his books¹⁷ and the *Commentaries* may have been among them. Philip started an edition of Thomas's poems,¹⁸ but abandoned the project; and none of the poems in Philip's edition are taken from the *Commentaries*. Only one poem, 'Admiration', has a corresponding topic in *Poems of Felicity* (folios 38r–39r), although Philip's edition has a poem entitled 'Adam's Fall' (folio 16), which Margoliouth changes to 'Adam'¹⁹ and the Dobell Folio has a poem

¹⁴ In *The Court of the Gentiles: or, A Discourse touching the Original of Human Literature, both Philologie, and Philosophie, from the Scriptures and Jewish Church*, Gale, an ejected non-conformist, Calvinist minister and theologian, argues that all languages and learning is ultimately derived from the ancient Jews. It is divided into four parts: Part I, Of Philologie (Oxford, 1669); Part II, Of Philosophie (Oxford, 1670); Part III, The Vanity of Pagan Philosophie (London, 1677); Part IV, Of Reformed Philosophie (London, 1677).

¹⁵ See G. E. Briscoe Eyre, *A Transcript of the Registers of the Worshipful Company of Stationers; from 1640–1708 A.D.* (London, 1913), Vol. II, p. 472.

¹⁶ *Roman Forgeries, Or a True Account of False Records Discovering the Impostures and Counterfeit Antiquities of the Church of Rome* (London, 1673).

¹⁷ See H. M. Margoliouth, ed., *Thomas Traherne: Centuries, Poems, and Thanksgivings*, 2 Volumes (Oxford: At the Clarendon Press, 1958), Vol. I, p. xxvi. See also Julia J. Smith, 'Thomas and Philip Traherne', *Notes and Queries* (March, 1986): 25–31.

¹⁸ See BL MS. Burney 392, and H. I. Bell, ed., *Traherne's Poems of Felicity* (Oxford: At the Clarendon Press, 1910) and Margoliouth, Vol. II.

¹⁹ For Margoliouth's reasons for the change, see Vol. II, pp. 91 and 362 under 'Adam*'. Bell leaves the title as 'Adam's Fall' (p. 23).

entitled 'Amendment' (folios 10v.2–11r.1); but they are different from the poems in the *Commentaries*.

The nineteenth-century provenance of the manuscript is connected to that of the Dobell Folio.²⁰ Both manuscripts were owned successively by Benjamin Heywood Bright (1797–1843), book and manuscript collector, and William Pickering (1796–1854), bookseller and publisher.²¹ On 18 June 1844, Pickering bought the *Commentaries* (Lot 61) for twelve shillings, when Bright's manuscript collection was auctioned by Sotheby's.²² In the same sale Pickering bought the *Ledbury Manuscript* (Lot 129),²³ as indicated by the lettering on the spine for one pound.²⁴ The sales catalogue for the William Pickering sale, dated 12 December 1854, lists the name, Nisbet,²⁵ as the

²⁰ Bodleian MS. Eng. poet. c. 42.

²¹ See Hilton Kelliher, 'The Rediscovery of Thomas Traherne', *The Times Literary Supplement* (September 14, 1984): 1038

²² Described in the sales catalogue as 'COMMENTARIES of Heaven, MS. of the XVII century, so lettered. It is a series of religious and moral Thoughts in prose and verse, under common-place heads, extending only to the letter A and part of B. *folio*.' See *Catalogue of the Curious and Valuable Collection of Manuscripts Formed by the Late Benjamin Heywood Bright, Esq.* . . . Which will be sold by auction, by Messrs. S. Leigh Sotheby & Co. . . . on Tuesday, June 18th, 1844.

²³ The *Ledbury Manuscript* has come to be known as the Dobell Folio; its provenance will be discussed in Volume VI. See Bertram Dobell, ed., *The Poetical Works of Thomas Traherne, B.D., 1636?–1674* (London, 1903), Bell, *Traherne's Poems of Felicity*, and Kelliher, 'The Rediscovery of Thomas Traherne'.

²⁴ Described in the sales catalogue as 'LEDBURY MANUSCRIPT; a volume so lettered. It contains, 1. Religious Poems in imitation of Herbert's Temple; 2. Common-Place Book of the writer's opinions on various Subjects in Theology and Moral Philosophy. Of the XVII century. *folio*'. The original label 'Ledbury Manuscript' is now missing from the spine of the manuscript.

²⁵ The identity of the person who purchased these manuscripts is uncertain. Kelliher makes the tentative inference that Nisbet may be 'the Revd John Marjoribanks Nisbet, successively Rector of Deal and Vicar of Margate between 1856 and 1867. . . who had been chaplain to the Archbishop of Canterbury at Lambeth at the time of the Pickering sale. . . [who] died in 1892', a date Kelliher sees as 'close enough to Brooke's discovery of 1896 to be significant, although the portion of his library offered by Puttick and Simpson on January 16, 1893, included no manuscripts' (see 'The Rediscovery of Thomas Traherne'). Altogether there were 1,104 lots auctioned. See *Catalogue of a Portion of the Library of the Rev. Canon Nisbet, (Deceased), Late Rector of St. Giles in the Fields, and other Private Properties, To be sold by Auction by Messrs. Puttick & Simpson.* . . . on Monday, January 16th, 1893. There are neither books nor manuscripts listed in the Rev. Canon Nisbet's will (see London Probate Registry, No. 937, 30th September 1892). Another possible purchaser of the Traherne manuscripts at the Pickering sale is Thomas Nisbet, Edinburgh bookseller and partner of C. B. Tait & Co Auctioneers from 1836–63.

purchaser of the *Commentaries* (Lot 41) for two shillings²⁶ as well as the *Ledbury Manuscript* (Lot 105) for six shillings.²⁷ After this the two manuscripts appear to have been separated, and the title *Commentaries of Heaven* disappears until it is recovered in the 1980s. We do not know how the manuscript found its way to the north of England or who disposed of it at the rubbish dump in 1967.

Commentaries of Heaven and The Commonplace Book

Commentaries of Heaven is directly related to what is generally referred to as the Commonplace Book. It is a part of the Dobell Folio,²⁸ which falls into two sections: the first part contains Traherne's autograph poems with some revisions and instructions by his brother, Philip; the second part contains the Commonplace Book, made up of extracts from other writers,²⁹ most of which are written in the script of

²⁶ Described in the sales catalogue as 'Commentaries of Heaven, wherein the mysteries of Felicitie are opened, and all things discovered to be objects of Happiness. *Manuscript, about 1630, old calf. folio*'. See *Catalogue of the Collection of Manuscripts and Autograph Letters, formed by the Late Mr. William Pickering, of Piccadilly, Bookseller. . . . Which will be sold by Auction, by Messrs. S. Leigh Sotheby and John Wilkinson, . . . On Tuesday, the 12th of December, 1854.*

²⁷ Described in the sales catalogue as 'A collection of religious Poems in the style of Herbert's Temple, and a Common-place Book of the writer's opinions upon various subjects in Theology and Moral Philosophy, XVIIth Century. *folio*'. Nisbet also bought three other seventeenth-century manuscripts at the time: Lot 11, Baildon (J.) Flowers divine and humane serveinge to adorne discourse, maintaine argument, beautify both speech and writeinge, and to make a man live happily and dye blessedly. Gathered from excellent authors, with an alphabetical Table, *Manuscript ruled with red lines, exquisitely written about 1600. 4to* (for three shillings); Lot 94, Jerusalem (the Stations of), or an entertainment on the passion of our Lord and Savior Jesus Christ, written by one who has veriefied all upon the Place. *Autograph Manuscript about 1600, calf. 4to* (for 1 shilling); Lot 104, Lawrence (M.) Wedding Sermon preached at Chilton, in Suffolk, 1649. *Manuscript, with ornamental title, borders, etc., beautifully written by J. Raymond, dark morocco, gilt edges. sq. 12mo.* (for 2 shillings).

²⁸ It is difficult to draw any firm conclusions about the relationship of the two manuscripts on the basis of their similar nineteenth-century provenance.

²⁹ The sources for the extracts have been identified by Carol L. Marks. See 'Thomas Traherne's Commonplace Book' and 'Studies in the Reading of Thomas Traherne' (unpublished B. Litt. thesis, University of Oxford, 1962), Appendix IV, p. 235. See Vol. II of *The Works of Thomas Traherne*, Appendix, 'Commonplace Book Sources', pp. 517–522.

an unidentified amanuensis,³⁰ although Traherne wrote some of them; and certain extracts appear to have been supervised by Traherne.³¹ The two manuscripts share certain physical similarities: both are folio manuscripts, both are arranged alphabetically with topical headings and both are written in double columns. An important difference, however, between the two manuscripts is the paper, which sets them apart and gives them a separate identity. The watermark of the paper used in the Dobell Folio is made up of two posts with a fir cone centered above the initials 'GM', each letter being encircled separately between the two posts.³² The watermark appears at the middle of the leaf and is consistent throughout the manuscript; no other Traherne manuscript uses this type of paper.

Generally considered a self-contained notebook into which Traherne collected preliminary research notes,³³ the physical makeup of the Dobell Folio suggests that work for the Commonplace Book was done prior to being assembled, sewn and bound. Traherne's

³⁰ The script is similar to that of f. 90v.1 ('Amendment', Vol. III, pp. 48–50) and f. 164r ('Atheist', Vol. III, pp. 329–332) in the *Commentaries* and of ff. 57v and 59v of the 'Ficino Notebook'.

³¹ The Commonplace Book has two places where Traherne gave instructions about material to be extracted. At the top of folio 57r.2, 'Intercession', is written 'go on in pag. 239 to pag. 240. Xians', followed by a forward slash under which is written 'p 232 ad p. 236 to merits'. The part after the slash was probably the original instruction, with that before the slash being a continuation of it, as the extracts follow the correct order of pages. The instructions refer to Thomas Jackson, *A Treatise Containing the Originall of Unbeliefe* (London, 1625); under 'Passion' at the bottom of the column of folio 75r.2 is written 'Turn back to the first Page, & there is more', this time with reference to Jackson's *A Treatise of the Divine Essence and Attributes* (London, 1628). There are two instructions in the script of the amanuensis: one at the bottom of folio 30r.2 at the end of 'Creature' and reads 'Se more in Pag the 2d'; the reference however is unclear; another appears at folio 56r.2 under 'Idolatrie' and reads 'Gale concerning its originall In his notes about the Rise of the New Platonicks in Alexandria a little after our Saviors Ascension', and refers to pp. 264–266 of *The Court of the Gentiles*, Pt II.

³² Identified by Heawood as 'Posts and Fir Cone'; see no. 3515, although not completely similar.

³³ Carol L. Marks thought the Commonplace Book was specifically compiled for *Christian Ethicks*. See 'Thomas Traherne's Commonplace Book', pp. 460, 461, 464, and her General Introduction to *Christian Ethicks* (Ithaca, New York: Cornell University Press, 1968), pp. xiii–xiv. See also Margoliouth, Vol. I, pp. xii–xiii. Marks and Margoliouth wrote before the discovery of *Commentaries of Heaven* as well as the Lambeth Palace Library manuscript (see Vol. I of *The Works of Thomas Traherne*); some of their conclusions about the Commonplace Book are therefore premature.

poems, folios 2r–16r, comprise two complete gatherings of eight leaves each with sewing between the fourth and fifth leaves.³⁴ The Commonplace Book begins at folio 16v and continues to folio 96r, with over half the folios being single leaves, folded at the inner edge and sewn either together or into the few existing conjugate leaves.³⁵ This suggests that the extracts were copied either on single leaves or on full sheets, folded in half, some of which were subsequently cut or torn into separate leaves and arranged alphabetically,³⁶ so it is unlikely the manuscript was ever a proper notebook. It is possible that there were other leaves of extracts now lost.

The intimate connection between the Commonplace Book and *Commentaries of Heaven* is evident by the many cross-references in both manuscripts as well as corresponding topics. Of over two-hundred cross-references in the *Commentaries*, forty-five refer directly to topics in the Commonplace Book. Of fifty-one cross-references in the Commonplace Book, four appear as topics in the *Commentaries*: ‘Admiration’, ‘Arithmetick’, ‘Astronomie’ and ‘Atom’. Both manuscripts also share a few topic headings: ‘Aristotles Philosophie’, ‘Astrologie’, ‘Atom’ and ‘Authoritie’.³⁷

Traherne’s sources and method of composition

Traherne was an avid reader and probably a marker of books. The material he incorporates from other sources in *Commentaries of Heaven* he recasts for his own purposes, interweaving it within his

³⁴ The collation of the poems is as follows: First gathering: f. 2, watermark, conjugate with f. 9a, no watermark; f.3, no watermark, conjugate with f. 8, watermark; f. 4, watermark, conjugate with f. 7, no watermark; f. 5, watermark, conjugate with f. 6, no watermark; there is visible sewing between folios 5 and 6. Second gathering: f. 9b, excised with only column one, no watermark, conjugate with f. 16, watermark; f. 10, no watermark, conjugate with f. 15, watermark; f. 11, no watermark, conjugate with f. 14, watermark; f. 12, no watermark, conjugate with folio 13, watermark; there is visible sewing between folios 12 and 13.

³⁵ The following eight leaves provide an example of the way most of the manuscript is collated: f. 35 (no watermark, loose, folded and sewn with f. 36 into f. 37); f. 36 (no watermark, loose folded and sewn with f. 35 into f. 37); f. 37 (watermark; conjugate with f. 41); f. 38 (no watermark; conjugate with f. 39); visible sewing; f. 39 (watermark, conjugate with 38); f. 40 (no watermark, loose, folded and sewn between ff. 39 and 41); f. 41 (no watermark, conjugate with 37); f. 42 (watermark; loose, folded and sewn with f. 41).

³⁶ The alphabetical arrangement however is irregular.

³⁷ For other correspondences among the cross-references between the two manuscripts see Appendix, ‘Cross-references’, pp. 523–528.

own comments and explications. While the Commonplace Book has affinities with *Commentaries of Heaven*, Traherne did not rely on it for his sources. For example, except for a few transitional passages as well as the conclusions, most of the content under ‘Aristotle’, ‘Of Aristotle’s Philosophie’ and ‘Amendment’ is taken from Theophilus Gale’s *The Court of the Gentiles*, Pt. II, but only a small portion of it is copied into the Commonplace Book³⁸. Of the sections Traherne used from Gale for ‘Amendment’ (Vol. III, pp.47–52) only five lines in the brief note intended for insertion at the end of ‘Amisse’ (Vol. III, p. 56) were copied into the Commonplace Book under ‘Morality’.³⁹ Parts of the segment to be inserted into ‘Admiration’ (Vol. II, p. 239, note 2)⁴⁰ as well as the brief passage under ‘Its Excellency’ for the topic ‘Arithmetick’ (Vol. III, p. 208) are also taken directly from Gale.⁴¹ The same is true of Traherne’s use of Thomas Jackson under ‘Atheist’ (Vol. III, pp. 324–332), where he copies as well as summarizes parts of Section I, ‘Of the Ingrafted Notion of a Deitie, and the Originalls of Atheisme’ (pp. 1–83), from *A Treatise Containing the Originall of Unbeliefe* (London, 1625),⁴² none of which is extracted in the Commonplace Book.⁴³ Traherne at least in certain instances copied from the original text, perhaps from a marked book.

³⁸ Under ‘Aristotle’ Traherne uses portions from the following pages from Gale: pp. 359, 360, 362–365, 369–373; and under ‘Of Aristotle’s Philosophie’, pp. 360–363, 366, 367, 374, 375 and 377. Only sections of pp. 360–363, 366, 373, 374 and 377 are copied into the Commonplace Book under ‘Aristotles Philosophie’. Traherne does not use the portion from pp. 373 and 374 copied under ‘Scholemen’ in the CPB and that which Traherne uses from p. 377 is not in the CPB. The only parts he incorporates from the CPB are from pp. 360–363 and 366 in Gale.

³⁹ Sections from Gale under ‘Amendment’ are taken from pp. 212–215; for the section under ‘Amisse’, from p. 215, and five lines from pp. 218–219.

⁴⁰ See *The Court of the Gentiles*, Part II, pp. 100–101.

⁴¹ See *The Court of the Gentiles*, Part II, p. 160. Both the topics ‘Earth’ and ‘Musick’ in the Commonplace Book contain extracts from p. 160 in Gale but not the section under ‘Arithmetick’.

⁴² See for instance under ‘Atheist’ the following subheads, ‘His Several Kinds’, ‘His Incurableness’ and ‘His Remedie, or Cure’: pp. 8, 9, 18, 19 and 67 in Jackson.

⁴³ The extracts in the Commonplace Book were not reserved solely for the *Commentaries*. For example, in *Kingdom*, Cap. XXIII (Vol. I, pp. 376–380), Traherne uses sections from the Commonplace Book under ‘Fire’ and ‘Firmament’ from *The Court of the Gentiles*, Pt II; and in Cap. XXXVII (Vol. I, p. 464), he incorporates the complete section in the Commonplace Book under ‘Capacity’ from *The Divine Pymander of Hermes Mercurius Trismegistus, in XVII Books*, edited by John Everard (London, 1650; repr. 1657). See Appendix, ‘Commonplace Book Sources’, pp. 517–522.

Traherne also used sources other than those in the *Commonplace Book*. Nearly the whole of ‘Antichrist’, including the chart delineating the numbers 666, is taken from George Downame’s *A Treatise concerning Antichrist* (London, 1603). For ‘Antiquitie’ Traherne relied not only on Downame but also on John Jewel’s *A Replie unto M. Hardinges Answere* (London, 1565), *A Defence of the Apologie of the Church of Englande* (London, 1567) and *An Exposition upon the two Epistles of the Apostle Sainct Paule to the Thessalonians* (London, 1583) as well as John Rainoldes’s *The Summe of the Conference betwene John Rainoldes and John Hart: Touching the Head and the Faith of the Church* (London, 1584), all sources directly linked to *Roman Forgeries* (London, 1673).⁴⁴

Traherne probably composed several works simultaneously, shifting material from one manuscript to another, sometimes using the same organization. Traherne’s ‘A treatise of Atoms’ in *The Kingdom of God* follows the same line of argument and has a similar organization as his discussion under ‘Atom’ in the *Commentaries*. The section under the subhead ‘Its Nakedness’⁴⁵ is nearly word for word that of lines 93–100 in *The Kingdom of God*.⁴⁶ The organization of the topic ‘Ascension’ in the *Commentaries* (Vol. III, pp. 236–249) follows that outlined in ‘Meditations and Devotions for Ascension Day’ in the ‘Church’s Year Book’: ‘Having seen how fit for Thee and Good for us it was that Thou didst Ascend, let me now see this Glorious Act, in a more Familiar Manner: Giv me Grace to consider in it: The Person

⁴⁴ See *Roman Forgeries*, ‘An Advertisement. To the Reader’, sig. B6v and pp. 4–6.

⁴⁵ ‘Its Simplicity is such, that it is wholly divested of all First, Second and Third Qualities. Besides which it is utterly void of all Figure and Color, while alone. For Figure is made by an Extension of Parts, Color by a Reflexion of Light, Elementary Qualities by a various Composition of many Atoms, producing Heat, or Cold, or Moysture, or Driness, according to the Combination, Union, or Kind of Operation, wherein they meet. This therefore being altogether Simple and Indivisible, is utterly divested of all these; and so weake and feeble, that it cannot be the Object of any Sence’ (‘Atom’, Vol. III, p. 344).

⁴⁶ ‘Its Simplicitie is Such, that it is wholly divested of all first, second and Third Qualities, utterly voyd of Figure and Color. For Figure is made by an Extension of Parts, Color by a Reflexion of Light. Elementary Qualities by a various Composition of Many Atoms, producing Heat or Cold, or Moysture, or Driness, according to the Combination, union or Kind of Operation, wherein they meet. This therefore being altogether Simple and Indivisible is utterly divested of all these, and so Weak of it self an Atom is that it cannot be the Object of any Sence.’ See Cap. XVIII, ‘Of the Matter of the univers. . . .A treatise of Atoms’ (Vol. I, p. 343). Neither the section in *Kingdom* nor that under ‘Atom’ in the *Commentaries* contains material from Gale copied into the *Commonplace Book* under that topic.

Ascending, The Time When, The Manner How, The Place from Whence, The Place Whither, The Ends for Which, besides the Benefits already Enumerated';⁴⁷ and there are other sections in the two manuscripts that correspond. Under the topic 'Art' Traherne's division of the virtues as 'Moral', 'Divine' and 'Intellectual' (Vol. III, pp. 219–222) is similar to that in chapter III of *Christian Ethicks*, although with a different context.⁴⁸

Commentaries of Heaven is linked similarly to *Centuries of Meditations*, *Christian Ethicks* and *The Kingdom of God*. Under the topic 'All Things', Traherne uses a maxim, attributed to Seneca, 'Remember that of Seneca, Deus me Solum dedit toti mundo, totum Mundum mihi Soli' (Vol. II, p. 412), which he repeats as well as translates in chapter VIII, 'Of the Excellency of Truth' of *Christian Ethicks*, 'As Seneca luckily hit upon that saying, *Deus me solum dedit toti mundo, totum Mundum mihi soli*, GOD gave me alone to all the World, and all the World to me alone' (pp. 100–101). In the *Centuries* (I, 15) Traherne gives a slightly altered Latin version but with the same English translation, 'So that Seneca Philosophized rightly, when he said, *Deus me dedit solum toti Mundo, et totum Mundum mihi soli*. God gave me alone to all the World, and all the World to me alone'.⁴⁹ *Commentaries of Heaven* also shares another maxim with the *Centuries*. Under 'Appearance' (Vol. III, p. 137) Traherne writes, 'Since Solid Integritie is that which justifies a good Appearance, we cannot believ that the Works of GOD should be like the Ægyptian Temples, Magnifica quidem in Frontispicio, sed ridicula in Penetrali: or that a face so Glorious as theirs without, should not have a Soul answerable to the Appearance of its Magnificence within'. In the *Centuries* (II, 16), he gives an altered Latin version with an English translation as well as a slightly different emphasis, 'The Magnified Pleasures of this corrupted World, are like the Egyptian Temples in

⁴⁷ See 'Church's Year-Book', Bodleian MS. Eng. th. e. 51, folio 33r.

⁴⁸ See *Christian Ethicks: or, Divine Morality* (London, 1675), pp. 23–26. All quotations in the Introduction are taken from the 1675 edition. Traherne's discussion of the virtues in the *Commentaries* would have continued under the topic 'Habit' to which he directs his reader, 'If you would see how Prudence as a Moral Virtu, differeth from Prudence purely Intellectual, look in Habit' ('Art', Vol. III, p. 219).

⁴⁹ All quotations from the *Centuries* are taken from the Bodleian MS. Eng. th. e. 50. This maxim appears not to be by Seneca; it is not in the *Patrologia Latina*, edited by J. P. Migne (Paris, 1862), nor in the apocryphal correspondence between Seneca and the Apostle Paul. See *The Apocryphal New Testament*, tr. M. R. James (Oxford: At the Clarendon Press, 1924). Traherne may have been repeating a commonplace which has no basis in fact.

old time, that were Magnifica in frontispicio Ridicula in Penetralli: They hav a Royal Frontispiece, but are Ridiculous when you com in'. *Christian Ethicks, The Kingdom of God, and Commentaries of Heaven* also share a quotation, this time attributed to St Chrysostom: in the *Commentaries*, under 'Alone', Traherne writes, 'God. . . is able to lov evry person, not only as if he loved him alone, but as if he were divided into innumerable Persons, and evry one of them were capable of infinit Lov, (tis S. Chrysostoms) GOD is able to love him alone with all the Lov wherwith he loveth the whole World. And if he should not do it, his Lov would not be infinit, and if not infinit not Sincere, and if not sincere, none at all' (Vol. II, p. 421). In *Kingdom*, Cap. XXXVIII, he uses a variation of the quotation with a different emphasis, 'for a Creature made the Image of God in power, is like a Devil if careless and unfaithfull, foolish and wicked. If therfore that of Chrysostom be true, *that God loveth evry Man with all the Lov, wherwith he loveth the Whole World*: Judg you what a Calamity it might be to so Glorious a Creature spoyled' (Vol. I, p. 470); and in the *Ethicks*, chapter XXXI, 'Of Magnificence', the quotation is again varied and put into a different context, 'Which justifieth that saying of St. *Chrysostome, GOD loveth every one with all the Love wherewith he loveth the whole World*. His Magnificence exceedeth all Limits, Laws, Imaginations, Wishes, Possibilities, and he maketh every one Heir of the World. . . .' (p. 495). Traherne probably quoted common maxims from memory, but in each instance, he reshapes them and uses them creatively within the immediate context.

Traherne's method of cross-referencing

The numerous cross-references in the *Commentaries* indicate that Traherne had a master plan for a complete multi-volume work and that he knew in advance what would be included under each topic. He pre-assigned not only topic heads but also subheads. Many cross-references are signaled by the words 'vid' or 'vide' or 'see'; in other instances however they are interwoven into his discussion and are not always obvious. Under 'Ability, in Creatures' he writes, 'Bodily Abilities are either External or Internal. External are seeing, feeling, Hearing, Tasting, Smelling, Speaking, Going, Dancing, Crying, Laughing, Carrying, Working, etc. Of these the first five are the Sences which must be lookt for in their Place' (Vol. II, p. 22) and under 'Of Acceptance in God', 'we shall find its Influence in Generation, Eternity, Bounty, GOD; yea in the furthest of all Words, Trinity, the World, Zeal' (Vol. II, p. 92). Such notations also indicate

the way Traherne intended the *Commentaries* to be used, as a reference work to be consulted as needed by the reader, taking out of his discourses ‘his own Portion’ (‘Of Acceptance in GOD’, Vol. II, p. 93).⁵⁰

The cross-references are essential to the overall organization of the *Commentaries* in that Traherne uses them as a means of instruction. He often pushes his reader forward by explaining what is to come next. At ‘The Delights of Ages’, under ‘Their Necessitie’, Traherne reasons about his arrangement of the topic, ‘Should we speak of their Necessitie in relation to our Union and Communion with God, we should reserv nothing perhaps wherin we might Shew their Profitableness, for which a place is reserved’ (Vol. II, p. 343); and under ‘Affection’ he stimulates the reader’s curiosity, ‘Some thing here is too mysterious, Wait a litle and expect somewhat longer, it shall clearly be revealed. Vid. Fountain’ (Vol. II, p. 285). By cross-references within a topic, Traherne encourages his reader to continue to the end of the subject and not to be satisfied with only portions of it: find ‘More of its Excellency. . .in its uses’ he advises under ‘Arithmetick’ (Vol. III, p. 208). His many cross-references serve also Traherne’s desire that his intended audience understand the complete argument about certain theological principles, ‘the Transcendent Verities of the Holy Scriptures, and the Highest Objects of the Christian Faith’. Hoping to answer fully the atheist, who ‘is troubled that God is Invisible, and prone to believ that there are no Invisible Things at all’, Traherne advises that he ‘look for the word, Invisible: he shall be satisfied’. If the atheist is displeased by God’s way of self-revelation, he must look under ‘*Revelation*, and search the (word) *Scripture*, he shall find Redress. He expects that GOD should be the Highest *Reason*, and discernes nothing but Want of Reason in his Ways; that God should be infinit in Goodness and Bounty, and he never yet was acquainted with these: Let him turn to *Bounty, Blessedness, Goodness, Wisdom, Reason, Providence, Glory, Liberty, Soul, Comprehension, Gods Works, Ways, Laws, Counsels*, etc. and evry one of these Words shall be fountains of Life and Understanding to him. For it is only *the fool that hath said in his Heart, there is no GOD*. Vid. *Lov Harmony*. etc’ (‘Atheist’, Vol. III, p. 329).

⁵⁰ Under ‘Of Acceptance in God’, he cautions the ‘Weaker Ey’ not to be offended by the complexity of his argument but to ‘Taste with Reverence, and Admire with Joy: but Depart with Silence’, for this particular discourse ‘is Dedicated only to Publick Persons, that are the Watch men and Bulwarks of Christianity being Submitted as well to their Wisdom and Management’ (Vol. II, p. 93).

Traherne's purpose

Traherne attributes his purpose to open the 'Mysteries of Felicitie' to his disappointment in his education, to which he gives expression in several of his works. What he received at university, he writes in *Centuries of Meditations*, was merely a 'Taste and Tincture of another Education' (III, 36); he gathered there only 'Seeds of Knowledge' and because his learning lacked a 'Certain End', it was defective, for 'there was never a Tutor that did professely Teach Felicitie: tho that be the Mistress of all other Sciences' (III, 37). It was only afterward he learned that 'Logick, Ethicks, Physicks, Metaphysicks, Geometry, Astronomy, Poesie, Medicine, Gramer, Musick, Rhetorick, all kind of Arts Trades and Mechanicisms that Adorned the World pertained to felicity' (III, 36). In *Commentaries of Heaven* under 'Ages' Traherne expresses his dissatisfaction with the philosophers and moralists he studied, primarily because they were 'generally Heathens', who did not understand 'the Excellency of Souls' (Vol. II, p. 326).⁵¹ In *Seeds of Eternity* he singles out Aristotle, for though he had 'written a book of the Soul, opening many Faculties and Powers in it yet because he shewd not the uses of those Faculties at least not so as to make me see the Pith of that perfection and glory I expected, to me he was defective. he did not manifest the Designe of God from whom they came, nor the Sovereign End to which they tended: nor gave me those causes of Complacency in God which my Soul desired' (Vol. I, p. 236). Hence in the *Commentaries* he explains that his 'Designe is. . .to supply the Defects of Learning' ('Arithmetick', Vol. III, p. 208); and to fulfill his purpose, he promises 'in handling evry Word to shew all Things are our Treasures, to the Intent we might admire Gods Bounty, Delight in his Goodness and enjoy our Happiness, at once beholding the Beauty of Religion, and seeing the end of our Creation' ('Armour', Vol. III, p. 216).

For Traherne the 'defect' in learning has to do with the teaching of felicity,⁵² which involved an understanding of the capacities of the

⁵¹ Of the classification of the affections, Traherne writes, 'This Enumeration that is old and generally received, passeth for Authentick among the Moralists; yet upon a Strict Examination it appeareth Defective, becaus *Shame, Indignation* and Abhorrence are Affections'; and of the original of the affections, 'Thus there may be a Mover without Motion, contrary to the Maxime of Philosophy this mover is not an Efficient Cause but a Powerfull occasion' ('Affection', Vol. II, pp. 279 and 282).

⁵² Traherne adheres scrupulously to his purpose of teaching 'All Things' as 'Objects of Happiness' by referring his reader for 'common subjects' that fall beyond his 'principal Intent and Purpose' ('Armour', Vol. III, p. 216) 'to the Books that pass

soul, the nature of God, of the world and of the universe. It was a deficiency he felt sharply as a priest and minister of the gospel, as one concerned in the ‘Conversion and Salvation of evry Person’ (*A Sober View*, Sect. XXI, Vol. I, p. 154) as well as the strengthening of the private Christian and the assistance of clergy. It was also a personal quest, as Traherne writes in ‘The Delights of Ages’. When he consecrated himself to the study of felicity, being ‘stark Blind’, he gathered up ‘those Rays and shreds of Learning’ he had from his formal education and embarked upon a ‘Wide and infinit Ocean’ (Vol. II, pp. 340–341). Traherne took it upon himself to provide this ‘Mistress of all other Sciences’ a place of authority within the acquisition of knowledge, and his works demonstrate an awareness of the changes taking place in education as well as an interest in scientific experimentation and discoveries.⁵³ His purpose possesses

up and down vulgarly about them. unless in some peculiar Cases of Extraordinary use and importance, for the immediate Instruction of Man in felicitie’ (‘Arithmetick’, Vol. III, p. 208).

⁵³ See *Kingdom*, Cap. XIX (Vol. I, p. 350), where Traherne alludes to William Harvey, *On the Motion of the Heart and Blood in Animals* (1628); Cap. XXIII (Vol. I, p. 378), where he explains experiments with fire in ‘Cupping Glasses’; and Cap. XXX (Vol. I, p. 422), where he describes in detail ‘High Stomachd Flies’ as though looking through a microscope; *Commentaries* under ‘Astronomie’ (Vol. III, p. 320), where he refers to the possibility that the stars may be inhabited, possibly a reference to either John Wilkins’s *The Discovery of a New World* (London, 1638) or to Robert Burton’s *The Anatomy of Melancholy* (Oxford, 1621). Traherne is often ambivalent about scientific experimentation and discovery, and it may be that like speculative theology, he considered it as contingent and hypothetical. See *A Sober View*, Sect. XXIV (Vol. I, p. 169), where Traherne refers to his interpretation of God’s decrees as ‘our System and Hypothesis’; Sect. XXVI (Vol. I, p. 183), where he refers to Hammond’s discussion about the national election of Israel as ‘Hypothesis’ (Traherne uses the word ‘hypothesis’ throughout his discussion of election in *A Sober View*); *Kingdom*, Cap. XIX (Vol. I, pp. 351–353), where he refers to experiments with light as ‘hypothesis’ and *Commentaries*, where he sets forth his own ‘Hypothesis’ about the physical nature of atoms (‘Atom’, Vol. III, p. 333). See also *Kingdom*, Cap. XXIV (Vol. I, pp. 384–385), Cap. XXXVII (Vol. I, p. 463) and *Commentaries*, ‘Astrologie’ (Vol. III, p. 306). For an overview of Restoration attitudes toward the scientific movement and the influence of Bacon and the Royal Society see Michael Hunter, ‘The Debate over Science’ in *The Restored Monarchy 1660–1688*, edited by J. R. Jones, Problems in Focus Series (London: MacMillan, 1979; repr. 1986), pp. 176–195. For Restoration controversies over ‘models of knowledge’ and their political implications, especially with regard to authority see Steven Shapin and Simon Schaffer, *Leviathan and the Air-Pump: Hobbes, Boyle, and the Experimental Life* (Princeton, NJ: Princeton University Press, 1985); Michael Hunter, *Science and the Shape of Orthodoxy: Intellectual Change in Late Seventeenth-Century Britain* (Woodbridge: The Boydell Press,

certain similarities to Bacon's and Milton's in that Traherne wished to return to a prelapsarian knowledge of God and the World: 'For Learning is but an Acquisition of that Knowledg which we enjoyed by Nature. that which was lost by Sin being recovered by Labor' ('Of Aristotle's Philosophie', Vol. III, p. 201).⁵⁴ Traherne therefore seeks a way by the amendment of language to alter human apprehension by stripping 'Nature of her vail, and expose her in her Nakedness to the Ey of the Beholder', the 'vail' being 'the Scales upon our Eys' ('Of Aristotle's Philosophie', Vol. III, p. 201).

Traherne's ordering of his subject

While Traherne's purpose is circumscribed, his subject 'All Things' as 'Objects of Happiness' is unlimited. He had in mind an extensive work of great intricacy that demanded an uncomplicated method of presentation. The alphabetical arrangement of 'All Things' provided Traherne with a practical structure as well as a means by way of analogy of teaching felicity. In the alphabet, each letter is 'Extant' in its order, and when successively written the alphabet represents both 'Caus' and 'End'; it has a beginning and an end and includes all the letters in between and is therefore complete and self-sufficient in itself as well as being successive. In his discussion of the word 'Accident', Traherne explicates this analogy in detail with regard to the nature of

1995); John Spurr, *The Restoration Church of England, 1646–1689* (New Haven and London: Yale University Press, 1991); and J. A. I. Champion, *The Pillars of Priestcraft Shaken: The Church of England and its Enemies, 1660–1730* (Cambridge: Cambridge University Press, 1992).

⁵⁴ Both Bacon and Milton believed that 'in paradise' Adam possessed the 'pure light of natural knowledge', which extended to all sciences. See Francis Bacon, 'Of the Interpretation of Nature', in *The Works of Francis Bacon*, edited by James Spedding, Robert Leslie Ellis and Douglas Denon Heath, (London: Longmans, 1876), Vol. III, p. 219. In the same treatise, Bacon sets down a 'sound head. . . and guide' for the acquisition of knowledge, 'namely, *That all knowledge is to be limited by religion, and to be referred to use and action*' (p. 218). See John Milton, 'Of Education. To Master *Samuel Hartlib*' (1644), 'The end then of learning is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the neerest by possessing our Souls of true vertue, which being united to the heavenly grace of faith makes up the highest perfection' (p. 2). See also Charles Webster, *The Great Instauration: Science, Medicine and Reform 1626–1660*, 2nd edition (Bern: Peter Lang AG, 2002). See *Inducements* (Vol. I, pp. 29–32) and *A Sober View* (Sect. XVI, Vol. I, pp. 132–134) for Traherne's discussion of what was natural to Adam before the fall; see also *A Sober View* (Sect. IV, Vol. I, pp. 65–66) for Traherne's discussion of the difference between good works before and after the fall.

God: 'He therefore that is Alpha and Omega includeth all the Mean. And as when the Alphabet is written, the last letter is Extant, as well as the first, and all the letters Extant in the way between: which were successively written but are at once Extant: So is He no less the End then the Caus of All Things, being infinitely before them in them and after them: and all Things in Him at once both successively in their Production, and Extant in their Order' (Vol. II, p. 120). The alphabet provided Traherne a way to show how 'EVRY BEING, Created and Increated' will appear 'In the Light of Glory', that is, in its 'Proper Place' in the order of succession as well as extant in its 'Place', for in this manner 'may all objects be Enjoyd' ('Abstinence', Vol. II, p. 48).⁵⁵

While the alphabet provides a place for 'All Things', place itself is a dominant and intricately interwoven theme in Traherne with strong moral import, which has to do with the inter-relatedness and correspondence of all things in the universe. Order is integral to felicity, both the ordering of the self by finding one's proper place: 'a Man is never right, till as a Part in the Univers he Correspond with all: and discharge the office allotted to him, perceiving the Place wherin He stands which is that of a Possessor Spectator and Enjoyer' ('Abundance', Vol. II, p. 57) and the parts of the universe for the purpose of righteousness of esteem.⁵⁶ 'If we marshall the parts and Excellencies of the Univers in their just order, as we ought to do (if at least we would see what place these hold,). . .then we must come to the Beauty and Perfection and use of' them ('Affection', Vol. II, p.

⁵⁵ Traherne is not using scientific argument when referring to 'things in their proper places'. His language is theological and philosophical: 'the Soul must become an Act like GOD at once seeing all Things in their Proper Places' ('Assimilation', Vol. III, p. 263). 'In the Light of GLORY' must be kept in mind while reading the whole of the *Commentaries*; things may be 'out of place' in the world as a result of the fall, but Traherne attempts to re-order them, and thereby 'to introduce Light into the understanding and to make the Apprehension more perfect' ('Act', Vol. II, p. 173). By way of contrast, for a scientific discussion of things in their proper places, see Robert Boyle, *A Free Enquiry into the Vulgarly Received Notion of Nature*, edited by Edward B. Davis and Michael Hunter, Cambridge Texts in the History of Philosophy (Cambridge: Cambridge University Press, 1996), Section VI, pp.79–104. Boyle's treatise was written in 1666 but first published in 1686. See also Robert Boyle, *Of the Usefulness of Natural Philosophy* (1662) speaking about 'successive and conspiring causes' in *The Works of the Honorable Robert Boyle in Six Volumes* (London, 1772), Vol. II, p. 40.

⁵⁶ See *A Sober View*, where Traherne explains that 'Righteousness of Esteem is that wherby we do Right to things in our Apprehensions; or that wherby we render them their Due Esteem' (Sect. XX, Vol. I, p. 150).

283). Such ordering of 'All Things' is in imitation of God, who 'Created All Things: in their Order, Place, Degree, Duration Time and Government' ('Of Acceptance in God', Vol. II, p. 92); and Traherne's purpose in his arrangement is that 'in evry Place and Thing we shall see GOD continually' ('Almighty', Vol. II, p. 404).

Traherne has in mind a transparent, unadorned classification of things. While he is disappointed in Aristotle's *De Anima*, Traherne considered him an ideal paradigm for the 'Sacred Value' of learning ('Of Aristotle's Philosophie', Vol. III, p. 197) and his 'Encyclopædia or Circle of Sciences' an emblem of the 'vast Circumference' the soul 'may evry where have, in evry part being full of Claritie, Light and Order' ('Aristotle', Vol. III, p. 191). Traherne especially appreciated Aristotle's exactness in philosophizing by setting forth the 'Nature of things' and his rejection of 'rhetorical flourishes' and the 'Mythologick, Symbolical Mode of Philosophizing' of his predecessors, which Traherne writes 'is our design in these present Volumes under our Hand', for to give 'clear and perfect Apprehensions of all Objects, in their Several Classes, in all their Circumstances', is 'the most immediat Way to Philosophie and Happiness' ('Of Aristotle's Philosophie', Vol. III, p. 201). Hence a part of Traherne's design in the arrangement of his subject in the *Commentaries* is to teach the soul how to order itself and all things: 'for as an Eagle trims her Pens, and prims and Orders and Displays her feathers, So ought the Soul to single out its Powers, and to marshal its Inclinations, and to Dress it self by keeping its faculties in Settlement and Order' ('Abuse', Vol. II, p. 68). Under 'Abridgement' Traherne not only explains his method but also recommends it to his reader, whose 'Soul can Extend the Rays of its understanding to all Objects in Heaven and Earth' as well as 'draw all these into a little Abstract, and lodg them in fit and convenient Repositories, even in a Centre, containing in it self Rooms Enough wherin to Dispose them, in a Clear Light, in fair Treasuries, in Distinct Accessible Orders, so that it can Approach and make a familiar use of them' (Vol. II, p. 35). He even advises his reader to form his duties to God, men, angels and creatures into a *florilegium*, to 'make them up into a fragrant Posie. They will Smell most Odoriferously' (Vol. II, p. 37).

Traherne is also concerned about the meaning of words themselves. Due to fallen human nature they have been abused by 'Vulgar Use, the Great Arbiter of Words' ('Assurance', Vol. III, p. 292) and confined and imprisoned by being applied to 'vile or insignificant' objects

(‘Abridgement’, Vol. II, p. 35).⁵⁷ A major part of Traherne’s purpose in the *Commentaries* is to give a detailed meaning of words in order to reveal God’s glory and promote human happiness, as he explains under the word ‘Act’: ‘There are innumerable Questions of infinite Concernment depending upon the Explication of this Word for which caus I shall crave the Libertie to look narrowly into it; and promise faithfully that all I design is the Glory of God, and Mans Happiness’ (Vol. II, p. 170). By using the alphabet as his organizing principle, Traherne achieves a non-hierarchical classification, where things exist harmoniously, complementing each other by sharing a mutual relationship, as Traherne explains in the word ‘Aspect’: ‘The Words in these volumes are like the Stars, simple in themselvs, but as they shine in the firmament which we have conceived, for the Benefit of the Reader, so have they a Secret and mutual Relation, or Influence on each other. For whatever is defective or Disatisfactory in one; will in another Word be obviated and made plain and Easy. The Consent Agreement and Harmonie between them, being the Chief Beauty and Strength of these Intelligible Heavens’ (Vol. III, p. 252). Traherne explicates words in the *Commentaries* with reference to the eternal happiness of human beings and thereby creates an ‘Idea of Heaven’ (‘Al-Sufficient’, Vol. III, p. 8), or a firmament, full of proportion, which in itself declares the glory of God, perhaps a deliberate allusion to Psalm 19.1–4, which Traherne cites under ‘Astronomie’ (Vol. III, p. 317): ‘The Heavens declare the Glory of GOD, and the Firmament sheweth his Handy Work. Day unto Day uttereth Speech, and Night unto Night sheweth knowledge. There is no Speech nor Language where their Voice is not heard’. To Traherne, words need commentaries, not short definitions, in order to see the interior nature of the thing itself; and the proper place of ‘All Things’ is only in relation to other things, which his numerous cross-references demonstrate. Traherne’s placement of one thing relies on another for its completion. ‘Abhorrence’ depends on ‘Acceptance’ and ‘Abundance’ on ‘Spiritual Absence’ for their fullness as well as other words. Traherne further explains the heaven he has created with his commentaries of words in ‘Of Acceptance in God’; he reasons about

⁵⁷ This is similar to Bacon, ‘Let us consider the false appearances that are imposed upon us by words, which are framed and applied according to the conceit and capacities of the vulgar sort’. *The Advancement of Learning*, edited by G. W. Kitchin (London: J. M. Dent & Sons Ltd, 1973), p. 134. See also Francis Bacon, *The New Organon*, edited by Lisa Jardine and Michael Silverthorne, Cambridge Texts in the History of Philosophy (Cambridge: Cambridge University Press, 2000), pp. 48–50.

the placement of the subhead, 'Its Relation', since it applies to all words: 'This I intended to place as an Observation between Acceptance and Accident, becaus it equally relateth to either; and alone, as a Transcendent Observation, becaus like the Sun among the Stars, it shineth upon all, especially those Nearer Words, which would be but Planets without it' (Vol. II, p. 92).

By his alphabetical arrangement of 'All Things', Traherne creates in the *Commentaries* an 'Intelligible' heaven, made up of 'titles' that signify objects of felicity but which eventually are to be surpassed by the reality itself, as he explains in 'Abridgement': 'The Names of Things are like the Titles only upon Apothecaries Boxes. Their first Ideas are but little more. There is as much difference between a familiar and perfect Apprehension of things, and their Names, as there is between a Childs Ey in seeing the Inscription, and a Physicians Soul in Knowing the Drugs. The one seeth only a Box and Painted Letters, the other is acquainted with the Color Consistence Properties and Virtues of the Thing within' (Vol. II, p. 36). Traherne's desire is that his reader will see beyond the title of things into their very natures, in order to gain a clear apprehension of them and enjoy 'a Prospect of all their Excellencies' (Vol. II, p. 36).

Seventeenth-century contexts

Commentaries of Heaven has characteristics of a commonplace book, encyclopaedia and dictionary and is in a real sense *sui generis*.⁵⁸ It claims to be a compendium of all things; it defines words; it uses 'places' (*topoi* or *loci*); it has heads and subheads, *sententia* and *florilegia*; it is a compilation as well as an individual composition; it concerns itself with 'the Transcendent Verities Of the Holy Scriptures, and the highest Objects of the Christian faith' and the authority of

⁵⁸ For the development and the shaping of the commonplace book as well as its relationship to the encyclopaedia and dictionary see especially Ann Moss, *Printed Commonplace-Books and the Structuring of Renaissance Thought* (Oxford: Clarendon Press, 1996). See also Sister Joan Marie Lechner, O.S.U., *Renaissance Concepts of the Commonplaces* (New York: Pageant Press, Inc., 1962); Ann Blair, 'Humanist Methods in Natural Philosophy: The Commonplace Book', *Journal of the History of Ideas*, 53 (Oct.–Dec., 1992): 541–551; Ann Blair, *The Theater of Nature: Jean Bodin and Renaissance Science* (Princeton, NJ: Princeton University Press, 1997). Peter Beal, 'Notions in Garrison: The Seventeenth-Century Commonplace Book' in *New Ways of Looking at Old Texts*, Papers of the Renaissance English Text Society, 1985–1991, edited by W. Speed Hill (Binghamton, NY: Medieval & Renaissance Texts & Studies in conjunction with Renaissance English Text Society, 1993), pp. 131–147.

antiquity as well as the amendment of language and learning. It contains philosophical discourses, poetry, devotions, scholastic disquisitions, cases for conscience, pastoral advice and admonition, meditations, sermons and polemic. Traherne takes on the Anabaptists, Socinians, and the Roman Catholics as well as schismatics in general and especially atheists, all of which had compelling religious and political implications during the Restoration. Politico-religious debate continued vigorously to the end of the century with such treatises as Edward Stillingfleet's *Origines Sacrae, Or, A Rational Account of the Grounds of Christian Faith* (1662), *A Discourse concerning the Doctrine of Christ's Satisfaction. . . with an answer to the Socinian Objections* (1697), Charles Wolseley's *The Unreasonableness of Atheism made Manifest* (1669) and *The Reasonableness of Scripture-belief* (1672); William Lloyd's *A Seasonable Discourse, shewing the Necessity of Maintaining the Established Religion in Opposition of Popery* (1673); and Stephen Nye's *A Brief History of the Unitarians, called also Socinians, in Four Letters to a Friend* (1687).

The making of English dictionaries and the study of etymology started to come into their own during the seventeenth century with Robert Cawdrey's *A Table Alphabetical* (1604), the first English dictionary, John Bullokar's *An English Expositor* (1616), Henry Cockeram's *The English Dictionarie* (1623), Thomas Blount's *Glossographia: or, A Dictionary, Interpreting. . . Hard Words* (1656), Edward Phillips's *A New World of English Words* (1658), John Ray's *A Collection of English Words Not Generally Used* (1674), Elisha Coles's *An English Dictionary* (1676),⁵⁹ and Stephen Skinner's *Etymologicon Linguae Anglicanae* (1671).⁶⁰

⁵⁹ Most of these early English dictionaries promise to 'define' or 'interpret' difficult or 'hard' words, borrowed from Hebrew, Greek, Latin, even Arabic, Syriac, Dutch and Saxon, used in divinity, law, philosophy, navigation, husbandry, mathematics and other arts and sciences, all with etymologies and other observations. Most of them however give only brief definitions, sometimes nothing more than one-word synonyms. Some bear similarities to the bilingual or multilingual dictionaries used in the Middle Ages and Renaissance for the teaching of foreign languages. Others, like Ray's, are concerned with regional dialects as well as the geographical origins of words. These seventeenth-century dictionaries were apparently widely used, since most of them had many editions, enlarged and improved: for instance, Cawdrey's had three; Bullokar's, six; Cockeram's, twelve; Blount's and Edward's, six. Among these dictionaries, there is little standardized spelling of words.

⁶⁰ Skinner's work was edited by Thomas Henshaw and published posthumously. There was also Gerardus Vossius's *Etymologicon Linguae Latinae* (1662), edited by his son, Isaac Vossius, and published posthumously.

Also at work were several universal language schemes, with the general purposes of correcting the confusion of tongues at Babel, of replacing Latin as a universal language as well as other natural languages and supplying the needs of the new science, by substituting the alphabet with numbers or symbols and, thereby, creating an artificial language, accurate and unambiguous, based on a complex, hierarchical philosophical classification of things. The most significant and ambitious scheme was that of John Wilkins's *An Essay Towards a Real Character, and a Philosophical Language* (1668), the basic principles of which Traherne may have approved.⁶¹ Wilkins, like Bacon, hoped to enhance the estate of human beings by improving language, thereby promoting 'mutual *Commerce*, amongst the several Nations' as well as contributing not only 'to the spreading of the Knowledge of Religion' but also to the settling of religious controversy, 'by unmasking many wild errors, that shelter themselves under the disguise of affected phrases' (sig. B1r).⁶² In *Commentaries*

⁶¹ For other notable seventeenth-century universal language schemes see Francis Lodowick, *A Common Writing: Whereby two, although not understanding one the others Language, yet by the helpe thereof, may communicate their minds one to another* (1647) and *The Ground-Work, or Foundation Laid, (or so intended) For the Framing of a New Perfect Language: And an Universal or Common Writing* (1652); Cave Beck, *The Universal Character, By Which all Nations in the World may Understand one Anothers Conceptions, Reading out of one Common Writing Their Own Mother Tongues* (London, 1657); George Dalgarno, *Ars Signorum* (Oxford, 1661). For discussions of the various attempts to create a universal character and philosophical language see Vivian Salmon, *The Works of Francis Lodwick: A Study of his Writings in the Intellectual Context of the Seventeenth Century* (London: Longman Group Ltd., 1972); Mary M. Slaughter, *Universal Languages and Scientific Taxonomy in the Seventeenth Century* (Cambridge: Cambridge University Press, 1982); Joseph L. Subbiondo, ed., *John Wilkins and 17th-Century British Linguistics* (Amsterdam and Philadelphia: John Benjamins Publishing Co., 1992); Umberto Eco, *The Search for the Perfect Language*, translated by James Fentress (Oxford UK & Cambridge USA: Blackwell, 1995); Jaap Maat, *Philosophical Languages in the Seventeenth Century: Dalgarno, Wilkins, Leibniz*, The New Synthese Historical Library, Texts and Studies in the History of Philosophy, Vol. 54 (Dordrecht, Boston and London: Kluwer Academic Publishers, 2004).

⁶² With regard to language and biblical authority in the Restoration see Robert Markley, *Fallen Languages: Crises of Representation in Newtonian England, 1660–1740* (Ithaca, New York: Cornell University Press, 1993). See also Sharon Achinstein, 'The Politics of Babel in the English Revolution', *Pamphlet Wars: Prose in the English Revolution*, edited by James Holstun (London: Frank Cass & Co. Ltd., 1992), pp. 14–44. See also Achinstein, *Milton and the Revolutionary Reader*, especially Chapter 2, 'Royalist Reactions: John Cleaveland, Babel, and the Divine Right of Language' (Princeton, NJ: Princeton University Press, 1994), pp. 71–101.

of *Heaven* Traherne too is concerned about the misapplication of words and the religious controversy it causes, as he explains in his discussion of the word ‘Act’: ‘a sleight mistake in the signification of words, may be of pernicious Importance in their continual use’ (Vol. II, p. 173). In *A Sober View*, he laments that words misapplied by ‘ignorant and Sottish Men’ work confusion in the church (Sect. XXVII, Vol. I, p. 188).

Traherne however dismisses the idea of a universal character and language, rejecting outright Cave Beck’s *The Universal Character*. In his verse preface Joseph Waite praises Beck’s work that will serve as an ‘Index of the mind’ and make possible ‘The Iliads in a Nut-shell; Tongues in Brief; *Babel* revers’d’ (sig. A6r). Traherne counters this idea in ‘Abridgement’, where he writes that an abstract, ‘the Reflexe Image and Representativ of all Enjoyments. . . intimats to us a far more Glorious Art then his was, that Enclosed Homers Iliads in a Nut-Shell’ (Vol. II, p. 35). Traherne views the confusion of languages as a part of God’s providential governance of the world. While it may be a great disadvantage, necessitating the labor of learning different languages at school, it can be turned into an ‘Object of Bliss’: ‘to see GOD appear and reveal himself so Gloriously in the World as he did in the Deluge before, in Sodom and Gomorrah a litle after, and here at Babel in Dividing their Tongues, to know him, and to be confirmed in our Faith by these Transcendent Miracles: to see the unsearchable Depths of his Knowledg and Power, and the true Original of all those Confusions that are now in the World; this is a Divine and Heavenly Thing. . . .the Variety of Languages is a Marvellous Ornament and Beauty to the World: which maketh Babel the more fit to be enjoyed’ (‘Babel’, Vol. III, pp. 440–441). Traherne probably agreed with Gale’s idea in Part I, Of Philology, of *The Court of the Gentiles*, that all languages and alphabets, even the English, have their original in Hebrew, which Gale saw as the language of Eden, a common notion in the seventeenth century.⁶³ Wilkins himself discusses this idea in

⁶³ See Book I, Chapter X, *Of the Traduction of al Languages, and Letters from the Hebrew*, where Gale writes that ‘al Languages and Letters were derived originally from the Hebrew, or Jewish Tongue, . . . an Assertion generally owned, and maintained by the most learned *Philologists* of this Age, and that not without the consent of some of the *Ancients*, and learned *Heathens*’ (p. 51). Gale also writes that ‘when al Languages were but one, . . . names were by Adam, according to *Divine Appointment*, given unto things proportionable to their respective *Natures*, and operations; so that the *image*, *picture*, and *face* of things, might be discovered in the name’ (p. 53). Gale traces European languages, including ‘the *Italian*,

chapters I, III and IV of his *Essay*; he found it disturbing, however, that ‘neither Letters nor Languages, have been regularly established by the Rules of Art’, which produced corruptions within natural languages (pp. 14–21).

While Traherne’s primary concerns are pastoral, promoting knowledge and understanding about Scripture and Christian doctrine and encouraging and assisting both public and private Christians in piety and, hence, felicity, they are also political with the purpose of maintaining peace within the kingdom and protecting the integrity and security of ‘true religion’ as embodied within the Church of England.⁶⁴ He fully supports the national church, it being ‘one of the Greatest Impieties in the World to destroy it’ (‘Baptism’, Vol. III, p. 451) and hints at the issue of succession in ‘Bastard’, which may even be a veiled rebuke to the King, for a bastard ‘cannot inherit his Fathers Estate, tho he be the Eldest Born of a King’ (Vol. III, p. 466). Equally veiled is his admonition that the occasion of a king’s authority is sin, injustice and ‘Misery of Corrupted nature’ and that a king is to use his power to rule with equity for the promotion of a ‘peaceable and quiet Life, in all Godliness and Honesty’, that his authority is God-given and is limited and that often the subjects, who owe him allegiance, choose the ‘Inconveniences’ even ‘of an Evil Prince, then of a Tottering State, or Elective Kingdom’ (‘Authoritie’, Vol. III, p. 425), all couched in the past and in Biblical language. His articles ‘Antichrist’ and ‘Antiquitie’ (as well as *Roman Forgeries*) are probably a specific response to the Declaration of Indulgence (1672) as well as the conversion to Roman Catholicism of James, Duke of York, the legitimate heir to the throne.⁶⁵

Spanish, French, German, English, etc.’ from Hebrew, ‘Chaldaic’ and ‘Phenecian’ languages (Bk. I, Chapter XII, pp. 76–85).

⁶⁴ For references in his works to seventeenth-century events and concerns see Julia J. Smith, ‘Thomas Traherne and the Restoration’, *The Seventeenth Century*, 3 (1988): 203–222, as well as the Introduction to her edition of *Select Meditations* (Manchester: Fyfield Books, Carcanet Press Limited, 1997). See also N. I. Matar, ‘The Political Views of Thomas Traherne’, *The Huntington Library Quarterly*, 57 (1994): 241–251.

⁶⁵ For discussions of the Restoration context for Traherne besides those already listed see J. P. Kenyon, *Stuart England* (Harmondsworth, Middlesex, England: Penguin Books, 1978); I. M. Green, *The Re-establishment of the Church of England 1660–1663* (Oxford: Oxford University Press, 1978); Ronald Hutton, *The Restoration: A Political and Religious History of England and Wales 1658–1667* (Oxford: Oxford University Press, 1985); Tim Harris, Paul Seward and Mark Goldie, eds., *The Politics of Religion in Restoration England* (Oxford: Basil

To give a full account of the seventeenth-century political and religious contexts for *Commentaries of Heaven* is beyond the narrow scope of this introduction. I hope however to have given some indication of the contemporary appropriateness and significance of the work itself. As already stated the *Commentaries* was to be a multi-volume work, written over a period of several years; and it is probable that the work may have been substantially revised, updated and corrected, as some of Traherne's notes indicate. It is however impossible to know what the final form would have taken, had it been completed, or if it was to circulate in manuscript form or be printed for a wider audience. Traherne wrote *Commentaries of Heaven* for specific readers: atheists, private Christians and divines. To reach such a diverse audience, the *Commentaries* would have required publication in a printed form. This however does not exclude some kind of private circulation, perhaps for critical examination, of the manuscript prior to printed publication, especially in light of the critical reading of *Inducements to Retirednes* and *A Sober View*.

General editorial principles

In this edition Traherne's spelling, punctuation and capitalization have been maintained insofar as possible. Standard abbreviations including the ampersand are silently expanded, as are Greek and Latin abbreviations. The S. for St or 'saint', bec. for 'because', ch. for 'church' when used in 'Church of England' and H. for 'holy' when used in 'Holy Ghost' or 'Holy Spirit' have been maintained. It is difficult to be certain when exactly Traherne intended a capital letter, particularly with letters C, K, M, N, O, U, V, W, Y, and especially with letters S, P and E. Traherne usually uses a capital for these letters, which varies in size. When a capital was intended often had to be determined by comparing the size of letters within a context of ten to fifteen lines. First words of sentences when abbreviated, such as 'y^t' and 'y^e' are capitalized as are the first words of sentences or paragraphs when the initial capitalized word has been deleted.

Illegible words and phrases are indicated by an ellipsis within square brackets [...]. The rendering of uncertain words is indicated by

Blackwell Ltd., 1990); John Spurr, *England in the 1670s: 'This Masquerading Age'*, A History of Early Modern England (Oxford: Blackwell Publishing, 2000); N. H. Keeble, *The Restoration: England in the 1660s*, A History of Early Modern England (Oxford: Blackwell Publishing, 2002); Tim Harris, *Restoration: Charles II and his Kingdoms, 1660–1685* (London: Penguin Books, 2006).

square brackets plus a question mark [hid?]; missing words, including numbers for stanzas in the poetry as well as to distinguish separate poems, by brackets only [in]. Illegible marks, notations and deletions are not noted. Traherne often uses a square bracket, sometimes not closed, to indicate cross-references; at various places in the text he also inserts an unclosed square bracket at the beginning of a sentence, perhaps to indicate a new paragraph, or, as sometimes in other Traherne manuscripts, a section to be deleted; but this is uncertain. These have, therefore, been left as they appear in the manuscript and the place noted. Traherne often uses multiple parentheses, as in 'Human Abilitie' (Vol. II, p. 31), '(when it is understood of Pleasing Him in all Eternitie) in its tru Dilated Notion', which also have been left as they appear in the manuscript. Some heads and subheads are followed by a full stop, but this is inconsistent; therefore all full stops after heads and subheads have been omitted in transcription. Also omitted in transcription is Traherne's erratic use of single quotation marks. All underscoring has been italicized. Greek letters are maintained where used. Latin and Greek quotations not translated in the text have been translated in footnotes. Corrections of obvious scribal errors as well as any emendations I made, such as deletions, commas, full stops, etc. for clarity's sake, have been recorded with all textual emendations at the end of each volume.

Traherne's spelling is idiosyncratic and inconsistent, sometimes in harmony with general seventeenth-century conventions; he often reverses the 'i' and 'e', especially in such words as 'cheifly', 'feild', 'freind', 'freindship' and 'greif'; he also spells 'deity/deitie' as 'diety/dietie' in Volume II through p. 183, line 512, nearly to the end of 'Act'. I have left these renderings as they appear in the manuscript and have noted the place where he begins to spell 'deity/deitie' correctly. In many instances Traherne uses 'bruitish' for 'brutish', 'ubraid' for 'upbraid', 'seperate' for 'separate', 'breath' for 'breathe' and 'divel' for 'devil' among others. Some of these I have left as they appear in the manuscript, others I have corrected for the sake of clarity; all changes have been noted with the emendations. Traherne's 'e' and 'o' are written similarly and are sometimes difficult to distinguish, especially in the words 'those' and 'these'. I transcribed them according to context. The abbreviations 'yⁿ' is transcribed as 'then' instead of 'than' and 'gover^{mt}' as 'government' in keeping with Traherne's usage.

Traherne's shorthand is personalized and does not follow Thomas Shelton's *A Tutor to Tachygraphy, or, Short-writing* (1642). It is a

combination of tachygraphy, Greek symbols as well as Latin and English abbreviations.⁶⁶ For the few brief sections in the manuscript, I have given a rough rendition of legible words.

In this edition I have attempted to represent faithfully the manuscript. Any eccentric conventions of the text as they appear in print, therefore, are due to the peculiarities of the manuscript itself and have not always been noted.

NOTE ON THE MANUSCRIPT: The very tight binding made transcription of the manuscript of *Commentaries of Heaven* difficult. Many words at the gutter margins were unreadable from a microfilm or printed copy; even from the manuscript itself, some of the words were not decipherable. I spent several months at the British Library copying by hand the hidden words and phrases at the gutter margins and other obscure sections of the manuscript, in order to give a full rendering, as accurate as possible, of the text. It was time-consuming and painstaking. I hope my labours will facilitate future Traherne scholarship.

⁶⁶ This is not unusual, since Shelton invites his reader to personalize the shorthand symbols set forth in his book. Samuel Pepys himself used approximately twenty-nine different shorthand schemes in his diary. I'm grateful to Dr Richard Luckett, Pepys Librarian, for this information. See Introduction to *The Diary of Samuel Pepys*, edited by Robert Latham and William Matthews, 10 Volumes (Berkeley and Los Angeles: University of California Press, 1995), Vol. I, pp. lvi–lxi.

List of Topics

Abhorrence	5
Abilitie, in Creatures	16
Human Abilitie	22
Abridgement	35
Spiritual Absence	39
Abstinence	48
Abundance	53
Abuse	64
Acceptance	77
Of Acceptance in GOD	85
Accesse	97
Accident	109
Account	124
Accuratness	133
Accusation	139
Acknowledgement	154
Acquaintance	163
Act	170
Action	188
Activity	198
Acuteness	208
Adam	214
The Second Adam	227
Admiration	236
Adoration	244
Adulterie	255
An Advocate	261
Affairs	267
Affection	274
Affinity	299
Affliction	304
Ages	313
The Delights of Ages	335

Air	354
Alacritie	362
Allurement	363
Almes	371
Almighty	381
All Things	407
Alone	415

Commentaries of Heaven

COMMENTARIES OF HEAVEN.

WHEREIN

The Mysteries of Felicitie
are opened

and

ALL THINGS

Discovered

to be

Objects of Happiness.

EVRY BEING

Created and Increated

being Alphabetically Represented

(As it will appear)

In the Light

of

GLORY

Wherein also

For the Satisfaction of Atheists, and the Consolation Of
Christians, as well as the Assistance and Encouragement of
Divines: the Transcendent Verities Of the Holy Scriptures, and
the highest Objects of the Christian faith are in a Clear Mirror
Exhibited to the Ey of Reason: in their Realitie and
Glory.

Abhorrence

Its Original

GOD implanted Abhorrence in the Mind of Man, that he might be more Secured in the Possession of His Happiness. It is the Effect of Self-lov, arising upon a Sence of evil. It floweth from the Principle of
5 Self-Preservation, which is Engraven in all our Natures. For it is impossible for us to lov our selvs, and not to hate those things that are Hurtfull to us.

Its Nature

It is that Passion by which the Soul rejecteth what is Hurtfull. It is
10 a certain Opposition of the Spirits, wherby the Soul retireth into it self, and excludeth what it loaths. It is not only the Bulwark of present Happiness, but the Wing wherby the Soul doth flie away from Evil.

Its Objects in general

The Object of Abhorrence is always Evil; at least to the
15 Understanding of Him that abhorreth it. For it is founded in a Sence of Enmity and Danger, and floweth in Part from the Nature of what is Hurtfull.

Its Extent

It is seated in a Centre if we respect the place wherin it lies, but
20 extends it self to all Objects in *Heaven* and in Earth. That is, if we respect the Facultie, it can abhor all that is evil in any Object: tho in Act, it only abhorreth what is Evil. It is able to penetrat the Centre, and to Search and See whether there be any evil there, to look into the Nature of Angels and to survey their Actions: to be present in all
25 Kingdoms, Ages, Islands, Cities, Continents, Villages, etc. It can behold Hell; and see into Heaven, ponder the Nature of the Stars, and perhaps expand it self to all Infinitie. That is, were there an Object infinitely evil, it is a Facultie able to Detest it: and the more for being infinit.

Its Objects in particular

30 The Soul can abhor the fall of Lucifer in Heaven, the fall of Adam in paradice the murder of Cain, the Rebellion of the old World, the Cruelty of Pharaoh, the Obduratness of Israel the Golden Calf, the murder of Naboth, the Ingratitud of Solomon, the Treason of Judas, and the flames of hell, as if all these were this moment in acting. There

35 are tenthousand Horrid and Loathsom Objects from which the Soul doth flie: Sin, Pollution, Punishment, a Toad, a Spider, a Deformed face, filthy Garments, Hatefull Diseases, Suddain Death, an Evil Spirit, a Mortal Enemie, a Lion, or a Bear, an ugly Thought, a vile Affection. So that it can Enter into all Chambers, Visible and Invisible, and
 40 Nothing is Inaccessible to it. so that we are infinitely bound to Glorify GOD, becaus there is no Evil at all in Him. For if it were, We should infinitely be Displeased; Who now are Happy, becaus in Him infinitely delighted. If you would understand more concerning the Extent of Abhorrence, see into the Nature of Spirits. Vide the Word Spirit.

45

Its End

By what hath been said, you may clearly observ, that the End for which it was Implanted, is the Conservation of Happiness. Like a Stand of Pikes about an Army it Shieldeth a Man from approaching Dangers. Abhorrence being the Armour of the Soul against
 50 Temptation, and the Warning Piece of Danger. Som times it apprehendeth by Instinct an unknown Evil. As Jewels they say will Wax Pale and faint at the presence of Poysons. The End of its Being, is Flight and Security: the End of its Wide and Infinit Extent, is the Enlargement of Mans Interest and Happiness. For therefore are we
 55 made Able to Delight in all Good, and to Abhor all Evil, in all Worlds, in all Beings, in Time and Eternity, that we might be the Proper Inhabitants of Heaven and Earth, Time and Eternity, being therby concerned in all. And indeed Abhorrence of Evil is the Necessary Concomitant of Delight in Good, and as naturaly follows it as a
 60 Shadow the Light that Shineth upon a Body. We could not lov Good did we not abhor Evil. The End also for which it was implanted was the Enlargement of Mans Being: that He might as Effectually be Present with all objects, even the Remotest in Eternity, as with His own Soul, which ought to be the Nearest. All Things being most near
 65 to the Powers of the Soul. It seizeth a Man with Equal violence at any Distance: upon the presence of an Object clearly Seen: And the reason is becaus we are as near it, as any other.

Its Measures and Degrees

With what Violence Abhorrence seizeth a Man Som times, we may
 70 see by this. Tho they Suffer no other evil, then that alone which they feel in Abhorrence, it Distracts them, and som times even Kils them. As I hav heard of som that hav run Mad, and Disquieted themselvs to Death upon an Apparition.

Fiction it self may produce solid objects. Yea Som times where the
 75 Imagination is Strong, an Imaginary Object, only represented in its
 Ugly Colours, breedeth an Abhorrence unto Death. And in truth it is
 not So much the Object, as the Apprehension of it that does the
 Mischief. A Weak Mind conceiving it with terror, shall be brought
 into the Agony and Shadow of Death, at the Sight of that which a
 80 Stronger Soul triumpheth over.

Its Effects

In the Body it produceth Paleness Trembling and Flight; Weakness,
 Fainting, and som times Death. (As there are that will Swoon at the
 presence of a Pig.) In the Soul it produceth Fear, Anger, Hatred,
 85 Sorrow, Desire to escape, Anguish, Impatience, Amazement,
 Forgetfulness, Distraction, Terror, etc. with all the evils of
 Disturbance and Confusion, So that we are infinitely bound to Bless
 GOD, for that wheras there are so many Horrid Objects in the World,
 He is pleased to overcom their Horribleness for us. For if one Object
 90 so Scareth us, that is truly Horrid, what Shall all the Objects of it do,
 when we see the Horror of them in all its Colors? No less then Infinit
 Wisdom, and Goodness and Power are Employed to Conquer them.

Its Different or Several Estates

1. From all Eternity all Objects were before GOD, and all that was
 95 Deformed, was by Him Abhorred. 2. In the Estate of Innocency, there
 was little use of it, unless in Shaping Imaginary Objects; for there was
 nothing to Abhor. However the Power was implanted as a Preservativ
 against Evil. For Man could represent and Picture in his Mind, the
 Loathsomness of Sin, the Danger of Temptation, the Horridness of
 100 Punishment, the Impression of which might be an Antidot unto Him.
 He could also imagine on GODs part, Possible Object, which
 Swerving from the Rule of Righteousness and Wisdom He might hav
 Chosen to make: To the intent He might Derive innumerable Joys and
 Thanksgivings even from those Things that are not in Existence. This
 105 intimats a Strange Power and Glory in the Soul, that can rais Realities
 out of Nothing, and beings so Amiable out of Odious Objects, that
 neither ever were nor Shall be. 3. How Horrid objects came into the
 World it is *Hard* to conceiv. certainly GOD did not introduce them.
 But now Since the Fall there are Millions of them. All which will
 110 Eternaly be Abhorred. So many Sins so many Horrors. Murders,
 Incests, Ingratitud, Perjury, Blasphemie; lead up the Van of Terrors;
 and are accompanied with Rebellion, Witch crafts Enchantments etc.

Wars Rapines Slaughters Conflagrations etc. bring up the Rear. All which we are here to Abhor but do it imperfectly. And many Objects
 115 we abhor not at all, because we do not see them. Abhorrence therefore in the Estate of Misery is imperfect. 4. But when this Life is ended, and in the Estate of Glory, it shall actually Extend to all Objects, and perfectly Fathom the utmost Depth of evry thing that is Horrible, and Abhor it in them. For as no Power was implanted in vain, so is evry
 120 Power, and this among the residue, to receive its Perfection. Which it does only, when it is all in Act, that it is in Power, or is all, it can be. The Use of it in Heaven we will consider in the Following Paragraph. Only be pleased here to remember, that in Capacity and Inclination here upon Earth it extendeth to all Objects: it is Exerted in Heaven. It
 125 being there all Act, as it is here almost all Capacitie.

Its Subjects

That GOD abhorreth what is Horrible is manifest because He loveth what is Amiable: For if He abhorreth but Metaphorically, He loveth Metaphorically in like manner. It appeareth also by His Truth and
 130 Justice. For Truth within, is a Conformity in the Mind between Apprehensions and their Objects: and Justice an Equity and Right in Distribution. Abhorrence therefore in GOD ever answereth Horrible Objects. for els there is no Truth in His Mind concerning Them: nor does He render their Due unto them. For Abhorrence is their Due: and
 135 when they are truly represented, they appear Horrid in His Thought, and are so to His Affection. Neither is the Abhorrence mean that is in Him, but Infinit. For by how much more Excellent His Goodness is, by so much the more vehemently He hateth Evil. He Abhorreth the least Evil Infinitely, and there is in it infinit Evil to be Abhorred. Not
 140 only because it is infinitely Opposite to His Nature, but because also whatsoever is evil is Evil to all Angels Cherubims and Men, as well as GOD. And He loving all them is concerned in their Welfare, and naturally Abhorreth what they abhor. So that He Abhorreth in them, and for them. Neither is this Infinit Abhorrence any Impediment in
 145 Him. For tho the least Evil deserveth to be infinitely abhorred, and He can Abhor it infinitely; yet He can exactly measure the Smallest Mite, in each Part and Property of any Being that is to be Abhorred, and abhor it singly, as much as it Deserveth.

So that in GOD Abhorrence is not only Real, but Infinit, and
 150 infinitely Infinit. Abhorrence therefore is not in vain Ascribed to Him: Howbeit they Say truly, Who affirm this Abhorrence to be in Him in a Transcendent Maner, without the least Pain or Agitation. For He

Sees the Original of all Horrid Objects, and that *Pacifieth* by reason of its Beauty, He seeth the Issues Effects and consequences of Horrid
 155 Objects, as they are Governable and Governed by His Wisdom. And because He bringeth Good out of what is Evil, He Triumpheth over them, and beholding them all in the glory of their End infinitely Delighteth in them. And because He at once seeth them in all their Colours, from their Beginnings and their Ends he Deriveth those
 160 Strengths and Joys to Himself, that Make His Abhorrence to them in the Middle Tributary to His Happiness; as well as it is an Appendix or Property of His Holiness. What He abhorreth He Eternaly Abhorreth in a Stable Act, because it is always before Him. Neither can the Abhorrence be a Contristation, because of the Original and Events of
 165 Things with the Sight of which it is Succoured and Sustained.

In Angels it may be with *Sorrow*, and Mutability and Mutation. For while They see only the Infancy of Things a Sour Beginning will taste but Sourly, and what they Abhor, when an Evil breaketh forth, will Shake them Deeply. For they are Capable of the Impressions of ugly
 170 Objects, or could not Abhor them. They can be Wounded therefore with fear and Grief which ariseth from them. Which will be alone and without Relief; because of their Imperfection: till they see the Consequences, and are Aided by all, Knowing and Comprehending all concerning them. Thus the Impressions of Abhorrence are in the
 175 Angels. Nevertheles the Effects of it are only Spiritual, because they are not compounded of Souls and Bodies.

In Men it is with Mutability, and may be turned into Joy; but with more Imperfection: because their Knowledge is less vigorous and clear. But in Heaven it will be in Them in its utmost Perfection. It is in them
 180 with Sorrow Reluctancy and Grief, it produceth Spiritual Effects on their Minds, and Sensible also by reason of their Bodies. They shall be True and Just in Heaven, and Abhor all Evil in Perfection. Their Abhorrence therefore shall remain, but the Effects of it shall be Swallowed up, or don away. All Evil Objects shall Eternaly be
 185 Abhorred as Evil in themselvs, Hatefull to GOD, and Odious to all. But our Aversation shall be healed, and we reconciled towards them, as they hav been Governable, Occasions of Good, and Objects of Joy to the Holy Angels.

Its Excellency

190 That the same thing is, and is not an Object of Joy: in reference to Divers. That which for it self may be lamented bitterly, may for its Effect be praised Eternaly. As when the General of an Army is taken

by the Enemy: and His Oration proveth the Greatest Conqueror. That He was taken is to be lamented; but that by His Wisdom and
 195 Department He made such a Use of it as to win the Adversaries, prevent the Spilling of so much Blood, and unite them together so Successfully and Prosperously, is a Joy for ever to be remembered. Thus Abhorrence is in Heaven. A Sourness commending their Enjoyments, an Evil or Danger from which they are Delivered, a
 200 Fountain of many, and an Occasion of all their Joys. For had there been no Abhorrence, there had been no Danger, no Punishment no Trouble; from which to have felt the Joy of being Saved: Nay no Benefit nor Joy at all. for there had been no Concernment. It had been Indifferent to them whether there had been Good or Evil, Joy or
 205 Sorrow, they had abhorred nothing, so that Nothing had to them been Good or Evil. Abhorrence therefore with its little Acrimony is a Joy in Heaven. Yea by How much the more infinit and Great it is, the Greater Joy. The Greater Pleasure it both is, and Occasions. For it maketh the Joy of Deliverance more Profound, increaseth the Violence
 210 of our Lov to GOOD, maketh us more to Delight in GOD, and Enlargeth the Soul into Deep Abysses of feelings and Apprehensions out of which it deriveth a World of Joys. For all which causes, Abhorrence is *above* a Celestial Joy.

In the Divels and the Damned there is Abhorrence too: but as all
 215 things els are, in a perverted Order. In Heaven it is exerted according to Right, and is Glorious and Blessed. There it is Resplendent where it moveth well. But in Hell it is Disorderd, and being contrary to Right, is Disgracefull and Tormenting. Yet it seemeth to Act there also by an accursed Rule of untoward reason. They are Abhorred, and
 220 Abhor. They Abhor all Things. They abhor themselvs, and Abhor evil, because they have don it, and it now Tormenteth them. They Abhor Good, because to them it is turned into Evil. It upbraideth them, it is taken away from them, it Witnesseth against, it tormenteth them. They Abhor GOD because He is the fountain of all their Torments. They
 225 Abhor Angels and Men because they are Abhorred and Tormented of them. For to be Abhorred is to be trampled under foot, to be made vile, to be rejected, Degraded, excluded, refused, Dishonored, and as it were grinded to Powder. The Abhorrence of GOD and His Saints is an Acrimonious Fire that corrodeth in Hell: it is like the Water of
 230 Separation, a Bitter Worm Wood poured out in Phials upon the Head of the Damned. And that all Things Horrible shall be seen to be Abhorred, even by all: that Illustrious Proverb witnesseth of Solomon, He that Saith to the Wicked, Thou art righteous, him Shall

the people curs, Nations Shall Abhor him.¹ Thus you hav seen the
235 Nature of Abhorrence, as it is in all Creatures: yea also in GOD the
Creator.

To see it Confined, and shut up in little Room, as in an Earthly Man,
yeeldeth no Understanding. but to see the Whole Historie of it, in its
Original Nature, Object, Extent and End, in its Measures and Degrees,
240 in its Effects and Several Estates: and to follow it in God, and see its
Nature as it Dwelleth in Him: in Angels, in Men in Divels etc. And to
see its Operations evry where it filleth the Soul with Clarity and
Beauty, maketh it an Inhabitant of all Worlds, and directeth it, in the
Light of its universal Knowledg, to use it prudently with all His
245 Power.

Its Diseases

The Diseases of Abhorrence are Great and Manifold; and easily
known in the Light of its Perfections. The first is Ignorance with
which upon Earth it is necessarily accompanied, the Second is Defect,
250 which followeth upon the former. The Third is Drowsiness, even
towards those things which it doth know: and look upon as Horrid.
The Fourth is Levity when it is Quickly stirred upon Light Causes,
and quickly Appeased. The Fifth is Violence when it is too Immoderat
and Exceeds its Causes. The Sixth is Brutishness or Sensuality, when
255 it moveth only upon terrene Principles: or Irrationablenes, when it
moveth by an irrational Antipathy upon no Causes. The Seventh is
Error and Irregularity, when it moveth by Mistake, and upon fals
Causes. Of all which Instances are Abundant. Som there are that abhor
Things not to be Abhorred, som that abhor not things to be Abhorred.
260 Som that abhor things Horrible but upon fals Causes, and in too
remiss, or too Excessiv a Measure. All which Diseases hav their
proper Cures.

Its Cure

The Remedie of Abhorrence is in general to be Derived from its
265 Perfection. For all obliquities are best healed by being brought again
to the Strait Rule. Whatsoever therefore appeareth Horrible now, and
Straitneth the Soul, and tempteth it with Excess: let us consider its
Original, and its End; and order our selvs according to the Idea of
Abhorrence in its Perfection. And if we cannot find out the Beauty of
270 its Original, and of its End, or the Good that may be made of it, let us

¹ See Proverbs 24.24.

yet remember, that all Horrible Things are Manageable to the Soul, and if we behav our Selvs as we ought, it will be an object of Eternal Joy in the World to com. And what it may be in the World to com, it may be in this. In Things that are to be Abhorred in us, and which we
 275 are apt not to Abhor Enough, we are to Consider how Horrid they will appear to all Eternity: and to desire that they may be Equally Horrid now. And especialy in our own Actions to remember, that all the Things in Heaven and Earth cannot hurt nor Defile us, but only our Selvs. And that of all Evils our own Actions, if Disorderd, are the
 280 Greatest: as of all GOODS, if regular, (next under GOD) they are the Best. How Deeply would Sin be Abhorred, yea how infinitely, were it abhorred as it ought! Irrational Abhorrences are seldom Cured. I mean those, wherin Objects are Abhorred for no Causes Known, or relating to our Wills. For that kind of Abhorrence is ungovernable, because it
 285 is ingenerated by inanimat Antipathies, upon Physical Causes, as (it som times happeneth) in Dead Things that hav a mutual Aversation and Abhorrence of each other. As when a Man Abhorreth a Cat, or will fall down dead at a Brest of Mutton, or doth abhor Chees and Apples (of all which Kinds I Know men of mine own Acquaintance.)
 290 without understanding or what reason. All other Kinds are Governable and Curable.

Abhorrences by Antipathy are Passions of the Body rather then of the Mind; yet of the mind as well as the Body. In all other GOD gave us a Power of reason, to Excite or Allay them. And it is our Part to do
 295 it Prudently. He so made it as not to mov always by Instinct, to the Intent we might be Watchfull, and use Diligence, to Shew our Lov and Fidelity to Him that gav it, in Exciting the same by the Ey of reason. He would hav us in our most Suddain Passions to be Deliberat Agents, and not Natural: which is indeed our Glory, and tendeth infinitely to
 300 our future Advancement. He made it so realy to be Affected with Imaginary Objects, because the Greatest Deformities are Mentall and Spiritual: that we might loath them so as not to permit them any Being in our Soul. One Good Intention in the Cure of Abhorrence is the Knowledg of Objects to which Properly it may be Directed. As
 305 another is of Causes, for which it is to be Excited. It is so Discerning and keen a Passion, that let an evil Object be joynd to never so fair and Desirable a Being, it will loath and Abhor it. It can take an Object not only by the Ey, but by the Ear, yea by a Secret Impression as when it is wrought by Sympathy. If Poyson be in the Sweetest Sauce it can
 310 abhor it there. If Death lurketh in the Greatest Pleasure it can Abhor it there. And if the Evil be inseperable from the Good, it can abhor the

most Lovly Object in the Whole World. GOD gave it this Property of
Tenderness and Discerning, that we might be able to refuse and flie
from all Temptations, where there is a Mixture of Good Alluring us
315 unto Evil.

Its Value

Abhorrence did not seem such a Garden of Delights, till we had the
Key of Paradice to enter in to it. The Heavenly Key is the Key of
Knowledg. Now it hath opened all Mysteries, we may enter in, taste
320 its Fruits, and Enjoy its Glory. No Treasure can be such till its Valu is
Discerned: and this is Infinit. Little would a Man hav thought that
Abhorrence was one of the Joys of Heaven, and so Great an one: and
that it enterd into the Nature and Essence of GOD, being one of His
Divine Transcendent Perfections. It is the Individual Adjunct of Life,
325 and the Foundation of GODs Kingdom. for there could be no
Government, nor Distribution of Laws and Punishments no Delights
and Enjoyments were there no Abhorrence. It is in GOD the very
Prime and Fountain of all our Joys. for had not GOD Abhorred Evil,
He had not don Good. It is the fountain of our Joys, becaus in GOD
330 the Abhorrence of Evil is the Lov of Good. They are the same. He so
infinitely Abhorreth Evil, that He infinitely removeth from it. and cannot
remov far Enough, till He loveth Good. The infinit Lov of which is the
Infinit Abhorrence of the Contrary. So that an ever living Infinit
Abhorrence of all Evil is the DIETY. All things in GOD being one
335 and the same. His Lov of Good, is the Abhorrence of Evil, His
Essence the Lov of GOOD; for GOD is LOV. So that we are to learn
to prize Abhorrence infinitely. And so to use it, as those Who Know,
the more we are turned into the Abhorrence of Evil, the more like unto
GOD.

340

Our Interest

No mans flower growing in His Garden is more Beautifull, or more
His own, then Abhorrence in the World is evry Mans Treasure. It is
wholy mine In GOD Angels and Men, as well as in Me. The whole
Tree with all its fruits is wholy mine. All those Holy Actions that hav
345 Beautified the World did spring up from the Abhorrence of Evil. All
that Lov which is unto Me Springeth up from the Abhorrence of Evil.
for Did not men Abhor the Evil of being Desolat, that is, of being Idle
or Misemployed, which they must be when they love not, there had
been no Necessity moving them at all to lov me: or to Desire Lov, did
350 they not abhor the Misery of being Hated. In all its Operations it is

wholy Mine, and in all the Tributs of it to GOD Angels and Men, if I abhor the Evil of being Ungratefull, and Lov them Especialy if I lov them as one that Abhors Lukewarmness in Zeal and Affection. Well therefore may I sing unto GOD for so Great a Treasure.

355

Its Recesses

All this Abundance Clarity and Fulness is in Abhorrence. Yet neither can the Light of the Day approach it, nor the Ey Discover it. But the Soul is intimately Acquainted with it: tho it be a Thing Invisible: Which Shews the Glory of the Soul of Man to whom
360 Nothing is Denied.

Its Capacities

In Abhorrence (it is a Power of the Soul so Wonderfully perfect.) there is not only a Conformity to that Abhorrence which is in GOD, Angels, and Men; wherby being Distinct, it is like unto them: but a
365 Room as it were, and an Inward Capacity Wide and Infinit to receive them; to see, and feel, and be Affected with them; yea and by Way of Eminence to contain them: As Enlargements and inward Strengths, or Additions of its Own. So that moving by Consent with all these, it can be United to them. And all the Abhorrences in all Worlds, shall in
370 evry Soul be One Abhorrence. Which shews the Sublime Stability and Profoundness of Abhorrence, when it is what it ought, and the Infinit Capacitie and Sufficiency that is in it. Evry Man in the Kingdom of Heaven abhorring all Evil, with all the Abhorrence of GOD Angels and Men, included in his own.

375

Instructions

Abhor all that GOD Abhorreth: As His Image, Servant, Son, Friend and Bride.

Abhor all that GOD abhorreth, in the same Maner, upon the same Causes, and for the same Ends. So Shalt thou be like unto Him, and all
380 Things that Minister to His Abhorrence shall Minister to thine.

Abhor all Things that GOD Abhorreth and all Evils shall becom Trophies of Conquest and Victorie. The time cometh that Thou must Triumph over them.

Abhor all Things that GOD Abhorreth, and lov all that GOD loveth:
385 in the same Measure. And all Things that Pleas Him, shall Pleas Thee as they pleas Him.

Abhorrence is the Establishment of thy Throne in Heaven.

Thou art to hav Communion with GOD in His Abhorrence.

All that Abhor what Thou Abhorrest are thy Helpers, Comforts,
 390 Abettors, Aids and Companions. So that in this World thou hast a
 Secret Confederation with GOD Angels and Men in Abhorring Evil.

Of what Strange Importance Abhorrence may be, thou seest by this;
 By Abhorrence of Evil GOD may com and Dwell within Thee. for
 when Thou abhorrest it infinitely it is no more Thou, but He in Thee,
 395 that seemeth to Abhor it. It will make Thee infinitely Sublime abov all
 Temptations.

By Abhorrence Thou art an Inhabitant of all Worlds. being
 concerned in all objects, seen by all Spectators, Aided by all Agents,
 Persons, or Actors.

400 The Realitie, Concernment, and Strength of Thoughts, thou mayest
 See by Abhorrence. Which is so Powerfull, that even without an
 Object, it will Afflict and rend Thee. As in Dreams we Behold. Horrid
 Objects only represented Confound and Terrify. To wit indeed that
 Thoughts alone are the Greatest Objects. Of which we shall Speak
 405 more in their Place.

Holiness and Justice is founded in Abhorrence, and Crowned with
 Lov.

Here upon Earth thou mayest be acquainted with Abhorrence in
 Heaven and in Hell: and hav all Places alike Open to thine
 410 Understanding.

Thou must Know by this, that GOD infused no Faculty into thy
 Soul in vain.

By this Thou mayst discern, that even Words contain Heavenly
 Treasures, when understood.

415 Thy Abhorrence is thy self which is most offended, relieved and
 pleased.

Thou art a Sphere of all Things and the Possessor of them. Which
 should make Thee more to lov God, and Abhor Evil.

Let nothing be in Thee which GOD Abhorreth.

420 *upon Abhorrence*

Is then Abhorrence so sublime a Treasure,
 And doth it open such a Gate to Pleasure?
 Is it a Palace whose Celestial Rooms
 Are filld with Jewels Beauties and Perfumes?
 425 Then evry Thing shall prov a Joy abov
 As well as Glory Happiness and Lov.
 And that which here most seemed to destroy,
 Be turned there into the Greatest Joy.

Abilitie, in Creatures¹

Its Obscurity

How GOD implanted Abilitie in the Soul, and after what maner it Exerteth it self, is impossible to Declare. We can no more tell how Life was infused, then a Candle can imagine how it was Lighted. A flame there is that Shineth in us, but whence it came, or of what it was made, it is, (if not Impossible, at least) very Difficult to Explain. GOD would hav us Mysteries to our selvs: that we might reverence our own Being. We are to Admire His Work in Ignorance for a time, that afterwards we might more Sweetly Admire it in Glory. Men are so far from Knowing How it is, that they Know not What it is. Which proceedeth not wholly from GODs Dispensation but from our fall into Sin, our Apostasie and Sloth. Men are Careless Wanderers. They seldom so much as draw near to the confines of their own [Essence and?] seldom ponder this Glorious Object. therefore it is no Wonder they are unacquainted with it. If by much Study we can scarcely find out the Contexture of flowers and the maner of their Growing, the Vertue of Herbs, and the nature of their Colours: How much less able shall We be, to Know these Great and Hidden Mysteries; Which are so Obscure that a man cannot tell how He conveys Strength into his little finger, or moves his Arm, when He is willing to do it.

Its Original

Ability is the First born of Almighty Power, and the Immediat Effect of Life it self. It is so individually mixed with it, that we cannot describe the one without the other. We can neither conceiv Almighty Power without Ability, nor Life it self. For Life is an Ability to move and do, to think and desire, to rejoyce and lov: at least it is the fountain of that Power, wherby we perform these Operations. So that Ability is a Noble Thing, for GOD is the Father of it. and Life the Mother. It must therefore of necessity be Glorious when understood, because it deriveth an Excellency from, that is Answerable to the Glory of its Original.

¹ There are two sections under the general topic of 'Abilitie': 'Abilitie, in Creatures' (f. 4v.2) and 'Human Abilitie' (f. 5v.1). The single word 'Abilitie' appears only once at the top of f. 5v.1. Traherne set both titles off by lines, indicating they are to be treated as separate topics in their own right.

Its Nature

Whether Ability and Life are the same, may be a Question because some things are able, which do not live: and yet Nothing can be Able, but so far forth as it is so: it seemeth to be Alive. For to be Able implies a Power of Moving and Doing. The Sun is able to Shine the Wind to Blow, the Sea to flow, the Earth to bear, the fire to burn, Grass to feed, Air to refresh, a Medicine to heal, yet they do not live. Truly in my Apprehension, as there are three Kinds of Life among Philosophers observed, vegetative, sensitive and Rational; so among Divines there is a Life Inferior to vegetation, as well as another Superior to that of reason, namely the life of Doing and the Life of Glory. In vegetation there is no Perception, only an Ability to feed and Grow, which yet is called Life; I see no reason therefore why Life may not be ascribed to those things that are more Active than Trees and Herbs, more Profitable and more Spiritual: and in very truth the Root of that Power which is in Vegetables; though they are all without perception. To the Sun we may Ascribe the Life of Shining, as well as to Plants the Life of Growing, since neither of them feel or perceive what they do. So that Ability is one with Life all the Creatures being Divine and Lively. But yet I will not contend, my Design in moving this Controversy being only to introduce a Familiar Knowledge of the Nature of Ability, by Exercising the Soul of the Reader, to whose Judgement I leave the Decision. This is plain, that Ability is indeed the Fountain of Action; and a single Object in the Garden of GOD, as visible to the Understanding, as any flower, and infinitely more Precious.

Its several Kinds and Subjects

The Kinds of Ability are innumerable, as we may easily discern by contemplating those things to which it is Ascribed. There is an Ability to bear; to bear a Burden or to bear fruit; this is in the Earth. There is an Ability to move: this is in the Air, the Clouds, the Sun the Moon and Stars, etc. There is an Ability to Cool and Moisture as in the Sea. This is in Ice and Waters. There is an Ability to Comfort Revive and cherish; as in all these. To Warm as in fire, to Scatter Darkness as in Light, to shine as in flame, to move other Beings as well as themselves, and clothe them in Beauty; As in Heat and Splendor. There is an Ability to feel and See and Hear, and Taste and Smell; as in Living Creatures: To Run, as in Horses, to fly as in Birds, to Swim as in fishes; to Speak as in Men, to eat and drink as in all: To reason, as in the Angels, to Know, as in the Cherubims; to love, as in the

Seraphims, to Govern as in Kings. There is an Ability to Giv, and an Ability to receiv; an Ability to fight and an Ability to Destroy; an Ability to Serv, and an Ability to Pleas; An Ability to Wound, and an Ability to Heal; an Ability to kill, and an Ability to revive; an Ability to gather Riches, and an Ability to Waste them; An Ability to Dishonor, an Ability to Prais; an Ability to Prize, an Ability to rejoyce, an Ability to Enjoy: with innumerable others which time will not permit me to Name.

80 The END for which all these
 Abilities were given

As many Notes variously Meeting conspire together, and close in Harmony: So are all Kinds of Abilitie found in Happiness. For as they all flow from one Fountain, so they are all Guided to one End: which is (like the Fountain) infinit and Eternal. In which they are all in their Operations to be seen and Enjoyed. So that the End of Ability is Mans Happiness, and GODs Glory. GODs Glory in making all Abilities Subservient to Felicity: Mans Happiness in seeing all Abilities conspiring together for his Pleasure and Exaltation.

90 Its Objects

There is no Abilitie, but regardeth GOD Angels and Men. Any Ability in GOD Angels or Men, or in any Creature whatsoever, regardeth evry Angel, GOD and Man: both in Ministering to and before him; and in regarding all. tho here upon Earth it is seldom perceived. For the Kingdom of GOD being a Kingdom full of Divine and Celestial Light, evry one (in its Consummation) beholdeth all Abilities in all Operations: His Kingdom also being a Kingdom of Lov, he is concerned in all he beholdeth, and enjoyeth them in their Relation to Almighty GOD and all His Creatures.

100 Its Excellencies

Abilitie cannot chuse but be a Glorious thing, since it is the Fountain of all Actions, Pleasures, Beauties and Perfections; so Comprehensive a Being as to include all Worlds, visible and Invisible; and the immediat Means of Happiness and Glory. The Reason why GOD reserved not all Ability to Him self, but Distributed som of it to all His Creatures, was becaus he desired to Advance and Exalt them into Communion with Himself, and to make them Excellent by their Benefits and Uses. They all are Able to pleas and Serv, without which

they would be of no Value. By Delegating Powers to them, He made
110 them Excellent.

What Ability is the most Excellent

That Ability, which is joynd only with a Shadow of Life, is indeed but a Shadow of Power. Many Creatures being made to do that, which of themselves they are not able, by an infusion of Life from Som thing
115 without, that compels them to do, what indeed they Suffer. As the Ability wherby the Hand of a Watch is Able to move, and point out the Hours. This kind of Abililtie is of all the meanest: and perhaps may not so properly be called the Abilitie of the Agent as of the Infuser. It is Ignorant and Servile. for it must do, as is Directed, and
120 Enjoes no Benefit either of Being, or Doing. So that Ability without Sence, is weak; and the Abilitie of Sence transcendently abov it. Were a Man Able to mov Mountains, or to Soar to the Skies, or to shine like the Sun, or to Heal like a Medicine, being not Able to perceiv what He did, it would be Worth Nothing. The Power of the Earth to bear up
125 Weights, to uphold the Seas, is the poorest Power: Serviceable in its Place, but not to be Desired. The Power of an Ant, to see, is far Better and more Noble, then that of the Earth to uphold Kingdoms: The Power of a Man, to judge and Enjoy, is more Divine and Blessed. The one is Mechanick, and a Foundation only to Support the Building,
130 being prepared for the sake of the other. The other is the End, and as far abov it, as the End is abov the Means. An Ability to fly is not to be compared with an Ability to Reason. Tho in its place it is Subservient to Reason. For what Good would an Abilitie to flie do him that hath it, without an Ability to comprehend the Benefit and End of flying? to
135 see its Original, and to Delight in the Bounty and Lov of the Donor, is greater Ability. The Sun shines, and the Stars march forth, the fowles flie and the cattle feed, the Sea flows and the Earth supports Cities and Kingdoms, that we as Kings and Priests might Adore and Enjoy. Which Abilitie at once comprehendeth all Abilities; and is
140 most Sovereign for ever more. It is Genuine Free and Glorious. This teacheth us to Bound our Desires, in Coveting Abilities; or rather to Guid them to Interminable Perfections, Objects and Fruitions.

The Enjoyment of Abilitie

All Ability is best Enjoyed in its proper Places. The Abilitie of
145 Shining in the Sun and Stars, is more Divinely mine, while I being full of Intelligible and Celestial Light see them in Visible Splendor Ministering before me, then if I shined all for my self. The Ability of

feeding all kind of fishes is better enjoyed in the Sea then if being removed, it were Seated in one. The Ability of Elephants and Oxen to
 150 carry and Draw is more Honorably mine, while they do it for me, then if I were to use it. To use it is Servile, to Enjoy it Heavenly. The Ability of Creating Governing and Blessing, since GOD loveth me better then myself, is better Seated in Him then me, and by reason of His Lov more Profitable there, more Delightfull, and Sweet to be
 155 Enjoyed. It doth more for me then I can do, and in a more Divine and profitable Manner. Man is like a Bride Crowned with Glory and Honor in her Chamber, while GOD, as the Master Builder, King, and Bridegroom taketh all the Pains: All the Creatures to whom He gave Ability, are Fellow Work men with Him. Abilitie to See, and Enjoy,
 160 is Supreme; (Easy and Delightfull.) So that all Abilitie, when we Soar abov the clouds of vanity and miserie, into the Clear Light of verity and Wisdom, is best Enjoyed in its Proper Subject, and was given to it for my sake. Which you shal then only throughly understand, when you perfectly see, how in all its Operations ministering to all, it
 165 relateth to you. Till then rest Satisfied, rejoyce, and be Contented.

Correllaries

Ability is a Spiritual Being in Material Things. and the Glory of Immaterial.

Ability is the Ground Work, but Wise and perfect Exercise, the
 170 Crown of Glory.

What Joy ought we to hav in GODs Bounty, Who hath made all Abilities in all Beings in Heaven and Earth, so wholly ours!

In the Day of our Consummation we shall see all Abilities at once present in all their Operations, serving and Delighting us Eternaly
 175 throughout all Generations.

They shall be found so fitly measured and limited in their Operations, and so Harmoniously Answering one another, that they will pleas in the Highest Degree of all Exactness.

To see the Ability but of one Creature in all its Causes Services and
 180 Ends filleth us with Extasie, and is truly a Part of the Beatifick Vision.

Men Suffer Exceedingly for Want of Dilating their Understandings to all Objects in all their Appearances.

As no Travellers Journey Delighteth us whom we see upon the Road, without knowing Whence he came and whither He is going,
 185 which nevertheless might be Exceeding Delightfull did we understand; so no Object being seen in the Middle without the Knowledg of its Original and End can be truly Pleasing.

All Abilities relate to all, and to me alone.

By Serving all, All Abilities are Enrichd to me: becaus I by Lov am
 190 the End of all.

GOD the Fountain is the End of all, and I in Him.

That GOD is the End of all Abilities, is so pleasing to me, as if only
 it had been so, for my sake.

In this I supremely admire and adore Him, that He hath made evry
 195 one the End in all of all Abilities.

He made evry one the End by making evry one the Sphere of all
 Abilities; which will be more discovered in the following Section.

He made evry one the End of all His Works whom He made His
 Image. Vid: Image.

200 It is the Prerogativ and Glory of Man to be the End of all. He that
 Delighteth not in this, can Delight in Nothing.

GOD hath infinitely magnified His Wisdom and Goodness in making
 all Abilities to flow from Lov, and terminat in Blessedness.

Use all Abilities so as to return them to GOD in Praises.

205

upon Abilitie

In what fair Splendor wouldst thou chuse to see
 All Creatures Clothed, but Abilitie?

The Softer Robes that most allure the Sight
 Are those of Honor Service and Delight

210

What ever O my Soul thy Soul doth pleas,
 Is clothd to Thee with Wealth Repose and Ease
 Most Heavenly Splendors from the Creatures flow,
 While we abov, their Sacred Uses Know.

215

Abilitie's a Sweet Distilling Spring
 Of Nectars, flowing out of evry Thing.

Human Abilitie

Its Obscuritie

The Obscurity of its Original is therefore Profitable, because it fills us with Humilitie and Amazement. With the one in the sence of our Ignorance, with the other in the Apprehension of our Highness. Shall
5 He that cannot tell how he moves his fingar, or commands his Tongue, reject all Religion, as the Atheist does, because he cannot unfold the Deepest Secrets of GOD? And shall he Despise Himself that is Incomprehensible? If Thou knowest not how thy Bones did grow in thy Mothers Womb, Enquire not how Souls Enter into Bodies, or
10 acquire their Perfection. neither be at all offended at those Difficulties thou meetest in Divinity: But acknowledg thy Defect, and apply thy self to learn Warily and Humbly; And then perhaps thy Satisfactions shall be Greater then thy Hopes or Wishes.

Its Partition

15 In Man, as there are two Natures united in one person, so are there two kinds of Abilities following from, and pertaining to them. Accordingly therefore His Abilities are fitly Distributed into Bodily and Spiritual. The Ability of the Ear is a Sacred Treasure, and that of the Ey an Inestimable Joy. But as his Soul is infinitely more Excellent then
20 his Body, so are its Abilities; in Nature, Extent, Use, service, Sovereignty and Delight. The Ey faileth at a Distance, the Ear heareth not too remote a Sound: but all Objects to the Soul are present! To wit when it attaineth its Perfection. for the Beginning of the World before the Understanding is equally near with the Present
25 Moment, Lov any where can Approach its object. And yet even Bodilie Abilities are to be Known and Enjoyed.

Of Bodily Abilities

Bodily Abilities are either External or Internal. External are seeing, feeling, Hearing, Tasting, Smelling, Speaking, Going, Dancing,
30 Crying, Laughing, Carrying, Working, etc. Of these the first five are the Sences which must be lookt for in their Place, Speaking is the Glory of Man, wherby he is outwardly Distinguished from a Beast, the residue are marvellously Usefull, and meet to be Delighted in.

Internal Abilities are either properly Corporeal, or Mixt, and
35 approaching unto Spiritual. The first are those Bodily Powers, by which the inward Operations that contribut to the preservation of the

Body are performed. Digestion and Distribution of Nourishment, Assimilation and Excretion. And these are the very lowest of all: being in themselves but Dead and Mechanical Operations; like the Reception
 40 Distribution Assimilation and Excretion of the Juice in Trees. Acted as it were in the Dark Chambers of the Body, because not fit to be seen, and come abroad. They are the basest, because they minister only to the senses, as they do to the Affections. Yet are they so Delicate and Exact in their Place, that they cannot Sufficiently be Esteemed. The least
 45 Obstruction or Error in them would Subvert the Body. and destroy the Curious fabrick, that was made to see and Enjoy the World. So that GOD is Admirable in the Clear Continuation and perfect Government of them: And we with all Veneration and Praises ought to be sensible of it. For whereas there are so many Vessels, Ductures, Fibres, Veins,
 50 Sinews, Arteries, Muscles, Tunicles, and Secret Operations in them, that they exceed all Number, within: the least Sand or Mote miscarrying would Disorder us wholly, and bereave all these of the Benefit they would do. It is a Miracle therefore that we are alive: And that GOD doth Regulate and Preserve our Powers may be Entered into a
 55 Catalogue of our Celestial Joys. But the mixed Abilities are more Glorious, as being the Original of all the former, and the End to [which] they are referred. Such are Memory Fancy and the Common Sense. without which the senses would be Nothing and for the sake of which all the senses exist. By which, and for the pleasing of which
 60 Going Dancing etc. are exerted. The Affections also and Passions of the Mind, since they are in all Living Creatures, may be referred to the Body. The Original, Number, Nature Use and End of these, ought to be Known by Him that would be Blessed, as clearly and Distinctly as his fingers and senses, for without knowing them we cannot Esteem
 65 them, and without Esteeming them we can never be Righteous, nor Wise in Enjoying them. These Internal Abilities receive a vast Accession of Use and Beauty, by the Abilities peculiar to the Soul, as the Senses also do in their service and Excellency.

Of Spiritual Abilities

70 The Powers of the Soul are far more Glorious then those of the Body. for in these as in a Mirror the Face of GOD is seen. In these His Image is seated. In these all the Seeds of our Happiness are contained, and by these is it Enjoyed. By these also are all Inferior Abilities Illuminated Exalted Directed and Guided. In these the Empire of Man
 75 over all Worlds is originally founded. And forasmuch as by these finally we are made Capable of Union and Communion with GOD,

they deserve severally and Distinctly to be considered. for the Joy wherwith they ought to be received, is equal to the Joy of Angels. They are incomparably more Precious then Gold and Silver, Higher
 80 then the Heavens, Deeper then the Sea, Wider then the Earth, Brighter then the Sun, fairer then the Moon, more Beautifull then the Stars: more usefull then the Air, more necessary then Bread, more Delightfull then Wine and Oyl, Sweeter then Hony, and in their Use and Operation more Pleasant and Odoriferous then all Perfumes. The
 85 Truth is they are the Sublimest Secrets, the Hidden Elixars, Illustrious Jewels, Divine and Celestial Joys in the right Knowledg and Exercise of which all our Happiness consisteth. These are the End of all Visible and Material Things, and infinitely abov them. For as there is no proportion between Life and Death, so neither is there any Similitud
 90 between these in Extent and Measure, or in Beauty and Excellency. They are wholly Divine and Transcendent Things, of another Kind, of another Region: in which all Wisdom Holiness Contentation and Glory are Seated; and from which perhaps all Goodness is Derived. for were it not for these there would be no Goodness in the Sences,
 95 nor in Beasts nor in fowles nor Fishes, nor in the Elements nor in Minerals nor in Precious Stones, nor in Vegetables nor in Men themselvs nor in the Holy Angels. No Goodness without these (to us at least in Heaven or Eternity).

Their Objects

100 As they Communicat a Valu to, so they Derive a Valu from, all their Objects. which will when we com to treat of their Abundance and Excellency easily appear. For were there not a Richness and Beauty in Things worthy to be seen, the Abilitie of seeing them would be void and Worthless: were there not in them an Excellency to be
 105 Enjoyed, the Power of Enjoying them would be Vain and fruitless. But since there is a GOD who is infinitely Wise, and He hath made all Things in Number Weight and Measure, to a Certain and most Glorious End; He made these Abilities and their Objects, Mutually to respect and answer each other, mutually to promote and Advance each
 110 other. that Either to Either might be Pleasing and Amiable, both unto us infinitely Delightfull, and GOD in all and for all Transcendently Glorious, infinitely Adored Admired Praised and Enjoyed.

Their Number and Several Kinds

They may be ranked and Distributed into three Orders, Capacities,
 115 Inclinations, and Powers. By the first we are Able to conceiv and

apprehend, by the Second we are carried to move and Desire, by the third we are enabled to Act and Do. Since Conceiving and Desiring are Actions themselves the Distinction seemeth to be but Notional. However it is fit to Teach: and by restrictions may become Real.

120 Their Union and Simplicity

Capacities are Repositories for Magnitudes and Numbers, Inclinations are a Proneness to Delights and Excellencies, Powers are Faculties wherby we Exercise our selves about those Objects whose Magnitud [and] Number we conceiv, whose nature and properties we know. whose Goodness we desire. Our Nature consisteth of a
 125 Composition of these. Which nevertheless are so much one, that it approacheth to the Simplicity and Unity of GOD. For as in GOD there is Conception, Inclination, Esteem, Attainment, Action, Enjoyment, and these are one: so likewise in us they in the Seed are one. Tho not
 130 in Exercise, (here upon Earth) as they are in Him. One Abilitie is the Root of all. For as flight and Prosecution are founded in sence, a Beast naturally and immediatly flying from Pain, which it apprehendeth Hurtfull; and following Pleasure, which it conceiveth as Gratefull: So in one Abilitie are all Abilities contained. An Ability to conceiv
 135 implies an Ability to Desire, and cannot be given without it. An Abilitie to Desire implies an Ability to Enjoy. for what we desire to be as we would hav it, we can, when it is as we would hav it, rest satisfied in, with Contentation and Pleasure. The Difference being not in the faculty but the Object: or if in the Faculty the Abilitie
 140 Transforming it self on evry occasion. Mans Nature is an Ability attended with an Inclination to See and Admire; to Desire and Prize, to serv and Pleas, to lov and Enjoy. That which can do the one, can do the other. To be able to conceive inclines us therunto, becaus the Abilitie of Conceiving cannot be Idle. When we do Conceive it must be
 145 to som End, for to Conceive to no Purpose is against Nature. And what can it be but to Discover Beauty, and liv Delightfully; since we lov to continu with Delight and Pleasure. To continu without being Employed is Tedious and Desolate. Thus are all the Diversities of Humane Nature one Ability fitted for all Objects upon all Occasions.
 150 Whether this be the Soul, may become a Question: which in the Nature of Abilities will more appear.

 Their Nature

What the Soul is, unless it be Abilitie, it is Impossible to conceiv. for Abilitie being removed, no Existence remains behind. This is

155 Evident if Abilitie be Annihilated: But if it be turned into Act that
 Being which was Abilitie is turned into Act. Which shews that the
 Soul is a Being Distinct from Abilitie, or els it would not be the same,
 but another, when it is turned into Act. for Abilitie and Act are not the
 same, but Beings Different. The Soul when it is in Act can remember
 160 [what] it was in Abilitie: And therefore seemeth a Substance different
 and Distinct from both. This is certain, GOD could hav made an
 Abilitie to Exist alone, whose Essence should hav been a Treasure of
 all Abilities, and by how much the more Difficult this is to be don, by
 so much the more Glorious would his Power be in overcoming the
 165 Difficultie. But if Pure Abilities lose themselvs when they are turned
 into Act, so that Nothing pertaineth to them which befalleth their
 offspring, becaus it is not the same but another Being: It is not
 convenient to make an Abilitie. for by turning into Act it would not
 gain, but lose its Perfection: and together with it lose all Advantages
 170 of Hope and Desire, and be incapable of those Allurements for which
 it should be changed. But if Abilitie may be turned into Act, so as to
 be Interested and concerned in all, that befalleth it; to be Affected with
 it, and Delighted in it: then may Abilitie most fitly be Created Pure
 and Alone. For so will it be without any Mixture of Cumbersom
 175 Existence wherin it Dwelleth, all Abilitie, Pure and Lively: nothing in
 it being useless and Dead in any Measure. And it will be capable of
 becoming what GOD is, All Act, which is the Highest Perfection. Let
 us consider therefore Whether there be any Instances which will help
 and direct us in this Affair. If an Acorn and an Oak be the same in
 180 Number, all is safe: For the Soul in Abilitie and the Soul in Act differ
 no more then an Acorn and an Oak; tho the Soul be all Abilitie, or all
 Act. If they be not the same, all is safe too. For tho an Acorn and an
 Oak be Divers, yet a Blemish in the Acorn concerneth the Oak, much
 more if it be cut in Pieces: and it concerneth the Acorn that it become
 185 an Oke, for an Oak is the Perfection of an Acorn. An Eg and an Eagle
 are not the same, yet if the Eg be broken, there will be no Eagle: And
 even so the Soul, if in Abilitie it be Spoyled, in Act it is Destroyed.
 But let us com to Living Creatures, that think and perceiv before their
 change. Is a Silk worm the same with that Flie into which it is
 190 Transformed in its Golden Case? Since without Dying or Corrupting,
 (unless as the Soul corrupteth, that Dieth into an Angel) it is changed
 into a Being of another Form? If they are not the same, how can they
 be Divers? Since the same Substance altereth its Shape that before, in,
 and after the Alteration, continues the same, being endued with the
 195 same Thoughts, Sences, and Perceptions! If they are the same in

Number, how can they be Different in Kind and Species? Whether they be the same, they be very Different; or be not, they be concerned in each other. Even so when Abilitie turneth into Act, it is not Destroyed: but made Perfect. And if Things more Simple, that are not
200 compounded of Being and Abilitie, as a Silk worm is, convert into each other, they will more Abundantly and Purely be concerned in either. The Soul can see while it is in Abilitie, what it will be in Act: And when it is all Act, can see and remember what it was in Abilitie. Abilitie desires to be turned into Act: and in the very Act of
205 Transformation, continues under the Act. tho the Difference be infinitely Greater between the Act and the Abilitie, then between the Flie and the Silk Worm. This is an Affair of Prime Importance and at the Root of Nature. Since therefore we hav it, let us prosecut it further. What makes a Mans Body the same in Number? Is it the same
210 Numerical Substance? If so Physicians tell us that evry Seven yeers all the flesh is wholly changed. so that there is not a Grain left of the same. If you say, the Bones are the same: Are they sufficient to make the same Body? They also change by Degrees as do the Nails and the Hair, and the Teeth; which grow, becaus they waste by Grinding, as
215 the Bones do by Transpiration. Tho the Body be not the same in respect of matter, it is the same in respect of Person, the man being equally concerned in all. May we then safely conclude Abilitie to be the Soul. while the Soul is in abilitie; or Act to be the Soul when it is in Act? Doth it suffer a Substantial Change, when it passeth from
220 Abilitie into Act? And may we think a Soul in Abilitie and a Soul in Act to be two Souls? Which yet are one? Truly such Strange Repugnances in Spiritual Things are very frequent. But all that I shall speak is what follows upon this Supposal. The Original of all Action and Abilitie will be Known: yet Man appear more Wonderfull and
225 Divine then he did in his Obscurity. The Substance of the Soul will seem Transcendent, the Life of Heaven will be laid open: and the real presence of the Soul in all Kingdoms and in all Ages be discerned. The Similitud between GOD and Man will appear, And nothing be more Evident then that Mans Being was Ordaind to Felicity. The
230 Quiddity of the Soul, the search of which hath so puzzled learned men will be Known Mans Greatness and Excellency be seen, and his Spirit guided Easily to its Perfection.

The Original of Abilitie

If Abilitie in Man and the Soul be one, GOD is in Man the original
235 of Abilitie: And that Abilitie clearly the Fountain of all His Actions.

This is Naked and Simple, without any Dark Ambages, or Elaborat Sweat. GOD Created an Abilitie which after His Similitud is the Fountain of all conceptions and Actions. What is more Easy? If Abilitie in the Abstract be the Soul, how Great is the Soul, how
 240 Invisible, how Spiritual, how Activ, how like the Son of God, How Divine, how Immortall? Can any thing befall it more Excellent and Blessed? If it be Abilitie, it may be turned into Act, into Life it self into Joy, into Lov, into Blessedness, and becom more then we dare Ask, or Think. Such a Thing is too Blessed to believ. But nothing is
 245 more fit to be a Son of GOD then Abilitie is, which may be turned into Act, and liv in His Similitud.

The End of Abilitie

As GOD is the Fountain and End of all Things, so is the Original the End of Abilitie. It proceeded from GOD that it might return unto
 250 Him. And that it doth when it becometh all Act. When it Approveth all that it is able to Approve, when it seeth all that it is able to see, when it Enjoyeth all that it is able to Enjoy, when it feeleth and Admirerth all it is able to Admire, then is it perfectly united unto GOD. But wherin ever it is Idle it is Divided from Him. As GOD made it He
 255 is the fountain of it: As He made it for Himself He is the End of it. He made it for Him self by making it to return in Act unto Him. To Gaze on Him, to Lov Him, to Delight in Him, and to Prais Him forevermore. And this it doth in all His Counsels, in all His Works, in all His Ways, in all His Laws, in all His Attributes in all His Hostes,
 260 in all His Creatures. Being Perfectly Delighted and Satisfied in all, as He is: and so Illustrious in His Similitud, that it can never ceas to Admire Him, who gave it such a Being: Loved it so infinitely, and Surrounded it with Glory.

Its Estates

265 Ability in its several Estates hath appeared with Marvellous Different faces. In the Estate of Innocence it was yong and florid; and tho it had attained little, it was Apt for all things. In the Estate of Glory, had it continued Innocent, it had by reason of Experience and frequent Exercise, been without interruption confirmed as it were in
 270 perfect Manhood. But by Sin it was so Maimed, that it hath ever since been lame and defectiv. Neither could it without a Miracle be restored. If you ask what Miracle? It was our Saviors Incarnation. By which we are Advanced to greater Abilitie then we had before, were we faithfull in using the Advantages we have received. But by reason of the

275 General Perversness of Mankind in which we are Overwhelmed, we
 are kept in Debilities and evil Habits, from which we ought to pray
 that we may be delivered. It is possible to be restored to the
 Advantages we lost. And if we are, the Disadvantages against which
 we Struggle, and the Debilities in us will turn into Benefits, and so
 280 infinitely Adorn us, that we shall praise GOD to all Eternity for the great
 Advantage of our Disadvantages. We shall be Miraculously Seated in
 Glory more Sublime than before. Being by our Inabilities brought to
 greater Felicitie; then we could ever by our Abilities have attained or
 Enjoyed. The more is forgiven the more we shall love, the more is done
 285 for us we shall rejoice the more. The greater Price hath been paid, the
 Dearer are our Persons, the more we love, the more Amiable; the more
 we rejoice, the more Delightfull, the greater Dangers we are Snatched
 from, the more Glorious. So that all Things Work together for Good
 to them that love GOD;¹ and we evidently find that out of Inabilitie it
 290 self, Greater Ability doth arise. In the Estate of Glory Ability shall be
 turned all into Act, for the Soul is never perfect till it is in Act, all it is
 able. And now that Act shall be more Illustrious.

The Certainty of Religion and Felicitie, in its Consequences

295 Nature never gave an Ability in Vain. Since therefore Mans Ability
 extends to all Objects in Heaven and in Earth, we may hereby see the
 Beauty of His Soul, the Glory of Religion, the Nature of Blessedness,
 and the Truth of the Scriptures. For as it never gave an Ability in vain,
 so neither did Nature ever give any Part of Ability in vain: Every Part of
 300 Ability is Ability, and shall (if we hinder it not) Blessedly be Exerted.
 For He that gave us an Ability to receive, gave us an Ability to rejoice
 and Adore. The Greatness of His Bounty is the Measure of our Ability
 both in the one and the other. For GOD is the Donor of this Ability;
 and giveth it to Man with infinite Wisdom, That all Things being made
 305 for Man, he might rejoice and be Thankfull, and love and praise, and
 Admire and Adore, and spend his Life in Eternal Pleasure, through the
 Sense of his Mighty and infinite Exaltation. For doth He not by this
 Discern Himself Eternally Beloved? Is He not by this made able to
 Reign? Is not GODs Goodness infinitely Delighted in Doing this? By
 310 this we may see our selves infinitely Beloved, that we have Ability to
 Enjoy all, that is by Angels seen and Enjoyed.

¹ See Romans 8.28.

Its Value

The Value of Abilitie is wholly Infinite. for the Value of all it
 Enjoyeth is comprehended in it. Becaus with out Abilitie to see and
 315 Enjoy it would be lost.

Its Strength

GOD is to be Adored, and GOD is to be Enjoyed. Who being infinit
 in Glory, infinitely Desireth to be Adored, and being infinit in Lov,
 infinitely desireth to be Enjoyed. If its Simple Strength cannot Adore
 320 Him infinitely, it can receiv all the Adorations of Men and Angels: be
 united to them, and increased by them, Adoring in them, with them,
 before them, by them, for them. But here is the Mysterie, and Abyss
 of Wonders; GOD infinitely Delighting to be Adored, made one Soul
 by its Simple Strength to Adore Him infinitely. Which to increas the
 325 Lustre and Glory of His Kingdom, is able to contain all Adorations,
 being (in a Shady maner) infinitely infinit.

Its Extent

Were Ability limited, it would lose all Objects out of its Circuit. For
 what is out of the Sphere of a Creatures Activitie it can neither see,
 330 nor Enjoy. And what it can not Enjoy, is lost unto it. So that were
 Abilitie limited the Loss would be infinit, its Enjoyments degraded,
 and its Treasures no more then a little Centre compared to Immensity.
 The Greatest Enjoyments within a Circuit would be Nothing.

The Maner of its Presence

335 The Soul is in Abilitie present even now with all Worlds. And
 where its Abilitie is, it self is. Which is the reason that a Thought can
 be present anywhere upon a Moments Warning. In Paradiſe, in
 Heaven, in Hell, beyond the Seas, in a Temple, in the Centre of the
 Earth, in the Sun, in any Point of Omnipresent Space, tho Millions of
 340 Leagues beyond the Heavens. Neither can it Circumscribe it self in
 any Bounds, for without all Bounds it seeth into New Spaces, becaus
 its Abilitie was there before. Which nevertheless it perceiveth not till
 it trieth and exerciseth it. for the Soul cometh to it self by Act, and
 feeleth not what it is in Ability till it is in Act. For which caus here
 345 upon Earth it is present in a Secret and Obscure Maner. Being
 unacquainted with it self, till it is represented to it self as its own
 Object. It apprehends it self no Greater then what it hath Attained. But
 in Heaven it shall be Clearly present in a Maner Superior to all

Understanding: With all Eternity, with GOD, Angels and Men, with
350 all Time, and with evry Being Person and Action in all Generations.
In a Way more Excellent then the Sun is by its Beams: even as Sight
is present with the Stars and Mountains. It shall be With them as the
Enjoyer and Possessor of all, as the Light and Glory, the Ornament
and Beauty, the Sphere and Temple of all Worlds: Even as the Son of
355 GOD, by Life and Lov, by Wisdom and Contentation. If nothing is hid
from the Heat of the Sun, if Light can enter the Pores of Glass, if
Warmth can penetrat the most impervious Passages and Meanders of
the Bodie, if Beams can insinuat themselvs to the Centre it can so be
present, not only as to see the Superfice, but to Enter and Dwell in
360 evry Being. It is able not only to be present, but to Examine all the
Excellencies, inward Particles Properties and Ends of evry Being: by
the Best of all Imaginable Kinds of Presence. See, Prove in the Word
Presence. It must be Exceeding great to be present with it self.

Its Properties

365 Human Ability is a Transcendent Excellency. Transcendency
therfore is the first of its Properties. Were a Man able to Creat all
Worlds, He hath a Power Transcendent to that. for He hath a Power to
Enjoy them. which is more Eligible and far Better. for a Power of
Creating all Worlds, without that of Enjoying them, is of no Valu. If
370 it can Enjoy all Worlds, it hath a Power Transcendent to that: And
which is wholly Incredible, till Conviction forceth our Assent, it hath
a Power infinitely Greater then that both of Creating and Enjoying all
Worlds. for Worlds are finit, but the Soul hath a Power of Enjoying
GOD which is infinit: and in Him of Creating and Enjoying all
375 Worlds. By which it attaineth an Infinit Sovereignty, He having made
all Worlds, and exerted His Almighty Power in such a Maner, that the
Soul reigneth becaus it is perfectly Satisfied and pleased. And this
may be accounted the Second Propertie of Humane Abilitie. All this
Grandure is in the Enjoyment of GOD; but Hidden and concealed. If
380 the Soul hath a Power to Enjoy GOD, it hath a Power yet
Transcendent to that. And further I am not able to go. For to Pleas and
Delight Him is a Greater Power. To pleas GOD and Delight Him as
His Image, in Imitation and Reciprocal Working (when it is
understood of Pleasing Him in all Eternitie) in its tru Dilated Notion)
385 being the Greatest Power by us conceivable: yet including
innumerable others, Transcending all, and Transcended by them. A
Power to serv and Pleas is the Greatest Power; in GOD it is infinit, in
us it is Like Him, and Correspondent to His. A Power to receiv and

enjoy GOD is of infinit Valu, but a Power to Pleas and Delight GOD
 390 is far Greater. Inasmuch as it is far Better to giv then to receiv.² And
 the Perfection of His Lov maketh us able to Pleas Him. Which we do
 by receiving Him, by Loving Him, by Enjoying Him: by making our
 Selvs Happy, by Magnifying and Adoring Him, by Prizing His infinit
 395 Abilities are united in one. for evry one of them, as it always
 happeneth in Transcendent Things, containeth all. So that
 Transcendency is a Caus of another Propertie in Human Abilitie, and
 that is Simplicity. For wheras it is infinitely more Glorious to Pleas
 GOD then it is to receiv Him, the very Ability of Pleasing Him is
 400 individually one with that of Receiving Him. for by Receiving, we
 pleas Him. And when we Displeas Him we Reject Him. Which
 maketh evry Sin to be infinitely Evil. Should I proceed to other
 Properties of Blessedness and Glory, the Word alone would Swell into
 a Volum. I shall ceas therfore in this Observation.

405

An Observation

It is little now to talk of Trivial and Earthly Things. To Divide Seas
 and to rais the Dead, to turn Mountains into Gold and Rivers into
 Wine, are little Things. Our Savior raised the Dead only as a Sign
 when He was here upon Earth, and He will rais them at the Day of
 410 Judgement only as a Means of our Future Glory. All was don in Order
 to this, that we might lead this infinit Life forever. A litle while ago
 our Souls were apt to be Disquieted with Wonder and Trouble, becaus
 our Bodily Abilities were so Short and Weak. We Admire Why GOD
 giveth us not a Power to carry Mountains, and Build Castles with our
 415 own Hands. But now you see the Amazement is vanished: there being
 in Man a Transcendent Abilitie including these. GOD hath made us to
 Enjoy in Solitary and Perfect Empire all these that others build. Their
 Hands ministering to us, that we might the more Prize them, and be
 united together. He hath debard inferior Abilities from Moving
 420 Mountains, or from Dividing seas, or turning them into Gold. becaus
 these things, as they now are, best serv us in their Proper places. and
 shall not therfore be Subject to evry mans Disorder. Did all lov tis
 true, and were all Wise, there could be no Disorder, tho evry Man had
 in His Hands all Power. But being now Corrupted that little Power
 425 they hav is too much, were it not for the Transcendent Power which
 we enjoy of Bringing Good out of Evil. GOD gives a Man all Power

² See Acts 20.35.

relating to His Happiness, and Denies Him none, but that of Hurting and Doing Evil.

Instructions

430 A Man by frequent Meditation of the Abilities of his Soul returneth to Himself.

In the Glass of His Abilities He may see the Nature of GOD, as the Sun in a Mirror.

We should not strive to be Happy by longing after Other Abilities
435 then GOD hath given, but by Using and improving those we Enjoy.

The Image of GOD is seated in the Faculties and Inclinations of the Soul.

A Man should always expect those Abilities which GOD createth, to be Wisely made for Excellent Ends.

440 Having learned the Use of His Abilities and Faculties, it is a Mans Duty Daily to Employ them.

By using his Abilities aright, a Man may becom as GOD is, Divine and Blessed.

445 If one Word only yeelds such Treasures and Delights, What may a Million?

Of all Abilities that of Pleasing and Serving are the Best. GOD is never pleased but in being Enjoyed.

A Man ought to liv unto his Abilities, and to liv by them.

Abilities and their Objects are fitly proportiond which appeareth by
450 this, were either Superfluous either would be Desolat.

Abilities without Objects would be vain, and Objects without Abilities.

Let us use those Abilities most, that will do us most Good.

455 Those Abilities are most Certain that are least Known: and most Glorious that are least thought on.

Abilitie is a Thing Incorruptible, and cannot in it self be Diseased.

By Sin it may be Destroyed or don away; but cannot Exist and be Defectiv.

Abilitie hinderd is no Abilitie.

460 Any Impediment Destroys Abilitie.

Impediments that may be conquerd are no Impediments.

Impediments that are Invincible to us may be removed by GOD.

Impediments removed are Greater Enlargements.

465 The Divels had a Power to lov GOD, but cannot properly be said to hav it.

The Giving of a Savior had removed the Impediment.

That which would hav removed the Impediment of Devils, might hav removed ours.

The Passion of our Savior did remov it.

470 We were involved again in Impediments and Debilities, by the After fall and Apostasie of Man. Their Ignorance and Blindness and Evil Customs having Great Dominion over us.

The Gift and Lov of our Savior is so Strong, that it is impossible any after Impediment should be Invincible.

475 If we hinder not our Selvs we may break through all Impediments and com unto Him.

He condescendeth through all Impediments, and cometh to us Effectually. that is, so far, that He effecteth in us a Power and Capacity of being Saved Effectually in this place, being the same with Sufficently.

480 If Jesus Christ cometh Sufficently we are raised to greater Power then we had in Eden. Namely by His Resurrection.

Jesus Christ is the Fountain of restored Abilitie.

It would hav seemed Blasphemie to say that Man had an infinit Power, but in the Right Way He hath far more.

485 In the fals way Man hath no Abilitie but to ruin Himself.

Lov is the Fountain of all His Power.

Mans Ability to conceiv infinit Space is a Glorious Power.

His Ability to See all Objects in infinit Space is more Glorious.

His Ability to Discern their Original and End is yet more.

490 His Ability to Examine the Ways of GOD is more.

His Ability to Delight in Righteousness, and take Pleasure in Holiness is yet more.

His Abilitie to be Gratefull according to the Greatness of Benefits received is yet more.

495 There is seated in Men an Abilitie to Blesse, even GOD and Men. Whatsoever that Mysterious Power in the Bottom signifies.

There is in Man an Abilitie to Magnifie, whose Recesses are infinit in Valu, and incredible.

In all these there is an Abilitie of Union and Communion contained:
500 with an Abilitie of bringing forth fruit, or laying up of Eternal Treasures.

What other Treasure can be more our Joy

Then this which Blindness doth alone destroy?

Can any thing in Earth or Heaven be

A Greater Object of Complacencie?

505 In this Abilitie we do possess

The Great foundation of all Blessedness.

Abridgement

Concerning Abridgement I shall speak but little: Observing in it only the Glory of the Soul, that can frame an Abridgement; and instructing men how to use it. That the Soul can Extend the Rays of its understanding to all Objects in Heaven and Earth is as Specious
5 a Wonder, as infinit. But that it can draw all these into a little Abstract, and lodg them in fit and convenient Repositories, even in a Centre, containing in it self Rooms Enough wherin to Dispose them, in Clear Light, in fair Treasuries, in Distinct Accessible Orders, so that it can Approach and make a familiar use of them, intimats
10 to us a far more Glorious Art then his was, that Enclosed Homers Iliads in a Nut-Shell: And opens the Meaning of that Philosopher, who said, All my Riches I carry with me. for the Heavens and the Heaven of Heavens, the Earth and the Sea, with all that is therin, a Wise Man without Burden carries as it were in a little Cabinet, along with him,
15 whither so ever he goeth. Yea it is so far from loading him, that it maketh him Angelical, and to go lighter.

Words are many times made Useless by being applied to vile or insignificant Objects. But if you will Draw an Abstract of all Beings Possible or Imaginable, and see the Confines of all Existence,
20 penetrat the Centre and survey the Excellencies of Things; Discern your Interest and the Beauty of them; you shall find Abridgement a Glorious Essence, and sing Praises Eternaly for so Divine a Being. it being as it were the Reflexe Image and Representativ of all Enjoyments.

25 All Beings Actual or Possible are either Visible or Invisible: for nothing can Exist but will be one of those. Beings Invisible are either Creable or Increable. Increable are Eternall: and all these are in the Nature of the Dietie. His Essence, the Trinity of Persons, His Attributs and Counsels being Increable. Things Invisible that are
30 Created are Angels and Souls, with all their Relations, Uses, Services, Properties and Ends: the Interior Beauties and Exellencies also of Material Things: The Ways of Providence, Laws, Vertues, Powers, Promises, Affections, Joys, Thanksgivings, Praises etc. Visible Things are Corporeal Beings, with their External Affections,
35 Magnitudes Colors and figures. Such as are the four Elements, Minerals, Vegetables, Animals, Men, Human Workmanships Crowns Scepters Cities Temples Streets Lanes Houses Villages Apparitions, Meteors Clouds Dew Hail Rain and Snow, the Material Heavens, the Sun and Moon and Stars. Now of all these you are to Draw a

40 Celestial Abstract in such a manner, that being familiarly acquainted
with their Excellencies and your Interest in them you may daily Prais
God for them, and Enjoy them, meet his Goodness in them receiv his
Bounty by them, see His Lov through them, liv in communion with
Him among them, and Admire your Riches and Exaltation becaus of
45 them.

All these are Objects of thy Felicity, the Maner of thine Enjoyment
is likewise Infinit. It is infinit in Excellency Strength and Highness.
Of which likewise thou mayst make an Abridgement, by recording
the Particulars. And when thou hast them, thou mayest Daily and
50 frequently look upon them, till thou conversest no more with Titles,
but Realities: feeling the Influence of the Things themselvs. The
Names of Things are like the Titles only upon Apothecaries Boxes.
Their first Ideas are but little more. There is as much difference
between a familiar and perfect Apprehension of things, and their
55 Names, as there is between a Childs Ey in seeing the Inscription, and
a Physicians Soul in Knowing the Drugs. The one seeth only a Box
and Painted Letters, the other is acquainted with the Color
Consistence Properties and Virtues of the Thing within. Thy
Abridgement shall at last be like so many Titles before thine Eys, by
60 and through which thou Shalt enjoy a Prospect of all their
Excellencies.

What Man is there that will not hav a Terrier of His Estate, an
Inventory of His Riches, a Catalogue of Goods? Thy Abridgement is
no more. and that will best serv Thee, which is fitted for thy self.
65 having which, thou mayest also be enabled to help others, that are
Weak and Ignorant. What Man is there Especialy that would be
Gratefull, that would be without an Inventory; at least in his
Memory? The Things that He enjoyeth lie far and near, perhaps also
in many Regions: but by that Abridgement they are collected
70 together. and all at once presented to His Ey. and as often as he
thinketh on them he praiseth the Donor. What Man is there, especialy
that by recounting his Treasures acquires and Enjoys them, that
would be without an Inventory? GODs Treasures are of such a Kind,
by reason of the freedom of His Lov, that by thinking of them we
75 Enjoy them, as by learning them we gain them. And wilt thou for
bear to hav an Abridgement who by it mightst Enter into infinit and
Eternal Possessions! What Man is there that would not take the Pains,
to Sum up his Treasures, especialy that by making an Inventory of
the present, should be in the ready Way to innumerable more in

80 Reversion? The Donor having made it his Duty to Survey and Consider them.

The Perfections and Excellencies of our Formall Happiness are Objects themselvs: if not the Supreme, and Soveraign of all. That we Shall Enjoy in the Similitud of GOD is the most Desirable Thing
 85 Eternity could reveal. That we shall Enjoy in GOD, in Angels, in Men, in our Selvs: That we shall Enjoy with GOD and all His Hosts. That we shall Enjoy before them all, Perfectly and Eternaly, so as to be the Treasure and Joy of all; is exceeding Delightfull, and most truly Glorious. *As it is also that all Mens Eys shall Enlighten ours, all*
 90 *Mens Hearts enlarge ours, all mens Tongues Concent with ours, all Mens Affections Strengthen ours All Mens Hands help ours, all the Praises of Men and Angels, and all their Lov unite with ours.*¹

Abov all things be throughly Acquainted with their Excellencies, and with the Relations of Things in their Services towards you.
 95 Which is the very Soul of an Abridgement. for without that they will be flat and insipid. A Child may look into an Apothocaries Box and see the Drugs themselvs, yet be ignorant of their Virtues. So may a Man behold the Heavens and the Earth and the Seas and all the Things in them; and be Acquainted with their Consistence, Figure,
 100 and Color; being ignorant in the mean time, of their Sweetness, Interior Value, Glory.

I would hav you gather an Abridgement also of your Duties, and make them up into a fragrant Posie. They will Smell most Odoriferously. What immediate Duties you Owe to GOD Inwardly
 105 and Outwardly. What Remoter Duties you owe unto him, in your Conversation towards Men and Angels: and what Duties also you ought to pay unto all the Creatures. The most Inferior will be found Sublime, the Remotest Near: and all Immediat: Becaus GOD is in evry Thing immediatly concerned. The most Useless will be found
 110 Delightfull Glorious and Profitable.

What more can Pleas so great a Donor, then that we take Notice of, and Prize His Gifts: Lov them, Enjoy them, Delight in Him, and Prais His Bounty? These are inward and Soveraign Duties. Outward Duties
 115 equally Great, are to be faithfull to such a Benefactor upon all Occasions, Zealous of His Glory among the Sons of Men, Couragious to vindicat and Promote His Honor, Diligent in His Service. Duties there are also toward our selvs: all shut up in this, Of Keeping our

¹ At this point in the manuscript at the bottom of f. 7v.2 is a comment, 'these are Excellent Communicative Joys'. See Introduction, p. xvi.

Dignity and Persons Pure. For they to whom so much is given can not chuse but be Dear in His Eys, Who is their infinit Lover.

120 His Nature is my Sole and Whole Delight,
 I in His Attributes am infinite.
 His Laws my Joys, His Works are all my Pleasures,
 Invisible, and Visible my Treasures.
 His Ancient Ways in Ages my Delights;
125 My Soul, my Body, and my Appetites.
 All these are mine my Soul, as if I were
 Like GOD, their Glorious and Eternal Sphere.

Spiritual Absence¹

Certainly as there are Abilities, wherwith Human Souls are endowed, to Enjoy; so there are Treasures to be Enjoyed. But what we are Absent from *in Spirit*, affects us not. Nothing can be more against Nature, either in GOD, or MAN, then to giv Abilities without Objects. 5 That we hav Abilities therefore is a Sure foundation of infinit Hope: for nothing can be more Contrary to Divine Wisdom, or Goodness, then to implant such, as we hav received, and to leave them Desolat without Enjoyments. If they hav no Objects, they are Seated in us to no Purpose; and being lively, would Torment us. Which evidently 10 shews it against our Nature. Yet for all this, we are bereaved of the Benefits, designed by their Union, through a Careless Ignorance that divides us from them, by Dividing our Abilities from all their Objects. Since therefore this unnatural Disunion, implies a Distance, and Spiritual Absence, which is so Mischeivous to Man and Contrary to 15 Blessedness, yea so Odious to GOD, and Destructiv to Nature: I think it not inexpedient to Detect this Evil, and to shew its Original, its Nature, its Horrible Guilt, its Effects, its Remedie, etc. that we might Escape so great and injurious a Banishment, and return again into GODs Kingdom, which is that of Glory.

20

Its Original

It is a Pernicious Error spread among the Vulgar, wherby they think of no Absence, but corporeal. But that there is a Spiritual Absence, we may see by our Desolatness, and the Desire we hav som times, to be present with Divine and Glorious Things. If the Soul be capable of 25 Spiritual presence, it is of Absence. which is so much more Hurtfull, by how much the Soul is more Excellent. Its Original, as well as of that Opinion or error, is Ignorance, which is either the mother, or the Daughter of a Strange forgetfulness. Forgetfulness as well as Ignorance is the Parent of this Absence. Ignorance when we are 30 Absent from things which we never Knew; Forgetfulness, when we are Departed from those we hav known. Concerning which GOD often complaineth, especialy against Israel, Deut. 32.15.² He forsook GOD that made him, and lightly esteemed the Rock of his Salvation. which

¹ 'Spiritual Absence' is the only section under the general topic 'Absence'. The word 'Absence' appears only once at the top of f. 8r.1, where 'Abridgement' ends and 'Spiritual Absence' begins.

² See Deuteronomy 32.15, 18.

a little after He thus interpreteth, Of the Rock that begat Thee, thou art
 35 unmindefull, and hast forgotten GOD that formed thee.

Its Nature

Spiritual Absence which ariseth out of Ignorance, or Forgetfulness,
 may arise also out of Choise, and Willingness; if we consider its Nature
 in general. For it is an Absence of our Thoughts from any object
 40 whatsoever.

The Evil of it

How evil the Absence of our Thoughts from their Objects is, we
 may Discern by this: All Objects are Sacred Treasures, freely Given
 us of GOD, who loving us infinitely, Delighteth that we should be
 45 Happy. Willingly therefore to be Absent from them implieth the
 Greatest Guilt of which Nature is Capable. Ingratitude, for what can
 be more Opposite to the Expression of Thanks, then a Contempt of
 His Treasures. Violence and Cruelty, in Offending a Lov that so
 infinitely tenders us: Madness, in rejecting His Treasures, and with
 50 them, all those Objects and Causes of Delight, wherin we might be
 Blessed: Profaneness, in Leaving the Works of GOD which ought to
 be Sanctified by a true Esteem: Treason against our Selvs in
 supplanting and Defiling our own Souls: Unnaturalness, in breeding
 a Disunion between our Souls and their Treasures; and Murder in
 55 stifling our Pleasures: For Nothing is more Natural, then the Union of
 Faculties, which GOD hath designed to be joynd, to their Objects.
 All this Guilt lieth in Absence, the Evil of which will more appear in
 its Effects. for it Killeth that Delicat offspring of Heavenly Pleasures,
 which Nature intended, by the lawfull Conjunction of Faculties, with
 60 their Objects, to be Begotten in us.

Its Effects

Robbery

For herupon it followeth that GOD Angels and Men are bereaved
 of those Joys they thought to hav seen and Enjoyed in us. In this
 65 Robbery Sacriledge is implied which is a Theft committed in Holy
 Things: or a Robbery of Holy Persons.

Deformitie in our Souls

For it maketh that Being which by the Explication of its Powers
 should shine in the Beauty of the Holy Angels, and appear most Bright

70 even in the Image of Her GOD, a Disorderly and Empty Chaos of
Confusion.

Blindness

Must of Necessity follow for that is no other but an Absence of the
Understanding, which by Degrees it so confirmed that it cannot see the
75 Myserie it hath forgotten.

Povertie

Nothing is so poor as Ignorance and Hatred. When a Man hath
forgotten and forsaken GOD, when he hath left the Joys and Treasures
of His Kingdom, when he is Absent from them, he must needs be Poor
80 unto the utmost Extremitie.

Discontentment

For this is an inevitable Consequent of the former. It being
impossible for so Great a Prince, as the Soul by Nature was designed
to be, to fall into Povertie but it must be troubled and discontented.

85

Restlessness

That Discontentment breeds a Restlessness. for so Activ a Principle
as the Soul is must be Employed. which is therfore Miserable becaus
it is Weary of its own Idleness; and yet hath nothing to do.

Wickedness

90 Having nothing to do, in its Absence from Spiritual Treasure, that
is Good, becaus it must be doing, it is readily bent to do Evil. for an
Idle man is Weary of Him self, and Time is his Burden. There be also
many other Causes of Wickedness in Absence, becaus the Fear and
Light are Absent which should be Bridles to restrain us. So that
95 Drunkenness, Luxury, fighting, Murder, Idleness, fornication,
Adultery and all Kind of Thefts, Abominations and Rebellions,
naturally arise out of this Absence: as well as Weakness Covetousness
and Dumnness.

Weakness

100 Becaus being Absent from our Treasures our Strength is gone. We
hav lost all Sence of Divine Allurements, Encouragements,
Obligations; which ought to fix us. So that we are quickly Shaken
with any Temptation. He that seeth an infinit Treasure is unwilling to

leav it for a Farthing: But he that Dreams not of it, can forsake it for
 105 Nothing.

Covetousness

The Soul is naturally infinitely Covetous, and fitly So. When therefore
 it hath lost the tru Treasures, it most Greedily followeth the Treasures
 of Darkness.

110

Dumness

A Man that is absent from all his Treasures hath nothing to prais
 GOD for. For Praises are returning Blessings. So that He must be a
 Dumb Idol that cannot see even as that man must naturally be Dumb
 that cannot hear.

115 Besides these there are a World of other Effects of this Spiritual
 Absence, which may be clearly seen in the Contents of its Nature.
 Rapine and Contention about fals Treasure, Envy and Pride upon fals
 Causes, Lukewarmness, Apostasie, Contempt of GOD and Men; for
 how should we Esteem Him of whose Bounty we are Ignorant; or
 120 Value them the Glory of whose Being we do not behold? Yea
 Infidelitie and Atheism are the Products of it. For why should we
 believ there is a GOD, of whom no Evidences nor Signes appear? Till
 we see infinit Goodness Wisdom and Power we cannot see a Dietie,
 and those without a Sight of His Lov are unseen: Which it self without
 125 its Treasures is unperceived. Yea finaly it endeth in Direct Hatred and
 Enmitie against Him. for when men hav a long time continued in
 Apostasie from Him, and loaden themselvs with all maner of
 Abominations, they hate the Light, becaus their Deeds are evil.³

Its Degrees

130 There is an Absence of Necessity, and an Absence of Desire, a
 Careless Absence, and a malicious one. Absence of Necessity is that
 of Magistrates, Physicians; Soldiers, Tradesmen; when by reason of
 other urgent Employments they cannot think of the Beauty of the
 Donor of all Delights. This is consistent with a virtual Presence:
 135 Absence of Desire is that of Cain, when we go out of the presence of
 the Lord, for greater Liberty of committing Wickedness. Careless
 Absence is that of Infirmity sloth and Dulness. Malicious Absence is
 that of Sathan. There is an Absence of meer Cessation, Seperation,
 Aversation, Abhorrence and Hostilitie. Evry Degree of Absence is

³ See John 3.19, 20.

140 Apostasie, unless it be inevitable: But no total Absence is inevitable.
 for in the Greatest Tumult and Hurry of Affairs, both Soldiers and
 Judges ought so far to be present with GOD Almighty as to abide in
 His Fear, and in the Light of His presence evermore to Endeavor the
 Accomplishment of His Will. Of His Mercy it is that evry Careless
 145 forgetfulness of Him, is not a Final. for in the Rigor of the Law it is
 Apostasie.

The Folly of this Spiritual Absence

Unless you compare it with the Treasures that may be lost, you can
 150 never discern, how foolish an Evil this Absence is. To be Seperated
 from GOD, and Banished out of His Kingdom, to sit in Darkness and
 the Shadow of Death, to Wander in the Desert like a poor Vagabond,
 to pine away and famish for lack of Bread; while in our Fathers hous
 there is enough, and to Spare, is the most rude and horrid folly in the
 155 World. They sit in Dungeons, who might be Surrounded with Glory.
 They are Runnagates and Enemies, who might be clothed in Purples,
 feasted with Delights, filled and Comforted with innumerable
 Treasures: They are Walking upon the Brink of Hell, who may be now
 entering into the Gate of Heaven.

160 Its Remedies

A Good Intention in the Cure of this Evil, is a Discovery of its
 Greatness. Yea the first of all in Nature is the Knowledg of its Being.
 Therefore I would hav Men acquainted with their Error in thinking no
 Absence Real, but Bodily. One great Occasion of detaining Men in
 165 Ignorance and Unbelief, is a Persuasion that Spiritual Absence is
 merely Metaphorical. for the Dangers and Effects of a Metaphorical
 Absence are but Metaphorical; and our Apprehensions about them at
 last but Shadows. *O my Beloved Reader, the Absence of the Soul is
 more real and Destructiv then that of the Bodie.* Thy Body is more
 170 present by its Sences then its Existence. What is its presence when it
 lies asleep? Thy Body is not capable of being present with many
 Things, nor is its Absence a Sin. It can be present only with the Shells
 of Things; their Material Bodies. *But thy Spirit can be present with
 Spiritual Things, their Beauties, Uses and Excellencies.* It can be
 175 present with all Ages, and with the Holy Angels, and with GOD
 Blessed for ever. To Despise these and to be Absent from these, is a
 Notorious Absence, both for Shame and Mischeif. It is true indeed,
 that there is no need of local Separation to compose it; nor is a long

Journey first to be undertaken: This makes it so horrid in Guilt, that in
 180 the same place it is Absence, where it might be Presence. The Easiness
 of Avoiding, is the Aggravation of a Crime: The Easiness of
 Committing the Trial of Lov. *GOD hath made us able with the
 Greatest Ease to do the Greatest Things*, that we might bear the
 Similitude of Almighty Power. Alass, what is it to be present by a
 185 Thought? *Where my Thought is there am I. A Thought is the Soul in
 such an Existence.* By Absence from GOD it Withers and Dies, Who
 is its Life and Glory.

Being absent therefore, in the next place, Remember. As our Savior
 saith, Remember from whence thou art faln, and Repent. Lament thy
 190 Fall, Desire to rise, Approach and Pray, Enter into His Presence with
 Thanksgiving, and come into his Courts with Joy. For in His Presence
 is Life and at His Right Hand are Pleasures forever more.⁴

A Conviction

A Further Conviction about the Nature and Realitie of Spiritual
 195 Absence, may be taken from our Devotions, from our Experience in
 this, and from our knowledg of the Nature of Life Eternal. Are not our
 Minds then Absent from GOD, when we are Distracted in our Prayers,
 and Thinking of our Carts, and Waggon and Riches? Among those
 Things we walk, upon which we Think. In the same Place by
 200 removing a Thought the Soul can be present with the East and West.
 It can be Absent from it self, and be beyond the Seas. And perhaps did
 it know how to Apply Activs to Passivs, and to rule Material Things
 as Angels do, it might like them Effect Wonders, where it walketh by
 a Thought. But of this we Shall Speak more hereafter. In Heaven it can
 205 never be present any other Way: with GOD, or Angels; in Paradiſe,
 or Canaan; at our Saviors Cross or His Judgement Seat. for being
 Transcendent to Time and Place it is measured by neither. Objectiv
 Presence is a Real Presence and the best Imaginable. See Presence.

The Desolatness of Absence

210 One Conviction more may be Derived from Desolatness. Which
 because it is a Real Motiv among all the rest, that may becom Effectual
 to provoke us to Avoid it, I will not pass by. A Man is not Desolat
 when his Body is alone, but when his Mind is so too.

⁴ For biblical references in this section see Revelation 2.5; Psalm 100.4; Psalm 16.11.

That Man is Poor and Desolat whose Lov
 215 None seeks, no man Sollicits, none doth mov.
 Whose Brightest Splendors in the Dark do lie
 And all his Great Affections are thrown by
 Rust covers his Resplendent Fancy, Dust
 Soyls all his Powers, and his Lov doth rust.
 220 His Wit's unseen, his Wisdom none Admires,
 His Souls unsought, his favor none desires.
 None Vallues his Esteem, his Sacred Tears
 No Ey doth pittie, Fury no man fears.
 His Passions are hung o're with Cobwebs, and
 225 His Greatest Virtues idle in Him stand.
 His Courage no where is imployd his zeal
 No Beauty doth to any Ey reveal.
 His Excellencies in a Silent Cave
 Are hid; his very Body is his Grave.
 230 His Faculties are Empty, All his Powers
 Are Solitary Witherd, Blasted Bowers.
 His Wide and Great Capacity is laid
Aside, his Precept is by none Obeyd.
 His very Worth's Neglected and Despid,
 235 His very Riches are themselvs not Prizd.
 He is the poor forlorn and Needy Man,
 That See, do, Prize, Enjoy, Admire at Nothing can.
 Whose Goodness cant it self communicat,
 Nor Avarice Enjoy anothers State.
 240 Whose Violent and Endless Lov's displeasd,
 Whose Great Ambition is by no man Easd.
 Who no Dominion hath, Whom no Mans Ey
 Doth Prize, Exalt, Rejoyce in, Magnifie.
 Who reigns not always in anothers Soul,
 245 Whose Highness nothing can at all Controul.
 Who cannot pleas far more then Worlds! And be
 A Bliss to others like the Dietie.

To satisfy these Powers and Inclinations, being Absent from GOD,
 is to feed upon Delusions. Yet he is desolat, that cannot Satisfy them.
 250 Inferior, fickle Unworthy Objects, are Dust and Ashes always, often
 Dreams and som times Thorns. To shun the miserie of being Desolat,
 among them, is to be like a King Divested of his Ornaments, jesting
 with Beggars. *But in GODs presence all our Powers and inclinations*

*are Satisfied. He sees us, Seeks us, Lovs us infinitely, Tenders us as His
 255 Ey, Esteemeth our Persons, Prizeth our Lov, Advanceth us to His
 Throne, Delighteth in our Wisdom, Crowneth our Courage, giveth us
 Objects of Admiration and Pleasure, is always with us; surroundeth
 us with Kingdoms Ages and Eternity taketh Pleasure in our Affection,
 and in so Stupendious a maner Magnifies us, that He does all Things
 260 for us, and delights in all the Felicities of his Kingdom for our Sakes.
 Can any endure to be Absent from Him?*

Instructions

Wheras before we said of Abhorrence, that its Extent was infinit,
 and that men were infinitely bound to Bless GOD that there was no
 265 Evil in Him: which did intimat it Possible, that GOD Himself might
 becom an Object of Abhorrence. tho it was never Possible that His
 Nature Should be Not Glorious: by this Spiritual Absence we see
 Things impossible by Men Atchieved; and by Divels perfected. For it
 is Impossible that GOD should be Abhorred yet Men Abhorre Him:
 270 They Abhor his Judgements and Abhor His presence: Abhor His
 Bounty by reason of their Obduration, and are Estranged from Him.
 For all those that are Guilty of Aversation abhor His Presence. Which
 Abhorrence is so Loathsom, that it is Torment and Death to be within
 the verges and Borders of it.

275 The Divels are Abhorred of GOD and infinitely Abhor Him.
 Becaus tho He be Good, He is Evil unto them. And their Sins hav
 made Him so.

His infinit Goodness is by Sin turned into Evil; to wit, to the
 Sinner: and being infinitely Abhorred, is His Greatest Torment.

280 Aversion from GOD here, endeth in Abhorrence, and Hostilitie
 hereafter.

To Abhor GODs presence and Bounty is Diabolical.

It is a Greater Sin in Men then in Divels. For the Estate of Divels
 is Eternaly Desperat. His Glory Lov and Goodness are Torments unto
 285 them, and Aggravations of their Misery Shame and Guilt: wheras Men
 are Redeemd, and Abhor them in the Possibility of Enjoying them,
 after Greater Endearments.

The Presence of GOD is more Amiable to us, then it was before the
 Fall. For the Consideration of His Lov in our Restitution is an infinit
 290 Enjoyment: and perhaps truly Greater then all the former.

To talk of Abhorrence in Spiritual Absence is not improper: Since
 that of Abhorrence is the greatest Distance.

GOD Abhorres them at last, that Abhor Him: And He that thinks lightly of GOD, shall be lightly Esteemed.

295 They that Abhor His Presence, Abhor Him.

They that Despise His Lov, Abhor His Presence.

They that Despise His Works, Despise His Lov. Becaus His Works are His Treasures and Gifts which He Bestoweth.

300 They that continue Absent from Him Despise his Lov: and they His Works that will not Meditat on them.

Is not the Greatest Death that ere can be,
A Seperation from Felicitie?

And what is Absence, had we but the Sence
To feel its Sad and Direfull Consequence?

305 If GOD the Glory be of Souls, their Life

And Lov; then Seperation is the Knife

That Kills a Soul! And we the Pain of Sence

Should feel, but that we're slain. An Influence

Doth truly from the Pain of Loss arise

310 Begetting Pain of Sence in him that Dies.

But Miseries are not perceivd, while Men

In Syrens Laps do lie, or Satans Den.

He that is Dead alive, when He doth die,

Shall Quickend be to feel his Miserie.

315 And present be with Him forever more,

To whom in Life He Absent was before.

Abstinence

As there are Objects which engage our Faculties in a Noble Maner: So there are Objects which Allure them into Danger. From which therefore we ought to Abstain. because they are but Shadows of Eternal Things, by catching after which we lose the Substance. They
5 are but Counterfeits of true Felicitie, not real Ware. From which we are therefore to Abstain, not as if we must lose that from which we refrain, but commend and Perfect it to Eternal Enjoyment: For as He that Delays to Pluck the Blossoms can Smell them on the Tree, and by leaving them behind does not bereav his Expectation of the Fruit,
10 So may all objects be Enjoyd in their Places, with Admiracion of their Author, and Moderation in our Selvs; which if we stretch forth our hands to Touch, like Green Fruit, we bereav our selvs of it before it be ripe. Would you know what this might be. Upon the Tree that Apple is fair, which to be plucked is forbidden: You may Enjoy it
15 there as an Ornament of the World, and an Effect of His Wisdom who Sweetly Disposeth all Things: Which like an Apple of Sodom¹ will vanish into Ashes between your fingers: and yet, if let alone, will gather Beautie by your Denial, and shine Eternaly in the Lustre of your Prudence, as a Trophie of your Moderation.

20

Its Occasion

GOD when He made the World intended a Righteous Kingdom: in which Persons Capable of Righteous Proceedings, might be Governed by Laws, and stand in Expectations of Rewards and Punishments. They must therefore of Necessity be placed in an
25 inferior Estate, and be Subject unto Trial. And for that Trial sake som Things Desirable, in som way be Denied them. Yet would He reconcile His Ends, and satisfy His Bounty as well as Righteous Nature: in Giving even those Things which He Denied. Hence came it to pass according to the Riches of His Wisdom, that Abstinence
30 became both a Duty, and a Pleasure. Being it self a Treasure of infinit Value Superadded to the residue, by this means Created, Receiving what it refused, and best Enjoying what it most Despised. making also that a Treasure of Transcendent, which otherwise had been of but Inferior Value.

¹ The deceptive fruit described in The Wisdom of Solomon 10.7 and Josephus, *Wars* (IV.viii.4), as growing near Sodom, is frequently called the 'apple of Sodom'. Josephus writes that the fruit contains ashes and dissolves into smoke when picked.

35

Its Nature

It is a Voluntary Withholding of ones Appetite from Some Kind of Alluring objects: for the sake of others of a Superior Kind, in Obedience to GODs LAWS and in Order to more Perfect Happiness.

Its Necessitie

40

By Abstinence we are made Delightfull Sacrifices to GOD, while in som things we prefer His Will before our own. Its Necessity is apparent, if we consider this: It was most Excellent that it should be so. For THE BEST OR NOTHING is GODs Motto. Had Man been Seated in the Throne of Glory in the first Instant, He had been without
45 Glory. which unless you believ, turn unto the Word GLORY, and peruse it. After the maner of our Lord Jesus Christ, he was by Depressions exalted, and [made?] Higher by Debasements. Even so by being Denied som things he was Higher Advanced. No Lights are Illustrious without Shade nor Pictures without Colors, A variety of
50 which is [far?] more Amiable then Uniform Splendor. Abstinence is such a Thing that upon it all the Joys of Heaven depend, in its first Institution. For had there been no such Thing, there had been no Law, no Subject, no King: and if no King, no Kingdom. What are the Pleasures of Heaven? Is it not to see Obedience, and Rewards,
55 Manifestations of Lov; Holiness and Wisdom; Ingenuitie and Resignation; Accepted Persons, and Heroick Actions? Is it not to be Admired, and Crowned with Glory for our Righteous Deeds? Without Abstinence none of these could be. No Wisdom in refraining from what is Hurtfull: no Holiness in Abhorring the Breach of Laws, no
60 Glory in Accomplishing Excellent Actions. in Denying our selvs for anothers sake, and freely serving where we might Disobey. We naturally covet what is Good; and could not do it with Liberty, were it not for Allurements inviting us to Evil.

Its Excellency

65

The Excellency of Abstinence in its Institution further appears; in that all our Battails Trophies and Triumphs which are Eternal Spectacles Adorning the Ages arise from Abstinence: as do also many Wonders included in it, of Divine Wisdom Goodness and Bounty. Had GOD been Good and not perfectly Good he had not been Delightfull.
70 Had He not given us all the Treasures that are Possible, He had not been Perfect. Is it not an Excellent thing to See Him Making Things and Treasures of Forbearances, and Delegating those to Mans Creation? Had we been to withdraw from Nothing for His sake, then

we had been only to lov him positivly, now we are also to lov Him
 75 Negativly, and the very Negations of our Lov are Sacrifices to Him. Is it not infinitely pleasant that a Thing should be Enjoyed by being let alone, and be made a Greater Treasure then it was possible it should ever becom by using? Where had these Effects of Wisdom been seen had there been no Abstinence? Abstinence is therfore Excellent,
 80 becaus it makes us Excellent to GOD, and commends the Excellency of His Eternal Wisdom. Is it not Wonderfull to see a Creature made a Delight to GOD by mans Abstinence, far Greater then it was at first by His own Creation? And to see Man Himself in the same Instance more Delightfull? These are som few, very few things that commend its
 85 Excellency.

Its Several Kinds

There is an Abstinence from Things, and an Abstinence from som Way or Maner of Approaching them. There is an Abstinence of Necessity and an Abstinence of Prudence. There is a Religious, and
 90 there is a Superstitious Abstinence besides which there can be no other, unless perhaps we adde a Politick, or Hypocritical, or Wicked Abstinence. The first four are Material. Som Things we are to Abstain from for a Time. We are to Abstain from all (that is from seeking or Approaching them) in a fals maner. We are to Abstain of Necessity
 95 from what is forbidden us; and in Prudence som times from Things Lawfull for a Superior End. As from Marriage, from feasting, from Lawfull Pleasures, Recreations and Honors. And in this are all Austerities and Mortifications founded.

Simply there is no Abstinence from Things. but from som Things
 100 for a Time, which becaus we see not when we shall return unto them we call an Abstinence from Things. But in a mixt Sence there is an Abstinence from evry Thing. A Man must not in a fals way covet to be like GOD. Neither must an Angel by Envy desire to be more Happy then He. But in the true Way a Man ought to Aspire unto the
 105 Divine Image; And in Lov there can be no Error, which is indeed the only way wherby an Angel can be *Happier then if He were a Dietie*: For Loving GOD more then Himself, with infinit Complacency He rejoyceth in GOD, and in Him best Enjoyeth the Dietie. And which is more Enjoyeth Him self in the Dietie, as one more Beloved of the
 110 Dietie, then He loves the Dietie, and yet Belovd of the Dietie, becaus more then Himself He loves the Dietie.

Of Abstinence from Things forbidden we hav Spoken: in opening the Necessity and Excellency of Abstinence. Of Prudent Abstinence

from Things Lawfull som thing must be said. When a Man foresees
 115 Dangers arising from His Sins, to Abstain from Meat and Drink and
 Pleasure is Pious Wisdom, and to Humble Himself is Prudence. So is
 it when He desires any Eminent Graces: To Abstain from ordinary
 Sports and Pleasures From much Societie and much Business, is
 Prudent in all: but most Necessary for Him that would see Clearly, and
 120 Taste Sincerely the Mysteries of Blessedness, in this World: So is it
 for Him, to Abstain from Marriage that would be Disentangled, and
 from Preferments and Honors, that would avoid Snares Temptations
 and Dangers. Yet is this Abstinence but that of Prudence. However to
 Som men it is a Duty.

125 Its Several Estates

Adam in the Estate of Innocency had nothing to Abstain from
 simply but the forbidden fruit. from Error, Falshood, and Excess in all
 Things. Howbeit that may not properly be called Abstinence, becaus
 His Righteous Nature carried Him to it. But in refraining the forbidden
 130 fruit he crost His Inclination. And might hav made that Tree the
 Symbol of His Obedience to GOD for ever.

Since the Fall we hav millions of things in number to abstain from,
 tho but few in Kind. and this is understood of Abstinence in the Estate
 of Grace. In the Estate of Glory there is no Abstinence: for we then
 135 return to all from which we Abstained before, and after the Similitude
 of GOD enjoy it. In all its services, and in all the Joys which are in
 any sort Derived from it in all Ages. Thus being made to Inherit All
 Things. in a Fruition Enrichd by Abstinence, and Beautified with the
 Best and most Excellent Maner.

140 Its Subjects

GOD Abstains from Punishment in His Long suffering, from
 Revealing Secrets, from Hastening Happiness immaturrely, from
 confounding the Kingdoms for their Sins: And as in these Respects
 Abstinence is in Him so is it in others. As you shall find in
 145 Moderation.

In Angels there was an Occasion and Place of Abstinence. They
 ought not so to hav coveted Glory as som Did: nor so to hav rejoiced
 in their own Excellencies. They might hav don both, but neither so as
 to hav endeavored to Dethrone GOD, nor so as to be puffed up with
 150 Pride.

Of Abstinence in Men there are innumerable Writings, profitably
 Dilating upon what we hav Spoken.

Its End

Abstinence in the General was ordained by GOD, that a Man therby
 155 might more approv Himself to the Dietie: and that all Things in
 Heaven and Earth might be more Enrichd: that Eternitie might be filld
 with Varietie of Joys, and GOD might be seen in more Enjoyments.

Its Relations

Abstinence in evry Single Person relateth to GOD Angels and Men.
 160 And had therefore need to be Compleat in Beautie, because it is the
 Spectacle of evry Ey in all Kingdoms, and all Ages. for there is
 nothing Hid, but it shall com abroad.

Instructions

O GOD, how Curious ought we to be in our Humiliations, Fastings,
 165 and Prayers; since Evry Ey shall see us, as Him whom they hav
 peirced! Yea since All Things are Open and Naked before Him with
 whom we hav to do,² and shall be seen by all as they are by Him?

Whatever GOD denieth, he doth it with an Intention of Giving it in
 a Better and more Perfect Way.

170 Abstinence is it self a Celestial Joy.

By Catching at the Shadow, we lose two Treasures at once, who by
 forbearing it a little might Enjoy a Million.

May we giv a Vulgar Instance of this Matter?

Virginity and Pleasure in their Places are Delights: and that GOD
 175 hath Adorned the face of Nature with Such Beauties is an Amiable
 Prospect. Thou art made for the Enjoyment of all. If Thou touchest
 any of these in a Sensual Illegal maner thou locest all. Thou Blastest
 the flower thou unchastly touchest; and forfeitest the Eternal fruition
 of the Treasures. But if thou contain; Thou reservest that flower Pure,
 180 Thou Addest the Beauty of thy Self Denial, Thou makest thy self a
 more pleasing Spectacle, and Inheritest all in a more perfect maner.

If Abstinence becom it self a Way,
 And prov an Art by which we more Enjoy:
 Mortification then will scarcely be
 185 The Way to, but indeed, felicitie.
 This is a Neat Device, and much Allures:
 For Fasters are the greatest Epicures.

² See Zechariah 12.10 and Hebrews 4.13.

Abundance

As Order is the Goodness, so is Proportion the Beauty, of Goodness it self. Is it not an Infinit Miracle, that we who are born to Vanities and Miseries, should Suddainly be Surrounded with Joys and Treasures? Yea rather is it not a greater Miracle, that they who are born into a
5 World of Delights, should inherit nothing but Complaints and Poverties! In the Light of Wisdom it is Evident that Man is born to Abundance, and that All Things are full of Celestial Treasures. For since Order and Proportion is the Goodness of Goodness, as there is an Abundance of, so there must be an Order in, the Things that are:
10 And as there are Abilities, so there must be Powers in Things to Delight them: an Abundance of Powers in Beings filled with Order and Beautie.

Its Original

Abundance, if not the Word, yet the Thing, seems to be Derivd
15 from Bounty. Divine Goodness is the Head-fountain from whence it flows; and Eternal Wisdom that which Modulates its varieties into Harmonie, and maketh it meet to be enjoyed. Goodness and Wisdom Conspire to clothe it with Ornaments of Beautie, Almighty Power fills it with Energie Life and Sweetness. that like Streams of Living Waters
20 it might flow into the Soul, and Satiat its Thirst with Wine and Honey.

Its Nature

Abundance as it could not receiv an Existence but by a Dietie, so neither could it chuse but be Divine: that is an Offspring Worthy of GOD. We may therfore Expect that His infinit Wisdom and Goodness
25 should shine in Abundance, that in it His Lov should appear, his Glory be seen, His GODHEAD manifested, our Life be found, and our Blessedness Enjoyed. For GODs Abundance must be an Abundance of Delights and Treasures. To see which doth even compose and Constitute the Beatifick Vision.

30 Its Properties

Abundance being the Abundance of GOD must be first Endless. 2^{ly}. Eternal. 3^{ly}. Usefull. 4^{ly}. Glorious. It must be Infinit in value, always before Him, Profitable to others, Amiable to Himself, Able to satisfy and Delight His Creatures, in Communicating His Goodness and
35 Manifesting His Glory.

Its End

GODs Abundance, flowing from Him self, must likewise End in Him self: by many long and Profitable Circuits. For as the line of a Circle beginning at a Point, proceedeth from that Point till it endeth in it; and the longer it is in proceeding, the more it proceeds, and the Wider Compass it takes the Greater it is, and when at last it endeth where it did begin, the perfect Circle is the more Capacious: So GOD, Who from all Eternitie is a Perfect Sphere, the longer Compasses he fetcheth in His Works, before He returneth and Endeth in Him self; He attaineth Him self the more Gloriously. Hence it is that His Outgoings are from Everlasting, and His Circuits infinit. and becaus they are infinit are not discerned. He still goeth on, and Endeth in Him self without returning. All the Riches of His Love flow from Him, to all Eternitie; and tho they rest in others, End in Him. Nay they End in Him by the Mediation of Enjoyers.

This infinit and Eternal End includeth innumerable Millions of other most perfect Ends. All which again are included in the Blessedness of His Creatures; as that is in His Glory, and His Glory is in their Blessedness. One End Why He made all things was that He might satisfy His Lov. Another was that He might Communicat His Goodness. Another was that He might Shew His Glory, another was that He might hav a Kingdom, Laws Subjects Treasures and Delights; Another was that He might make others Blessed: Another was that He might liv an Infinit and Eternal Life: Another was that He might Enlighten with all these Treasures even evry Person: Another was that He might Multiplie Infinities and Eternities by Making Infinity and Eternity be seen in evry Soul: (see multiplication.) Another was that He might be praised and Admired in all His Saints, and be Blessed and Honored in His Holy Angels.

Its Several Regions

GODs Omnipresence and Eternity are the Temples of Abundance. In the Temple of Eternitie we may see them all, and in His Omnipresence we may see them all. From the Centre of the Earth to the Surface of the Same are the Hidden Treasures of the Subterraneous World: upon the Surface there is an unspeakable Abundance. from that to the Heavens there is a New Abundance, of Bright and fair and Profitable Treasures; In the Heavens there is another Distinction and Region of them: and above the Heavens proceeding infinitely New Regions of Abundance reveal themselvs even World without End. This is the Bredth of His Treasures. Their Length is Measured from

Eternity to Eternitie. The first Region therin is from Everlasting to the Creation of the World: The Second in Paradiſe from the Beginning to the Fall of Man; The Third from the Fall, to the Redemption of the World: The Fourth from the Redemption, to the Day of Judgement: 80 The fifth and laſt from the Day of Judgement to all Eternitie. And for the Height and Depth evry Creature is an Inſinit Mine of Heavenly Abundance, a Clear Wide and Open Region of Spiritual Delights, wherin GOD Dwelleth. For He is All in all.

Its Effects and Benefits

85 To Blind and inexperienced Men, the uſe and Benefit of Abundance is at firſt unknown. for tho in Earthly Things they all covet Abundance; they are not able to give a rational Account for what End they deſire it, nor what Good they Shall receiv therby. It is requiſit therfore that we unfold this hidden Myſterie, which even in its 90 Eaſineſſ lies ſo Concealed. And when we com in truth into the Open Light, their very Multitud maketh it Difficult to Discover them. They all appear together, and it is Hard either to Sever them or to chuſe them. Howbeit ſom few of them are theſe that follow. Abundance tendeth towards the Satisfaction of Deſire. which is Sweet and 95 Beneficial, tho it were alone. For whether we Know, or Know not the Profit of Abundance, we all are prompted to Deſire it, by inſtinct of Nature; and tis pleaſing to receiv it. But far more to the Intelligent then the Ignorant. By Abundance a Mans Interest and Power is Enlarged, his Perſon is Exalted, and His Honor increased. The more 100 he hath, the Greater He is, the more he is revered obſerved and obeyed. His Glory by Abundance is more Eminent and Conſpicuous, his Entertainments are more Sweet, and his Pleaſures multiplied. By receiving Abundance, he knows him ſelf to be more Beloved; by Enjoying it his Life is made Easy and Delightfull, and by 105 Commanding it, he is able to make Him ſelf and his Lov accepted: Having it he is able to Spend his Time in more Honorable Employments, Pleaſant Operations, Gratefull Reflexions, Games and Recreations, feaſting, Muſick, Company, Repoſe, and Pleaſure. When he is alone he can think of his Poſſeſſions, meditat upon his 110 Greatneſſ, feel his Eaſe, Admire his Securitie, and rejoyce in his Libertie. When he is abroad, he can walk to the utmoſt Bounds and Extent of his Eſtate, and be ſtill a Lord, and ſtill at home, rejoycing always that he is within his own. Are not theſe lovly and Deſirable Advantages? Yet the Advantages which we Enjoy, Exceed theſe, as 115 much as our Abundance in Greatneſſ and Extent exceedeth Inferior

Estates and Possessions. True Rest and perfect Pleasure can never be
 Enjoyed in a finit Estate, becaus our Desire is infinit. As a Mans
 Bodie, when it exceeds the Bounds of his own Estate, may be subject
 to Danger, being in a forrein Soyl; so may his Mind, when it hath
 120 Exceeded its Possessions be in Danger too, at least of meeting Things
 unprofitable, or Displeasing; yea things Hurtfull and Destructiv. A
 man that Wandereth from his own Estate is always less, becaus he is
 not Absolute in anothers Territories, and sees all things with less
 Delight, becaus he hath no Interest. The Soul is a Great and
 125 Wonderfull Being: and if any Limits did confine its Enjoyments, it
 could look beyond them and be Dissatisfied with Horror: travail like
 a Stranger in many Vacuities, and be Desolat and Comfortless in
 infinit Spaces. But when All is its own, when on evry Side it is
 surrounded with infinit and Eternal Treasures, it is devoured of Joys,
 130 and posed with Fruitions. Evry where it is entertained with New
 Delights, In Earth, in Heaven, in Hell, it is still at home: and reigneth
 like a King in all Places in His own Kingdom. The Ground he treads
 upon is more then Gold, the Air he breaths is Arabian Spices, His
 Gardens are Eden, and His Palace Heaven, He is Crowned with Glory
 135 and Honor, He is Surrounded with Oceans of Nectar and Ambrosia,
 Living Waters flow upon Him, or Chrystal Streams like those that
 Glide in the New Jerusalem, He is infinitely Beloved by a Glorious
 Monarch, Kings and Princes attend upon Him, Angels Minister unto
 him, All Things conspire to Delight Him, He is Transformed into Joys,
 140 and there is no End of all His Enjoyments. The Iapiga whose Houses
 were like Temples, and their Tables spread with Banquets of the
 GODs, their Ordinary Days being like Holy Solemnities is nothing
 like unto Him. Yet were these Destroyed with Thunderbolts for their
 Luxuries, and he is rewarded with everlasting Honors for living in his
 145 Blessedness. These are the Benefits of True Abundance, and this is the
 Estate of the Blessed Man.

Its Varieties

One Sort of Blessings are tedious and insufficient, to a Busy Soul
 that is always Activ. Wherefore GOD hath prepared innumerable even
 150 Kinds and Varieties for the Poor of His Kingdom. Temporal, Eternal;
 Material, Spiritual; Substantial, Accidental; Visible, Invisible; Earthly,
 Heavenly; Permanent, Transeunt; Inward, Outward; Created Increable.
 In evry one of which there are such Sweet Abysses of Endless Joy,
 that som times he is forced to Cry out with David, O how Great is thy
 155 Goodness which Thou hast laid up for them that fear Thee, before the

Sons of Men! And with S. Paul, Neither Ey hath seen, nor Ear heard, nor hath it entered into the Heart of Man to conceiv the Things which GOD hath prepared for them that lov Him. How many O Lord my GOD are thy Thoughts to us-ward? how Great is the Sum of them!

160 When I would count them they are more in number then the sands of the Sea!¹ Light and Splendor in the Heavens, Heat and Beauty in the Sun, Verdure in the Grass fruitfulness in the Trees, Ornaments in the Flowers, Rarities in the Minerals, Moysture in the Waters, Coolness in the Springs, Verdure in the Vegetables freshness in the Air,

165 Transparency in the Clouds, Motions in the Stars, Changes in the Moon Glory in the Sun, and the Influences of all! Royalty in Dominions, Feasts in Palaces, Melodie in Feasts, Majestie in Kings, Order in Seasons, Riches in the Nations, Kingdoms and Ages. Innocence in Paradice, Blessedness in Heaven, Sufferings upon the

170 Cross, Calamities in the World, Torments in Hell, Angels in Blessedness Joys in Angels; the Features of his Face, the senses of His Body, the Powers of his Soul, Trades and Ocupations, the Services of Men, Beasts and fishes, Solitude in the Wilderness, Solemnity in the Temple, Praises and Thanksgivings, friendships and Affections, Vices

175 and virtues, Goverments and Disorders, Clouds and Darkness Nights and Days Summer and Winter, Heat and Cold, Spring and Autumn, Marriages and Contracts Women and Children, Magistrates and Ministers, Counsellors and Physicians, Navies and Armies, Crowns and Scepters, And when he hath wearied him self with all these

180 Created Things, he hath Eternal Peace and Holiness and Lov wherin to recreat Himself forever more.

Least He should be sated with Joys he hath Sorrows also to Quicken his Appetite. and to Entertain his soul with more Delightfull Wonder, even Hell it self is a Region of Joys. Nothing failing of

185 yeelding Him Delight that is Wise and Blessed. For all Conspire to perfect the Beauty of GODs Kingdom, and a Sublimier Quintessence of Delights and Pleasures being by infinit Wisdom Extracted out of evry thing is offered to the Lips of all her Friends. So that a Man is never right, till as a Part in the Univers he Correspond with all: and

190 discharge the office alloted to him, perceiving the Place wherin He stands which is that of a Possessor Spectator and Enjoyer.

But abov all these GOD is his Sovereign and Divinest Treasure. Blessedness it self, and Glory it self being His for ever. Not only the Rude Materials, but the Elixars, the Cream and flower of all, the Joys

¹ For biblical references in this section Psalm 31.19; 1 Corinthians 2.9; Psalm 139.17, 18.

195 and Complacencies, the Praises and Thanksgivings are His in like
 maner. Who is so lifted up upon the Wings of Pleasure, that Wars are
 His Trophies, and Calamities his Delights, becaus beneath him; and
 unable to Enter into the fulness of His Joys. Without losing their
 Name. Insomuch that that of the Apostle is True. For all Things are
 200 yours, whether Paul or Apollos, or Cephas, or the World, or Life or
 Death, or things present or Things to com; all are yours. and ye are
 Christs and Christ is GODs.² O that Men would prais the Lord for His
 Goodness, and for His Wonderfull Works to the Children of Men!

Its Returns

205 Riches and Estates are properly called Means, by the Men of this
 World: truly perhaps more properly then they are aware. For they are
 Means indeed, wherby they acquire Abilities and Delights. If then all
 our Abundance be but the Means that we Enjoy, we must use them
 Nobly: improve them Wisely, Adde to the Treasures, and Carry them
 210 to their End. They are Given us that we may be Able to Prais and Lov
 and Admire, which are the Highest Services that can be don to
 Goodness. If you wonder of what Valu these Should be, or why GOD
 Esteemeth them: (for what Good can these Empty Services do to
 Him?) Remember and Consider that they are the End of all. And as we
 215 hav a long time been unacquainted with our Treasures, so perhaps we
 hav been Ignorant of the Valu of these. For som thing infinit is
 imported in them, for which GOD so Earnestly intends them. for they
 are the very last End of all His Endeavors. Something you may Think
 perhaps Suitable to His Nature, but not realy of much Worth, becaus
 220 GOD is infinit, and so infinitely abov all such Things, and needeth
 Nothing. This therfore we will Examine a little.

That GOD is the most Glorious and Perfect Being all Mankind
 easilie acknowledgeth, and that therefore His Nature is the Rule of
 Excellence. Hence I suppose it will Easily follow, that those Creatures
 225 which He most loveth are the most Glorious, and that those Services
 which are most Suitable to His Nature are the most truly Worthy
 Acceptable and Excellent. Now what is it that makes Him the most
 Glorious Being? Is it not His Goodness? His Wisdom? The Infinitness
 and Realitie of His Lov? Wherby He Employeth all His Power in
 230 preparing Happiness for His Creatures? And infinitely Desireth to
 Communicat His Blessedness, and infinitely Delighteth to see them
 Partakers of all His Glory. His Goodness is the Fountain from whence
 all Created Goodness doth arise. For that Goodness which Answereth

² See 1 Corinthians 3.21–23.

to His is the Greatest Goodness. Now no Goodness answereth to His
 235 which is infinitely Communicative but that of receiving. And all
 Goodness being a fitness or Convenience of Things with Each other:
 that will be most Good to Him that is most Convenient. Now Nothing
 is more Convenient to an infinite Giver than an infinite Receiver. nor
 any Service more Acceptable than that of Taking. His infinite
 240 Goodness makes our Enjoying an infinite Pleasure and Delight unto
 Him. And because our Praises are the Echoes of His Bounty,
 Reverberating upon Him, the Overflowings of a Satisfied Soul and the
 Breathings of Delight, the Emanations of our Joy, and the Letters of
 our Gratitude, to His real Love, they are the most Real Services in the
 245 whole World. Ten thousand other Beauties are in them, but these are
 enough. And by this means you know, what by Nature is the most
 Excellent Service.

Other Services there are which by this Abundance we are able to
 do. Which is to Imitate GOD, and make our selves Illustrious, not only
 250 by receiving His Gifts, but following His Goodness, and living in the
 Similitude of His Love to others. For being so much Delighted with his
 own Excellencies, nothing can please or Ravish Him more than an
 Imitation in His Creatures. And loving others so infinitely as He doth,
 that Imitation is again His pleasure, because it is the Delight of those
 255 His Creatures. By Enjoying all we are made Higher than all, as much
 as the Enjoyer is above the Things Enjoyed. Which is an infinite
 Service to Him who loves us in such an infinite Manner, because it is an
 infinite Delight unto Him. By Enjoying all our Greatness is increased:
 for our Thoughts extend to all objects, and with our Thoughts our
 260 Souls. We are at once Delighted in ten thousand Places, and are there
 where we are Delighted. Yea which is most of all we are Delighted in
 Him, who is the Sovereign Fountain [and?] End of all. For Goodness
 can never be so pleased in it self, as when it is the Joy and Delight of
 other Persons. But of these things we should speak in Goodness,
 265 Bounty, Greatness, Service, etc. which Words if you desire more, you
 must look in their proper Places.

A Meditation of Abundance

The Author takes liberty to vent the Naked
 Imaginations of His Soul,
 270 as they naturally rise upon this Occasion

GOOD, LORD! did I ever think of such an Abundance! Did I ever
 expect such Satisfactions! Did I ever hope for such Treasures! From
 mine Infancy indeed I did long after Happiness, and thought it must

be infinit. But little did I think it was so infinit. I thirsted and Desired
 275 and Coveted Enjoyments, but they were unknown: and above the Stars,
 among the Holy Angels thought I, but denied to Men in this World!
 I questioned whether it was possible there should be a God, and I so
 Poor? and Men so Miserable? For if there be a GOD, He is infinit in
 Goodness, and Nature suggested He was all Lov. But Goodness
 280 cannot be without Bounty, nor Bounty without Riches. And I poor
 infant had nothing but a few Stools and Cups and Dishes! O my GOD!
 That I should be snatched from a Cottage and the Extremest Povertie
 to these Enjoyments! That all the Things in Heaven and Earth should
 be mine! And I surrounded with Celestial Treasures! All Worlds mine,
 285 and so Glorious! And that I should be the Beloved of GOD and
 Heaven! The Joy of Angels, and the Delight of Men! This fully
 Answereth my Expectations. I infinitely needed some Mighty Lord that
 was the Great Possessor of all Treasures, and infinitely Willing to give
 them me. But then I did not know GOD. Who from all Eternity was
 290 more willing to Give, than my thirsty Soul was willing to receive. O
 Blessed be His Name! My Joy, My Treasure, my Song my Glory! my
 King! my All, my GOD and All Things! I will sing unto Thee while
 I have any Being. Little did I think that Men and Angels were So
 Glorious. They are a thousand Times more Glorious than I could
 295 conceive: And His Abundance infinitely more Beautiful Divine and
 Blessed.

Scriptures

They shall suck of the Abundance of the Seas and of the Treasures hid in the Sands. Deut. 33.19.

300 Because Thou servedst not the Lord thy GOD, with Joyfulness, and with Gladness of Heart, for the Abundance of All Things. Therefore shalt thou serve thine Enemies which the Lord shall send against Thee in Hunger and Thirst etc. and the Want of all Things. Deut. 28.47.48.

305 And when the Queen of Sheba had seen all Solomons Wisdom, and the house that he had built, and the Meat of his Table, and the Sitting of his Servants, and the Attendance of his Ministers, and their Apparel, and his Cup bearers, and his Ascent by which he went up unto the house of the Lord; there was no more Spirit in her.

310 And she gave the King an hundred and twenty Talents of Gold and of Spices very great Store, and precious Stones; there came no more such Abundance of Spices, as these which the Queen of Sheba gave to King Solomon.

And all the Earth sought to Solomon, to hear the Wisdom which GOD had put into his heart. And they brought evry man his Present,
 315 Vessels of Silver and Vessels of Gold, and Garments, and Armor, and Spices, Horses and Mules, etc.

And the King made Silver to be in Jerusalem as Stones, and Cedars made he to be as the Sycamore trees in the vale for Abundance. 1. Kings. 10. etc.

320 Therefore the LORD established the Kingdom in his hand, and Judah brought to Jehosophat presents, and he had Riches and Honor in Abundance. 2. Chro. 17.5.

And they gave them Drink in Vessels of Gold, the Vessels being divers one from another, and they had royal Wine in Abundance.
 325 Hester. 1.7.

The meek Shall inherit the Earth, and shall delight themselvs in the Abundance of Peace. Psal. 37.11. For in His days shall the Righteous flourish, and Abundance of Peace so long as the Moon endureth. Psal. 72.7.

330 He that loveth Silver shall not be satisfied with Silver, nor he that loveth Abundance with Increas. Eccles. 5.10.

And thine Heart shall fear and be Enlarged, because the Abundance of the Sea, shall be Converted to Thee. Isa. 60.5

335 Rejoyce ye with Jerusalem and be glad with her, all ye that lov her; rejoyce for Joy with her, all ye that mourn for her:

That ye may Suck and be Satisfied with the Brest of her Consolations: that ye may Milk out and be Delighted with the Abundance of her Glory. Isa. 66.10.11.

340 Behold I will bring it Health and Cure. And I will Cure them, and will reveal unto them the Abundance of Peace and Truth. Jer. 33.6.

The Scriptures make mention also of Abundance of Rain, Abundance of Waters, Sheep in Abundance, Iron in Abundance, Brass in Abundance, Timber in Abundance, Marble Stones in Abundance, Sacrifices in Abundance, Gold in Abundance, Victuals in Abundance,
 345 Camels in Abundance, flocks and Herds in Abundance, Fruit Trees in Abundance, Darts and Shields in Abundance, Wine in Abundance, Abundance of Milk, Apparel in great Abundance: But Abundance of Honor Peace and Truth, are the more Delightfull Kinds of Store and Abundance.

350 It is said also of GOD, that He is Abundant in Goodness, and that He will Abundantly Bless, and that His Saints shall be Abundantly Satisfied. And in the New Testament, in answer to all this Abundance of the Old, We are to receiv Abundance of Grace. Ro. 5.17. to be

filled with Abundance of Joy. 2. Cor. 8.2. And to overflow with
 355 Abundance of Lov, that our Abundance might be a Supply to the Want
 of Others, that we might partake of their Abundance. There is mention
 made also of Abundance of Revelations which we ought to desire. 2.
 Cor. 12.7.³

Instructions

360 That we are raised out of Nothing but to See this Abundance is an
 Exaltation: to be acknowledged with Reverence, and entertained with Joy.

That we can look into Ages and see this Abundance is a Pledge or
 Token that we are made to Enjoy it. It is ours by other Interests then
 that of the Ey.

365 Solomons Abundance is but a little Portion of our Inheritance; a
 Type only of the Abundant Treasures of Wisdom; and one
 Appearance in this World, of the Divine Glory.

Abundance of Peace and Truth and Goodness is better then a little.

370 He that hath Abundance of Lov, or Abundance of Knowledg is
 more Great and Excellent.

GOD increaseth the Abundance of His Treasures, that He and We
 might be Abundant in these. Abundance of Knowledg Lov and
 Goodness not consisting without their objects.

375 These two Maxims ought to be entertained as the Basis of Holiness
 and Happiness: That Abundance of Treasures is prepared for us, and
 that Nature hath provided us an Interest unto them.

Abundance of Knowledg, and Abundance of Lov, intimat a Strange
 and Divine Abundance in Spiritual Things.

380 We ought to hav Abundance of Praises and Thanksgivings for
 Abundance.

We ought not to seek for a New Abundance, but to Abide in the
 Old: as those that are Beloved of the Dietie.

Let us first learn to Enjoy what we hav, and then covet more if we can.

385 Visible Things being received into the Treasurie of GODs Lov, and
 truly considered, make Religion most visible to the understanding.

All Abundance, in all Regions is ours, by many Interests. And
 therefore we ought to pray with the Apostle, that we may be able to
 Comprehend with all Saints, the Length and Bredth and Depth, and

³ For biblical references not cited in this section see 1 Kings 18.41; Job 38.34; 1
 Kings 1.25; 1 Chronicles 22.3; 2 Chronicles 2.9; 1 Chronicles 29.2, 21; 2
 Chronicles 9.1; 11.23; 14.15; 32.29; Nehemiah 9.25; 2 Chronicles 32.29; Isaiah
 7.22; Zechariah 14.14; Exodus 34.6; Psalm 132.15; Psalm 36.8; 2 Corinthians 8.14.

Height, and to Know the Lov of GOD which passeth Knowledg, that
390 we might be filled with all the Fulness of GOD.

Now to Him that is Able to do Exceeding Abundantly abov all that
we Ask or Think; according to the Power that Worketh in us. To Him
be glory in the Church by Christ Jesus, throughout all Ages, World
without End. Amen.⁴

395 King Solomons Delights are mean and poor,
 Compared to the Glorious Store,
 Which I enjoy.
 The Vast Abundance of the Seas
 My Spirit pleas
400 And both the Indies all their Wealth convey
 To Me
 And in themselvs the Dietie.
 O let my Soul my GOD for ever more
 Exalt, Prais, Magnify, Extoll, Adore!

⁴ See Ephesians 3.18–21.

Abuse

A Maxime

To Abuse Abundance is Horrid and Disgracefull.

The Signification of the Word

Abuse, if we consider the Importance of the Word, is a Turning
5 away from the Use of Things. So that not to Use those Things which
we ought, is truly to Abuse them. It signifies also a Wrong Use; for
then we Abuse, when we use Things in another Maner, to another
End, then was by Nature intended. If therefore GOD intended His
Abundance to be Used, not to Use them is to Abuse them. And if he
10 Designed the Use of them to consist in Honoring, and in Serving
Him, by and for; to turn them against Him, is more to Abuse them.

Its Being

That there is such a Thing as Abuse in the World, we may see by
inferior Instances. Many a Son abuseth his Portion. Many a Subject
15 Abuseth the favor of his Prince. Many a Wife Abuseth Her Husband,
many a Magistrate his office, many a Carrier his Hors, many a Man
his Body, his Tongue, his Hands, his Time etc. The people of Gibeah
Abused the Woman all Night, while they forced her to Death.¹ And
he that saith there is no Abuse, is so Absurd, that it is fit the
20 Possibility of it should be tried upon him.

Its Original

Its Original in the General is a Power to Abuse, of which many
things are worthily considered. The Reason why GOD gav it, the
maner how he Gav it, the Stupendious Greatness of the Gift: Together
25 with The End for which he gav it, The Misery of Abusing this Power
to Abuse, and the Happiness of Well-using it. All which ought
diligently to be Weighed. Becaus it is necessary to our Contentment,
that the Original of Abuse should be Artificially Engraven, Deeply
laid, Richly Enameld, and Beautified with many Ornaments or els we
30 shall never be satisfied with the Abuses which we see but be Grievd
and Abused in evry one of them. For we all Abhor Abuses, and Know
they are Abominable. And becaus by Nature, we are made Lords of
the World, (it being an infinit Offence to Celestial Princes, that any

¹ See Judges 19.25.

Abuse should arise in their Territories) we are deeply Affected with
 35 them; and not Able to heal our Wounds, we receive by them, till we
 can see the Divine Maner and Beauty of their Ingress.

This Power therefore to Abuse, Proceeded from GOD; tho the
 Abuse of it from our Selvs. He gav the Power which we ought to use.
 The Power is an Orient Jewel, the Abuse of it a Deformed Monster.
 40 For among all Things that may be Abused, the Power of Abusing is
 the first and Greatest. The Reason why this Power proceeded from
 GOD was becaus it was a Jewell. without which Man could not be an
 Illustrious Creature. Not only his but all Nature is Ennobled by this
 Concession. Lov in the Dietie is the fountain of it.

45 The Maner how He gav it was this, By giving us Objects and
 Power to use them in an Excellent maner, he gave us a Law and
 Power to Abuse them. The Law being implied in the Nature of the
 Thing: We must use them well.

The Stupendious Greatness of this Gift, which is immeasurable, is
 50 to be measured by the Antipathy between GOD and EVIL, He being
 the Living GOOD: and the Horrid Consequences which Abuse would
 introduce into Eternity if it self were introduced. For that a Creature
 should be made Able to Abuse, will be therby found to be the Highest
 Exaltation; which was the End of giving it. The Nobilitie of using it
 55 well being the Sovereign End that moved GOD to bestow it.

The Misery of Abusing it, will be seen in its Aggravations.

Its Nature

Its Nature and the Signification of the Word are almost the same.
 It is an Evil in the World, a Discord in our Harmony, a sour
 60 Ingredient in the composition of our Happiness.

Its End

The End of Abuse is Shame and Miserie; for how can he chuse but
 be Destroyed, that Abuses all Objects, and becomes therby an
 Adversary to them? that Abuses all his Powers and therby Destroys
 65 them; that Abuses all Spectators and therby is Distastfull? He that
 Abuses one Abuses all.

Its Several Acceptations

As it is an Object which we behold, we are all concerned in it
 infinitely; as it is a Danger that may be Shund; as it is a Guilt in our
 70 Souls. Accepting it as an Object of our Ey, it is a Grain of Aloes in
 our Confection: Rude and Loathsom in it self, tho highly convenient

accidentally as it is mingled with other Ingredients. As it is a Danger that may befall our selves it is a Mischief to be Eschewed. As it is committed in us it is an Horrid offspring that Stings the Begetter. for
 75 within it is a Poyson and the Reproach of Nature. In the first sence it is to be Wonderd at, in the second to be Avoided, in the third to be Lamented.

Its Subjects

Abuse cannot properly be said to be in any other then Reasonable
 80 Creatures. Inanimat Things are wholly uncapable of it: becaus they Act unwittingly and Necessarily. No man saith that Fire Abuseth a Hous when it burns it or Water a Man, when it Drowns Him. Meer Animals hav som Shadow of Abuse in their Actions; becaus they can hurt, and Domineer over other Creatures. But wanting malice, and the
 85 Design of shaming; so far forth as they do want it, they are incapable of Abusing: but especialy becaus they want Wisdom to restrain them; Rewards to Crown their Using Things well, Benefits laid upon them to Oblige them, and Punishments to deter them. So that the highest Pitch or Eminence of this Power is in Men and Angels. in whom there
 90 can be Malice, a clear design of Wronging Scorning and Abusing; a set Purpose of Hurting; a Malicious Intent towards Living Creatures, and a Careless Contempt of Death. In whom also there is a Wisdom to restrain them, that is able to survey infinit Rewards, obligations and Punishments. From whence we may gather, that GOD by making
 95 a Man to use Things Nobly, in the most Divine and Eminent maner, gave Him the Greatest Power to Abuse them. For he made Him able not only in a Single Act to Abuse this or that Creature (as a Dog does a Whelp which he teareth in Pieces) Or in a Single Act to use it, as fire doth the fuel it feedeth on, for its continuance. but besides the
 100 Use and the Sence of using it, he hath given him a Liberty to use it or forbear, heightned with the Advantage of all Knowledg (such as mans was in the Estate of Innocency) Governable by the Clearest Reason, Guidable to the Sublimest Ends, Exercisable upon the Highest Principles of Worth and Honor, to the intent that in evry Act being
 105 infinitely free, and having all Rewards Obligations and Penalties laid before Him; respecting all these and behaving Himself wisely towards them, he might fill evry Act with Abundant Righteousness, and therin be a Meet Object for GODs Delight: while he doth what he ought in order to all Obligations Rewards and Punishments;
 110 Creatures, Spectators, Objects; in a free Intelligent maner; Designing to pleas GOD, and to Acquit Himself; from Guilt and Danger. For

herin he doth Right unto all, and it is Abundant Righteousness. By this we may Discern that all Government, Laws, and Rewards, and Consequently GODs Kingdom are founded upon this Power of
115 Abusing; that it is the Centre about which GODs Bounty and Mans Glory turn: and it is the Shady Lustre of all the Creatures.

For that GOD would Adventure to giv such a Gift wherin himself and all Worlds might be abused, by the Introduction of Evils which He infinitely Hated, for the sake of a Mans Glory and Exaltation is a
120 Gift that can be meted with no other then infinit Measures. That Man is able infinitely to Pleas or Displeas GOD, and that He intelligently and freely chuseth to pleas Him, in doing an Act of Righteousness toward all Creatures visible and Invisible, all Beings in Heaven and Earth Creable and Increable, upon the Highest Grounds of Divine
125 Reason, the Greatest Principles of Gratitude and Honor, the most clear Regard to all Obligations Laws and Rewards; this is Mans Glory. without which all the Creatures would be but Vanity.

Thus you see the Power of Abusing Adorned with Glory. and the Exaltation of its Subjects by the Grant of so Great a Gift. Let us now
130 a little consider its Objects.

Its Objects

That GOD may be Abused seemeth an hard Saying, who can hear it? Yet that it is Possible He may be Abused Nature evinceth by many Arguments. A King is Abused when his Picture in Derision and
135 Despite is demolished, a Father is Abused when his Estate is Wasted, and all the fruits of his Labors are Scattered by a Prodigal Child, an Husband is Abused when his Wife is Betrayed, stoln away, or Defiled. a Benefactor is Abused when his Gifts are Contemned, and He instead of receiving Thanks is Dishonored: a Master is Abused
140 when his Will is disobeyed. And in all these Respects GOD is Abused. when his Image is defaced the Memorials of His Name are demolished, his Estate is Wasted, His Gifts Subverted, His Bride is Stoln, which is the Soul of Man in an infinitely serious maner, when He is Blasphemd and Dishonored, and His Commandments are
145 broken and disobeyed.

And by how much the more Glorious His Nature is, by how much the more clear his knowledg, by how much the more Tender his Lov, by how much the Severer his Expectations; by so much the more subject is he to Abuses, and by so much the more Grievously doth he
150 resent them.

Angels may be Abused in their Expectations and Desires, be Bereavd of their Pleasures, and Grievd in their Lov to virtu.

Men may be Abusd in their Relations Persons and Estates. in their Names, in their Souls, in their Bodies, in their Words, in their
 155 Thoughts, and what not? When our Savior was Spit upon and buffeted, He was Abused, and GOD in Him. GOD is Abused in evry Man, GOD is Abused in all His Creatures. Not metaphorically as the maner of Divines is commonly to say with much inconvenience, but Realy, most Deeply, and infinitely.

160 An Ox or an Asse may be Abused in being Over laden, starved and famished, Tyrannically beaten.

All the Creatures may be abused, by being Despised. They are Abused also when their Service and Ministry is neglected, as when it is not used, and also when it is Diverted to other Ends then those
 165 which Nature designeth. As for Example. The Light of the Sun is Abused, when it is sleighted, or when a man useth it in seeing how to steal, or to Murder a man whom it naturaly serveth.

A mans Body is Abused when he maketh it Drunken, or Sick with Surfeiting. His Ey is Abused when He useth it wantonly, and Allureth
 170 others. His Tongue is Abused when he useth the faculty of Speech in Blaspheming, as GOD; or Slandering, as man: His Hand is Abused, and so are all the Members of the Body, when being taken away from their Natural use, to that which is against Nature, those Things in Him which should be Instruments of Righteousness to Holiness and Glory,
 175 are Instruments of Unrighteousness to Shame and Confusion.

A Mans Soul is Abused, when his Powers are misemployed: As when his Understanding is busied in Contriving Mischeif, His Will deceived with fals Allurements, His Desire Greedy of Vanity. It is Abused also when it is not Employed: As when his Understanding is
 180 Neglected, that may see All Things, and it sees Nothing; his Will is not Stird up with the Beauty of what is Good; his Powers are Empty, and his Affections idle. It is Abused also when its Powers and Inclinations through Neglect lie loos in Confusion, unknown, and mingled together. for as an Eagle trims her Pens, and prims and
 185 Orders and Displays her feathers, So ought the Soul to single out its Powers, and to marshal its Inclinations, and to Dress it self by keeping its faculties in Setlement and Order. It is Abused also, by a Confinement and Imprisonment. when its Powers are Contracted and lie in a Dungeon, which like Beams may be Extended, and Shine at
 190 Libertie to all Eternitie. which brings me to

Its Extent

It will scarcely be believed, that a Man upon Earth should be able to Abuse a Creature in the Highest Heavens. But that unbelief, as all other is, is founded in Blindness. For while we see not into the Nature of Spiritual Things, and think Spiritual Abuses nothing, we think a man can do nothing beyond the Heavens. but as the first is an Error, so is the later. A Man can Abuse all the Creatures in Heaven and Earth, yea and GOD their Creator. While we see not into the Nature of Spiritual Things, we measure a man by his Body, and he seemeth a vile, Contemptible, little Creature. But then we are Ignorant of his Soul, and Estate; of His Duties and Relations, of his ministers and Attendants, of his Hopes and Desires, of all the Circumstances of His Being, in which his Greatness chiefly doth consist. For all these may be Abused by Him. The Extent of his Power, being the Infinity and Eternity of GOD.

Of The Great and Principal Abuse

When Adam was first placed in Paradiſe, the Great Abuse that could hav been put on all Things, seemeth to be a Contempt of their Excellency. But this being a Sin too great for him to be Guilty of in the Estate of Innocency the Trial of his Obedience was made to Consist in a Smaller Thing. Wherin nevertheless a Secret Abuse of all Things and Creatures was contained, as well as Use. In the Act of Chusing about the forbidden fruit, he could use them all, or Abuse them all. For in Order to his Obedience all Things in all Worlds ministered their Service, their Being, and the Reasons of their Being to Him. His Consideration might hav used them all. GOD first of all gave me a Being, Crowned me with Glory and Honor, in the fruition of the World, made me His Image, gav me Dominion over all the Creatures, And for this End do the Sun and moon and Stars, the Fowles and Beasts and Fishes the Springs and Rivers and Seas, the Trees and Herbs and Flowers, the Air and the Heavens and the Earth minister unto me, that I might Obey GOD, and shew my Lov and Righteousnes in this Act, to his Divine Majestie, and Crown all His Works, and pleas all Spectators with my Obedience. By Contemplating their Beauty and Obeying Him. I use them all; but by Disobeying Him I despise and lose them, and yet use their Strengths and ministeries against Him. Thus Adam might hav used all the Creatures, and by neglecting thus to do He Abused them. Thus might he hav used all Obligations, Rewards and Punishments, evry Action by its Influence Extending to all Eternity, and evry Sin descending

into Hell by its Stench, while it Ascendeth to Heaven by its Provocation.

This is to Abuse all things by using their Powers to a wrong End. A sin so great that it needed to be covered under a vail, or could never
 235 have been committed. But the most Simple and first Abuse is a Contempt of all Things.

Its Nature

By its nature I intend its Positiv and Naked Guilt, without its Aggravations: to wit the Being wherin the Sin consisteth. Its
 240 Magnitud or the Simple Greatness of its Being appeareth to be this. GOD being infinit in Goodness and Bounty, designed to Creat a World, and to fill it with Great and Amiable Creatures, all which being Divine and Beautifull he would make a Gift of His Lov to Man. Whom he raised up for this End, that He might Enjoy the Happiness
 245 of being the Lord over them; by an Actual Esteem of their Benefit and Excellency: And take Pleasure continually in the Glory of His Lov who so Created Him, singing Praises for the Happiness of His Estate, and Delighting infinitely in the Lov of the Donor, using all the Creatures to Beautify Himself with Lov and Knowledg, that being
 250 Great in Wisdom and Righteousness like GOD, as well as in Riches; He might be a Lovly Object before GOD and Delightfull to Him. This being the End of GODs Desires, it is a Sin to Despise the Effect of so Great Bounty, a very great Sin not to receiv and use it. A Sin against GOD, against Nature, against the Creatures, against our Selves
 255 against all the Things in Heaven and Earth Creable and Increable.

Its Aggravations

How Grievous this Sin is, we may see in that, It was a Sin too Great for Man to be Guilty of in the Estate of Innocency. He that hath a Right to GOD and His Creatures cannot commit it: that is, No man
 260 can with Open Eys despise so Beautifull and Glorious a Gift, as GOD and All Things. No man can Willingly contemn Abundance. Even Sinners cannot do it, being Redeemed; till first they are corrupted with Forgetfulness and Blindness. And then, a Man may strike the fairest Beauty in the whole World. The Aggravations of this Sin are
 265 these.

1. It is the Gate, or Inlet to all other Sins. And in the Light of Adam's Example, we see infinit Emergencies depending on it. it being a Disorder so great, that it occasiond a change in the Oeconomie of the World, becaus it could not otherwise be rectified.

270 It is impossible any sin should be committed, but this must precede: and impossible almost for this to precede without all Sins following it if we hav opportunity. For as all Benefits must be Neglected before we Sin, so when once we have made our selvs enemies by sin, if GOD alloweth us Time and Libertie, Nature provoketh us to Lust and
 275 Sensualitie, becaus having no Delight in Him, and having defiled and Despised his Riches, we seek for Riches and Pleasures of our own. Upon which all the vices break in which naturaly follow Narrow fals invented Riches.

See Riches.

280 2. The Beauty of the Duty is a violent Aggravation of the Sin. the Sweetness and Easiness of doing it, being an infinit Reproach to the Guilt of leaving it undon. The Profitableness of doing it upbraideth the Omission in like Maner, and so doth the Glory.

3. It is a Disorderly and Rebellious Subverting of all the counsels
 285 and Designes of GOD, in the Creation of the World. For the End why GOD made it being that a Man might Enjoy it. and the Means of his Enjoying it an Acknowledgement and Esteem of it. Not to Esteem it, is to lay wast His Designes, and bereav Him of His End. Nay, and this not only in this Particular of Enjoying the World, but all other. For
 290 his Counsel being to Satisfy his Lov, and Glorifie His Bounty, and rejoyce His Goodness, in seeing His Creature Happy, that is the Principal Object and Heir of all: in all these Things His Kingdom is overturned and Himself bereaved. For naturaly after one Transgression there followeth nothing but Eternal Darkness.

295 4. GOD Himself is despised. For Designing by all His Endeavors to make Himself Delightfull in the Exercises of his Wisdom and Goodness and Power that He might be Enjoyed. all His Endeavors are rejected as Unacceptable, and judged Worthless.

5. All His Creatures are made, and robd of their Glory. For
 300 whatsoever is useless is Inglorious. The Use and Glory of Heaven and Earth was that they might stand, and continually minister to the friend of GOD, and be as it were Eternaly Crownd with the Mutual Exercises of their Glorious Friendship, of which they were Witnesses that it was the most Glorious. Being bereaved of this they are of no
 305 Valu.

5.² The Soul is Defiled and Blasted therby. for it is as much against its nature, to forbear Esteeming the Glory of GOD and all his Lov, as it is against the nature of the Sun to forbear Shining: which it cannot

² Traherne misnumbered, so that there are two points with the number five, making eight points altogether.

do without being immediatly Extinguished. But this is wors. The
 310 parts of the Sun would perhaps be scattered, and it self annihilated,
 did it forbear to Shine; but this contracteth a Guilt which endureth
 Eternaly; a Diseas, a Plague, a Contrary Habit of Vice and Malignitie,
 and is Deformed for ever.

6. Eternal obligations Rewards and Allurements are made vain,
 315 and Abused. It is a Sin that reacheth into the very Secret Abysses and
 Recesses of GOD, and abuseth things before the Creation and after
 the Day of Judgement. Eternal Obligations, and Eternal Rewards;
 Eternal Allurements and Penalties despised: It is Impossible to
 conceiv the Extremity of the Crime.

7. It is a Bloody Barbarous Ingratefull Crime clothed in all the
 320 Instances of Crueltie. For it is a Crime committed against the most
 profound Tender, and infinit Lov. GOD is Invulnerable in Himself,
 and cannot be touched: but infinitely capable of being Hurt in Thee.
 He Loveth Thee, He designeth thy Happiness, He delights in thy
 325 Contentation, He is Crowned in thy Glory. for thy Pleasure and
 Happiness the World was made. He feeleth thy Enjoyments and
 enjoyeth thine Exaltation. Husbands are not so hurt in the Slaughter
 of their Wives, nor Mothers in Tormentors Butchering their children,
 as He is in thy Shame and Destruction. For He loveth Thee infinitely
 330 more then they, and liveth in thy Felicity. But tho Thou wert the
 Signet of his Right Hand Thou must be rended from Him, if Thou
 transgress against Him.

Many Aggravations more might be named, but these are a Taste
 Sufficient to Disrelish this Guilt of this Sin, and to Shew Thee the
 335 Necessity of that Duty, which perhaps Thou didst not imagine to hav
 any Being.

The Maner of our Concernment

As we naturally desire that GOD should be perfect, we are
 concerned in the Original of such a Power: as we desire He should be
 340 Pleased we are concerned in the Use of it. As we are Lovers of
 Virtue, and Haters of Deformitie, as we are Lovers of Beautie in
 GODs Kingdom or of Mens Persons and their Welfare; as we thirst
 after their Glory and Happiness, and desire the Eternal Enjoyment of
 their fellowship and Lov, we are naturally concerned in the Actions of
 345 all, so far that evry Abuse which any one doth, redoundeth upon us,
 and is a Damage we sustain, in Him, in GOD Angels and in Men, and
 in all Creatures. See Concernment.

Its Remedies
How Abuse becometh Gratefull

350 Abuse in its own Nature is an Horrid Object; Distastefull, and for
ever fruitless. Should a Sin be committed and let alone for ever, it
would never Change, nor produce any Good. But as when GOD had
Gloriously used his Wisdom and Power, we were Able to Abuse it:
so when we hav Abused his Goodness and Power, He is able to use
355 it. For His infinit Wisdom can never be posed, nor His Goodness
exceeded. GOD therfore is our Infinit Joy, who are the Inhabitants of
Eternity, becaus He can never be Exceeded: but has such Treasures
of Wisdom and Goodness in Him, that let what Evil can, arise, He is
able and will be sure to bring Good out of it, more Abundantly then
360 if it never had been Committed. So that He Subdueth all Abuses to
His Pleasure, maketh them a part of our Inheritance, and ordereth
them to the Increas of our Happiness and His Glory. While with Great
Contentation we see Him Triumphing over them. This in General
Sufficeth to fill us with the Joys of Victorie, Triumph and Prais: and
365 to make us appear like Conquerors Crowned with Laurel in the World
that we are sure no Evil, shall remain unsubdued, no Desire be
unsatisfied, no Enemie lurk behind, no Unfruitfulness at all Displease
us but evry Thing be Glorious and perfectly Honorable, before it be
of GOD commended to us. Particular Instances you are to seek in
370 their places. See Evil.

An Admonition

These Discourses do presuppose you infinitely Desirous of all
Satisfaction. without which you are infinitely Defectiv. For He that is
by no Desire put in mind of His Right, is uncapable of Joy, and
375 ungratefull to GOD. He neither cares what GOD hath done nor is
Thankfull to Him. But He that is infinitely Desirous of, will infinitely
Delight in such Satisfactions. A Tru Possessor of the World will
Desire to return into His Possessions. And He that does not Abuseth
all the Bounty and Lov of GOD, Himself and all the Creatures. He is
380 Worthless and Ungratefull to GOD becaus like a vessel mard in the
making, He must be thrown away, that was intended to be a vessel of
Glory.

An Objection

But there are Millions concerned in all Things as well as I. Were
385 I the Sole End of all Things, and did Abuse them I confess it would
be Abominable: for, as you say, They would all be made vain. As on

the other Hand my Encouragement would be infinit to Enjoy them. But now tho I Abuse them it is no matter, There are enough to Esteem them besides. My Enjoyment is but Inconsiderable, and will add but
 390 little to the Beauty of so Many. To this we Answer. If evry Star should be taken out of the firmament, at last they all would be removed.

Thy Enjoyment to Thee is as much as all, as much as if no one Els Enjoyed beside; and perhaps as Acceptable, yea more, unto GOD. If
 395 Thou hadst been alone, Angels and Men being unmade, Thou hadst then been in Adams Stead to inherit the Bounty of Almighty GOD, and Prize, and Enjoy the Whole World: which would be uncrowned, and made in vain unless Thou didst Esteem it. Not to Esteem it had been to Abuse it. But that World was only to Thee the Beginning of
 400 Gifts. GODs Bounty being infinit cannot rest there, He multiplies thy Wants and Treasures, for more Enjoyments. All Angels and Men He Creats besides, and so Governs, that the whole Sphere of Eternitie filled with them all is thine Inheritance, the object of thine Enjoyment Esteem and Prais, as well as the World, and this with all the Abuses
 405 in it Rectified are commended to Thee alone. This Secret Lurking in the Undreinable Sufficiency of His Infinit Nature; that by all these He treateth Thee, as if alone. By all these He Allureth and Enflameth thy Lov, Kindleth thy Desires, multiplieth thy Joys, Enlargeth thy Possessions, Meriteth thy Thanksgivings, and Quickeneth thy
 410 Longings so that all these Attend Thee alone, by Thee to be Crowned: (Which is an Infinit Myserie:) and being Neglected. are by Thee Abused.

Instructions

By these Things it appeareth, that we in this World, are a
 415 Generation of Kings and a Royal Priesthood, had we Eys to see it, made to Enjoy and Inherit All Things.

That to be Sensible of our Publick and Universal Concernments is the Way to Happiness.

That Evry Man alone Enjoyeth the World.

420 That GODs Bounty is the Foundation of His Kingdom. All Law Religion Obligation Duty Abuse and Happiness being founded on it.

That by how many the more Enjoy the World I am made so much the Greater End of it.

By how much the more I am the End of the World by so much the
 425 more am I Obliged to be Thankfull to receiv it and to use it. For so many more of GODs Endeavors otherwise by me are Uncrowned.

I owe the Tribut of Praises and Thanksgivings for the whole
WORLD.

Evry Man is the Adequat Object of GODs Proceedings.

430 If I would live as a Wise Inhabitant, I must liv as a Possessor, of
this World.

I must therefore Shake off the Errors and Distractions that are in it.

I must Discern between the Uses and Abuses of Things.

435 Mans Duty, to Admire GODs Wisdom Bounty and Lov, is
incumbent on all, and yet on me alone.

These Publick Ordinances of the whole World are privat Laws of
my Guidance and Possession. See Birth.

Not to break out into Praises and Thanksgivings evry Day, is to
Abuse GOD, and all His Creatures.

440 It is to deny Him the use of the World, and those Fruits, and
Sacrifices which we owe unto Him.

Abuse

1

445 Will it not melt my Bowels to a flood;
And turn my flinty Eys all into Tears;
To see my GOD so Great and Good;
And me so vain and full of Fears!
Shall Base Ingratitud for ever be
Ore whelmed with as Base Stupiditie!

2

450 Fears inconsistent are with such a Sight.
Were His Delights but usd, they would Convey
A Confidence as Clear and Bright
As Heaven is in a Summers Day.
455 And make the Soul for ever more to be
A King in Glory like the Dietie.

3

460 Twould multiply His Joys, increas his Peace,
Promote His Courage, and Provoke His Prais,
His zeal as well as Joys increas,
And Crown His Life with Holy Days.
Since I rejoyce not, let my Weeping Eys
Shed seas! While Woes from very Joys arise.

4

465 Abuse! Abuse is the Destructiv Thing,
From whence all Greif Complaints and Sorrows flow,
 This is the Deadly Barren Spring
 By which the Trees of Sodom Grow.
Tis not a Spring. But if I rightly Chuse
470 Even the Dead Sea I as a Spring may use.

Acceptance

Acceptance in GODs Kingdom is a Word full of Joys: A Sweet and Delightfull Thing, in Order of Nature abov all Abundance: and so Desirable and Necessary to the Soul, that without it no Abundance would be Pleasing. Let us see therfore what Acceptance is, and what
5 Security I hav, that I shall be Accepted.

Its Nature

Acceptance and Approbation are so neer akin, that they cannot well be Divided. We Accept the Nature of what ever we Approv. They are contrary to Abhorrence and Abomination. Acceptance
10 therfore is a receiving of any thing we like into our Souls, and seating it there in a place Answerable to our Esteem. It is the first Step of Honor, and a Degree of Glory.

Its Original

15 It proceedeth from the Principle of Self-Lov, upon the Apprehension of som thing that is Good and Gratefull to us. for it is founded partly in the Nature of what is Good, partly in the Esteem or Pleasure of its Lover. and being made Compleat is a Sweet and Delightfull Sence of their Agreeableness.

20 Its End

The faculty of Accepting was implanted in us, that Good Things might be Gratefull to us, and that we might be Gratefull in Accepting them, to GOD. That He might be Delightfull to us for giving them, and we Delightfull to Him for receiving them. That so there might a
25 Foundation Of Communion with each other be laid, in our mutual Agreeableness, for his Glory, and our Happiness.

Its Effects

In the Body it produceth a Sweet and Gratefull Motion in the Spirits, a Balsamick Humor, Cheerfull Looks, and Dancing Eys, a
30 feeling of Delight, and as it were a Secret Holy day in all the Members. In the mind it produceth Tranquillity and Peace, and in the whole Man a Sweet composure. When the Soul hath Accepted any thing it is more Easy Lively and fit for Action; more Free, and perhaps more Exalted. A serene and Peacefull Cheerfullness with

35 many Graces Accompanying it adorn the Soul when it either doth
Accept, or is Accepted.

Its Extent

The facultie extendeth to all objects in Heaven and Earth. It hath
a Secret Alsufficiency in it, and can Accept Infinitie: yea that, and all
40 Things els, in an infinit maner: being Dilated in the Action it can be
immediatly present with them all, without being Distracted or
Deserting any. The End of its Extent is the Enlargement of our Being
and Happiness. For all Things being made Acceptable in Time and
Eternity, are intended of GOD for our Acceptance: and therefore must
45 we hav a Power prepared to entertain them: which is wholly
fathomless, according to the Number and Excellency of its Objects.

The Being of a Man is Enlarged by it, becaus His Presence, Power,
and Glory. For in the Act of Acceptance he can be present any where,
which is far better, then to be present by his body, in a Dead
50 unprofitable maner.

Its Kinds

Acceptance is either for our own sake or anothers. When a thing
is accepted for its own Sake, Worth in the object is the ground of its
Acceptance: anothers Worth when it is accepted for another. GOD
55 accepteth of us in Christ. He is our Merit Hope and Redemption, His
Worth is our Security. We should hav litle Comfort were we only to
be accepted for our selv. But our Joy is Stable and our Glory Great,
who are Accepted in the Beloved.

Its Valu

60 How Desirable Acceptance is we may see by this, that all
Endeavors are lost without Acceptance. Solomons Note of Lov is tru
of it. If a Man would giv all the Substance of His Hous for
Acceptance it would utterly be Contemned. There must be
Agreeableness and Amiableness in the Person, which no Riches can
65 infuse, nor Gifts make up. To Accept the Gift is one Thing, it is
wholy another to Accept the Person. Yet may we tell what in the
Person will make it Acceptable, by Discerning what will make it
Agreeable unto GOD. And it is our infinit Happiness, that a Thing so
infinitely precious as His Acceptance, is not Irregularly found and
70 Enjoyed, but may be obtained by Rule.

The Ground of its Desirableness

The first Thing which we hear of in the World after the Redemption of Man, was that GOD Accepted Abel and his Sacrifice. Which was a High Dignity to Abel, and a Great Intimation of the Desirableness of so Great and Delightfull a Thing. To be Accepted is to be Admitted into anothers Soul, and to be Esteemed there as an Agreeable Delightfull Pleasing Person. In Comparison of which all Dowry that is imaginable and Gifts are Nothing. And the reason is because we are Exalted in His Esteem, and therefore rejoyce as Lovers of our Selvs. Because we naturally and Strongly desire to be Good to others, and being Good to be inwardly Pleasing: and for this we rejoyce in it as Lovers of others, because we Delight to see them Pleased. We lov also to be united to them, which we cannot be without Agreeableness which breeds Acceptance. Acceptance also is desirable moreover, because it is a Gate to Higher Enjoyments Honors and Attainments: to all which without Acceptance the Passage is Obstructed. And these unknown Suavities hav strange Attractions.

One Ground why it is so Desirable, is the Evil of the Contrary. tho for that to desire it be Servile. for where we are not Accepted we are Dishonored and Rejected, Excluded the Temple of such a Soul, and all Societie and Communion with it.

Its Fruits towards Others

Its Effects in it self, and its Fruits towards others, are fitly distinguished. It begetteth an Inclination to hear his Desires, to Tender his Welfare, to Delight in His presence whom we Accept. It utterly removeth all Hatred and Enmitie, and implanteth the Study of preserving the Person, and Doing Benefits.

Its Subjects

Acceptance is a Being in GOD, Angels and Men. Being a Facultie of such a Kind that without it nothing will be Acceptable, without it, it is impossible to be Happy. In GOD therefore it is, as well as Abhorrence, of which two this is the Light that is the Shadow. For Acceptance is in Som maner the Light of His Countenance. And therefore He promiseth the Israelites that if they will be Wise and Holy, they shall Eat Old store,¹ and bring forth the Old because of the New, And I will set my Tabernacle saith He among you, and my Soul shall not Abhor you. Abhorrence being the Shadow of Acceptance,

¹ See Leviticus 26.10, 11.

not as a Defect, but its Companion. How Wonderfully Rich must the
 Infinit Acceptance of all Things be, which is so mysterious and
 110 Divine a Substance. How sweet a Being, how Delightfull a Realitie;
 how Amiable a Beautie? Yea how Living and Divine a Light; how
 Marvellous a Splendor shed upon Things!

There is in GOD also the Desire of being Accepted; and whether
 of the two be more Wonderfull, is Difficult to Declare; both are
 115 Sweet, and both are Glorious. Considering His infinit Fulness it is a
 Miracle that GOD should Accept any thing: For what are all the
 Creatures, but the Dust of a Ballance. Can they add any thing to Him?
 Considering His infinit Highness, it is an infinit Miracle that He
 should desire to be Accepted. Yet this He doth with such infinit
 120 Eagerness, that He is all Desire of being Accepted. and that is the
 very Substance upon which we feed: and which makes Him Amiable,
 and Lov unto us. For by how much the more infinit His Goodness is,
 by so much the more infinitely doth He desire to be Accepted, or so
 much the more doth He desire to be Communicated: And by how
 125 much the more He desires to be communicated, by so much the more
 strongly He desires to be Accepted. Of all Beings He is the most
 Wonderfull and mysterious: being all Goodnesses particularly and
 wholly, and yet an Ever living and most Infinit Majestie.

In Angels and in Men there is Acceptance too. The Light of their
 130 Countenance being, like unto His, Lively, Strong, Sweet and Clear:
 and feeding the Soul with Pleasure and Satiety, more then any
 Substance. I hav often Admired, why Things so Invisible, and
 spiritual should be Delightfull: but I hav lately found that of all other
 they hav the Greatest Causes. And I hav seen a Word Darded from
 135 Acceptance, Enflame the Soul of a Beloved Person.

Its Objects

The Object of Acceptance is always that which appeareth GOOD.
 It is either the Person of the Giver, or the Gift bestowed, or a Thing
 which we Accidentaly find that is Agreeable and Good in our Eys.
 140 GOD Angels and Men are the Objects of my Acceptance, with all
 other Creatures and Beings. GOD I Adore with Reverence who
 Giveth Him self unto me: as the most Glorious Giver, infinitely
 Amiable Divine and Blessed. Angels and Men I receiv as Persons
 giving themselvs, and yet as Gifts from GOD. All other Things as
 145 Gifts Proceeding from Him, and Enrichd by them. Earnestly Desiring,
 that my Acceptance which I return unto Him might be Accepted of

Him: Blessing also and Magnifying His Name, that if it be Sincere it is Accepted.

The Way

150 The Methods of Atchieving irregular Acceptance are weak and uncertain. for there can be no hold on such a rotten Thing: that is torn from the Residue. But the Means of attaining Eternal Acceptance with GOD and all His Creatures, are even and Infallible. that which is most Worthy being most easily gained. Which proceedeth from the
155 infinit Excellency of His Nature, with which the greatest Gifts are most Agreeable: and which cannot by any Means delight in giving Trifles. But what way may this be wherby we are to Gain Him? for by gaining His, we easily and immediatly gain all the Acceptance of all His Hosts. It is by making our selvs Agreeable to Him. And that
160 is by Delighting in His Acceptance, and Desiring it infinitely. For what is infinitely Precious nothing can buy. but what is freely given may easily be received. His Acceptance which is infinit in Value is freely Given. So freely that the Impediment is wholly on our side. He that is most High condescendeth infinitely. He is ever willing to Accept us,
165 and infinitely desireth our Acceptance: The Excellency of His Nature infuseth a valu into it: and by all His Endeavors He Sollicits it. GOD standeth at the Door and Knocketh, and if any Man Open to Him, He will com in unto Him, and sup with Him.²

Its Capacities

170 All the Acceptance of GOD Angels and Men, as it relateth to all Creatures, yea to all Beings as well Increable as Creable shall bee Seen by us. be Delighted in, and Enjoyed. It shall enter into ours, and becom the Life and strength of ours. And all Creatures in the Light of their Acceptance shall be Exalted. My Acceptance is Capable of
175 receiving all Acceptances into it self and by inmingling with them to becom Strong Great and Perfect.

Its Recesses

This also is one among Invisible Things. which tho in its true Glory, it be so fair and clear an Object to the Soul, yet to the Ey of
180 Sence, and to the Life of the Body; it is so Inaccessible that it appeareth scarcely in the List of Beings. By which you may observ,

² See Revelation 3.20.

that all the most Glorious Things are appearing Nullities. And the reason is, because they are Beings not appearing.

Its Several Estates

185 The Purity of GODs Design, in intending to evry one of all His
Creatures all Acceptance is not Discerned in this World, by reason of
the Irregularities that are in it. but in the Estate of Innocency, which
was indeed the Estate of Union and Perfection, or indeed the Estate
wherin all the Seeds of Union and Perfection were Sown, Nothing is
190 so Clear as GOD's Design of intending Evry Man to be Accepted of
all. For which Purpose He Adorned Him with Glory, Endowed Him
with Celestial Powers, Enrichd Him with the World, made Him His
Image and Representative, Clothed Him with the Beauty of Heaven
and Earth, Accepted Him Himself, and commended him by His Laws
195 to all Acceptance. Made all Capable of Knowing Him and Loving
Him: and became the Shield of His Salvation, that is the Bulwark of
His Defence and Honor. for He must first fail of Acceptance Himself,
and be rejected of Men, before they can fail to Discharge their Duty
to that Person. He made it Profitable and Delightfull to Accept Him.
200 And they must first Break thorow Him and thorow all His Laws,
before they can Despise Him. In the Estate of Misery and Grace it is
Defectiv. paid upon fals and Worthless Causes many Times and in a
Worthless maner; many times not paid at all by reason of the
Ignorance wherwith we are Divided. But in the Estate of Glory, it
205 shall Appear and shine in Perfect Lustre, and in the Light of Perfect
Knowledg, being paid by evry one to all, and by all to evry one upon
true Perfect Causes, in perfect maner, in Perfect Measure. There we
shall see clearly, that evry one was Designd to be Beloved of all. and
that all obligations were laid upon all to Accept of evry one. and that
210 GOD Himself was Accepted in all. Evry one there shall be known of
all, united to all, and Admired in all. For we all shall be made Perfect
in one. Even as the Father is in the Son, and the Son in the Father. All
little Hatreds Animosities and Divisions shall be don away. And we
as fellow members of one Body be Cemented together, and Delighted
215 in each other forever.

Its Celestial Vigor

The Life and vigor of Divine Acceptance, which is a Peculiar
Grace and Ornament of it, may be Discerned by this. It is impossible
that in Heaven, or in Earth when the Understanding is a little open
220 Acceptance should be Mean. From its Infancy in a Moment it

groweth to be infinit. For its true Causes are so Great, that Nothing is so Difficult as Moderation to it, unless indeed Excess alone be its only measure. For beholding how infinitely GOD Accepteth and upon what Causes; How infinitely He Delighteth to hav those Accepted
 225 whom He Esteemeth, what a Glorious King evry one is of all Worlds, and how infinitely He is Honored of the Holy Angels, and Beloved of Men, we cannot chuse but Accept His Lov with an infinit Esteem, and Delight in it as the very Reflexion of the Divine Favor. For He is GODs Image and Mirror. And thus are we made all in Him infinitely
 230 Agreeable to Each other.

Instructions

Infinitely Thirst after GODs Acceptance, and Delight in it: for by Delighting in His Acceptance and Thirsting after it, Thou art United to Him.

235 Prize His Acceptance abov all Worlds: for it is Transcendent to them.

Beautify thy Self that thou mayest be Accepted of Him.

Despise not the meanest Creature, but Desire Worthily to be Accepted of all. And yet so prefer the Acceptance of GOD, as to be
 240 willing to perish in the Esteem of all, that Thou mayst find a Place in His Gracious Acceptance.

Remember these Scriptures

My Servant Job shall Pray for you, for him I will accept. Job. 42.8.
 245 Let the Words of my Mouth and the Meditation of my Heart be Acceptable in thy sight, O Lord my Strength and my Redeemer. Psal. 19.14.

Mordecai the Jew was next to King Ahasuerus, and great among the Jews, and Accepted of the Multitud of his Brethren, seeking the
 250 Wealth of his People, and speaking Peace unto all His Seed. Est. 10.3.

I beseech you therfore Brethren, by the Mercies of GOD, that ye present your Bodies a living Sacrifice, holy, Acceptable unto GOD, which is your reasonable Service.

255 And be not conformed to this World, but be ye Transformed by the renewing of your Minds, that ye may prov what is that Good and Acceptable and Perfect will of GOD. Ro. 12.1.2.

Now I beseech you Brethren, for the Lord Jesus Christs sake, and for the Lov of the Spirit, that you strive together with me, in your

260 Prayers to GOD for me. That I may be delivered from them that do not believ in Judea; and that my service which I hav for Jerusalem may be Accepted of the Saints. Ro. 15.30.31.

By these Scriptures you may Discern, that it is one part of Happines to be Accepted.

265

Acceptance

Acceptance too! doth that Display a Beam
 Of Glory? O what Living Waters Stream
 In one Small Word! It doth afford more Seas,
 Then flow in Worlds, to Ravish, Cheer and Pleas.
 270 It is so Great and so Sublime a Thing,
 So Rich and Mighty; that before our King
 For ever more tis Worthy to be seen
 And shall Delight, Cloth, feed and Crown His Queen.

Of Acceptance in GOD¹

An Observation

That Abhorrence and Acceptance Should both be in GOD, is an incomprehensible and Eternal Miracle, That they should be no Accidents, is equally Incredible: That both should be HE is abov all
5 most Wonderfull. Yet are these things Manifest to a Clear Ey. For GOD is a Pure and most Simple Act; as all Divines who com nearest to Him, and hav the best Advantages to see into His Nature, think it Tru, and most Honorable to Witness! In Him it is Disgracefull to believ there is a Composition of Parts and Powers, or any Distinction
10 of Substance and Accident. He is all Act, and that is His Substance. Evry Accident that seemeth to be in Him being Himself for ever. His Ability of Abhorring was covered with the Act from Everlasting. It may not be said, that He was Able to Abhor but He Did. Abhorring Evil infinitely, He doth it by His Essence, and it is His very Essence.
15 Becaus what He Abhorreth He can never get far enough from, but by infinit Distances, His Abhorrence of Evil is the Lov of Good. For infinit Acceptance and Lov are one. That infinit Acceptance is His Essence too, For it is the Eternal Act, wherby in the furthest Extreme from Evil, He Accepteth Good. He freely Abhorreth Evil, and doth it
20 by His Will tho He abhorreth it infinitely: which sheweth His Life. for what can be more Lively, then that which freely and infinitely doth any Thing? He Abhorreth it both freely and infinitely by His Essence. and therefore in no Accidentall maner. For being a Voluntary and Simple Act, altogether free, by what Himself is, He freely Abhorreth Evil.
25 Doing it tho freely yet Eternaly: and with infinit Necessity, becaus it is His Nature. But Observ, it is His Nature to do it freely, He might hav forborn, but from Everlasting Chose to Abhor all Evil. Forbearing being one of those Evils from which He infinitely flieth. His Power of Abhorring is a Part of His Glory, so is His Power of forbearing to
30 Abhor for that infuseth Libertie, Ingenuitie and Delight into the Action, and maketh it both Divine and Honorable. That He had a Power to Abhor is certain, becaus He did once consult. For He did Consult, tho we know not When, and we know not when, becaus He consulted from Everlasting. That Consultation as it was a Deliberat
35 Act was an Eternal Deliberation: but being infinitely Wise, was finished in a Moment. From all Eternity therefore it passed into

¹ This new title begins a sub-category of 'Acceptance'; Traherne however set it off by lines, indicating that it is to be treated as a separate topic in its own right. All headings read 'Of Acceptance in GOD'.

Determination. And is Determination, wherby He resolved to Abhor Evil and to Accept that which was infinitely Good. His Resolving to Abhor being individually and the same with His Abhorrence. So that
 40 from all Eternitie He did in a Deliberat maner Abhor Evil, not Accidentaly but Necessarily and freely. All these things being contained by way of Eminence in the Beautifull Act, which Himself is.

Its Secresy

45 Tho we should Eternaly Study what Acceptance in GOD Metaphysically is, it will remain a Secret becaus He is Incomprehensible. His very Name is *Secret*, and was unknown, to the Ancient Fathers: How much more His Nature before whom the Angels vail their faces, as being unable to Behold His GLORY? The Highest
 50 Order of the Holy Cherubim that see Him and Admire Him, Adore Him more by what they Know not, then by what they Know. That is they more Enjoy Him, by Confessing their Ignorance, then by Admiring their KNOWLEDG. Not that GOD is unable to make a Creature Able to Know Him; but there is infinitely more in Him, then
 55 yet they understand.

Its Glory

Tho Speaking Metaphysically, it is Impossible to know the Maner of Abhorrence and Acceptance in GOD, unless Himself pleaseth to reveal it: yet speaking Divinely, we may Demonstrat it to be the
 60 Highest and most Glorious Object in all Worlds; and infinitely Greater and more Desirable, then all the Acceptance of all Creatures. Not only becaus He is the Lord and Creator of them: but also becaus in it self His Acceptance is Most Sweet, and Desirable: By its Properties Infinit, Substantial, and Eternal: In its Beauties Holy, Wise, and
 65 Delightfull: By its Power, most Strong Lively and Efficacious: For while all Evil and Good, was from Eternity before His Ey; His Acceptance of GOOD was the Caus of its Creation: In its Relation to us, it is Most Supreme and Sovereign: for it is the END of Saints; the End of their Lives, and the End of their Desires; the End of their
 70 Graces, the End of their Persecutions, the End of their Devotions, Labors, Meditations, Fastings and Prayers. And is it not the End of our Sacrifices, Assemblies, Thanksgivings, Virtues, Tears, Endeavors? Go thy Way, saith Solomon, Eat thy Bread with Joy, and Drink thy Wine

with a Merry Heart, for now GOD Accepteth thy Gifts.² As if all
 75 Security, Blessing, Peace and Plenty followed. And so it doth indeed:
 For it is most truly Great in its Consequences. And as the Creation of
 Angels and Men, of Heaven and Earth, of all Worlds, followed His
 Acceptance of Good in general, so doth the Donation of all these
 naturally follow His Acceptance in particular.

Its Necessity

80 He that seeketh for Happiness must Guid his Desires to the
 Fountain: or they can never be Quenched. There he must Thirst and
 Drink abundantly, and Suck, and be Satisfied. And what must he
 Suck? He must Suck the Favor of GOD and Desire His Acceptance
 85 which that He might thirst after, he must know the Misery of being not
 Accepted.

He that is not Accepted is Sleighted, and Disregarded the Misery
 of which David intimateth, when he saith, No Man Regarded my Soul.
 He is made Inconsiderable Vile, a Trifle. As if it were not Material
 90 whether he were Happy or Miserable. And forasmuch as there is no
 Mean between Acceptance and Contempt, but pure Ignorance; Not to
 be Accepted reflecteth terribly upon the Man that is Known. For He
 is Banished and Divided, He is exposed to all Hazzards. He is a
 Neglected Runnagat and Wandereth without Acceptance over all the
 95 World. No Help proceedeth, or Ey pittieith him, no Ear heareth his
 Complaint, no Heart is melted at his Tears, no Affection mollifieth, or
 giveth Eas unto his Soul; no Soul is Willing to Entertain him, no Door
 is open to receiv him, He is Separat from all Creatures, He is treated
 as an Enemie, or Stranger to them; He beginneth to be Hated, is
 100 forlorn, unknown, Desolat.

But He that is Accepted of GOD hath a Bosom of Repose, or a
 Glorious Temple wherinto to flie; where he is immediatly entertained
 with all kind of Comforts: He is relieved fed and Supported; secured
 and preserved. To feel which is Necessary to a Happy and Blessed
 105 Man; to understand which is Necessary to evry Man. For he that is
 Ignorant of this, of its Nature, Existence, Reality, and Sweetness; is
 without one of the Greatest Comforts in the World, and hath lost an
 Object without which, becaus his Soul feeleth it missing, and naturally
 Desireth the Entertainment of it; he must needs be Dissatisfied and
 110 Miserable.

Were it not for Controversies, whose Solution Dependeth on the
 Interior Knowledg of its Nature, no more would be Necessary in this

² See Ecclesiastes 9.7.

World, for any man to Know concerning the Acceptance of GOD. And perhaps those Controversies for the sake of which a further
 115 Knowledg of its Nature is Expedient, are them selvs not Necessary to be in the World: Unless in that Sence our Savior useth, when He saith, It is Necessary that Offences must com:³ But Since by the Temptation of Satan, or the Cavilling of Atheists, or the Importunity of the Weak, or the Desires of the Ignorant, Longing, and Dissatisfied Souls; it may
 120 be Needfull in many Cases to hav recours hither; it is necessary for Schole Men, and Divines, Who are the Standing Oracles of GOD among the People, to Know more: that they may be able to Satisfy the Doubts and Desires, either of their own, or of Ignorant Souls, and Powerfully to Convince, Shame and Silence Gainsayers. Wherefore
 125 Speaking of its ornaments first, we shall afterwards Speak Metaphysicall of its Nature; and shew what a Root of Concernments it is, for the Solution of Doubts, as well as a fountain for the Satisfaction of Desires.

Its Ornaments

130 To be Accepted of the King of Kings, of the Lord of Glory, whose all Power and Riches are, who filleth Heaven and Earth with His Presence, who loveth infinitely, Who liveth Eternally; is in few Words, the Greatest Felicity, or Joy to which we can be Exalted. His Acceptance is the Fountain of all Good, and the only Light wherein we
 135 appear Admirable, and Delightfull. It is the Gate of Glory: the first Step of infinit Lov, the End of Desires; the Mirror of our Joys, wherein we are represented Amiable to our selvs; and by which we are Commended to others. Among other Things that we hav said of its Glory, its Unity with Lov is not the least. For by reason of the
 140 Simplicity that is in GOD, Who doth all things infinitely, His Acceptance is Infinit Lov. Which having said, we hav said all. All that can be Spoken being Shut up in Lov: which is the Secret and Mysterious Soul, and fountain, and Crown of Glory: the Object of Delights, the Satisfaction of Desires, the Caus of Thanksgivings, and
 145 the fulness of Enjoyments. Its Benefits, which are other Ornaments, are infinit. For he that is Accepted is at Peace with GOD, hath a Friend in all Places of His Dominion; is at Home, and with his Father evry where; is restored to the Possession of all His Creatures; walketh evermore in the Light of His Countenance; may Do the Works of
 150 Peace, sitting in the Gate of Heaven; He may hav Access unto Him, whensoever he pleaseth; having his Prayers Accepted, his Affections

³ For biblical references in this section see Psalm 142.4; Matthew 18.7.

Delighted, his Services recorded, all his Labors and Endeavors being made Happy with Success, and Crowned with their End. So that this we ought to Admire and Aspire after, and never to give our selves rest till we are Assured of it; for till we are Accepted, all is in vain that we can think or do. This we ought to praise, to receive with Reverence, to Thirst for with Eagerness, to Breath after with Earnestness, to pursue with Dilligence, to feed upon with Thankfulness, to Enjoy, to Prize, to Delight in with Ravishment Zeal and Excess both of Lov and Contentment. O the felicity of having such a Being, so Invisible Sweet and Mysterious to Delight in!

Its Manifestation

His Nature, whose Name was once unknown, is now abundantly revealed. His Name is an Oyntment poured forth. For after that the Kindness and Lov of GOD our Savior towards Man appeared, it was manifestly Discovered that GOD is Lov. which, as the Star in Casseiopeia's Chair opened the whole System and Contexture of the Heavens; Exhibited the Knowledg of His Nature to us, more then all the Metaphysical Discourses, from the Beginning of the World. He is not only Loving, but Lov it self. He is not only True, but Truth it self, and Life, and Wisdom, and Holiness and Glory. And as He doth not liv alone, but is the Life which Himself leadeth so doth He not Abhor only, but is the Abhorrence, nor doth He Accept alone, but is all Acceptance. Acceptance in GOD being of Such a Nature, that as by the Constant Testimony of all Divines, Whatsoever is in GOD is GOD, it is even GOD Himself. All which is founded upon the Mysterious Simplicity of His Eternal Nature. Warranted by that Assertion of the Beloved Apostle, by the Discoveries of our Savior, and by the Testimonies of the H. Ghost. It is revealed in the New Testament, becaus when GOD manifested Him self to be a Father of such Tender Bowels, He gav us a nearer Access into His Nature also, and especialy revealed His Interior Glory. Tho I am not Ignorant that in the Old Testament He shewed Himself, even there where He seemeth most to Deny the Satisfaction of ours, in the Discovery of His Nature. When He giveth to Moses the Name of I AM: Saying, I AM hath sent me unto you.⁴ For this Implies that He is all Act, and that He is I AM: there being no other Substance in Him but Life and Goodness for ever more. O how Sweet His Nature is, Whose Wisdom and Goodness feedeth ours *Substantialy* for ever!

⁴ See Exodus 3.14.

Its Nature

190

Abhorring Evil infinitely, which in the Bottom is another Thing, He fled from the Evil immediatly, which was from Everlasting: and immediatly appeareth in a New Name, The Acceptance of Good. For He immediatly rested in the utmost Distance from the Evil He Abhord, which was the Infinit Acceptance of Good. And becaus it was impossible for Abhorrence to be Infinit, without Resting in the utmost Extreme, it was a Being perfectly of another Kind, and Diametrically opposit to this in Nature, at least in Appearance, while in the Simple Entity and Unity of Nature it is one and the same. Its Infinitness only making it to appear Divers. For the Infinit Abhorrence of Evil is the Infinit Acceptance of Good, Substantialy and Wholy one, tho Divers towards Divers Objects. As Hatred in GOD is the same with Lov. Lov of Good is Hatred of Evil. Which sheweth the Simplicity of GOD, who is Infinitely Great in all Extremes, and yet infinitely one in the utmost Contradictions. Thus may the Definition of Josephus be true, who Describeth GOD to be Infinit Variety in infinit Unity, and thus may He be believed to be infinit Unity in infinit Varietie. for He wholy is toward Evry object, His All is Abhorrence of Evil, He is all Acceptance of GOOD; and these two imply His Perfection. For Abhorring evil infinitely, He infinitely Abhorreth the least Evil: and therefore in the most Perfect maner that was feisible to Almighty Power, or Visible to Eternal Knowledg, He Atchieved Good. Wherin consisteth His Infinit Wisdom, and the Perfection of His Goodness. So that out of these Fountains and Wells of Salvation we Drink in this Divine Knowledg: that All Things which GOD hath don are the Best Imaginable. Of which we shall be more Assured in other Places.

205

Resting immediatly in the utmost Distance from Evil, (for it is Impossible for Abhorrence to be Infinit, without resting in the utmost Extreme;) lest He should be any thing near it, His Acceptance of Good turned into Act: not in it self only, but in its Operations. Immediatly upon His Abhorring Evil He wrought its Contrary. For how can He Abhor Evil infinitely, without Speedily Securing, and Making it Impossible: or infinitely Accept of Good, without an Immediat Production of what He accepteth? At least, without an immediat Fruition of it; if becaus it was before, it needeth not to be Produced? But it was not before. Nothing it self was not before His Acceptance of it. For this Acceptance of what was Good is from Everlasting, and was the sole Producer of all Things. Which openeth an Infinit Mysterie, and that is that all Eternity is before All Things; becaus all Things in Eternity, besides those before, began; that All Things in

230

Eternity had a Beginning, and yet were with their Beginning in Eternity from Everlasting. This sheweth the Immutability of GOD, who is an Eternal Act at once Existent in all the varieties of His Operations. It sheweth also the Perfection of GOD, the Eternity of His
235 Goodness, and the Maner of His Life, and in that His GLORY.

The Acceptance of GOD producing it self, begot the Dietie. For the Act wherby He Accepted (which is the Essence of His Will) begot it self. Nothing else but the Act of Acceptance could possibly beget the Acceptance. Wherever there is Acceptance, an Act of Acceptance
240 must needs be there; and wherever there is an Act of Acceptance; it must by some Act or other be Begotten. And it is Manifest, that it can be Begotten by No Act, but the Act of Acceptance. All other being Divers from it. The Acts of Acceptance that begin in Time, are Begotten in Time, but that that is Eternal, was Eternaly Begotten.
245 Where you hav the Eternal Generation of the Son of GOD, and the whole Mystery of the Blessed Trinity. of which they only are ignorant, that hav not diligently made an Inspection into the Nature of Acts, and the maner of their Existence. Lov we Know is a Voluntary Act. Now in evry Voluntary Act the Will begetting it, is the Act. For the Will
250 meerly as it is able to Act would never Act; nor is it possible it should, till it doth Actualy Will, and Set upon the Action. Which when it doth, it is a Will in Act, and begetteth the Act which it self is. The Will in GOD is not a Faculty Divided from its Action, but it is the Act of Willing: And the Act of His will is HE. Producing the Act of
255 Acceptance it begot the Dietie, which as it was From Everlasting could never be Begotten, but as a Voluntary Act it was Begotten. The Act of Accepting being both Begotten, and unbegotten from Everlasting. The Act Begetting was never Begotten, the Act Begotten was ever Begotten. Nor is this Strange in GOD, where all Extremes,
260 and Seeming Contradictions meet in one. For as He is all Abhorrence, yet all Acceptance; all Lov yet all Hatred, all Justice yet all Mercy, in reference to Divers: so is He Begotten and unbegotten in respect of Divers. His Acceptance as it was from Everlasting begot it self. As it begot, it was never Begotten: And yet as it was effected by it self it
265 was Begotten. And in the Begetting of it self, from Everlasting, it immediatly begott and produced All Things. for being the Acceptance of Good it could not beget it self without proceeding to that Good which it Accepteth. As it begot it appeareth in the Person of the Father; as it was Begotten it appeareth in the Person of the Son; as it
270 Proceedeth to other Things it appeareth in the Person of the H. Ghost. Which are Coequal and Coeternal, The Son being the Wisdom of the

Father in Him self; and the H. Ghost the Wisdom of the Father Communicated and Manifested in all the Creatures, by the Son, and from the Son.

275 This Infinit Abhorrence of Evil, and Acceptance of Good, being Perfect in the Dietie was Concluded from Everlasting: an Infinit and Eternal Act, at once Existent; wherby He Created All Things: in their Order, Place, Degree, Duration Time and Government: according as most suited with His Abhorrence and Acceptance. All Things therfore
280 that He made, were most Distant from Evil, and infinitely GOOD; which sheweth the Perfection of all the Creatures.

By Abhorring Evil He Created All Things and so He did by Accepting Good. His Abhorrence was not one Act and His Acceptance another; and His Creation a Third: (to affirm that would
285 be infinitely inconvenient.) but by Abhorring Evil He Accepted Good, and by Accepting Good, He Created all. His Decree being, as Nazianzen observeth, the Work it Self. Herin shineth His Infinit Simplicity; which being thus Deliberat and yet Eternal, thus free and yet Necessary, is infinitely Glorious: seemingly Accidental, yet
290 Essential unto GOD forever. By Accepting GOOD, He is THE GOD OF ALL THINGS FROM EVERLASTING. All Things being immutably present, with Him as His Enjoyments, beneath Him as their Governer, before Him as their Beholder, in Him as their Possessor, after Him as their Creator, from Him as their Fountain, by Him as their
295 Means, to Him as their End. For they Exist for the Satisfaction of His Abhorrence and Acceptance: flowing from them and Created by them. All Evil flies from His Abhorrence, all Good follows His Acceptance. And tho He did all this freely, yet He did it with infinit Necessity. All things being before Him both Necessarily and freely, Temporal and
300 Eternally. Of which we shall speak more in other Places.

Its Relation

This I intended to place as an Observation between Acceptance and Accident, becaus it equally relateth to either; and alone, as a Transcendent Observation, becaus like the Sun among the Stars, it
305 shineth upon all, especialy those Nearer Words, which would be but Planets without it. Abilitie, Abomination, Act, Abundance, Accident, etc. to either of which it equally pertaineth: and being Considered with them Mightily illuminats and Strengthens our Apprehension. Perhaps also as the Sun hath upon the remotest Stars, we shall find its
310 Influence in Generation, Eternity, Bounty, GOD; yea in the furthest of all Words, Trinity, the World, Zeal. for is not Holiness in GOD the

infinite Abhorrence of Evil? Is not Zeal the Infinite Lov wherewith He approveth and Delighteth in Good? Is it not Expedient in the World to Know its Original; and the Acceptable time of its Creation? Is it not
 315 requisit for us to Delight in GOD for being infinitely Holy Wise and Good? Verily we touch no Bottom, and therefore scarcely stand upon firm Ground: till we feel as it were the Clarity of this, which is the Secret Foundation of all Infallible Knowledge, and clear Demonstration; as it is the Root of all the Seeds and fruits and
 320 Branches of all Beings and all Discourses, like GOD, Communicating Juice and Essence, Life and Beauty to the Smallest Blossom.

A Caution

Howbeit, I would hav the Reader to beware, and to remember, that this is but one Secret in the Nature of the King of Kings. whose
 325 Essence is Inexplicable Inaccessible, and Incomprehensible: before whom He ought to Walk as before a Person infinitely Wise, an Almighty Lord, a Clear observer, a Just and Holy Judge, of Infinite and Eternal Glory. Let evry Man therefore take out of this Discours his own Portion. If any Weaker Ey perhaps doth see it, for whom it is not
 330 intended, let Him neither be Offended, nor Censure; if any more Intelligent Soul doth Enter, let Him Taste with Reverence, and Admire with Joy: but Depart with Silence; for this Discours is Dedicated only to Publick Persons, that are the Watch men and Bulwarks of Christianity being Submitted as well to their Wisdom and
 335 Management. We must let it pass as a Mystery laid up in the Sacred Archives, to be produced only upon Special Occasions: not to be profaned in common Exposures, but kept within the Vail for Holy Uses.

It is not Good to Gaze too much upon the Face of GOD, unless our
 340 Eys are infinitely Hallowed: nor to look into His Entrails, unless we Delight in, and Admire the Beauties there: and Adore with Reverence what we see. Seventy Thousand Bethshemites were Slain for looking into the Ark, yet Aaron might see it, and the Levites might Carry it. to intimat such Secrets Peculiar only to those who are Anoynted with
 345 the Holy Oyl, of Ministry and Priesthood.⁵ Tho therefore this be a Secret Sublime and Fathomless, yet when we see into it for the sake of others, and Design only and Purely the Glory of Him whose Nature we Admire, and learn our Selvs to reverence Him more and to fear Him more: I doubt not but that we may Lawfully make such

⁵ For biblical references in this section see 1 Samuel 6.19; Leviticus 16; Numbers 8.10, 11; 18.6, 7.

350 Metaphysical Disquisitions, Especialy when we reduce all into
Practice and intend no other then a Sweet Delectation in allmighty
GOD, and the Common Benefit.

The Universality of GODs Acceptance

The Divine Essence being infinit filleth all Places with His
355 Presence, and all Time as well as Place having in one Simple Eternal
Prospect all Ages and Durations. For Eternity is Perfect in Him who
is Eternity. In which all Things are Perfectly present viz: Wholy and
Intirely, with all their Perfections and Imperfections. their
Continuances Occasions Beginnings Ends and Uses. And so all are
360 finally Accepted of God: Preceding Abhorrence of all Evil, which
hindereth Many Evils from Existing, as the Evil of Purposing to Creat
Nothing, or to Creat Evil; and yet permitteth Many, becaus not to hav
conceded a Power and a Permission, had been it self Evil. a
Subsequent Acceptance of all that is Abhorred as well as of all that is
365 Primitively Accepted.

Since therfore GODs Acceptance is the Rule of ours, we ought to
Abhor all that He Abhorreth, and by Accepting all that He Accepteth,
to becom Heirs of GOD, and Coheirs with Christ, as the Sons of GOD.
Our Wills must be Extended to all objects and United with His, be
370 familiarly Conversant in Heaven and Earth, in Time and Eternity,
among Things Actual and Possible, that we might Admire Him in all,
Prais Him in all, Enjoy Him in all, and be made Holy Wise and Great
and Blessed like Him, by becoming in all Things Possible
Conformable to Him. To the Perfection of whose stature we are to be
375 Growing here that we may Attain it herafter.

Its Acuteness

He who is the Beginning and End of all Things is at once the
Determiner, Creator, Governor, Upholder, Enjoyer, and Perfector of
them from Everlasting: By this Act of Abhorrence and Acceptance
380 proceeding to them, and Abiding in them. Concerning the Maner of
whose Ineffable procession we are to Speak herafter. By Determining
to do that which was Good, He past into others; and Dwelling
perfectly in evry one and all, is immutably present from all Eternity to
all Eternity with evry Being in all Worlds, Creating Conserving
385 Governing Directing and Perfecting; evry Thing in its Place order and
Nature to its Perfect End: and Designing it to that Order Place and
Nature, wherin it was fit it should be Disposed: Infusing Energie,
Beauty and Power into it also, with as much Exactness as if it were

wholy there, and far more then if it intended no other Thing. For it is
 390 wholy there fitting it to all Ends and Purposes of which it is Capable:
 and making it to Answer GOD Angels and Men, with all other
 Creatures in all Ages before and after; from the Centre to the Highest
 Cherubim abov the Heavens, that it might Eternaly be seen in its
 Relation to all, and Worthy to be Accepted of Him, to whose Counsels
 395 from Everlasting it is fitly Adapted, and whose Ends to Everlasting it
 perfectly attaineth. And all this the H. Ghost sheweth to Evry Person
 in the Highest Heavens. So that He is Wholy and Particularly with
 evry Being, while He is Universaly with all: and the more with evry
 one for being universaly with all becaus He is within evry one, as He
 400 is with all. And therefore are we required to contemplat Him as an
 Object Proposed to our Knowledg in all Things; if not here, certainly
 in Heaven. This we call Acuteness, becaus it is a Presence as
 Inconsiderable as a Needles Point to the Ey: being Indivisibly seated
 in the Understanding. wheras in Truth it is Wider then the Heavens.

405 *The Benefit of this Contemplation*

It sheweth the manifold Perfection of the Dietie, solveth many
 Controversies, satisfieth many Doubts, and Blesseth many Desires. It
 sheweth how GOD is Immutable, and yet Worketh All Things both
 voluntarily and freely; How He Existeth in the most Dreadfull and
 410 Glorious Maner; What He did from all Eternity, even all He doth
 Eternaly; The Life He leads, and the Mysteries of His Eternal Nature.
 It satisfieth our Desire that He should be most Perfect, and that All
 Things should be Created in the most Beautifull Season: with evry
 Thing els that we can think or Imagine. For this GOD by His Nature
 415 doth, Who being an Infinit and Eternal Act, can infinitely be present
 with evry Soul, and Eternaly Communicat Himself unto evry Person:
 And by that becom his Happiness, Open all Secrets, Communicat all
 Treasures, fill Him with all Delights, and Satisfy all Desires. Thus We
 see that all Things are in GOD Eternaly, Necessarily, Freely, without
 420 Servileness, without Danger, Honorably, Gloriously; for evry ones
 Satisfaction Delectation, and Enjoyment, that will prize these Things.
 Not to prize which is Hell, and to Esteem which is Heaven.

To be Accepted, and receivd to Bliss!
 What can be more Desir'd? No Joy to this
 425 Can be compard. It is alone to Reign,
 And Crowned in His Glory to remain.
 For he must Reign that in His Bosom Dwels,

So much His Nature and His Lov Excels.
In Him we are, in Him we mov and liv,⁶
Who doth Himself and all things to us Giv.
Noe other Recompence doth He Desire;
But that we lov Him and His Lov Admire.

430

⁶ See Acts 17.28

Accesse

Its Nature

Accesse is an Approaching to remote and Desirable Things.¹

Demonstration

It ever more intendeth som thing Desirable and implieth Difficulty.
5 For if there be no other the very Journey is a Difficulty to be overcom;
and so is the Retirement of the Object.

Instances

When we approach a King that is in the Midst of his Armies, we
hav Admittance or Access unto him. If He be in his Parlours, it is
10 Accesse; if in his Gardens, it is Access; if in his Closet it is Access: if
the Way be prepared for us by the Ministry of others, it is Access; so
is it, if it be purchasd by Rewards. As it is Written, A mans Gift
maketh room for him, and bringeth him before Great Men.²

Its Several Kinds

15 Access is either Bodily, or Spiritual. Bodily when we are Bodily
present in the Place, or with the object; Spiritual, when our Spirits
only are there. Besides which there is an Easy, and a Difficult Access;
an Honorable and a Mean Access; a more, or less Profitable;
Delightfull; Glorious.

20 Its Subjects

Access is properly in Living Creatures: And indeed peculiar to
those; that can mov voluntarily, propose an End, be Attracted by
Desires, Contemplat Reasons, be Allured by Rewards, and Enjoy an
Object. So that it is, among Creatures, only found in Angels and Men.
25 In men it is both Bodily and Spiritual. Bodily only, or Spiritual only,
or both together. Bodily only; as when a man cometh into a place with
some Intention, and forgetteth what he meant to do. for then His Body
only Enters, but his Mind is away. Spiritual only, as when the Mind
alone entereth into a Temple or a Palace, or a Garden, far Distant from

¹ After 'Things' follows a double vertical line and asterisk with marginal note, 'Sever these', which applies to the two subsections 'Demonstrations' and 'Instances'. After 'Object' at the end of 'Demonstrations' follows a double vertical line and asterisk with 'Instances' written over it.

² See Proverbs 18.16.

30 the Body: yet there Contemplateth seeth, and Enjoyeth its Objects. Both together, when the whole Person in Soul and Body cometh, and being Bodily present his Soul also Entereth and is present with the object. And this in Men is the most Desirable and Perfect. In Angels it is only Spiritual. Unless they Borrow a Corporeal Access, by
 35 Assuming a Body, which they lay aside. for so they also can Bodily be present, and undertake a Journey to remoter Objects in a Bodily maner. Whether Access may be ascribed to GOD is Doubtfull. for He is Omnipresent. All Objects are near, and there is none Remote: And what is there, either Difficult, that may Hinder; or Desirable that may
 40 Allure His Access? But yet if we may Speak freely, Access may Properly be Ascribed to Him. For He standeth at the Door and Knocketh, and if any Man will Open to Him, He will com in, and sup with Him.³ He meeteth with Obstacles. He Desireth to enter and liv within the Soul. His Omnipresence was there before, but He desireth
 45 to Enter in His Glory, as an Object Beloved. Only Souls can Exclude Him. Nothing els. And the Reason is becaus He hath made the Soul more Capable of His GODHEAD then other Things.

Of Divine Accessse

Here is a Wonder! GOD limiteth and confineth Himself, for infinit
 50 Ends! He stoopeth down to the Estate of His Creatures, and Submitteth to the Circumstances of our Condition; that He might Convers with us: and that we might be Exalted to the Highest Degree of Glory and Honor, by being Endued with Power to Convers with Him. For this End He made us Capable of all His Glory, His Infinity,
 55 Eternity, Omnipresence, Wisdom, Lov, Holiness Joy, Blessedness etc. and gav us the Power of Seeing, Admiring, Loving, Esteeming, Enjoying, etc. With Liberty to Accept, or Refuse Him in these: that He might Treat with us, who are Able to Admit, or Exclude Him; to send Him away Grieved, or to Satisfy His Desires; And by all His Creatures
 60 He allures and obliges us, by all His Laws He commands us, by all His Lov He Conjures us, to receiv Him: Who cometh to us in all His Ways, Who sendeth to us by all His Messengers, and is Willing to Reward us with Eternal Blessedness, if we will Open to Entertain Him. For all these Things are Necessary to full Conversation. We are
 65 not Capable of His Omnipresence alone. Tho that also may be Excluded the Soul. for tho it be an Opinion generally received, that the Omnipresence of GOD is in evry Being, yet may it be Absent from the Soul, or the Sence of it, which I Think is a Being. He Desires to be in

³ See Revelation 3.20.

the Memory and Understanding, from whence we may Exclude Him; in the Sight and Sence in the Lov and Esteem of the Soul; which we may turn away to other Objects, and Deny Him. So that by Giving us these Endowments, which are the Proper Houses and Habitations of the Dietie, He formed the Maner of His Access unto us; even in Respect of His Omnipresence.

But Divine Access is like unto GOD. It partaketh of His Nature, and must be Most Glorious. Besides His Omnipresence, His Eternity cometh; and His Blessedness: (can we reject these?) And Crowneth the Soul, by their very Entrance, that receiveth them. In which all the Beauties wherwith He Wooes us, shall at last appear, when we Entertain Him. So that Divine Access is the Approach of His Glory whose Omnipresence was there before. Its Habitations are most Divine, and so are the Benefits which we receiv therby.

Of Angelical Access

Angelical Access is purely Spiritual; That Access therfore which is purely Spiritual, is truly Angelical. It Differeth from Divine, becaus tho it be purely Spiritual, as GODs is, yet it is not attended with that Power which accompanieth His, either to prevail, or Delight. He can more Bless and Satisfy, and can if He pleaseth Invade, where He only persuades. The Power they hav is Borrowed and Derived. And all the Excellencies of their Access, Consist in a Conformity to His. He can enter by His own Power, into the most Desirable Places of Evry Soul, they only by His. He is present by His Essence, and they by His. Yet is the Maner of their Access most Glorious. They com by the Rays of their Understanding to Evry Object, their Lov can enter and Shine upon it, their Admiration can Approach it, their Sence can touch it, they can see it and Delight in whatsoever is Amiable and Pleasing in it. Yea they can use it, At whatever Distances they behold it. The Distance is not to be measured from them, but from the Place where they stand. nor from the Place where they stand, but from the Place wherin we conceiv they Stand. for all Distances are one unto them, and they themselvs are there where their thought is. They see Objects at any Distance, and are with what they see. By a Ray of Sight they proceed unto them. The uses they make of Objects are Spiritual. They fill themselvs with Complacencies, and rais Thanksgivings and Praises from them: Enflame themselvs with Divine Lov and increas their Charity; Gather Strength to Honor and Delight in GOD, and Enrich themselvs with Glory: Enlarge their Beings, Unite themselvs to GOD, and cohabit with Him in all His Creatures.

The Impediments of Angelical and Divine Access

110 The Divine Will is som times an Obstacle to the Angels, but it is
 their Liberty to Obey: and having Access to that, they always rest with
 Complacency in it. Els they could hav Access to the Day of
 Judgement and the Thoughts in Mens Bosoms, as well as He: tho
 nevertheless by Him. GOD is Absolutely with all that is, and even in
 115 the Soul He sees those Sences that are not of Him. But He has a Desire
 to Enter into the Sence and Sight of the Soul, by the Gate of Consent:
 and this is a Door that may be shut against Him. It may hinder Him
 from seeing those Things which He desires: but then it is, because they
 are not in Being. for those Senses, Thoughts and Affections, which He
 120 desires to see in the Soul, are not; till they are prepared for Him, and
 Exercised about Him. So that there are two Grand Impediments in
 unwilling Souls, Debarring GOD of Access unto them: (whose
 Omnipresence is ever ready and near at Hand.) The first is Want of
 Consent for which He Waiteth. The second is Want of an Object for
 125 which He longeth. The Soul as it is, He sees, but it is worthless: it
 must be Altered and made Better when He hath Access unto it. To
 which Consent, and Desire of Admitting Him with Joy, are a Principal
 Means. Consent He Desires, because He would not be a Ravisher. For
 all Force is a Rape: wherin the Principal Delight and Consent are
 130 Wanting. Tho som times He breaketh in upon Unwilling Souls, but
 then it is by Invading a Difficulty, with Willingness, which is the
 greatest Pleasure and Delight of all: could it be in a Soul. but it can
 Scarcely be there. A Willingness in the midst of Resistance, where it
 is Possible, is pleasing, to Mixt Natures: but the Greatest Difficulty is
 135 to Creat a Willingness. That He hath left to the Soul it self.
 Willingness and Consent are Creatures of its own: so is the Wide Act
 of Comprehension wherby it beholds his Omnipresence, that Honor
 and that Act of Esteem wherin He is received. The Abilities He
 Created, but the Acts He Desires. And to those He cannot be
 140 Admitted, in Evil Souls. because they are not.

Of Human Access

By Confining our selv to inferior Things, that are Acted upon this
 little Globe of Earth, we lose the Divinest Instances of Happiness and
 Wisdom: and because we study not Divine, understand not the Nature
 145 of Human Access. In its full Perfection it is both Bodily and Spiritual.
 But as there is a Soul in the Body, so is Spiritual the Soul of Bodily
 Access. Full, Compleat Satisfaction is Attained only by the Union of
 both. Our Appetite must be pleased, and our Senses fed, with the

Vision and fruition of Sensible Things. Therefore does Nature Desire
 150 in Man a Corporeal Access. Which in som persons to som Objects is
 so Desirable, that they would giv Worlds for the Happiness of one
 Admittance. Our Bodies hav their objects and Desires too. But our
 Souls are the Informers by which they are Acted, and for which they
 are moved. Here upon Earth they are oppressed as well as Confined. In
 155 Heaven, they shall be Delivered from their Heaviness and Burden; and
 yet there be Confined Still. So that tho they are Angelical in respect
 of Levity and Agility, and may hav Access to all Sensible Objects in
 Heaven and in Earth that then are in Being, yet shall they be but in one
 Place, and Distant from many. Now Nature Desires the Enjoyment of
 160 All: which shews that Heavenly Enjoyment shall not be Atchieved by
 Corporeal Access, but by an immediat Application of the Soul unto
 all.

Of Bodily Access

Bodily Access is improperly stiled Access. for it is the Soul which
 165 entereth into Objects, without which the Body Approacheth in vain.
 A stone may be brought into a Temple, a Traytor may be carried by
 Violence to a King: but the Coming of these is not Access. Which
 Manifests plainly that Access is only of the Mind: and that to the
 Nature of Access. Willingness doth pertain in the Person
 170 Approaching, Desire in that Willingness, a Priviledge, or Grant of that
 Desire, an Endeavor after that Grant, a Success of that Endeavor, a
 Pleasure and a Joy for that Success. So that we are Blinded in the
 Nature of Spiritual Things, while we look upon Bodily Access so as
 to forget there is any other more Noble and Better.

175 Its Degrees

Bodily Access is but Mean and Contemptible, unless it be made
 Noble by Spiritual. A Blackamore may hav Access unto a King as
 well as a Noble Man. But there is great Difference in the Maner of
 Approaching. A Servant may hav Access unto his Lord, a Son to his
 180 Father, A Subject to his King, a Bride to her Husband. But the Access
 of a Bride to a Royal Bridegroom is of all other the most Near and
 Delightfull. It is founded upon an Honorable Right, and attended with
 a High and Profitable Priviledge, to enter not only into his Chamber,
 but his Heart: and there to Enjoy Communion with him, in his Secrets,
 185 in his Counsels, in the Beauty of his Person, in the Presence of his
 Soul, in the Enjoyment of his Lov, in his Riches, in his All. This is the
 Access of which we Principaly mean to entreat. for it Quadrats

perfectly with the Nature of Man, as that which filleth all his Capacities.

190

Its End

The End of Bodily Access, is the Satisfaction of the Senses, To wit, in those Things that are Sensibly Enjoyed. It may also be the Attainment of Ends Superior to Sensible Enjoyments. That Petitions may be Heard, and Desires fulfilled, in Things remote, and of long
 195 continuance, after the Access is over. for since our Bodies are limited, and our Words confined, our Breath cannot reach the Ears of Princes without an Approach: nor our Desires be communicated without a corporeal Access either by our selvs or Others. But whatever the Ends are of Corporeal Access, they are Mean and Transeunt here beneath,
 200 and violently Desired only by Weaker Persons. The Curiosity of the Ey, the Touch of the Hand, the Melody of the Ear, the Sweets of Odors, the Enjoyments of the Taste, which End in the Body are Small: so are those Offices and Preferments, Honors and favors, which by the Access of the Body to Persons here beneath, are Endeavored and
 205 Attained. All which becaus they are Swallowed up in Spiritual, for the sake of Spiritual Access, are often times to be Despised and forsaken.

Of Spiritual Accesses

When a Queen cometh to a King, Her Access is founded Chiefly in this, that She can enter into his Soul and see his Lov; Enjoy the
 210 Pleasure of Communicating and receiving Delights in his Company, and the Priviledg of Access to any thing in his Court, or els in His Dominions. for that also is a Consequent of her Access into his Soul. By which we see that her Access is Spiritual, and not only Corporeal. Her Soul entereth into his, her Affection Dwelleth in the chambers of
 215 his Mind, her Desire is Satisfied in the Interior Court, She reigneth in his Understanding, with her Inward Ey she beholdeth, and is Delighted in his Lov, She feeds upon it, Grows Confident by it, and upon that Confidence receiveth Strength to becom Familiar. But Divested of this, her Access is a Skeleton. This being the Soul that
 220 Clothes her Access with Ornaments and Glory.

Its Objects

The Objects of Spiritual Access are Either Things or Persons. They are infinit in Number Excellency and Variety. Created, Increased; Visible, Invisible; Earthly, Heavenly; Temporal, Eternal. No Object
 225 in Heaven or Earth being Inaccessible. The Centre of the Sun is as

Accessible to us as a Sand; the Centre of the Earth as Visible as the Sun; the Bottom of the Sea, the Palaces of Kings, the Dens in Wildernesses, the Bosom of Angels, the Nature of Eternity, the Counsels of the Trinity, with all the Secret Excellencies Rooms and
 230 Cabinets in evry Being. All which Things ought to becom our Pleasures. So that we mightily Wrong our Selvs, while we confine our Access to som little Inferior Objects, and do not rather Extend it to all Objects in all Worlds: that by the Universality of our Access we may becom Divine, and be Crowned with Glory. Were there no Delights
 235 in them, Access unto them would be Worthless and Invaluable, which now is Invaluable, but then it is in Excess of Worth.

The foundation of it

All this Happeneth unto us, becaus we are Beloved of GOD. For becaus He meaneth to make us His Bride, by Priviledg of Nature He
 240 giveth us this Power, and maketh all the Things in His Kingdom Delightfull Treasures. So that is founded in the Lov of GOD, and in the Nature of our Souls, as well as in the Worth of Things. Which last is therfore necessary in the Constitution, or Nature of Access, becaus no man ever yet esteemed Access, to be a Coming to Things of no Worth.

245 Its Maner

When the Rays of the Knowledg enter into Objects that are Hidden and Retired, the Soul then hath Access unto them. for all that it sees it is present with after the Maner of GOD and Angels.

Its Excellency

250 Did Men see, how all the Things in Heaven and in Earth are its Jewels; How it is Surrounded with Delights; and what Use it is able to make of evry Thing; Spiritual Access would Highly be accounted. For by it a Man hath Communion with the Dietie, and is in all Objects United to Him. It Surpasseth the Access of Queens unto Kings as
 255 much in Excellency, as it doth in Wideness and Extent. For its Objects are more Glorious, more High, more Great, Innumerable; the Causes and the Reasons of it more Divine, and the End more Illustrious: the Uses of it more Advantagious and the Pleasures more Delightfull.

Its Swiftness

260 Spiritual Access, as it Exceedeth all other in Profitableness and Excellency, so doth it in Convenience and Speed. Bodies are Heavy, and Confined Loads of Clay: but Spirits are always Activ, and there

before. Which is a Glorious Excellency, and by reason of its Depth almost Incredible. They can ride upon the Wings of the Wind, and prevent their Speed: yea upon Angels Wings, and be present in an Instant where neither Clouds nor Winds are Able to appear!

Its Irresistibleness

Bodies that are Delayed by Distance, are Debar'd also by Gates. But Brazen Walls cannot Exclude the Soul. A Spirit is so pregnant in Communicating its Presence that by Information it can be any where. Ignorance being the only Prison of the Mind, or Sloth and Hatred. As Light by its Subtilty entereth into Chrystal, so doth the Mind by its Sagacity Penetrat Steel, and know what is in the Middle. The flaming Sword is not able to hinder its Access into Paradise. The Beginning of the World is not a Precipice sufficient to hinder it from Going into Eternity. The Heavens confine not the Soul, tho they do the Ey: but it can Walk at liberty in those Spacious Chambers that are abov the World. The Gates of Hell, nor its Terrors hinder it from looking down, and Entering there. The Bars of the Grave are open to it, and it can Walk through Death. O the Immensity of this Glorious Creature! O the Liberty of the Soul of Man! O the Glory of this Immortal Being!

Its End

The End of Access is Either to be, or see, or Do. for to these Three may all the Ends of Access be Reduced. Wherever we Approach it is to be Pleased, or made Glorious: which includes Honors Riches and Delights: Or to see and be Informed and Satisfied with Knowledg: Or to do som thing our selvs that is (in our Judgement) Profitable and Excellent.

Of Transcendent Access

But that Access of which we speak includeth all. For as it is Transcendent to all Accesses, in that all Accesses are the Objects of it: So is it also truly Transcendent, becaus it includeth all Ends that can be proposed. By this our Souls are Enlarged, and made as Universal, as the very Notion of Access. for Whatsoever Access may be made unto, unto that is the Soul Capable of Access. being so Miraculous, that without Distraction also, it shall at once be present at Last with all. By which it Gaineth Riches, Satisfaction, Greatness, Pleasure, Honor, Glory. There it Extracteth Cordials and Elixars, Praises and Thanksgivings, there it is made a King, there it feedeth in Communion with GOD, there it is Transformed and becomes His Image, there it is

United with Saints and Angels, there it Tasteth the Sweets of Marriage-Union, and there it abideth forever more.

Of Accesses unto GOD

As through many Guards a Man cometh to an Emperor in his
305 inward Chambers; and is entertained with Delights all the Way; becaus his Chambers are filled with Riches, and Beautified with Pictures: So through Many Passages and Secret Conveyances we are Brought to GOD. Whatever Object we see is an Outward Gate belonging to his Palace. Which opens to us, when we enter in, to
310 consider its Excellencies: those Excellencies feed us with Pleasure and Delight as we pass along; till we com into the Chamber of their Relations, Services, and Uses: Through that we pass into the Omnipresence, Chamber of His Goodness and Wisdom. for there we Behold evry Thing relating to all: and especialy to us in their Service
315 to all. By that we com into the Inmost Court where we see His LOV: which is the DIETIE sitting upon the Throne of Glory: Employing His Wisdom and Almighty Power, in Ordering His Riches, and Creating all Things; in Governing them; Disposing them in their Places, and filling them with Delights, in such a maner, that being most Rich in
320 their Services to all, we might evry one Behold our selvs infinitely Beloved, becaus they Serv me alone in serving all. Here we Admire, fall down and Adore: here we are Ravished Pleased and Exalted for ever more. Here we see Goodness in the Essence or Abstract of its Nature. And this Living, All Disposing Goodness, by Almighty Power
325 in all Places, manifested, and by infinit Wisdom Ending in us, is the Dietie. With whom we are made to Abide, in whom we are made to rejoyce, whom we are made to lov and Enjoy forever.

Scriptures

This Goodness being infinit, as it Created All Things for us, so is
330 it also able to help us: being infinitely Higher then all the Creatures, and the Sovereign Object of all Desires. It seeth us, it is the fountain of all Complacencies, it Distributeth Honors, Riches and Pleasures, it disposeth all our Affairs in this World, with the same Lov wherwith it made us, and with infinit Tenderness heareth our Prayers. By Prayer
335 therefore we hav Access unto Him: to Contemplat whom is Happiness on Earth, and in the knowledg of whom consisteth Life Eternal in the Heavens. For this Cause do the Scriptures make such an Honorable Mention of our Access unto Him.

Being justified by faith, we hav Peace with GOD, through our Lord
 340 Jesus Christ. By whom also we hav Access by faith into this Grace
 wherin we stand, and rejoyce in Hope of the Glory of GOD. Ro. 5.1.2.

For through Him we both hav an Access by one Spirit unto the
 Father. Eph. 2.18.

In whom we hav boldness and Access with Confidence by the faith
 345 of Him. Eph. 3.12.

In the first of these Scriptures, the Great Apostle of the Gentiles
 sheweth, that our Access into the Estate of Grace, is made by faith in
 Jesus Christ, being so Divine that it terminateth in the Fruition of the
 Glory of GOD. In the second, that both Jews and Gentiles, being
 350 reconciled unto GOD in one Body by the Cross, are made fellow
 Citizens of the Saints, and of the Houshold of GOD. In the third the
 Confidence and Boldness of our Access, notwithstanding the Burden
 of all our sins.

355 *Its Several Ways*

We hav Access unto GOD as a Creator, by all His Works: while we
 contemplat the Glory of His Lov unto us, manifested in the Excellency
 of all His Creatures.

We hav Access unto GOD as a Redeemer, by His Son Jesus Christ:
 360 while we Contemplat the Glory of His Lov in sending Him into the
 World to Die for us.

We hav Access unto GOD as a Governor, by Pondering the Nature
 and Beauty of His Ways: While we contemplat the Glory of His Lov
 in the Government of all Ages and Kingdoms.

365 We hav Access unto GOD as a Teacher by virtu of His Word, while
 it exhibiteth the Glory of His Lov in all His Revelations, Counsels and
 Doctrines.

We hav Access unto GOD as a Lawgiver, while we Contemplat the
 Glory of His Lov in Commanding all Angels and Men to lov us as
 370 themselvs.

As a Father we hav Access unto Him, by Discovering the Glory of
 our Souls, which are made in His Similitude. for therin we see our
 selvs Beloved as His Sons:

As a Benefactor by Prayer Praises and Thanksgivings:

375 As a Judge by Obedience and the Works of Virtue:

As a Bridegroom by Lov:

And as a Recompencer of our Actions, by Contemplating the Glory
 of His Eternal Kingdom prepared for us.

For by all these Gates we enter into His Love, and by all these, as
 380 it were by so many Beams and Emanations from Him, we see that
 GOD is Lov: in the Light of whose Countenance we Behold the Glory
 of our Souls: and being seated there hav Admittance into all the
 Secrets of His Nature and Treasuries of His Kingdom.

Its Ornaments

385 Access is made Glorious by many Circumstances. To com out of
 Nothing to the Throne of Glory, is an Infinit Exaltation. This was
 when Man was Created to see the Omnipresence and the Eternity of
 GOD: filled with the Treasures of His Lov. To be brought out of a
 Dungeon, as Joseph was to Pharaoh,⁴ is nothing in Comparison. After
 390 a Fall from so High an Estate, Notwithstanding ones Guilt, by an
 infinit Price, to be raised again, from Eternal Misery, to Greater Glory,
 is more Delightfull. And these are the Ornaments of our Access to
 GOD. Whose Greater Lov is now the Fruition of all Mankind, in the
 Presence of the Holy Angels. To be sensible of which in this World,
 395 is to live in Heaven. In the midst of Difficulties Calamities and Fears,
 through many Dangers and Impediments to com, is to com with
 Triumph: and Addeth Honor and Victory to Access, which among the
 rest mightily Augmenteth Eternal Glory. For all which all Glory
 Honor and Prais be to God the Creator and Governor of the World for
 400 ever and ever.

Instructions

Be more Ambitious of Access unto GOD, then to all the Princes of
 this World.

Contemplat the Advantages of it frequently, that you may be more
 405 familiar with the Nature of Happiness.

Clothe your Self with Humility and Reverence and Wisdom in your
 Access unto Him.

Rejoyce in it Continually.

Remember that it is by Jesus Christ that you are restored to Him.

410 So Com, that you may gather Wisdom and be seen in Glory when
 you Appear before Him.

By knowing the Excellency of all His Creatures, you com unto Him.

By seeing the Causes for which you lov Him, you com unto Him.

415 By Contemplating the Perfections of His Eternal Lov you walk in
 Him. Which as it is the Fountain of all Benefits, extendeth in its

⁴ See Genesis 41.14.

Operations to all Ages, and filleth Eternitie with Divine and most Glorious Enjoyments.

By Coming to His Lov you shall com unto your self. For no Man sees His true Greatness, till he sees how infinitely he is Beloved of
420 GOD.

Lov is a Restless Principle of doing Good to its Object, which is never satisfied, till the Best of Joys and Gifts are prepared.

Remember that the Whole Trinitie are Engaged in your Access unto Him.

425 The Father is the Object to whom you Approach.

The Son is the Mediator through whom you Approach. For in Him you behold the Father, in Him, and in loving Him, you are Beloved of the Father.

The Holy Ghost is the Spirit by which you com unto the Father.
430 that is, He is the Life and Strength of your Soul, by which through the Son you com unto the father.

Sit not down before the Gate of Glory.

Turn not away.

Go not back.

435 Be sure to Enter.

Accesse

Lord! Am I so Divine! And is the Way,
Which my Creator did before me lay,
So Wide, So Bright! How fairly doth it Shine!
440 The very Way doth make the Soul Divine!
Access to GOD on Earth! What Worlds of Joy
Should this into my Soul even here convey!
Since I am made O LORD to com to Thee,
O make me like the very Dietie!
445 Let me be also Great Divine and Wise.
A KNOWLEDG Wider then the Spacious Skies,
A WISDOM Brighter then the Glorious Sun,
A ZEAL whose Speed doth Nimble Flame out run,
A HOLINESS, a BLESSEDNESS, Divine,
450 Make Me, at least be sure to make me Thine.
And if I these in Substance cannot be,
Do Thou thy Self in Substance Dwell in me.
For Thou O LORD my Substance art, and I
An Accident, who should without Thee Die.

Accident

Its Acceptation

An Accident, in the Strength of its Signification, is any thing that befallerh or happeneth to another. In its common Acceptation among the vulgar, It is a Thing that befallerh another by chance. But among
5 Philosophers it signifies any Quality, Affection, or Property that is Inherent by Nature, and that even by the understanding can be seperated from the Subject in which it is. So that whatsoever befallerh another either from without, or from within, is an Accident.

Its Nature

10 All Beings whatsoever are Divided into these two Kinds, Substances and Accidents. So that Accident is put in Opposition to Substance. Which, whether it be Material or Immaterial, is a Thing that Subsisteth of it self, under many Accidents. An Accident therefore is a Thing which cannot subsist alone, but needeth another to sustain
15 it in its Being. As Redness in a Rose, Brightness in the Sun, Roundness in a Globe etc. And this is part of its Nature. But its perfection, or perfect Existence, is described by this Definition.

Its Definition

An Accident is the maner of a Being: Modifying, and yet truly
20 Distinct from the Substance in which it is. The first Part of the Definition is perfect, becaus tho there are several Accidents, Quantity, Quality, Relations, Operations, etc. yet are all these the Maner of the Thing in which they are. The Second, or later, Part is necessary to Distinguish Accidents from the Attributes of GOD. For His Attributes
25 are the Maner of His Being, yet are not Accidents, becaus they are not Distinct from His Substance. His Eternity, Holiness, Wisdom, Goodness, etc. are the Maner of His Being but such is His Simplicity that they are His Being: And therefore rightly called Attributes, becaus they are Attributed to Him, after the maner of Accidents, while they
30 are none.

Its Partition or Distribution

Accidents are either Inherent, or External, or Adventitious. Logicians make nine Predicaments of them. Quantity, Quality, Relation, Action, Passion, Where, When, Situation, Habit. Quantity
35 and Quality are Absolute, and properly Inherent: the other Seven are

Relational and External. The Relation of a father to His son, of a freind to his Friend, of a Wife to her Husband is a Real Being, tho not Absolutely, but only Relatively Inhærent. Action is a Transeunt Accident flowing from a Substance. Passion is an Adventitious
 40 Accident, befalling a Substance by the Action of another. Where, and When, implie the Circumstances of Time and Place: Situation and Habit the maner of a Things Existing in Place; Situation the inward Maner, As in a Man, the Disposition of His Members; Habit the outward maner, as his Attire and Clothes. Beside these there can be no
 45 Accident. yet Besides this there is another Partition, wherby Accidents are Distinguished into Seperable and Inseperable. Inseperable are those that begin and End with the Thing in which they are, and continu as long as that continues: it being impossible to remove them without Destroying their Subjects. As Brightness in the Sun, firmness
 50 in a Stone, Heat in fire, Life in the Soul. They are called Accidents, becaus they are not the same with their Subjects. Seperable Accidents are those that can be taken away from their Subjects; but so that themselvs are Destroyed therby, tho their Subjects remain. As Heat from Iron, Beauty from the face, Innocence from the Soul.
 55 Among External Accidents som are fortuitous. and for those you must look in chance, and Fortune.

Its Original

The Original of all Accidents is founded in GOD. either Mediatly, or Immediatly they flow from Him. All Accidents that are in Things
 60 by the Necessity of Nature, proceed immediatly from Him; Who is the Immediat Author of them in their first Creation. Those Accidents that Depend upon the Liberty of Free Agents, proceed immediatly from them, who are the Authors of them: but from Him also Mediately; becaus He gav the Power of Producing them. If you Enquire more into
 65 their Original, and Ask what moved Him to Creat Accidents, you must look into the Necessity and Glory of their Nature.

Its Necessity

Substances that are Divested of all Accidents, are Naked Existences. Of which we cannot say What they are, When they are,
 70 How they are, nor any thing. Nay rather such Existences, (as they would be Wholy useless could they be) are Impossible. for that a Thing should be made without the Circumstance of Time befalling it, wherin it was made; or of Place Where; or of Maner, How; is Impossible: and so is it, that it should be made without its Nature,

75 Quality and Kind. Can any Thing be, that is Neither Alive nor Dead; Corporeal nor Spiritual; Coloured, nor Uncoloured; finit, nor Infinit? All things that are, must be one of these; and therefore Subject to Accidents. for that it should be Alive or Dead, finit or Infinit, is Accidental. It might hav been thus, it might hav been other wise.

80 *Its Spirituality*

The Nature of all Accidents is Interior, and Spiritual. It is Abstracted from all Bodily Consistence: and made up of Circumstances. As that such a figure should befall Such a Body, by such a Means, at such a Time, in such a Maner, for such an End; is an
85 Accident. It is not a Substantial Material Thing Distinct from the Substance in which it lies, nor may it be seen as a Creature Distinct from the other by the Ey, but only by the Understanding. Yet is it a Being Worthy of our Consideration. And perhaps also all the Beings of this Nature may be Numberd among Eternal Enjoyments.

90 *Its End*

Accidents were therefore Appointed and Ordained by GOD, that Substances might be Beautified, and made usefull. For without Accidents they would be Barren and Unserviceable. So that Accidents, which seem not at all Material, are most Serviceable; and most truly
95 Material, becaus not Material, to our Happiness.

Its Use and Glory

He that out of the Mouths of Babes and Sucklings ordaineth Prais, produceth Strength out of Weakness, and is Great in the Smallest Things. What is more Weak then an Accident? That cannot stand by
100 it self, but needeth another to lean upon. What is more Contemptible? It hath no Being of its own; but Deriveth a Being from another Thing: and yet all the Glory of Heaven and Earth is Derived therfrom. Gross Apprehensions are apt to look for all Goodness in Substances. It must be Wine, or Oyl, or Gold, or som such Thing: els it cannot be
105 Delightfull. I am sure it was my Mistake a great while. but now I am taught to look for all Glory and Delight among Accidents. Not as if Accidents were Severed from their Substances, but they are to be Considered in them. To look for all Goodness in Substances is Lawfull, It is not, to Think all Goodness Must be a Substance. A
110 Substance without its Affections, Operations and Qualities, is Divested of its Excellencies. Hony without its Sweetness is but yellow mire. Gold without its yellowness and consistence is a Shadow, and

without its Price a Stone. What would a Rose be without its Redness, an Ey without its Sight, a Star without its Splendor? Accidents are the
 115 very Robes of Glory, which Adorn Substances, that els would be Naked. And to the Honor of Accidents it may be said, that All Created Goodness is Accidental, and the more Wonderfull for being so. For that Goodness should lie in such a fading Weak Invisible Thing, and yet be so Strong and Real; is Exceeding Strange: and another
 120 goodness in Goodness it self. Wherin the Glory of the Power of GOD appears in the Glory of Union. For by uniting Substances and Accidents He Createth a Glory, which neither of them would yeeld alone: and makes two Things infinitely Barren, by their Conjunction Profitable.

125 Their Classes

The severall Forms wherin Accidents are Seated abov each other are fit to be noted. Their Orders and Degrees being an Object of infinit Importance; both to Clarify the Understanding, and to Delight the Will; as also to Widen our Interests and Enjoyments. Men therefore
 130 lose the knowledg of the Glory of Accidents, becaus they are Conversant only with Trivial and little Things. For tho indeed Nothing be Trivial to Him that knoweth all, yet many Things are little to the Ey, becaus we Convers with them in a Trivial maner. Darkness and Obscurity in the Bowels of the Earth; Stench in Damps, and Damps in
 135 Mines; Dirtiness in Mire, the Inconvenience in Moysture, and Excess in Water; these are Accidents of an inferior Order, of which Men are Sensible. Openness in the Air, Fairness in the Day, Wideness in the Hemisphere and Rarity in the Clouds, are Accidents of a Superior and Remoter Kind. Fineness in attires, Redness in the cheek, a Sparkling
 140 Ey, Prettiness in Gesture, Oyliness in Words, and Lovely Lips, are near unto Men, and Dear as their Lives. And with these they Convers. But when we com to Sublimier Things, as the Glory of the Sun, the Magnitude and Number of the Stars, the Brightness of the Moon; or to Deeper Things, as to Sight in the Ey, Life in the Body, Liberty and
 145 Health; Or to Deeper Things yet, and superior to these; as the Glory of Angels, Holiness in Cherubims and Lov in the Soul: These appear with Horror by reason of their Grandeur: and yet with a Dreadfull Mixture of Pleasure, by reason of the Abundance of their Goodness. The Sun Spreads its Beams upon all Kingdoms, and gilds the Stars; Raiset
 150 their Influences, and Illuminats the World; Impregnats the Earth, Melts the Seas, Begetteth Springs and Fountains, Digesteth Minerals, Ripens fruits and flowers, Inspireth Animals, and putteth all

Nature into Delightfull Motions. Yet are all these but Accidental to its Substance: and if you take away from it the Dilatation of its Beams, you bereav it of its Splendor: without which its Use and Glory is removed: And these being gone, its Being is a vanity.

The Soul is a Creature abov the Sun, that is made to see it in all its Operations, in Kingdoms and Ages; to Admire the Diety in so Great a Creature; and to Satisfy His Goodness in the Enjoyment of it: being made to Extend the Beams of Knowledg and Lov to far Greater Distances then the Sun is Able. Yet is this Knowledg and Lov but an Accident, without which the Soul may Exist tho in Horrid Miserie.

The Centre of the Earth is a little Thing, and as the Middle Point in Quantity, an Accident also: but the circumference of the Earth, Beautified with Kingdoms, the Labors of the Sun here and with our Antipodes; the Multitude of Ilands, Continents, Cities, Temples, Orchards, Villages Fields and Wildernesses that are round about it, are a Transcendent Accident, worthy to Entertain an Immortal Soul, when we com near unto it.

What then shall we conceiv the Soul to be which is the End of all? Truly its Substance is inconsiderable any further then as it is the Ground of such Glorious Accidents as belong unto it: and no more able to be seen without them, then Nothing. All its Powers and Inclinations are Accidents, their Usefulness, Immortality, Extent and Glory are Accidents: so is the Divinity and Sovereignty of its Estate. Which by the Easy operation of Life and Lov, is to see the Sun, and all upon which the Sun doth Shine: to see the Creator and End of the Sun; to see Angels those Glorious Spectators, and all its Enjoyers; to shed its Beams upon Interior objects, Illimited Distances, Invisible Things, in comparison of which the Sun, in all the Extention of its Beams, is no more then the Spark upon a Gloe-Worms Tail. Here is a Miraculous Entertainment of Glory and Delight. Here we convers with a Higher Sphere and Degree of Accidents, which seemeth afar off meerly becaus we Think not of it: for it is nearer then any, being Seated in our Selvs.

In this Accident there is Abundance of Wonder and Delight; Its Wideness is Universal, its Profitableness infinit, its Pleasure Eternal. To see the Sun is a Prospect of Exaltation. that makes the Beholder Acquainted with GOD! It fills him with Ideas of His Life and Goodness; who yeelds such a full Draught of Celestial Liquors to Kingdoms: and from one Fountain so Glorious to the Ey, disperseth Benefits in an unthought of Maner, to all Nations. But the Soul! that can see all Ages, and that is made to serv His Goodness by Enjoying

these, yeelds a Superior Prospect. Its Beams are Accidents of another
 195 Kind: Even Living Rays and Feeling Appearances, which tho they
 Shine not with Material Lustre, like Splendor to the Ey; are more
 Noble and Invisible, Carrying in the Benefit of the other, filling all the
 Spiritual World, seating its Glories, and the Glories of the Sun in the
 Soul. These are the Superior, the Lord and Possessor, for whose sake
 200 the Sun was made, and to pleas whom it Ministers before it, yea and
 without which the Beams of the Sun in all its Operations, would be
 Idle Vanities.

Interior Accidents

The Color figure and Extent of a Mans Members, are Accidents,
 205 with which we are familiarly Acquainted: so are the Greenness in
 Spires of Grass, the Sweetness in Perfumes, the figure of a Sand, the
 Beauty of the Heavens, and all Exterior Appearances in Nature. But
 when we enter into the Soul, we find a Mysterious Being Subject to
 Accidents of another Kind; in which as if we enterd into another
 210 World, infinitely Distant from this, in Place and Matter; we convers
 with Accidents Invisible Spiritual, Divine, and Glorious: which till we
 can see like God, we are Strangers to Him, and to all our Glory. Till
 we can feel their Existence Spiritually, and Taste their Sweetness, and
 be Ravished with their Beauty, we can never be Satisfied. Holiness,
 215 Glory, Truth and Blessedness, Wisdom, Righteousness, Joy and
 Dominion, Greatness, Power, Life and Majesty; are Interior
 Accidents; whose Wideness, Sublimity, Perfection and Excellency, are
 the Wonder of Angels, the Joy of Cherubims, and the Satisfaction of
 Souls. The Interior Room and Extent of the Soul is a Mysterious
 220 Abyss of Wonder alone; in the Contemplation of which we are
 speedily carried above the World, and placed at once beneath the
 Centre, and beyond the Heavens. How such a Wide and Endless Room
 should be in the Soul, it seemeth Impossible to Apprehend. When we
 com unto it we com to a Centre: but when we are in it, we are in a
 225 Place (or in a Thing) Wider then the Heavens. Conversing with which
 we are Men Of another World. There we see Holiness a Being Greater
 then the World, Brighter then the Sun, more Beautifull then the Moon,
 Higher then the Heavens, Deeper then Hell, Omnipresent like GOD
 with all the Creatures, Filling all Ages with Life and Glory, Extending
 230 into Infinity, and Eternity, Measuring, Admiring, Esteeming all
 Goodness, and in the Enjoyment of it turning into Blessedness, by that
 Blessedness Entering into Glory, and with that Glory filling all Things
 as our Savior doth, both in its Presence and Appearance. I faint at the

Apprehension and Consideration of its Greatness: and I rejoyce at the
 235 Wonderfulness of its Excellency and Highness, It is Superior to all
 Miracles Laws and Creatures, Higher then all Thrones Governments
 and Kingdoms, abov all Worlds Angels and Cherubims. That it is
 Mine by the Designation of GOD and Nature both in myself and all
 others, that I can see it as in a Glass here upon Earth, that I Hope to
 240 Attain it, to be Affected with it, and Transformed into it in the World
 to com; it is my Ravishment and Joy for ever more. for it is the Perfect
 Similitud of GOD in Substance and Beauty, in Glory and Blessedness:
 Indivisible yet Infinit, Spiritual yet Real, Inaccessible yet Visible,
 Invisible to the Ey, yet perfectly Accessible to the Understanding.
 245 After such Accidents we should long and pant and Breathe, and Gasp
 and Thirst, like Hungry Lions, and faint like Eager and Insatiable
 Lovers, and strive with all Impatient Endeavours; Accounting All
 Gold and Wine and Hony but Dross and Dung in Comparison.
 Without these we are Shadows, Base, vile Insignificant Creatures,
 250 Desolate Imperfect Empty Being, Worse then Nullities.

Of Accidents in Accidents

As figure may be in Color, and Extention in Heat, which yet in
 themselvs hav neither figure nor Extention, but are Extended only by
 the Extention of their Subjects, whose figure also by Accident they
 255 receiv. so may Greatness and Extent be in Wisdom and Holiness
 Blessedness and Glory tho themselvs hav none. for as in the Sun there
 [is] Figure and Brightness; and by the Sun figure in Brightness, and
 Brightness in its figure; so in the Soul, especialy when Perfect, there
 is Life and Holiness; and by the Soul, Holiness in Life, and Life in
 260 Holiness: whose Spiritual Extention is Communicated to both. For
 Since the Soul can liv unto all Objects at all Distances, its Life is
 Extended through all Distances to those objects with which it liveth
 and it with its Life. And while it seeth their Excellencies and useth
 them all in a Holy Maner, as its Sight is Extended, so is its Being: for
 265 the Soul is so Simple, that there, wherever its Sight is, it self is: and
 with its Sight its Lov, and with its Lov its Joy, and with its Joy its
 Holines and with its Holines its Blessedness, these also together with
 its Being Life and Wisdom, being Extended in like maner.

Our Interest

270 All Accidents being Created for the Enjoyment of the Soul, are its
 Peculiar Treasures. In whatever Regions, at whatever Distances we see

the same. there they adorn and Beautify the Creatures in which they are, and are wholly ours.

The Improvement of our Interest

275 They are ours in GOD becaus we lov Him more then our Selvs: and
 joyce to see all these Glorifying Him. They are ours in Angels,
 becaus we lov them as our Selvs, and see them with Pleasure in the
 Enjoyment of Them. They are ours in Men, becaus all Men are
 Exalted for our Enjoyment. Evry one being the Peculiar End of all
 280 Enjoyments, as well as Things: and the Divine Wisdom and Goodness
 of GOD which hath so Ordained evry mans single as well as infinit,
 and Peculiar Treasure.

Observations

Philosophers in Noting the Several kinds of Accidents that are in
 285 Nature, and reducing them to Order in nine Predicaments: giv us an
 Occasion to Observ both the Widenes and Discretion of the Soul. for
 since it is Impossible there should be an Accident Imagined, that is not
 under one of those nine Heads: and they know it Certainly; by this we
 see that the Soul, like a Bee flying in a Garden, from flower to flower;
 290 can rove over all Eternitie, from Creature to Creature from Region to
 Region, and see the Limits of Existence and Possibilitie. for otherwise
 it could not certainly tell, but Accidents of som other Order might be
 Created; and the Number of their Predicaments be Defectiv. The
 Discretion of the Soul is Apparent in Dissevering into Kinds, and
 295 reducing into Order, all Accidents, which are seen promiscuously
 Scattered over all the World: and in this the Empire of Mans
 Understanding.

Tho little be Spoken in the Nine Predicaments of the Accidents of
 Angels; yet are they all contained under Quality, Relations, Action,
 300 Passion etc.

To Ennoble the Predicaments, it is meet to introduce more Noble
 Instances. And while Quantity relateth only to Bodies, and sensible
 Qualities, to speak under Quality, of the Highest Qualities of Angels
 and Souls; Under Relation, of the Relation of Angels to GOD and
 305 Men; under Action of all the Actions of the Understanding and Will:
 And to Enquire whether the Actions of GOD in Creating Governing
 and Rewarding, may not at least Lawfully be Rememberd there. Under
 Passiv, the Passion of our Savior is contained. Where and When,
 which intimat the circumstances of Time and Place, are large
 310 Predicaments when understood for the Time wherin we are Created,

the Time wherin the World was made, the Time wherin our Savior came, the fitness and fulness of it; The Time wherin all Actions in Time were done; The Relation of Ages and Kingdoms unto Time, and the Excellency of evry Action of GOD and Man and of the Holy
315 Angels, in its proper Time; for my Satisfaction; fall under the one: And my Relation to the House, the Country, the Hemisphere, the Heavens, the Heaven of Heavens, fall under the other: of all which I ought to be as sensible, as of my Skin and Clothes. Situation indeed containeth little, and so doth Habit; unless we Transfer them to
320 Spiritual Things, and discover in what Order our Powers and Faculties ought to lie that they might be most Beautifull in Eternity; or what Habits and Attires the Soul must Wear in the kingdom of Heaven.

Since it is Impossible for Substances Divested of all Accidents to hav any Being: and Best that they should hav Accidents with their
325 Being: that being Best which is most Necessary: We may observ here, That those Things which are Best are Most Necessary, as in themselvs, so likewise with the DIETIE. Nothing being Impossible but what is useless. Which tendeth mightily to the Satisfaction of the Soul, which is made, or desires, to be Universal Possessor. For Perfect
330 Complacency with GOD is created by the Vision of the Most Excellent Things.

Accidents are either Single, or Transcendent. Single I call those which are Privat Accidents; and those Privat which do even with their Contraries belong but to som Beings. A Thing may be neither Thick
335 nor Thin, Black nor White, Green nor Red, Broad nor Narrow, Hot nor Cold; becaus these are Accidents in the Sphere of Bodies: abov and beside which there are Spiritual Things. But Transcendent Accidents include all Beings: for evry Thing that is made must be either finit or Infinit, Aliv or Dead, Corporeal or Incorporeal; which
340 are therfore stiled Transcendent, becaus they or their Contraries agree to all: evry thing that is, being the one or the other.

For as much as Substances without Accidents, and Accidents without Substances are wholly Useless, and yet by their Union such infinit Glory is Attained: we may observ the Excellency and the Power
345 of Union: and hence conclude that the Union of Souls with their Objects is more then all. for all other Unions are Impertinent without that, which is the End of all. The Soul is Worth Nothing, and Objects are worth Nothing in themselvs: but united they make the Melodie infinit, the Beauty compleat, and the Blessedness Immortal.

A Question

350

Why do you premise with so much Caution that there is no Accident in GOD? What is the Reason why His Attributes or Actions may not be Accidents?

Those that are Studied in the Nature of GOD conclude it
 355 Impossible that any Accident should be in Him: because of His infinit Simplicity. but further Satisfaction besides the Glory of His Incomprehensible Nature, and the Reverence they pay unto Him in this Acknowledgement, I hav not seen. Not but that there may be many Glorious Things Extant upon this Theme in the World, but I hav
 360 not had the Happiness to see them. Since therefore my own Satisfaction is all I study; and an Ability to inform those that need it: I hope my Endeavors will be at least pardoned, if I attempt the Solution of this Querie. Especialy since I design nothing more then His Glory, and my own Comfort; whose Nature was made Eager of Happiness, and
 365 Thirsty after Knowledge, in this World. If others hav Sublimier and more Glorious Things, let them nevertheless rejoyce in a Endeavorer, and Bless GOD for their more Great Attainments.

Those Things that are like Accidents in GOD are either Attributes, or Actions. His Attributes are Him self, because they are not only the
 370 Maner of His Being, but His Essence and Substance. The Goodness of GOD is GOD Himself, the Justice of GOD is GOD Himself, the Holiness and Glory and Blessedness of GOD is GOD Himself. This is usually said, But after all my search into Authors, this I need: Wherin neither Fathers, nor Philosophers, nor Divines help me, unless
 375 by suggesting Seeds of Knowledg and Satisfaction to me. for which I am infinitely Thankfull. I would know that GOD whom I Adore, that I may Delight in Him with perfect Ardor Complacency and Joy, not being Divided from Him, but by Knowledg and Lov be united to His Essence for ever more. I would therefore not only by an Implicit faith
 380 receiv their Sayings, believing as the Samaritanes did, because the Woman had told them: but as they believed when they came out, and saw; so would I, know my self the true Reasons, why they say this concerning Him. That as they said unto the Woman, so may I; Now we believ not because of thy Saying: for we hav heard Him our selvs,
 385 and know that this is indeed the Christ, the Savior of the World.

The Goodness of GOD is no Accident, because the Essence of GOD is infinit Goodness. The Essence of GOD is infinit GOODNESS because the Will of GOD and His Essence are one. His Will, and His Essence are both one, because the Act of His Will is the Dietie. The Act
 390 of His Will is Infinit and Eternal. And all His Holiness Wisdom

Goodness Glory and Blessedness is in this Act of His Will. Which being Infinit and Eternal, reacheth unto all objects whatsoever, Effecteth all, Enjoyeth all, as the Joy of all and filleth Eternity with Glory, Majesty, Fulness, Beauty, Wisdom, Perfection, Excellency.

395 Without this Act of His Will He is not. The Will without the Act is none of Him, The Act without the Will is none of Him, the Act of the Will is HE. Who becaus He is not a Will besides the Act, nor a Substance besides the Will, is Act Will and Substance in One. The Act of His Will being His infinit and Eternal Substance. This Act is His

400 Wisdom becaus by it He Disposeth all things, This Act is His Power becaus by it He Atchieveth all Things. This Act is His Goodness becaus by it He Communicateth Himself, and Effecteth all Things. It is His Blessedness, becaus by it He is, and Enjoyeth all Things, it is His Glory also, becaus by it He is Manifested to all being seen and

405 Enjoyed: This Act being All in All. In Angels Holiness and Wisdom are Distinct from their Essence, becaus they may be Angels and yet neither Wise nor Holy; as we see manifestly in the Evil Angels. They hav a Substance and a Will besides Holiness and Wisdom: and so Hav Men. whose Souls exist without Glory and Blessedness for a time, and

410 may End in Shame and Confusion.

This is Sufficient to Convince us in His Eternal Attributs, such as are His Holiness and Wisdom. But what may we say for Mercy, Anger, Pitty, and Compassion, Hatred etc. which seem Temporal, becaus they were not in Him by necessity of Nature, but rise with their

415 objects? To this We Answer, by Distinguishing between the Attributs and their Actions. The Attributs of Mercy Anger and Compassion are Coeternal with His Wisdom Holiness and Glory, As the Faculties of Anger Mercy and Compassion are in the Soul of Man, whether they are Exercised, or no: as also the Faculty of Hatred is, whether it hath

420 an object or no. Tho these Faculties are never Exercised without their Objects. The Greatest Difficultie therfore is about His Actions, which seem limited, Temporary, finit, Mutable, free, Accidental, not at all Necessary, having Original, Continuance, and End. As that Action of His Power and Wisdom wherby He Created the World, that Action of

425 His Mercy and Compassion wherby He redeemed Man, that Action of His Justice and Goodness wherby He judgeth and Rewardeth, the Question is Whether these are Accidents or No, as the Action a Man in Building of an Hous, Redeeming a Captiv out of the Turkish Gallies, Condemning a malefactor, Acquitting an Innocent, are

430 Accidents in Him? for besides these, He hath an Essence, which was before these Accidents, and is Divers from them. Thus it is in Men.

Sed in Deo nec est Prius nec Posterius. But in GOD there is neither Before nor After. All Things in Him are at once Present for evermore. To Creat therefore in Him is not an Accident, nor to Redeem, nor to
 435 Save. They Imply no Mutabilitie, they were ever with Him. Those things that are not yet in Being are with Him from Everlasting. Who is the First, and is with the Last: and Who speaketh Wonderfully concerning the Sins of Israel, Their Vine is of the Vine of Sodom, and of the fields of Gomorrah. their Grapes are Grapes of Gall their
 440 Clusters are Bitter. Their Wine is the Poyson of Dragons, and the Cruel venom of Aspes. Is not this laid up in Store with me, and sealed up among my Treasures? This He Speaketh of their Sins, in that Prophetick Song He gav unto Moses. Deut. 32.¹ Which nevertheless He saith were laid up with Him in store, and sealed among His
 445 Treasures: and wherin He intimateth their Evil to be Dreadfull, Bitter and full of Horror. Yet notwithstanding all this it is Sealed among His Treasures. He therefore that is Alpha and Omega includeth all the Mean. And as when the Alphabet is written, the last letter is Extant, as well as the first, and all the letters Extant in the way between:
 450 which were successivly written but are at once Extant: So is He no less the End then the Caus of All Things, being infinitely before them in them and after them: and all Things in Him at once both successivly in their Production, and Extant in their Order. Which is very visible, for as the Sun is One which by many Beams shineth upon all
 455 Kingdoms: so that infinit and Eternal Act, by many Actions Effecteth All Things. And as the Sun shineth upon all Kingdoms, yet is wholly Present in evry Kingdom; nay in evry field in evry Ey, in evry Spire in evry field in evry Kingdom, by one Beam; tho all his Beams are not there, so is this Eternal Act infinitely present in Evry Operation, and at
 460 once without being Divided Wholly present with all Operations.

Concerning the Necessity, Freedom, etc. of such Particular Actions, see more in other Places.

Instructions

465 It is not necessary to discours these Things, unless it be only to Diffiding Souls, that Urge Objections and require Satisfaction.

To Contemplat them is Delightfull in Solitude and Retirement, becaus they Irradiat the Soul with Knowledge and Refreshment.

¹ For biblical references in this section see Revelation 1.11, 17; Deuteronomy 32.32, 33.

To See Clearly into the Reason of unreasonable Assertions, when
 470 they Proceed from Reasonable and Learned Men, increaseth our Faith,
 and their Authority.

To see Clearly that GOD is the Most Sublime and Perfect Being, is
 the Highest Satisfaction of which the Soul is Capable by Reason.

Unless this may be Added, That to See oneself is Capable of being
 475 made like Him, is Equally Desirable.

Angels are Beings Distinct from Holiness. but Glorious Angels, are
 as it were Compounded: the Essence of a Glorious Angel, being
 Holiness in Him.

Holiness and Glory in their Perfection are One.

480 In all Created Substances, Accidents are the Glory of Substances
 themselvs.

The Faculties of a Soul are Noble Accidents by Infusion of Nature,
 but Acquired Accidents are more Glorious.

Acquired Accidents infused into the Soul, tho they are not
 485 Attributes, yet they are as like to Attributes, when Perfect and
 Glorious, as Nature will bear, or the Soul can desire.

Leav the World, and Abide with GOD, in these Meditations, that
 Thou mightest return to the World more Holy and Glorious.

Remember that Obedience is infinitely Better, and more Excellent
 490 then Knowledg.

Think not of a few Accidents, but as an Heir of the World, Consult
 with all.

Enjoy all.

Offer up the Sacrifices of Praise for all.

495 Be present in all Places to thy utmost Power seeing all;

Be Pleased and Ravished with GOD.

Imitat Him in all Imitable Things, in Wisdom and Gratitude.
 Admire Him in Things inimitable.

1

500 An Accident! is that a Glorious Being?
 Is that a Wonder; and is that a Joy?
 Is that an Object to Delight the Seeing?
 And doth its Absence all our Joy Destroy?
 Then evry Substance is a Shining Light,
 505 And evry Accident a Substance Bright.

2

For evry Being is Substantial to
 The Ey of Man, while tis conceivd alone:
 At least while tis an Object of His View,
 510 Tis Singled out, and Seated in a Throne.
 What is the Mind of Man? Where, if it list,
 An Accident may of it self Exist!

3

The Mind of Man for ever shall endure,
 515 And is a Region of Diviner Light,
 Wherin all Beings in a Way more pure,
 Present themselvs to pleas and take the Sight.
 The Mind of Man! Tis a Celestial Sphære,
 Wherin even Accidents as THINGS appear.

4

All Things are Solid Objects of Delight,
 520 But Accidents as forrein fleeting Things
 Appear, and to be chased from the Light,
 Becaus no Joy, nor Pleasure from them Springs.
 525 But while they seem External Vain and fleet,
 They are indeed Divine, and far more Sweet.

5

External unto Bliss that cannot be
 Which is Internal unto Man: and Things
 530 Their Accidents hav in them: as we see
 Even by the Gold that Shines on Angels Wings.
 For evry Accident is still within.
 As Glory is, as Wisdom is, as Sin.

6

Its Nature is to be within; and yet
 535 It doth appear unto the Inward Ey,
 As if it were without its Object Set
 And in the Open Sun alone did lie.
 It is another Thing besides a Thing
 540 From which all Blessedness doth chiefly Spring.

7

545 Joy Is an Accident it self; and so
Is Blessedness. Lov is an Accident:
And so is Life, and Sence it self, we Know;
Yet these are Things; and Things most Excellent.
Tis Strange; that all the Excellence we Ey,
Should in an Accident thus ever lie.

8

550 But so it doth. for even that Excellence
Is but an Accident; and so is Peace;
And so is What so ever takes the Sence
As Pleasure, Wisdom, Holiness, Inceas
Of Joys. Yea more an Accident is found
555 The only Thing that Man with Glory Crownd.

Account

Its Signification

Account is a Word used by Merchants and by Kings. Among those (as we may see by their Books) it signifies a Reckoning of Expences, and Commodities; among these it is taken for Honor and Esteem. In
5 Princes Courts they say, A Man of Account, when they mean a Man of Honor and Renown.

Its Abstraction

In its Abstracted Notion, it is from Vulgar Use, from Merchants Shops and Princes Courts taken up into Heaven; and shineth there like
10 a Star in GODs Kingdom. Its Influence is great upon all Things. for were we not able to Number and Esteem them they would be of no Account. Its Beams therefore must shine upon evry Thing. For as a field in the Sun, in the Light of Account only can Things be fair and fruitfull.

An Observation

It is a Grand Effect of the Corruption of Nature, that we Confine Words to a Close Imprisonment, by a Narrow use of them; and Debase them, by an Application, as we do, only to vile Inferior things, When
15 in realitie they relate to all, and signify what is don among the Angels. We will therefore rescue this, and its fellows from Abuse, and that Debasement under which they are in Bondage. for when they are at Liberty they are Denizons of the City of GOD, and of use evry where in His Eternal Kingdom.

Its Fitness

How fitly Account as it signifies the Usefull Numbering in Merchandice, is used to Express it, we may see by the Exactness that
25 is used therein: and Reckon it as it were by the very Counters and Records, and Compute it by the End for which it is kept. As it signifies Valu Esteem or Renown, it is perfectly Adapted to what it signifies, becaus to valu is to Count the Several Excellencies that are
30 in a Thing, and to giv evry one of them its Due Esteem. A Thing then being held in Account, when its Excellencies by many Numbers exceed the Ordinary Rate. It is commonly known, No man values any thing more, then according to the Greatness of those Excellencies he
35 sees therein. So that account in Merchandice, implies the Account in

Esteem, which is nothing els but a Chary Reckoning up the Number of Excellencies.

Its Nature

Account in Arithmetick is one Species of Numbering. for
40 Numbering in General is any Reckoning of Numbers that can be made, yea tho Things are loosly Numberd to no End. But Account is an Exact Kind of Numbering in Matters of Concernment.

Its Use

It is used in Military Affairs as well as Civil: as in the Mustering of
45 Soldiers: for Mustering is a Taking an Account of their Numbers. In Matters of Government as well as Merchandice. As we may Discern by the Bills of Mortality, which in Royal Cities are Weekly returned, giving an Account of those that Die, and by that Marvellous Order of Extracting Copies Annually out of the Registers in evry Parish of this
50 Kingdom, wherby an Exact Account of all that are Married Born and Die evry yeer throughout the Realm, is given in to the King, who by this Means as the Head is able to Survey all His Living Members, and feel them as it were, tho they seem lost and Dispersed beyond all the Mountains. There are Poll-Bils for Taxes, There are Lists of Judges,
55 There is a Reckoning of Cities and Courts of Judicature as well as Persons, of which we may See Copies in the Exchequer Chancery or Parliament Rolles. In Matters Ecclesiastical it is used also; As in the Passover among the Jews evry man was to make his Account for the Lamb, and among us there is in Bishops Courts an Account kept of
60 Diocesses, Bishops, Ministers and Parishes. Thus before Kings the Art of Numbering is a Royal Thing and of Great Importance, as it is also before Generals and Prelates. And why it should not before GOD also be Important, no reason can be given, since with Him evry Thing Surely is most Divine.

65

Of Divine Account

He that would liv in Communion with GOD must keep the Book of His Accounts; at least he must hav a Copy of it, and appear in His Armies, or Com into His Courts, and Minister before Him. Nor must he only see, but know the Use of, the Book and the End of Counting.
70 Not only as a Forreiner, but as the Kings Friend, and the Kings Son. He is to Number the Multitud of Angels and the Thoughts of Men, the Excellencie of all Creatures, their faculties and Actions, their Dignities and Offices, their Places and Honors. He is to Number the Sun and

Moon and stars, all Inanimat Creatures, the Worth wherewith they are
 75 inspired, their Properties and Uses, with their Several Originals Ends
 and Services. And as the Kings Son to refer all to Him self: for He is
 His own Steward in his Fathers Hous: and all these are his own
 Emoluments and Enjoyments.

Its End

80 The End of Doing it is Satisfaction, and Communion with GOD, as
 an Ey Witness and Spectator of His Glory. Besides which Obedience
 and Enjoyment are Ends of Accounting. For GOD being Willing to
 Giv us all His Treasures commands us to Account them: without
 which we can never Enjoy them. It is True indeed that here upon Earth
 85 it is no Part of Obedience to count them all; becaus we are neither able
 to do it, nor is it Commanded or required. It may seem therefore
 Superfluous to Speak of Accounting them here upon Earth, and
 unseasonable Arrogance to talk now of what is Obedience only in
 Heaven. For that is most fit to be don in evry Place, which by the Wise
 90 Lawgiver of the World is Commanded. But this Accounting is a Part
 of Obedience in Heaven: and that it is so is Requisite to be Known here
 upon Earth. for as we are to imitat the Life of Heaven as near as we
 can, it Concerns us to know it: and it is Highly necessary that we
 understand our Dignity, that we may be sensible of our Creators Lov,
 95 and Gratefull, and Carefull for our Glory. In General therefore to
 Account the Valu of His Gifts is Necessary even here beneath. which
 as it is Expedient is also Commanded. And therefore is it truly a Part of
 Holiness which GOD expecteth at our Hands. Nothing can be
 Enjoyed, but what is Numbered, nor any thing truly Accounted, but
 100 what is Esteemed, and Exactly Numbered to a perfect End. Which in
 the Schole of Happiness is by Casting up the Sum to find out the
 Bounty of Almighty GOD, the Greatness of His Lov, and the Measure
 of our Gratitude, in that of our Glory. And if here upon Earth, when
 we hav seen all, we return at the Bottom, Past finding out. we are
 105 Good Accountants, without the Sum. Provided always, that we hav an
 infinit Desire to Rejoyce in that Infinit at the foot of the Account, to
 be Gratefull and to Conceiv a Lov past finding out, that we may in
 som Measure Answer His, that is the Donor of our Glory. For tho we
 Know it not, yet it is Sealed among His Treasures. And the Seal shall
 110 be ripped up at the Consummation.

Its Several Estates

Here upon Earth Accounts are imperfect, in Heaven they shall be seen; Interminable indeed, but yet Accounted. The Glory of the Soul being Answerable to the Exactness of the Accounts it maketh. Here
 115 we neither know the use nor End, nor Perfection of Counting: there we shall feel what we cannot Count: tho there be no Number, shall Inherit all. And wheras here according to our Insufficiency we love indefinitely, but yet infinitely in Designe. there we shall lov Explicitly according to the fulness and Sufficiency of our Art, even all we can
 120 lov, our Joy being Equal to our Lov, and that to our Numbers.

The Reason, by which we Know that our Accounts in Heaven shall be perfect, is founded upon an Apparent Bottom. Things unaccounted will be of no Account. What we neither Know nor feel, cannot Affect us; and therefore things Unknown, will be of no Account to us. What
 125 is not of Account with us can be of no Account with GOD; becaus His Goodness is so Infinit, that He valueth nothing for Him self, but only for His Creatures. Whose Blessedness also is so perfect, that He needeth Nothing out of Him self, that is not Needfull to His Creatures. And wheras som may Say, that Angels or Cherubims may know
 130 Things out of the Sphere of our Accounts that would make His Kingdom Imperfect: and so Things may be Worthy tho we Account them not. Where, besides that we are to hav Communion with Angels, evry one is to be the Joy of all, and the End of all being therfore of Necessity called with all to Account all.

135

Its Foundation

How Able Man is to Count we may see by this, Millions are as Easily Sumd up as Unites: and Exercise will giv as Strong Apprehensions of a Million as of an Unite. All which being seen, and
 140 Digested into Order, in the Knowledg of the Mind, a Man is as apt for more, as if He had never seen a Number before. A Million keeps no more room in the Mind then an Unite. Innumerable Millions laid up in fit Repositories, may be all Displayed and Explicated in the Soul, being seen in their Beauty and Proper Distances which is an Infinit
 145 Miracle, and yet a Man be as Empty, as if Nothing were within him or before him: that is, in Order to the Conception of more, tho in respect of Light and Joy, there is a Greater Fulness. Eternity is a long time to continue Numbering, and the Ey a Wide and Comprehensive Artist: it will take in a Million at a time, and Adde twenty Millions in a
 150 Moment. To continue this in Addition and Multiplication to all Eternity is an Endless Work, and yet the Soul will never be cloydd nor

Opprest with Numbers. In realitie they fill no room: but in the Mind are Spiritual. Lest therefore there should be an Endless Progression; all that the Soul can take in by Degrees, were it to Reckon by its own
 155 Powers to all Eternitie, it shall receiv in an Instant, and from the Beginning to the End attain all immediatly. For indeed All from the Beginning to the End is the END, of all our Labors and Desires, of all our Powers faculties and Inclinations, of all our Thanksgivings and Enjoyments.

160 The Consequence of its Perfection

Excellencies Apprehended are Riches within. And Things are made Excellent by being Given to us: as by being made to Serv us, they are Given. Upon the Increas of their Numbers Joys are increased. For evry Excellence a Several Joy. for Abundance of Riches Abundance of
 165 Joys: For in those Colors are our Treasures Painted in the Mind. for evry Joy a Several Prais, in evry Prais a several Pleasure. By Prais and Pleasure the Soul is Abundantly united to GOD, and His Glory seen in the Glory of Abundance. The End of all being the Knowledg of GOD which is Life Eternal.

170 Additional Consequences

Upon evry ones Ability to Account all Things doth the Perfection of their Persons and Treasures Consist: the Perfection of GODs Bounty and the Perfection of His Kingdom: in all which the Perfection of His Lov, and Glory are concerned. for if His Sons were Defectiv,
 175 and Shut up within a Sphere as the Stars are, or the Heavens, or the Earth, or the Sun in their Circuits: so that som had in one Region Particular Joys, and som others in anothers. As evry ones Joys would be single to Him self, they would be Pittifully Poor. For the Joy of Communicating ones Joys, and the Joy of Participating in the Joys of
 180 others, are the Greatest Joys: as are the Insatiable Desires after infinit Treasures. So that those which we hav would be Diminished, and infinit others, be in other Creatures out of our Sphere: our selvs also being little Creatures, of Privat Concernment, and seen by few: Wheras now Divine Wisdom hath so obtained, that GOD is infinitely
 185 Glorious to all, seen in all, Enjoyed by all, Praised for all, Admired of all, Adored with all. His Kingdom is Infinit in Glory as well as in Extent, evry Soul and Angel is Infinit in His Similitude; and all His Treasures are infinitely Multiplied by the Enjoyment of all, so that all the Powers of the Soul are Exceeded if it were Possible to Exceed

190 them: and it is impossible for a Desire of the Mind to Extend further
then He has Attained.

Of Transcendent Account

Abov all these Accounts there is a Transcendent Account before
GOD, who Numbereth the Stars and calleth them all by their Names,
195 the Sands by the Sea Shore, and the Hairs of our Head; who made all
Things in Number Weight and Measure: Which being infinitely abov
all other Accounts in Use and End, as well as in the Person Keeping
it, is called Transcendent, and Especialy becaus it is an Account of all
Accounts. All Merchants and Accounts of Merchandice are before His
200 Eys: All Kings and Princes Courts, Men of Honor and Renown, all
Cities and the Scribes that Reckon them are themselves described; not
with Ink and Paper after the Maner of Men, in Books; but in a living
Maner in their Realities and Places. Publicans must render an Account
of their Accounts: Armies and their Generals, with their Mustering-
205 Rolles appear before Him: There is an Exact Account of Judges and
their Records; and finally a true Register of all their Actions Persons
and Affairs: with all Rustick, Mechanical, Military, Civil,
Ecclesiastical, and Divine Affairs: for som most High and Glorious
End, Inscrutable, yet Answerable to the Wisdom and Majesty of so
210 Great a Sovereigne.

Its End

When we contemplat the End of Accounting, we are Amazed at the
Usefulness of so Small a Being. which if in little Things it be
Conduciv to so Great Attainments, what shall it be in the Supreme? In
215 Merchandice the End of it is Exact Dealing, which Endeth in Peace,
and Justice among Men; wherby Merchants and their Agents are
Crowned with Safety Riches and Honor. In Military Affairs the End
of Accounting is Fidelity among Soldiers, the Order of Armies, and
the Security of Nations: In Civil Peace in the State, and the Benefit of
220 Government to the Prince and People. The End of it in Ecclesiastical is
Discipline and Obedience, which Endeth in the Benefit of evry Soul.
Since therfore of evry Several kind of Accounts there are Several
Ends; what shall the End of Divine and Transcendent Account be in
the Schole of Happiness, or the Kingdom of Heaven? Verily it will be
225 Proportionable to the Glory of the Materials, and Highness of the
Accounters; GOD, and the Soul.

The Soul is able to take an Account of all Accounts, and as it may
hav Access to all Access; to the Access of Kings to the Throne of

Grace; To the Access of Queens in evry Nation to their Royal Bride
 230 Grooms; To the Access of Lovers, which is so Delightfull; And Enjoy
 the Benefit and Pleasure of them all: So can it make an Elixar of Joys
 unto it self out of all Accounts. But the End of GOD's Accounting is
 here principally intended.

GOD as He is a Merchant Distributing His Talents, keepeth a Book
 235 of Accounts for Angels and Men. in the Counterpart of which they lay
 down an Accounts of their Receipts Expenses and Gains. To Neglect
 which maketh them Bankrupts, but to do it faithfully Crowneth them
 with Glory: and the End is that He might receiv His Due, and all His
 servants, Grow Rich and Prosper, being Crowned with Beauty Justice
 240 and Honor. The Books which they keep are the Book of Knowledg
 and the Book of Conscience. In the one they write what they receiv,
 in the other what they Do, or Disburse.

As the General of an Army, He counteth all His Hosts, wherin
 Angels and Men are two main Bodies and all Kingdoms and Ages
 245 several Squadrons. to the End they may move in Beauty and Order,
 and become the Delight and Safe Guard of evry Spectator.

As a King, He keepeth Accounts, that all His Empire might flourish
 by the Administration of Justice, and be Crowned with Riches Honor
 and Glory.

250 As a Creator He Accounteth all His Works, that He might fitly
 Dispose them and Exactly perfect them. And this He doth by Guiding
 them to the most Excellent Ends.

As a Judg, He recordeth the Actions and Thoughts of Men that He
 might Reward them.

255 And as a GOD He Accounteth all, that in all He might be Divine,
 and that having the Account of all in Himself, He might communicat
 it to us for ever more.

Instructions

GOD is not known till His Bounty is seen.

260 His Bounty is not seen till the Excellency of His Creatures is
 Discerned. For the Excellency of His Creatures discovers them to be
 His Gifts unto evry Soul.

The Excellencies of the Creatures are unknown till they are counted.

GOD is unknown till His Lov is Discovered, to me, to be Infinit.

265 Till I am Discerned to be the Heir of His Kingdom, the Temple of
 His Presence, the Image of His Countenance, a Monarch in His
 Palace, His Friend, His Son, Able to Account, and Ordained to receiv
 all His Treasures, both I and the Beauty of Religion are unknown.

Accustom thy Self to Great Accounts: and Remember that Thou art
 270 made for Great Things.

Account not Pebbles in a Trifling Maner, who by a Serious Reckoning
 mayst Enjoy the Stars, and becom a Companion with the H. Angels.

Saints are Accountants here upon Earth and must render an
 Account when they com to Heaven.

275 It behoveth all men to keep, that must give an Account.

He that is not faithfull in Accounting His Receipts, will scarcely be
 Accurat in Accounting His Expenses.

Account the Excellencies in evry Being.

Scriptures

280 What is Man O Lord, that Thou art Mindfull of him, or the Son of
 Man that Thou Makest Account of Him! Psal. 144.3.

Behold this hav I found (saith the Preacher) Counting one by one
 to find out the Account. which yet my Soul seeketh, but I find not.
 Eccles. 7.27.28.

285 I desire fruit that may Abound to your Account. Phil. 4.17.

Who can Count the Dust of Jacob, and the Number of the fourth
 Part of Israel! Numb. 23.10.

When the Most High Divided to the Nations their Inheritance,
 when He seperated the Sons of Adam, He set the Bounds of the People
 290 according to the Number of the children of Israel. Deut. 32.8.

Of Zion it shall be said This and that Man was born in Her, the
 Lord Himself shall Establish her. The Lord shall Count when He
 writeth up the People that this Man was born there. Psal. 87.5.6.

Many O Lord my GOD are the Wonderfull Works which thou hast
 295 don: and thy Thoughts which are to usward: They cannot be reckoned
 up in Order unto thee: If I would Declare and Speak of them they are
 more then can be Numbered. Psal. 40.5.

How Precious also are thy Thoughts unto me O GOD! How Great
 is the sum of them! If I should Count them they are more in Number
 300 then the Sand. Psal. 139.17.18.

Yea doubtless, and I count all things but loss, for the Excellency of
 the Knowledg of Christ Jesus my Lord: for whom I hav suffered the
 Loss of all Things and do Count them but Dung, that I may Win
 Christ. Phil. 3.8.

305 Who hath Measured the Waters in the Hallow of His Hand, and
 Meted out Heaven with a Span, and Comprehended the Dust of the
 Earth in a Measure, and Weighed the Mountains in Scales and the
 Hills in a Balance?

Who hath Directed the Spirit of the Lord, or being His Counsellor
 310 hath taught Him?

Behold the Nations are as the Drop of a Bucket, and are Counted
 as the small Dust of the Balance. behold He taketh up the Iles as a
 very litle Thing.

And Lebanon is not sufficient to burn, nor the Beasts therof for a
 315 Burnt Offering.

All Nations before Him are Nothing: and they are Counted to Him
 less then Nothing and Vanitie.

To whom then will ye liken GOD, and what Likeness will ye
 Compare unto Him? Isa. 40.12. etc.

320 And yet it is said, In the Image of GOD made He Man. Gen. 1.27.

His Image! Lord what Hopes! So Great a King!

And yet His Friend! O how Sublime a Thing
 Would Man becom! Did he but truly Count
 Himself and Glory, He would all Surmount!

325 The Sun is Dross Compared unto Him;

He is a Peer even with the Cherubim:

Who all the Glories of the GODHEAD see

And are in that most like the Dietie.

Let others Count their Gold, my Holy Eys

330 The Stars shall Number in the Highest Skies.

I will Endeavor with a Curious sence

To Measure Angels, and their Excellence.

The Earth shall be my Footstool and the Seas

Like little Drops of Bliss my Soul shall pleas

335 The Spacious Skies that do the World surround,

Are mine O Lord! And I with Thee am Crownd

They Crown but Bound me not. for all that Can

Be Comprehended by the Ey of Man;

Is but a Mote, a Sand Compar'd to me;

340 When I in Lov and Knowledg am like Thee.

Thy Works and Laws and Thoughts shall be my Treasures,

I will Account them as my Greatest Pleasures.

Who, if becaus I nothing was, I miss

All other Greatness, will be Great in Bliss:

345 And Count thy Greatness mine, whose Lov to Me

Made Thee to Me a Joy and Me to Thee.

But abov all My Saviors Drops of Blood

In my Account hav don the chiefest Good.

Accuratness

Its Signification

Accuratness is either the Adding of Care to Work, or Care to Care. It signifies a Care upon Care, that the Work may be perfect, which is undertaken.

5

Its Definition

Accuratness is a Special Care that nothing be Redundant, Defectiv, or Deformed: Or the Effect of that Care.

Its Subjects

It is in Things, or Persons. In Things it is seen, as it were an Effect
10 of that Accuratness that is in Persons: And it is an Exactness in Works. That Work being called Accurat that is Compleat in evry one of its smallest Circumstances. The Definition relateth to the Accuratness of Persons. Of which also there are Three Kinds GOD, Angels and Men: GOD being a Person Increated, Angels and Men Created Persons. All
15 which may be Accurat in Working.

Its Objects

The Objects wherin GOD may be Accurat, are infinit. And they are Great or Small. Little Objects we are Acquainted with. We can Easily Contemplat the Exactness of His Care in the Fabrick of a Flie, an Ant,
20 or a Bee. Wherein there is Nothing redundant or Defectiv throughout there is not a hairs Breadth of its foot longer then it ought, nor an Ey defectiv, nor a Tittle placed amiss. but all is Regular, Wel Orderd, and full of Symmetrie, that GOD might be seen in the Exactness of the Work: For Should we but suppose Infinit Wisdom to hav a Being, and
25 to be Willing to Create a Creature for such an End, as that for which an Ant is made: it is Evident it could not Produce a more Exact and Perfect Creature. The Accuratness of His Care, and His Accurat Skill; in laying the Particles of a Sand together or in Ordering the Colours and figures upon a Weed, or a flower we can contemplat: but in
30 Greater Things they surmount our Understanding. His Accuratness in Creating the Whole World, in Making the Soul, in Perfecting His Kingdom: these are Sublime and Transcendent Things, wherin His Ways are unsearchable and Past finding out. Howbeit we shall never Know GOD perfectly, till in these also His Accuratness be seen. In
35 Angels the Objects of Accuratness are their Actions and their

Thoughts. It being their Care that evry Imagination in them be Exact: and Nothing Wanting in any Work. In Contemplating it is their Care, that No Esteem be Wanting to their Knowledg, no Gratitude to their Esteem, no Joy to their Gratitude. But that evry Imagination Proceed
 40 from perfect Causes, agree Perfectly with what they Contemplat, be Attended Perfectly with all its Circumstances, and End in Perfect Lov. In evry Work they take Care to Adorn it with understanding Agility Diligence Affection and fidelitie, that their Wisdom and Lov might be seen Compleat, for which Cause they hav respect also to one another
 45 GOD and Men, and leav out Nothing, Noe Obligation no Reward, whose Consideration may make their Thought, and their Work Perfect. In Men there is Accuratness, but Misemployed. Limners and Statuaries are Exact in Drawing their Pictures, Ladies Accurat in settling their Hair, and Nobles som times most Accurat and
 50 Sumptuous in their Buildings. But to be Accurat in Divine Things, in framing our Thoughts, in Perfecting our Prayers, in Making our Lives Exact, in Adorning our Souls, in filling up the Measure of our Devotion, and presenting Works of Obedience before GOD that are compleat in all their Circumstances; that I see few Men that do: Even
 55 few that understand the way of it, how it should be don. Yet are the Effects of Accuratness infinit in Concernment, and the Effects of Loosness of Great Importance.

Its Effects

By Accuratness the Work may be made Perfect and the End
 60 attained which we Design. with Honor, Prais, Esteem and Glory. But loosness Scattereth all these, Removing Worth from the Workman, Spoyling His Work, Bereaving him of his End, at last Distasting him, and displeasing all. Now how much is it to be Desired that Worth should be in our selvs, that our Works should be Perfect, that our
 65 Design attained, others Pleased, our Work Admired, and our Persons Crowned with Glory and Honor. It would make a Man even Desperat to Consider the Weightiness of these Effects, and even to faint with longing to Secure their Attainment.

Superadded Engagements

70 But there Especialy are we Engaged to Accuratness where the Benefit is Exceeding Great, where the Work is Exposed to all Spectators, Where the Spectators we Design to pleas are Innumerable, Intelligent and Glorious Persons, where we Especialy Desire to be Admired and Beloved, where the End is most Glorious for which we

75 undertake the Work we perform. All which concurring together make it infinitely Necessary that GOD should be most Accurat, and Compleat in Working. As for GOD His Way is Perfect: But we are Defectiv. Ought not we to be Accurat too? Since Nature desires to appear in the most Excellent Things, Since our Works are Great and Wonderfull;
 80 Since the End is infinit and Eternal, since we are to pleas all Angels and Men, Since we lov them and Earnestly Desire to be Beloved of them! O that Men would Consider this; and Remember how Great Workmen they are made; that they also might be Perfect in Working!

Of Accuratness in GOD

85 *Its Original*

As Lov is the Original of all His Glory, so is it the fountain of all His Care to be Perfect in Working. For Lov naturally Desires to pleas its Object in the Highest Maner, in the Best of Works, in the most Perfect measure.

90 *Its Nature*

It is the Perfection of His Care to chuse the most Excellent Ends, and the most Agreeable Means for the Attainment of them: and to order all Affairs objects and Enjoyers in the most perfect Maner; to be Remiss in Nothing, to Assign unto Evry thing the most Excellent
 95 Operations, to Creat evry Thing in the most Excellent Maner to giv unto evry Thing the most excellent Nature, to Place evry thing in the most Excellent office, to Endu evry Thing with the most Excellent Properties, and to make the varietie of all His Productions conspire together in Perfect Harmony: for His own Glory, and the Pleasure and
 100 Enjoyment of evry Person.

Its Necessity

The Causes for which it is Necessary that GOD should be Accurat are Infinit. His Works are to be seen for ever, to be Examined by all Angels and Men, to be Approved with infinit Acceptance, to yeeld
 105 infinit Delight and Satisfaction, to be Praised with infinit and Eternal Praises. GOD is in His Works infinitely to be Admired, Eternaly to be Enjoyed; in His Works His Glory is seen, He is the End of Him self in all His Operations.

Its Maner

110 The Maner wherby GOD attaineth and Manifesteth His Accuratness, is first by Considering the most Excellent Works, and

then by leaving none of His Power to Atchiev them. So that by all His Wisdom He surveyeth what may be don, and by all His Power bringeth it to pass, and Expresseth all His Goodness in the Operation.

115 The Consequence of it

Hence cometh it to Pass, that His Works are our Treasures, for our Souls being made able by Nature to judg of Accuratness, and infinitely to Desire it; those Things which Satisfy us with Accuratness are Naturally our Treasures. And therefore evry Thing is ours, becaus we
 120 desire Accuratness in all Places, in all Things, in all Ages, in Heaven and in Earth: in all Affairs, in all Persons, in all Kingdoms: with which our Souls ought to be present, Admiring the Accuratness of GOD in all. It followeth also, that GOD is all Act: for Remissnes and Accuratness are Inconsistent. His Wisdom therefore is wholly
 125 Exercised, and His Power Employed, and His Lov Expended, or rather Manifested: His GOODness wholly Satisfied, and His Servants Delighted, His Works the most Excellent that can be, and made ours. for to the Accuratness of Care in Discovering Lov it is infinitely necessary, that the Works it performeth Should be most Glorious and
 130 made ours. Interest and Valu being the very Badge of Accuratness, and the Ground of Perfection. Hence it followeth also that GOD is ours, and we are infinitely Obliged: that we are infinitely Rich, and that GOD is an infinit Object of all our Complacency. And since the Glory of Accuratness in GOD is so Great, it followeth also, that we are
 135 bound to imitat Him, in the Exactness of Working.

Observations and Instructions

Seek not Riches in the fals Ways of Privat Enjoyment, but in the fruition of all wherin GOD hath been Accurat.

Always Admire the Perfection of His Lov, which can never be
 140 Exhausted and yet is wholly Manifested.

It is Manifested in Heaven, by the Infinit Perfection of His Innumerable Ways: but till they all are Seen it is not perfectly Apparent.

Seek not the Pleasures of Sence, but Delight in the Accuratness of GOD Almighty. for His Accuratness is such, in order to thy Felicitie,
 145 that even the Pleasures which Thou forsakest shall by Thee be Enjoyed.

By forsaking them Thou dost but Hallow and Exalt their Nature, and Consign them over to an Eternal Enjoyment.

Let not Men be more Accurat in Trifles, then Thou in the Greatest
 150 and most Serious Things.

Since Lov is shewed by Accuratness in Working be Accurat in all thy Doings, that thy Works also may becom the Treasures of GOD Almighty.

155 The Accuratness of GOD is so Endless, that here upon Earth it cannot be fathomd. But it is a Sweet Thing to be Exceeded by ones fruitions.

Even Calamities and Troubles by the Accuratness of GOD are made thy Treasures.

Evry one of all His Ways is Adorned with infinit Beauties.

160 The least and smallest of all His Works is full of infinit Treasures.

Disentangle thy self from Worldly Cares, that Thou mayst see like an Angel, the Accurat Exactness and Glory of His Doings.

165 Flie from Sloth, which is the Death of the Soul, and be Accurat in living here upon Earth as an Oecumenical Inhabitant of the whole World.

Why Shouldest Thou be Sad, unless for thy Sins, who art Accuratly Surrounded with Infinit Treasures.

It is Impossible for Him to be Poor that Consulteth ever with the Accuratness of GOD

170 Be as Accurat in Returning Praises, as GOD is in Bestowing His Eternal Gifts.

There is not a Sin that ever was committed, but by the Accuratness of GOD that will be seen about it will at last yeeld us a Sea of Pleasure.

175 The Exact Accurat Man is the only Man after GODs own Heart: that is so Accurat to pleas GOD, that he hateth the least Appearance of Evil.

Instances of Accuratness are Infinit: and easily found by a Diligent Observer.

180 The Interior Accuratness of GOD in the Composition of our Members is a Noble Instance, where the least Particle redundant or Defectiv killeth the Body or Causeth Languishing or Breedeth Torment.

185 The Accuratness of His Ways may be curiously set for in the Example of Joseph. His Dispensations with whom were of infinit Concernment to Joseph Him self, to Israel, and Egypt and to the Whole World in after Ages.

GOD is Accurat in other Mens Defects: and bringeth them to an Excellent Workmanship.

190 He is so Accurat in His Providence that He numbereth the Hairs of our Head, observeth all our Thoughts, Recordeth all our Words, Beholdeth all our Motions, Appointeth the Number of our Days, is

present with evry Sparrow that falleth to the Ground, Clotheth the
 Lillies, feedeth the Fowls, and the fishes in the Sea, the Smallest
 Fishes and the Worms in the Earth: even while He ruleth the Angels
 195 above the Heavens.¹

He is infinitely Accurat in Composing the Maner and the Matter of
 our Happiness: Making it Perfect in Extent and Excellency.

His Accuratness is Wonderfull in the faculties of the Soul, all
 which he hath made to a most Perfect End: so that we cannot tell more
 200 Perfectly why He put Eys into our Head or fingers upon our Hands, or
 a Mouth in our face, or a Tongue within our Lips; then why He gav
 such Natural Principles Powers, and Inclinations to the Soul of Man.

It is seen in the fitness of their Number and Measure to all their
 Objects: and by the Excellency of the Benefit, which by Nature they
 205 bring to the Subject in which they are.

O that there were such an Heart in Man, that He would Adore the
 Accuratness of Almighty GOD.

Contemplat that Accuratness in which He is seen, and without
 which He cannot be Known.

210 Is it not a Shame that Men are more Accurat in making a flie, or
 Carving a Cherry Stone, then in the Works of Righteousness and Tru
 Holiness, wherin they are to be Crowned with Happiness and Glory?

Be Accurat in the Contemplation and Desire of Happiness, that thy
 Works may be Perfect before GOD.

215 Be Accurat and Perfect in Wisdom and Lov.

Adorn the World by thy Accuratness as well as Thou art able, that
 it may be the Greater Treasure to all in Thee; and to Thee in all; and
 to GOD in all and Thee, and to Thee and all in GOD for ever.

220 Gird up thy Loyns O my Soul, and be
 As Accurat in thy felicitie,
 As GOD! As GOD in Working is; For He
 Thy Great Exemplar ever more must be.
 Flie sloth, flie Vanity, flie Sinful Pleasure;
 For these so Blind, Thou canst not see thy Treasure.
 225 Fil up thy Zeal my Soul with perfect Measure,
 And Things unknown shall yeeld Thee Greatest Pleasure.
 Awake! Awake! Prepare thy self to Sing
 His Praises, who is thine, who made Thee King.

¹ For biblical references in this section see Matthew 10.30; Psalm 139; Matthew 6.28; Luke 12.27; Matthew 6.26.

Accusation

That all things in Heaven and Earth are Treasures to the Soul, and that there is nothing either in Time or Eternitie, which Man is not able to Enjoy, we may see by Accusation. for it is an Object as incapable of Fruition as can be prepared: Evil in its Nature, Invisible to the Ey,
5 Transeunt in its Duration. And yet all Accusations, Past, Present and to Com; in any Kingdom, or Region upon Earth, in any Distance above the Heavens: by what ever Persons, tho Spirits themselvs; in whatever Causes, to whatever Ends, tho they are Commenced with never so Great Malice and Advantage, against either Soul or Body,
10 before GOD or Man; they may be made our Joy, and be turned into Glory.

Its Nature

Accusation is an Action wherby an Enemie putteth in Causes against one, whose Person, or Vices he hateth. It is made always to
15 Persons of Power that are Able to hurt us. for otherwise if the Person to whom it is made be weak, it is turned into Complaint, and not Accusation. It consisteth in Telling the Faults of the Person we Accuse, and urging the Power Upon whom the Person Accused Dependeth to Punishment.

20 Its Kinds

It is True, or Fals; Accompanied with Malice, or proceeding from Virtue, Bitterly Prosecuted, or managed with Compassion, Attended with all Enflaming Aggravations, or Passing over Circumstances and Palliating the Crime, seeking only the correction of Vice, or the Ruin
25 of the Person.

Its Original

Accusation always proceedeth from Hatred: either of the Person which, or the Vice for which we Accuse. When it proceedeth from Hatred of the Person, it may be fals, attended with Envy, Bitterly
30 Carried on, accompanied with Enflaming Aggravations, and Seeking His Ruin. But when it proceedeth from Hatred of vice alone It is always true, at least in the Apprehension of him that Accuseth, meekly Prosecuted, Accompanied with Compassion to the Person, and Ending if it be Possible in His Preservation.

35 Of Accusation proceeding out of
 Hatred to the Person

Accusation Proceeding out of Hatred to the Person, may be True, and yet Accompanied with Malice; Arising from Envy at His Happiness; Acted in his Absence, with fraud and Violence; upon
40 Great Advantages; to Persons or Powers, that are able to Destroy him; while He is Pleasant with Musick and Company, at a Marriage or a Feast, little Dreaming of any such Matter: and it may End in His Suddain, and unexpected Subversion. It may be near or remote, according as the Occasions, and Circumstances require. But wherever
45 it is Acted tho without the Knowledg of the Party, He is Greatly Concerned in it; and so much the more, if without his Knowledg. for it may supplant Him out of the Favor of a Potent Patron, or Banish him the Affection of a Pleasant friend, Expose Him to Justice, and Extirpat him from the Midst of all His Enjoyments.

50 An Observation

Men are Sensible of Accusations in Trifling matters, where their Life, their Honor, or their friend is Concerned: not because they are more Great or certain then other Accusations, but are nearer hand: wheras becaus they cannot see afar off, as S. Peter¹ said they are
55 Stupid in Apprehending infinit Dangers: and as men ignorant and Insensible contemn Great Accusation made to GOD against them, Day and Night, upon Infinit Advantages, to the utmost Hazzard and Peril of their Souls. But that they ought to see afar off, and be Affected with the remotest Things in a lively maner, is evident,
60 becaus an Accusation in the Highest Heavens, may Speedily Cut us off here upon Earth; bereav us of our Enjoyments and Cast us into Hell. So that we need to hav Open Eys, and it is a Prudent Duty to be sensible of those Things that are don at infinit Distances.

65 The Accusation
 of the Devil

It is an Accusation, that concerneth us in another World: wherin the Accuser hath infinit Advantage against us, and Prosecutes it with Virulence, and Diabolical fraud; Thirsting after our Eternal Ruine. His Machinations are Exhibited in the Mirror of Holy Job. Who was
70 a Sinner, but yet perfect and Upright, one that feared GOD and Eschued Evil. This Man being upon Earth in the Midst of His Riches,

¹ See 1 Peter 3 and 2 Peter 2.

Enjoying the many blessings wherewith GOD had surrounded him: there was a Day wherin the Sons of GOD came to present themselves before the Lord, and Satan came also among them; being as Saul
 75 among the Prophets. He had nothing to say against Job, but that he served not GOD for Nought, and that GOD had Blessed him, and made an Hedge about him, yet Adding the Gall of Envy and Reproach, with these he promoted his Ruin, and by Accusing him for what he would be, should he be Afflicted, he provoked GOD to giv
 80 him over into his Hand. All which happend for our sakes, and was permitted and Written, that we may see in this Instance, what we otherwise would scarcely believ, being sensible of the Secret Accusations of Satan against us, and our Continual Dangers therby. For Satan ceaseth not Day and Night to accuse us, being for that
 85 reason called the Accuser of the Brethren.² And if He so prevailed against Holy Job, as for an Experiment meerly of his faith and obedience to Spoyl him of his substance, Burn his Houses, and kill his children, yea to smite Him all over with Diseases, well may we fear, who are more Careless and Guilty: and by this Example be
 90 stirred up to Consideration; If not of our Enemie; at least of that Lov, which boundeth the sea from Swallowing us up, and is the Bulwark of our Peace and preservation.

What Impediments hinder it from
 becoming a Part of our Happiness

95 What is invisible by ruder Minds can Hardly be Enjoyed: what is so Remote as the Transactions of another World, seemeth little to concern them. What is an Object purely of faith, hath scarcely any Influence upon sence, nor yet upon Men upon Earth. but these Impediments might easily be overcom, were it not for the Malice and
 100 Enmity that is in it. A Man can take little Delight in the Suggestions of an Enemie, and perpetual Dangers. Envy at His Happiness, and Hatred against GOD, are sorry Ingredients to compose a Cordial: for it offends his Ey, and borders upon his Destruction. And yet notwithstanding all these Evils Accusation it self may be turned into
 105 a Joy. an Innocent Person Triumphant over them, Confiding in His Caus, and in His Lov unto Whom he is Accused. But Satan hath many True Accusations against us, and sore Advantages of pleading our Ruine; and perhaps also many Grievous Aggravations, wherby to provoke, and (together with his Upbraiding and Exasperating
 110 Sollicitations) to Tempt GOD, and Enflame His Displeasure to our

² See Revelation 12.7.

Speedy Destruction. But Notwithstanding all these, if we Demean our selvs as we ought, Accusation shall turn to our Greater Advantage, and becom an Object of our Thanksgiving.

By what Means the Impediments
are removed

115

The Impediment of its Invisibleness is removed by the Interior Access of the understanding. The Impediment arising from the Distance of the Place wherin we are Accused, is removed by the Extent and Wideness of our Knowledg. Unbelief, which is a very sore
120 Impediment, is removed by the Evidence of GODs Word, and the Penetrating Ey of a most Clear Reason. The Malice of our Adversary, the Evil in the Thing and his Envy at our Happiness, are removed by the Wisdom and the Lov of GOD, for He is so Wise that He cannot be imposed upon by Satans Sophistry, and so Good that He cannot be
125 Stirred up further then his own Justice requires to Satisfy His Anger. The Deepest and Sorest of all Impediments which is our Guilt, is removed by Jesus Christ: whose Righteousness doth Cover, and whose Blood doth cleans us. For which caus it is said, There was War in Heaven. Michael and His Angels fought against the Dragon, and
130 the Dragon fought and his Angels, and prevailed not, neither was their Place found any more in Heaven. And becaus he Supplanted the Saints by his Accusations, there was a voice heard, saying in Heaven, Now is Salvation com, and Strength, and the Kingdom of our GOD, and the Power of His Christ: for the Accuser of our Brethren is cast
135 down, who Accused them before our GOD, day and Night.³ Such Great Thanksgivings in Heaven import our Duty upon Earth for so Great a Deliverance.

The Maner How Accusation
is turned into Joy

140 Accusations are in themselvs a Corroding Cankar, eating out our Happiness; yet by those Remedies which GOD hath prepared against it, may becom a Part of what it Devoureth. Nothing being permitted by Him, that is infinit in Bounty, to hav any Being among His Creatures, but what may Manifest His Lov, and commend the Riches
145 of His Wisdom and Goodness. The Principal Remedies wherby the Accusations of Satan are healed are the Knowledg and Lov of GOD, the one opposed to his Sophistry, the other to his Malice. Besides

³ See Revelation 12.7–10.

which the Continual Care and Watchfulness of Christ, are opposed to his Vigilance and his Intercessions directly negotiat against his
150 Accusations. Upon which foundation we our selvs Repenting of our Sins, by the Intercessions of the Holy Spirit within us, prevail over Satans Accusations against us: and turn them into a Part of our Eternal Inheritance. For here upon Earth, they Widen our Care, and Enlarge our Sence: Augment our Interests and Concernments: Adde
155 a Lustre to our Enjoyments; Engage us to Exercise, Stir up our Devotions, Inceas our Thanksgivings, Beautify the Lov of GOD, Discover its Highness, Constancy and Greatness, Make it more Precious, Enrich the Intercessions of our Savior, Make our Security more sweet and Delightfull, and Occasion our Victory over Satan to
160 be more Joyfull, while we Triumph as Conquerors, and notwithstanding all his Accusations are Crowned with Glory.

Of the Representation of Accusations
to our Understanding in Heaven

The Accusations of Satan shall be seen in Eternitie most clearly;
165 his Person, the Accusation it self, the Rejection of it, the Time when, the Place where, the Maner how, shall [be] present before us for ever, so shall the Danger we were in and the very Act of Lov wherwith it was rejected. with all other Circumstances, that can possibly concerne either GODs Glory or our Happiness therin. The Danger will fill us
170 with profound Horror and Amazement at his Malice, our Escape will Exalt us into a Degree of Joy, answerable to its Highness to the Depth of the Miserie into which we might hav faln. The Tried and Approved Lov of GOD will in this Instance Delight us as well as in any other; and Enflame our Lov; so that we shall rejoyce in His Blessedness and
175 Glory and take Pleasure in His Tenderness and Care and faithfullness by these Accusations made Illustrious forever. We shall also Admire His Mercies Exalted over us who Notwithstanding all our Sins, and the urgent Provocations of Satan, was pleased to forgiv us. The Accusations of Satan as so many Trials and Monuments of His Lov
180 Abiding before us for ever.

Of the Accusations of Men

It is a Pittifull Sight to behold the multitudes of Accusers and Accusations upon Earth, wherby men weary and Devour one another: but more pittifull to see the Weakness of those that are Assaulted: and
185 if not more Miserable yet, at least Equally miserable to see the Guilt of the Persons Accused as well as the Malice of the Accusers.

Nevertheless it concernes us som times to hav such Prospects in our Ey, that we might be confirmed in our Happiness. For by Seeing the Tumult and Confusion and Disorder, wherin weak and vicious Men
 190 are involved and Molested, we shall hav an Aversion Created in us to their Ways and Condition, to their Estate and Courses, and desire to be Dissevered from them, being stirred up to retire to places of Strength and Greater Security.

Their Kindes

195 Accusations among Men are either before Courts of Judicature commenced by Legal Processes, against criminals, of which here we shall say nothing, but commend the Admirable estate of Virtue, which secures her followers from such Accusations: or against
 200 Innocent Persons brought forth as Criminals. Who are ever Blessed, either by suffering unjustly, or escaping Gloriously: or els they are after the Nature of Informations, suggested to men of Power, or to Persons upon whom we hav Dependance, for our Amendment, or Ruin. We will Speak of Accusations only in the Evil Sence, becaus they are least remediable: and shew how these may be Over ruled and
 205 turned into Joys.

The Danger of Accusation

The Hurtfulness of Accusation is Marvellous even in Privat famelies. Dissensions and Discords are soured therby, to the utter Extinguishing of Charity and Lov, and to the Continual Imbittering
 210 of Mens Lives and fortunes. But especialy it rageth most when it meeteth a Credulous Person that is Quickly Exasperated, or a malicious Person that retains his Anger: and is made against a Weak and Inferior Person. It is incredible to relate the Mischeif that may be don by a Whisper: when a Mans Tongue smiteth his Neibor Secretly.
 215 I hav seen a poor servant privily wounded to Death by a Word, and turned out of a Happy and Honorable Employment, without ever knowing the occasion wherfore: the Beginning of whose fall was commenced by a sleight Accusation, meeting with a Credulous and Distastfull Humor. Tho I hav seen again, the most Grievous
 220 Accusations that could possibly be made, by the Constant Lov of a faithful Friend, made Ineffectual. So that in the Turbulent Sea of this World He is Happy among the Inferior sort, that meeteth a Calm and faithfull Temper; or is violently Beloved, or findeth favor. For with such it happeneth many times, that whether Right or Wrong,
 225 Accusations against them are made in vain being stifled in the Birth.

But how Happy is he that is removed into an Heavenly Estate, where he is neither liable to Accusations, nor yet stands in need of these Miserable Aids, which are so Doubtfull and uncertain!

Of the Malice of Accusers

230 When Satan by Malice Enters into a man, He is a Diavel incarnat. for of Judas it is observed both that Satan Entered into him, and that he was a Devil: tho in shape and Appearance he was like other Men. By Pride and Envy Satan Enters: and so he doth by the Desire of Revenge: for all these are Diabolical Qualities sent as his Legates into
 235 the Soul by which he reigns: and they who are Acted by them being filled with his Representatives, becom his Ministers here upon Earth, and negociat his Affairs in a more prosperous maner then he is able to do Visibly and Apparently; and som times Effectually: wheras without their Assistance he would fail, as being far weaker, at least
 240 more restrained then they. But among all these Accusers partake most of his Nature, that Privily insinuat the Ruin of som into the Souls of others, that they may fall therby. for one great caus why the Devil is called *Διάβολος*⁴ is, not becaus he was cast down him self, but endeavoreth to cast down others, and taketh a Cursed pleasure therin.

245 Of the Weakness of Persons Accused

By the Weakness of Persons abused I do not mean the Want of Bodily Strength, Authority, or friends: but the Want of Knowledg, and Courage, and Patience. I hav seen som in the World fret themselvs almost to Death, others Crie for Sorrow, others Cast down
 250 with fears, as if they were Thunder strucken, others Stamp for Madness, others Grow Pale and Tremble, as if they had been Planet Strucken, when they hav been Accused. Wheras som, I know so Well-Assured and Even Temperd, that no Accusation could shake their Repose; nor Afflict their Minds; nor break their Peace.
 255 Considering therfore what the Caus of this Difference might be, I have found the Constant Even Temperd Persons to be Generally Religious: and the rest of an Inferior Caytiff Disposition.

The Original of Weakness in Accused Persons

260 They that are Strangers to GOD are Quickly shaken. becaus their Interests and Concernments are Weak and Uncertain. Their Enjoyments are placed in Inferior Things, their Happiness dependeth

⁴ Slanderer or false accuser.

upon the favor of Men: and all their Hopes may be blasted by Fortune. Whence it cometh to pass, that having no other Treasure or
 265 Delight in their Ey, then such an office, such a Revenue, the Comfort of such a Persons favor, such an Honor or such a Life: All which are subject to Chance, and Endangered by Accusation: They are miserably Weak that are in this Estate: and always subject to the Lash of Accusation.

270
 The Misery of Weakness
 in Accused Persons

Their Misery is so Great that it is almost Contagious to look upon it. To see a Multitud of Ignorant Souls, in servants Bodies, or Servile Natures that were made to Reign and Shine in Glory, so basely
 275 Pusillanimous, so stingd and Irritated, so Terrified, so Discouraged and Tormented, as I have seen som in the Families of the World, is enough to Distaste a Man against the Whole World. Trembling Reeds, Aspine Leavs, Worms that will be Crushed to pieces under a little Weight, liable to the Scourge of evry Tongue, Open to evry
 280 Malicious Arrow, the very foundation of whose Happiness is shaken by evry storm: Ignorant of true Relief, Without GOD in the World, Void of Comfort, at no time Enjoying the True Treasures. Trodden down and Trampled upon by all, or Capable of being so; what Condition can be more Miserable!

285
 The Security of Holy Persons
 that are abov Accusations

He that is removed into the Kingdom of GOD is secure from Accusations, becaus his Interests and concernments are Eternal. His Enjoyments are, as Great, Immovable: which, becaus they are abov
 290 the reach of malice, his Heart is Established. As it is written, He shall not be afraid of Evil tidings, his Heart is fixed Trusting in the Lord.⁵ His Honor, his Estate, his Life, his Riches, the Favor of Men, with whatsoever may be Shaken upon Earth, are Shadows in his Ey, and lightly Esteemed. for which caus, he is not Sollicitous, nor troubled
 295 with fears Anxieties or Jealousies, nor Disquieted with Sorrows: No Trembling, Amazement Paleness or fear lay hold upon him, no Impatience or Despair invade him, he is always bold as a Lion, and his face shineth, in the midst of Accusations, with comfort and Glory. Not only becaus he is free from all Servile Dependance: but especially
 300 becaus the Original of his Security is Divine, and Glorious.

⁵ See Psalm 112.7.

The Original of their Security

Holy Persons hav an Holy Esteem of GODs Lov, and Eternal favor: They liv sensible of those Enjoyments to which they are Born, and which they naturally receiv as immediat Effects of Divine Bounty.

305 The Glory of their Souls which are the Divine Image, their Highness in Dominion over all the Creatures, the Greatness and Beauty of the Univers, the Splendor of the sun and Stars, the Excellency of Divine Laws, to all which by Nature they are born, the services of which even the Wicked enjoy, but that they are hindered by the Malignity

310 and Apostasie of their Minds; feed and delight him: much more the friendship of the Holy Angels, the Lov and favor of our Lord Jesus Christ, and the Hope of Eternal Glory, of which by Grace he is made a Partaker. These being Solid and Substantial Joys, in the fruition of which his Happiness is seated, commend those virtues unto him

315 whose Beauty he beholdeth, and whose Strength is such that he can never be moved. Since therfore he is Acquainted with these, and Delighteth in them, he is Alienated in his Heart from Terrestrial honors, and Vulgar Riches, which are in deed and truth but Shadows of the other. Well may he permit the Shadow to fade, that is Lord of

320 the Substance: and delight in Accusation that knows how to improv it to his Greater Advantage. He is not Ignorant of his Joys and Duties. He knows how to Confide in GOD, and rejoyce in his favor, to Clothe himself with virtu and love the Accuser, to Despise a little inferior Interest, and triumph over the Accusation, being well assured

325 that like the sun breaking thorow a Cloud he shall shine more Brightly after the shade is over. It is nothing but the Highness of his Innocence and felicity that maketh those Places not be understood, The Generation of the Upright shall be Blessed. Wealth and Riches are in his Hous, and his Righteousness endureth for ever. Unto the

330 Upright there ariseth Light in Darkness, He is (not Angry Peivish and Timorous, but) Gracious and full of Compassion and Righteous. A good man sheweth favor and lendeth, his very Goodness doth advance him, his Horn shall be Advanced with Honor. Surely he shall not be moved for ever, the Righteous shall be in Everlasting

335 Remembrance.⁶

The Happiness of Holy Persons
in their Security from Accusations

Not to fear him that smiteth his Neighbor Secretly and woundeth with his Tongue, not to fear Accusation Publickly, nor to be within

⁶ See Psalm 112.2–6.

340 the Circumstance of the Danger of Courts and Judges, not be seated
 in a fickle Estate, but always Secure, as it is a Great Effect of
 Wisdom and Pietie, so is it an unspeakable Part of Happiness, and
 almost as unsearchable in Sweetness, as it is in the Depth of its
 Causes. It is a Security, whose Original is so Noble, that its End is
 345 Immortal; and its Nature attended with many Excellencies. This Man
 is Seated in a Throne of Repose: and as he is lifted up abov the
 World, and seeth all his Enemies beneath him; so is he at Liberty, and
 can turn away with Security and Serenity of mind to Celestial
 Pleasures. His Freedom is so Great that whether he be more Happy
 350 in its Causes or Effects it is hard to Determine, but in all it is
 Excellent, and maketh him like unto them in Heaven. Nay verily, in
 as much as their Happiness consisteth in a Quiet without Accusations,
 and this Person Enjoyeth a Quiet among them, were it not for other
 respects, his Happiness is more Honorable in this respect: becaus
 355 Serenity Assaulted is more Divine and Glorious. A Peace, and a
 Spirit, in the midst of Troubles undisturbed, is Triumphant. A Peace
 where no Accusations are, is only Quiet: but this addeth Glory to the
 Rest of the Saints, it is the Reward of their Deportment under
 Accusations.

360 *Of Privat Accusations*

Accusations Directly commenced against ones own Person, are
 like Thornes and Briars in themselvs that tear a mans Repose: but
 when a Mans Heart is the Centre of GODs Kingdom, and Eternity the
 Sphere of his Treasures, being Surrounded with the Glories of
 365 Heaven, in evry Minute of his Life there is so excellent a Condition
 of Joy and high Satisfaction, that the very Calamities Afflictions and
 Persecutions of the World are turned into felicities, and all
 Accusations, like a Drop of Water falling into a Tun of Wine, being
 Ascribed into a New famely, by the prevailing Ingredient are
 370 bereaved of their Nature, and turn into the more Noble. They lose
 their Bitterness and are turned into Joys. For now that all Passionat
 Desires are dead, and there is Nothing Remanent that is vexatious, the
 Peace, the Serenity, the Quiet Sleeps, the Evenness of Spirit, the
 Contempt of things below, and the Sence of those abov remov the
 375 Soul from all Neighborhood of Displeasure, and place it at the foot
 of the Throne, whether when it is Ascended, it is possessed of
 Felicities Eternal. And in this Light all Accusations and their Terrors
 disappear.

Accusation. At first there was Nothing but Unity and Lov, in Heaven, and Earth. He sowd the Seeds of Agreement, Satan of Discord and
 420 Accusation. If you would see more look into *Evil*, and Survey its Original. Being therfore GOD made all Things Exceeding Good, and the more Good by permitting Evil, if his Creatures pleased to introduce it, after he had forbidden them: that after it was introduced and they became Wicked, he was so Marvellously pleased to Direct
 425 and Order it, as to bring Good out of evil; is our Perfect Satisfaction, who desire to be Satisfied in all His Doings. But more fully and Particularly, we are satisfied, and rejoyce, yea infinitely Glad in its Original. Becaus the first fountain that Accidentaly caused it, was an Intention of GOD infinitely to Promote Angels and Men. The Next
 430 Original was the Fall of Satan, which produced Malice and Envy in Him, the next to that was the Fall of Man, which hath filled the World with Disorder and Malevolence: But all these Notwithstanding, had it not been for the Longsuffering and Mercy of GOD, in redeeming the World, and continuing it throughout Ages, we had never been
 435 Troubled with Accusations, we had never Tasted we had never perceived them. for we had all been cut off in our Parents. So that GODs Mercy in the Work of Redemption is by Accident and Original of our present Accusations: and his Longsuffering an Occasion of their Continuance, who permits men to Breath and Liv,
 440 notwithstanding their Rebellions.

Their Several Estates

In the Estate of Innocency they were not; in the Estate of Glory none shall be, but all shall appear. In the Estate of Misery they are like Rude indigested Heaps of Confusion and Disorder: Malicious
 445 Accusers being in the Gall of Bitterness, Weak Innocents in the Brine of Tears, Malefactors Accused, in the Pollution of Guilt, and all a Deformed Object. But in Heaven, GODs Mercy and Longsuffering, His Condescention to such Despicable Miscreants, His Lov to Mankind, His Protection of the Innocent, His Justice against the
 450 Guilty, His Government of the World His Preservation of the Nations notwithstanding this Perversness, His Bounding and Limiting the Malice of Men, by which were it not restrained they would ruin one another; His Power interposing som times in Miraculous Deliverances, som times his Mercy Pardoning but then converting
 455 and Exalting the Malicious, to the Greater contentation of Abused Innocents: His Holiness in all: these are the very Joys themselvs which He bringeth out of Disorderly Accusations. Evry one of which

shall with His Presence Watchfullness and Wisdom be Eternaly seen in the Light of Glory, and Eternaly be perceived and Admired by the
 460 Blessed. They all Delighting infinitely in GOD for the Perfection of His Goodness in these Things.

The Effects of Accusations in General

Accusations are Objects altogether as Displeasing to GOD, as to
 465 us. Nor could they be at all Pleasing, were they not Displeasing. They Displease Him first and that infinitely: and yet afterwards by Correcting their Malignity through the Excellence of His Wisdom, He maketh Beautifull and Odoriferous fruits to grow upon them: even as by the Art of an Engraffer, a Sour Crab stick may be made to bear
 470 Pleasant Apples. While the Oeconomy of the World is more Rarely Beautified by those Advantages, the Ages Enrichd with several Instances of his fidelity and Care and Lov and Wisdom and Justice and Goodness, which els had never been. The Souls of His Servants are Exercised clothed and Adorned with virtue: And while they
 475 Admire Him for continuing His Mercies and Longsufferings to the Rebellious and Impenitent, Enflamed more Abundantly with Causes of Lov, as well as Strengthened by a more frequent Approach and Acquaintance. All His Condescentions Tendernesses and deliverances, being Particular Obligations. And after all the Grand
 480 Elixar which He Extracteth from them in the End, shall feed all our Powers with Beauty, Wonder, Amazement, Pleasure, Satiety, Desire, Joy, Satisfaction, Thanksgiving etc. while He by these Things manifesteth his Glory more unto us. All these things are requisit to be known either to the wel-Bearing or well-Enjoying of one poor
 485 Accusation in a Privat Famely. That we may not (as Caytiff Dispositions speak) behav our selvs like Worms and turn again, but like Angels: knowing what we ought to do from the Mill unto the Throne in all Accusations.

Scriptures

490 Accuse not a Servant to his Master, lest he curse Thee, and Thou be found Guilty. Prov. 30.10.

Do Violence to no Man, Neither Accuse any falsely. Luk. 3.14.

And if ye Suffer for Righteousness sake Happy are yee. And be not afraid of their Terror neither be troubled.

495 But Sanctify the Lord GOD in your Hearts, and be ready always
to give an Answer to evry Man that asketh you a reason of the Hope
that is in you, with Meekness and fear.

Having a good Conscience, that wheras they Speak Evil of you as
Evil Doers, they may be Ashamed that falsely Accuse your Good
500 Conversation in Christ. 1 Pet. 3.14.15.16.

Against an Elder receiv not an Accusation, but before two or three
Witnesses. 1. Tim. 5.19.

They are not afraid to speak Evil of Dignities. Wheras Angels that
are Greater in Power and Might bring not a railing Accusation against
505 them before the Lord. 2. Pet. 2.10.11.

Instructions

Besides these Instructions in the scriptures, I think it meet to adde
one or two more collected from them.

Be not Apt to hear Accusations, but Write them as Jesus did in the
510 Dust.

Remember the Issue of the Three children that were Accused
before Neducchadnezzar, and Daniels Issue out of the Lions Den.

Remember also that Jesus was Accused: and be like unto Him.

In all Things the Soul desireth especialy to be Satisfied about their
515 Original and their End.

Infinitely Desire to see the Beauty of GOD in all His Ways.

Lose not the Benefit of this History of Accusation in thy Life and
Conversation.

Be not Diabolical, but always Divine. that is, Imitat not the Devil,
520 but our Lord Jesus Christ.

The Divil is the Accuser of the Brethren, and our Savior the
Mediator that Intercedeth for them. The one speaketh Evil of the
Innocent, the other intercedeth for the Guilty.

It is better to Accuse a Man in a Court of Judicature, then to bring
525 against him a clandestine Railing Accusation.

Accusation is a Crown of Thornes to the head of an Innocent: out
of which there Springeth a Crown of Glory.⁷

Is Accusation then a Part of Bliss!
No Object's Wanting, if we meet with this
530 In Heaven! Sure had we the Angels Eys,
We should behold or Joys beneath the Skies,

⁷ For biblical references in this section see John 8.8; Daniel 3 and 6; Revelation 12.10; 1 Timothy 2.5; Hebrews 9.14, 15.

Or Earthly Things to Shine Translated there,
Beautify the most celestial Sphere.
As Heathen Poets feind, (the fictions Good)
535 The Bull, Aquarius and His Silver flood
The Serpent, Io, and the Lesser Bear
To be Exalted to the Starry Sphere
As well as Julius Cæsars Soul: so we
Even Earthly Things Transformd to Heavenly see.
540 And ever more Admire so near to find
Celestial Joys to which we here are Blind.

Acknowledgement

Its Signification

Acknowledgement is an Application of the Knowledg, to the object we confes by Way of Humiliation, Reverence, or Obligation; wherby we confess what we are bound to confess; or Do. The Word importeth
5 an Union of our Knowledg to the Object and implies som thing of Difficulty in confessing it. Signifying indeed an Act added to the Knowledg upon some strong conviction; or Exerted by it notwithstanding the Impediment of Shame or Danger.

Its Original

10 The fountain of Acknowledgement is the Truth of the Thing, and our Willingness to own it: notwithstanding all Prejudices, or Temptations to the contrary. Willingness and Truth united with a little Difficulty, being as it were the Three Principles that Constitute its Being.

Its Nature

15 If we define it according to the Apprehension of Corrupted Nature, Acknowledgement is a Confession of what we Know, tho it make us Inferior. When we are made Inferior to that which we Know, Knowledg it self maketh us Inferior: When Inferior [or] lower then we
20 were before, our Confession maketh us Inferior. It is a Confession of what we Know, for it intimates an Addition of Confession to Knowledge. But speaking Accuratly, it makes us inferior, only in the Esteem of others or our own Apprehension.

Its Objects

25 The Objects which Generaly are to be Acknowledged, are either Benefactors or Benefits, faults or Errors, Obligations or Poverties.

The Root of Its Difficulty

It is som what Difficult to Acknowledg a Benefactor, becaus of the
30 Obligation which ensueth therupon. Men lov the Benefit, but Hate the obligation: for it is Servile, and implies a Necessity of Pleasing and Obeying.

It is Difficult to Acknowledg ones Errors, becaus of the Shame which followeth: Or ones Poverties, becaus it maketh a Man Inferior
35 to others.

Its Effects

Wheras it is said in the Definition of Acknowledgment, that it is a Confession of what we Know, tho it make us Inferior. In very Truth the Confession doth never make us Inferior, but being well made, does
40 always Exalt us. To Acknowledg a Truth in Nature, that Debaseth us, is Difficult. But it is the Truth it self, not the Acknowledgment that Debaseth us. The Acknowledgement being only a true Apprehension of our True Estate. Neither indeed doth Truth Debase us, when it is well Examined. Only it seemeth to Debase us becaus we are not
45 Sovereign and Supreme of all. When we see there is a GOD another that obliged us, another that made us, another that rules us, Subordinat to whom we are, whom we ought to Obey, and to whom we ought to render an Account. To Acknowledg all this is Difficult, for it seemeth to Abase us. But to Acknowledg it in the midst of these seeming
50 prejudices does exalt us unspeakably. It doth us no Hurt at all: for we confess but the Truth, and should we think otherwise we flatter and Deceiv our Selvs: the thing will be so Whether we Apprehend it so or noe. But to Confess it freely and voluntarily implieth Courage and contempt of Danger in the Confessor, a Great Lov to Truth and Virtue,
55 Ingenuity Humility Modesty and Obedience, Gratitude to a Benefactor, Reverence to a Superior, so that it Clothes him with Beauty, Crowns him with Honor, makes him Amiable and fits him for Rewards. Which when he hath attained He shall then find that Truth it self was of such a Nature that it Exalts him more. This of
60 Acknowledgment as it is Acted in the Soul, without Witness or Spectator: for before a Solitary Acknowledgement Nature proposeth these Dangers and thus over cometh them.

Of Acknowledgment in Society

Acknowledgment in Societie hath Dangers to over com of another
65 kind. Shame, Hatred, Persecution, Death. To Acknowledg a Benefactor, a Diety, a Crime: among Enemies, is to make one self inferior another Way. for therby perhaps we may be Degraded pulled down out of the Seat of Honor and Esteem: Troubled in our Possessions Bereaved of our peace, made Poorer then we were before,
70 brought to Prison, Tormented to Death. But the Singular Innocency of Acknowledging a Crime before a Judge the Candor and Sincerity of

Preferring Truth before ones Life, the Integrity of a Soule Detesting a Sin even to the Death, the Hatred of Hypocrisie, and the Renunciation of a Lie, seem to Expiate the Committed offence, and to
 75 restore the Malefactors Honor. Certainly they Assert his Penitence discover the Excellency of an upright Nature and by that Means Exalt him to Glory. Much more doth the Confession of a Dietie before Men, that would hav us to renounce Him; or the Acknowledgment of a Savior, before those that Dishonor Him. He liveth Eternaly, and is
 80 Able to Reward us, and will herafter Confess us before Angels and Men.¹ When our Lov unto Him shall Clothe us with Glory, our Fidelitie shall make us Accepted of Him, our constancy and Courage shall Beautify us, in all their Eys, Our Meekness and Patience shall Adorn us, our Contempt of Death make us Heroick, our Delight in
 85 virtu Delightfull, and our Zeal more Dear unto our Savior forever. So that all our Losses are Gains, and our Debasements Riches and Exaltations indeed, both Inwardly and Outwardly there being a Vizzor of Diminution upon the face of Acknowledgment by reason of our Corruption, which makes it to be Defined as a Confession that makes
 90 us Inferior. But that is Adapted only to our Corrupted Nature: the Tru Definition of Acknowledgment being this that followeth.

Of Acknowledgment in Glory

Acknowledgment (in the Court of Heaven) is an Act of the Knowledg, wherby we are resolved notwithstanding all Danger to
 95 Confess the Truth, and with Joy do Assert the Same. It is an Act to which by the Glory of Truth we are Allured which is so Great, that all Impediments becom fuell to our Desires, and turn into Joys before us. being Swallowed up by the Greatness of our Exaltation. It is an Act in which we Delight: the Glory of Truth being so Divine, that all our
 100 fears are turned to Confidence our Dangers to Encouragements Afflictions into Pleasures, Abasements into Exaltation, and shame into Glory. Resolution Enters the Definition, and Joy is an Ingredient in its very Essence. for it is Impossible to Acknowledg Truth with Understanding in Divine Things, but we must Triumph in the
 105 Acknowledgment of it.

The Caus of its Glory

Many Great losses are Sustained on Earth, and Inconveniences Suffered, by our Acknowledgement of the Truth. All which arise from

¹ See Luke 12.8.

the Apostasie of Adam and the Corruption of Nature: for had men
 110 continued Innocent all had been Friends to Veritie; both becaus of its
 Beauty, and their own Integrity: and so would hav Applauded and
 Delighted in the most Zealous Professors and Acknowledgers of it.
 But now by reason of their Ignorance and general Perverseness; a man
 can scarcely Acknowledg any Divine Verity without receiving a
 115 Guerdon of Shame, and incurring the Displeasure of them that hear
 him. Howbeit all this falleth out for the Best to the Couragious and
 Faithfull: becaus without opposition; their Eminent fidelity had not
 been Conspicuous; neither had their Lov to Truth been made
 Illustrious: Of which the Nature is so Glorious and Admirable, that all
 120 Oppositions are turned into Advantages, and Inconveniencies into
 Benefits. For in Truth, evry Part of Truth is infinitely Precious: and
 Worthy even in many Deaths by us to be Acknowledged. for we are
 in Truth Excellent, if we respect the Purity of our nature as Creatures,
 by Redemption more Excellent, if we respect the Glory to which we
 125 are called. We are the Sons of GOD and ought to Acknowledg Him
 with Joy to be our Father: we are evry one His Image, and by that to
 Inherit all Things: We are redeemed by Christ; we are Ordained of
 GOD to be Co-heirs with Him: we are infinitely Dignified in being
 Temples of the H. Ghost. All which happeneth becaus we are infinitely
 130 Beloved. For Lov being the fountain of Truth, hath infinitely Beautified
 the Truth it Begetteth, and hath Beautified it by making us the
 Greatest Objects of Divine Lov, and all other Things in Truth our
 Enjoyments. So that our obligations are not servile, but Illustrious and
 Glorious: we being obliged as the friends of GOD to vindicat our
 135 Honor; to stand by the Truth which He tenderly loveth, and Maintain
 His Glory.

An Observation

All this is exhibited to Believers in the Scriptures; but to see the
 Truth of this Clearly and Apparently, by the Ey of Reason, is a
 140 marvellous Delight, an Infinit Satisfaction. And it is the Designe of
 this Book so to Discover it. There being such an Infinit union between
 Truth and felicitie, that it is impossible to see the Face of Truth fully,
 but we must see the Lineaments and features of felicity: and such an
 union Between the sight of felicity and Infallibility, that when felicity
 145 is seen Infallibility is seen. So that while under all Words placed in
 their order, we open the Nature of all Things, we shall even by Nature
 Discern all Things, clearly relate to Happiness, and in that to Religion.
 The very Nature of them tending in a pure maner of their own Accord,

to Mans Blessedness and GODs Glory. Both which when Truth is seen
 150 are so infinit, that for His sake to Acknowledge it in the midst of
 Enemies is Blessed, and to Acknowledg it alone, is for our own sake,
 infinitely Delightfull. Nature and Religion, faith and Reason, Truth and
 Blessedness being married together: And GODs Glory united to Mans
 Blessedness, in the union of which Religion is founded. For without
 155 the Union of GODs Glory and Mans Blessedness there could be no
 Religion. As we therfore Shew Mans Blessedness, we shew GODs
 Glory to be infinit: and the Beauty of Religion to be infinit in these:
 at the same time shewing the Infinit Causes why Man is obliged to
 Acknowledg GOD, and the Benefit of Doing it; The Blessedness of
 160 Doing it in Peace, and the Glory of doing it in Trial. The Preciousness
 and the Excellency of Truth in all Instances appearing in the Infallible
 Clarity of Natures Mirror, then which Nothing is more Desirable in
 this World; The Abundant Fulness of Agreeing Evidences, flowing
 like so many Streams from Innumerable fountains; and yet proceeding
 165 from the same original, in the same maner, tho by various means, unto
 the same End: Terminating Still in Gods Glory, Still Elucidating Mans
 felicitie, still arising from GODs Lov and ever making Man a familiar
 Inhabitant, and possessor of the world, a friend of GODs in all times
 Beloved, exalted in all places, an Heir of Eternitie, Rich to a miracle
 170 Great abov Wonder, infinitely Blessed. By all which His Soul shall be
 reconciled to the Life of Wisdom, Holiness be made Beautifull, and
 appear before Him, His Duty be Delightfull, and the Excellence of
 virtu generally be seen, yea far more certainly then if He saw it with
 his Eys, Nature be revealed, Knowledge increased, Covetousness
 175 removed, Ambition and Desire wholly satisfied. Which I hope will in
 the End be Acknowledged.

Its Several Estates

Of Acknowledgement in the Estate of Innocency

In the Estate of Innocency Acknowledgement was attended with no
 180 other Difficulty, then what arose from a sleight Apprehension of
 Subjection and Danger. for Man knew Him self Advanced to a
 Glorious Estate, and yet for His Trial sake was so far Defective, that
 He saw not the thousandth part of His future Glory and therefore had
 som room to suspect that He was not sufficiently Beloved: This
 185 Ignorance of the Perfection of Divine Lov, being the foundation of
 Acknowledgement. For there was a little Aversnes in his Nature to be
 Inferior to any Thing, and an Apprehension of Danger in Confessing
 his subjection, to one, of whose Lov, whether it was truly sufficient,

he was not certain. which was necessary for his Trial, and more for his
 190 Glory. Without this He could not be tried, without this he could
 Acknowledge Nothing: and again without Acknowledgement there
 could be no Atchievment. When a man Knoweth all Things to be his
 Honor Advancement and Glory, and hath no Opposition to deter him
 from Confessing it, what Thanks is it if he Acknowledg what he
 195 knoweth? who will stile the Confession of this, Acknowledgement?
 what Mastery is it to Confess it? All his Desires without Impediment
 carry him to this, and by Confessing his Glory, are Satisfied and
 Delighted. so that as without Acknowledgement there could be no
 Trial; without a little Aversness and som Ignorance, there could be no
 200 Acknowledgement. And if you enquire the End why GOD thus
 created Acknowledgement, by leaving unto man that Aversness and
 that Ignorance it was that He might prepare more Glory for man by
 Acknowledgment, then he was els to Acknowledge. for since Glory
 floweth as Light from the Sun, and a man is Covered with his own
 205 Works, as that is with its Beams: (to be Exalted in a Passiv maner to
 the Greatest Treasures, being Inglorious:) GOD would hav a Man
 Clothed and Covered with his own Actions. Which becaus the Actor
 is Glorious, according to the Excellency of their Glory, of the Actions
 he performeth, He made them as Glorious as was possible, by the
 210 Circumstances attending them. for Actions from their circumstances
 Derive their Glory. And to Confess GODs Bounty, out of mere Duty,
 where we hav som Aversness, but much Truth, is a Greater Conquest,
 then to Confess it where we see clearly there is no Danger, and it is
 our Perfect Glory. It implieth Victory, self Denial, Ingenuity,
 215 Modesty, Obedience, Humilitie, Contempt of Danger, Lov to Virtue,
 subjection unto Truth etc. All which without this Estate of Trial could
 never be, and yet will Clothe a man with ornaments of Beauty, in the
 Kingdom of Glory.

Of Acknowledgement in the
 Estate of Misery

220 In the Divels and the Damned there is Acknowledgment of GODs
 Glory, and their own Iniquity. but it is not Genuin, nor attended with
 Joy, nor willingly paid, but forced from them. They cannot chuse but
 see that God is Just: and Acknowledg that He was Good: tho
 225 nevertheles to do so, still Tormenteth them. for which Caus it is in
 them no virtu at all. for all virtu is Delightfull: it being free, and
 attended with Joy, of necessity: or no virtue.

Of Acknowledgement
in the Estate of Grace

230 As our Aversness and Ignorance were increased by the Fall; so was our Misery. for all Aversness from Acknowledging GOD is truly Misery, so far as it is Aversness; and being a Defect, or lack of Happiness, was tho a Misery, conceded to Adam for his future Glory. for the End of Mans Debasement was his Higher Exaltation. As we
235 may easily see by the Nature of God with whose infinit Goodness it is Inconsistent to Debate. His Creatures, Especialy his most Beloved, unless it be for the Increas of their Eternal Glory. This Aversness to Acknowledg GOD as it increased by the fall, made the Acknowledgement a Punishment and Torment. for the Necessity of
240 Acknowledging Him, whom we infinitely desire not to Acknowledg is an infinit Woe, and grieveth us infinitely. becaus we Account Him an Enemy yet Acknowledg Him our Sovereign: But when we were redeemed by Jesus Christ, Nothing was more Easy in the Estate of Grace, then to Acknowledge Him again; Nothing more Delightfull,
245 nothing more sweet: for he is become our friend, and hath Shewed to us Greater Lov then before. Howbeit by the further Apostasie of Men, and the General Error of the world in forsaking GOD and persuing Vanities, sensual Pleasures, and secular Riches, which they invented for themselvs; Aversness again was Engrafted upon the stock of
250 Ignorance. and as Guilt increased, became Greater then before. So that tho men find not here so much Torment as they do in Hell, in their Acknowledgement of GOD, yet they find not so much Happiness as they did in Eden; Howbeit the Martyrs, and Men Illuminated in the Estate of Grace: find more Joy in Acknowledging GOD then Adam
255 did in Eden: becaus the Manifestation of His Lov is now Greater, and He is becom more Delightfull, and more Glorious. Howbeit it is surrounded with many Dangers, and more Discouragements. for it hath many Enemies. So that not Aversness and Ignorance alone, make it Difficult to Acknowledge GOD seriously and Divinely (which is the
260 only Acknowledgement of which we speak) but Custom, Appetite to pleasure, Company, shame and Derision, Enmity and Danger: All which nevertheless turn into Advantage, (as Wise men know) and Beautifie our Acknowledgement with Wonderfull Graces.

Of Acknowledgement
in the Estate of Glory

265 Acknowledgement in the State of Glory is improperly So stiled, if we respect the Difficulty that entereth into its Nature: for it is not there

a virtu, but a Reward. But if we respect the Act of Confessing, there is something like Acknowledgement in the Kingdom of Heaven. And
 270 wheras in Virtu, besides the Goodness of the Action, there be two Things that make it, Difficulty, on the one side and Joy on the other; so, as there can be no Virtu in respect of Difficulty, there will be all Virtu in respect of Joy, in the Highest Degree of Excellency: And among these Acknowledgement.

275 We shall there with infinit Willingness and Joy Acknowledge that GOD is, that we are infinitely Beloved, that our Souls were most marvellous and Excellent Creatures, that the Estate wherin we were Created was most Advantagious, that we were Created out of Nothing, that we are infinitely obliged, that to be so obliged is most Blessed, that
 280 no Lov Could possibly be Exprest in a Wisser and more Perfect Maner then GODs was that our Duty was most Reasonable, His Laws most Eligible, His works most Admirable, His Ways Divine His Counsels most Delightfull, and all the Things in Heaven and Earth perfect Emanations of His Lov unto us. wherupon Thanksgivings will be
 285 Natural, Reciprocal Lov an Acknowledged Duty, Amitie Delightfull, fidelitie Cheerfull, Complacencies Abundant and Praises Eternal. We shall Acknowledge likewise that we were sinners, and never sufficiently Admire or prais the Lov of our Creator Redeemer and Sanctifier. Many more things may be said concerning the objects of
 290 our Acknowledgement in Heaven but these are a Sufficient Introduction unto all.

Instructions

To Acknowledg GOD is not inconvenient and Hurtfull, as the Atheist Supposeth; but truly Delightfull: He being the Greatest
 295 Treasure, and the only Sovereign Caus of Joy.

To Acknowledg God is to Confess a Sovereign; not of any kind, but such a Sovereign, whose Lov is infinit.

It is to confess a Sovereign, whose Wisdom and Goodness are infinit; And who therfore is our Joy becaus in all his Works and in all
 300 His Laws, He hath so manifested His Wisdom and Goodness that it endeth wholly in our Exaltation.

He that Acknowledgeth a GOD, must Acknowledg His Works to be Admirable, and His Laws most Blessed.

He that Acknowledgeth a GOD must Acknowledg Him self to be
 305 His Image, or can never be Satisfied.

He that Acknowledgeth a Dietie is infinitely obliged, to serv Him and to lov Him.

There is no Danger in Acknowledging ones self infinitely obliged: tho there may perhaps be Danger where we be but finitly obliged.

310 Where the Benefits we receiv are finit, they may tie us to inconveniences: but where Obligations are infinit, the Benefits are Endles and there is no room for Inconvenience: in which case, we can be obliged to Nothing but our own Advantage. where we are infinitely obliged we are infinitely beloved: And therefore obliged for this, that all
315 our Duties are such as pleas and Satisfie the Love of our Benefactor. Who maketh even the Services Benefits which he requireth at our Hands.

Acknowledgement is the Basis of our Happiness.

For the first thing we can do is to Acknowledg our Inheritance.

320 It precedeth Esteem, Gratitude and Joy; and is of Infinit Concernment because it is the foundation of evry Virtu.

Acknowledgment in it self is Simple and Naked: but of infinit valu, becaus of its Influence. for till we have Acknowledged, Nothing can be ours: but having Acknowledged all things are ours. Till we hav
325 Acknowledged we can not be Excellent but having Acknowledged we may be Excellent. It is the Root of Happiness and the Gate of Glory.

Foundations are unseen, and roughly laid,
To ponder which a man is half afraid;
Because they rude and useles seem; and are
330 But Dark and Naked, if we them compare
Unto the Buildings that are on them reard
Where all the Splendor and the Art appeard.
The Ceilings Pinacles and Windows shine
Above the Rich Engravings, and the fine
335 Devised flourishes, the Sumptuous Gold
And Stately Cedars we aloft behold,
While some poor Stone we in the Dirt Espie
Despised, on which the Stress of all doth lie.
Acknowledgement is such; and yet Appears
340 Of Endless Worth, becaus of all it bears.

Acquaintance

So Divine and Boundless is the Happiness of Man, that by reason of his fall he neither knows the objects, nor the Maner, of his Enjoyments. His Glory is incredible, and it is purely its Greatness that makes it so. for being Acquainted only with the Viler Objects here upon Earth, when he heareth of Eternal Glory, Infinit Bounty, Rivers of Pleasure that flow at GODs Right Hand; he either knows not what is spoken, or his heart fails him at the Relation. Things of this Nature appearing too Great to be believed: which proceedeth partly from the Vanities where with he is Encompassed, partly from the unsuitableness of his Corrupted Nature, partly from the sleight and Shallow Apprehensions which men hav both of GOD and themselves, and partly from the Strangeness of their Minds that are unacquainted with the Greatness of His Lov, and with the Riches of his Kingdom. All which Impediments will be removed together by a familiar Acquaintance with the Objects of Joy from which they are estranged. Concerning which, we shall shew first its Nature, secondly its Original, thirdly its Glory, fourthly the means wherby it is attained, fifthly the Benefit arising therfrom, with what els seemeth necessary to make us in lov with so Great and Divine a Priviledge.

Its Nature

Acquaintance is a familiar Knowledg of the Thing with which we are Acquainted. It is generally used to Express our familiarity with Men; And from thence must the Knowledg of its Nature be derived. for those persons we call Acquaintances, that are frequently Conversant with each other. Persons at the first Sight are stiled Strangers: becaus tho the face be discerned the Humor is unknown, the Disposition concealed, the Interests Affections and Designes kept back, and unseen: which are the principal concernments of the inward man: and the cheifest things wherin any person needeth to be Known. Nay it is possible that all these by a Description may be Known, without any Acquaintance. for the first prospect of them is not Acquaintance, but a Knowledg Confirmed by repeated use and frequent Exercise so that Acquaintance ariseth from Commerce, which leadeth me to its Original.

35

Its Original

Familiarity is the Parent of Acquaintance. for thus truly they are Distinguished, tho by reason of their concomitance they are generally confounded. Acquaintance and familiarity signifying among the vulgar one and the same. Society and Conversation long continued
 40 maketh a man Acquainted with the Thoughts and Counsels and Affections of his Companion. Acquaintance being the Knowledge of a Soul that hath been often seen.

Its Glory

Before we can arrive to the Glory of Acquaintance, we must exalt
 45 its Signification; and remove it from these Earthly Regions wherin it hath walked, to Objects more Divine, and Transcendently Blessed. for the valu of Acquaintance, is always answerable to the Greatness of the persons with which we are Acquainted. Acquaintance with a King is more Desirable then Acquaintance with a Beggar.
 50 Acknowledgement Acceptance and Access are but little Steps unto it, and things within it. Its Glory therefore is Discerned, first by its Extent, then by its value. for a man may be Acquainted with Things or persons, in Heaven or in Earth, with Secrets, Mysteries, Pleasures, Counsels, Affections, Purposes, friendships, Interests,
 55 Correspondencies, Virtues, Excellencies, Estates and Treasures. All which in GOD Angels and Men being familiarly known becaus His and Theirs are infinitely Sublime, Admirable and Blessed: to be Acquainted with them is Divine and Glorious. The Extent of a Mans Acquaintance is Admirable, but the valu of it more Abundant: for
 60 Things in all Places Territories and Regions are so Glorious, that to be well Acquainted with them maketh us like GODs in Contentment, becaus we are the Kings and Possessors of them.

The Means wherby
it is Attained

65 By living together in the same hous, by conversing together in the same Employment, by Walking and Talking together in the same Recreations, by mingling Counsels, and revealing one anothers Minds and Designes to each other are men Acquainted. Among Persons it is Reciprocal: becaus both living enjoy a Mutual Correspondence. from
 70 the first Sight it groweth by Degrees, and is made perfect by continual use and frequent Inspection, it is Accelerated in its Growth by more frequent applications and often Visits, And som times where mens Persons are Divided by many Seas, it is Atcheived only by

much Intercourse of Communications and letters: tho it is never
 75 perfected without an Ocular Interview. In Things it is only on the one
 side; by reason of a Defect in the Objects. for a Man may be
 Acquainted with many Objects that cannot be Acquainted with Him,
 becaus being Dead they hav no Apprehension. And with these he
 becometh Acquainted by a frequent Examination of their
 80 Excellencies, or Inspection into their Natures.

The Benefits arising
 therfrom

Acquaintance with Persons, implies an easy Admittance into their
 presence, esteem, and favor: an Ability to pleas by reason of
 85 Experience, and a skill to use and improve their Acquaintance. for till
 we are Acquainted we know not what is offensiv nor what is
 Acceptable; nor how to behave our selvs, so as to Win and oblige.
 This therfore is a Great Benefit of Acquaintance, that by it we hav the
 Advantage of gaining Honor and Interior Esteem, with the Person
 90 whose Acquaintance we enjoy, and are made Able to win his
 Affection and know how to pleas his Disposition, and by that to make
 His Power and Authority ours: As also that our faith is confirmed in
 those things which at the first Surprize we could scarcely believ,
 either of his Lov or Ability. for Things which at first were Exceeding
 95 strange afterwards grow common, we wonder not at them with
 unbelief: for we are Acquainted with them before. This happeneth
 Especialy in Persons of Extraordinary Skill, or Power, or Affection,
 or Virtu, or Courage, or Liberality. As when a Person loves us
 beyond Expectation, the first extraordinary effects of it surprize us
 100 with Wonder: but Afterwards they are familiar. When a Physician or
 a chymist becometh our Acquaintance that can do Wonders: the first
 time we see them, they pose our Belief, at last we entertain them as
 common things, and so in all other Instances whatsoever.

Acquaintance with Things implies a knowledge of their realitie, a
 105 frequent familiar Inspection into their Nature: a skill to manage and
 improve their Excellencies, a Reconciliation of our mind unto them,
 a Delight in them. for the sake of which we have so often returned to
 ponder and consider them: an Easiness of Access at any time unto
 them, and a true Taste of the Sweetness that is in them. For those
 110 Things that at first were remote and seemed uncertain Dreams; when
 we are Acquainted with them appear in all their Glory: and perhaps
 becom our familiar Enjoyments.

What in Things we ought
Especially to be Acquainted with

115 The Height of their Excellency, the Extent of their Service, the Original, and End of their Being, their Relation unto all, the Greatness of their Valu, the Maner how in all their service they relate to you, and of what Use they shall be unto you, to all Eternity: These are the cheif Things in evry Creature with which I would have you to
120 be Acquainted: How they are your Treasures, Gods Gifts, Objects of your Happiness. For by this Acquaintance you shall be always Contented, Divine, and Glorious.

Of Exalted Acquaintance

By Exalted Acquaintance I mean nothing els, but Acquaintance
125 Exalted to Superior objects. for as a Man by removing his Body out of a Cottage to a Palace entereth into a place of Delights, or by leaving some Barbarous Nation in the Indies, cometh into Christian Territories, and changeth his objects, having Ministers and Temples before his Ey instead of Idols; so much more by removing his Soul,
130 may he leav the places of misery with all the mean and Common Objects here beneath; and enter into Glory. for when the Body cometh away the mind may stay behind. And there the soul is where its Thoughts and Meditations are. It seemeth a Wonder at the first, when we talk of penetrating the Centre of the Earth, or entering into
135 the Chambers of the East, or being present in America while the Body is in England. Much more Wonderfull doth it seem, to Enter into Eden, Ascend into Heaven, see into hell, stand among the Angels before the Throne of GOD, take up ones Residence in the Sun, discern it to the Heart, and from thence look down upon all the
140 Kingdoms. Yet were men Acquainted with their own Souls, all this would appear Easy and familiar. And with these Things and such as these would I have men Acquainted, as much as they are with Riches, Houses and Lands, Clothes and Jewels. For why should we not Know the Powers of our Soul as well as we do the Members of our Body,
145 especially since by these we are made to live in the Similitud of GOD, and by these are to Enjoy the Treasures of Eternity as we are by our Sences to Enjoy the Riches of Time; by these we are fitted for Communion with God, and made meet by these to Inherit all Things? For when we are acquainted with the Powers of our Soul, we shall
150 likewise see the Verities of Religion, and the Bounty of GOD, the Beauties of Holiness, and the Glory of Nature, the Mysteries of Blessedness and the Excellencie of our selves with whom it is Easy

to inherit all Things. These Are objects with which also we ought to be Acquainted. And when we once understand them, we ought
 155 familiarly to converse among them. For by so doing shall we pleas our selvs, obey God and attain our Happiness. with which by such means as these only may we be Acquainted.

Its Principal Objects

Were Men Acquainted with GOD in Him alone they would meet
 160 Innumerable Incredible and Transporting objects Satisfying yea Ravishing and Delighting their Souls. They hear of Him, but are not Acquainted with Him: Neither have they known His Ways. To be Acquainted with GOD is to be Familiar with His Bounty, frequent in the Contemplation of His Love, Daily Conversant with His Wisdom,
 165 Experienced in His Goodness, Greatness and Power, a Due Knowledge of which would teach them to many Incredible Lessons, and make them rejoyce in Him as their only Habitation. As it is written, Thou hast been our Dwelling Place throughout all Generations.¹ For in Him, by the Knowledg of His Nature, they
 170 should see the Nature of His Works, the End of the Creation, the Excellence of His Laws, the Glory of the Soul, the valu of the Creatures, and his own self to be the Heir Possessor and End of all Things. All which now is like Greek or Arabick to an Ideot or a child, or like an Egyptian Hieroglyphick at the first Sight, to him that is
 175 unacquainted with the sence and Meaning. For as all things flow from one Origen, so they Conspire in one End: And proceeding from a Donor whose Goodness is infinit, by his infinit Wisdom End in a Creature whose Blessedness is Immortal: which least it should be incredible still, happeneth by His Wisdom to the Advantage of other
 180 Creatures, in whom they finaly and fully end in like maner: and yet by all these more Gloriously and Delightfully End in Himself for ever.

The Benefits of Exalted Acquaintance

185 For lack of Acquaintance with these things, we know not the uses of them, nor to what purpose they are spoken; we must have Patience therfore till we hear them by Degrees. The Awakening of infinit Desires, and Complacency in GOD; the Increas of Faith, and Removal of Infidelity; the Satisfaction of Covetousness and
 190 Ambition: their Extinction as vices, and Direction as Powers or

¹ See Psalm 90.1.

Inclinations; the Illumination of the understanding and Perfection of Reason, the Sweetness of Union and Communion with GOD, a Life of Joy, and a Conversation in Heaven are I suppose no mean and inconsiderable Benefits, yet all these naturally flow from such an Acquaintance: And so doth a Noble Charity infusing through the World peace and Prosperity. The Truth is there is no End of all its Treasures. Its Conveniences are infinit and Eternal. And when our Eys are truly Opened by a frequent Experience, we shall clearly [see] nothing more True then Incredible Things, and commonly be Acquainted with infinit Wonders. The End of all which will be Ravishment and joy and Extasie for ever.

The Means of Exalted Acquaintance

You must remember that we are not proposing the means of knowledg, but Acquaintance, which presupposeth an Interview and Knowledg before Retirement, Meditation and Prayer, Reading and Thanksgiving, Fasting and Religious Feasting, Intelligent Friends and Heavenly Companions, Hearing Sermons and Religious Discourses, Exercising Piety and Charity in the World, are the Methods and Ways of Divine Acquaintance: wherby it is both Atchieved and Continued. For to the Intent we may see clearly and Near at Hand the remotest objects, we must think of them often, and shew the Esteem we hav for Celestial Things by the Eminence of our Lives abov other men: Expressed in the Contempt of Riches, in the Justice of our Dealing, in the Meekness of our Demeanor, in our humble Behavior, in the Nobility and cheerfulness of our Conversation, in our Lov to Virtue and perfect Reverence which we have for all Men. which is a mixt Affection made up of Charity, Compassion, Grandure, Respect and Constancy, always honoring and tendering the Welfare of those before us. It is infinitely Strange how this will Open a mans Eys, and awaken his Soul in Solitudes, and make him Acquainted with the Reality and Glory of those Things for which He loveth and Delighteth in GOD.

An Instruction

There are some Things so seemingly Hyperbolical (by reason of the overflowing Richness and fulness of Truth) that to a man unacquainted with the Mysteries of Blessedness, they appear at the first almost as Dangerous as Blasphemies, and yet are indeed to one that is Acquainted with the methods of their Solution, the Greatest

230 Demonstrations of GODs Glory and Mans Happiness. As for
Instance, That Mans Happiness is as Great as GODs GLORY. Which
nevertheles cannot chuse but be True, for they are individually one.
GODs GLORY being mans Happiness, and Mans Happiness GODs
235 appear Amiable and Divine, safe and Infallible, and as Rational as
either, See Lov, Happiness, and Glory.

O Rapture! May a Man Acquainted be
With all the Treasures of Eternitie!
Even Pierce the Centre, and surround the Skies,
240 And visit all GODs Endless Treasures!
In evry Holy Angels Bosom Reign
And in each Cherubim Enthrond remain!
May Man become the Great and Spacious End
Of all GODs Works; and be the only Friend
245 Of GOD, among tenthousand thousand Creatures;
Resembling Him in all His Joys and Features!
But once to Apprehend this Sacred Thing
Would Ravish man, and make his Soul a King,
Immortal and Divine! What will it be
250 To be Acquainted with this Myserie?
Twill make a Man Sole like the Sun to shine;
And Him, and all the Stars about Him, mine.
Twill make a Man even in the World to Dwell
(So much doth GODs Magnificence Excell.)
255 As in GODs Hous: And all His own to be,
Which with his Eys he any where can see.
Nor hous nor Clothes nor Lands shall be his own
More, then the Things his soul hath wisely known!

Act

There are innumerable Questions of infinite Concernment depending upon the Explication of this Word for which caus I shall crave the Libertie to look narrowly into it; and promise faithfully that all I design is the Glory of God, and Mans Happiness.

5 The Acceptation of the Word

This word is frequently used among Philosophers, Lawyers, Historians, and Divines. Among the vulgar nothing is known of it almost but the Name. by whom Trivial Deeds are somtimes called Acts, as it were by chance: Historians stile the famous Atchievments
10 of Warriors by the Name of Acts, under which Title all Heroick Actions are contained; Among Lawyers it signifies the Decrees or Laws Enacted, which becaus they are made after long deliberation, are stiled with us Acts of Parliament. Philosophers are very copious upon the Term; which since it is so used by these Three, is usefull
15 among Divines. Whose calling being Transcendent unto all, comprehendeth the Historian Philosopher and Lawyer, with som thing Extraordinary above them all. I shall not here shew the Acceptation of it among Philosophers, becaus I must of necessity Speak of it more copiously by and by.

20 Its Nature

The Knowledg of an Act as it is used among Historians conferreth som thing to the Apprehension of its Nature. for it is a Deed in Peace or War Distinct from the Person that performes it, existing, after it is wrought, only as an object of the mind, upon which many things
25 depend, for the sake of which it is recorded. As the subduing of Enemies, the Peace of a People, the Pleasure of Spectators, the Information and Encouragement of Succeeding Ages, the Glory of the Person. These kind of Acts contend in Dignity with the Person him self, as being those only by which the Person is made Glorious.
30 But the interior Nature of the Thing is made more conspicuous, by those Acts of which Lawyers speak, becaus Laws are prepared by Great consultation before they are enacted, and receive not their Existence, till by a full consent they receive the stamp of Authority: And then only are they Acts, when they are made perfect and
35 promulged. for before, while they are under counsil and deliberation, they are in possibility, but not in Act: till they are Agreed upon, and

confirmed: from which time forward they continue Acts, till they are disannulled: during all which time they are the Rule of Right and Wrong amonge the people: Among Philosophers¹ many solid and substantial Beings are called Acts by reason of their Resemblance to Enacted Laws; for as Acts of Parliament are first under deliberation, and by full consent receiv their Beings; when what was questioned is Decided, and exerted: so all Creatures whatsoever, receiv their Existence after a mature Deliberation of the Dietie, whether such and such a Thing should exist, or no. for which caus all substances are most fitly called Acts; it being enacted that they should be; their very Beings being effects of the counsel and Decree Enacting them. Of these Acts among the Learned there are many pertinent and Accurat Distinctions. which becaus they will scarcely receiv a Denomination in English, we will make use of the latin Termes in which we find them. There is Actus Purus, and Admixtus, A pure simple and independent Act of it self and by it self subsisting, and that is GOD: the Author of all other Acts whatsoever. besides whom there are depending finit Acts proceeding from him, that are not simple, but compounded of Act and power mixed together. These are from another, by another, and to another, as are all the Creatures. Which are properly called Acts, becaus like Laws, they receiv their Being from pure and Perfect Deliberation. Again they distinguish between Actus Absolutus and Respectivus.² An Absolut Act they define to be that whose Existence is not caused by any other, nor standeth in need of any other Assistance. And so they say GOD only is a Simple Absolut Act. A Relative Act they say is that which Actuates another; or is actuated by another, at least proceedeth from another. for it equally relateth to its fountain, or its End. And that is either Metaphysical or Physical. Metaphysical is the same in a maner with Spiritual; and it is either the [Essence?], Existence, Subsistence, or Inexistence of Things. Physical is an Act which they term Eductus e potentia Materiæ, qui perficit subjectum et ab eo dependet.³ As all the substantial forms of Beasts Minerals and Vegetables, yea of all the Creatures except man alone, whose soul does indeed (being united to his Body) perfect his Being, but depends not upon the Being which it makes perfect. So that in this sence there are some material Acts. the whole being of a Beast being called an Act as it is completed by

¹ Marginal gloss or note perhaps intended as a separate subheading: The reason why Philosophers call substances Acts.

² An Absolute Act and a Relative Act.

³ Produced out of the potential of matter, which both perfects and depends on the subject.

the Soul that is in it; And some Immaterial, as the soul of a Man
 75 Actuating his Body. Concerning Beasts they are Exceedingly in the
 Dark, and while they make the Actus Actuans⁴ to be material, are not
 able to resolv what the Principle of operation is. for how any thing
 Material should be able to give Life and Sence, Appetite, and
 spontaneous motion; is a mystery which for ought I yet see, is
 80 impossible to be declared but if by a Material Act, we understand the
 whole Individual made Perfect: we know very well that it is the
 Perfection of the Being, which both causeth and dependeth upon the
 Existence we behold, and is therfore Material, becaus it is such a
 Matter in all its circumstances. And this is som times called Actus
 85 Secundus. which bringeth me to another Distinction, of Primus and
 Secundus. Actus primus is that in a Thing which first giveth it its
 Existence, or power of operation; And it is either the Substantial
 form in a Thing, as the Soul of Man: or a Power and Principle of
 Working, as are all the Natural Faculties in the Soul, or an Acquired
 90 Habit, or an Accident that contributes Assitance therunto, as the Ideas
 are by which we discern. This is the same with Actus informans of
 which we shall speak presently, or Actus Actuans of which we have
 already Spoken. Actus secundus is the operation it self, or the Effect
 produced, by that which is called Actus Primus. Tho of this also there
 95 be another more Accurat and nice distinction; of which perhaps we
 shall find som use. A facultie of the Soul is said to be in Actu Primo,
 when having all things requisit for Action, it is able to Act. It is then
 said to be in Actu secundo, when making use of that Abilitie, it
 becomes an Agent, which it was not before. Actus Informans⁵ is
 100 either substantial, as the Essence of a Thing or Accidentall, as
 burning Heat in Steel. In contradistinction to which there is Actus
 Entitativus,⁶ which they say is noe other then the very Entity of a
 Thing, as it existeth out of its causes. Which belongeth as som say to
 Materia Prima,⁷ whose Existence as it is objectiv in the Soul, is
 105 purely divested of all its Affections; yet is, being Effectually
 produced. That there is such a matter in re⁸ they denie, and truly
 whether it be possible that such a matter may becom an object of the
 understanding is a Question. But this is certain, that all compounded

⁴ An act that produces other acts, or the activating principle that sets other acts in motion.

⁵ An act that has form, or a completed act.

⁶ The act of being.

⁷ Prime matter, which is pure passive potency and the first intrinsic principle of corporeal essence.

⁸ A thing.

Beings produced by others may be called Actus Entitativi, because
110 they are Beings Actually Extant, and not hid, or contained in their
Causes.

An Observation

I confess this Discours to be Extremely obscure to vulgar
understandings, and to those also that perhaps in a generous maner,
115 hav shund the Termes of Art received in the Scholes. And I must
seem a Barbarian to those who are not Acquainted with such
Expressions. But as a little Crush in the mothers womb is of Great
consequence afterwards; or a little Alteration in an Acorn produceth
strange Effects in an Oak, and som times destructive: so here a
120 sleight mistake in the signification of words, may be of pernicious
Importance in their continual use: and a little Accuratnes in the
Beginning produceth a mature and perfect understanding in the later
End. Which when it is attained, if we throw away the Engines by
which we Ascended, as the care lying in foundations is forgotten, I
125 valu it not. My Design being only to introduce Light into the
understanding and make the Apprehension more perfect.

The Application of this Discours

If by all that hath been said, you Discern only this, that the Word
Act signifies more among Philosophers then a Bare and Shady
130 Action, it is sufficient. for my Desire is to Ennoble your
Apprehension of the Term. You see they call Souls and Bodies, Acts;
which among the vulgar is a strange Appellation so applied. And
therefore it is no wonder that they call GOD an Act: since of all other
Things a Thing in Act is the most perfect Being. You see they
135 Distinguish between pure and compounded Acts, between Absolut
and Relativ, between formal and Accidental, between Actuating and
Entitative, between first and second: all this while intending
substances. The reason also why Substances are called Acts you have
seen observed. to wit because they are things Actually Existent out of
140 their Causes: and proceed from Counsel into Act. So that all the
Things in Heaven and Earth are Acts in som maner or another. Acts
being either Persons or Actions, or Bodies or formes or Accidents for
evry Effect is an Entitativ Act, because it is a Being and evry Caus is
an Actuating Act, that is a Thing Effecting or Effectted in such a
145 maner.

An Examination of Philosophers
in these Matters relating unto Act

Whereas they say GOD is a Pure and simple Act, Necessary,
 Independent, of Him self, and by Himself Subsisting; they are
 150 infinitely right; but seem defectiv, because they do not improve what
 they so speak to the most Noble Ends: of which therefore we shall
 treat particularly. But at present we shall observ in this Paragraph,
 som things, that while we Examin, will make clear the Placits of
 Philosophers: for tho we might perhaps contradict som of their
 155 Assertions, yet I hold it not safe nor indeed modest to oppose them,
 without apparent Necessity; since upon very deliberat and Weighty
 Causes they determind what they hav Spoken. First of all wheras
 they define Actus Absolutus to be An Absolut Thing in itself Actually
 Existent, but Actuating nothing els, they seem to erre in Ascribing
 160 the Appellation to GOD Almighty: for He Actuats all Things. But for
 as much a Thing may Actuat another, Internally or Externally.
 Internally as the form, or Externally as the Author: They may very
 well be understood: for GOD Actuateth nothing as an Interior part of
 the Thing Actuated, but he Actuateth evry Thing as an Author
 165 infinitely abov them. It is true indeed, His Essence is not Actuated by
 any other, nor does it need any other to Subsist; but being
 independant alone, and abov all is Absolut: being in this respect
 Relativ only as All Acts whatsoever are, to what they Actuat, it
 eternaly Actuateth all its Objects, and is that by which all other
 170 Things are perfected. And this a little opens what maner of Act GOD
 is. for He is therefore Absolute, becaus Eternaly at once what He is:
 And tho he relateth in his Knowledg and Lov to his creatures, as He
 doth also in His Righteousness and Glory: yet it was of Himself that
 He so related: whose Knowledg and Goodnes and Righteousness and
 175 Glory depend purely of Himself, and all other Creatures depend upon
 Him, but not He nor these upon them. Again, when they say Actus
 Absolutus is that which being of it self Existent, Actuats not another;
 they respect the inward object Actuated by the Act; and implie only
 the simplicity of GOD, who is so pure and devoid of Composition;
 180 that the Act wherby Himself is, does not produce another Act,
 distinct from it self. But the Act wherby Him self is, is Himself. The
 Act of which, by which, and which He is. being the very same. for
 the Act, whereby He is, Being Eternal, is Immutable, and in His very
 Being: Of which Act many things are to be Spoken, hard to be
 185 understood, but infinitely useful for the Oracles of the World.

Beside these Distinctions here named, we may adde the Distinction of Created and increated, for there is a Created, and an increated Act. an Increated Act may be infinit and Eternal; necessary and Independent, and is the Dietie. A Created Act let it be never so
 190 Glorious, is infinitely beneath him, and subject to Him. And it is impossible it should be otherwise for tho we should suppose it infinit, as Himself, is; yet must it of Necessity depend upon Him, and by Law and Right be obliged to him: Nay by so much the more is it obliged, by how much the Greater it is made. (which be sure to
 195 observ for special causes.) To suppose it Almighty in Power is a Contradiction for that which is Subject to another, and dependeth on Him cannot be Almighty; becaus it cannot destroy that by which it was made, and on which it dependeth. for all the Power which it hath, it hath received, which may by him that gave it be taken away.
 200 But in the Increated Act itself there is an infinit security also against forrein Power by reason of a nativ Excellency, that maketh it Impossible for any other Thing to be Almighty. And that is, its Simplicity and Eternity; for it is at once Eternal, and can never be moved. Being in all respects immutable, becaus it is already Eternal
 205 that is *to all Eternity* from all Eternity. Now that which is to Eternity cannot be otherwise. for it implies a contradiction, to be to Eternity, and yet not to be so. Whatsoever is Destroyed is not to Eternity already. Whatsoever is to Eternity cannot be Destroyed.

A Question

210 Whether the Increated Act that is infinit and Eternal be able to communicat an infinit Power to a Created Act? is another Question. For there is a Great Difference here between Infinit and Allmighty. That may be infinit in some Respect which is not Almighty in another, (as we see in Duration). for immortality is infinit in respect
 215 of its continuance that received a Beginning: and yet is not Almighty, for it can do nothing. Even so may there (perhaps (at least possibly) be an Act infinitely able to measure infinit Wisdom, or Admire infinit Goodness, which nevertheless cannot destroy what it measures and Admires. There may be a Power likewise able to see all Worlds, and
 220 yet not to make them, so that there is a great Difference between infinit and Almighty Power. There may be a thing able to contemplat infinit and Eternal Love, yet not to remove it. So that in Concurrence with GOD, Created Acts may be infinit in power, yet not Almighty. Infinit with Him yet not against Him. God being meanly thought of
 225 while we think Him infinit alone; He being truly *infinitely Infinit*.

An Improvement of Philosophy

GOD being all Act, is most Glorious, Immutable, and most Perfect. Being all Act His Power is [as] it were wholly Exerted; and His Essence poured out in the fullest Measure: And received into
 230 Himself, actually Existing, as it were poured out. Being all Act we are infinitely Satisfied, Pleased, and Delighted. for all His Productions are infinitely Compleat and Accurat, and Beautifull: They are Permanent, Immutable, the Best, and most Glorious that are Possible. All Objects are about us in their Proper places: Things before us, and Things after
 235 us being All present with us, in the Diety. For all Things are in GOD immutably and Eternaly. He in one Eternal Act, doing, and Enjoying them; as well as seeing them. So that all Productions are in Him Eternaly, tho to us they are but Temporal. He being all Act, we are infinitely obliged by His Essence, and infinitely Exalted by ours: since
 240 made by Him the most Perfect Creatures; and made with Him to enjoy the most Perfect objects, that can be proposed to our Desire. so that the Greatest Ambition, and the Highest Covetousnes in all Worlds is sated, by GODs being All Act, and the Sublimest Empire attained. Being Infinit and Eternal in Power, It is Amazing that He
 245 who is Inexhausted, should be turned into Act; which nevertheles is the Perfection of His Goodness. And thus He was from Everlasting.

Of GOD the Increated Act

That an Act should be the Dietie, is infinitely Strange, and puts us upon the Enquiry of many Things. What Kind of Act this is?
 250 Whether an Act of all other be the most Excellent Being? How far it is Imitable? etc. All which are of Material Concernment either to our Joy, or Instruction. What the Nature of an Act is, in the General, is likewise inquirable. And why GOD did not make us such Acts from all Eternitie? As also the Reasons why Philosophers hav not
 255 improved their own Assertion; nor believed it possible, there should be infinit Acts, besides the Dietie? What Kind of Acts there are? We will begin with the Last.

An Act may be Deliberat or Rash; Intelligent or void; Vile or Profitable; Glorious or Base; finit or Infinit; Eternal or Temporal;
 260 Living or Dead; Free, or Constrained; Substantial, or Accidental; perfect, or Defectiv; Suddain, or protracted. GOD is an Infinit, Intelligent, Substantial, Eternal, and Glorious Act: upon which all Creatures depend: from all Eternity as it were Suddainly Existing wholly and Perfectly, and yet as Profitable as if He had infinitely
 265 deliberated what He would be; or what Act He would becom: being

infinitely Wise, Holy and Blessed from Everlasting, freely what He is; Eternally Protracted tho Suddainly compleated for from all Eternity He was in act all whatever He will be; and yet to all Eternitie He continues to Enact New Things; which how Successiv so ever they
 270 are to us are Permanent in Him for ever more. So that all Kind of Extremes Perfections and Beauties are in Him for ever. His Person, (or rather His Essence) being far different from ours. Nothing like us in the Similitude of our Bodies, tho we may be like Him in the Nature of our Souls. For the further understanding of which we must
 275 Know, that there are Som Acts, which are Distinct from the Substances or persons Acting them: such as the Acts of Courage which Men perform; and such as these are all outward Acts. As are those of Prudence and Virtue: but of these at present we are not speaking, we lay them all aside as Dead and finit: We are Speaking
 280 of Living Acts, Which are either Material, or Immaterial, Material which are Bodies we lay aside: Immaterial, which are either Souls or Interior Acts of Thinking and Desiring, etc. we lay aside in like maner, till their proper place. But such an Act as the Soul is, when it is Actually Thinking, Ruling, or Governing, is the thing we desire to
 285 look into, because such is the Dietie, But infinitely Higher, becaus Immutable, Increated, Infinet, and Eternal: and yet Holy, Blessed, and most Glorious.

Next to this we shall suggest, What the Nature of an Act is. which that we may do the more Profitably, we will begin with the most
 290 contemptible and vilest Actions: (and perhaps unite them to the most Glorious.) Actions done by Men are of the same Kind for Substance, or in Essence like one another, tho in Circumstances they Differ. They are Transeunt Operations, without the Soul, and that is all their Existence, yet are they called Acts, for they are neither Thoughts, nor
 295 Bodies, nor Souls, nor Substances, nor any Thing but Acts, becaus they are nothing beside: yet are they Accidental, Little, or Great, Profitable, or Pernicious etc. according to the Circumstances wherwith they are Attended. Did such Acts continu, and exist of themselvs as indeed they do Subsist under Accidents they would be
 300 substances: yet neither alive, nor perceptiv: tho as they participat of the life of him from whom they came, they are Externally Denominated Prudent or Imprudent Honorable or base etc. Could we suppose one of these Acts to be infinit and to Extend to all objects in Heaven and Earth, we should hav an Idea, in it, or an imperfect faint
 305 Resemblance of the Dietie. Tho it would be still Dead, and an Inanimate strange kind of substance. But what need we fictions.

Interior Actions are more Noble, and yeeld us that which without is Denied. When Elisha sent Gehazi with His staff the Action was Dead, yet may such an Act as this concern innumerable Thousands, as when David Slingd the stone at Goliah, or King Joash Smote with the Arrows upon the Ground. But when Elijah was zealous for the Lord, the Action was within:⁹ And when the Soul is in Act by a Thought, there is Life in the Action, and perhaps but little Difference between the Act and the Actor. for as the Act is in the actor so is it almost the Act it self. for the Soul when it is Thinking, is the Soul Thinking and so is the Thought. Nor ever shall you hav any other presence of an immortal Soul, then by a Power, or a Thought Besides which there is no Substance imaginable in it. for whatsoever you can think of beside will be material. When a man is Asleep if He Dreams not, His Rational Soul is a Pure, and Simple Power: lying as it were Dead and Buried. When He wakes, he may immediatly extend it to all the Hills and Cities that ever He saw, and exceeding these represent or feel within Him self infinit Space above the Heavens. All which by a Thought of His Soul he Beholdeth. This Thought is a Great and Wonderfull Act: And is as it were the Person for that Moment seeing and Beholding all these, in which Thought imagining these, the face of the Soul at that Time, appeareth. In it there are Dimensions without Quantity and Parts, or a Spiritual Extent without Dimensions. It is an Act subsisting by it self, True Great Holy Wise, Living seeing and feeling: and this comes som thing nearer to the Dietie. For such an Act as this Informs the Soul, and is in a maner what it informes; It is invisible, yet seeth all; It is the fountain of all outward Operations; and a Sublimer Thing then all its Objects; While It Actuates the Body, as GOD doth the World; and keepeth all its Parts in Motion order and Beauty: It is the only Recipient and Enjoyer of all, that is or can be thought: And all the Interior Beauty of the Soul of Man, whatsoever, is Spiritually seated in such an Act.

That we may see the Nature of the Diety, as He is all Act, more clearly in this Mirror. Let us suppose a Mans Soul to be Actually Contemplating all Eternity, and at once Beholding all the Objects that are to be seen in the Omnipresence of GOD. This Soul is Actually in a Thought Objected before us, and this Thought upholding in it self the Idea of Eternity, and the Similitude of GODs Omnipresence, is by reason of its Simplicity the Idea it upholdeth, and at once the Image both of GODs Eternity and Omnipresence: So is it likewise of all

⁹ For biblical references in this section see 2 Kings 4.29; 1 Samuel 17.49; 2 Kings 13.18; 1 Kings 19.10.

Objects in them. becaus it seeth all objects. The Soul Thinking is Actus Actuans, the Thought is the Soul in Actu Secundo, being the Spiritual offspring of the Soul Thinking. This Thought, therfore, or the Soul thus Thinking, is infinit in Length becaus it is the Image of
 350 Eternity, And in Bredth and Depth becaus it bears the Similitud of Gods Omnipresence: [and?] in Height becaus it is above all objects whatsoever. yet has it no Dimensions at all. It contains all Dimensions without Dimensions. being Transcendent to them, living, Spiritual. All the Beauties of all Objects are Eminently contained in
 355 it, it being infinitely Distinct as well as Great: for with infinit Variety they appear within it. Infinit Variety appearing here in Simple Unitie. And it needeth nothing but Eternity and Almighty Power to make it like a Dietie. It differs from GOD in this that it Dependeth on Him, and had a Beginning, is Weak and unable to Creat Worlds, is
 360 Compounded, and not simple. The Actus Actuans is one Thing, and the Actus Completus or Actuatus another. But that it is infinit and Eternal in som Respect, that is Commensurat to Infinity and Eternity within: and indeed that a Thought, an Act of the Understanding, a Soul in Act, may be so: appeareth from hence: The Soul is of such a
 365 Nature that it can very in shape infinitely, and with infinit facility represent the Existence of any object. Infinity is as Easy to be conceived as a Sand, and Eternity framed as soon as an Hour. When the Soul Thinks of a Sand, it is the Idea of a Sand. Whatever it Thinks of of that it is the Idea. When the Soul thinks of a mote, it is
 370 no bigger then a Mote: when it Thinks of a Tree it is as Big as a Tree. When it thinks of the Hemisphere it is as Wide as the Hemisphere. And when it thinks of the Spaces abov the Heavens it is as Great as they, with infinit Eas exceeding all Things finit, and resting only in that which is infinit. for Objects are so far from lessening it that they
 375 Magnify it. for still it is formed into the Similitud of its Object. So that either the Soul can Think of Infinity and Eternity indeed, or els it can never be True in its Apprehension of them. for a Tru Apprehension is a Thought bearing the Similitud of what it apprehends. The Properties and Circumstances therfore of Infinity
 380 and Eternity, must of necessity be in the Soul, while it Thinketh on them.

The Soul thus Thinking is a Compleat Act. In which as in a Glass you may see the Dietie. Especialy, if we yet adde, other Circumstances and Effects of which this Thought is Capable. It is
 385 able in this Act to Admire and love the Beauty of all it beholds: with infinit Reverence to Adore the Dietie, for being the Fountain of all

these Glorious Objects and of all these Powers and Faculties in Herself wherby She enjoys them. It can likewise be so Just, as to render evry Object its Due Esteem, and so Holy as not willingly to
 390 Erre in any one for innumerable Worlds. It may be sensible of its Obligation, and so Gratefull, as to love the Diety infinitely and above all Things desire to please Him: which since it must by Imitating Him, it can desire the Happiness of all others as He does and be Good like Him. and being Good like Him rejoyce in His Blessedness,
 395 and in the Joy of all others, till it becom as Blessed even in their Blessedness. And being so GOOD and so Wise and so Holy as to do this to its own Advantage and the Advantage of all others with infinit Zeal, it is an object of all their Joy and Admiration and is most Glorious. Thus in a Simple Indivisible Act we see the Infinity and
 400 Eternity of God, his Justice Holiness Wisdom Goodness Blessedness and Glory, and in all these the Similitude of the Dietie. And this Act being made with Deliberation, infinit Wisdom and Contrivance is more properly called an Act then any Law whatsoever.

Whether it be an Act truly infinit I will not Dispute: it is sufficient
 405 that it bears in so Wonderful a maner the Similitude of Infinit. for I am sure it is a Mirror Representing the Glory of that Act, whose Essence and Substance we are now to Consider: and that this [is] the Stature which the Soul may attain, and the Estate wherin it is to abide Eternaly, if it Reign in Glory. I Think also it is the Best Creature that
 410 can possibly be made, and that GOD is infinitely Good in the Production of it. That it is a Noble Creature and Worthy of Immortality: that it is Great and Meet to be Beloved. That the World in Comparison is the Dust of a Ballance, that Gold is Dead and Brightness shady, that Jewels are Dross and Stubble in Comparison
 415 of its Highness and Glory. When we consider the Differences between it and the Dietie the Union cannot chuse but be infinit between them. He is from all Eternity, this received a Beginning. His Infinitness is the object that Actuats and Informes, upon whose Infinitness both the Capacity and Greatness of this Act doth depend.
 420 His Power supporteth its Being, this even in its Being is the offspring of His Power, and no less of His Wisdom and Goodness and Lov: of which also it is the Image and Similtude. This delights in Him for being meet to be Enjoyed. He delights in this for being meet to Enjoy. This is able to take pleasure in all He is able to do, and He
 425 desires to please in all he does. This loves infinitely to be pleased, and he cares infinitely to please, being infinitely pleasing, becaus he is

infinitely Good. Thus we see how God is an Infinit Indivisible Eternal Act Living Good etc.

Whether an Act of all other be the
most Excellent Being?

430

That no Kind of Matter can be the most Excellent Being, is manifest, becaus all Matter is Esteemed for the Powers and Virtues that are in it, or the Ornaments and Beauties of it, or the Operations and Actions proceeding from it. If the Heavens are Beautifull, it is
435 becaus of its Excellencies; if the Sun be Glorious, it is becaus of its Services: but neither the Sun nor the Heavens would be of any Esteem, were it not for their Operations, Influences or Uses. Could all the Excellencies of the Heavens exist of themselvs, the Influences of the Stars, the Light and Motion of the Sun, with the vegetation of
440 Plants Liquifaction of Waters, Animation of Beasts, etc. depending therupon, they would be equally Precious, and the matter wherin they are being Naked and Divested would be wholly useless. The Beauty of faces, the Heat of fire, the Sweetness of Spices, would be Equally Excellent abiding alone and for their sake are the Materials
445 Esteemed, in which they are, which in themselves are Dead and Worthless Dross. So that all Materials are Excellent becaus of the Powers and Virtues in them: But neither are these Powers of any Worth without their Actions. For a Power is nothing till it be reduced into Act. The Abrupt Vacuum wherin it is buried, by its vanity
450 bereaving it, of all that was fairly promised to it self and [us?]. In Spiritualls also it is the Same. Where there is no Matter, but Life is the All of a Spiritual Being, tho the Powers infinitely Exceed those of the Sun, the Heavens and the Seas, as much as to see exceedeth to Shine, or to Enjoy surpasseth to flourish, yet are those Powers
455 without their Acts, but Embrios Stifled in the Womb: Things that will griev us to behold in the Bud of Hope, becaus never Arriving to the Maturity of Fruition. A Power to Love is far better then a Power to Shine, or Perfume, or Warm or Delight with Melodie: but the more Excellent it is, the more it doth provoke us with Despair, to see it idle
460 and unatchieved. The Power of making Worlds, and of Loving Angels, and Glorifying Men, is nothing without the Will, but Shame; and the Will it self without the Act a Dream of Empty vanity. But the Act of Creating Worlds, which includes the Power and the Will is most Profitable and Excellent: so is the Act of Loving Angels and
465 Men. In it we behold all Perfections, both the Power and Goodness of the Author, represented in its Effect, and the Beauty of the World

(contained in its Caus) by way of Eminence. And the Pure Act by which it was made Existing alone, is without any other Matter or Substance at all, a most Glorious Being, deserving and Enjoying all
 470 our Praises.

Whether of all Acts GOD
 be the most Excellent?

To see the Excellency of GOD by the Ey of Reason, is a Delight and Satisfaction so desirable that it turneth Earth into Heaven: it is a
 475 Light wherin we may Enjoy Him, and Communion with Him; and a Mean assisting us to put on His Image: Which in the Nature of the Most Excellent and Perfect Act is easily discerned. For wheras Power is more Excellent then Matter and virtue more Excellent then Power, and no Power can be turned into Virtu, but by becoming Act; Act
 480 being of all Beings in the General most Excellent, GOD is an ACT of all other the most Excellent. He is an Act Immutable Inifinit Universal and Eternal Evry where Acting to all Eternity, with Evry Creature Acting to all Objects. His Act or Essence is the Prime Origen of all Powers Virtues and Actions, that which filleth his
 485 Omnipresence with Treasure, and His Eternity with Beauty, His Essence with Glory, and His Life with Pleasure, Angels with Delight and Men with Happiness. which exceedeth all other as far in Profit Beauty and Perfection as it doth in Extent, Perpetuity and Variety: being all Glorious above the Heavens, all usefull upon the Earth, all
 490 Blessed in it self, and all Delightfull to the Creatures, If you desire other Perfections in it, it maketh all and Enjoyeth all, yea and Communicateth all, to other Persons. It is Indivisible and yet infinit, altogether, Transcendent to Time and Place, Permanent and yet successive too, for it includeth all its Successions in its own
 495 permanency. And all its Permanency is wholly by Succession for ever to be Enjoyed. It is the Caus and End of all Things, the Original and the Mean and the End of all Acts, the Sole Author and Object of all Acts, and therfore the most Glorious. For the Caus is more Glorious then the Effect, and the End then the means: And he more Glorious
 500 then the Act tho the Object, becaus the Author. This Act being most Holy and most Wise and most Blessed, is the Light of Heaven, the Glory of Eternity, the Creator of the World, and the End of all Things for as much as it made All Things that it might be. Filling all Eternity before the World with Counsels, Time with the World, and all
 505 Eternity after the World with Joys. being at once Extant in all its Parts for the Communication of it self and our Imitation. What shall

I say more? it hath all the Marks of Transcendency in it. being infinitely free for our Happiness and Honor and yet infinitely necessary for our Joy and Security. Free because a voluntary Act, necessary
 510 because from all Eternitie: An infinit Unity in a Glorious varietie: Evry where all wholly present, wherever there is an Ey in any Centre to behold His Infinity. The Deitie¹⁰ being neither the Power of filling Eternity, nor the Will, but the Act: The Pure and Simple; or Eternal Act, in which the Beauties of all Acts are at once completed.

515 Whether there can be any Acts
 like unto this Act Created by Him?

How it should come to pass we cannot tell, but we are certain it is attained: Acts like unto the first infinit and Eternal Act may be
 520 seated in us we cannot. Nay could we tell how it is seated in us, we cannot tell, how we perceiv it, even being in us. for the face of the Heavens may be in a Mirror, and yet the Glass perceiveth not what is in it. Perception being the Greatest Riddle in the whole world, the Greatest Abyss, the Greatest Mystery. It is in us by Perception.
 525 Perception it self, or the Power of Perceiving being the Power in which tis lodged and there it lies with the Omnipresence of GOD. By which Two, when our Souls are Exerted, all our Powers being turned into Act, we becom like Him infinit Spheres, He in us, and we in Him, All Sight, all Esteem, all Love, all Joy etc. being Pure Act as
 530 He is, because all our Power is turned into Act for ever more. And this is a Soul abov the Heavens, this an Angel, this a Seraphim.

 How these Created Acts
 differ from the Incrated

The first, most Glorious and Incrated Act is per se Eternal, the
 535 Origin of all other Acts, and of all Objects infinitely the most Amiable, Having no Admition of Power in Him, no matter, nor other Substance: on whom all the rest Depend, whom they all Adore, and to whom the Prais of all Beings returns. He is the Life Power and Happiness of all the Residue. For by seeing Him they all consist
 540 in their Greatness and Perfection. The rest are Images and Temples of Him, Admiring Him, Beautifying all Things, but upholding Nothing, except themselves only in their State and Glory. That is by a Voluntary Act they exert their power, and continu to be like GOD

¹⁰ Traherne begins to spell 'deity/deitie' correctly at this point.

the Act they are in a voluntary Maner. An Act of seeing Loving
 545 Admiring Prizing and Enjoying all Things in Time and Eternity. To
 have the Power of doing it is fruitless, nay Odious and Abominable,
 without the Practice. And the Soul is Nothing (but Shame and
 Misery) having the Power till it is this Act but then it is Righteous
 Great and Blessed.

550 How the Mystery of the Blessed
 Trinity, and the Eternal Generation
 of the Son of GOD is in this Act
 concealed, or rather revealed

GOD being a Voluntary and Eternal Act, most Pure and Simple,
 555 having no Substance but what the Act is, begot Himself by Acting.
 For an Act is ever begotten by Acting; and by Acting He Proceeded
 to His Creatures. The Same Act in Essence, being all begotten all
 unbegotten and all Proceeding. The Act Acting is the father, the Act
 Acted the Son, the Act proceeding and resting in the Creatures, as the
 560 Spirit perfecting, and perfected in them, the Holy Ghost. For all the
 Act was Eternall, all the Act was begotten all the Act was
 proceeding. From all Eternity the Act is Begetting to all Eternity and
 was ever perfect from before the foundation of the World. From all
 Eternity the Act was begotten, and from all Eternity rested in the
 565 same Time and maner it now doth in all the Creatures ever willing,
 Governing, Cherishing them etc.

 The Reason why there is not a Trinity
 in the Soul of Man, or in an Angell
 when Perfect

570 Is, becaus the Act into which the Power is turned is not the Person,
 but the Being whose is the Power and Act which is manifest, becaus
 the Act is not the Essence of the Soul for the Soul may be a Soul, or
 an Angel an Angel without that Act, as we see in the Divels and the
 Damned. and so it may without the Power, I mean the Power as it is
 575 precisely taken from the Act. As in the Estate of Glory after the
 Consummation we may see both in Souls and Angels, where the Act
 shall be without the Power, the Power being Swallowed up of the Act
 for ever more. The Act makes the Soul Glorious, but is not the
 Person of the Soul, nor the Essence. Since therefore the Essence of the
 580 Soul is not by this Transformation begotten there is no real Trinity in
 the Soul. For there is onely one Person in whom the Act shineth, tho
 the Act be both Begetting, begotten and Proceeding. However here

we have a Resemblance of the Trinity so Great, that no Comparison
 can Equal it: and which we find alone in the Estate of Blessedness
 585 and Perfection.

Notes

This Act which is infinit and Eternal, is infinitely the more Noble
 becaus no Matter is in it, to alloy it.

This Act is the Substance of the Deity.

590 By becoming this Act he begott his substance.

This Act is the Glory of the Deity.

It is His Wisdom, Life Goodness etc.

By becoming this Act he begot his Glory.

By becoming this Act He begot His Wisdom Life Goodness etc.

595 This Act is the Deity.

The Deity by becoming this Act begot the Deity.

He begot this Act which Himself is from all Eternity.

Nothing can beget an Act but an Act.

Nothing can beget an Act but it self.

600 Power cannot beget an Act, till it stir up it self to Act. It cannot
 stir up it self to Act, but it becoms an Act. By Acting it ceaseth to be
 Power and is an Act. The Act wherby it stirreth up it self to Act what
 it becomes is the Parent of the Action.

The Act wherby it stirreth up it self to Act what it becomes is the
 605 Act which it becomes.

The same Act is both the Parent and the Son, which begotten
 proceedeth to its object. being one Essence under Three Divers
 Manners.

Men, are Ignorant of the Trinitie becaus negligent of their own
 610 Perfection.

It is impossible to see the Unity of Gods Essence without
 beholding the Trinity in it.

I

615 An Act! What is an Act? An Act Acted
 Is like a Sea into the Ocean Shed.

It is the Sea, and yet tis not the same:

And yet it is, but then hath lost its Name.

The Sea that fell from off the Mountains yeelds

The very Same that once vaild ore the fields.

620 The very same but in another place,

The very same but with another face.

The Matter was the Same, the figure not
 As if the Matter had the Form begot
 It did conceiv, if not beget the Form
 625 Which now is tost and lost by evry Storm.
 But nor conceivd nor got it self; and this
 Makes even the Waters of the Deep Abyss
 Too shallow to reveale so Great a Bliss.

II

630 But can an Act extend so as to be
 The Life and fulness of Eternitie?
 Can it the Parent of all Worlds becom,
 And can it of it self be a true Womb?
 Be both the Parent and the offspring too?
 635 In one fair Sphere, by what it self doth doe?
 Here is the Universal Act; Commence
 My Soul, a Graduate in Excellence
 Life vertu Wisdom sence Felicitie
 In this Transcendent Universitie
 640 Heres Schole and Book and Doctor all in one
 And the Professors Chair's an Heavenly Throne.
 His face the Patern is, being one in Three,
 Who without being Three, One cannot be.
 Nor canst Thou Soul Enjoy the Deitie
 645 Nor be thyself, without thy being Three.
 Be Caus means End; See Lov Proceed and shine
 On all, so Thou shall three in one Divine
 Companions have: And being all alone,
 Proceeder Parent Son be Three in one.

III

650 A Soul in Act, is all that ere can be
 And all Contains that any Soul can see.
 It is an Act in which a Brightness shines
 That makes even Kings and Monarchs true Divines:
 655 And Makes even Kings Divines. It is an Act
 Whose very Splendor doth the Soul distract.
 Tis all, Spectator, Object, Light and Glory
 Book, Student, Gown, Schole, Blessedness and Story
 Tis Life Art Joy; An Amphitheatre
 660 A Sphere or Centre fully Circular.

In which all Objects shine to many Eys
In a Diviner Light, which God doth prize
And cannot Prize enough, (but that He is
As infinit in Prizing, as in Bliss.)
It is or els it differs from His Face
As His face doth in another Place.
Image and mirror of Him self it is,
His Lovly Bride the Substance of His Bliss.

Action

Its Nature

Action is a Motion of the Agent actually exerted, or an Exertion of Power, or Motion performed by the Agent, as Passion is a motion impressed on the Patient.

Its Kinds

It is either Immanent, or Transeunt; Permanent or Successive. Temporal, or Instantaneous, or Eternal: It is either Natural and Spontaneous, or free and Voluntary; finally it is either Good or Evil.

Of Immanent Actions

10 Immanent Actions are those which are wrought in the Author, and End in the Power out of which they are Exerted. Because they pertain to Spiritual Beings, generally, they are invisible. As all the Actions of the Soul are by which it moveth the Affections. Howbeit they are Real; and in order of nature. Superior to all Transeunt Actions, before
15 them in Time, and the fountain of them. The less of Matter they have they are the more Divine. They are as it were the Soul of Transeunt Actions, Inspiring Life and Worth into them. For no Transeunt Action is Humane, or Divine but that in which we see som Immanent Affection; or by which we see som Inward Action of a Spirit existing.
20 The falling of a Mans Arm upon anothers Head, and Killing Him with the Burden of a Sword, is no more then the falling of a Beam, without the Intent wherwith it is guided. And this makes the Actions of fools and Mad Men so vain and Worthless, even when they chance to hit upon the most Illustrious Deeds. The Nobility of Immanent Actions
25 therefore is worthy to be enquired, and diligently lookt into, because they are the fountain, and the Life of Beauty Prais and Excellency. Even in the Deity they are Superior to all His Works, more Excellent in Nature, more Beautifull to be seen, and more Beneficial. His Immanent Actions, and His Essence are one. His Immanent Actions
30 therefore must needs be most infinitely Excellent since they compose His Essence. In us they are the clarity and Splendor of Souls, the features and Colors composing their Beauty. Which Beauty is in Him His Essence, in us an Accident. Because we are som thing beside that Beauty, and from us it may be removed. He is the Beauty, and the
35 Beauty of GOD is GOD. To see, to Love, to Prize, to rejoyce are the Sovereign Actions in GOD and Man. To enjoy is infinitely more then

to make. Yet that is an Immanent, this a Transeunt Action. To Enjoy is more Necessary, more Blessed, and more Divine, to Creat being Servile in Comparison, and unprofitable: It is impossible to open the
 40 Beauty of Immanent Actions, for lack of words. But He that attains the more Glorious, shall Taste their Sweetness to be more Excellent then Honey and the Honey Comb: When Souls meet and Enter into each other, being rightly disposed and truly awake They find all Materials, Ermines, Crowns and Thrones, Gold and Silver and Precious stones,
 45 Luscious feasts, Oyls Wines and Sweet perfumes, the Splendor of the Sun, the Beauty of the Light, the Influences of the stars, and the Riches of the Day but Desert and forsaken Dross in Comparison. Yet are all those Externall Things usefull, by the Influence they hav upon Immanent Actions, either Discovering them as when Crowns and
 50 Scepters are given out of Lov or Sweetening them, as when Riches make Affections more Precious and Delightfull, and shed a Lustre upon virtues shining more Brightly in the possessor of them. Which is the true use wherin the Delectableness of Riches consists.

Of Immanent Actions in GOD

55 What it is that makes Admiration sight and Love so Transcendently pleasing we shall enquire hereafter. Sufficient it is at present to observ that the Riches wherby God hath commended His Lov unto us, are the Works of Nature, wherin his Wisdom and Goodness and Power are seen, the Sons of Men and the Holy Angels. And that therfore they are
 60 Delectable becaus being our Possessions, they are the Seals and Pledges of His Love, which nevertheless is infinitely more Glorious and Excellent, As being that wherin the Soul of His Goodness Consists, that for the sake of which the Worlds were made, yea that out of which they did proceed, and finally that wherwith we are most
 65 strongly Ravished and Exalted.

Why Immanent Actions are Necessary

In GOD they are necessary, becaus His Life is Immanent, and all of Action; For to live and to Act are the same: Becaus by them He
 70 proceedeth to all His Creatures, and by them Enjoyeth them, by them is made Glorious, and Delighteth others; And becaus Immanent Actions are the fountain of His Transeunt. By Desire he was carried to the Creation of the World, by Sight he is present with all his Creatures, by Lov He Blesseth them, and by Complacency resteth in
 75 the fruition of them: without Desire, Sight and Lov, there could be no

World, nor any GOD. Which are likewise necessary in us, because by them GOD is seen and Enjoyed, as we our selves are enjoyed by our selves and by others. All the World would be useless without them. GOD so desires them, as if they were an Immaterial World made by
 80 our selves for the sake of which he made the other. Nay as if the Deity were conceived and gotten in the Soul by the Conception of them. Nay further as if we became like Deities Objects of Enjoyment to GOD thereby. As if GOD had no other place to Dwell in, no other End to achieve, no Beauty nor Satisfaction till this were done; he desireth the
 85 Performance of these Immanent Actions: for the Desire is infinite wherewith he Endeavoreth them. We are by many Actions in our Imperfect State to attain the Eternal Acts which we shall become in Perfect Glory.

How GOD and Man by Immanent
 90 Actions proceedeth unto Objects

Since Immanent Actions remain in the Author, and rest in the Power educating them; tis wonderful that an Agent by them should proceed to an Object. For that, by which he proceedeth to any thing, is a Transeunt Action. There is therefore an Inward and an Outward
 95 proceeding; as well as a Total and a Partial. A man proceedeth outwardly when he proceedeth by an Action out of Himself: when he goeth to His Bride with his Heart and Soul he proceedeth totally, when he striketh with his Hand, or kicketh with his foot, he proceedeth partially. the one way in Love, the other in Displeasure. He proceedeth
 100 Inwardly, when by His Desire, by his Love, by the Sight of His Soul, abiding locally where he is, He is Spiritually carried to the object of his Desire, remaining with Himself, and proceeding from himself at the same Time. which is the truer Procession. For such, and so Mysterious is the Soul, that, being Transcendent unto place, it moveth in it self,
 105 and from it self without changing place to its object, by an Immanent Action. As God doth, who in this Exceedeth the Soul, that He can manifest him self in an Instant, at any Distance; which the Soul cannot. It can only love, and See, and Prize at any Distance, but can not manifest it self, but by Transeunt Actions.

110 Of Transeunt Actions

Transeunt Actions are therefore of value, because they discover Immanent. We could never see the Greatness of Divine Love but by its Manifestations, or as Lawyers call them, the overt-Acts by which it is Signified: Nor the Interior conceptions of Wisdom Goodness and

115 Power but by those Images and Shadows which are wrought without.
Causes are seen not seldom in their Effects more then in themselvs.
And outward Actions testify of the Inward. If a Lady or a Queen tels
me she loves me, I cannot believ her, nor see her Love by her Bare
Words. But I can by her Deeds. If she Build a Palace for me, if she
120 command all her Servants to honor me, if she Desire to Dwell with
me, if she presenteth me with Gold and Silver if she admitteth me into
her Bosom, if She caresseth me, if she tenders my Welfare, if she be
willing to Die for me, if she cleaves unto me, and can never endure to
part from me, if she prizeth me above all mankind, if she delighteth in
125 my company more then in Wine and Gold and feasts and Masks and
Plays and Royal Entertainments, which last are Immanent Actions
seen, clearly by the outward then I know she loves me, and see her
Love to be Great and Wonderfull. Thus would God have all the World
to love me, and loves me himself infinitely more. And thus would he
130 have me to love all the World, and to love Him infinitely more. By
which I know that he loveth me infinitely. But He hath prevented all
our Travail, and builded the Palace at once for us all which we should
els build one for another. only that in our Souls we are to Adorn our
selvs, and to seat evry man in it in the Throne of Love. And by our
135 Consent and desire to Seat evry man also in the World: while we
rejoyce unspeakably to see evry man Lord and Possessor of it. But
these Immanent Actions must be manifested by Outward Pictures.

The Necessity of Transeunt Actions

140 Since GOD by Immanent Actions could manifest Him self and His
Love unto us, and by Immanent Actions make us Partakers of all His
Glory; and since we in like maner could entertain and Delight each
other with our Mutual Love, which is better then wine, and in
comparison of which even Thrones and Scepters are but shadows, that
145 being the Substance of Honor and Pleasure; what need was there that
there should be any Transeunt Actions at all. For God might have
revealed all His Blessedness immediatly to us, and made us to see into
each others Souls, and to be Delighted with each others Loves as
herafter we Shall in the State of Glory. Whether there be any
150 Transeunt Act in GOD may be Disputed: becaus all His Actions are
within Himself and therefore seem to be Immanent. But the Truth is It
is not so much the Nature of an Immanent Act to be Acted within as
to Terminat in it self, tho it Terminateth in the Object. for when it is
wholy acted in it self and changeth not its object then it is immanent.

155 When God Loveth the Act of Loving Terminates in it self. when He
 manifesteth Himself it Terminats in another. It is impossible therfore
 for GOD to manifest Him self but by a Transeunt Action. for by it He
 proceedeth from him self to another, producing a Real Effect out of
 himself: which no man does in Loving, tho still he does in manifesting
 160 his Love. So that what we spoke Grossly according to the vulgar needs
 a Retractation upon a Subtil Disquisition. For God can not by an Act
 purely Immanent manifest himself to another. Becaus whatsoever
 produceth an Effect in another out of one self is a Transeunt Act. Nay
 further without Creating another, He could not manifest Himself unto
 165 Him. So that the Necessity of Transeunt Actions being once found, we
 see plainly the mutuall Concurrence of Immanent and Transeunt, and
 the Excellency of Transeunt upon this Consideration. Whatsoever is
 Best, with GOD is most Necessary. It being Best therfore that
 Transeunt Actions should exist, as well as Necessary; and GOD
 170 Himself being a Treasure to us becaus He wrought some Transeunt
 Actions which we needed in the Beginning. It pleased His Goodness
 to multiply the Necessity of Transeunt Actions, that at last we might
 appear in Glory being Beautified with them as well as Immanent. Two
 Glories so Excellent and Distinct, being better then one. For which
 175 cause He seated us on Earth in such a State as that of Innocency. For
 we shall long enough in Eternitie see the Immanent Rays of Love and
 Knowledg which from evry Soul shall shine vehemently and
 Powerfully upon all: and produce real Changes of Joy and Pleasure,
 being no more Immanent but Transeunt Actions. (For evry Immanent
 180 is a Transeunt Action when it is manifested.) But had we not been
 seated here upon Earth, to grapple with Difficulties and Ignorance,
 being compassd about with Dangers Infirmities Wants Temptations and
 Discouragements, where we stood in need of each others Assistance,
 we should want a very large and Wonderfull Prospect, and be our
 185 selvs Glorious only one way for ever more.

Of our Concernment in all Actions
Immanent and Transeunt

When GOD openeth the vail, and Eternity appeareth to the Ey, we
 shall then infinitely seem concerned in all Actions. The Necessity of
 190 Nature will make us concerned in the Actions of GOD. His infinit
 Desire, and our Love to Souls, Our Delight in virtu, and our Happiness
 in Souls, will make us concerned in the Actions of Souls. To see a
 Soul so Great, that is to live Eternaly, bound by infinit obligations, to
 such Duties, upon which Dependeth his Eternal Beauty Blessedness

195 and Treasure lost to his own Disposal, and able to forfeit Eternal Rewards, greiv GOD, and Defile Himself, make void the Creation, and Break Laws infinitely Beautifull; is enough to Engage the Soul to attend its Actions, and to interest it with a Concernment whether they be good or Bad. Since by Immanent Actions all Nature is Adornd and
 200 Enjoyed, and Transeunt Actions are as it were the fruits and Leavs and Blossoms that flow from Immanent. For as in Herbs and Trees also there are Immanent Actions that in an Invisible maner, are wrought and perfected within as the concoction Dispersion and Assimilation of the nourishment, upon the Ceasing of which all the fruits and
 205 Blossoms would decay, or els be hinderd and prevented from their Being; so by the inward Conceptions and Thoughts of the Mind, are all the outward Actions of the Life occasioned Cherished and perfected, and by the outward Actions the Life is Beautified, and the Person Glorified.

210 *The Valu of Actions*

Will be seen in the Discours of Good and Evil, which immediatly followeth: If you would see more, Look [in] Good Works. It was the Art of GOD to enrich his Kingdom, and to infuse a valu into innumerable Things, that the Multitude of our Treasures might therby
 215 be increased. For by making many things Rich, he hath made us more Blessed, and Him self not less Glorious. All Eternity being one Sphere where the Actions of Angels and men Shine like infinit Jewels, by evry one Enjoyed.

A Transition

220 Concerning Permanent and Successive Temporal Instantaneous and Eternal I shall speak nothing: only observ, that Permanent Actions are Eternal in the Mind, and Successiv Permanent. Nor shall I speak much concerning Natural and free Actions, tho those are Qualifications of infinit Concernment, but refer you to their places. Only thus much, A
 225 Natural Action is not capable of that Goodness which is in a Voluntary one; becaus the one is necessary, the other free: the one is dead, the other enrichd with Life, the understanding and the Will do enter into it the Wisdom Zeal and Courage of the Soul are embodied in that Action by which they are exerted. As GOD freely made the
 230 World, and is a Voluntary fountain of His own Operations, which is His Honor and Glory so are we made indeed fountains of our own Actions that by things so Beautifull, we might appear before Him in Glory.

Of Good Actions

235 Because there is a Generation of Atheists in the World that deny the Being of Good Actions: and for fear they must Acknowledg a Deitie, abhor the Distinction of Good and Evil, we will Dilate a little more upon the Good and Evil that is in Actions. To do that which tendeth to the Beauty of the Soul is Good, to do that by which we enjoy
 240 Felicity is Good, to do that by which we promote the Welfare of others is Good, To render to evry thing its Due Esteem is good, and so it is to have Right Apprehensions of things, to be Gratefull for Benefits and to rejoyce in the service of all the Creatures. It is Good also to Answer obligations, fulfill Laws, and attain Rewards, especialy
 245 by doing what is profitable for obeyers themselvs: And to please a Creator who hath Knit all these in one, is very Good: it is so Good to satisfy his Love in Crowning our selvs with Happiness. He that will deny these Things, may deny that Water is moist, or the Sun Bright, or that fire Burnes; that Ice cold, Civet Sweet. For God the Lover of
 250 Mankind hath taught us what is Good, and given us Distinctions between Good and Evil. the Distinctions between Light and Darkness, Ice and fire, Poysons and perfumes, shame and Glory are not more apparent then these. Does he not Blaspheme that saith it is Equal to be a Deicide and to serv him. Is he not an Enemy to all mankind, and a
 255 Traytor to his own Repose that saith, There can be no Abuse, no Murder, no Ingratitude, or that these are no vices? He that saith to fell a Tree and to slay a Man are Actions equally virtuous, deserveth immediatly to be hangd for Murder nay more for Murdering the whole World, to be punished with all the Torments of Iron and fire. That
 260 which makes Actions Good is their Goodness. That which makes God love them is their Goodness. Becaus they are Good and profitable for men. therefore they are Good in his Eys. Therefore are they Commanded by GOD, becaus they are Good to be done by Men, as well as Tend to secure and Preserve men. They Promote the Peace and Beauty of the
 265 World, and end in the felicity of all His Creatures. To be abused, slanderd, imprisoned, Tormented, slain is surely Evil. Where are mens Eys that cannot see the Evil of Evil Actions?

Of the Sovereign Excellency
of Actions

270 GOD having an infinit Love to Souls, a Delight in vertu, an ineffable Desire that Men should be Glorified and becom like Him infinitely Delightfull to each other, Created the world for this very End that His Image like Him self should becom infinitely delightfull to all

Spectators: And that being clothed with the Beauty of Holiness and
 275 Wisdom, wherin all Transeunt Actions are to shine like Jewels, live
 with God in the Blessed Exercise of Eternal friendship forever. So that
 if at any time the Soul stain it self with Sin, it infinitely grieveth God,
 and all his Creatures. For the Loss of that Soul, for frustrating the End
 of the whole Creation, and for hindering that Eternal Pleasure which
 280 in a Blessed friendship was to be Enjoyed. For God cannot endure the
 least Iniquity. And yet for the Glory of a Soul, he giveth it a Power, to
 do or forbear, and having given it is infinitely concernd in what that
 Soul doth. Thousands of Rams and Tens of thousands of Rivers of oyl
 are nothing in comparison. Yea Worlds as Great and fair as this, yea
 285 Souls themselvs are nothing in Comparison of those Actions which
 God requires. For Worlds and Souls and all imaginables are but
 Vanity without those Actions. Worlds being the Soyl, and Souls the
 Trees, and those Actions the fruits they ought to produce. So that
 Souls are Highly exalted, God desiring of them Things Greater then
 290 Worlds: and they being enabled to pleas, and Enrich his Kingdom
 with things of Greater value then Worlds, and yet to Deny Him, if it
 pleaseth them! For if they enjoy not they bereav him of all the Glory
 of his works, and His Complacency in them. And ceasing to Enjoy,
 ceas to be Beautifull making Bitter and void all his Endeavors.

295 Fair Leavs so pleasant in Eternity!
 Buds Blossoming Eternaly!
 Green fruits, which we with Ripe ones ever see!
 All these! How fitly do they all Agree?

Eternal Summer is above the Sphere.
 300 The Winter and the Spring is here.
 The litle Roots, the Seeds beneath appear;
 They all are in a Glorious Autumn there.

On Earth the Weak Concealed feeble fire
 Opprest and bury'd in the mire,
 305 Beneath the Clods doth to the Root retire;
 And seldom like to the Heavenly flame Aspire.

Cold Nights, sharp Frosts, Thick Clouds and Storms below
 Frown oft and rougher Winds do blow.
 Nor will they Suffer any fruit to grow,
 310 Or to be seen; They cover all with Snow.

But yet this Hindrance furthers their Inceas
 And Stores their Growth up, while they ceas,
 Eternity being like a Standing Yeer
 Where all the Seasons do at once appear.

315

The Influence of Actions

Is far greater then that of the Stars. The Celestial Bodies not doing so much Good or Hurt in the Heavens, as the Actions of men in the Ages: Adams Act in the fall, brought all Mankind into Misery, our Saviors Act restored them to Happiness. The Acts of the Patriarchs
 320 Prophets and Apostles have illuminated the World, and healed the Nations. So that they are worthily called Stars in the H. Scriptures. The Actions of Kings have a Powerfull Influence over their people: One Good King being the Peace and Prosperity of a Nation. Ministers Actions are of such Efficacy that were they all Good, they would turn
 325 the Earth I verily believ into a World of Angels. The Power of Actions, Shews that Souls are of Greater Dignity then the Heavens. What Influence had Davids Act in killing Goliah over the Philistines and the Jewish Nation. What Influence had Phineas Act in killing Cosbi and Zimri,¹ upon God Himself? The Paganism and Darkness of
 330 all Ages hath been removed by the Splendor of Human Actions.

Scriptures

But your Eys have seen all the Great Acts of the Lord, which He did. Deut. 11.7.

335 Speak ye that ride on White Asses, ye that Sit in Judgement, and Walk by the way; Ye that are delivered from the Noise of Archers in the Places of Drawing Waters: There Shall they rehears the Righteous Acts of the Lord, even the righteous Acts towards the Inhabitants of his villages in Israel. Judg 5.10.11.

Now therefore stand still that I may reason with you before the Lord,
 340 of all the Righteous Acts of the Lord, which he did to you, and to your Fathers. 1. Sam. 12.7.

And she said unto the King, it was a true report which I heard in mine own Country of thy Acts and of thy Wisdom. Howbeit I believed not the Words, etc. 1. King. 10.6.7.

345 He made known His Ways unto Moses, His Acts unto the Children of Men. Psal. 103.7.

¹ See 1 Samuel 17.49 and Numbers 25.11–15.

Who can utter the Mighty Acts of the Lord; who can shew forth all his Prais? Psal. 106.2.

They shall speak of the Glory of thy Kingdom and talk of thy
350 Power, to make known to the Sons of men His Mighty Acts and the
Glorious Majesty of His Kingdom. Psal. 145.11.12.

Prais Him for His Mighty Acts. etc. Psal. 150.2.

Observations

The Righteous Acts of the Lord are worthy to be recorded by Kings
355 and Judges, and to be Celebrated in His Temple.

To reason of the Glorious Acts of GOD with His People is an Act
of Piety, and it becoms His Prophets.

By Opening the Mighty Acts of the Lord we discover the Majesty
and Glory of His Kingdom.

360 The Acts of GOD in all Ages are our Treasures.

To be Ignorant of them is to live in Darkness.

To know them and to remember them is to walk in the Light of the
Living.

To ponder upon his Actions is the Way to fear Him to love him,
365 and to put our Trust in him.

The Actions of GOD are the Lights by which we know Him.

Take Care that thy Actions be Great and Illustrious.

That Gods Actions are so to be praised, is a great Token, They are
much our Enjoyments.

370 They fill and Beautify the Ages.

They Inlighten Eternity and Enrich His omnipresence.

They are the food of Souls.

Activity

Its Nature

Activity is an Inclination to move; or an Ability joynd with Promptness and Proneness to Action.

Its Subjects

5 It is in Things inanimat, as Activity in fire: in Things Animat, as in Dogs and Lions; It is in Bodies, as Pharaoh said to Joseph concerning his Brethren. If thou knowest any Men of Activity among them then make them Rulers over my Cattel;¹ or in Souls where it is a Principle moving them to Life and Action.

10 Of Activity in Souls

Of all other subjects wherin Activity is seated the Soul is the most Noble, and of all other the Souls Activity: which is a Property more wonderfull then its Infinitness, and next in Nature.

Its End

15 The End for which Activity is placed in Beasts and other Creatures, is that they may be Serviceable to Man. The End for which it is planted in the Soul, is that it might easily enjoy its Happiness. For having Millions of Objects to prize, of Affections to exercise, and of Actions to perform in its Felicity, it could never possess it but in a
20 Weary and unweildy maner, were it not made so Active that its Rest is in Business, and its only Quiet in fulness of Action.

Its Excellency

When I see the Alacrity that is in Generous Horses, with what willingness and mettle they Soar along; in Hounds and Spaniels, with
25 what Cheerfulness and vigor they persue the Game; I wonder at the Bounty of Almighty GOD, and the so Secret Wisdom wherwith he hath inspired those Heavy Bodies with abundant forwardness. The Treasure of Life that is hid in Children, who can never be quiet, but must be running, or dancing, or singing, or playing, or busied in
30 ridiculous Toys till they are wearied and asleep; is a pleasant Spectacle full of Admiration to a judicious Ey, that knows the Difficulty wherwith it is implanted, and the Glorious End to which it

¹ See Genesis 47.6.

is prepared. For it is a Gift of GOD wonderfully repositied in flesh and Blood, and of infinit valu becaus it Beautifies and Actuates all the
35 Sences, informes the members, and makes that organized Lump that would be otherwise Dead, Delightfull and Usefull, an object of Pleasure becaus capable of Delight, and prone to Service. But in Souls it is more Single Mysterious and Sincere in Souls it is more Wonderfull by reason of the Secrecy of its Nature, the Difficulty of its
40 Infusion, the Seriousness of its use, the Wideness of its Extent, its Agility and Strength, and the immediat relation it hath to the Sovereign End, of GOD and Man, Glory and Happiness. To be able to see His Omnipresence and Eternity is much, but to be prone to do it is more. To be able to imitat him is much, but to be prone to do it is
45 more. To be able to render unto things their due Esteem is much, but to be prone to do it is more. To be able to Enjoy innumerable millions of Things at any Distances whatsoever is much, but to be so prone to do it, that we can never be satisfied but when we are Doing it, is abundantly more: And a thing so Divine, that all the Activity of other
50 Creatures is given to them, meerly that they may attend upon that Creature that is endued with this more Noble Inclination.

The Sphere of Activity

As evry Being is communicativ of it self, it hath a Sphere of Activity, which is the Longitude and Latitud of that Compass wherin
55 it is able to Act: Som things having a Greater, and some a lesser Sphere of Activity. That object is out of the Sphere of a Creatures Activity, to which its Operation cannot reach. The Stars are out of the Sphere of that Activity of which the Earth is the Centre. That Object is within the Sphere of anothers Activity, that receivs its Operations
60 and is wrought upon by it. The Stars are within the Sphere of the Earths Activity as to its Influences, but not as to its Attractiv Qualitie: only those Things being so, that are prone down ward. The Earth and Stars round about the World are in the Suns Activity: and so far as its Beams extend on evry Side, is its Sphere Enlarged. If any Stars are out
65 of the Reach of its Beams, they are out of the Sphere of its Activity. Souls being far more noble Suns then the Sun is, shall Shine like the Sun in the Kingdom of Heaven, on all Objects with Beams more Divine and Glorious. And as the Sun doth shine upon evry Spire of Grass, evry Sand, evry Particle in evry Kingdom, at once, so shall the
70 Soul at once see and Inherit all. For this is the End why the World was made and must therefore be more perfect. Being infinitely more Noble then the Sun is, as the End of that and all other Creatures, it is no

Wonder its Sphere should be Infinit, All Things being equally neer,
 and with the same Clarity and Ease Enjoyed. The Sphere of Knowledg
 75 is the Sphere of its Activity, to which no Bounds can be assigned. for
 those are the Bounds of knowledg beyond which it is not able to
 Extend to a further Object. The Sun hath Divers Spheres of Activity,
 one for his Light, another for his Heat, and a remoter yet for his
 visibility. As fire, it can shine further then it can warm, and appear
 80 further then it can Inlighten. But the Souls Sphere of Activity is one,
 the Sphere of its Knowledg Love and Joy being the same, and the
 Same with the Sphere of its Admiration Abhorrence and Esteem. only
 this Excepted, the Sphere of its Power to Animat is less, and so is that
 wherby it produceth sensible Operations. The narrowness wherof is
 85 occasiond not by its own, but the Bodies deficiency. The Services of
 the Residue being less Noble it was meet that the Sphere of their
 Activity should be contracted, as the Souls sphere in these less Noble
 Things is. The Suns Activity is enlarged as far as it was requisit the
 Sun should be Serviceable. And if it fails, as certainly it does; some
 90 say there are other Suns (that are, or are above the fixed stars) without
 the System of this world, supplying its Absence with equal Service.
 Whether there are or are not, the Soul is Capable to be a Judge of all,
 to Examine the Beauty and Perfection of all, to Enjoy all, yea and to
 render Praises to him that filleth the Heaven of Heavens for all. It is
 95 able to lov His Infinity, and by Sight to see and fill his Eternity. The
 Omnipresence of GOD being the Sphere of its Activity. That is the
 Sphere of its Activity within which its Thoughts can rove. Now it can
 wander from Eternity to Eternity, and joyn both the Ends of Time
 together, and move in an Instant from Everlasting to everlasting. From
 100 the Centre of the Earth to the Zenith of the Heavens, and throughout
 all the Spaces beyond the Heavens it can Soar in a moment:
 Compounding and Dividing Examining and Comparing what things
 so ever it pleaseth in Time or Eternity, being the Denison, and
 Inhabitant of Kingdoms and Ages, and of all the Supra celestial
 105 Regions of Light and Glory.

Its Measure

Its Agility is one part or Degree of its Activity, but the vast
 necessitie wherwith it does move and its infinit Proneness swallows
 it up. It is so prone to move, to Act, to Think, to see, etc. that it is
 110 Desolat and sick and Dead without it. Quiet is its Torment, Idleness its
 Diseases, Rest its Weariness, which is the True Cause making Want of
 Employment so Great a Misery. It is like fire, whose very Essence

consists in Motion and the Activity of its Particles: or like the Sun, if
 it ceas to Shine it is extinguished. As it is the Nature of som things to
 115 move and of others to stand still, so it is the Nature of the Soul to
 move in the most violent and irresistible Maner which I have seen
 neatly exprest in this following Poem.

1

As hungry men lov feasts, as greedy Gold
 120 Mens Thoughts persue,
 As High Preferments win both yong and Old
 As Eys of flesh a Lovely Beauty view,
 So Souls their Joys and their Delights persue.

2

125 Nor can we ceas! no more then Thirst from Wine,
 Or Sence from Pleasure
 Or fiery flames can ceas to burn or shine
 Or Naked Beggars ceas to Covet Treasure
 No more can Appetite, to close with pleasure.

3

130 The Soul of Man so Strangely's made for Bliss
 That it to love
 The very Fountain of His Being is.
 The force of all his Soul a Weight doth prove,
 135 Good is the Centre, and the Weight is Love.

4

The SUN must burn, and cannot chuse but shine;
 Remove its Rays,
 Remove its All. It doth it self refine,
 140 Promote, Delight, Exalt, and Clothe with Prais,
 It Crowns it self by shedding forth its Rays.

5

Its Beings Light; its Essence is to Shine.
 It needs must burn;
 145 Its Nature prompts to that, it cant decline.
 Or Shine it must, or into Darkness turn:
 Or quite Extinguish or els ever burn.

6

150 Just so is Man. He needs must burning shine,
 His Life is Love
 To live that Life His Soul was made Divine;
 Who cannot chuse but like the Sun above,
 Be Burning still, and som thing needs must love.

Its Causes

155 To see and Love are services so Acceptable to the Deity, (becaus
 by seeing and Loving all Goodness is Enjoyed) that having made man
 a free Agent, with infinit Desire he calls upon him to use his Power,
 and infinitely esteems the Operations of it. for which caus least Man
 should be Careless and remiss in using it, He made the Duty infinitely
 160 Delightfull, and infused such a Proneness into the Ability, that it
 should be almost impossible to avoid it being made contrary to his
 Nature to neglect its Exercise. The internal reason why the Soul is so
 active, is becaus it is without Matter, its very Essence and Being being
 Act itself. Which if it be, it is impossible but it must act, and be
 165 continually doing something. Or els it is Power, which by the sence of
 its own Ability is Egged to Action. for all Power hath a natural
 Inclination to Exercise, becaus it desireth to Experiment its Perfection.
 The Caus why the Sphere of Activity is infinit, is a desire in nature
 that all objects should be enjoyed, for having made them infinitely
 170 pleasant and Good and Beautifull, all the Goodness of them would be
 utterly lost, if it were not by some Activity discerned. All the Beauty
 of Objects being Passive, and an Immaterial Agent the only Active
 Being that Enjoies them. That they should be Desert and forsaken is
 contrary to that Goodness which made them Beautifull. The
 175 Enjoyment of them being the only Crown which infinit Goodness
 infinitely desireth.

Its Effects

The first and most Genuine Effect of this Activity in the Soul, is an
 Admirable facility and Eas in working. Which is so necessary to
 180 Felicity, that no Happiness can be Enjoyd without it. For in the
 fruition of Happiness it is absolutly necessary that the Act be
 Delightfull, which it can never be, unless it be Easy. Uneasiness and
 Delight being Contrary to each other. The Soul must rest in its
 Happiness, and it was the Desire of GOD, that His Creatures should
 185 be Happy with infinit Ease. for which Caus He made them in His
 Image, that in them as well as in Himself Motion and Rest might be

infinitely united. for being all Act, He enjoyeth infinit Quiet in infinit Motion. His Life being Stable in its infinit Vehemency, Eternaly Exerted, and Immutable. Other Effects that are Accidental and secondary, are the prodigious Wonder of unnatural Cessation. Beautifull objects Alluring and Wooing, but disregarded; A virtuous Inclination wonderfully Strong, withstood and Disappointed: A Life of Happiness so divinely fortified, broken off; obligations so Great, Laws so Blessed, and Rewards so Glorious pressing to a Life so Sweet and Easy, Sleighted: Infinit Love that prepared all these, contemned and offended; Deformity and Guilt unmeasurable, ensuing. These were Effects of Activity in the Fall. Other Effects of it since the fall, are a Natural Restlessness and Torment in Idleness, the cause of which is commonly Hidden from Mens Ignorance and Blindness. A proneness to Evil and Abominable Actions, for lack of Knowledg, and Exercise in Good ones. For men having nothing to do that is Good and virtuous, will be doing Evil, becaus they are undon, while they are doing nothing. A loathing of Solitude, a Weariness of Time, men Driving it out and seeking Company. Feasts, Games, Drunkenness, Debauchery being a Spurious Offspring of the Souls Activity. In the Kingdom of Glory the Effects of Activity will be Joy and Praises.

Its Use

When a man knows what ails him once, that he is so restless in Solitude, and prone to Company; to wit Activity that troublesom thing, when he cannot dispose of it; he needeth no more but the Knowledg of its use to recover him self out of the Greatest Misery: His Activity is to be Employed in pondering and Admiring, prizing and Enjoying GODs infinit and Eternal Love, his own Exaltation, the Glory of His Soul, the Splendor and Beauty of Heaven and Earth. The Riches of the Univers, the Nature of virtues, the Ways of God in all Ages. He is to have communion with him in all His Doings, to Delight in his Laws, to Commemorat his Excellencies to Celebrat his Praises. Perhaps also to repent and bewail his offences, for that is like a Black Enamel upon a ground of gold; through which rich Streaks of Comfort appear. To Contemplat the Wideness of Eternity and Space, to set all Times before his Eys, with his Actions past and to Come, to Study his Duty and to learn his Joys, having made Eternity his Hous, actualy to continu in the Fruition of it. this is the pleasant and Delightfull Business in the Greatest Solitude. Activity thus employed will Devour Time, and Sanctify Eternity; Enrich the Soul with objects of Truth, and fill it with Goodness; Heal the Diseases of Corrupted Nature, and

Elevat the Mind, to the Joys of Heaven. To Speak of Jesus Christ in his Condescention, and Passion, or the Day of Judgement, or Death, or Immortality, or the uncertainty of Worldly Things, with all which
 230 we ought to be familiar, I suppose is needless since all these evry one Knows to be the objects of Activity as well as I. Let us Actually be doing, and Shame the Devil.

Its Impediments

The Soul is an Immaterial Clock, whose Spring and Wheels are all
 235 Activity. One would think therefore that nothing should cloy it. yet it wants Oyle and Weights to keep it in Motion, and the Care of a Master to order and keep it regular. It is comberd with a Body, and subject to Dust and Grit that oftentimes getteth between the Wheels, and were it for none of these yet without a Guid, would it run at random. The oyl
 240 is Love Alacrity and Cheerfulness, the Weights are Allurements Incentives and Attractives, the Excellency merit and Goodness of Things, which two being removed it will go but dully. The Wheels are the Affections and powers of the Soul, Care is the Master that proportions the Weights, Corrects the Hands and makes it keep Time,
 245 Impertinent Avocations take off the Weights, Bodily Indispositions make it move Sluggishly. Idle Company, Cares, and Pleasures are the grit and Dust, that get in between. Sleep itself is an Intermission. And all are Impediments. But these shall be taken away in the State of Glory.

250

Its Several Estates

In the Estate of Innocency without any Cloud of Interposition it was immediatly guided to Celestial Objects, and having no forrein Allurements or Multiplicity of Vanities, easily kept regular, and nakedly applied to serious Affairs. It was busied in a Simple Intuition
 255 of GODs Lov the Value of His Works, the Beauty of the Soul, the Glory of His Laws, the Blessedness of Heaven. which no longer affect, then Actually represented. It was free from all Depraved Habits, so that like fire in a strait Cours it ascended upward. But since our Apostasie in all things it suffereth the Contrary. And which is yet
 260 worse it is like an Engine in the Dark unknown and Hurtfull. The Use of it is Buried in the Ruins of our Fall: and the Endowment shatterd, or broken to pieces by contrary Examples. By Grace it is Assisted, but imperfect Weakly employed, and but on few Things. In Hell it is the Occasion of all their Torments, for it never ceaseth to feed upon its
 265 miseries, it never suffers them to be Quiet, but makes them always

restlessly recording and aggravating their foolishness, their Guilt, the Joys of the Blessed, the Advantages they have lost, and the pains they must endure. In Heaven it is fully Delighted in an Eternal Act of infinit varietie. for at once it is exerted upon all Objects. and enjoys
270 them all. Of which we see som leight Umbrages and footsteps here in

Its Multiplicity

For there is such a multiplicity in the Souls Activity, it can even here upon Earth scarcely forbear thinking upon many Things at the same time, which occasions all our Distractions in our Prayers.
275 Whatsoever we read whatsoever we hear, the Soul is so active, that it can scarcely content it self with one Thing. A man can attend his Work and Meditat otherwise at the same Time. Which is a Good Fore Earnest, that as in its Infancy it was like GOD so far, that it was a Power Prone to Action, and at the same time to Variety, So in its
280 Consummation being like GOD who is all Act, all its Powers shall at once be fully and wholly Exerted. for at a little Distance we can see many objects with one Ey at one Time. It is impossible to see one Star alone in the firmament, and Difficult not to see them all together: And this Multiplicity wherby the Soul attendeth many Objects in the same
285 Instant GOD implanted for its greater Perfection, that of all things Possible, it might be most like Him in the Estate of Consummation.

Interest

This Activity in Souls is evry ones Enjoyment, because, evry one is Delighted that God should give it to Men and Angels for such
290 Glorious Ends, that evry Person should be so Capable of Happiness, and so fitted for it: that GOD should be so Bountifull, and the Soul so Beautifull, His Kingdom so Glorious, and the Miserable so inexcusable. These are Concernments that nearly touch evry ones Soul, and which no man can put off, but he that hath divested him self
295 even of Humanity it self. In all which a Plenary Satisfaction makes it evry mans single and full Enjoyment. Not to name this, which yet is Considerable, that by the Principles of Nature and this Activity evry man is apt to love me and to becom my Treasure.

Its Nobilitie

300 Activity is the Parent of virtu and the Bridegroom of the World. The Heir of Felicity and the Bride of GOD. Clothed in those Beauties wherin I behold it, it seemeth the Queen of Heaven, the Best and Sovereign of all Creatures. That wherin the Goodness of GOD

supremely delighteth, and that which alone delighteth in all His
 305 Goodness: That which enricheth all His Works and Enjoyeth them:
 And that which is made only for the Noble Work of fruition, being
 incapable of any other Purpose. Its Service is free and Genuin and
 most Precious. Which as it is least Servile, and most Divine, is nearest
 310 of the most Glorious Creatures, Helps, Governments, Ministeries,
 Laws, etc. serv only and attend this, while she sitteth in the Throne of
 God, pleasing and satisfying his Goodness by enjoying all. Of which
 we shall Speak more herafter.

Good GOD! What Bright and Active fire comes down
 315 From Heaven, thy Sacrifice to burn and Crown!
 In Life, Use, Vigor, Splendor, and Extent,
 How Admirable Rich and Excellent!
 The very Soul of Gifts in this doth Shine,
 Which doth Exalt, Immortalize, Refine
 320 Bless, Make the Soul! In this I see a Thing
 Thats Worthy of so Great a King. A Spring
 Of Living Waters, And a Spring whose force
 Keeps all the Motions of our Watch in Cours.
 A Spring that Decks all Nature with her flowers,
 325 Or rather Blesseth all her Seeds and Powers.
 An Universal Soul that is unseen
 It self, yet maketh all the Meadows Green,
 Moves all the Stars, Adorns the Spacious Skies,
 And sees its Splendors with a thousand Eys.
 330 Improves the Seas, Adorns the fields with gold,
 And all it maketh Glorious doth behold
 A Soul which is the Primum Mobile
 Of Bliss, in which we all the Heavens see!
 Activity! Why it Enflames Desire,
 335 And Quencheth Thirst, as if twere Watery fire.
 What Bright Transparent Seas of Wisdom lie,
 What Flames of Goodness in Activity!
 All visibles would be, wert not for This,
 A Carcase only, or the Grave of Bliss.
 340 A Dead and useles Corps, by this Inspird,
 By Cherubims and Angels is Admird.
 Why this enjoys all Worth and Motion too,
 And reaps the Profits of what it doth do.

345 The Gross Activity of fire doth make
All Nature Rich and fertile for others sake.
Even for the sake of this Activity,
That is Invisible, and yet doth see.
The firey serves, the Vital doth Enjoy:
But both their Powers for my Soul Employ.
350 The SUNs Activity doth all Things move
For the more High Activity of Love.
Which serves by Reigning only, like a Queen,
That never is, but in Her Glory, Seen.

Acuteness

Acuteness is another Property of the Soul, of incomparable Excellency.

Its Signification

It signifies Keeness in Material things, as in Swords or Knives. from whence it is transferred to the Corroding Quality in Vinegre. Most strictly it signifies the Sharpness of a Needle, which among the Latines, by way of Eminence is stiled Acus. A Knife being Acute on both the Sides, but a Needle round about.

Its Nature

Were a Sword as Broad as it is long it would not be acute at all. Wherby we see that Acuteness is made by Divesting a Thing of its length and Thickness. Where Thickness is removed it hath the Keeness of an Edge, where Length is removed it hath the Keeness of a Needle. Which tho it hath another Length behind, is not acute according to that Length, but there only where it endeth in a Point.

Whether an atom may be termed Acute, is a Question: becaus som degree of Corpulency seems requisit to Acuteness. Without which it will not perform the Operation of Acute Things. That therefore which is Divested of all Thickness, having neither Length Bredth nor Depth, is Subtile, but not Acute. Acuteness implying Corpulency behind; for which the Keeness before maketh way, by which also it receivs its Efficacy, and in which the Strength of Keeness resides. So that Acutenes is properly a Keeness joyned with Strength, and is not a Subtilness apt to penetrat without effecting any thing.

Its Effects

Its Effects are various according to its Objects. In respect of things that are little and divided, its first and prime Effect is a facility to single out the Smallest Thing alone. As a Bird by the Acuteness of her Bill readily picketh up a Seed. and we with a Needles point menage a Hand worm. This implies another Effect, and that is a facility of Application to any thing. For wheras in Broad Things the Protuberant Parts hinder a Exact and close Application of all to all, in things Acute nothing can hinder a compleat Application. becaus a Single point toucheth a single part in any thing, and is not hinderd by the Residue.

In respect of Pores its Effects are a facility of Entering, and in respect of parts an Aptness to Divide. for an Acute thing ending in a Point can easily permeat a Pore, and make way for the Body behind it, which being forced with Strength thrusts back those it meets with, till it break thorow them, and parts them asunder the Body following
 40 making the Passage wider. Thus do Needles penetrat cloth, Swords a mans flesh, and Knives our Meat, the Uses of Acuteness being exceeding many.

Its Translation

Its Translation to Vinegre and fire, is som thing more obscure among the Vulgar, but familiar to the Learned. It being there not a Proper Acuteness like that in Solid Bodies but a certain Imitation or Resemblance of it. To Vinegre we Ascribe Acuteness becaus it
 45 corrodeth. Corrosion being Effected by the Continual Motion of small Angular parts against the Body Corroded. For the Angles are Acute and Cut away. Cut comes from Acute, and that is most Acute that cuts most easily. The Littleness of the parts makes them apt to Touch, and the Corpulency joyned with the Littleness infuseth strength, and the Motion assisteth to bear away. by which means, tho
 55 not immediatly, it easeth by degrees and wasteth any thing. Corrosion being an invisible and General Cutting away of the Parts, by the frequency of little Angular Bodies moving about the Thing Corroded. If they enter and make a Passage they will corrode within. if they move without alone, they Corrode but Superficialy. Thus Vinegre
 60 corrodeth Eg Shels in 24. hours: looseneth their Texture, and maketh them soft. Thus Aqua fortis corrodeth Iron, and fire flesh; softening and diminishing what it Corrodeth. But Acuteness in fire is less proper for neither are its parts Angular, nor united together. It cutteth not by Corpulency as Aqua fortis and Vinegre do, its single parts
 65 being too Subtile to make a Way, or take away. But by a frequent repetition of many Actions it performeth its Operation, by many parts that enter the pores, tho the first alone would flie back, or pass thorow, without Effecting any thing, those that follow by their Numbers (overtaking the other) fill the Pores, and divide the Parts,
 70 supplying the lack of Magnitude, by their Multitude. for they overfill the Pores, and Seperat the Parts of the Body Divide, and perhaps more exquisitly then any Knife Needle Vinegre or Aqua fortis could do.

A Retraction

75 It is requisit therfore that here we make a Retraction. For whereas we have said, in order to vulgar Understandings, Acuteness most improperly to be Ascribed to fire, by reason of its exceeding Subtilness; which takes away Strength from its Particles, as they are Solitary or Disunited. First of all the Disunited Particles of fire as
 80 they are Solitary are not fire, the very form and nature of fire consisting in the Multitude and activity of Indivisible Particles, seperating themselvs continually from each other, penetrating and Dividing the Things that are about it, if they are capable of Division. Secondly as for the Parts themselvs they perform the Work of Acute
 85 Things more Exquisitly and Subtily then Swords or Needles or the Particles of Vinegre can do, as they attain the same Effect by Greater Multitudes, so more Acutely Distinguishing and Perfecting the same. Penetrating Singling out and Carrying away Particles so little, that for a long time they cannot be mist, being infinitely Smaller then Sence
 90 can perceiv. By how much the less the Operation is discerned, so much the more perfectly discharging the same. All which we note the more Accurately and dilate so largely upon, becaus it shews the Power and Energie of the Souls Acuteness for the sake of which we institut this Discours. and which is a Subject infinitely more Delightfull and
 95 more Profitable then the Acuteness of any Needle.

Its Exaltation

Acuteness you see is properly used in a Sence not understood by the vulgar: and applied to Things where they thought it not to be. Vinegre and Aqua fortis are Obtuse Bodies and yet Acute, flat and
 100 yet Sharp Gross in Bulk yet having many Sharpnesses and Acutenesses concealed. Fire is resplendent to the Ey and Spherical: it is warm to the feeling and comfortable, at a convenient distance; it is Hot too near and insufferable. And seeming not at all acute hides in its Brightness A Quality one would not dream of and is of all other
 105 things the most Acute in the World. Acuteness in Material Things is a Terrene Qualitie, in Spiritual and Invisible it is above the Heavens. It as it is Seated in Souls being a Celestial Verity whose Transcendent Excellency is scarce grossly Shadowed by its duller Paterns in Visible Bodies. Acuteness therfore is Exalted in the Soul which is a
 110 Living Quality infinitely Discerning, wherby the Soul of man is apt to menage the smallest Thing that is in Rerum Naturâ.¹

¹ In the nature of things.

Of Acuteness
in Souls

The Excellency of Spiritual Acuteness consisteth in this, that it is
115 able to menage an indivisible Atom, to penetrat the Centre, to Divide
a Unit it self into a thousands parts, out acting the Acutest Material
in all [the] World, having the Acuteness of a Needle, and of fire it self
at the same time. For the Understanding Soul can extend it self into
Parts, and looking upon a Needles Point Divide it into a Thousands,
120 as being that which knows there are innumerable in it. From all the
Parts of all Eternity it can see an Atom and the hinder parts of it self
which fill Eternity shall adde a Strength to those which Terminat in
the Atom and touch it all. Nay as if it could Divide Indivisible into
Infinit, it can Distinguish in an Atom its Original and its End, its
125 Durations and Services, its Relations to Bodies Celestial Terrestrial
etc. And in all these its Relation to God Angels and Men. Having the
Acuteness of Vinegre and fire in like maner, becaus it can as it were
Communicat it self in many parts, and intirely and wholly be present
with many Objects at the same time. None of which any Material
130 Agent is able to Accomplish. But that wherin it infinitely surpasseth
all sensible Acuteness, is that it is a Living Acuteness, that can feel
and apprehend the Things it does single out Penetrat and Divide, and
touch them in their Excellencies as well as matter, to which Swords
can never approach or fire enter. And Govern the Things it toucheth
135 to Transcendent Ends of Glorious Concernment and Eternal
Continuance: This is a Superlative Acuteness in the Understanding
for which we are to Bless God for ever more.

The Wonderfull Union of Acuteness
and Infinity in the
140 Soul of Man

That which makes this Property more Wonderfull in the Soul, is,
that it being a Spirit or a Simple Being, Should be able as it were to
Dilate it self and Comprehend Eternity, and yet to Contract it self,
and with infinit Strength to possess a Centre. And from thence, as it
145 were, a flame out of a Spark, to see in infinity Beholding all Eys
beholding this object, and in it self with all Eys beholding this Object.
For as my Lord Bacon observs, no Engine made with Hands, can fitly
dispose both of objects exceeding small, and exceeding Great; but
will be unapt for the one; wheras Souls with equal Ease and exactness
150 Adapt themselvs to all Objects whatsoever. infinitely Great or Little.

The Use
of this Acuteness

The uses of this incredible Acuteness in Souls are infinit in Excellency Number and Weight. To see evry thing from all the Parts
 155 of Eternity as God seeth it, to see evry Mite and Particle of its Excellencies, to Close with it wholly, not to lose an Atom nor a Grain of Treasure in the infinit and Eternal Mass of Riches, To be Accurat in Esteem, and Perfectly Just, to have full Communion with GOD in the fruition of His Joys, Acutely to manage all Acutenesses to the
 160 Highest Ends, and to be Sufficient for all in Understanding and Love, to Walk with GOD in all, and to see His Art and Skill in all, and with him to Enjoy the Result of all, what doth it, but make us see his Bounty and Lov perfect, his Wisdom infinit and his Power Effectual? What unsearchable Satisfactions doth it give to the Soul? which
 165 cannot imagin nor devise nor desire any thing more. for it seeth it self attaining the two Extremes, and confined no where, nor defectiv in any thing, it being familiarly acquainted with the two infinits, infinitely Small, and infinitely Great. It is com to them, and already past them. In all other things therfore it hath reason to be satisfied becaus
 170 it is certain of attaining Perfection.

Observations

There be many Excellencies in the Soul of Man, which we do not dream of. for one we see there are in it ten thousand.

175 No man can be Satisfied with Divine Knowledg, that does not see infinit Wisdom and Goodness and Power in the Soul of Man.

No Man can see infinit Wisdom and Goodness in the Creation of the Soul, that sees not the Reason and Extent of its Powers, with the Design of GOD in implanting them.

180 No man can see the Design of GOD in Implanting but he that knows their objects, and the maner of using them.

He that knows how to use them ought to use them: And to render Praises to God for their Perfection with all his Heart and with all His Soul.

185 Being filled with Grandure and Complacency he ought to Delight in GOD with infinit Pleasure and to Trust in Him.

Aspire above all Things to the Life of God.

For Thou art made in His Image.

The Soul its Endless Breadth and Depth and Height and Length
Contracted to one point of Strength
190 Can Spend
Upon a Sand.
There stand
Enjoying all the Great Delight
Which GOD in it doth lend.
195 Can there Imploy
Its Endless Might
With Sacred Joy
To see all Excellencies there Extend
From GOD to GOD its Author and its End.
200 Whose Joys therein are Endless Glorious Infinit.

Adam

He that would clearly see the Nature of Felicitie must look into the Beginning and first Estate of Things: He that would see Mans Corruption, must have respect to the Rule of Life from which he Swerved. He that would see the Demonstrations of GODs Love or
5 Divine Bounty, must look upon Adam in his first Estate and by him learn the Way to be restored to his Happines. The Seeds of Heaven being Sowen in Innocency, and budding forth in Eden, after that maner wherin they are to be seen flourishing in the Maturity of Eternal Glory. Look what Riches Adam had in Eden, those shall he have in
10 Heaven, what Duties, what Employments, what pleasures, what Obligations and Rewards he enjoyed there, those he shall possess hereafter, but in a more Bright and Happy maner, in a more Glorious and Perfect State. Our Behavior ought to be like unto his, and those things wherin his Happiness consisted ought to be the Materials of our
15 Blessedness. our Industry being as great to lead the kind of Life that was proposed before him, as his Care ought to have been.

His Riches

What are the Riches of innocent Nature, we may see by the Treasures, which Adam in Eden enjoyed. Crowns and Scepters, which
20 are but Emblemes and Badges of Authority he needed not, Wines and Sawces and the Nicer Arts of Cookery Emflamers of Riot and Gluttony were unknown; Coaches and Attendants, Heaps of Gold and Silver, Palaces and Parlours, Beds of Crimson, and velvet Couches, Ermines Purples and fine Attires, Rings, precious Stones, and Golden
25 Chains, with all the other furniture of Stages and Theatres he was ignorant of: They yet lay most of them in the Bowels of the Earth, and many of them folded up in the Simple Elements of innocent Nature, wherwith now Man and the World are disguised. By which at one Dash you may see all these blotted out of the List of Primitive
30 Treasures, and clearly find, since they were invented since the fall, that they are rather Encombrances and clouds unto Happiness, then in any wise Appendices therunto, so far from being Necessary, that they are Hurtfull, being always Superfluous, and not seldom destructive. If they are Superfluous, they are Burdens and Impediments: being all
35 contained under that Name which Shews they are the Effects of Art, and contra-distinguishes them to Nature. God made Man upright but he hath sought out many Inventions. concerning which see more in the Word Riches. Since therefore these were not his Treasures, what were?

For it is very Consonant to right Reason that being the Sovereign
40 Effect of Infinit Goodness we should expect his Riches to be infinit,
and his Estate most greatly Exalted. His Riches truly were all Divine
and Great and Heavenly, Durable Beautifull Bright and Necessary,
Usefull and Serviceable many and Precious, and therefore Precious
45 becaus usefull, and therefore tru, becaus serviceable, truly real becaus
truly Serviceable. Not feigned narrow things, for which there might be
contention, which men might Steal, or which there might be any
Danger of losing, but such as their very Greatness and the freedom of
Divine Bounty maketh Stable, and which might Easily be Enjoyed in
Peace and Security. In a lowly Simplicity of Innocent Nature, he sate
50 upon the Ground, and could fall no lower. yet there beheld an infinit
Depth out of which he was raised, and admired the Power that formed
him out of Nothing. He did Eat Herbs and Drank Water, but saw him
self Advanced above the Skies: for the Sun and Moon and Stars (as
Joseph dreamed they revered Him) realy ministered to him, the
55 World was his House, and he the Lord and End for which it was made
in which respect he was infinitely Greater, and Higher then the
Heavens. He was Crowned with Glory and Honor, and had Dominion
over all the Creatures. No Hedges and Ditches did bound his
Possessions, nor did the fields and Mountains yeeld him any other
60 Revenews beside their Beauties: their fruits and flowers were the only
Rents they paid unto him. Yet was he Lord and Possessor of the
Univers, and therin he delighted. He saw himself Heir of Eternal
Glory. Infinitely Beloved of the Eternal King, and the friend of GOD,
besides which he had other Wealth, the Lims and Members of his
65 Body with all their Senses and other Endowments of Beauty Health
Strength and Motion, and with these the Powers of an Immortal Soul,
wherby he was meet to Enjoy the Delights of GOD, and to live in his
Image.

His Superadded Treasures

70 Besides these He had Eve Created for him, of whom he was to
beget a Numerary Offspring of Illustrious Children, more then the
Stars of Heaven in Multitude, evry one of which was to be a Greater
Treasure then the whole World. Which tho they were all Naked, yet
were Living Jewels, as Dear and Precious as those Princely Children
75 for whom Kingdoms are by their Parents sollicitously provided, and
whom Royal Mothers adorn with the most Delicat and Richest Robes.
In the midst of whom he was more to be honored then by all the Stars,
and in each of whom he was to live again. Yea Eve alone was a

Mysterious Treasure Greater then the World. A Beautifull Companion,
 80 a Living Soul, a loving Soul, and the Divine Image. Being made on
 purpose for his Enjoyment, the World was his as much after as before:
 yea much more becaus it was Richer by her Person, Served him in her,
 whom it served for his sake, She yeelding him greater Pleasures then
 the World could; not in her Body only but in her Soul and
 85 Conversation: and pleasing him again in her, becaus he loved to see
 her Happy. So that He was still Spectator, and all other things were
 Objects of His Enjoyment. Which having Millions of Children would
 have been the same for their Persons and their Loves, their fraternal
 Amities Joys and Praises, their Actions and their Virtues, their Peace
 90 Prosperity and Happiness would all have been his, and He the Heir, as
 well as Caus, of all their Glory. For as Eve was but Himself Divided,
 so His Children were Himself multiplied: She as she was the first
 being the Patern of GODs Wisdom and Bounty in all His Proceedings.

His Duty

95 His Duty and His Pleasures were one. Those Things which Right
 Reason, GOD and Happiness did require; he was to perform; and
 those which His Love to GOD and Him self did Enjoyn: and that they
 were the same was his Happiness. Right reason required Him to Prize
 all the Blessings he had so newly received. And not only to prize them
 100 but according to right. that is to say, to prize nothing over or under its
 value, but evry thing according to the measure of its Goodness, justly
 and truly, in doing which His Happiness was Enjoyed. Which GOD
 commanded which Gods Lov to him required, and which his own Lov
 to God and Happiness. Yea which His Love to Himself Efflagitated.
 105 For the Duty was as Excellent as the Treasures that were prepared.
 And it was a Great Happiness that such Things were enjoyed him.
 For GOD having laid infinit Obligations upon him, might have
 commanded him what he pleased, whose absolut Vassail also he was,
 but being His Creator and friend, he delighted only in Blessed
 110 Commands, and made those things his Duty which were necessary to
 Felicity, and without which he could never be happy. To which as we
 hav before observed he gave him a very Strong inclination. becaus the
 Things allured and his Nature prompted him to such an Obedience. He
 was to prize God with an infinit Esteem becaus his Goodness was
 115 infinit, Men and Angels if there should be any such in his Similitud
 becaus they were made in His Image, the Sun with the value due to the
 Sun, the Moon and Stars according to their Goodness, Gold and Silver
 as such Minerals deserved, His Eys and Hands according to their

Worth and evry thing in its proper place, with an Affection answerable
 120 to the Worth that was in it. And seeing the value of all these, he was
 for them to sing continual Praises. This was the Law of Nature, which
 the Nature of Things, GODs Nature and Adams Nature did require.
 Besides which there was another Law, a positiv Command about the
 forbidden fruit, which Nature did not teach, but it was a Law given for
 125 many Reasons. of which in the Word Tree you may receiv a further
 Account. Twas for his Trial and Inceas of Glory.

His Pleasure

When Adam first awaked out of his Dust, and saw so Glorious a
 Brightness on evry Side, His Soul being a pure and Clear Mirror
 130 representing the Beauties of the Universe in their Divinity, his first
 Divertisement was a Rapture and Extasie inspired by his Sence of the
 Magnificence of the World. For the first Object making the first
 Impression, and his Soul being Right, he did rightly apprehend and
 resent that same on a suddain therfore being surprized with so much
 135 Beauty, Wideness, State and Splendor he was Ravished, and all at
 once seeing from whence, and by whom, and to what he was raised,
 his first Thought was a Mixture of Reverence Admiration Gratitude
 and Joy attending the World he conceived in his Mind. Which being
 of as much worth the Second Moment as it was the first, would
 140 continue forever. This was his first Joy, which if he did his Duty could
 never abate, becaus the longer it continued, the more was he obliged,
 and delighted more in the Benefit, becaus the longer it continued it
 was still the Greater. His Next Pleasure was to find an Inceas of
 Pleasures in this so Perfect one, and that besides all, he had yet more,
 145 for in the Love of the Donor he had a Greater Pleasure which at first
 perhaps he saw not so Clearly. He had Greater Pleasure also in his
 own Essence, and in that Divine Law that made him the Object of the
 Love of Men and Angels, In Eve he had a New Delight and in all His
 Posterity, with whom he was to converse in a Sweet and Heavenly
 150 maner. In the Hidden Valu of the Lives of Beasts and Birds and Fishes
 which increased his Dominion he was much delighted, and felt Honors
 which at first were not perceived.

His Employment

His Pleasures and Employments were both the same. He was to
 155 Dress the garden, but more to prize the Works of GOD. To delight in
 His Love, to be Sensible of His Bounty and to be truly Thankfull. He
 was to Contemplat the Beauty of Heaven and Earth, and to Admire

with Joy at his own Exaltation; to Live, and Sing, and Love, and Enjoy, and Celebrat the Praises of so Great a Donor.

160

His Obligations and Rewards

His Obligations were all the Things in Heaven and Earth. His Rewards all the Objects of His Hope in the Highest Heavens, the Perfection of his Nature, the Society of Angels, an Immediat and full Communion with GOD. An Establishment in Glory, when the Trial
 165 was Ended, and a Translation of his Body to a Better Place. Indeed all the Things in Heaven and Earth were Obligations and Rewards: only under a Notion somthing Different. As they preceded his Duty they were Obligations, as they succeeded Rewards. That there were Rewards laid up in Store was an Obligation, and that he should still
 170 Enjoy his former Obligations was an Eternal Reward. For his Confirmation was a Recompence, in which the Continuance of his fruition was included.

His Estate

Ease, Safety, Innocency; Joy and Security; Peace and Dominion;
 175 Subjection and Government, Joys and Praises, shew his Estate: Which exactly to Determine is som thing Difficult. It consists in the Circumstances of his Condition towards all. It was Happy, and Mutable, Pious and Weak, Free and Imperfect. Imperfect if we respect the Glory in which it must End, tho perfect if we respect the Things
 180 that (for that Season) were needfull for him: or the Sin into which he fell. If we look upon him towards GOD, he was a Vassail and a Friend, towards man he was a Fountain and a Head, towards the World, he was a Lord and Possessor towards Heaven he was an Heir, yet in Minority. Apt to be Tempted, Able to Stand, and Capable of
 185 falling. The Subject of GOD in a Righteous Kingdom Capable of Rewards and Punishments. Free from all Contagious Habits, depraved Dispositions, Distracting Objects, Seducing Allurements, Prepossessing Engagements; Apt and ready for all Impressions that were Pure and Divine, and Free to Good as well as Evil. To all which
 190 he was Beloved of GOD, who never determined he should fall into Sin, but desired he should Stand and inherit Glory.

In reference to the Beasts of the field he was at Peace with them, and had absolute Rule and Dominion over them. The Lion and the tygre, the Serpent and the Wolf, the Leopard and the Dragon were his
 195 friends and Servants, they Adorned the World with a variety of Life and Strength and Beauty, and were Terrible in their Harmlessness, and

Pleasant in their Terribleness. Pleasant Companions, and Glorious Mirrors, of GOD Almightyes Goodness.

The Earth was fertile of its own Accord, Corne the Best of all his
 200 Meat, Plums Cherries Melons Apricots Limons Oranges Dates and
 Pomgranates figs and Raisins his Greatest Dainties, and Sweetest
 Viands. but the Publick Glory and Ministry of the World his Daily
 Entertainment which he did eat those, that he might continue to Enjoy.

The Clarity of His Soul to Discern verities, his freedom from
 205 Prejudices, his Advantages and Disadvantages in comparison of the
 Angels, The Wideness of his Understanding, Its readiness to Discern,
 The Liberty of His Will, Its freedom from Evil, Its Glory; The Miracle
 of his Body: The Nature of his Appetite, Its Office; His Degree among
 the Creatures; The Exactness required in His Obedience, which may
 210 be Stiled his Accurat and Perfect Righteousness, His Personal
 Advantages as the Father of Mankind, His Glory in the Creation of
 Eve, His Highness as the Son of GOD, The Number Nature and
 Sufficiency of his Powers, we will here pass over and name only one
 Thing wherin he excelled the Angels, even the vastness of His
 215 Exaltation in being the Head of Mankind. To which we may Adde the
 Reason of his Solitariness, and Peril or of his being Created alone, and
 free.

The Reason of his Dimness
 or Distance from GOD

220 When Josephs Brethren came down into Egypt to buy Corne,
 Benjamin was more roughly treated then the residue. for Josephs
 Servants, a Silver Cup being put into his Sack, fall upon him, and took
 him for a Bondman. Yet was this no Argument of Josephs Hatred,
 Benjamin being his Mothers Son, and tho more roughly dealt with
 225 more beloved. No Strangers that came to buy Corn in Egypt were so
 hardly used as Josephs Brethren: Nor any so Caressed afterwards, and
 Advanced. In Joseph himself we have an Example of this Mystery that
 Debatement is the Way to Honor. For he that saw the Sun and Moon
 and Eleven Stars doing Obeysance to him was Stript of his Coat, Cast
 230 into a Pit, sold into Egypt, and thrown into a Dungeon: and yet the
 vision afterwards fulfilld.¹ The Estate of Innocency in which Adam
 was, had much Glory in it, in respect of the Brightness of the World,
 and His Dominion over the Works of GOD: but in respect of the High
 Sublimity of the Knowledg of GOD, and the Clarity of Eternal Light,
 235 or the Perfection of Heavenly Wisdom, Adam was cast into a Pit, and

¹ See Genesis 37, 39, 42, 44–45.

laid in a Dungeon. For tho his Nature was most perfect, he was made in a low Estate, being made a little lower then the Angels, that he might be Crowned with Glory and Honor. That is a little further removed from God, by the Dimness of his Understanding, a little
 240 inferior to them in knowledge and a little Weaker, that afterwards he might be Crowned with Greater Glory. For Adam was afterwards more Beloved. And it is Consonant to think his Debasement the Effect of Greater Amity. For when both Angels and He fell he was redeemed. Of all Estates that is the Best, which has these two marks of Affection
 245 in it. An Estate where on the one Hand, if a Creature sinned it should be with less Shame; And if it continued Holy, on the other, it should be with Greater Glory. But of all Estates, it is the most difficult to be Granted, for it seemeth Impossible. Howbeit Infinit Wisdom devised it for Adam; which was only one way to be Atchieved. He that was
 250 placed in the midst of Greater Advantages if he sind, it was the Greater Sin, becaus against greater Advantages: if he Stood, the less Glorious becaus upon Greater Advantages. He that in a weaker Estate and upon less Advantages doth the same Things, with one in a Better or Stronger Estate upon more Advantages, is more Glorious: And less
 255 Hatefull if he stumble or fall, becaus he was in a weak Estate, and had less Advantages. The Angels Sinned against Greater Light then Adam; and therfore their Sin was Greater; against the Manifestation of Greater Love, for they saw more Love then Adam saw, and against Greater Advantages. Wherefore He² took upon him, not the Nature of
 260 Angels but the Seed of Abraham. For the Weaker Child is the Greater Object of Compassion.

There was a Man two children had most Dear
 The Elder was a Strong and lusty Lad
 The yonger weak and Sear
 265 To trie their Love
 One Burden he proposed to the two
 And either must the same remove
 As first they saw their father do.
 The Stronger Easily removed the weight
 270 And set it in another place
 As if it had been no Burden, but most leight
 And down he laid it with a Comely Grace.
 The yonger heavd and toyld in vain
 And when he got it up at last with pain

² This refers to Christ not Adam. See Hebrews 2.16.

275 He reeld and Staggerd as he went a long
 His Body weak, Affection being strong
 But yet more pleasure in his father movd
 And far more pittty being more belovd.

His Bowels yearned with Delight
 280 And sorrow at the Sight.
 For tho he fell
 His Weakness was the Caus
 He did Excell
 Yet broke the Laws.

285 The Reason why Adam was made alone

Had it not been better, that Millions had been Created at once? for
 so the World would have been filled, we might have Existed, Adam
 have Companions, Gods Goodness had been sooner satisfied, and
 more Delighted, his Glory seen, and his Love esteemed. But
 290 notwithstanding all this it was Expedient he should be alone. That all
 Eys might see the Univers was made for One. Nay rather, becaus the
 Univers was made for one, and for him alone. The former being a
 Shady, thus a Substantial Reason. For GOD Creating the World for
 one, intended to Exalt him to the utmost Height of all possible
 295 Exaltation as the only Object of his Eternal Love. And designing to
 give the World peculiarly for him, out of him made a Creature more
 Excellent then the World, and gave her to be his Vassail Companion
 and Wife, and out of her by him raised innumerable other selvs for
 him, in whom he should be happy. Giving the World to him alone, and
 300 Enabling him alone to fill it with his famelie. He being the Head and
 Father of Mankind. All the Inhabitants of the World becam his own
 Seed, and all its Heirs the Issue of his own Loyns. Did this need a
 Similitude it were easy to name it. For a Father inherits a hous alone,
 but much more, in his famely.

305 The Reason why Adam was Exposd
 to the Danger of Falling or made free

If GOD lov'd him infinitely, why would he Adventure him to so
 great a Danger? Was it not better to have Seated him immediatly in
 Eternal Glory? for so his Estate had been Secure, Gods Love
 310 conspicuous, and no Peril either of Sin or Misery in the World. By
 Adams Solitariness, and the Advantage of his Dim Estate, we see
 already, that GODs love, where it seemeth least, to the Ey of Wisdom,
 most appeareth. And in this his Seeming Neglect of Adam, it was

Greatest of all. For by this Means he gave Adam a Power to do that
 315 which God Him self infinitely hated, to set a Sin before his face for
 ever, to make void the Creation of the whole World, to frustrat GOD
 of his End, to defile Himself and all the Creatures. Which Power GOD
 certainly would not give for its own sake. but only that therby Adam
 might receiv a Power infinitely to pleas him, which is of all Powers in
 320 Nature the most Gratefull, both as it satisfies the Goodness, and
 concerns the Glory of the Soul, to be an Object of Delight to another
 Person. Without this Adam could never have becom a Glorious
 Person, nor GOD have a Righteous Kingdom. GOD loved Obedience,
 but far more the Maner, then the Thing. He loved a free not a forced,
 325 a voluntary not a Compeld and unwilling obedience, becaus
 willingness was full of Honor and Ingenuity, and in its freedom its
 Goodness did consist. Having such a Kingdom and such a Glory, if he
 fell, it would be the Greater shame, if he stood the Contrary. but if he
 were compeld, or made of necessity to Act, it would neither be shame
 330 nor Glory. By this Liberty he [was] made able to be the Benefactor of
 the Whole World, the fountain of their Happiness as well as Being; the
 Lord over Fate, the Arbiter of Life and Death, that held the Gate of
 Destinie, and by one Act was able to let in, or keep sin out of the
 World. What a Wonderfull Benefit had Adam been to Mankind had
 335 he stood. All Kingdoms by his Act being filled with Innocence Peace
 and Glory! Next under God the Greatest Blessing the most praisd and
 Admired object, as now he is Mean and Contemptible. He is the
 Father, but the Father of Misery.

Adams Exaltation

340 Adams weak Estate had all the Marks of perfection in it. He was
 the Image of GOD and in that the Best of all possible Creatures. He
 had a Body superadded to that Image which made Him Possessor of
 another Nature. He had two Natures in one Person, which made Him
 more perfect then the Angels. Either of them was Admirable but their
 345 union ineffable. That union was the Golden Tie of all Visible and
 Invisible Things. He was the sole End for which the World was made.
 He was able to beget the Divine Image. He was the Head of Man
 Kind. And as it was meet that such a Being should be Adorned with
 the Highest ornaments, He was able infinitely to pleas his Creator, and
 350 oblige his Posterity: And so to becom a most Glorious Object in all
 their Eys. He was Capable of two felicities Great and Infinit: the one
 Corporeal, the other Spiritual. If he fell it was with less Guilt, if he
 stood with Greater Glory. His Liberty was such a Jewell that all

Necessary Agents were made for the sake of his freedom: which was
 355 in all its Actions Superior to them and the End of them. His Nature
 being Perfect his Estate was weak, that coming forth of it like Gold
 out of the fire, it might be capable of infinit Enjoyments in Glory.

His Several Estates

In Adam we might contemplat the State of Innocency Misery Grace
 360 and Glory. He like unto our Savior filling all things. Hell Heaven and
 the Grave, There was but a moment between his fall and Redemption,
 but an Estate infinitely different. In the Estate of Innocency he was to
 fulfill the Law in his own Person, to be justified by Works, to be
 perfectly Righteous and not to Enjoy the Benefit of a Mediator faith
 365 or repentance. Yet he was the object of infinit Love and did inherit all
 Things. In the Estate of Miserie He was the object of infinit Hatred,
 that overcame it self by infinit Love: infinitely deformed with Guilt and
 living under the Burden of infinit Wrath. All Creatures that served him
 before now Witnessed against him, and became the ministers of Gods
 370 wrath, and the Engines of his Execution. In the Estate of Grace he was
 delivered from the Necessity of Eternal Torments, restored to Hope,
 the object of more then infinit Love, living under infinit Mercy,
 Justified by a Mediator, and not withstanding his Sin, to be saved
 upon the Condition of faith and Repentance. In the Estate of Glory, he
 375 enjoyeth the Beauty of his own Actions, His Creators, and His
 Saviors. All His Capacities and Powers are made perfect, all his
 Inclinations and Desires satisfied. His Body and Soul being filled with
 Celestial Pleasures that is with Pure and Perfect, Established in
 Happiness, and Crowned with Eternal Glory.

380 Observations

Tho the World was made wholly and Soly for Adam, yet was He the
 Idea only of Evry mans Glory. Gods Wisdom attaining so much that
 evry Man as well as He is the End of All Things.

Adam and Eve and all their Posterity were Created for me.

385 Being my father and the Object of my Love His Happiness is mine.

His Transgression against Mankind is forgiven, becaus his sin
 against God is forgiven, and taken away by the Death of a Mediator.

His Shame is blotted out, because it was an Occasion of Gods
 Greater Glory.

390 Adams Duties Employments, Riches and Pleasures are mine. Who
 am my self an Adam were I alone in the World and Head of all
 Mankind. The Kingdoms and Ages are Superadded Treasures.

I have the same Liberty to beget a Posterity which Adam had, and in me being their Head they stand or fall.

395 A fathers felicity is the Multitude and Happiness of His children.
The Affections of Mankind are so Directed by the Laws of God, that I am the End of all.

The Ways of GOD in all Ages are my Delights.

They are so full of Beauty and Perfection, that it is a Joy to behold
400 them.

Tho according to the flesh I am born of private Parents, and Educated in a Secret famelie, yet am I the Spectator of the whole World, and publickly concernd in all Affairs.

Be carefull to distinguish well between those Riches which God
405 Created, and those which Man invented.

Place thy Thoughts and Affections upon Adams Contentments, and walk with God in the Contemplation of His Wisdom and Bounty.

Live as the Adæquat object of Eternal Love and behave thy self in all Things as behooveth a Lord of the World, and Heir of Eternal
410 Glory.

I was born in that Age which was absolutly Best for me. For it was most Expedient for me that all those Occurrences should precede my Birth which have preceded it, and I now live to Enjoy them.

I have those Advantages in my Hand which he hath lost, and
415 Greater.

If he hath not lost them, they are past. He can use them no more, and it concerneth me now to improve them.

The Wisdom of GOD is most infinitely Glorious that maketh evry one the End of all Things.

420 There lieth greater Wisdom in that Atchievment then we are able to fathom.

For by making evry one the End of all Things he hath enriched evry one in an infinit measure. And made evry one infinitely Glorious in making evry one an infinit Treasure Greater then all to evry one.

425 This is the Glorious and Blessed Consequent of making Images.

The Images of the Deitie being the most Convenient and Profitable Things that could be made for GOD and all his Creatures.

Man is the Image of GOD in a Golden Case beset with Jewels.

God was begotten for the Image, and the World was made for the
430 Case.

The Secret Glories of the Divine Image are unsearchable.

The Image of God is the most Perfect Being that is Possible to be made, and yet Man is more perfect.

Adam in Innocency clearly saw the World to be Divine, and that all
 435 the Works of God were infinitely Better then Gold and Silver.

If the Heavens were Adamant, the Earth a Globe of Gold, the
 Waters Pearl, the Air Silver the World would be Spoyled.

They are infinitely better now, and mine.

Because they are mine, I am infinitely richer then if I had Worlds of
 440 Adamant Diamond Gold and Silver.

Adam was a King to Enjoy, and therefore the Worlds High Priest to
 Sacrifice Prais.

His Soul was as Perfect in Nature as the Angels. His Body being a
 Great and Wonderfull nature of another kind was Superadded.

445 The Union of Mans Body and Soul makes all Things Profitable.

As a Peculiar Glory it was reserved for Adam to put the Crown
 upon all Gods Works. For if he were Thankfull and Holy, he
 Completed all, with the Perfection of Beauty: if he were not all Gods
 Endeavors were lost by Nature. For to Torment is not a Work in which
 450 He being all Love and Goodness Delighteth.

The End why the World was made, was that Adam might be
 Thankfull and Holy.

That End was the Crown of all, and hath in it infinit Beauties.

The End for which the World was made being this, Let us be
 455 Thankfull and Holy.

Amazing Sight! a Pile of Dust appeared,
 A Beautious Angel, out of Nothing reard!
 How faire and Comly doth it shine, how Bright,
 How full of Vigor and Celestial Light!
 460 The Sun admird to see a Thing so fair
 Beneath it self shining more Bright: The Air,
 The lovely Air wonderd to behold
 A Thing so pure, and did with Joy Enfold
 Colors and features so Divine; the Seas
 465 Sweld with Ambition would be Wine to pleas
 A Lord so Amiable. All the Eys
 That looking downward twinkled in the Skies
 Did dance for Joy, that they had found a Sence,
 On Earth, Surpassing them in Excellence.
 470 What is it that within this Glorious Case
 Lies hid, for which the Dwelling place
 Of GOD is so Adornd; and doth conspire
 In evry Place to pleas it? I Admire

475 What kind of Creature tis that dwells within
 That Animats and Beautifies the Skin.
 Enquire not: Tis the Wonder of the World.
 All Beauty els is but a Ruine hurld
 Into Disorder; the very Sun
 Compar'd to that, tho Gold, doth Black becom.
480 The Cherubims, that know within, do See
 A Lord and Mirror of Eternity.
 Yea more a Love, a Bosom friend, a Bride
 The very Glory and the very Pride
 Of Nature Wisdoms Darling the Delight
485 Of God, Of Ages, and a Beauty Infinite.

The Second Adam¹

Tho the Estate of Man in Eden compared to that of Glory differeth as much as Infancy from perfect Manhood, yet is that Estate the Patern of our Life on Earth, to which here beneath we ought to aspire, to which all Wisdom directs, and felicity allures. For the first things are the most perfect, and the Rule of them that follow. Hence is it that we are Commanded, to consider from whence we are falne, and to repent. Rev. 2. That is to remember all the Beauty and Glory to which we were Ordained and to lead that Kind of Life which in Paradiſe was provided, leaving all the Vanities and Disorders of this present evil World. To rejoyce in the Eternal Lov of GOD, to Delight in His Goodness, to live in His Image, to celebrat His Praises to love our Neighbor as our self, to Admire that Wisdom which made us evry one the End of all Things, to taste the Sweetness of His Laws, and to have our Conversation in Heaven; while the Peace of GOD that passeth all understanding Keepeth our Hearts and Consciences in the Knowledg and love of GOD by Jesus Christ our Lord. But you will say, The fall hath so perverted Nature and the World that it is impossible to attain the perfect Exercise of that Life. for what [of?] inward Corruptions and outward Molestations man is so Enslaved that [and?] So many Cares and Temptations and Necessities and Troubles environing and even constraining us to Diversion, if not Thraldom, that it is as reasonable to expect Ease in the fire, or Light in a Dungeon, as that Quiet Joy and felicity that was of Old more the Hope, then the fruition of Mankind.

Our Savior therefore who came to dissolv the Works of the Divil, as well as to make Satisfaction for Sin, cometh into the World to teach us by his Example how in the midst of Evil Customs and Corruptions to live a Life of Happiness and Glory. By a New and Living Way leading us to the Throne of Heaven, the Sight of which we had lost by our falling into Sin, that no Corruption might hinder us from attaining that Crown which our Heavenly father hath laid up for us.

He is not only the Redeemer but Teacher of Mankind. The Prophet as well as Priest, the Means as well as End of the World. For it became him by whom we were bought to instruct us in the Mystery of Happiness. Which was not a Mystery in the Estate of Innocency, but is made a Mystery by our Iniquity. As He is the Sacrifice purchasing

¹ This new title begins a sub-category of 'Adam'; Traherne however set it off by lines, indicating that it is to be treated as a separate topic in its own right. All the headings read 'The Second Adam'.

Eternal Glory, so is He the Way leading to it. For as GOD is not only the Fountain, but the Grand Pattern of all Our Happiness. Serving us not only as the Cause, but the Light of Glory, by Transforming our
 40 selvs into whose Image we are to attain our Blessedness, and in that is Doubly Delightfull, and in both respects infinitely Glorious: so is Jesus Christ the fountain of all Happiness to us Sinners as GOD was to us Creatures, and the Great Exemplar by imitating whom we gain our Perfection. Whose Life as it was outwardly Adorned with many
 45 Miracles, so was it within enriched with many Virtues; being so Reasonable that when it is enquired into, all Beauty Perfection and Happiness being contained therin, it may Worthily be Confessed the only Meritorious Life of Prais and Imitation. All Wisdom and Happiness were couched together all Holiness and Glory embraced
 50 each other all Innocency and Perfection Beautified the Same. It attained the Measure and the Maner of GOD, and being far more Excellent then the Life of Adam, in this only differed from that of God that it appeared in a Body, being therby more accommodated to human Imitation.

55 It was far more Excellent then the Life of Adam perhaps becaus Adam lived only to his own Age and to present Things within the Sphere of Eden, our Savior lived all Ages, and was as it were the Sun seated in the midst of Heaven which equally regards both East and West; shedding abroad the Beams of Knowledg and Love upon all
 60 Objects remote and Near, and making as it were things absent present to the Ey of His Soul. It attained the Measure and Maner of GOD becaus being the Brightness of his fathers Glory and the Express Image of His Person his Wisdom and Goodness extended to all Objects in Heaven and Earth, He filled all Things as the Apostle
 65 Speaketh even the Omnipresence and eternity of GOD, Seeing Prizing and Enjoying all Things as His Father doth. It was the most Reasonable Life becaus it included the Reason why it should be imitated, the Greatest Reason and the Highest. For that Life is most Imitable which is most Perfect, and that is most Perfect which
 70 Exceedeth all objects, and at once is Exercised about all, according to right Reason, for the Satisfaction of the Soul and Acquisition of Happiness. Reason willing that all Objects should be understood, and all their Excellencies be discerned, and all their Perfections be Enjoyed. If any object be unknown Life is Defective. And the same
 75 Reason maketh it delightfull to know all, that make it either pleasing or requisit to know some. It was the most Perfect becaus all Wisdom and Happiness were accomplished in it. For all objects being wholly

understood, and all Duties actually performed, all the Powers of the Soul employed; and all its Inclinations satisfied, all Treasures possest
80 and Pleasures enjoyed, and all these by His fruition communicated to others, No Wisdom could exceed this, nor was there any place left for further Happiness. It differed from the Life of God to our singular Advantage. for wheras the Life of GOD is purely Spiritual and Simple, infinitely above all Admixture, and without Disturbance,
85 superior therefore to the Notice of flesh and Blood, and much more to the Imitation: our Savior being a man Subject to passions as we are, and compassed with Infirmities hath taught us to reconcile the Multiplicity of Human Actions and Necessities to the Unity of Blessedness, and notwithstanding the Temptations wherwith we are
90 surrounded, to live the Life of Adam still, to which we are again restored.

His Life excelleth Adams also, in that amid the Poverities and Riches of this World, the Contrary Opinions and Practices of men, the Sins and Curses that oppress the Earth all which make it difficult to be
95 innocent He remained Blessed. for Adam lived in peace, He in War Adam Enjoyed He Triumphed. Now evry Man knoweth that Victory and Triumph are far more sweet then Quiet Possession: and not only more Sweet but more Glorious.

For all these Respects he is called the Second Adam. For as in
100 Adam all died so in Him are all made alive. As in Adam all sinned so in Him are all justified. As Adam was the fountain of our Life so is He of our Happiness. As Adam was our Example in Innocency, so is He in our misery and especialy our Pattern in the State of Grace. Whose full Perfection is the Measure of the Stature of the New Man after
105 which we ought to Aspire, and in which alone it is possible to rest So that He who will not imitat Jesus Christ putteth an Affront upon his own Nature, and can never be the Son of GOD.

To that we are restored by the Second Adam which we lost in the first. The End of our Saviors coming was that we might be raised from
110 Spiritual Death Hell and Despair to the Life of GOD. Whose Life therefore we ought to enquire with all Diligence that we might attain it again, or as the Scripture speaketh grow up into the same. For the Life of our Savior notwithstanding all Discouragements was Concurrent with Adams, and Equal with GODs. Of which we will speak first
115 Negativly and then positivly. Negativly. It was not a Life of Sin, nor of Care, nor of fear, nor of Vanity, nor of Pleasure, nor of Riches, nor of Honor, nor of Power, nor of Pride, nor of Cruelty, nor a life shut up in Narrow and Privat Bounds: But as universal as the Light, as

Spotless as the Day, as Pure as the Sun, as Secure as Angelical, as free
 120 as Secure, as Meek as Liberal; an Innocent Humble Pious Safe Easy
 Life free from all Contention and strife, Covetousness and Oppression,
 Elation and Clamor, being an inward and Supernal Life: wherin he
 despised Riches least any man should esteem them: and shewed that
 even since the fall they are not pertinent to felicity. Resting satisfied
 125 in those things only which Adam Enjoyed before the Fall and
 Confiding in God with as much cheerfullness as if he were already
 seated in the Throne of Glory. This Honorable and Divine Person
 being sent from Heaven to cure and heal Mankind becaus he was the
 Son of GOD knew he could not want: and taught us to be as Secure at
 130 least as the Lillies and Sparrows. Who are the Sons of GOD, for
 whom also He gave His Son. Concerning whose Life to speak more,
 Positively, it was a Life Eternal, Infinit, Immutable. Eternal in Time,
 Infinit in the World. According to that of which we are Partakers evry
 one knoweth it to be Absolut in these. for He is the Amen, who saith
 135 I AM: or which is the same, Jesus Christ, yesterday and to Day and
 the same for ever. According to his Humane nature in Spirit it copied
 the Divine. For he saw all, and loved all: Not but that he had some
 Imperfection in His Human understanding, as well as we, but that
 Eternity and Omnipresence were before Him: and He walked in both
 140 as in GODs house, and being the only Begotten son of GOD, was the
 sole Heir of all Worlds. as it is written, by Whom and for whom were
 all Things.² He looked upon all things as his own Peculiar
 Possessions. His Particular Interest. All Things in Heaven and Earth
 were his Privat Treasures and He the Enjoyer. He confined not
 145 Himself in one House, but all the Houses in the World were his. He
 shut not up his Manors and Lordships in a few Hedges but all Estates
 and Kingdoms were His: The feeble Excellencies of Gold and silver
 advanced them not in his Esteem more then they ought. Men and
 Women were his Treasures for better Causes, in whom by way of
 150 Eminence he enjoyed all. The Depths and Properties and Perfections
 of Nature were his Delights. The Holy Angels his Possessions.
 Mankind his famely. All Wine and Oyl ministerd to him on the Cross:
 all Thrones and Crowns and Kings were his: and the Praises of men
 his Chiefest Melody, as the Happiness of others was his Greatest
 155 Delight. All Things in respect of Vigor were equally near. Adam and
 Abel and King Charles the Martyr as much Beloved and Esteemed as

² For biblical references in this section see Revelation 2.5; Philippians 3.20; 4.7; Hebrews 1.3; Ephesians 1.23; 4.10; Hebrews 4.15; 5.8; 1 Corinthians 15.21, 22; Ephesians 4.15; Matthew 6.28; 10.29–31; Revelation 3.14; Hebrews 13.8; 1.2, 3.

S. Peter: and Abraham and David as much redeemed. And these were his riches. All Temples were his, and all Altars, as well as thrones. He Triumphed over the sins of other Men, Grew great by Injuries, improved Difficulties, enjoyed Calamities, turned shame into Honor, and by Dying gained a Life of Glory. It was his meat and Drink to do the Will of his father. Whose Will is indeed the food of the Soul. for it is His Holy Good and Acceptable Will, even our Glory and Blessedness. His Delight was in the Law of GOD, and therein he meditated Day and Night. And these were his Pleasures. All Secrets to Him were Common, all Mysteries open, all Common Things Peculiar, all vulgar and Profane Affairs sacred as well as Private. Even sins themselves, the sins of others, being turned into Advantages. By sin his very Being and Nativity were occasioned. By sin he was made Glorious, and over sin he Triumphed. All his Long-suffering, Meekness, Bleeding Love, Humility, Charity, Patience, Grace and Mercy appeared. Whose Sane and Wholsom Digestion of Things we ought to imitat: and never rest satisfied till we live the Life of GOD as he did. Who tho he wrought all Miracles for others Relief yet refused to work any for his Own, Purely that he might in all Things be like us and shew plainly that in the ordinary way of Living the World was to be overcom and Happiness Enjoyed.

Scriptures

If through the Offence of one many be Dead, much more the Grace of GOD, and the Gift by Grace, which is by one man Jesus Christ hath abounded unto many. Ro. 5.15.

And so is it Written, The first Man Adam was a Living Soul, the Last Adam was made a Quickening Spirit. 1 Cor. 15.45.

The first Man is of the Earth, Earthy: the Second Man is the Lord from Heaven.

As is the Earthy, such are they that are Earthy, and as is the Heavenly, such are they also that are Heavenly.

And as we have born the Image of the Earthy, we shall also bear the Image of the Heavenly. 1. Cor. 15.47.48.49.

But ye are not in the Flesh, but in the Spirit if so be the Spirit of GOD dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Ro. 8.9.

And if Christ be in you the Body is dead becaus of Sin, but the Spirit is Life becaus of Righteousness. v.10.

For as many as are led by the Spirit of GOD are the Sons of GOD. v.14.

And if Sons, then Heirs, Heirs of GOD and Joynt Heirs with Christ; if so be that we suffer with Him, that we may be also Glorified together. v.17.

200 Let this Mind be in you which also was in Christ Jesus;
Who being in the Form of GOD thought it not Robbery to be Equal with GOD:

Yet made Himself of No Reputation, and took upon Him the Form of a Servant, and was made in the Likeness of Men:

205 And being found in fashion he humbled Himself, and became Obedient unto Death even the Death of the Cross:

Wherefore GOD also hath highly Exalted him, and given him a Name which is above evry Name. etc. Phil. 2.5.6.7.8.9. etc.

As the Father loveth me, so have I loved you. Jo. 15.9.

210 Love one another as I have loved you.

Greater Love hath no man then this, that a Man lay down his Life for his Friends. Jo. 15.12.13.

To him that overcometh will I grant to sit in my Throne, even as I also overcame, and am set down with my Father in his Throne.

215 Rev. 3.21.

And the Glory which Thou hast given me, I have given them, that they may be one even as we are one.

I in them, and Thou in me, that they may be made perfect in one. Jo. 17.22.23.

220 These things have I spoken to you, that my Joy might remain in you, and that your Joy might be full. Jo. 15.11.

An Excellent Observation

He that is not acquainted with that Mystery of Happiness, which we stile Universal Fruition: as he cannot be perfectly Rational in any
225 thing, so neither can he but Admire the Hidden Meaning of these Scriptures: Wanting the Key that openeth their Designe. It is observable that Jesus Christ is so perfectly the Example of Saints, that the same Duty, the same Joy, and the Same Glory which is his, is theirs. Whose Duty as it naturaly led him to the Throne of Glory, is
230 our Way: and ought to be, as it was his, our Delight, for that reason. So that if we would understand the Excellency of our Duty or know what the Joys are which we Expect in Heaven, or see the Prospect of Eternal Glory. We must Contemplat Him who is the Light of the World in this respect, that He teacheth us all to be Wise, and Sheweth
235 us the Way to be Happy. Happiness being the Sovereign End of all our Desires, and that alone wherin we are made Perfect.

As the Glory of the Father is His Glory, so the Joys of the Father are his Joys. For whatsoever things the father doth, these also doth the Son likewise. for the father loveth the Son and sheweth him all things that Himself doth. Jo. 5.19.20. Now it is written that GOD rejoyceth
240 over all His Works, as therefore the Father Enjoyeth all so must the Son. Whom he hath appointed Heir of All Things by whom also he made the Worlds. Heb. 1.2. For by him were all things Created that are in Heaven and that are in Earth visible and Invisible; Whether they
245 be Thrones or Dominions, or Principalities or Powers, all things were Created by him and for him. Col. 1.16.

The Will of GOD is His Glory and Perfect Delight because it is His Goodness. It extendeth to all Creatures in Heaven and in Earth, as the Sole Author and Enjoyer of them. And our Saviors Will is in the Will
250 of the father. As it is His Delight to do the Will of the Father, so it ought to be ours; Whose Meat and Drink it is to do the Will of our father which is in Heaven. And as it is his Glory to be Admired in his Saints so it is ours. For whose sake all Things visible and Invisible were made, and for whose sake even Jesus Christ Him self is GOD
255 and Man in one Person.

We ought therefore not to debase and Confine our Thoughts to the Beggerly Elements of this World, but to be of Elevated and Divine Apprehensions: And never to permit or allow our selvs, till we become like him Who is the Glory of the father, Sublime in our Cogitations,
260 universaly Extended through all Worlds, Holy and Righteous toward all things, Neerly concerned in them and as it were the Sole Heirs and Possessors of the Univers Reigning in the Midst of our own Possessions. Measuring our selvs not by our outward but inward Man. and esteeming of our selvs not as we are Earthy, but Heavenly. For the
265 first Man Adam was a Living Soul the last Adam is made a Quickening Spirit. And as we have born the Image of the Earthy we must also bear the Image of the Heavenly. For this End we must live in the Spirit, that is we must have a Quick and Lively feeling of our Souls, for they live in the Spirit that feel and apprehend their Spirit,
270 see what it is, and are guided by it, and do those things which lead to its End; and make it perfect. Even as they live in the flesh, that feel themselves only in the flesh and the Body, and are obedient to Laws of flesh and blood, and do all things that serv their Bodies. Now the Spirit being the Understanding and Love of the Soul is Illimited, and
275 made to be Life becaus of Righteousness, that is becaus of the Excellency of Righteousness which is its Sovereign End. For to be Righteous is to do the Acts of Right Reason, and to render to evry

Thing its Due Esteem. All Things therfore being made infinitely
 Beautifull, and fitted to our Apprehensions Powers and Desires, we
 280 are to appear in our Thoughts and to be mingled among them, and to
 attain our Greatness even while we Enjoy them. For while we Esteem
 them we becom the Sons of God, and by that Action inherit all Things
 which he possesseth. Being led by the Spirit of GOD, and of the same
 Mind with Jesus Christ we becom his Children, are Transformed into
 285 his Image, Advanced to his Throne, and live in Communion with Him.
 And our Knowledg being no more Confined, but Extending to all
 things as His Doth, we attain the full measure of the Stature of the
 New Man in Christ Jesus. And esteeming all things with the same
 Sanctity and Zeal and Vigor as he doth, take the same Measure of
 290 Delight in them. Which when we doe becaus the Knowledg of the
 Soul is the Soul it self all the objects of our Esteem and Knowledg are
 in the Soul, Eternity is in us, and we in it, we have the same Glory
 with Jesus Christ, becaus we are Spheres of his Omnipresence. GOD
 is in us, and We are in Him, We are one Will, and one Spirit. We Act
 295 in His Action, He Acts in ours. We Enjoy in His Enjoyment and He
 in ours. So that we are all made Perfect in one, becaus one is the
 Comprehensor of all. And how Difficult so ever this is, this is our
 End. For as the father loveth the Son so hath the Son loved us: and
 hath sent his Holy Spirit to shew all things unto us. And as he sitteth
 300 in the Omnipresence of the father so shall We, by that means sitting
 and Reigning in the Throne of GOD.

A Second Adam, Greater then the first!
 In whom, while in the other we were Curst,
 We Blessed are! The LORD appearing here!
 305 A GOD that is, in Flesh, an Endless Sphere
 Of Light and Glory! Open Lord mine Eys!
 And now, as if I were above the Skies,
 O let me see Him! Mingle with Him! Bee
 A Glorious Sphere of Light as well as He!
 310 O let the Fulness of His Power and Love
 His GODHEAD, or His Spirit from above
 Com down, and Dwell in me: Since Flesh and Bone
 He thus can make to be His Glorious Throne
 GOD was almost the Soul of Him, the Light
 315 By which he Saw; the Splendor infinit
 In which He felt all Spaces, and all Things;
 The Spirit that did cherish with its Wings

From End to End through all Eternitie
Extended, all the Treasures of the Skies,
320 And all the Wealth that at the Centre lies.
O let Him thus unite Him self to me!
That I may not believ alone, but see
And know, and feel Him in my Self, and find
His lively Essence in my very Mind.
325 O LORD let me a Son of GOD becom,
That by my self I may behold thy Son.
And by the very Strength of true Delight,
Thy Soul so strongly to my Soul unite;
That I may Live in Thee, and Love in Thee,
330 And be the GLORY of the DEITIE.
That I may Know even by my Blessedness,
And no more Doubt becaus I Thee possess.
That I may Ravishd be, and Sing, and prais
Becaus I am a King ten thousand Ways.
335 Fill me, that I may all the Heavens fill,
And all the Heavns of Heavens, with thy Skill,
Or by thy Skill with Light and Love and Joy,
Confinement only doth the Soul Destroy
Let me a Second Adam likewise be
340 Or els a Third, being such a one as He.
A Father and a Lord of all He gave,
Tho He alone the Second is to Save.
O let me feel Thee by thy Sacred Treasures
And lifted to thy Throne by Winged Pleasures
345 Gain Thou an Image while Thou all dost give
And in the same as in a Temple live:
Let me thy Storehous and thy Temple be:
A Temple LORD of all Eternitie!

Admiration¹

Its Definition

Admiration is that Affection of the Soul wherby it is Amazed at the Excellency or Strangeness of its Object.

Its Object

5 Its Object is always New, or Strange, or Unknown, or High or Rare or Extraordinary, Surprising, Astonishing, or Wonderful. Any thing Extremely Excellent, or Transcendently Pleasing, or Exceeding Great, or Miraculous.

Its Extent

10 Whether its Object be in Heaven or Hell, in Time or Eternity, in Sea or Land, it can without any Limitation or Impediment close with it: and Admire the Strangeness of its Nature, its own Light being Endless and Infinit. It is plainly Impossible to see an object, in any Point of Eternitie, or place (tho never so far above the Heavens), but
15 it can reach, and be with it: It can Admire at the Distance that is between them, and at the Miracle of its Union with its object notwithstanding that Distance. It cannot chuse but be infinit: for it is a Faculty Extended by that Light which is the Sphere of Omnipresence, and actuated wholly by it. It needeth no Exterior Light,
20 that is capable of failing, because moving, it disperseth from its Object: but by an Immanent Light that within the Soul is with its Object, it is aided to Admire: even by a Light All-sufficient, that is immediatly present with its Object forever. It must needs be infinit because having no Extension of Parts, it is nevertheless extended in a
25 Centre: and without Stretching out it self can pierce the Spheres, and touch its object beyond the Heavens. The same Reason that makes it able to Admire a Thing distant an Inch, is able to make it Admire any thing Wonderful that is innumerable Millions of Miles or Ages Distant.

¹ Across the two columns at the top of f. 41r, where 'The Second Adam' ends and 'Admiration' begins, is written 'Addition. vid. Treasure', indicating perhaps Traherne's decision not to include a separate topic 'Addition', which would have been placed alphabetically before 'Admiration', but to include the material under the topic 'Treasure'.

30

Its End

It was seated in the Soul that it might Assist in Perfecting the Harmony of the World. And as evry Power is a New Room in the Soul, wherin Treasures of another kind might be repositied; so is this a Treasurie for Wonders. Stupendious Things would lose their
 35 Excellency, were there no Affection that might be wrought upon by their Properties. Wonderfulness it self would be in vain, were there no Power preparad to Wonder. Nay truly I may say, Nothing Admirable could exist without the Faculty and Power of Admiring. It was implanted as another Sence or faculty of the Soul, enabling it
 40 to Act in another maner: and to receiv other Excellencies into it self for its compleat Enjoyment. While it sees and Admires as well as praises and loves the Objects it Enjoyeth.

Its Strength

Before this we should have spoken of its Strength and violence. It
 45 is so Strong, that somtimes when it engageth the Soul, it bereaveth the Body of all its Sences, and swallows up all other Powers. Some Objects have so Astonishd Men with Wonder, that they hav stood like Statues, and hav been so violently united to their Object, that they have forgotten themselvs. Which sheweth of what Attraction it is
 50 capable, and how vastly Impressiv its Objects are.

Its Nature

Tho its Nature appeareth summeraly in its Definition, yet there are several Particularities of it, that could not fitly be disclosed there, yet merit a peculiar Discours by themselvs. In all Admiration there is
 55 som thing of Pleasure. if for no other Reason but only this, It beguileth the Time, and taketh up the Soul even of the Miserable, for the present, so that they forget their Miseries. for this the poets feign, that when Æneas came into Hell Tantalus forgot his Thirst, Sisyphus Sate on his stone, and the 50 sisters ceased from their Tub to gaze
 60 upon him. But for this Reason in Hell surely there can be no Admiration. Their Soul is exceeded by other Employments, it is Extinguished by Torments. for Admiration needeth a recollected Soul, which must be at Ease. for no Soul but what is Quiet can be recollected: and when it is so, it is called from Idleness and from
 65 other Objects. In all the Faculties and Powers of the Soul, there is an Immission of Species and an Emission of Rayes. Admiration is Communicative as well as receptive, and as it is Affected can Affect in like maner. As the Light by shining on things maketh the Colors

which it findeth there, so Admiration which receiveth what is
 70 Admirable, shineth upon what is Admirable, and painteth on it the
 Admirableness it beholdeth. Tis in the Thing, but Dead without the
 Action. And as without an Ey there would be no Difference between
 Light and Darkness, so without the Being of Admiration, things vile
 and Admirable would be alike; the very Existence of such Things to
 75 the observer would be vain. This shews its Excellency. But it is more
 discovered by its Difference from Sight. for it is an Affection of
 Sight. Sight may be without it, but it cannot be without Sight. In this
 Sight is above it. It is as it were incorporated in Sight, and dependeth
 on it. But in this Sight is inferior to it. That Sight alone is a Simple
 80 vision, and but as it Affecteth the Soul by som other Powers is
 useless. Whereas Admiration is the End of Sight, wee see that we may
 Admire. And it more pleaseth the Soul to Admire then to see.
 Whether Admiration may be in Hell is a pretty Question. for if it be,
 twill be an Alloy to their Torments. But sure tis in Heaven in the most
 85 Glorious Degree of Excellency.

Its Several Estates

In the Estate of Innocency, it was a yong Virgin Newly Married to
 Wonderfull Objects. The Magnificence and Beauty of the World were
 its Delights: the Strangeness and Newness of all it beheld were
 90 Incentives that fed it with Marvel and Pleasure. Man Wonderd also
 at his own Estate, His Happiness and Innocency; His Height, his
 Dominion over all the Creatures; His Nature, the Miraculous Union
 of His Soul and Body, His Hope and Immortality. And all these he
 continued to Wonder, and lovd to Admire them continually with
 95 Pleasure. He Wonderd at the Love of Him that made [it], and to see
 it Eternal upon the first sight, was a Surprizing Marvel: but whether
 he could wonder yet at any thing more was a Question. Since hitherto
 he was little Acquainted with invisible Things. But even this Wonder
 was ecclipsed by the Fall. The Light of Admiration was Blunted and
 100 Soyld in the State of Misery: tho it was a litle revivd by more
 Wonderfull Objects. GOD forgiving a Sinner was a Greater Wonder
 then GOD Creating a World. Infinit Mercy giving his Son, Infinit
 Justice satisfied without the Expençe of the offender, GOD changing
 the Cours of Nature for Man, GOD Incarnat and Dying for us. A
 105 Resurrection of the Dead, a visible Coming down of the H. Ghost.
 Men made to be Immortal Dying for GOD Even Sinners suffering
 and Dying for GOD who being innocent cared not for Communion

with Him, even in his Pleasure and Glory: all these are fuel for our
Admiration in Misery.

110 The Standing still of the Sun is a mean object; its Motion is a
Greater: and the very bare Existence of one Soul alone, beyond all
Miracles whatsoever. In Heaven Admiration is as Infinit as GOD: and
as various and Manifold as Admirable Objects. It is Adæquat to its
Causes: and flows from Springs commensurat to its fountains. It
115 flows from all Objects into the Soul, and from out of the Soul to all
Objects: yet is still within it: and is without the Soul while it is within
it. There it appears to be the substance of the Soul, which is
Transformd into Admiration: and is as wholly exercised without a
Disturbance to the other Powers, as if it were soly this. There it is as
120 Delightfull to be Admird as it is to Admire. Our Savior shall com to
be admird in all them that believ. there it proceedeth like the Light
from the Sun; or rather like the Sun from the Sun, not by a Transeunt
Act, but fixed for ever. There it is illuminated with all its Causes, and
Guided to all its Ends, and Clothed with all its Beauties, and Attended
125 with all its Consequences of Love and Praises. In Innocency it
Admired Things for their Newness, in misery for their Strangeness in
Heaven for their Excellency. In Eden it Acted on surprize, in Sin out
of Ignorance, in Glory out of Wonder and full Experience. The
Height and Beauty of Things continueth it there for ever more. There
130 it is in perfect Manhood and Eternal Vigor: measuring the Ascents
and Degrees of Excellency, as well as the Greatness and Extent of
objects. Here it is Infirm Weak and Dull, there it is Bright and
Compleat and Lively. Here it is Idle and imperfect. There it is
Constant and Eternal. Here it is all Power almost, there it is all Act
135 altogether, and being present only as an Act is, and having no other
Substance, but the Power of Admiring turnd into Act. An Act may be
present with all it may be thought to have relation to, as well as the
Thought thinking is with the Act and its object. And altogether may
Admire all as GOD doth, who is the Admiration of his own
140 Excellencies.²

² The following section entitled 'Its Effects' was intended to be inserted, with no indication of place of insertion. It runs vertically down the length of the manuscript at the gutter margin of f. 42r. The tight binding makes parts of it illegible: 'Admiration is a [prolifick?] root or Caus of philosophy and this in deed follows [upon?]. . . . the Souls contemplation of some novel and rare matter [proposed?] to the understanding [which?] desires to know the Caus? or as others describe it, a State and disposition of the Soul towards things that are new and rare and strange, of which we can give no reason but desire one! This being the genuine Notion and Idea of Admiration to contemplat over much Things abov our Capacitie we may

Its Use

By this Description we may see its Use: Admiration is to be employd about all Admirable Objects. And since the Soul by turning into Act acquireth its Perfection, we by Admiring Admirable Things
 145 are to proceed unto it. By Admiring we receiv the Beauties of all, and Communicat our selvs. By Admiring we exalt all, and delight our selvs. By Admiring we spend the Time which without Employment would be a Toyl and Burden to us. Admiration is one of those Eternal Employments wherin we shall continue, and it is Good to begin, and
 150 imitat it now. Admiration is a fountain of Adoration and Thanksgivings. When we com once to Admire Love and Goodness it is Astonishment at ones Happiness. It is that which makes Eternity pleasant which will still be Admired becaus it cannot Wax old. The Soul will be bestrawght and Drunken with Admiration at the Excesse
 155 of its Happiness, the Greatness of its Treasures, the Purity of its Honors, the Multitude of its Pleasures, the Extent of its Powers, the Glory of its Lovers, the Strength of its Affections, and the Sweetness of theirs, the Bounty of the Donor, and the Throne of Glory. None of which could ever be had not Admiration at all been made.

160

Its Excellency

Its Excellency is Discernable by its Uses, by the Order of Nature wherin it standeth, and the individual neerness wherin it is Allied unto Happiness. That I have this Faculty is my Joy and Admiration. It is Worth all the Gold in a thousand Worlds. More Profitable unto
 165 me, and pleasing to others. All the Admirableness of Wonderfull Things would be lost to me were it not for this. It giveth their valu to them, which is infusd into it. Hills of Adamant and Pearl would be but Desolat without it. Ask not why Sweetness is in the Action, it is part of the Soul. All Materials are Dross without it, Useless Dregs
 170 without Life, and life without this a Burden. It is better then Life. And Love it self without this would lose one of its graces. Admiration is an Ingredient in Happiness so Compleat, that without this it would be without the Crown of Glory: and Defectiv of its Sovereign

easily gather how soon the philosophers fell in lov with the Contemplation of those wonderfull Experiments and Issues of Divine Creation and Providence, which appear in the [. . .] and Government of the Univers. Aristotle saith, Both now and in old Times men began to Philosophize from Admiration at first indeed admiring the more easy Wonders, thence proceeding by litle and litle, they began to doubt of greater matters, as concerning the Origen of the univers, etc. This in the poem of his *Metaphysicks*.’

Delight, its Excessiveness. All Extasie and Rapture in Blessedness is
175 made of Admiration: All Ravishment in Love is made of Admiration.
It is the Sweetest of Things. When a Man loseth him self at the
Greatness of the Good that hath betyded him: and is delightfully
Blind at his own Happiness. He is as if the very Excess of Knowledg
maketh him Ignorant: Amazd at the Greatness of his own felicity, and
180 scarce knows Himself or any thing els, becaus beyond all knowledg
he Enjoyeth Him self and all Things els. The Soul could not be so
Capable of Bliss as it now is, were it not for this.

A Correllary

That GOD hath made us so Capable of Blessedness; that having
185 made Admirable Objects he hath Created a Power to Enjoy them. that
having made Admiration he made it Endless; Shews plainly that there
is a Wisdom and Goodness infinit. By the very Harmony of things,
and their fitness or Correspondency we see All Things guided to an
Excellent End, and by that Discern the Wisdom of the Contriver.
190 Whom we ought to Adore for joyning Goodness to his Wisdom, and
so much Wisdom to his Power.

The Caus of Admiration

The Caus of Admiration is as obscure as its Being is clear; and as
hidden, as its Effects are Strong. What tis that strikes the Soul so
195 Gratefully, or Why Strange and Stupendious Things should so
Delight and Engage it no man can tell: Nor do I know what to call
Admiration, but only the Sence of Admirable Things. Its Cause is
best Derivd from its Simplicity. Like GOD tis the Caus of it self, next
Him that Created it. And we therefore only Admire becaus we Admire.
200 To give a reason why we love pleasure is almost impossible. He that
goes about to do it shall find it far more difficult then he is aware of.
How we perceiv we cannot perceiv for our Lives. but that we are
alive and do perceiv we plainly perceiv. Life is a Power of
Perceiving, an Inclination to Pleasure, a Love of Admiration. Its
205 Essence is in that Power Love and Inclination. It perceivs and loves
and admires by its Essence. And we may truly say, it Admires
wonderfull Objects, becaus tis its Nature to do so; and cannot refrain.
All Causes of Admiration are ever yong and ever Strange. Admiration
shall increas but never Diminish. That Eternity is a being of it self, or
210 a Voluntary Being, will be our Eternal Wonder. And that GOD chose
to Creat the World, that He made it in so Beautifull a Period of Time,
that He was so Wise in His Counsels, that He so loved his Creatures,

that He Advanced evry one to the Throne of Glory, that he made the World out of Nothing, will to all Eternity be the Beginning of
 215 Wonders and be as much Wonderd at at the last as at the first. So that GODs Actions are the Causes of Admiration, and our Souls that can be sensible of them. Why he made Bodies, being himself a Spirit will be our Wonder, as it will to Consider Why He is what He is. Why He should give All Things to us, and set Eternity before us. And how All
 220 Things Past present and to Com should be present with us will be our Wonder. All Common things are Great Wonders, and the more for being so. Knowledg increaseth Wonder, and Ignorance hindereth it: And all the End of our Learning and Study, is that we may be able to Wonder at GOD.

225 Instructions

A man never returneth home till he beginneth to Wonder at GODS Works.

An Eternal Act of Admiration is the Perfection of the Soul.

Adoration is the Legitimat Offspring of a Pleasing Admiration.

230 Time spent in Admiration, is Admirably Spent to our Benefit.

Tis the Sublime and Kingly Employment of a man, infinitely Beloved, to Admire the Perfection of the Love wherwith he is Beloved.

235 Perfect Admiration ariseth from Perfect Knowledg: all other is imperfect.

The King of Babylon Admiring himself and his own Palace, Dan: . . was proud: but he that acknowledgeth his Author increaseth His Humility by his Admiration.

240 The Queen of Sheba, that Admiring Solomon, had no more Spirit in her,³ was but a feeble Instance and Type of a Saint Admiring the Almighty.

Perfect Life is a Perfect Admiration, which is a Glorious Astonishment in the full Complacency and an Extasie of Love.

245 An Universall Admiration of the Beauties and Perfections of GOD, is the Soul of Happiness.

What can I further, or what more Desire
 Then thus to have a Power to Admire!
 By this Superior to all Creatures I
 Am made, and like unto the Deitie.
 250 They are my Objects, I their Power, and

³ For biblical references in this section see Daniel 4.30; 1 Kings 10.4, 5.

Enjoying all Things them Admiring stand
Above the Spheres, beneath, within them Crownd,
While all their Beauties do my Soul surround.
They are my Treasures, I the Pleasure have
255 To see and to Enjoy what e're he gave.
In this the Essence of a Cherub's Set
And all His Glory he by this doth get.
He is a Power that Admires the Place
And face of GOD, which a fair Act doth Grace.
260 An Act of Admiration is the King
That doth Enjoy, and doth all Praises Sing.
It is the Soul which doth all Things inspire,
And that doth Actuat what it doth Admire.
It is the Soul that Beautifies the Skies.
265 And sees their Glories with ten thousand Eys.
It is the Queen that is Espoused to
The Works of GOD, and GOD in all doth view.
It is the Ey that shines on all His Treasures,
It is the Life, it is the Sphere of Pleasures.
270 It is the Wonder and the only Sence
That feels, and fills them with their Excellence.
An Admiration Endless and Divine,
That lives and moves, that feeleth and doth shine,
On all the Treasures of Eternitie
275 Is that which I most fain would ever be.
Tis that which to it self most Wondrous is,
The Mystery, the very Life of Bliss.

Adoration

Its Original

Adoration is the Highest Effect of Admiration, An Admiration sweetend with Delight, an Amazement at ones Happiness, a Pleasing Wonder at its Infinit Perfection, this is the Parent of true Adoration. Benefits received are its Fuel, Self Love its Incentive, and Happiness the Occasion of it. Thoughts are its Materials, Virtues its Ornaments, Affections Inclinations and Powers its Ministers Servants and Ingredients. It always Springs from a Heart Ravished with Love, filled with Contentment fraught with Reverence Zeal and Devotion. By Adoration we return what by Wisdom we receive, so that Divine Bounty is the fountain of it in the Deitie, and the Sight of Divine Bounty in our Selvs. Infinit Goodness that is the Father, and our Vision being married thereto is the Mother of Adoration. By the Lawfull and Blessed Union of these it is begotten.

Its Nature

That there is such a Thing as Adoration in the World is my infinit Delight and Contentation. It is a Being of such a Kind, that whether I may call it a Creature or no, I cannot tell. For Man is partly the occasion of it. He cooperats with GOD in its Production. It is a Creature made by both. But it is so Divine, that it is the Highest Excellency of the Seraphims, and the Happiness of Cherubims, the End of the Creation and the Glory of Man. Tis that wherin the Glory of GOD and His Creatures are united, the Life of Union and Communion with GOD, the Happiness of Man, wherin the Glory of GOD and all Creatures are Enjoyed. It is that wherby Man is Transformed into the Glory of GOD, and feels and is what He Adoreth. Which will more appear by the Ingredients of it.

Its Ingredients

In all Adoration there is a Love infinit, Merited by infinit Beauty: an Union infinit occasiond by infinit Love: an infinit Joy occasioned by the Perfection of infinit Union, and this Joy produceth Eternal Constancy in that Union. Infinit Beauty being that alone which can justify infinit Love. Infinit Beauty takes up all the Powers of the Soul, being an infinit variety in infinit Space, Eternaly Proceeding from GOD to GOD, and always Permanent in GOD. So that Eternity is an object of it, And the Sight of Eternity its first Material. And

whosoever fixeth it on any Creature is an Idolater; that is infinitely irrational, and unjust: because he ascribeth that to another, which is infinitely proper and peculiar to one. Wherin he offendeth the Majesty
40 which is Highest, and robbeth him of that thing which is most precious; being made only for the Supreme, he debaseth himself to an inferior Creature, Exalteth another Thing in the Place of GOD, and unreasonably affixeth the Highest Title, to that which he maketh the vilest object. In Adoration there is a Reverence arising from the
45 Sence of ones Obligation, and Dependance upon a Superior: intended and increased with a Remembrance, that He is infinitely higher then we; and mixed with a Strange Contentment to see Him so. In all Adoration there is a Confession of ones own Weakness, a Consideration that we were taken out of Nothing, a Foresight of
50 Immortality, an Apprehension of Him to whom we owe our Being and Original, a Reverence of his Pleasure, a Dread of his Power, an Admiration at his Condescention, a feeling of ones own Greatness and the Height to which we are exalted, a Gratitude infinit, a Contentation ineffable, either in ones own Estate or in the Will of
55 GOD, a Knowledg of his Goodnes joynd with a Pleasure in his Beauty, which maketh us Willing to be Subject to him, and Joyfull to see him Reigning in the Throne of Glory. In all Adoration there is an Act of Sacrifice wherby a man offereth up him self to the Divine Will being so Constrained and overcom with its Beauty, that he more
60 loveth GOD then him self. And where Adoration is Perfect, that is Answerable to its Causes, there is a Measure of Affection so infinit, that a Man heartily desires GOD should reign forever and ever: and Acknowledges it just, he should be rather Nothing, then that the least Jot of Glory should in GOD be Diminished: yea it maketh him so
65 much more concerned in GOD then in him self, that he had infinitely rather GOD should endure in Eternal Blessedness, then Himself: and yet that Choise is founded in a certain vision of his own Abode in Eternal Blessedness.

70

Its Definition

Adoration is the Retribution of infinit Bounty, or the Paying back of all Things to GOD. It is an infinit Humility founded in an Endless and infinit Exaltation. It is an infinit Complacency in ones own and in GODs Blessedness. It is an Eternal Resolution in all things to obey
75 Him, in all things to prefer him, in all things to Exalt him, in all things to praise him, to love him in all things and to Delight in him. It is the Love of GOD founded upon Knowledge, or rather an Act of

infinet Homage founded in Love. Many Definitions of it might be framed, but Words are too Weak to comprehend its Nature. It is Light
 80 and Joy and Gratitude Eternal, its Extent and Measure give it its Denomination. And none understand it, but they that Practice it.

Its Excellency

How Excellent that must be for which the World was made, it is easy to conceive, yet impossible to understand. It is sufficient to shew
 85 its Excellency that Adoration is the End of all GODs Endeavors and Desires. the End for which Angels and Seraphims were Created, the Supreme Act and Work of the Univers: the Life of Heaven, and Friendship with GOD. For which all the Joys of his Kingdom were prepared either as Causes impellings, Incentives, Materials, Objects,
 90 or Rewards: or rather indeed as all. Tis the Copula between GOD and Man, the Golden Link wherby Time and Eternitie are united, the Crown and Beauty of the Works of GOD without which all Creatures would be vain and Insipid. It is the Immediat Effect of the Divine Essence. for it is impossible that GOD should be, and not be Adored.
 95 I may say it is the Glory of GOD: being so united with it, that GOD cannot be Glorified without it. He is Glorified when he is infinitely Great in all: that is when he is Communicated and dwelleth in all. He cannot be Good unless he be communicated, he cannot be communicated unless he be enjoyed. He cannot be enjoyed unless he
 100 be seen, he cannot be Glorified unless he be enjoyed, nor yet enjoyed unless he be Adored. He cannot be Glorious unless he be Communicated Adored and Enjoyed, that is, He cannot be Glorious unless he be Good. Not as if he received Glory by Man, but is made Glorious by communicating Glory to man, and his own Rayes
 105 reflecting on Him self. Dwelleth most Glorious in Man. Which he then doth, when all Eternity is at once seen in its Beauty and Glory. for by being seen it is within.

Its Measures

Infinet Love and Humility, infinit Reverence and Prais and
 110 Thanksgiving are the Parts and Features of Adoration. Its variety and Symmetrie are, (and yet are not without its Measure) its Beauty. Its measure is its Excellency, and its Essence. for love and Reverence are then Stiled Adoration when both are infinit. Tis that alone which distinguishes it from all other Respects, and Created Affections. Finit
 115 Gratitude may be paid to Man, infinit to GOD. Infinit Praises are due unto Him. Since no finit Affection therefore, Respect or Service can

be Adoration, its Infinity is its Essence, and the Substantial Form wherby it is Distinguished. Infinity of Affection in the Creature to the Creator being that alone, wherby it is differenced from all other Things. To see the Truth of GOD, to love the Goodness of GOD, to Delight in the Blessedness of GOD, to be pleasd with the Essence of GOD, to be ravishd with His Glory, to rejoyce in the Works of God, to be pleased with the Ways of GOD, the Attributs of GOD the Laws of GOD, is necessary in him that Adoreth GOD: and all these inspire their Infinity into the Act of Adoration. The very Sweetness of Adoration consists in its infinity. Its Causes are infinit, Its objects infinit, either by a Primitive or Derivative Infinity; by a Primitive in GOD, by a Derived Infinity of Excellency in all other Things. Its Powers are infinit, its Beauties infinit, and GODs Desires and endeavors after it infinit. And why it should be impossible for the Thing to be infinit, I cannot tell. Since being infinitely Convenient to GOD and man, it is infinitely desirable. It is infinitely Convenient that Adoration should be infinit, both for GODs Glory and our Happiness.

The Consequence of its Infinitie

A little Love has a little Worth, infinit Love hath infinit. Adoration is Infinit Love. Wherby an Adorer infinitely desires his objects Love, and infinitely prefers it above Himself. He infinitely more Delights in his objects Happiness then his own: feels, lives, and is there, with greater Tenderness: forgets Himself, and is willingly annihilated for the Advancement of His Object. Wherupon it followeth that man is Capable of infinit Happiness, first in Himself and then in GOD, which is the Consummation of His Desires: As much as is possible in himself, but more in GOD; and infinitely more in GOD then in himself, tho in himself his Happiness be infinit. If infinit in His Happiness then his Joy is infinit, and what can be more either Sweet or Obliging, or what tend more to Mans Happiness then to Meditat on it. Nor is it possible these Things should be otherwise. for no man can be Happy unless he be satisfied, no Man satisfied unless his Happiness be infinit. No Mans Happiness can be infinit in Him self, but it must be more then infinit in the Creator of it. for the obligation of making it infinit is so Great, that a Creature cannot love it self, but it must love its Creator more: becaus he hath so infinitely gratified the Love it beareth to it self: and in that alone consists its Adoration. By this Means he passeth out of Himself into GOD, and is truly Deified. Let Men talk of Deification what they will, tis only done and

Accomplished by Adoration. Who would not Adore GOD, since by Adoring GOD Himself is Deified. Nay made more His Joy then if he were GOD, becaus one whom he loveth more is GOD. In him whom
 160 he loveth most, he liveth most, and is most Blessed. All the Joys of GOD are His Joys all the Treasures of GOD his Treasures all the Honors and Praises of GOD his Praises, in GOD he is Crowned and Adored. GOD himself is as it were but an infinit Vessel of His Enjoyments, another Person, and a Better self in whom He is Happy:
 165 a Better self infinitely in whom he best Enjoyeth all His Glory, and to whom he offereth up all His Happiness, and from whom he received it.

The Consequence
 of its Excellency

170 If Adoration be so infinit in Height and Value, a Creature so Deep and Endless in features, so incomprehensible in Beauty; in whose Face we see the Revers of GODS, and man the Parent of it, what Creature is Man, to whom GOD hath committed such a Priviledge,
 175 and given Power to beget and Bring forth so Divine a Beauty!

Of Adoration in the State
 of Glory

Man is Adoration in the State of Glory. It is Easy to Explicat His future Bliss by this Enquiry. and to unlock all the Mysteries of the
 180 Kingdom of Heaven with this Key. The Nature of Adoration in its full Perfection, being the Light of Heaven, and that wherin all Happiness is discoverd. That evry Thing shall be perfect in Heaven is certain. What maner of life therefore we shall lead there is easily found by the Knowledg of Adoration. Adoration shall be perfect in
 185 Heaven In Extent Degrees and Measures. We shall therefore in all Humble maner receiv all things from GOD, and return all Things to Him. See His Goodness in all and Admire His Zeal to us in all; Enjoy all, and Him in all; and Him far more then all, becaus all in Him far more then in our selv. We shall be present with all we enjoy, tho it
 190 be with all Eternity. The Whole Omnipresence of GOD Shall be in us while we Adore it, and our face like the face of GOD in Nature Extent Substance Quality and Beauty. for we shall be all Act, our very Soul shall be turned into an Act of Adoration infinit and Eternal. Wherin GOD shall be Highly Exalted, and Man infinitely and Eternaly
 195 pleased, Man infinitely Exalted and God Eternaly pleased; both pleased and Exalted infinitely, Man as the Receiver, GOD as the

Donor. Man is made able to render unto GOD a Thing of infinit Value, in being enabled to Adore. Which more Delighteth Him, then all other Gifts which he receiveth becaus being made in the Image of
 200 GOD, his nature is carried to delight in others, and chiefly to take Pleasure in Delighting others. Which as it is the result of the Divine Image, and the Similitude of His Goodness, is the Caus of that Truth, which our Savior Exprest in the Wisest Saying that ever was spoken in Heaven or Earth. It is more Blessed to give, then to receive.¹

205 Our Interest

All Adorations in the whole World are ours, and more ours then if they were our own. GOD while He is the Object of Adoration, in all places of His Dominion is to us the Caus of Joy: universaly pleasing us by Obliging others to Adore and Prais Him. And all others are our
 210 Tongues and Eys and Hands to serve and see and prais and Admire Him, in whom we singly and severaly Adore Him. All that do it serve us, as if they lived for no other purpose. For we are so much Obliged by GOD, that I should think my self Desolat, were there none but I alone to Adore Him. I am so pleased and Delighted in Him that I
 215 would have all Worlds to Celebrat and Prais Him. Their Praises are my Joys, and their Persons my Companions and Coadjutors. See Praises, and the value of Praises.

Observations

220 My GOD is evry where, and so am I beholding all that Adore Him, with Joy.

I am evry where at home, where He is, and where I see Him praised.

225 Adoration must needs be a most Excellent thing since it proceedeth from the most Excellent Creature to the most Excellent Creator.

The Glory of GOD and Mans Happiness are united in Adoration.

Man was made able to Adore or forbear, that He might for so Excellent a Work be Capable of Rewards.

230 No Creature could be made Glorious, but by being made able to Adore. that is to Admire and Desire, to Reverence and Obey in a voluntary maner.

A Creature is Glorious only as He is Good and Delightfull to others.

¹ See Acts 20.35.

235 A Creature is Happy only as He is Good.
That His Happiness might securely be the Joy of others, He was made to be the Joy of others.

How marvelous is the Wisdom of GOD, that united His glory and Mans Happiness, in Adoration! so Necessary and so Excellent!

240 GOD cannot be accompanied but with Adoration.

Man infinitely exalteth by Debasing Himself.

In Adoration Humility and Exaltation are both united.

O the Simplicity of GOD, how great it is! That He should be glorious only in being glorified: and be good only in being Glorious!

245 He is Eternaly Adored by all His Creatures but the Wicked and the Damned. for Nothing is more Regular then that He should be Adored, nothing more unreasonable then that He should not, Who is the fountain of all Blessings and Benefits whatsoever.

250 The Nearest Idea of a Soul in Perfection is an Act of Infinit and Eternal Adoration.

In Adoration all Wisdom and Justice are comprized: with the Beauty of Joy, Gratitude, Holiness and Blessedness.

To Adore GOD is to be infinitely Willing to Do infinitely for Him.

1

255 A Sacrifice! What Sacrifice O Lord
Can I to Thee, poor Wretch, at all Afford!
My Self: I am the only Sacrifice,
Which both thy Wisdom and thy Love doth prize.
He that Himself doth give, gives all, and is
260 Like GOD, in Liberality, by this.
In Bounty Endless, Infinit, Divine,
His Soul like GOD Himself by Love doth Shine.
For with Himself He giveth all that is
His Interest, his Glory, Peace and Bliss.
265 In his Intention, all that can be thought,
And more Eternaly then can be wrought.
His Gifts are Endless. He would Worlds Create
And all Eternity Communicate;
Give GOD to GOD: And this he doth, while He
270 With Great Desire the Joys of GOD doth see
And with Complacency beholds his Bliss
How Great, how infinit, how Sweet it is.
While He that loves Divinely is by Love
In GOD a GOD Himself, or more Above.

2

275 A Sacrifice! Well may a Man become
A Sacrifice to GOD, and offer up the Summe
Of all His Hopes, and Joys; since GOD doth prove
The Sole Recipient of a Man by Love.
280 Well may a Mortal offer to His Will
And Pleasure, all He is, Whose Pleasure still
Is seated in our Happiness: for We
By that are Seated in Felicitie.
GOD Willeth only my Perfection, and
285 His Will my Bliss and Glory doth command.
Thats all He wils. Well may my Soul Consent
To offer up it self to all Content;
To Sacrifice it self in all to one,
Who when he has it seats it in His Throne;
290 To give it self up unto Bliss: that She
Might be the Mirror of Felicitie.
He Wills the Soul of Sinners in all Things
To be like Him that is the King of Kings.
And then I give my self unto His Will,
295 When I in all Conform unto His Skill.
Confess His Love, Adore it, and Desire
Even by its Beauty to be set on fire.
The Beauty of His Will to which we give
Our selvs, is that which makes us Blest to live.
300 It is the Spring of our Diviner Might,
Tis that alone which makes us infinit.

3

Am I a Sacrifice? O let me be
An Offering Worthy of the Deitie!
305 A Great, True, Pure, Holy, Sacrifice,
GOOD, Endless, Glorious, Blessed, Just and Wise.
Let all His Beauties, or their Image shine
At least in me, that I may be Divine;
And be by Love and Goodness meet for Him,
310 Even in som Measure like a Seraphim.
Let me His Bounties and His Glories see,
And let them all Reflect and Rest in me.
A Wide Dilated Omnipresent Sight
Even fild with Joys and Beauties infinite,

315 An Endless Sphere of Graces, Praises, Pleasures,
 Affections, Virtues, Rich and Living Treasures
 I would become; and such an Offering be,
 As He hath made Himself by Love to Me.

4

320 O Adoration! The Delight of GOD,
 Who with thy Glory fillest His Abode:
 O Adoration, the Delight of Man!
 The only Joy which since the World began
 Is seen Compleat: The very End, and Spring,
 325 Almost the only Means of evry Thing:
 How Glorious do thy features all appear,
 How fair and Bright, when seen; Thou Heaven here!
 All Things from Thee return far more Divine
 Then when they came. For Thee the Heavens Shine.
 330 And evry Glorious Star thats in the Skie
 Both shines and Dances at thy Melodie.
 The Glorious Sun doth run His Race for Thee
 For Thee the Seasons by the Deitie
 Were made: for Thee the Rain descends: The Seas
 335 And Rivers flow with Living Streams to pleas.
 And Honor Thee. They all are made in vain,
 If being made Thou dost not over Reigne.
 If Thou dost not return them back again,
 Tho nere so Glorious, they are made in vain.
 340 They Precious were at first, when first they came
 Out of His Hands, that they might Thee Enflame.
 But infinitely Sweeter do returne
 From Thee to GOD, as Spices when they burn.
 He all Created by His Endless Might
 345 For Thee; for Thee alone: And small Delight
 Small Pleasure can He take in any Thing.
 Till it from Thee a Second Time doth Spring
 O what a Mine of Power this Adoration is!
 How able is it to Consummat Bliss!
 350 It pleaseth GOD, and makes his Works far more
 To please him by it, then they could before.

5

Who would not always use this Heavenly Power!
Who would not live Adoring in the Bower
355 Of GOD! To be but able to Adore,
(Tho tis a Might invisible) is more
Then to be Able to Divide the Seas
Doth more, far more our Heavenly father pleas.
Could I creat the very seas and Skies
360 He those then these far less did ever prize!
This is the End for which all those were made:
This Shall continu when all those shall fade:
This is Divine: It is an Act like GOD
Immutable in His Divine Abode
365 It is an Act that sees and loves all Things;
An Act Enjoying, and that Praises Sings.
An Act in which all Honor lies, and Pleasure
An Act that makes, and doth receiv all Treasure.
It Crowneth all the Works of GOD, and is
370 Their Authors Glory, and His Creatures Bliss.
O Adoration, Who, Who Thee can leave?
By Thee I give, by Thee I all receive!

6

Tis Strange! GOD then did Man almost Adore
375 When he did Man prefer Himself before;
When he did make poor Man his End, when He
Did make His Soul almost His Deitie.
When Man was made the object of His Love
When God by that preferred man above
380 Himself, When GOD did all His Creatures make
And made His Image for his Image sake
He gave him self to Man, and Seated one
He out of Nothing made, upon His Throne.

7

385 The Object of His Love and His Delight,
(Since Love in Him is ever infinit)
The final Object of it needs must be
Exalted far above a Deitie.
And be the End of all His Aims: His Might
390 His Wisdom, Goodness, Power must unite

395

To make it Sov' reign, and Supreme in Bliss.
Which needs must be becaus His Goodnes is
Most Infnit. but being infnit
His Goodness will alone in all Delight:
Twill be alone Adord by Great and Small,
Becaus it is the Spring and End of all.
Made Greater far by being what it is,
And by Delighting in all Creatures Bliss.

Adulterie¹

Its Nature

Adulterie is either Carnal, or Spiritual. Carnal, when Bodies due unto others are stoln, and defiled: Spiritual when the Souls and Affections of others, (as Absalom stole the Hearts of his fathers
5 Subjects from their Sovereign) are withdrawn and allured from their proper Objects. There is a Kind of Love, which from all is due to all. but when Conjugal Affection is violated, to desire, or delight in it is Spiritual Adulterie in him that receives it, and to giv it is infidelitie, and Treachery, in him that gives it. A man may therfore as well
10 rejoyce in wearing a Crown of Gold that is stoln, as in the unjust possession of any favour which is anothers peculiar. It holds even where that Lust is absent, concerning which our Savior speaks, *He that looketh on a woman to lust after her, hath committed Adultery with her, already in his Heart.*² This inferior Adulterie between
15 Creatures, is, som times transferred to that superior Idolatrie, wherby God is forsaken, and another object exalted in our Esteem, concerning which many things are to be spoken in the word Idolatrie.

The Greatness of the Sin

Zaleucus the Lawgiver of Lacedemonia made a Decree that
20 whosoever committed Adultery should lose both his Eys: Whose Son being the first that brake the Law, he, that at once he might keep the Law inviolable, and yet shew Mercy on his Son, caused one of his Sons, and one of his own Eys to be extinguished: at once performing the office of a Strict Justicer and tender father. By the Law of Moses
25 she that committed Adultery was to be stoned to Death.³ In Edward the Sixth his time there was a Law prepared wherin Banishment, or Eternal Imprisonment, and the Confiscation of all his Goods was made the Punishment of Adultery, in him that committed it: but he lived not to see the Law promulged. Neither is this Severity without
30 Cause, since Adultery is, in the seed as it were the Dissolution of

¹ Across the top of the columns at f. 44v, where 'Adoration' ends and 'Adulterie' begins is written 'Advantage', perhaps another topic to be placed before 'Adulterie'. While alphabetically incorrect by twenty-first-century standards, in the seventeenth century 'v' often preceded 'u' in the alphabet; and in typesetting the 'v' was often used for both 'u' and 'v', so that they appear to be interchangeable. See Introduction, p. xv and Vol. III, p. 406.

² Matthew 5.28.

³ See Deuteronomy 22.21.

families, and the Destruction of Kingdoms. all the World being brought to confusion by such a Transgression.

Scriptures

The Lips of a Strange Woman drop as an Hony comb, and her
 35 mouth is smother then Oyl: But her End is bitter as Wormwood,
 sharp as a two edged Sword.

Her feet go down to death, her steps take hold on hell.

Lest thou shouldst ponder the Path of Life, her Ways are movable
 that thou canst not know them. Prov. 5.3.4.5.6.

40 Can a man take fire in his Bosom and his Clothes not be burnt?
 Can one go upon hot coals and his feet not be burnt? So he that goeth
 in to his neighbors Wife, whosoever toucheth her shall not be
 innocent.

Men do not despise a thief, if he steal to satisfy his Soul when it is
 45 hungry. But if he be found he shall restore seven fold, he shall give
 all the Substance of his house.

But whoso committeth Adultery with a Woman lacketh
 Understanding, he that doth it destroyeth his own Soul.

A Wound and dishonor shall he get, and his Reproach shall not be
 50 wiped away.

For Jealousy is the rage of a man: therefore he will not Spare in the
 day of Vengeance. He will not regard any ransom: neither will he rest
 content tho thou givest many Gifts. Prov. 6.27.28. etc.

And this ye have done again, covering the Altar of the Lord with
 55 Tears, with Weeping and with Crying out; insomuch that he regarded
 not the offering any more, or receiveth it with good will at your hand.

Yet ye say, Wherfore? Becaus the Lord hath been Witness
 between thee and the Wife of thy Youth, against whom thou hast
 dealt treacherously: yet is she thy Companion, and the Wife of thy
 60 Covenant.

And did not he make one? Yet had he the residue of the Spirit.
 And wherfore one? That he might seek a Godly seed. Therefore take
 heed to your Spirit, and let none deal treacherously against the Wife
 of his Youth. Malach. 2.13.14.15.

65 Know ye not that the unrighteous shall not inherit the Kingdom of
 God? Be not deceived; neither fornicators nor Idolaters nor
 Adulterers, nor effeminate, nor Abusers of themselvs with mankind,
 nor Thievs, nor Covetous, nor Drunkards, nor revilers nor
 extortioners shall inherit the Kingdom of God.

70 And such were some of you, but ye are washed, etc. 1. Cor. 6.9.10.

The Evil Effects
of this Sin

The Consequences of this Sin, relate either to the Life that now is, or to that which is to come. In the present Life, it relateth either to the persons committing it, or the Persons injured, or the World in general. In the persons committing it, it relateth either to their Bodies, or Souls, or Good names or Estates, or Lives and Conversations. It consumeth the Eys, wasteth the marrow, corrupteth the flesh and bones, and defileth the Body of him that committeth it. many times it is followed with a Diseases as loathsom almost as the crime: especially where the crime is immoderate, and the Error in Excess. In the Soul it produceth Rottenness and Disquiet, taketh away that Courage and Security wherwith men should be bold in reprehending vice and maintaining virtue, diminisheth that Brightness and Confidence wherwith a man should appear before his Enemies, maketh an Evil Conscience, which is a secret but very great Tormentor, bereaveth a man of that Wisdom and prudence which should attend him in all his Ways, addeth fuel to his Lust and maketh it insatiable, bringeth his Reason into thralldom, and giveth his Passion Dominion over him, bereaveth him of his Joys, and makes it impossible for him to live in union and Communion with God. For what communion hath Light with Darknes or Christ with Belial, or he that believeth with an Infidel? Shall I then take the Members of Christ, and make them the Members of an Harlot? God forbid. For we cannot partake of the Table of the Lord, and the Table of Devils: It alienateth the Soul from the Contemplation of God, estrangeth it from Devotion and prayer, maketh the Means of Grace vain and bitter, and inclineth the Soul to Levity and vanitie, or more pernicious Evils. And when the mind is out of frame, and the Master-Wheel once disorderd, all the lesser Wheels must needs be hindred in their motions, and the Streams be infected, where the fountain of all our Actions is inwardly poysoned. Hence cometh it to pass that an Adulterer must needs get to him self a Blot, and suffer greatly in his Good name, be he never so Secret. for his Conversation being stained, and his Actions foolish, his Behavior Trivial and light and worthless: His honor will by litle and litle moulder and decay. But if his crime be seen, tho he be a King, it is abominable; and staineth his Person in the Ey of all the World. And by how much the more pure Wise and Holy his Life or calling is. by how much the more great and highly esteemed his person is by so much the more odious his Transgression is, and his Fall the Greater. According to that of

Solomon, Dead flies corrupt the Apothecaries Oyntment, so doth a litle folly him that is had in reputation for Wisdom and honor.

Many times the Estate is wasted, and a man is brought to a morsel
 115 of Bread by his following vain Women. Many times it is blasted by God, and his Curse is upon it. And som times through the Laziness and Carelessness of such persons the house droppeth thorow. Always it is poysond in the use of it, to him that is defiled: and somtimes a Secret Wind bloweth upon it, and som times visible plagues and
 120 Judgements are upon it. Som times the very Life of the Person is endangered, being made obnoxious to the Laws or to the fury of the offended. for as Solomon saith Jealousy is the Rage of a man, and he will not spare in the day of vengeance. And besides all this the Dishonor is so great, that as a man loseth the Esteem of all Excellent
 125 Company, and the Society of the virtuous by this Sin, so doth he lose the Authority of his Words, Reproofs, Admonitions, Councels, etc. and the force or Efficacy of his best Actions. which made Solomon to say, She hath cast down many wounded yea many Strong men have been slain by her: Her house is the Way to hell, going down to
 130 the Chambers of Death.

The Persons injured, are either the Husbands or Wives or Children of the Persons comitting this Sin. The Husband is touched in his nearest Interest, and many times where the Love is Great between man and Wife, he had rather have his Pallace burned and his Lands
 135 swallowed up, and his Body destroyed, then so great a plague as her defilement: so that it is the greatest of all Injuries imaginable. Murder and Robbery being included in the Sin. For it soweth an Eternal Enmity between those whose Love should be the Joy of Angels, whose Union should be Beautifull Sweet and Individual, and
 140 dissolveth those Sacred Bonds which no Power in heaven or Earth can end but Death alone, and exposeth the Doers and the Sufferers to the Hazzards of Destruction; it bringeth the Peace and Prosperity of most flourishing Famelies to utter Ruine. The Offspring unlawfully begotten is born to Dishonor, and was so hated of God under the
 145 Law, that a Bastard was not to enter into the Congregation of the Lord to the tenth Generation. And the Child also is born unto Death, as that was which David first begot of Bathsheba. The troubles and Calamities of whose house for that Sin, are a celebrated theme in evry mouth, for a Caution to all that are in danger of Temptations. Or if the
 150 child live then are other Egs laid in a Birds nest, that is cheated and deceived of all her Labor in bringing up strange yong ones that are none of hers.

God is a person injured as much as any, so are all Magistrates, Ministers and Laws. If the Eating of the forbidden fruit brought
 155 destruction upon the World how much more this Heinous Sin! Wherin beside all that is said, A Creature is preferred before God, all obligations to pleas him are forgotten, Eternal Rewards are despised, his Image is defiled, and all this mischeif is done beside.

The reason why the whole World uniteth against this Sin, and he
 160 that committest it is hated and abhord and punished of all, is the Common interest wherin all are concerned; It is a cause that toucheth evry man. One mans misery representeth evry mans Danger to his Mind. And the Action committed in one Instance implieth the Treachery and Injustice lurking in the mind of a person so
 165 incontinent, that where his Lust carrieth him, no man is secure; he will spare none, that offendeth any. The Sinner like wise giveth his Consent Tacitely to all others Sins of the same Kind, and maketh his Act a Seal to approve them.

Hear me now therfore O ye Children and depart not from the
 170 words of my mouth. Remove thy way far from her, and come not nigh the Door of her house. Lest thou give thine Honor to others, and thine years unto the Cruel. Lest Strangers be filled with thy Wealth and thy Labors be in the hous of a Stranger. And thou mourn at the last when thy flesh and thy Body are consumed: and say, how have
 175 I hated Instruction, and my heart despised Reproof! I was almost in all evil, in the midst of the Congregation and Assembly. Prov. 5.7.8. etc.⁴

Hide thou mine Eys O Lord from Vanitie!
 Let not anothers Beauty wither me!
 180 Nor be my Ugliness! Let not my mind
 To beastly Lusts and Pleasures be inclind.
 O mortify my fleshly Appetite
 Subdue it Lord even in the Darkest Night
 Of Ignorance Temptation Sin and Pleasure:
 185 And let thy fear keep in bound, rule and measure,
 My Strongest Passions. Make me to deny
 My Dearest Lusts, make me to Crucify
 My Loathsom flesh: O Lord eradicate
 Those Lusts not Dear, but Loathsom, horrid, sour,

⁴ For biblical references not cited in this section see 2 Corinthians 6.15; Ecclesiastes 10.1; Proverbs 6.34; Proverbs 7.26, 27; Deuteronomy 23.2; 2 Samuel 12 and 16–18; Psalm 51.

190 Which like themselvs bring on a bitter fate:
Suppress them utterly by thy great Power.
I would not Lord that they should touch my Soul!
Nor Stir, nor need so much as a Controul:
Nor act, nor be! Annihilate them still:
195 And let my only Pleasure be thy Will.
When such a Monster doth my Soul affright,
Adorn and Arm it with the Robes of Light.
When it doth Counterfeit or doth allure
Or flatter in a pleasing shape; secure
200 My Soul from such deceits, and make it see
What Stings in such fair poysond vipers be.
How many thousand Deaths under such flowers
Lie, to torment for Ages not for hours.
Let not a Thought of Sin approach me Lord
205 Let me no Room to any Thought afford.
But flie occasions, causes, signes of Sin
And never let the Strong man enter in.
Thus should a Sinner pray, and evry note
He sings become a Special Antidote.
210 Afflictions, Sorrows, Joys, Prosperities,
Torments in Hell, Rewards above the Skies,
Fear, Shame, Reproach, Hope, Pleasure, Lov, Desire,
Wealth Honor Power all should quench the fire:
And evry thing that is should keep him free,
215 And pure only for the Deitie.

An Advocate

His Office and Power

An Advocate is a Seasonable Help to a lost Transgressor: Many a Cause by a Good Advocate hath been won, which lay gasping on the Brink of very despair. Many an Evil Cause hath been carried by the Art of a Sollicitor. And a bad one is some times made Good by a Powerfull Orator. Not as if Eloquence could change the Nature of Things, but the Success maketh that Good in the End, which in it self is deplorable. The Joy of Deliverance maketh danger a Benefit. But a Divine Intercessor, bringeth Good out of Evil; and improveth the most Desperat Hazzards to the highest advantages.

His time or Season

An Advocate is then most Welcom, when most Wanting. When a man is weakest, most Guilty, in greatest Danger, before the most Potent Enemie, or the Greatest Judge when his Hopes are highest, and some Great preferment neer which he may obtain by the Care and Skill of a good Advocate, then is he desirable. In all which our Savior is most necessary: and therefore it is said, that we have an Advocate with the father, and that when we were yet without Strength, in due time Christ died for the ungodly; and that He is able to save unto the utmost all them that come unto God by him, seeing he ever liveth to make Intercession for us.

The most Eminent of Advocates

Is Jesus Christ, infinitely Superior to all other Advocates, in many, if not innumerable respects. First he is the Supreme and Sovereign being Lord of all Advocates; so in Degree he is more eminent then all. In Person he is Greater, becaus he is the Son of God, the Brightness of his fathers Glory, God blessed forever! the only begotten, Eternal and Essential Son of the Father, who took our nature upon him, and became Man, being God and man in one Person, that he might plead our Cause, with his Eternal Father.¹ To have a King ones Advocate, is as honorable, as rare: but to have the Lord of Angels and Men is unmeasurably higher: the Wonder and the Glory of it is ineffable, and so is the Pleasure. In the Nature and Extent of his office he is above all, for his Advocateship is universal,

¹ For biblical references in this section see 1 John 2.1; Romans 5.6; Hebrews 7.25; Hebrews 1.3; Philippians 2.6, 7.

35 Divine and Heavenly. Other Advocates plead before men, to save
 them that are accused from temporal Dangers, he pleads our Cause
 before the Eternal God, to deliver us from Eternal miseries: on Earth
 they plead for one or two, or perhaps for a City a Province or a
 Nation, he for all Ages, and Kingdoms in the World. In the maner of
 40 his office; he pleads not as other Advocates for his fee, but freely of
 his meer Goodness bounty and compassion: he spends not an hour in
 the Plea, but an Age; yea all Ages incessantly before the Throne of
 God he making Intercession for us. Nor does he by an easy Lip labor
 in aery Words, but by his blood and Sweat and Labor and Wounds
 45 and Torments plead our Cause, being such an Advocat as laid down
 his Life for us. So in the freedom Duration and Labor, of his Office,
 he excells all other Advocates in the world. In the Depth of it
 likewise, it reacheth to our Souls: others intercede for our Bodies or
 Estates he for all: and for the Soul it self, which is more then all:
 50 other Advocates are implored, before we sought him, he graciously
 undertook for us. others plead for their friends, he for his Enemies.
 Other expose not themselvs to the Wrath of those Kings and Judges
 before whom they plead, travailing so far only in the cause of their
 Clients as may consist with their own security. He so earnestly
 55 pleaded our Cause, as to make the Wrath and punishment due to us,
 fall upon his own head. After all obligations broken, when it was
 impossible otherwise to be redeemed, when we had defaced the
 Image of God in our Souls, sinned against Eternal Rewards defiled
 the Works of God, and made them vain as to us, utterly laid Waste his
 60 Kingdom, and provoked the Eternal King to Wrath, by his Bloody
 Death, he pleaded our Cause, and interceded for us. The
 consequences of which see in the Word Intercessor.²

O GOD my GOD, remember on the Tree
 Who said, Why hast thou (now) forsaken me!
 65 An Advocate disguisd in flesh and blood!
 And bathd in Tears my Soul to do thee Good!
 Nay Stript and wounded, spit upon, and torn,
 Derided, scoffd, forsaken, Crownd with Thorn!
 The King of Glory thus disguisd for thee!
 70 Nay Glory's self transformd to Infamy!
 Wisdom Ecclypsd, and Blessedness profand
 And made a Curs! And Heavenly pureness blamd!
 O Heart of more then flint! obdurate Stone!

² Marginal note: 'The place in which: the Circumstances attending which. Se.'

Stone is soft wax, compar'd to thy hard one!
 75 Can flint forbear to be enflamd with fire,
 Or Stones to Speak, while cherubims admire,
 Men are Dead, forgetfull, Senceles, blind
 Scarce feeling, seldom having in their Mind
 So Great a Benefit! an Advocat so good!
 80 That left the Throne of Heavn to shed his blood
 For them. O Love! O Life of Bliss and Glory,
 Who can forbear to weep that reads his Story?
 Melt into Tears, O melt my Soul, and Griev
 Be clothd and Drenchd and Washt in Tears! Believ,
 85 And think upont, yet ceas to griev! O Sin,
 What Murders and Confusions wrought within,
 What vast Deformities proceed from thee,
 What foul Ingratituds, what miserie!
 Weep O my Soul, becaus thou canst not Weep.
 90 In tears of Blood thy very Heart strings steep.
 Weep till thou art dissolv'd and turnd to flame
 For Waters are enflamd by Jesus Name
 And Stones even melted! O let shame inspire,
 If Glory cant, and set thee all on fire.
 95 Trifle no more thy precious time away,
 Heark how his blood doth call, make no Delay.
 It bleeds as fresh, as Strongly Speaks, and cries
 As loud, to turn thee from thy vanities,
 This day as in the moment when twas shed!
 100 It did at first, when he was newly Dead.

And canst thou wither, careless, Idle be
 Ingratefull, Stupid, while it calls on thee!
 Can any other Ease or pleasure give
 Thee rest, while thou dost senceless live!
 105 O heart of Stone, obdurate one, retire,
 Thine own defilements and his Love admire.
 His Lov! What Height, what Depth, what Bredth, what Length,
 What Eloquence, Example, Wisdom, Strength,
 Conception, fancy can so much as measure
 110 The Greatness and the Joy of such a Treasure!
 Make use of it my Soul, O use it ever
 Let no Temptation, Time, Employment sever
 No person, Business, pleasure, Care, Desire

115 Divide thee from it, this O this admire
 Incessantly, continually, night and Day
 Sprinkled in this pure blood Watch fast and pray.

O let the merit of it evry where
 In heaven and Earth before thine Ey appear.
 O let it wash away thy foul Contempt
 120 The Guilt of thy pervers forgetfulness.
 My Soul consider it, and now repent!
 Think not it is enough once to confess
 Thy filthy Crimes, unless thou still relent.
 And dost the very Roots and Dregs wash out
 125 As well as Superficial Stains with out.

What Sin can Equal be to the Neglect
 Of Jesus Blood? from that O Lord protect
 My Soul for ever! Such an Advocate!
 As God himself to save me from the Gate
 130 Of Hell, and yet neglected! O my God
 A Step so vile as this was never trod
 Even Divels would retain a gratefull sence
 Of such a persons Glorious Eloquence
 If he for them had spoken: shall not I
 135 Live only to him who for me did die?
 And plead with life Estate Time Labor Blood
 For his Eternal Glory who thus stood
 My friend. O let me be his Advocate
 On Earth, in heaven who broke the chains of fate.
 140 And pleading here for him with all my Power,
 Live evry Moment, Day, yeer, minute, hour
 Welpleasing in his Sight, who lives to be
 Abov the Stars an Advocat for me.

O let the merit of his blood which makes
 145 The Sin of trampling on the same so great,
 Speak unto God for me, for all our sakes
 Obtaining Pardon from his Mercy Seat.
 For that which aggravates our Sin alone,
 Can for the sin it aggravates attone.

III

150 My God, my Advocat, my friend, my King!
 I cannot but in Heavenly numbers sing!
 For this doth crown my Soul with such Delight
 I cannot chuse but feel it infinit!
 155 O all ye Kings and Monarchs of the Earth,
 Your Glory, Empire, Riches, Peace, and Mirth,
 All that your great Estate can boast, is Dross,
 I count all things to be but Dung and Loss
 Compar'd to such a Glorious Advocate
 160 Whose Word alone doth more enrich my State,
 And make it more divine, then all your pleasures
 Crowns, Scepters, Kingdoms and imperial Treasures
 A Sinfull Soul, restord! An Advocat
 So fair! A Bridegroom too, as well as King!
 165 How Glorious Happy Blessed is thy State
 How canst thou chuse my Joyfull soul but sing!
 The Stories this. My Soul Thou wert the End
 Of all his Works, his Image Bride and friend
 His Son and Heir, His Temple too, his Joy
 170 His Darling pleasure, yet thou didst destroy
 Thy self, and Him, and him (to wit) in Thee;
 Who more rejoyct in thy felicity
 Then in his own! O Lov! His Love took pleasure
 To fill even all Eternity with Treasure
 175 And twas his sole Delight to give it all
 Eternaly to thee, tho seeming small
 All Men all Cherubims all Angels were
 Created for thee in thy proper Sphere
 The very Heavens were to fill thy Sence
 180 That Omnipresent, Bright Intelligence,
 Ordaind to be a Sphere in Act of all
 His Joys, without Bound limit Term or Wall.
 Only he vaild thy face that he might trie
 Thy Worth, for which he gave thee liberty.
 185 Thou basely didst abuse so Great a Love,
 Didst Disingenious and ingratefull prove
 Blasted the Powers of a Noble Mind
 And by Rebellion utterly madest blind
 Thy sinful self, so that thou couldst not see
 190 Thy Glorious Nature, or the Deitie.

Thenceforth like Lucifers thy Fall and fate
 Were Dreadfull, and as Great, so desperate;
 Beyond all hope or Remedie; no Cure
 Could in all Worlds be found; in God alone
 195 That Sovereign Balsom lay which might procure
 Thy Bliss, and Readvancement to his Throne
 Then Jesus came, even the Essential Word,
 And spake for thee, His Help he did afford
 Who cannot be denied: he died for thee:
 200 And this my Soul's thy whole felicitie.

Only thou must be pure, and weep, and tear
 Thy vices off, Couragious be, and bear
 His Cross, and be like Him, a Serious Lover,
 A Solemn Gracious Deep and Wise Reprover,
 205 A Bleeding Saint, a Dying King, a pure
 Majestick Holy one, meet to endure
 To all Eternity, when nothing can,
 Divert, nor alienat, nor yet unman³
 Nor melt nor Soften a Bright precious Stone
 210 Hard unto all the World, but him alone.⁴

³ In the MS this line is continuous with the one above; but the rhyme of 'can' and 'man' indicates they are to be taken as two separate lines.

⁴ Of the seven separate sections of verse for 'An Advocate' only the sixth is numbered. In the manuscript, the line drawn between each section extends across the column.

Affairs

Their Nature

Affairs are matters of Concernement, wherin we may be busied pertinently and profitably. They are distinguished from vain and frivolous Businesses, as well as from Idleness, being such as those
5 wherin we may be seriously employed, either for ourselvs or others.

Their Original

God is the Sovereign fountain and Well-Spring of all Affairs, who hath given us life and Time, and objects and Ends wherin, by which,
10 and for which to be employed. The immediat Causes and occasions of them are our Souls with their faculties and Powers, our needs and necessities, our Inclinations, and Desires on the one side, and the objects on the other side about which we desire to be employed, or to which we are called either by our Interest or his Commandment.

Their Kinds

They are such as relate either to our persons, or famelies, or to the Kingdom in which we live: they may also be distinguished into the Affairs of this Life, or of that which is to come, tho matters pertaining to God or the Life to come, are seldom called by the name of Affairs.
20 Of evry one of these we have Examples given us in the H. Scriptures. Concerning the private Affairs pertaining to our selvs and famelies it is said, A good man will guid his Affairs with Discretion: Psal. 112.5. The Affairs pertaining to Kingdoms are such as those over which
700. Chief fathers were appointed by David for evry matter
25 pertaining to God, and Affairs of the King. 1. Chro. 26.32. or such as those concerning which Daniel requested the King, and he set Shadrach Mesach and Abednego over the Affairs of the Province of Babylon. Dan. 2.49. Or as those, to which Daniel rose up himself
30 after he had fainted and been sick certain days upon the vision of the Angel, concerning which he saith, Afterward I rose up and did the Kings business, and I was astonished at the vision, but none understood it. Dan. 8.27. Divine Affairs in order to another Life are mentioned by the Apostle in these words, only let your conversation be as it becometh the Gospel of Christ; that whether I come and see
35 you, or els be absent, I may hear of your Affairs, that ye stand fast in one Spirit, with one mind, striving together for the faith of the

Gospel. Phil. 1.27. To which the Affairs of this Life are set in opposition by the same Apostle in his Epistle to Timothy. No man that warreth entangleth himself with the Affairs of this life, that he
 40 may pleas him who hath chosen him to be a Soldier. 2. Tim. 2.4. All which are united, by the same Apostle, Ephes. 6.22.32. But that ye may know my Affairs, and how I do, Tychicus a beloved Brother and faithfull in the Lord shall make known to you all things, whom I hav sent unto you for the same purpose, that ye might know our Affairs,
 45 and that he might comfort your Hearts. For the Affairs of the Apostle were Personal, and concerned himself, Domestick and related to his famely, or those that were with him, Publick, or Divinely regal, for they related to Kingdoms and Provinces, Terrestrial and Celestial, for they touched his fortune, or Estate on Earth, and were all directed to
 50 his own and the churches Glory in the Kingdom of Heaven.

Their Degrees

Of all Affairs those are the smallest that relate immediatly to our persons upon Earth, those which concern our famelies are one degree more high, bec. in the care of them our Goodness is diffused unto
 55 many: National Affairs are yet more noble, bec. extending to more. But Divine and Heavenly Affairs are the most Sublime, bec. their importance reacheth to the Soul, and to life Eternal.

Their Union

As the Stars tho never so distant from the Earth are united to it by
 60 their Influences, and the remotest Beings in all nature have a Secret Commerce and Traffique with each other; so have all Affairs however discrepant they seem a private relation wherby they are as it were linked and united together. There is no personal Affair so narrow, or Domestick so mean, but that neerly concerneth the Welfare and the
 65 Affairs of the State and Kingdom in which we live. For the King himself is served by the field, and the field is protected by the King. neither can the greatest Affairs consist without the meanest, nor the meanest without the greatest. If the Affairs in famelies should cease the Affairs of the Provinces would not long continue. If persons
 70 should be destroyed Kingdoms would perish. for by ploughing and sowing, and building and planting, the Table of magistrates and ministers is supplied, and by the Affairs of Trade and merchandice the greatest Kingdom is upheld and adorned, as by marriage and Education it is supplied, and continued. neither are Carnal and
 75 Spiritual, Divine and Humane, Terrestrial and Celestial Affairs so far

disjoyned, but that they meet together by a virtual Contact, and immediatly as it were in som respect touch one another. for he that wisely and conscientiously behaveth himself in earthly things, purchaseth Heavenly: And he that is faithfull in a litle, shall be made
80 Master over much. So that no Employment is so mean that may not be adapted to diviner Ends, and being Sanctified by flowing from holy Principles, becom after a maner wholly Celestial. Neither is it possible to be otherwise if God be the sole and perfect Disposer of all Affairs. for as they flow from one cause, so they are guided to one
85 End, his Wisdom being magnified in making their innumerable varieties subservient to each other. As in a Clock we see various pieces of several Kinds, Springs and Weights and Wheels and figures all conspiring in one frame, and by the Artist directed to one End, by various kinds of Ways and Services. Which much contributes to the
90 Goodness of them. For evry thing is so much the more Good, by how much the more Communicative, and by how much the Number of objects Affairs and Ends is greater to which it conduceth, so much the more excellent and perfect is evry Affair. Things in Heaven make our Affairs on earth more perfect by crowning them, and are so much the
95 more Divine bec. they make our Affairs on Earth more perfect. Our Affairs on Earth are much more Excellent bec. by them we are orderd and sustained, and by performing them well are made capable of Eternal Rewards. Nor is there one Affair in the whole World but relateth to all. The Affairs of Josephs famely were once private, and
100 so were those of Noah and Job, which are now the Publick Right of the whole World. And as evry man is concerned to see God infinit in Wisdom and Goodness, so is he to find all his Works perfect: which can never be till he seeth how sweetly all Affairs agree together, and how harmoniously they conspire to beautify one another. For when
105 all things in the world are evidently found to relate to him, and evry thing in the World is Known to be so good as to relate to all, that goodness in evry thing seemeth to be infinit, bec: the objects are innumerable to which they relate, and the Beauty infinit which is produced by them.

110 A Direction¹

Be most zealous and diligent in heavenly Affairs, such as those of obtaining Wisdom and Piety are: and be not remiss in ordering Earthly, bec. they may be adopted into the famely of Religion. for if

¹ Above and to the left of 'A Direction', enclosed by lines on three sides, is written 'The Attendants upon Affairs'. Traherne may have intended this to be another subsection under 'Affairs' to be inserted before 'A Direction' but never wrote it.

thou guidest thine affairs so that they flow from the best Principles to
 115 the best Ends, thine Affection and Intention maketh the smallest of
 thine Actions great, and while thou sweepst the House, or wipest
 Shoes in thy place and calling for God and thy masters sake, thou
 cleanseest both at once, those and thy self, and becomest Holy in the
 smallest work, which is to be like unto God in the highest Attribute.
 120 Let all thy Labors therefore flow from his Love, and be directed still
 to his Glory.

Observations

Angels are angelical in all their Affairs. in resisting Balaam, in
 eating with Abraham, in wrastling with Israel, in raining fire and
 125 brimstone upon Sodom, and presiding over Provinces, they do it
 wisely upon holy Causes and for excellent Ends.

If all Affairs relate to all; the Univers is all one Piece, wherin
 every thing is a part conducive to the whole: and the entire Beauty of
 it is its Creators Delight and thy Enjoyment.

130 The Affairs of thy Life ought with so much justice and
 Temperance to be ordered, that all the Parts may sweetly conspire,
 and make thy life a Beautifull piece when all of it is seen. for it is
 ordained to be a Permanent object of Beauty and Delight to the H.
 Angels.

135 God is concerned in the Perfection of our Affairs, at least in that
 of which they are capable.

The fountain is not without the Streams and the Excellency of it is
 discerned by them.

The Wisdom and Goodness of the Soul is hidden till it appeareth
 140 in the Diligence and perfection of the life: even as the vertue of
 Herbs, till it be explicated in the medicine.

The Attributes of God that are inherent in the Soul, Shine in the
 Actions of the just, and there alone are seen by Reflexion, as the
 Light is invisible which shineth in it self, and is made discernable
 145 only by reflecting on Atoms in the Air, or Greater objects.

The Wisdom and Goodness and Meekness and Humility, and Zeal
 and Courage and Life and Lustre, and Justice and Temperance and
 fidelity and Love that Shine in Affairs towards God and Man, are the
 Intentions of the mind embodied in the Works, the Habits of the Soul
 150 expressed to the Ey, making both the Soul it self, and its Affairs
 Beautifull.

The Beauty of the Soul is never seen but in the perfection of its
 Affairs; yet is far greater then can be seen in them. but by what is

seen in them it is conjecturd, and felt in the Soul it self by being
155 conjectured.

In all Affairs have God and Heaven in thy Mind.

Let Christ be thy Patern. whose meanest Works upon Earth were
Divine: and his Condescentions in the Shop of Joseph Wonderfull.

[I]

160

The Weighty Affairs
Of Plackets and Players

Now busy the Heads of our Great ones.
It is a vast shame
but even to name

165

The Sordid Employments of Neat ones.
Feathers and Ladies and Laces Creat
Both the Shame and the Business of State.

170

Things more Divine
That Brightly shine
Are all despisd and conceited abov
The Pulpits preach,
Things quite out of reach,

175

And nothing is ours but sensual Love
Princes are bruitish, and Nobles are beasts,
While Panders and Queans are their Guests.

180

If serious Tears
And Seasonable fears
Become not the Business of State
Pain in the Bones
Attended with Groans
And gnashing of Teeth when too late,
The Greatest Affair and Business will be
In a long Wofull Eternitie.

[II]

185

But Lord shall I no other Business have,
To fill my time and Life before the Grave
Consumes both it and me! Shall I not shine
Upon this Earth in som thing more divine:
Among thy Glorious Hosts? O let me see
190 The Ways of Blessedness and miserie:

With Cleerer Eys lets signalize our Name
 With some thing that may after Times enflame
 With Love to thee! O let me Eternize
 My moments with Affairs most great and Wise.
 195 I know my moments are Successive here,
 But they shall all in thy Chrystalline Sphere
 Thy fair Eternity be caught and Seen
 And fixt again. for Letters hid between
 The Leavs of closed books are in the Ages:
 200 The Day of Judgement opens all the Pages.
 And in thy Marvellous and Heavenly Light
 All Actions are exposed to the Sight
 Like Types engraven in a Rock of Steel
 Which doth an Adamants impression feel
 205 They stand for ever. Gold cant glitter so
 Nor be so bright as all the things we know,
 In thy Diviner Regions. Let me see
 Things here on Earth as there abov they be.
 From the chief fountain let my Actions tend
 210 Unto the most Divine and chiefest End.
 Let thy Eternal Love enflame my Heart,
 Let that a Lustre to my Life impart.
 Let evry Thought and Wish and Choise of mine,
 Proceed from thee, each Word and Action shine,
 215 With Love and Gratitude, that Ends in Thee,
 The Sovereign Object of felicitie.
 Thy fear, let that the bridle be; Thy Law the Guid,
 Thy Love the Motive, and my Soul the Bride
 Let all my Work and business be to see
 220 Obey and love and serv the Deitie.
 To meditat and imitate thy Love
 And shed it (as the Angels do abov)
 On all thy Creatures, that a life like thine
 Exprest in flesh might alwais shine in mine.
 225 O that thy Sons Appearance might in me
 Once more be shewn in its realitie
 And his Affairs becom my meat and Drink
 Who evry moment on thy Name did think,
 Feeding upon thy Will, who by his Work
 230 Shewd that the Godhead in his Soul did lurk.
 So should I worthy be of that Delight,

In him, which in thy Self is infinit.
At least made meet those lasting Joys to see
As one by Grace into Eternity
235 Transformd. The Highest and Supreme Affair
Is to be like him, and to be his heir.
Tis to be pleasing unto thee, to rise
Unto the Throne of God above the Skies
While all his Works in Heaven and Earth attend
240 Upon us all our Life for such an Great End.

Affection

The Number, Nature and Extent of the Affections, their Use and End, their Original and their objects are here to be considered, where we speak of Affection in the general before we come to their Particular kinds as those of Anger Lov etc. We shall reserve many
5 Mysteries that will more properly be opened in the Affections of fear and Hope, Desire, Sorrow Joy etc. in their proper places! Their order and Degree, and the several maner of their Existence in their various Subjects is here to be observed, to which we may adde also their Diseases, and their Cures.

10 Its Nature

Affection, if we respect the Etymologie of the Word, is plain enough; Tis endangerd rather to be obscured by a Description, then to need one. Evry one Knowing that to Affect, is to produce some kind of Qualitie, or Sence, or Inclination, some new *Effect* or other,
15 in the Thing Affected; tho sometimes it is taken (and here especialy) for some new Passion produced in the Soul, Affecting. I am not Ignorant that to Affect, and be Affected are Identical Termes, being shut up and involved in one another. for evry Affection includeth some thing of Action and Passion together. Anger is stiled an
20 Affection of the Soul, and so is sorrow, and Love and Joy and Fear bec. upon the Sence of such an object, the Soul is affected in such a maner. Tis Affected with some new Action of Liking or dislike in relation to that object. Which as it is impressd by the Object is a Passion, as it is an Operation exerted by the Soul it is an Action. And
25 this Action as long as it continues, tho it be a transeunt Thing, and a meer Motion of the Mind seems a permanent and setled Quality, becaus the Soul is clothed in it, as if it were an Habit, from which it differs only in Duration.

Its Effects

30 Our Affections meet either with sensible Objects, or Insensible. Insensible objects may be Affected by us in one sence, but not in another. We may Affect them so far as to change our selvs, but cannot produce any change in them by our meer Affection. bec. we cannot affect them with a sence of what we feel and doe. But objects
35 endued with understanding are capable of being affected by us both ways. We can love them and move them to love, rejoyce in them and

cause them to rejoyce, be angry with them, and make them angry, griev because of them, and cause them to griev; fear them, desire them, hope for them, flie from them, persue them, despair of them, etc; and
 40 impress fear desire hope Despair etc. in them, And many times our Affections alone which change us, work many changes in them. One living Object affecting another Activly and passively at the same time. The sight of their Beauty produceth Lov in us, and the sence of our love produceth Hope Love Joy and desire in them. And thus it
 45 may be said of all the Affections.

The Effects of them in our selv s are so strong, that some times they end in Death, sickness, poverty, Labor, Extasie, Emprisonment famine shame and Glory. that being all produced by our Affections, together with our greatest Happiness or misery. The Effects of them
 50 in others are so important, that our Affections are the greatest Causes of Contentment or disturbance unto them. And by a long distant Propagation the Beauty Order Peace and Prosperity of the World, or the Confusion of it, ariseth from the interior motions of Humane Affections. Nay sometimes one mans Affection alone is the Health or
 55 Destruction of a whole Nation. All Amity, Unity, Delight and Pleasure proceeding from Affection, as all their Contraries do in like maner. for which caus Affections may seem the fountains of Weal or Woe. And Kind and Good Affections those Streams of living Water; that Satisfy refresh and comfort, the thirsty and Weary Soul of man.
 60 These naked Principles may be heightned to the utmost Degrees of violence.

Its Kinds in general

Affections are either natural or Accidental, innate or acquired,
 65 permanent or Transeunt, Divine or Humane, Angelical or Bruitish, Earthly or Heavenly. Natural Affections are always innate, and one; being permanent and immutable: They are taken somtimes for the Powers and faculties inherent in the Soul by which it is able to affect another, with Joy or Sorrow Hope or fear etc. or is Capable of being
 70 Affected with these therby. These Affections are Essential to the Soul, and can never be removed from it. They are not Motions and Perturbations, but natural Abilities and Capacities wherwith the Soul is endued in its greatest and deepest Rest: They are always the same, in the same Subject, often times so quiet that they are undiscernable,
 75 being the Seeds and Principles of Actions, abiding in the mind before they be exerted. These are stiled Affections, only as Powers bear the

name of their Operations, or as Causes the notion of their Effects. for Sorrow is not properly said to be in the Soul, bec. it hath the Power of being Sorrowfull, nor is Joy in the Soul, till the Act of Joy is there. nor is the Ability to love rightly called Love: nor is the Soul affected with Hope, till it indeed hopeth. Tis affected with a Change. An Affection therefore is some thing added to nature, wherby the thing capable of an Affection is endued therwith. So that accidental or acquired Affections are the only true ones. The Soul being then affected when its Abilitie to love or griev is exerted. Yet forasmuch as the Idea of Affection (or its general notion) is a quiet object, be the Act of affecting never so violent, and the nature of that Act as it is contemplated, is neer of kin to the Power from whence it proceedeth, therefore Moralists have called the Power of Hoping Hope, of Despairing Despair etc. Or els some have mistaken them as if they Spake of the Powers in the Soul, while they treated only of Affections in the general.

All the Powers of Affecting in men are Humane, Bruitish in Beasts, Angelical in Angels. And all in Angels or Men are Heavenly. But the Affections exerted, whether of Joy or Sorrow or Love etc. are said to be divine or Bruitish or Humane, according to the Principles of which they Participate, and the Ends to which they are directed. for when the Motions of the Mind arise from meer Sence, and without consultation are permitted to hurry men to sensual objects, then are they Bestial. for it is the Property of Beasts to be guided by sence, and not to deliberate: at least when they deliberate to weigh none but sensible Conveniences, as Dogs do, when they abstain from meat for fear they should be beaten. They are Humane when they enter into the Nature of Spiritual things, but things pertaining to this present World, and are occasiond fed and guided by them. As Honor, and Reproach Poverty and Shame, Advancement and Glory Enmity and friendship etc. Which tho they are things collected by Sence, yet are they Intelligible and Spiritual objects. relating to this World, but not discernable by sence without the Assistance of Reason. Divine Affections are Motions of the Mind caused and compleated by Eternal Principles, and these are all Celestial and Angelical, for as much as all that is Heavenly is Divine. The Objects of these are not only Intelligible, but Eternal, or if Terrene and Sensible, yet of Divine and Eternal Concernment. As when an Action of Joy is begotten in the mind, upon the Intuition or Contemplation of Eternal Love. or an Affection of Sorrow is perceived within, upon the Sence of Sin bec. God is offended, and his favor lost. or when his Love is desired, and

Eternal Glory and felicity hoped for, or his Anger feared, or a Temptation abhorred. All these are Divine Affections. for their
 120 Causes are Divine and Celestial; They are according to the Nature of God, and were God himself in such a Condition as a man, he would have such affections. As we partly see by the Example of Jesus Christ, who was heard in that he feared.¹

A Correllarie

125 From this observation of the Affections and their kinds in general, we may lawfully conclude, that men may learn how to steer their Affections It being their Duty ever to make their Affections of the most excellent Kind. for since my Affection is capable of being Humane, Bruitish or Divine, we that aspire naturaly to perfection,
 130 ought so to form the Motions of our Soul, as to make our Sorrow, Love, Joy, Desire, Anger Hope and fear all Divine, becaus Divinity is the Perfection of Humanity, as its Crown and End. But of this we are to speak more in the Cure of their Diseases. Any Affection in General may be made Bruitish Humane or Divine. Temporal or
 135 Eternal, Permanent or Transeunt. And therefore these are the Distributions of its Kinds in general.

Its Kinds in Particular:

or

The Number of Affections

140 The Passions of the Mind are generally reckoned by the Philosophers to be Eleven. Sixe pertaining to the Concupiscible Faculty, five to the Irascible. For the Appetite does respect either Good or Evil. Simply, or Good and Evil as it is Hard, the one to be attained, the other to be shund. Respecting Good and Evil simply, it
 145 is called Concupiscible, bec. it does simple desire, or avoid that Good or Evil, which is the office of Concupiscence. Respecting the Difficulty that is annexed therunto, it is called Irascible, bec. the Concupiscence is provokd at the Difficulty which hinders it from attaining or avoiding its object, and so hath something of Anger
 150 annexed therunto. The Passions of the Concupiscible Appetite are these, Love, Desire, Joy, in respect of Good: Hatred, flight, and Sorrow, in respect of Evil. A Good object being represented any way to the Soul, without consideration either of its presence or Absence is immediately beloved. A liking of it being the first thing imprinted

¹ See Hebrews 5.7.

155 in the mind, the first Affection in the Concupiscible Appetite is therefore Love, stir'd up by that Goodness, generally conceived. If it be absent, there ariseth Desire, If it be Present Joy. for Joy is the Result of Satisfaction and fruition. Desire is the Way that leads unto it. We desire the Attainment of that for which we shall rejoyce when we
 160 have it. An Evil thing being offered, upon the Apprehension of its Evil, first there ariseth Hatred, even a Detestation of it. If the thing be Absent flight, or Endeavor to avoid it, If it be present, Sorrow, bec. what we would flie is upon us. For if it be present, Flight ceaseth, bec. it is vain, and sorrow only remains as the Affection felt. bec. the
 165 Evil being present, must needs be endured.

In the Irascible Appetite there are five Passions, Two respecting Good, and Three respecting Evil. Hope and Despair in respect of Good, Boldness Fear and Anger in respect of Evil. A Good thing difficult to be attained, is when proposed, attended either with a
 170 Difficulty that may be overcome, or that cannot be overcome. If the Difficulty may be overcome there riseth Hope; if we think it cannot be overcome, Despair. So likewise a Difficult Evil either is not yet, or is upon us. If it be not yet come, there is in the Irascible faculty either fear or Boldness: fear if we avoid it with Hope to escape it, Boldness
 175 if we attempt it, or Hope to overcome it. By which you may perceive that these two Passions vary much, both are moved with the Apprehension of the Difficulty, but boldness discernes some Good attending the Evil, that moves it to attempt it, Fear is of an approaching Object that is purely Evil. Anger is the Fury and Rage
 180 of the Mind wherby it doth endeavor to throw off the Evil that is present, being provok'd at the Difficulty of so doing. It hath no Opposite, as Joy hath. Becaus no Good that is present can be difficult. It may be difficult to be kept, but that Difficulty produceth Fear, to wit of the Danger of losing it. Its presence cannot be difficult after
 185 that maner as the presence of Evil may. The one by its Presence may be difficult to be born, but the other cannot by its presence be difficult to be Enjoyed. Anger therefore alone has no Affection opposite to it. For the Opposite of Joy is Sorrow of Love Hatred of Hope Despair, of fear Boldness Flight of Desire: Anger is alone:
 190 unless the pleasure arising from the Easiness and Sweetness of a present Good be adopted to be its Opposite, as that Good is opposite to a Difficult and present Evil. Tho the Moralists consulted well to keep it aloof, for Anger is too stern a Passion for any Companion.

A Correction

195 This Enumeration that is old and generally received, passeth for
 Authentick among the Moralists; yet upon a Strict Examination it
 appeareth Defective, becaus *Shame*, *Indignation* and Abhorrence are
 Affections, so is Contentation, Emulation, which is a thing
 indifferent, pitty *Jealousy*, Contempt and *Revenge*. These may be the
 200 Grounds of Virtues or Vices, These may be Habits or Passions of the
 Soul these may be principles of Human Actions as well as the
 Residue. being neither Virtues nor Vices already, nor reducible to any
 other Head but to that of the Passions and Affections. Shame may be
 guided by reason as well as Sorrow, so may Indignation Abhorrence
 205 and Revenge. Any of these may be just or unjust, being therefore
 Affections of the Soul, and Materials of virtue and vice, and yet
 distinct from all the residue, they claim a place among the Affections,
 for the Soul may be affected with them, and moved by them to Great
 Enormities, or vast Perfections. Indignation is neer of Kin to Anger
 210 but mingled with Contempt. Abhorrence is allied to Hatred but hath
 in it som thing of fear and flight. Shame and Contentment Emulation
 and Revenge, Contempt and Penitence are cleerly distinct. Penitence
 and Sorrow have som thing in common. but there are Evils past as
 well as to come. The partition therfore of Good and Evil into present
 215 and absent, if by absent we mean only to come, is not sufficient. Evils
 past move the Affections, as well as present, or to come. Evils also
 ought to be distinguished into Evils of Pain, and Evils of Guilt,
 Inward and Outward Evils done by our selvs or purely suffered. And
 so ought Goods. For according to all these Circumstances do Good
 220 and Evil variously affect us. An Evil done by our selves is an Evil of
 Guilt that is past, and filleth us with penitence shame and confusion.
 Goods are likewise Imitable or unimitable; a Good thing under the
 Notion of its Imitableness if it be Difficult and Glorious moveth our
 Emulation, which if it be joyned with Joy that another hath done it is
 225 a Virtu, if with Sorrow a Vice. Revenge is a Passion wherwith the
 mind is affected by an Evil past, an Evil of Guilt done by another.
 Contentment is like Joy, but Precedent to it, and formaly distinct as
 far as Satisfaction is from pleasure. Evils that are done have their
 Affections, as well as Evils that are suffered; so have Evils done by
 230 our selvs, or done by others their Distinct Affections. And so have
 their Opposites. Ovation and Triumph, and the Interior Affection of
 Glorying in the soul, for the Soul glorieth without a Spectator, having
 done well, when it applaudeth and approveth it self. these are
 Affections different from the rest, and so are the Affections of Esteem

235 and Honor, Admiration and Zeal, Adoration and Annihilation are in
 some respect a sort of Affections. which in their Applications and
 objects, Causes and Measures rightly understood may be Virtues or
 Vices. Howbeit the Moralists that have neglected to mention these
 may be excused bec. the other are sufficient to instruct youth in the
 240 Elements of Prudence tho for the full Accomplishment of Men in
 felicity, these also ought to be understood.

As for the Distribution of those Affections which they name, that
 which they name is not to be understood as if it were the sole and
 invariable Distribution. Especialy in those pertaining to the Irascible
 245 faculty. Hope and Despair do not only respect Good, neither do
 Boldness fear and anger respect Evil alone. An Evil Expected may
 breed Despair as well as a Good, when a man believeth it is
 impossible to escape the Evil which he feareth or feeleth, he may
 despair, as well as when he believeth it impossible to attain the Good
 250 he desireth. The fear of Hell is a more proper cause of Despair and
 more vigorous often times then the Losse of Heaven. The
 approaching Torment having a bigger Influence then the forsaking
 Good, especialy on some minds. that are not generous enough, nor
 sufficiently Clear in their Apprehensions. A man in and under Evil
 255 may hope to escape it, a man may fear to lose the Good he enjoyeth,
 and be angry at evry thing that endangereth the same: Fear and Anger
 therefore do not only respect Evil. They have many times as great a
 respect to Good as Evil. But the Evil of losing Good may be
 accounted Evil, and the Good of Escaping Evil may be esteemed
 260 Good. And in that respect Hope and Despair have Good always for
 their Objects, fear and Anger always Evil.

Of the object
 of the Affections

In evry Affection as it is a faculty its Object and Extent ought to
 265 be considered. The Object of Hope is always Good, we hope to
 escape, we hope to enjoy, we hope to continue in the Enjoyment of
 Good. Despair is the Privation of this Hope, and hath Good for its
 Object as it is the caus of fear. Anger hath evil always for its object,
 tho Good is its occasion. But by the Objects of the Affections I have
 270 another Meaning. Namely what are its Actual and possible objects
 what are their Kinds and what their Particulars. God is in him self the
 infinit and Eternal Good, but by Accident may become the Infinit
 Evil. He is therefore in Possibility the Grand object of all our
 Affections. We ought to love him to desire him, to rejoyce in him, to

275 hope and confide in him (Confidence and Trust are Affections of the Soul) even those of Reliance as well as Boldness) we ought also to fear him and aspire towards him. And that above all other things bec. he is the Greatest Good, or the Greatest Evil. For if we offend him and make him an Enemy, his Anger is intollerable, and the Fury of
 280 his Being a Consuming fire.² He then becometh an infinit Evil by our Default bec. all that is in him tormenteth. Then he becometh an object of Despair, Sorrow, Hatred, Envy fear and Anger. If we see him Angry and hope to overcome it, his Anger then is a Cause of our Boldness, for we flie unto him notwithstanding his Anger. And thus
 285 it may be said of the other Passions. God is lightly esteemed by wicked men. And by the Devils endeavors we see cleerly there is an Inclination of Revenge imprinted in the Damned. All Evils in Hell and Earth are objects of our Passions, and so are all Good things in Earth and Heaven. Nay all are capable of being objects of Evry
 290 Passion, all things in Heaven Earth and Hell, being Good to the Good, Evil to the Evil. For the Joys of Heaven are Torments to the Damned: the Pains of Hell are Joys to the Glorified.

Of the Extent
 of the Affections

295 The Extent of the Affections varies according to the Subjects in which they are. so doth their Vehemence Capacitie and Continuance.

Of their Subjects

Affections may be said to be in God Angels Men, Beasts Devils Trees Plants Stones and Minerals. but in some of these properly, in
 300 some Metaphoricaly. Of all which we shall Speak in their Distinction.

Of the Original
 of the Affections

If we respect the innate and quiet faculties, which are the Capacities of the Soul, wherby it is able to be affected several Ways; Sence is the fountain of all the Affections, I mean an inward Sence,
 305 or Spiritual perception, that is constantly joyned with Self Love. for bec. the Soul of any thing feeleth and loveth it self, it inclineth unto Good and liketh the same. Love is its general Inclination bec. it is pleased, with what it feeleth sweet and profitable. An Abilitie to
 310 desire ariseth immediatly from this Sence, and so doth an Ability of

² See Deuteronomy 4.24; 9.3.

taking pleasure in what it enjoyeth, or of fearing or sorrowing for what is irksom. Tho there be no Object in the World to actuate these, yet the faculties necessarily and certainly exist in the Living Creature. But if we respect the Acts, or Affections exerted. which are the true
 315 Passions and Affections of the Soul Sence and the object united are the Original of all the Effects conceived in the Mind, as the Due Parents united together. The Goodness of the Object, or the Evil of the Object, produceth the Apprehension and Affection of the Mind. And yet the Mind produceth it alone. for the Object is only Passive
 320 when it is affected: yet being passive moveth objectively, while the Soul is the only Agent in being moved. Thus when Achan coveted the Golden Wedge³ it lay still, and was without being alterd, affected by him. His Soul acted alone, yet that moved it: and tho it moved, was altogether at rest. A man does not griev till an Object is proposed, nor
 325 take Delight till some Object delights his mind. Beauty moves the Desire, and doing Nothing prevaileth over all. Thus there may be a Mover without Motion, contrary to the Maxime of Philosophy this mover is not an Efficient Cause but a Powerfull occasion.

Of the maner of its Generation

330 Tho no Passion be actualy produc'd in the mind, but some object is neer. No object is the Author of the Affection, but the Soul alone. The Soul moves when it first apprehends, It goes out of it self by its Imagination, it toucheth by its thought, it feels the Quality of its object, and by its own sence informeth and moveth it self to desire to
 335 rejoyce to love to sorrow to fear to hope to despair etc. It apprehends of it self, and the Apprehension affects the Passion that is in it. The final Object which it loveth or desireth, or rejoyceth and taketh pleasure in; is it self in such an Act, bec. that Act is principally Amiable and delightfull, and in that Act it is most Agreeable and
 340 pleasing to it self: or els most Distastefull. The Act which it becoms when Evil is that which it loaths, or fears or bewailes. For the Act is the Forme of the Soul, and the Form its perfection. And that form under which it is unwelcom to itself is always loathsom. The Efficient therefore, the formal Material and Final Cause of its Operation is it
 345 self. The Object it desires and loves only for the sake of the Act, which is exercised about it, as the Means conducive to the same. for without such an Object it cannot frame such a pleasing Form, nor appear to it self in such a maner. The Consequences of this are innumerable, and unconceivable.

³ See Joshua 7.21.

350

Of the End
of the Affections

The Affections were implanted in several Creatures, that they might be excellent in their Kind and endued with Life, that they might be happy in their Degree, and conserve their felicitie, that they might exert their Powers, and produce Effects for the ornament of the World in their Endeavor after it, that they might be Gratefull to the Deitie Delight in him, and be united to him for it. that his Goodness might be communicated and his Nature Glorified: all Creatures made Usefull while they becom Delightfull, and his Wisdom and love satisfied in their several Productions which terminat in the Honor and felicity of all both God and his Creatures.

Of the Excellency
of the Affections

They belong to the Mind, and are more Glorious then the Senses altogether. Affections as they are Exerted in some Respects exceed the Understanding, and surmount the Will it self in Excellency. They hold an Eminent Rank among the Creatures. If we marshall the parts and Excellencies of the Univers in their just order, as we ought to do (if at least we would see what place these hold,) We must first begin with the Heavens and the Elements, all which exist for the sake of vegetables minerals and Compounds, then we must come to the Beauty and Perfection and use of those Compounds, all which would signify nothing without Sence, for the sake of which Lims and Members and Organs were made. The Heavens and the Elements and all Inanimates Trees and Stones and fruits and flowers and Spices and Minerals Gold and Silver and precious Stones, yea the Sun and Moon and Stars were made for the conservation of the Lims and members, the Lims and members for the Sences, the Sences for the Passions and Affections. For were there no Passions the Sences would be in vain. A piece of drie Glass would be as Good as an Ey were there no Delight in Beauty, and a Clod of Earth as a piece of Amber were there no pleasure. Sences themselvs would be bereavd of Life as well as Excellency. They therefore were made to serv and feed the Affections. So were Apprehensions. All the Apprehensions of the Intellect were made partly to receiv the Informations of sence, partly to discern Intelligible objects, and in both respects are subject to the Affections, inferior I would say and Subservient to them. for Intelligible Objects may occasion Joy and sorrow and Love etc. as well as sensible. And the very Understanding and Will it self were

390 made to regulate and perfect the Affections. So that the Affections as
 guided by the Will are the highest part of the Soul, being made
 immediatly for God, and having nothing abov them but Virtues only;
 which yet are themselvs modified and Completed. for Affections are
 the Matter of Virtue, and Virtues nothing but the Affections formd by
 395 Prudence and rightly employd upon their Proper Objects.

These therfore God above all things desires; as those which are the
 Cream and Perfection of all his Works. for Good and Excellent
 Affections, are the Powers of the Soul exerted and employed in a
 noble maner. Without which the Will and the Understanding are both
 400 in vain, all the Faculties of the Soul in vain, all Apprehensions of
 things in vain, all the Sences enriching our Organs, and all the
 members of our Bodies in vain, all the Creatures and all the
 Endowments of Heaven and Earth in vain. All is made vain that God
 hath done, God himself being neither Glorified nor Enjoyed.

405 For which Cause we must again consider the End of the
 Affections, not in general but in Particular. The Soul was made able
 to love that it might esteem and delight in all the Goodness of Heaven
 and Earth: to desire that it might approach it, to rejoyce that it might
 enjoy it. to enjoy it, that it might rest satisfied in the fruition of it, and
 410 celebrate the Praises of the Donor for it. finally that it might desire
 love and Enjoy him whose Goodness is infinitely greater then all that
 is in Heaven and Earth, and Honor laud and Glorify him with infinit
 Esteem and Gratitude, so continuing in the Sweet and Solemne
 Exercises of Prais for ever more. [See Praises.⁴ It was made to hope
 415 that no Difficulties might discourage it, nor any Opposition
 extinguish its Endeavors: to fear that it might be Cautious, and
 Circumspect of Evil. to Sorrow, that it might avoid greivous things
 and to be Angry, that it might by rage and fury surmount all
 Opposition, and all the Difficult Encombrances of the Enemie, to
 420 applaud and approve and exalt it self, that it might Triumph over
 Enemies and Assaults after Victorie, and enjoy the Travail of its
 Sweat and Labors. All things conspire to exalt it more. that it might
 more abundantly adore and admire God. and Sacrifice it self in its
 Praises to him. So that Adorations Enjoyments Praises and
 425 Thanksgivings are the End of all, and these are Affections when
 understood. Hence it appeareth that the Stoicks were to blame who
 would annihilate Affections: for they are when compleated the very
 Elements of Felicitie, and the Perfection of Nature, the Beauty of the

⁴ Bracket in MS.

Soul, and the Delight of God, as well as our interior Glory and
 430 Formal Happiness.

The Use of the Affections

When you know that all virtues are made of Affections, that all
 Glory is acquired by Affections, and all Felicity by Affections
 enjoyed, you need but to look after Virtue Glory and felicity, and you
 435 will quickly know the use of Affections. Felicity is not a meer
 Privation. But a Fruition of Delights and Treasures. Glory is an
 Inherent Quality, and Virtue that by force of which we acquire it. God
 and his Beloved, we and his Creatures are united by Affections.

As a man does hear with his Ears and see with his Eys and handle
 440 with his hands, curiously distinguish, dispose and govern what he
 handles with those marvellous apt and valuble Instruments, which we
 call the fingers, so does he by distinct and particular Affections meet
 and take in, dispose and measure all the Excellencies Created and
 Incrated in their Particular Beings, he feeds upon them by his
 445 Affections, and Digests them into him self; he grows great, and
 becomes Beautifull, and is made like God therby. And as he breaths,
 and Speaks with his Tongue, Tastes, and Smells, and lifteth up his
 hands and Worketh so is he enabled by these to relish all that is Sweet
 and Excellent in God and being perfect to Sing Praises, and
 450 Hallelujas, and to serv him perfectly for ever more, communicating
 himself to all that he hath received in Emanations far more precious
 and Glorious then all he received: to his and Gods Delight for ever
 and ever. Some thing here is too mysterious, Wait a litle and expect
 somewhat longer, it shall clearly be revealed. Vid. Fountain

455 Natural Affections in Stones and Inanimates

A Stone is affected when it presseth downwards. Its propensity
 therfore to descend may be called an Affection. fire affecteth the
 upper Region. And the Violence wherwith it is carried is a Passion
 460 imprest upon it. These are Appetites called Natural, bec. they are
 Affections without sence. Tho therfore they have Causes, and Ends
 to which they are guided, yet becaus they have no Sence they are
 excluded out of the number of Affections by moralists. They are
 guided by some great Intelligent Agent above themselvs, who
 465 assigned their Ends and provided their Causes, yet are not their
 Subjects affected truly, for they do not feel and desire that wherunto
 they are carried. Wherby you may perceiv, that Use (the great Master

of Words) hath obtained, to call nothing an Affection but what is sensibly so. When therefore we say Stones have no Affections, we do
 470 not mean none truly, but no sensible ones. They hav natural Affections void of Sence, but no Living Affections.

Of Bruitish Affections

A Bee can fear and flie away from Evil having a Life of far greater Extent then his Body. for he can feel a remote Object, even there
 475 where his Body is not. An Ant can struggle to get loos from pain, a Dog desire to persue the chase. Doves can love and take pleasure in one another, Lions mourn for the Death of their yong ones. But the Exercise of these Passions is restrained to few objects, confined within narrow Limits, stird up by sleight Causes, and guided but to
 480 feeble Ends. Wheras in Men, these Passions by virtu of their Understanding may be extended to all the objects in Heaven and Earth, be acted upon the most Glorious principles, and directed to the most Sublime and Everlasting Ends. They can fear the Majesty of God, joy in the Beauty of his most Glorious Counsels, Sorrow for the
 485 Sins of men, desire Eternal Felicity love Angels and Cherubims, take pleasure in the Deitie and Esteem his Everlasting Love, conforming themselvs in all their Affections to his Similitude upon the Highest Obligations and for the highest Rewards.

Affections in Men

Are capable of obligations and Rewards, can be excited and actuated by Reason as well as Sence, pitch upon Invisible and Intelligible things as well as Material visible and sensible: be
 490 governed by laws, be Just Holy Good and Blessed, wise and Glorious. which the Affections in Beasts cannot be. They can prie into Ends, and look into the Secret properties Uses Relations and
 495 Services of evry Being. which are retired from the Light, and obscurely buried and denied to the sight of the Ey. for wherever the understanding can appear to discern and see, there the Will and all the Affections can appear to love and Enjoy. The Sences as they relate to
 500 the Body (without guid or Head) are inferior things, but as they are Subject to the Soul Glorious and Celestial: So are the Affections. In Beasts they are soly Subject to the Appetite, in men both to Appetite and Reason. They are set between both, and may be subject to either. In Beasts there is a Shadow of Reason, wherby they can debate about
 505 litle Affairs: but not a Glymps of infinit and Eternal. Infinit and Eternal Causes and Ends may incline the Will; Infinit and Eternal

Objects move the Understanding and by that the Passions. The Reason of Beasts is always conversant about matters of sense, or objects of fancy, as perhaps the favor and Love of their Master: but
 510 pure Intellectuals are totally annihilated before them. and therefore to weigh only the greater and the less among Sensible Goods, and to aspire no higher then the better Choise among them is wholly Brutish. Men differ from the Angels in their Affections, bec. they have Bodies on which their Affections impress their feelings. Their Souls are first
 515 affected by their senses, and then their Sences are affected by their Souls. The Sight of a mans Son moveth him with Compassion, Compassion maketh his Bowels to yerne. A man first heareth Reproaches, is then ashamed, and at last blusheth all over. Fancy receiveth the Idea by the Ey, recommendeth it to the understanding, which transfereth it to the Will which produceth Love, which
 520 appeareth in the Eys, governeth the Hands, speaketh in the Tongue, cheereth the Heart, boyleth in the Blood, warmeth the Spirits, impresseth new Motions in all the veins, spreadeth Comforts when it is pleased all over. A Thought can dart through evry member, and
 525 while it is enthroned in the Brain, hold the Reins of all the Body, and affect it strangely.

Of Affections in Angels

Angels that have no Bodies cannot hav those Sentiments which
 530 arise from the mistion of the Blood and Spirits, in their various Repercussion against the vessels of Sense and Motion. All their Affections are without Sense, purely Intellectual, and as yet (to us) incomprehensible. They have no vessels wherin to Reposit the Effects of Reason: and therefore their Joy and Lov is Spiritual, so is their
 535 Hope and fear and Sorrow: Yet certainly they render to all things their Due: and their Thoughts being consonant to right Reason, are affected with things, and therefore must they be capable of Spiritual Passions. for could they not fear and griev they could never rejoyce, And without Joy there could be no felicitie. Their Happiness is that
 540 they guid their Passions always according to reason: are clear sighted, Quick and Lively Truly apprehensive and exquisitly Tender in feeling their Objects. that is in Thinking evry thing to the full of its Existence prizing all the Worth, and adjusting evry Cause with an Effect of Life proportionable to it; and enjoying those Effects, as a Spirit may do
 545 without Sences. It is not by nature but Accident that Men fail to so do too. That therefore we do not guid our Affections by Reason is no

Essential Difference between Men and Angels. Some of them have failed to do it. Which brings us next to the

Affection in Devils

550 The Order of Nature inverted in Hell, retaineth nevertheless a Natural Order. Wherupon there ensueth perfect chaos, a continual Fight of blended Contradictions. They love and hate the same Objects: and being out of all reason follow reason. They cannot chuse but love all Good, and yet they hate all that is Good. They cannot
 555 chuse but hate all Evil, and yet they love it. They cannot chuse but glorify God, and yet they Blaspheme him. they feel in their Conscience that he is Glorious but rebell against their Consciences. They desire Happiness, yet abhor it. They prize all things according to their value, yet are tormented in so doing, tho the Heavenly Hosts
 560 in so doing are ever Blessed. They wish would they could love God, yet envy his Happiness and hate him while they wish so. They abhor all Obligations Rewards and Beauties, delight in Deformities miseries and Deaths, long for Annihilations, repine at Joys: and go on in doing those mischeifs which they know will torment them. They fly from
 565 what they desire, and desire what they fly from. are contrary to God and to all his Creatures. While God is Love to any right reason is uniform and strait in all. Pleasant Beautifull and Profitable. But when his Lov is turned into Hatred, it becomes an Enemy to it self; even right reason it self is crooked, tis right and wrong at the same time,
 570 and all the Affections against reason are forced by reason to be their own Tormentors.

Affections in God

It is generally taught that Affections are not in God. And truly there
 575 is nothing in him distinct from him self. Nothing Casual, nothing Accidental, nothing imprest, nothing beginning nothing Ending, but all Essential and Immutable. So that the Apprehensions and Affections of God are his Substance, who is an Invisible and Eternal Act of Justice and Holiness that is all Glory Wisdom and Blessedness
 580 for ever more. Tho therfore there be no Affections in God there must be some thing in their Steed that is infinitely higher. for he does infinitely love infinitely desire infinitely rejoyce infinitely hate infinitely fear, infinitely prais, infinitely esteem, infinitely hope, infinitely honor infinitely is he Jealous, and infinitely angry when he is provokd. Yet all
 585 these without Affection. His Anger is his Essence, so is his Love his

Jealousy his Hatred his Desire, his Joy his Sorrow his Hope his fear,
 and all these in him are but one by a happy and transcendent Union
 simplicity and Perfection. He does first and most perfectly measure
 all Objects and Causes by his Essence. And all that Sence we have is
 590 but a litle Spark of his Life, and all our Affections but dimm and
 feeble shadows of his Strong and infinit Resentments. He Loves and
 desires and Enjoys Eternaly, and all at once, even as he sees an
 Object in all its Appearances. And yet as if his Thoughts were
 confined, evry Object hath its proper Merit in evry Instant just as it
 595 is, without relation to any further End. Thus he infinitely fears that
 Man will sin (I speak of man in the Estate of innocency) he infinitely
 hopes never the less that he will not, he infinitely desires that he
 Should not, and infinitely hates that he should. is infinitely offended
 that he hath sind, and infinitely grievs. Yet are all these Perfective of
 600 his nature. His Holiness and Justice consisteth in the Measure of these
 Affections so doth his Wisdom Goodness and Glory: and evry one of
 these is Essential to Him: and as Conducive to his Blessedness, as it
 seemeth Contrary. for that he is able to reliev himself in such a Cross
 Accident, and heal an infinit Grief and offence unto him. That when
 605 all his Works were made void and his Creature abolishd, he could
 beautify the Horrid Act wherby this was done and bring Good out of
 Evil, Good ineffable out of unspeakable Evil is more his Glory, and
 the Vastness of his first Resentment addes unto his Joy, and both are
 in him as one His Infinit Abhorrence of Sin preceding it, and his
 610 infinit Victory and Triumph over it, his infinit Joy and Delight
 Succeeding it. The Joy Succeeding alleviates the Sorrow, the Sorrow
 preceding sanctifies the Joy. The Joy rewards and Crowns the
 Sorrow, the Sorrow makes way for and increases the Joy and both in
 him answering their Causes make his mind appear more Beautifull,
 615 and the varieties of his Unitie more Harmonious, his Nature more
 Mysterious, and his Godhead more Glorious. As Quick and Tender
 Sences, as Eternal Acts or Habits Exerted; as Powers exercised
 immutably and for ever these are in him, and so far are Affections.
 but they are not divers from him, or Accidental, or Changeable, as
 620 they are in men, from whose Essence they are distinct, and in whom
 they began and perhaps have Ended. See God. Simplicity, and Act.

Humane Affections

Their Extent

Since all Objects are Objects of felicity, our Affections ought to be
 625 conversant about them. Humane Affections therfore and Angelical

agree in this, that they are immediatly present with all the Spaces of Omnipresence and Eternitie, and with all Objects contained in them wheron they are employed. The Centre of the Earth and the face of Heaven, the utmost Bounds of the Everlasting Hills with all that can
 630 be beyond all Imagination, are obvious and open to the Soul of man. Which we speak not as if any thing could be beyond the reach of Imagination, but to express a litle the vastness of their Extent, and to aid us in conceiving the Sphere of their Activitie. The remotest Thing in rerum naturâ⁵ is immediatly neer, becaus they are present not by
 635 any Extention of Parts, but by an Act of understanding. neither do they penetrat Distances by Degrees but surmount them in an Instant, without any Change of place fixing on the object in which they terminate. Which bec. it is at all Distances equally neer, may be seen as clearly, be Beloved as strongly, touchd as sensibly, and enjoyd as
 640 perfectly, as the Body it self, or the Soul of the Enjoyer. For this cause it appeareth as Great, as Exact as distinct, as full and perfect at a Distance, as in the very same individual point where the Soul existeth. O how great and Glorious then will the Soul of man be esteemed when it attains that Perfect Man hood of which it is
 645 capable! sees feels desires enjoys all that is prepared for it! exalts and triumphs according to the merit of its Causes! loves according to its Obligations! Exerts all its strengths in Enjoying! fills Eternity with Rapture and Extasie, and pays all those Praises and Thanksgivings that are due for its Creation! To attain this Magnitude and Glory
 650 without Dimensions, ought continually to be the Design of its Endeavor, the End of its Desires, and the period of its Aspirations.

Their Diseases

In the Estate of Innocency Mans Affections were continually to minister upon the Throne of God: and to be conversant about him, as
 655 their only Sovereign and Eternal Object. They were seated in a Region above the Power of Appetite, informed by the Understanding guided by the Will and moved by Reason. Now they are subjugated to the Appetite, made slaves and infected by it. They are limited to few objects, debased to mean ones, made Slaves to flesh and blood,
 660 which they ought to refine, and exalt to the Highest: They are carried away by Transitory Allurements glued to Terrestrials; scattered upon Vanities, bereavd of their Glories, wasted and consumed to the frustration and Weariness and vexation of the Spirit. Distracted and Seduced by Dismal Causes to impertinent Ends. We contemn what

⁵ In the nature of things.

665 we should esteem, we sleight what we should magnify, we highly
value what we ought to despise, we love what we should hate and
hate what we ought to love, desire what we should abhor, fear where
no fear is, rejoyce in that which should be the object of our Grief,
mourn there where we ought to Triumph, Despair where we should
670 hope, flatter prais and commend where we ought to reprove, hope for
Trifles, are angry at vanities, murmur at Blessings, place our Rest and
Contentment in Delusions. Our Affections are Dead to many things
and Dull to all. Quick where they should be flatt, and slow where
they should be nimble and flie like Eagles. These Errors and
675 Confusions defile them, weary the mind, bow down the Soul, and
break it in pieces: make it unapt for felicitie, subject to shame
Disobedient to Gods Laws, and uncapable of Glory. The Corruption
of the Best Things being always most Fatal, makes our Nature
Worthless, and by how much the more Excellent our Affections are
680 when compleat, by so much the more damnable they are when
disorderd. by how much the more Divine in their Glory, by so much
the more Diabolical in their Confusion.

Their Cure

685 Their Blindness is to be healed by the Light of the understanding,
their Dulness to be Quickened with Celestial Life. Their Chains to be
broken, and the Bondage in which they groan beneath the Appetite to
be removed. that they may be brought out into the Glorious Liberty
of the Sons of God. Their Pollution is to be washd in the Blood of
Christ, their Motion to be orderd by his Example, their Rebellion to
690 be awd and subdued by the Holy Ghost, their Corruption to be
removed by the force of prayer, their Scattering to be restrained by
Circumspection their prison wherin they are confind is to be broken
up by a Divine Enlargement, their Evil Habits to be corrected by long
Custom, they are to renew their Acquaintance with their Eternal
695 Objects, to be acted upon their primitive and pure Principles, to die
unto vile and Inferior things, to affect trully, to answer the merit of all
they look upon, and to be Guided to the Best and Highest Ends.
especialy to breath after Heaven because it is the place where they
shall recover and exceed their first Perfection.

700

The Maner of their Existence

That the Soul is a pure Form, and hath no matter in it, is manifest
by its Simplicity and the general Consent of learned men. Since

therefore a pure form cannot be the matter of another forme, and the
 705 Soul is not compounded of matter and form, but is Form alone in evry
 Change it is wholly changed, and cannot be the same under different
 Forms. The same matter is capable of divers formes, and while it is
 Specifically alterd may be numerically the same. But the Totum or
 whole consisting of matter and form cannot be numerically one, when
 710 the change is made, for it is not the same Individual. the Individual
 perisheth when the form is taken away. In evry Thought
 Apprehension Affection etc the Form of the mind Changeth beside
 which there is no matter in the Soul wherin it may continue and abide
 the same. How therefore it should be so infinitely variable, and
 715 remaining but one, be So easily capable of Innumerable Formes is
 very mysterious and Difficult to conceiv; and very necessary to the
 full understanding of the maner of the Existence of Affections in the
 Soul. We affirm therefore, that the Soul is a Living and Spiritual
 Power existing by it self, and able as Power by it self to exert and
 720 perform its Actions. As such it informeth the Body with life and
 motion. In respect of the Body therefore it is the Form, but abstracted
 from the Body and considered in it self, tho becaus it is a Spirit it hath
 no Tangible bulk or matter in it, yet is this Power like unto matter and
 may be the Subject of many Formes. Power being the Substance of
 725 it, and entering into the Act that it produceth, appeareth essentially in
 evry Spiritual inward Operation. For an Act is nothing else but Power
 exerted. And because from the Act to the Power the Consequence is
 Good (tho it is not so from the Power to the Act) wherever the Act is,
 the Power is in like maner: Altho the Power may be where the Act is
 730 not. The Power therefore is the Subject and the Act the Forme, and
 evry Affection of the Soul, both Power and Act, bec. Power exerted.
 The Substance of the Soul under such a form constituting the Essence
 and Existence of the Affection. The Substance of the Soul enters into
 its Actions Thoughts and Affections, and the Power being
 735 transformed and exerted into Act, evry Affection is the living
 substance of the Soul, or the Soul it self under such a form. Which
 Formes tho they are Specifically distinct from each other, yet is not
 the Soul specifically divers, bec. its form is the Same. for tho it hath
 some thing like Matter, it is all Forme and that Essential Form, under
 740 all Accidental ones is still the same. That is the Essential Form
 without which the Soul cannot be a Soul. and that is Power. Those
 forms of which it is capable as a Soul are Accidental to it. bec without
 the Destruction of their Subject they can be present or Absent. White
 and Black specificaly differ, yet a piece of cloth may be the same, tho

745 it was white, and is made black. Wisdom and folly differ specifically,
 and are farther distant then Heaven and Earth, yet may they succeed
 one another in the same Soul, bec. tho they are Essences in themselvs,
 yet are they not the Souls Essence but Accidental to it. The same Soul
 that was Wise may be a fool, and yet the same tho under another
 750 form. For these formes that are changed are not substantial formes.
 Look upon all Thoughts and Affections therfore as the Forms of the
 Soul. Which may be conceivd under the Notion of Essential Formes
 and substantial too, in a Complex sence, bec. they are formes
 containing in them the Substance of the Soul (which is a form) under
 755 such a Form.

The Consequence

The Consequence of this is Glorious. For the Soul which is
 susceptible of infinit Formes, does vary it self in evry Affection, and
 frame it self, and destroy or Perfect it self. It doth communicat it self
 760 substantially in some Affections and withhold it self in others. It doth
 dilate and Contract it self, debase and Glorify it self, griev and delight
 it self by its own Actions and Motions: exert or denie it self, give
 unto it self an usefull and a profitable, or a Worthless and a miserable
 Being. Its Being is one, but the Adjuncts of its Being innumerable. Its
 765 Being is immutable, but the maner of its Being is several and of
 infinit Importance. It may be well, it may be Ill, it may be Beautifull,
 or be deformed, Happy or miserable, Base or Glorious, Holy or
 Profane, Divine or Bruitish, Humane or Diabolical, and evry one of
 these by its Thoughts and Affections.

770

Observations

The Power of the Soul is Physically present with the Body only;
 that is, it naturaly dwellest in the Body: In seperat Souls tis confined
 perhaps to that ubi, or Centre where Souls are. But it is Divinely
 present wherever its Affection or Thought is. for it is present with its
 775 object by an Act alone: that is metaphysicaly, and cannot be with it
 any other Way. Tho with it self and Subject it may be present
 physicaly without any Thought or Meditation.

[I]

Affections are the Wings and nimble feet,
 780 The Tongues by which we taste whats Good and Sweet.
 The Armes by which a Spirit doth embrace,
 Or thrust away; the Spurs which mend its Pace.

As Apprehensions are pure Sparks of Light
 Hands to lay hold on things, Ideas bright
 785 Thoughts sences or Intelligences, Things
 Being seen in Spirit; or reversd the stings
 Or shining Coals, that Quicken and excite:
 These are the Soul or essence of Delight,
 Ingredients or Materials of pure Bliss,
 790 Inestimable Oyl or Wine, like His,
 Who fills the World with an Eternal Being
 That is an Act of Lov esteeming seeing
 Upholding and Enjoying evry Being.
 The Matter of the Soul is Power, the form
 795 Som times a Chaos, a Night, som times a Storm;
 Som times an Univers as great as this
 Som times an ocean or a Deep Abyss
 Som times a Heaven som times a living Hell
 Where Joys or Sorrows in the Abstract Dwell.
 800 If they hit right, no Paradiice can be
 A Sweeter Region of Felicitie
 Affections are the Soul when formd, and shew
 Like those fair fruits which in that Soyl should grow.
 They are the End the Glory and the Cream
 805 The last of Gods Attainments the Supreme
 And Perfect Work or Being which he made
 So soon producd yet that so soon may fade
 All which depending on our Liberty
 Truly our own, while they are his, may be.

810 Observations

Some Affections in the Soul are Acrimonious and some are
 Healing. Vinegre and Sorrow Regret and Nitre, Rust and Envy hav
 som thing of a Cognation. So have Light and Knowledg, Hunger and
 Desire, Love and fire, Beauty and Joy.

815 When the Healing Affections of the Soul are shed abroad, the Soul
 communicats its substance in a sweet and pleasant Way, to the great
 delight and Advantage of its objects. When the Acrimonious
 Affections are poured out, like vinegre upon Nitre its substance is
 offensive and Hurtfull unto others.

820 Its Substance is bitter and troublesom to it self, while it is a
 Torment to others, and delightfull only when it is Joyous and Blessed.

Lov when it is pleased is like Oyl and Wine and hath nothing but the Warmth and Brightness of flame. When it is Displeased, its Activity and violence torments and consumes it.

825 Men are made great by extending their Affections to all Objects as God doth: and Divine by ordering and guiding them to the same Ends and by the same Causes.

The Affections of the Soul are the seat of Holiness and Wisdom Glory and Blessedness.

830 All Things are made the Treasures of the Soul by being rightly affected.

Love is the fulfilling of all Laws as a Token that the End of all is compleat Affection.

835 By the Affections of men all Creatures are made usefull and Delightfull. By the Affections of men they are animated esteemed and glorified.

Humane Affections are the Sweet Perfumes and Spices of Eternitie, wherwith all the Creatures are honored and Enbalmed: the frankincense of the Priests and Levites: that is offered up from off the 840 Altar of their Hearts within the Vail. They are the fire of the Sacrifice.

Scriptures

Stay me with flagons, comfort me with Apples, for I am sick of Love. Cant. 2.5.

845 As the Apple Tree among the Trees of the Wood so is my Beloved among the Sons. I sat down under his Shadow with great delight, and his fruit was sweet unto my Taste.

He brought me to the Banquetting hous and his Banner over me was Love. Ibid.

850 Who is this that cometh out of the Wilderness like Pillars of Smoke, perfumed with Myrrh and Frankincense, with all Powders of the Merchant!

King Solomon made himself a Chariot of the Wood of Lebanon: He made the pillars therof of Silver the Bottom therof of Gold the 855 covering of it of Purple, the midst therof being paved with Love for the Daughters of Jerusalem. Cant. 3^d.

How fair is thy Love my Sister my Spouse! How much better is thy Lov then Wine! And the Smell of thine Oyntments then all Spices!

860 Thy Lips O my Spouse drop as the Hony comb: Hony and Milk
are under thy Tongue. And the Smell of thy Garments is like the
Smell of Lebanon. Cant. 4

If ye then be risen with Christ, seek those things that are above
where Christ sitteth on the right hand of God.

865 Set your Affections on Things above not on things on the Earth.
For ye are Dead, and your Life is Hid with Christ in God.

When Christ who is our Life shall appear, then shall ye also appear
with him in Glory. Col. 3.1. etc.⁶

[II]

870 The World was made, he gave us glorious Laws
He made his Image: for what glorious Cause?
What was the Cause that moved him to make?
What was the End for whose most Glorious sake?
Why doth he still support and beautify
875 Enrich the Earth and rule the Spacious Skie?
What moves him to come down, to send his Son,
To furnish Heaven with Joys as he hath done?
His Love, His Great Affection is the Cause
And ours the End of all his Works and Laws.
880 He loves to be our sole and whole Delight
Because his Goodness is most infinite.
His Goodness loveth to communicate
It self; and therefore he did all Create.
According to the greatness of its Measure
885 It loves to make it self a sacred Treasure
To its Enjoyers, and doth take delight
Even in it self no less then infinit
For being such a Treasure unto all
Whom out of Nought it to the Throne doth call.
890 Love being the great Cause of all alone
No other End could well propose but one
And that is Love. Love is a thing so pure
So Bright so Sweet so fit still to endure
It could not covet ought beside; pure Love
895 Aspires to nothing els, for nought doth move
But this, to be Belovd: All its Content
Is there, there only is its Element.

⁶ For biblical references not cited in this section see The Song of Solomon 2.3, 4; 3.6, 9, 10; 4.10, 11; Colossians 3.1–4.

A Goodness like it self it loves to see
Affected with that Goodness loves to be.
900 And in a true Affection only finds
That which can satisfy Eternal Minds.
Prize, Burn with Love, prais, laud, Admire
Contemplat, ravishd be, griev strive desire
All Passions and Affections exercise
905 And Scatter odours all the Way, as thou dost rise
See what a Fountain of Delights he is
Oh what a Spring of Love a Spring of Bliss.
How much he gives how much he thee doth prize
How much him self for thee doth Sacrifice
910 All his Endeavors Sanctified by Love
Do with his Passions thy Enjoyments prove.
Lov sanctifies all Passions: O returne
His Treasures all, Consume in Lov and burn
Be unto him what he is unto Thee.
915 A Spring a fountain of felicitie.
Love him as much as he loves thee. His Lov
A Greater Object Cause and End doth prove.
Enflaming thine, O love thy God far more
Then he doth Thee. Love so as to adore
920 O Love his Love, Griev Hope and fear for this
His Love and Goodness love if not his Bliss.

III

The World was made to be a Scene of Love,
925 And all the Earth a Theatre doth prove
Of those Affections, which ought like Wise
Obligd and Holy men to exercise.
The Object is amazing in its Height
Of Beauty Greatness Goodness and Delight
930 All Wisdom Glory Majesty and Power:
Heaven and Earth are but a litle Bower,
Wherin he som times condescends to Sport:
Eternitie is his Celestial Court.
An Omnipresent Vastness doth Surround
935 His Majesty, which is without all Bound.
Sweetness and Ardor, Zeal and Violence,
Excess of Lov, joynd with an Excellence
So great, might justly ravish and Enflame

Us, while his Glory only doth the same:
 940 What shall we say to Endless Benefits
 And Obligations which no Bound admits
 Exceeding Fancy Limit Term and Measure
 And over flowing with all Kind of Pleasure.
 He Woes, he grieves, he Fears, he doth lament
 945 He hopes he covets and is discontent
 My God! what are we that thou so shouldst strive
 To retrieve Mortals, Sinners to revive!
 Canst thou upon the Throne of Glory sit
 And in thy Blessedness a Thought admit
 950 Of such vile Creatures! Well, my Soul, may we
 Aspire to Him and his Felicitie.
 Contemplat O my Soul Eternal Glory,
 And with the Eys of faith behold the Story.
 Grieve that thou canst not with a lively Sence
 955 See feel and measure so much Excellence
 Fear to persist in an Offence. Desire
 Hope, Covet, Languish, flie, persue, admire
 Open thy Chaste extended Armes, prepare
 Thy Heart with jealousy and Zeal and Care
 960 Love like a Spring doth all the Passions move
 And that which sanctifies them all is Love.
 Lov is the only Weight of Souls, the Glue
 Or Sacred Cement making one of two.
 His Beauty whom I lov's my only Pleasure
 965 His Sacred Person is my only Treasure.
 His Peace and Joy is my Felicitie
 In him alone is found another I
 My Hope and fear and Care and Grief and Joy
 Them selvs about my Object do employ
 970 He quickens all my Pow'rs, and is my Life,
 While all the Creatures are at a great strife
 Who most should honor me. My Great Desires
 And Hopes are Kindled only at his fires.
 Theyr dead to all things els and ought to be
 975 Only alive to their felicitie.
 And that is God, who doth my Love regard
 And that is God, who doth my Lov reward.

Affinity

Its Nature¹

Affinity is a Sort of Kindred contracted by Marriage. for Kindred in the general includeth two Species, Affinity and Consanguinitie. Consanguinity is that of Nature, Affinitie is that of Choise, tho to
5 some it be only Accidental. Kindred by Consanguinity are Branches naturally flowing from one Root, those that are Alleyd to each other by Affinity, are engrafted in the same stock, and made of Kin by Inoculation.

Its Original

10 Affinity Springeth from Marriage. for becaus, Man and Wife are but one flesh, they become the Centre in which two famelies are united. The Root of the Cognation is not the Parents, but the Centre of Union. The Wills of the Married Couple are the Parents of the union, and the Union the Occasion of the Kindred. The Wife is being
15 one with her Husband, his father is her father. His Brothers are her Brothers, his Sisters are her sisters, his Cozens friends Uncles Nephews are all hers, and All hers are his.

Its Effect

Hereupon it followeth that the Kindred on either side love one
20 another as much, and are as apt to grow familiar, as the Kindred of either party among themselvs. There being thence forward an Union of Interests as well as Relations. Nay som times it happeneth effectively, and from the Nature of Love it is always convenient, that the Husband should be more Kind and Tender toward his Wifes
25 relations, And that the Wife should prefer her Husbands. Bec. that taketh away all Danger of Contention and Partiality, removeth the Suspicion of self Love, introduceth Humility Self denial, a noble obligingness and Complacency in each other, by the Generousness of their Actions. Love it self will have it so, bec. it is naturally prone to
30 prefer its Object. And thus it is in all the Adherents and faithfull friends of either Party. Lov and friendship being of a Spreading nature.

¹ At the top of f. 54r.2, where affinity begins, is written the following note, which Traherne may have intended as the introductory section to the topic: 'Its Ætymology from Affiance joyning of faith ab ad. and Fides or from Affianis, bordering neer, ab ad and finis. Where the Terms and bounds touch one another.'

A Case of Conscience

Whether therefore de jure they ought to prefer each other and their
 35 Relations, bec. it is convenient and Love naturally inclines them, is a
 Point, which Civilians by their Office ought to determine. Certainly
 what is Generous is always right, And whatsoever is truly
 Convenient, or springeth from the Nature of Love purely considered
 is of the Law of Nature. All that can be objected is, that in Nature
 40 Kindred by Consanguinity are first and Neerest. And in case 2.
 Relations should be ready to die through Poverty and famine, I ought
 to reliev my own flesh and blood before any other. Becaus the Laws
 of Nature cannot be disannuld by any after Contracts. Many
 Confusions and Inconveniencies attending the Breach. To this we
 45 answer, that by nature it is so, but by Love tis other wise, and that the
 Law of Love is of the Highest nature. For Love is Natures Sovereign
 Cause and End. 2. That the first Obligation does not always stand; for
 a man shall leave his Father and mother and cleav unto his Wife, and
 they Twain shall be one flesh.² Where it is Evident that Nature gives
 50 place to Love. The Simple Bands of Nature being exceeded by those
 of Love. 3. That the Laws of Love are the Laws of Nature, the truest
 and the Highest, as we may see by the moral Law, or 10.
 Commandments all which are fulfilld by Love. for since Love is
 Natura naturans,³ the Nature and Parent of Nature it self, the Nature
 55 of Love is the only true and Highest Nature. And where it is what it
 ought, either preferring other above him self all Inconveniencies are
 most Sweetly removed. For either obliges by his Tenderness and
 Love, but neither is permitted to do what is hurtfull. Love on all
 hands hath the Advantages of exercising its obliging Sweetness, and
 60 may amorously display its Beauties in either person, without the least
 danger of Prejudice or harme. 4. Nature without Love is a bare and
 barren nature, as base as it is drie, and as drie as Worthless. A lion by
 nature loves him self, but by love more naturally loves his Offspring,
 a Tygre or a Bear will die for its Whelps, and by the Nature of Love
 65 Man and Wife are so much one flesh, that either lives more, and
 resents in the other more, then in him self.

Of Spiritual Affinity

As the Creatures began in One, in one they End, and by one they
 are united. By one they are made one. As members of one Body,
 70 answering Each other, harmoniously conspiring to the transcendent

² See Genesis 2.24.

³ Nature that is creating.

Welfare of one Individual and Glorious World, moved by one Principle, guided to one End, and Crowned with it. As they are the Offspring of God, all Creatures are akin by Consanguinity: Brethren in the Highest and first Degree, bec. The Children of one Parent. But
 75 as Men and Angels are married unto God, or contracted by Covenant to the Bridegroom of their Souls, they are alleyd to each other and of kindred by Affinitie. The Angels are the Sons of God, and so are the Sons of men. But when men were Estranged from God by Sin they lost the fraternity of the H. Angels. But yet when God assumed the
 80 Nature of men, he became Bone of our Bone and flesh of our flesh, and was espoused to us. The Essential Son of God was ours by Consanguinity, and being affianced unto him, we were again made Affines or near Borderers to the H. Angels. Hence is it that they become ministering Spirits of flaming fire sent forth to minister for
 85 the Elect.⁴ The church of God is the Bride of Heaven, and their Love to the Bridegroom carries them violently to all the offices of Charity and Kindness, yea Service and Humilitie they can express to the Bride. They are but Nephews to so great an Aunt, while they are Brothers in Law, to her Sons and Daughters. Two Nations were
 90 Allyanced by the Affinity which Solomon made with the King of Egypt by marrying Pharaohs Daughter, and two Worlds affianced by the Covenant of Grace in Jesus Christ, that were afore akin by Nature.

What Words are worthy to depicture thee,
 What Thoughts, what Passions, O Affinitie!
 95 We trifle while our fancies we confine
 To mean Particulars, and lose Divine
 And Universal Things; which worthy are
 Of all our Thoughts, Words, Spirits, Hearts, Lov, Care.
 The Soul of man was made an Endles Sphere
 100 Of Pure and Comprehensive Light that there
 Things universal, Great, and Endless might
 In all their Vast and Glorious Ends unite.
 What telst thou me of an Affinitie
 Which thou didst in a poor Thatchd Cottage see!
 105 What is a Kingdom but a Cottage? O aspire
 And that Great Feast, that Heavenly Bride admire,
 That is above the Stars. There thou mayst see
 The only High and Best Affinity.
 The Sovereign Lord is Bridegroom, Parent, Treasure,

⁴ See Hebrews 1.14.

110 Feast, Glory, Light, House Temple Joy and Pleasure,
 All Worlds the Dowry, Ages are the Hower
 Eternity and Paradice the Bower
 The Highest Heavens, Heaven and Earth but Rooms,
 Kingdoms are Gardens filled with his perfumes
 115 All Angels are Attendants on the King
 Triumphant Saints the Wedding Song do Sing
 The Queen is infinite varietie
 In infinit and Endless unities
 The Image of her Lord, a Glorious Sphere
 120 Whose Soul, or Heart or Centre's evry where
 She is a Temple, and she is a Bride,
 Whom he doth fill, for whom he doth provide,
 Invisible yet Vigorous and Bright,
 Great Joys and Pleasant Joys most full of Light.
 125 The Sole fair Object of her Makers Love
 And all her Joys in nature far above.
 Old Hymen never saw so bright a Day
 No Sun did ever like her Smile and Ray
 The Lov between them even Thought excells
 130 The Lov of both in evry Blest Soul dwells.
 Thousands and Millions come to Celebrate
 The Joy and Happiness of their Great Fate.
 They com from North and South from East and West
 And evry Comer is the Sovereign Guest.
 135 From all the utmost Regions of the Earth
 They close, Shake hands, enjoy, increas the Mirth
 And from the utmost Bounds beyond the Skie
 The Cherubims and Seraphims and Angels flie
 To meet poor Dust and Ashes new allied
 140 By their relation to so fair a Bride.
 The Marriage of Gods Church the tru Love Knot
 By which Eternal Friendships are begot
 All Amities, Relations, Kindreds, Loves,
 All Prais about that centre only moves.
 145 Far distant Natures are united here,
 This Centre propagates into a Sphere
 Where evry Line in all the Circuit meets
 With evry Soul conveying all its Sweets
 There where the glorious Bride and Bridegroom lie
 150 For evry Soul is a Diviner Ey

Whom they replenish with Delights and pleasures,
Enriching evry Soul with all their Treasures.
Till by that union all Eternity
Is joynd to us in neer Affinity.
Grace Nature Love do all in one conspire,
To set the Heart of Happy Man on fire.

Affliction

The Occasion of it

Since Humane Nature is distemperd, as the Bride of God faln into a Diseas, She needeth becom a Patient to Some Heavenly Physician. And being by nature a Queen of infinit Excellency is not to be trusted under any Hand. A Common Artist is far beneath her. God who is her Bridegroom is most Worthy becaus of his Glory, most able bec. of his Skill and Power, most Willing bec. of his Lov, most safe and tender, bec. most full of Bowels and compassions towards her, whom he infinitely loveth, whose Happiness and Welfare (Consequently) he no less esteemeth. And in him alone is the only Physician Worthy of so great a Patient to be enjoyed. Affliction Sin and Death were not Created. It is only the Sickness of a Person so much Beloved that can be their Occasion.

Its Original

Two things are the Parents of Affliction, Mans Misery and Gods Love: The Diseas is voluntary, which Affliction comes to heal; and the Pain is necessary that is usd as a Remedie. Which I the rather speak, bec. God being by his Essence infinit Love, does by his Essence also make all Things Treasures. and that they may be such both the Occasion and Original of them must be Excellent. His desire of voluntary Actions, is the proper Original in our present Estate of Gracious Afflictions. A free Obedience which is full of all Ingenuity Goodness Love and Gratitude is the End of the Creation. that is also the End of the Law, the End of Redemption, the End of all Obligations and Rewards, Persuasions Means and Endeavors. It is the much desired and Expected fruit of all Gods Labors. To talk of his Omnipotence and absolute Power is here Ridiculous, he hath used those in making us free Agents, he cannot compell us immediatly to be Agents, but he divests us of our Freedom: bec. therfore he would not constrain us, and bec. the Beauty of the Work is Spoyld if the maner be alterd, when all the milde and gentle Remonstrances of his Mercy fail, he many times graciously Smites us that we may be corrected, and useth Corrosives, Lancets, Causticks where the Humor is Obdurate and the Deadness or Induration obstinate.

Its End

Is involvd in our Discours of its Original. It is either Immediate or Ultimate, its Immediate is either for Correction or Trial, its Ultimate is Happiness and Glory. Amendment and Trial are very rare and
 40 Precious Things. The valu of their fruits is a Thing unknown. Glory ariseth from Illustrious Deeds, and Beauty in the Soul is the Ornament of a Willing Mind. Bec. therefore it is of more concernment to us to be Illustrious then Rich, and better to be Good then Great, and the only way to Goodness and Glory, wherin we are Eternaly to
 45 be arrayed is by forsaking a Dead Lumpish Obstinate Rebellious nature, and putting on a free Liberal Divine and Gratefull one, which can never be done unless we do it on our own Accord, and God desires it should be done in the best of all possible maners, and is so Holy that he cannot dispence with the very Best, he suspends his
 50 Power from Compelling, and proportions the Effects of it so that he might have a free Obedience first, and next see the Beauty of his Image shining in the Soul, by a right use of that Glorious Liberty, and lastly make his Creature Perfect by its Cooperation, and enjoy it as a Fountain of its own Actions.

55

Its Nature

Affliction being seen in its Causes, and considered in it self has a very different and distinct Appearance. When we see a man hacking and Hewing the Branches of Trees, his Lopping and dismembering
 60 seems to be a furious effect of his Rage and Anger who makes such Havock of the subjects of his hand; but when we Know tis the Gardiner who pruin and dresses them, by the secret Rules of Art and Industry to make them flourish, we change our mind, and admire the Happy Estate they are in under the care of so great a Benefactor:
 65 Even thus are Afflictions rightly understood the objects of our felicity, bec. the Means of our fruitfulness: And may therupon conclude with our selvs, that Affliction is the Lancet which God almighty takes either to breath a veyn or to open an ulcer, in the Arm of his Queen when the Dignity of the person suffering is Known.

70 Hence it is, that as Myrrh is bitter to the Taste (a gross sence,) but pleasant to the smell; so are Afflictions sweet to the Understanding, tho grievous to the Senses. When a Queen sees a King condescend to be her Physician, her flesh trembles a litle at the Lancet which glitters in his hand, but her Spirit is delighted in his Approach, and even
 75 while she feels the Pain, she is pleased, and comforted by his Labor, no less then by his Wisdom, whose Care and Lov are her security as

much as his Presence and Power. This is the figure which lively represents the Nature of Affliction.

Its Kinds

80 Affliction is either of the Body, mind, Name or Estate, it toucheth us either in our own Person or in the person of our friends. Poverty, Sickness, shame the Death of a Husband child or friend, Temptation, suddain Calamity, Great Distrestes by fire, Robbery, Storm or Tempest, all these are disguised under horrid masks and vizzors; but
85 when we look upon our Sins as Diseases, and know God to be the Bridegroom, and our selvs the objects of his Love, the face beneath them is Beautifull and fair, much Brightness and many Graces and Comforts discover themselvs in the Pillar of Cloud that involves them. We ought to be familiar with their Causes and Ends, that we
90 may sweetly and easily support them.

Its Effects

The Tumor of Pride, or the Cankar of Envy, or the feaver of Lust, or the fowlness of Leprosy, or the Lethargy of sloth, or the filthy Corruption of ulcers, or the Superfluous abundance of ill Humors, or
95 the fiery Blain of burning Anger, or the Stone, or Indigestion in the Stomach or the Blindness of the Eys, is remedied and taken away by Afflictions when they are sent for Amendment. When we are visited for Trial, it is that our faith might be made Honorable and Glorious. Paul was an Abject in appearance when he came out of the Ship, but
100 when the viper stuck upon his hand which he shook off into the fire, he was taken for a God; and by that Accident made Eminent and conspicuous over all the Iland. Som men are afflicted not for their Sins, but for their Glory. Even Job upon the Dung hill was made the Wonder and Amazement of the World.¹ Gold acquires Brightness by
105 the fire, and all that is vile and terrene is purged out by the flame.

Scriptures

My Son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him for whom the Lord loveth he chasteneth and Scourgeth evry Son he receiveth.

110 If ye endure Chastening God dealeth with you as Sons, for what son is there whom his father chasteneth not.

¹ For biblical references in this section see Acts 28.3–6 and Job 2.8.

But if ye are without Chastisement wherof all are Partakers, then are ye Bastards and not Sons.

Furthermore we hav had fathers according to the flesh who
 115 corrected us, and we gave them reverence: shall we not much rather be in Subjection to the father of Spirits, and live?

For they verily for a few days chastened us after their own pleasure, but he for our Profit, that we might be Partakers of his Holiness. Heb. 12.5. etc.

120 See Job 33^d. from vers. 14. to vers. 31.

For our light Affliction which is but for a Moment worketh for us a far more exceeding and Eternal Weight of Glory. 2. Cor. 4.17.

Similitudes

There is a place where Diamonds are prepared before they come
 125 into the Jewellers hand. The Choisest of them are cut and polished before they are put into Rings. Trees are nourished many yeers in the Mountains under Nights and Storms as well as Days, being benefited by Rain and sun shine, before they are cut down. They are cut and hewn and Sawn into Timber, before they becom Pillars in the H.
 130 Temple. Saints are Living Stones in Gods Temple, and Jewels Set in his royal Diadem.

If any one ask why without all this adoe they might not be exalted, he is unacquainted with the Nature of Glory.

Afflictions work it for us as the Apostle speaketh.

135 Observations

Even present things, and things here upon Earth are mysterious, as well as Things that are above the Heavens.

It concernes men to know the Secret of Earthly and Temporal Objects in order to Celestial and Eternal Felicity.

140 Since God is Love it is necessary that all things should be Objects of felicitie.

Infinitt Goodness is Love in the fountain and Bounty in the Stream.

Where Bounty is infinit all things must be given: And where all things are given they must be made meet to be Gifts.

145 All Things are ours whether Life or Death Calamities Afflictions and Misfortunes are Heavenly Treasures.

Man by Nature is to enjoy Communion with God in the Fruition of all his Works and Ways: in evry one of which his infinit Goodness and Power Shineth.

150 Afflictions are made Good or Evil by our Improvement of them.
 If we cooperate not with God to turn them into Blessings they will
 becom our Curses.

Gratitude and Honor are due to the Deity for all his Mercies.

Tremble at nothing els but sin, my Soul;
 155 Who rules himself doth all the World controul.
 Sin is (Ah Sin!) the only Enemie,
 The only Sickness Death and Miserie.
 All other things, corrected by his Skill,
 Have in their Nature more of Good then ill.
 160 Storms are the Triumphs of his Glorious Art
 In which his Image ought to bear a part.
 His Image tramples all things under feet,
 And makes the bitterness of Evils sweet.
 Tis Strong and Great and doth most brightly shine
 165 Even while it lodgeth in a feeble Shrine
 Of Dust. Tis High and Heavenly and Divine,
 While even Hell and Satan undermine.
 When Tempests frown, and Clouds obscure the Skie,
 While Thunders roar, and Lightnings 'maze the Ey,
 170 The Soul may like the Sun above them shine,
 In a Serener Heav'n. And so may thine
 Tho raging Seas and mighty Oceans roar
 Tho Hills and Mountains tumble ore and ore
 Justle, Confound the World, and make even Wars
 175 With Heaven above, and with the Trembling Stars
 Integrity is a most sure Defence
 And purer Souls find Rest in Innocence.
 But Innocence is too Sublime a Thing
 For Man. A Sinner too may sit and sing
 180 And when surrounded find a sure defence
 Against all Ills in lowly Penitence.
 The Centre is as quiet as the Skie
 The one too low, the other is too High
 And tho Humilitie descends to Hell
 185 Even there it may in Peace and Safety dwell.
 Acquaint thy self my Soul with greater Things,
 Take to thy self som Holy Angels Wings,
 And Soar abroad: visit the most remote,
 Prie into the Inside, and the deepest note.

190 Flie up unto the Highest, search the Bounds,
 Of that vast Sphere which all the World Surrounds
 Calamities are Evils only to
 Those poorer Dark weak minds that nothing view,
 That live a privat Life in some Close Den,
 195 Strangers to all things, and coopt up from Men.
 The Life of Man's a Wide Dilated Being
 A Spirit full of Beams, an Act of Seeing
 A keen Quick Penetrating Air, A light
 That searcheth out the Treasures of the Night.
 200 And if Ezeekiels Wheels be Souls, Their Rings
 Are full of Eys, encompassing all Things.
 Things are the Treasures of their Glorious sphere
 And all the World doth full of Wealth appear.
 Within these Rings. Woes Sickneses and Wars,
 205 Tears Injuries Afflictions foes and Jars,
 Have Spirits in them which the Ey revive
 Make others live, and are themselvs alive.
 In Sawce a litle Vinegre is meet
 To give a Better Relish to the Sweet
 210 And he that feels the World a World of Treasures,
 Shall always live within a World of Pleasures.
 The Burning Coals which at his feet do lie
 Enflaming him to love the Deitie.

There is one use of Afflictions which by no means ought to be
 215 forgotten, or past by in Silence. It quickens and excites us to Action.
 There is nothing that makes us so sensible either of our own Sins, or
 Gods mercies as Afflictions. Affliction makes us to see our
 Dependance on him, to feel his Power, and to dread his Displeasure
 in a more lively maner. The Wicked becaus they have no Changes
 220 forget God. Long eas and prosperity makes us insensate even as
 perpetual Quiet is a Lethargie in the Estate, So long Tranquillity is a
 sleep in the Soul, it breeds a Security and Stupidness, from which we
 are awakened by Changes, and as it were shoggd by Adversity. By
 long Rest Waters Putrify, whose freshness life and Purity is preserved
 225 by Motion: so are we apt to gather Rust in perpetual Ease. Not as if
 Affliction were in it self a Good, or necessary by nature; but by
 Accident they are made necessary, as Medicines to our Corruption.
 Felicities in it self is the greatest Refiner and Preserver that is. But
 there is in us a Defect contracted by the Fall, that makes us apt to

230 Settle upon the Lees in times of Peace, and by an imperfect digestion to turn the best Nourishment into Crudities which Weakness of our Souls is relieved by Exercise.

By the revolt of one City a King is made to feel that Prodigious Effect of Almighty Power, by which all the unruly and inconstant
 235 Spirits of a whole Kingdom are awd and established in their Duty and Subjection. By the Death of one Horse a Country Gentleman sees what a vast Weight depends upon Gods Pleasure and Providence in his Whole Estate, and is movd with Trembling to be Thankfull for the Residue. By an obstruction in the Bladder or a Mote in the Ey, a
 240 Person of long Health is made to understand the Evil of Sicknes, and the Continual Miracle by which he is preserved. By a fit of sickness the Soul is with Enoch translated from the World and brought neer unto Heaven. By any Calamitie, our Love, our fear, our Sorrow, our Hope, our Joy, our Desire, our Trust our Devotion is awakened, and
 245 our soul it self brought neer unto God. The Day of Judgement and Eternity are represented in that small but immediat and Concise Mirror, our Sins in Perspective, and our Thoughts trouble us. For our Afflictions are nothing but the Counterpanes of our Guilt, as even Job saith, Thou makest me to possess the Sins of my Youth. As therefore
 250 Causes are seen in their Effects so are former Trespasses present in our Punishments. Calamities are Sins incorporated, becaus Spirits are invisible, they assume a Body and come to fright us. We are made to see their Deformity, that they might be the more loathsom, and to feel as well as believ their Evil that we might abhor them.

255 Afflictions are either Persecutions for virtue, or Chastisements for sin, or els casual Accidents in general Providence, As they are caused by Wicked men, God or our selvs. When they are intirely caused by Wicked men they are matter of Joy. For a Good cause infuseth its Goodness into the Calamity suffered for it and the virtu of Suffering
 260 in such causes, the Favor of God, the Integritie Courage Wisdom Justice and Patience of the Sufferer, as well as the Crown of Reward, all those make Persecution for Conscience sake Blessed and Glorious: and if not easy and delightfull, at least a matter of exceeding Joy: As it is written, Blessed are they that are persecuted for Righteousness
 265 sake, for theirs is the Kingdom of Heaven. Blessed are ye when men shall revile you and persecut you, and say all maner of Evil against you falsly for my Sake. Rejoyce, and be exceeding Glad, for great is your Reward in Heaven, for so persecuted they the Prophets that were before you. The Sufferings of Love are its Delights. And those
 270 poverties and Shames which a man endures for his friend are

Glorious. They make his Affection and fidelitie illustrious. They commend his Person to the Esteem of his friend, and merit a higher Affection from him, They cause his face to shine, and make the victory more Delightfull, the Triumph more August, and the mutual
 275 fruitions after all more Sweet and Deep, sincere and full of Honor while either Friend is made more precious unto other. All these, and much more may be applied to the friendship of God, only his Love is too great for all Merit, not only because it is infinitely Glorious, but because that which is past is utterly beyond all the Possibilitie of any
 280 Recompence.

Afflictions, when they are Chastisements for sin, ought to move grief and Sorrow in us, but for our Sins, not our Afflictions. And the true Way to Happiness in them is this. To look Wisely into the Cause, to be vile in our own Eys, to admire Gods Wisdom, Dread his Justice,
 285 fear his Anger and Adore his Mercy. In indignation against our selvs to offer up our selvs as Victims to his Justice or Mercy, to busy our selvs diligently in all those Works of Virtue that Condition or Estate is capable of. for the Idle only can be miserable, whose Laziness maketh them a Prey to Calamitie: They that in Affliction are well
 290 Employd have som thing els to do, then only to attend the Smart, and feel the Bitterness of Death. Their Sense is divided at least, if not more deeply engaged upon other Objects. which take up their Life and Time, and call away their Spirits from the presence of their Calamitie. He whose Sence of Suffering is swallowed up in that of
 295 Sin, and is already deeper in his own Eys then Hell can make him, is always above the reach of Harm. And so is the Wise man who seeth God in the Affliction, and the Holy that delighteth in the Execution of Justice, zealously and impartialy even tho it be against himself, And the Believer, that is made more Sensible of his Saviors Love and
 300 Suffering therby and flies from the Rod with so much the greater Eagerness and Speed to that Rock of Ages, Communion with whom is more Blessed in the Night of Darkness, then fellowship with Kings in the Day of Glory. Only the Blind and Infidels are miserable: only the Obstinate and Obdurate Calamitous. Set thy self to lament thy
 305 Blindness and want of faith. trie and examine thine own heart, hate and adjure evry relick of Obduratness in it: see if it be Deceitfull, for the Heart of man is deceitfull above all Things, and desperately wicked who can know it?

Casual Emergents, and Crosses in general as they seem the meer
 310 Pleasure and Will of Providence, without relation to any Sin, or virtue, inflicted without the hand of man, by God, or by Man, without

the hand of God, are difficult to be Known, and hard to be endured. bec. the Glory of Sufferings in that Kind is taken away, and the Patient hath not many objects to converse with, and the meer pleasure
 315 of him that laugheth at the Trial of the Innocent, is hard to be born. But the Wise man Knoweth there are few miseries of that Kind: that a Sparrow falleth not to the Ground without his Heavenly fathers good Pleasure that God infinitely loves an Innocent, and tenders his Welfare as the Apple of his Ey. And tho som times for the meer
 320 Exercise of our Absolute Submission, he that hath far more infinitely obliged us, afflicteth us a litle, yet is his Dominion so sweet and Gracious, that he maketh all to end in his Glory: and it is the Joy and Satisfaction of a Good man to be made an Instrument of his pleasure, who Created redeemed and preserved him, and to be a means of his
 325 Glory who loved him so Eternaly. Christ was made perfect by Sufferings: who of all other was the most Beloved.² To be made Conformable unto Christ is very Glorious: as it is Sweet and Blessed to live in Communion with him. To endure the Rigors of Divine Providence with Constancy, is greater many times then Martyrdom.

² For biblical references in this section see Ezekiel 1.16–21; Job 13.26; Matthew 5.10–12; Jeremiah 17.9; Matthew 6.28; 10.29–31; Luke 12.27; 12.6, 7; Hebrews 5.8, 9.

Ages

Being to treat of Ages we shall consider their Nature Obscuritie, Relation to God Angels Men Animals, and Inanimates, their Cause and End, their Excellencies Effects and Uses. After which we shall come to their Contents, determining to end with the Joys of Ages.

5

Their Nature

An Age is a part of Time measured by the Life of Man. who being the best and most Noble of the Creatures, as he is the Lord of the World, is Lord of Ages. What is said concerning one is said concerning all; A Crow may live 300. yeers and a Raven 900. an Oake perhaps 1000. Yet are not Ages adapted to their Lives but accommodated to ours: As Empires are measured and distinguished by the Lives and Periods of their Emperors, not of Meaner Vassals and inferior Subjects.

The Duration of Mans Life being various and uncertain, it is something difficult to find the Standard by which an Age is computed. but general Custom and Authority has prevailed to define an Age within the Limit and by the Measure of an Hundred yeers.

Their Several Estates

Man at first was made Immortall. In the Estate of Innocency therefore, tho there had been the same Durations, yet there had been no Ages, bec. Durations had not been measured by the same Periods. No mans Death had distinguished between one Generation and another. Since therefore the Term of one Generation is counted an Age, in Eden certainly there had been no Ages; Unless the Translation of Men out of this World, into Heaven, should be like Death, esteemed a Period of their Life beneath. And then the Time they continued on Earth from their Birth to their Translation would be esteemed a Generation.

From the Creation to the Deluge men generally lived 8. or 900 yeers, and som times they wanted but litle of a 1000. During that time, becaus the round number is perfect, and no broken Number representeth a Whole, or agreeth with the Soul of Man, an Age was reckond 1000. Yeers.

In after times the Life of man was shortned to 120. yeers. And he that lived more upon earth was esteemed a very Aged person. As by Man Sin came into the World, and Death by Sin, so by the

Multiplication of Sin, Deaths were multiplied, and by the Continuance and Increase of Sin Life was shortned: Much to the Benefit of the World, and Man, that Labor and vanity might be a litle
 40 lessened; and Eternitie filled, perhaps, with more Persons and Greater Wonders.

Since Threescore yeers and ten is the Life of Man, in these later Days, and if by reason of Strength it be four score yeers, it is full of Labor and Sorrow,¹ an Age would be accounted 70. yeers, and the
 45 other ten be unprofitable Vanitie: did not som men yet live to an hundred, and some very few to an hundred and Twenty. Which gives occasion to Nature, always ambitious of Perfection, to lay hold on the full Time of an hundred yeers. Other wise bec. the Life of som Men even now exceedeth it, an Age would be more were it ever measured
 50 by the longest Life. But uncertain, and bec. uncertain Measures are inconvenient, it is tacitely agreed upon by Mankind that their yeers should be reduced to a certain Number. Since therfore the Space of an Hundred yeers is the neerest round and perfect Number to the Length of Life, in these Days, and for many Generations past, Time
 55 by the learned is measured by *Centuries*: and he that liveth 300. yeers, as *Nestor* of Old, and *Joannes de Temporibus* of late did, is said to have exceeded his own Age, and to have continued three.

So far hath this Opinion and Authority prevailed, that even the Spaces and Durations before the Flood are measured by Ages, even
 60 by ours. The notion of an Age, and the conception of an Hundred yeers, being so familiar to the Mind of man, by reason of long use and general Custom, that it is as it were the fit Standard, agreed upon by all, for the more clear and perfect discerning of Times. The Influence of which Agreement extendeth so far, that the Durations
 65 before the Beginning of the World and after its End are measured by Ages, Eternity it self wherin there is no Succession of Parts, being represented and conceived under the Notion of a Space including innumerable Ages, ever continuing, never beginning nor Ending.

Notes

70 Hence it appeareth that Man gave the Denomination and Measure to an Age, tho God the Duration. The *Matter* of an *Age* being purely his, but the *Form*, or *Maner* of its *Being* ours. for its Limits are derived from our *Human Conception*: without which as there had been no *zones* and *Houses* in the *Heavens*, so neither had there been
 75 any set *Periods* or *Distinctions* of *Time*. Which are like the *Lines* in

¹ For biblical references in this section see Romans 5.12; Psalm 90.10.

the Zodiack, Imaginary all, but fit and serviceable for our Calculation. In evry Thousand yeers there are ten Ages, as in evry Age there are an Hundred yeers. The World therfore having lasted 5600. yeers, hath continued 56. Ages. But where they are, is a
 80 material and doubtfull Question.

It appeareth further, that as Men rule the World, the learned bear a great Sway and Influence over men. There being as much Difference between Learned men and other, as there is between Trees and Beasts, or Beasts and Men. for tho the Multitude is infinit in
 85 Comparison of those few that attain to Eminency, yet those few regulate the Affairs of Mankind, and order those things, which the rude and ignorant seldom consider, and perhaps would never apprehend. Things, which are out of vulgar Reach, being reduced into Method by the Care of the Learned, are made subservient to the
 90 universal Good even those, which are too great to be managed by narrow Souls, who busy them selvs with Inferior things that are neer unto them, but for all the great and Weighty Affairs that concern the Univers, they sing the old Song, Qua Supra nos nihil ad nos². Vulgar Souls being dark and Blind, Dead and Unactive, like Trees and
 95 Stones governed by their Superiors. The Learned are the Soul of the World, animating and Informing Mankind: that without them is a meer Lump, but by them formed into Order: that in a Passive maner, for the Common Benefit submit to their Information. For what a few among the Learned do, all Nations and Kingdoms obey, their pleasure
 100 being infused, like Sences from the Head, into all the Members. In this We see it, Ages are determined limited and Defined by the Sages. Wise and venerable men being therfore called Sages because they see into Ages.

Their Causes

105 The Material Cause of an Age is Time, the Formal is its Measure, as reducible and applied to the Life of Man. The Efficient Cause is GOD, if we respect its Matter, and Man in som respect if we regard its Forme. Tho God indeed is the Cause of both, the immediate Cause of the Duration, the first and Principal, tho not the immediat Cause of
 110 its Application. He made Man, and made him able to ordain an Age. Sin and death have som Efficiency upon Ages too. For Death is the Period of an Age, and Sin the Original. Life is its Object and the understanding that applies all these together, hath a peculiar power and Influence over it. The final Cause of Ages we shall see, when we

² What is above us has nothing to do with us.

115 come to their End. which being a Theme of importance, we have reserved to a Place peculiar for it self.

Their Relation

Ages relate to God, Angels, Men, Animate and Inanimate Things. The Duration of Trees had it so pleased men, might have been applied
 120 to the Computation of times, but with less reason, and more Inconvenience. GOD therefore who by his Spirit guided men, by his Word hath decreed and established, that which is a Law already by the highest Reason. that Ages only should be computed by man and by the Life of Man. GOD therefore is the Lord of Ages, Angels the
 125 Spectators, and Men the Contents. Men are the Contents of Ages, but in a Transcendent maner. For they are the Measures and Containers of them and in some sence the Lords of Ages and Spectators too. For being made in the Divine Image, Ages relate to men as they do to God, and having som thing in Common with the Holy Angels, there
 130 is a Relation between Ages and men, like to that between them and Angels. They relate to men in a Peculiar Maner as the Measure of their Life, To God and Men as Effects to their Cause, to GOD Angels and men, as Subject to them all, as objects of their Contemplation, as Treasuries and Treasures meet for their Enjoyment. To fowles Beasts
 135 and fishes they relate in a remoter maner, as they do also to Trees and flowers, Rivers mountains feilds and Meadowes, as also to the Sun Moon and Stars, which are meerly contained in Ages, and the Ornaments of them. Tho the Motions of the Sun and the Heavenly Bodies hav a hand in the Constitution of their Essence in like Maner,
 140 being by a long circum-Diduction their remoter, but Partial Causes. Perhaps all Animate and inanimate Things which minister to the Life of Man will indirectly be Causes of them, in a Collateral and inferior maner (to shew the fulness of Natures Harmonie) they relate unto them.

145

Their Obscurities

An Age is a very Obscure object; bec. it is invisible. Whether they be Creatures, Substances or Quantities; whether they be Permanent or Transeunt; finit or Infinit; Within us or without us: Whether they are abolished in passing by, or made, is a great Question: As it is also,
 150 Whether they exist; and if they do, in what Place they are? Concerning each of these we shall by way of Essay speak a litle.

1. Question.

Whether Ages be Creatures?

As to the matter of an Age, that it is no Creature, appeareth, bec.
 155 all those Durations which are now formed into Ages, tho the World
 had never been made, had prevented the Beginning and been from
 Everlasting. As to the Forme an Age is no more a Creature then an
 House a City a Temple or Suit of Apparell. All which are Creatures
 of Mans Devising. We must therefore be a litle more Accurate in our
 160 Distinction of Creatures. As a Creature is a Being Existent by it self,
 and subject to Accidents, an Age is no Creature. And thus were
 Creatures treated of in the Six days Creation.³ Nothing being a
 Creature, which GOD made in any of those Dayes, but what was
 Substantial, as a Thing existing of it self and Subject to Accidents.
 165 The Heavens the Earth and the Waters, the Light, and the Firmament,
 Sea and Land, Trees and Herbs, the Sun and Moon and Stars, Fowles
 and Fishes, Beasts and Men, these are reckoned by Moses, and in
 these the Creation was accomplished. Duration is a meer Accidental
 Continuance of the Creatures.

As a Creature is a Being whose Existence depends upon another,
 so evry Color and Quantitie is a Creature, all the Relations
 Circumstances and Consequences of Things are Creatures, and so is
 evry Measure and Maner of Being. All that is, being adæquately
 divided into Created and increated, or GOD and his Creatures. And
 175 thus an Age is a Creature. It proceedeth from GOD and dependeth on
 him, as a Circumstance or Duration Accidental to his Creatures, it
 continues in the World; and tho framed by men it is still a Creature.
 for under this Notion, their Clothes and Houses are Creatures, and so
 is evry Effect of evry Cause. According to that Physical Maxim,
 180 Quicquid dat formam dat omnia consequentia formam and that
 Metaphysical Quicquid dat esse dat proprietates Esse.⁴

As a Creature is a Being that hath Beginning an Age is a Creature
 if we respect the forme. And whether in Truth it be so if we respect
 the Matter is a great Question. For Eternity alone is the Ground of
 185 Ages, as Infinitie is the Ground of Regions and Spaces. One infinit
 and Eternal Room is the latent Capacitie, which immediatly floweth
 from Almighty Power, not as a Creature but Consequence of it. For
 it is impossible for Almighty Power to be, but an infinit Capacity

³ See Genesis 1.

⁴ Whatever gives the form gives all the attributes (or, the logical consequences) that appertain to the form. Whatever gives being to any thing, gives also the properties which that being has.

must be in like maner. Which infinite Capacitie being Subject to it,
 190 is in it self nothing, Tis the Shadow of Almighty Power; or rather
 Nothing under the notion of being Subject to it. Nothing is infinit and
 Indivisible. Capable of innumerable Rooms and Distinctions in it.
 Ages perhaps are certain Rooms and Distinctions formed by the fancy
 in that imaginary Duration, which is Endles and Eternal. As it is the
 195 Duration of the Creature it is a Creature. But if all Ages and Creatures
 and Rooms were annihilated, the matter of an Age underneath would
 remain, and som thing in Eternitie answerable to the Imagination
 would stay behind, as an invisible and intelligible Space immutable
 and Eternal. This being the *Materia Substrata*⁵ of all Existences,
 200 Rooms and Ages we may safely say that Ages as they are Durations
 annexed to Creatures are Creatures, for they are the Consequences of
 their Being and Continuance.

2. Question.

Whether Ages be Substances
 or Accidents?

205 Because Ages can be abstracted from all other Beings, and appear
 as Divided and Disentangled Objects to the Understanding, they look
 so like Substantial Essences, that Omnipresence it self, and Eternitie
 seem not more Substantial Things. They appear Substantial to a
 210 Natural and Inartificial Soul as the Light of the Day doth and Time
 [and] Room. none of these have more of Existence and Apparency in
 them. But to a learned Soul even Place it self and the Day it self are
 pure Accidents. For Accidents may be abstracted and thought of
 alone and when they are singled out as objects of the understanding,
 215 being seperated from their Subjects, they will appear like Substances,
 becaus they exist and are Subject to Accidents. Ages indeed are not
 inherent in any Subject, if we regard the matter of them: which
 increaseth the Difficulty. for no being Contains its Duration. As it is
Duration it may be without this Existence, tho not as it is *its*
 220 *Duration*. The Continuance of a Thing, which dependeth on its Being,
 and Duration in General, which dependeth not on its Being, are
 distinct things. Duration being like a Measure applied to its
 Continuance, as an Elle or Yard is to a Peice of Cloth. The Length of
 the Cloth is an Accident, but the Measure a Substance. An Age may
 225 not only be considerd, but is a part. for such a Part of Eternity applied
 to such a Substance, measures the Continuance of such a Creature,
 yea the Motions too by which that Continuance is measured hav their

⁵ Underlying matter.

Durations in Eternity, and are measured by it in a Transcendent maner.

230 But that which most heightens and Exalts the Mysterie, is the Nature of Eternitie of which an Age in some measure partakes. For Eternitie is a Spiritual Substance tho it seemeth an Accident: As by reason of Gods Omnipresence in evry Place, a Spiritual Substance is evry where discerned, so in evry Age is a Spiritual Substance, bec.
 235 Eternity is there, most clearly discerned. Wherefore all that can be said is this. That Ages tho they have some thing answerable in Eternitie are not its Parts, but either Ideas framed in the mind of man, or Durations in things relating to Eternitie. Even as Place it self is not a part of GODs Omnipresence, but some conceivable Portion of that
 240 vacuitie, which relateth there to; and is fild or exceeded by the same. Even Nothing it self limited either in real, or imaginary Bounds. hath som imaginary Portions wherinto by our conception it may fitly be distinguished. Nothing is within such a Space, and Nothing is without it. Nothing is infinit, Yet hath it no parts realy existent. For Nothing
 245 even while it is, is not Existent. Yet the Continuance of its non-existence may be measured, as well as the Existence of other things. But this pertaineth to another Word. vid. Nothing.

3. Question.

Whether Ages are Quantities?

250 Numbers and Motions have a peculiar Consideration among those many Beings that make up the Predicaments of Accident. Other Accidents are evry one in its own Subject: Numbers are in many Subjects, perhaps in all together, but in none divided. As for example: Ten is a Number, it happeneth to so many Pears or Apples, that they
 255 be ten. Ten is in them altogether, becaus one is in evry one, and ten times one makes ten. But ten is not in one of them alone. tis not in nine of them, for without the last the Accident of Ten is not there: nor in the last that makes them ten. for that contributes to the number no more then the residue. Tis therefore in them all, only as they are
 260 compared and related together. for as they are compared and united in the mind they make one Whole wherof there are so many Parts, in which whole ten is. So that Number is founded in Existence, discretion, and Relation.

Motion is in Things by Degrees, other Accidents are in them at
 265 once. Suppose an Arrow in Motion for a mile. That Motion may be considered in the whole, and so tis one. Twas so long and so far in finishing. It may also be weighed in its Parts. No two of which are in

the same Instance of time together, and yet they immediately Succeed one another. An Age hath som thing of Number, as it is the Result of
 270 many Days united, And of motion as it is a continuance in which appears in the Mind. All the Parts of Motion ceas in themselv but are lodgd in the memorie. The several Parts are like several Numbers united together. by one continuance of Action in the Thing, and by one Act of Notice in the Understanding. So that Numbers in their
 275 Union are Ideas in the Mind: effected by the Collation of Several Things. for one must be put to one before a Number can be made, and one Part of an Age added to another before an Age can appear. By which it is manifest that there are some mixt Accidents. at once consisting of Quantitie and Relation, and in my Apprehension such
 280 are Ages.

4. Question.

Whether an Age be a Permanent
 or Transeunt Thing?

Some Quantities are Permanent and some are Transeunt. Those are
 285 accounted Permanent, whose Parts are all together, evry one of which begin and end at the same time. They abide and accompany each other in the same Continuance. Those are esteemed Transeunt, whose Parts are before one another, by way of Succession, the first and last being never together. Now the Parts of an Age, tho they Succeed one
 290 another when an Age is in making, yet must they be altogether when an Age is made, And therefore tho *in fieri* an Age is a Transeunt Quantitie, yet *in facto esse* it is permanent. Even as a Line in making receives its Parts one after another, tho being made it has them altogether. That which induces me to State the Question thus, is the
 295 Nature of an Age. An Age is not while it is *in Making*, it never exits till it be already *made*. And therefore must have its Parts, either not at all, or all together. This leads me to another Querie.

5. Question.

Whether an Age be a Real Thing
 or a Notion?

There is some Proportion between Ten and a Species: between a
 Number and a Motion, an Age and a Number. The Consideration of
 units is the Production of Ten. So many things agreeing together in
 such a multitude make the Number. A Multitude is an indefinit
 305 Number. A third thing arising from the mixture or Accession of so many other things that agree in this, that evry of them is one. This

Multitude no where exists but in the Things, yet is it in the Understanding distinct from them. accounted real bec. it is a real Effect of Things. Tho as that Effect is conceived in the Mind it is
 310 Ideal and Imaginary. Thus an Age, and thus the Species of Mankind are third things resulting from the Union of many other, and therefore what to conceiv of them is very easy. They are realy occasioned by the Things united, tho Idealy conceived in the Mind of Man. The Glory of which consisteth much in this, that it can form Ideas and
 315 Creatures of its own, as Efficacious and Bright, as lively and Powerfull as their objects and Occasions. some of which seem to be begotten by External Causes, but they are the last Objects, within, themselvs. where note that Evry Idea is as real an object, as the Things themselvs. Vid. Idea.

320 6. Question.

Whether an Age be finite
 or infinite?

If Time be a Duration having *Partes extra Partes*,⁶ and evry Part of Time is Time, the Parts of Time are infinitly Small, and the
 325 Smallest is infinit. For the Smallest Part of Time is Time, and hath *Partes extra Partes*. The Smallest Time hath Parts, and evry one of them hath parts out of Parts in like maner. There is no Miracle more transcendent nor Mysterie more incredible then this. Yet by the Common consent of Philosophers tis readily received. Nay stated and
 330 defined by all the Peripateticks: If any Contradict it, twill be fortified by many Arguments. All Quantities they define to be Divisibles in semper Divisibilia:⁷ that they have Parts infinit in number, and by a Strong Consequence infinitely infinit. for in evry Part of evry Part, there are infinit Parts. only they deny that they can actualy be
 335 Divided. If any deny them to be infinit in Number, it is becaus they think the Progression from the first to the last to be Endless, wherby all Motion would be impossible, for the least would never be attained. To reconcile these therefore we affirm, that an *Agent* is either finit, or infinit; no finit Agent can, but an infinit Agent may do infinit Things.
 340 He can pass to an infinit Distance in a moment of Time, bec. his Speed is infinit. He can divide Time into infinit Parts, bec. his Discretion is infinit, He can make Quantities infinitly small bec. his Power is infinit, and evry part of Time being infinit, any smallest Part in Quantitie may in any Smallest part of time be past, bec. they are

⁶ Parts out of parts.

⁷ Always divisible, or dividing or separating.

345 proportionable to each other. Infinite parts of Quantitie in infinit Parts
 of Time are over come. And if Parts in Quantity are infinit indeed he
 that put them together can part them asunder. So then an Age,
 considered in it self, is infinit within; bec. its Parts are infinit: but
 considered in relation to things without it, is finite, that is Ended and
 350 confined within such Bounds and Limits. Evry Age having infinit
 Moments in it self while Moments infinitely infinit are in other Ages
 out of it Self. Which if any one wonder at; let him consider that
 without an infinit Agent, all Things are impossible, with one nothing.
 An infinit Agent is the fountain and foundation of infinit Wonders.
 355 All his Works are Miracles and Abysses. Let him consider further
 that Infinit smalness is an Effect of his Condescention, and most
 easily made, as next to Nothing: That if GOD and the World be, there
 is more then infinit that therefore more then infinite is possible. If the
 Parts of Time are infinite, Points also themselvs are Parts of Time,
 360 and Time existeth in a Moment. The Moment which now being the
 present Time: not only the Copula or Clasp uniting Times, but Time
 itself uniting Times. This may be raised, as a Correllarie from the
 former. An Age is infinit in parts, but finite in Extension.

7. Question.

365 Whether an Age be a Discreet
 or continued Quantitie.

It is agreed upon by all that Lines and Bodies are continued
 Quantities, and that Time is so in like maner. But whether what they
 say be true; may be Questioned. For those things alone are continued,
 370 whose Parts are by their own Parts united together. And those are
 counted their own, which are like themselvs; Otherwise there will be
 nothing discrete, but all the things in the World will be united. The
 Skie and the Earth will not be divided tho the Air be between, for
 som thing els continueth the remotest Objects, that reacheth from one
 375 to the other. As therefore the Ilands and Continents are Divided, bec.
 the Sea, a thing of another Nature is between, so Days are divided
 one from another becaus Nights are between. and Nights bec. Days.
 Since therefore Days are Discrete and Nights intermitted, the Question
 will be how an Age can be one? But that is not all. If a Line be
 380 continued all its Parts must be united by Parts of it self: And if so,
 Points themselvs must be the Parts of a line. For otherwise a Line will
 be all Discrete, and Discontinued, by the Interposition of a thing
 between, whose nature is infinitely Divers. so will an Age, unless evry
 Instant in it be a Part of it self. It seemeth therefore necessary to

385 confess that Instants are Parts of Time if Time be a Continued
 Quantitie. Which yet further appears, by the Distinction between
 Continuous and Contiguous. Did no Point stand between, but the
 Parts of a line immediatly touch and rest upon one another: yet would
 they not be Continuous, unless they cohere, and cleave together. For
 390 things contiguous may touch one another. But in things continuous
 there is an union which continually proceeds without the Interposition
 of any other. An Age is therefore a continued Quantitie, bec. it is a
 Time perpetually running on without Division or Disturbance.

8. Question.

395 Whether Ages are
 abolished or made
 by passing by?

An Age is not abolished certainly, but made by passing. for the
 first Moment of an Age is its Inchoation, and till the last is in Being,
 400 the Age is not finished. all that Part of Time therefore which is seen
 between the first and last moment of 100. yeers, is an Age. If an Age
 be made by passing by, it abideth for ever. It endeth when it is
 finished, but vanisheth to none, but imperfect Creatures. Trees and
 Stones are unsensible of Ages past, and before them they seem to be
 405 annihilated, which to intelligent Souls are stable and Eternal. Being
 made they return to GOD from whence they came, that the whole
 might be enjoyed for ever. He that made the Worlds made the Ages.
 A thing is *in making* by parts, but is not *made*, till it is perfected.
 When the Matter is made and the Form introduced, the Thing is
 410 finished. A Temple is not made till the last stone is laid on, and the
 whole accomplished. It was in making while the Parts were in
 framing: but when the first and last are existent together, then it is,
 and is a Temple. The Labor passeth away, but the Work abideth.
 Even so the Motion by which an Age is begotten vanisheth, but the
 415 Effect continueth. The End alone Crowneth the Work. A Book is in
 making, but not made, till it is ended. The Letters Lines and Leavs are
 Minutes Hours and Days, the Paragraphs and Chapters are Moneths
 and yeers. And so many yeers as make an Age, must first be past
 before an Age can exist. As the one continueth after it is made so doth
 420 the other. For an Age is a Part of Time consisting of so many lesser
 Parts of Time united. All which in one appear to the Understanding.

9. Question.

Whether Ages now exist, or not?

An Age verily is a Strange and Mysterious Being, which is all at
 425 once, yet no where to be seen: It is invisible to the Ey, tho not to the
 Understanding: It is a Thing Transcendent to Place, and clean of
 another Nature: It cannot contain it, nor be contained in it. It is as
 Glorious as Mysterious, and as full of Depth as Treasure. They hav
 an *Ubi* as Virtu Wisdom and Angels have, and therefore must exist,
 430 otherwise they cannot be enjoyed.

That which maketh it certain that they exist, is this: They can be
 seen, and felt, and have a real Influence upon us, which could never
 be, unless they were real, and by some Contact or other present to the
 Soul. For *Non Entis nulla sunt Accidentia. Operari sequitur esse.*⁸
 435 That which hath no Being can have no Operation. Which is so true,
 that if nothing it self be an Object of the Understanding, it must
 appear like some thing; and if it hath any Effects upon the Soul, it
 deriveth the same from some Kind of Existence. (Vid. Nothing.)
 Things that were, are unto GOD, and by his Providence and Power
 440 are communicated to us.

That which maketh it Doubtfull, whether they exist, or no; is the
 Consideration of Time. for it passeth and cometh, but never is.
 Whatsoever existeth is now in Being. Whatsoever is now in Being,
 is present with the present Moment. But Time Past, is past, and not
 445 present; even as Time to come, is not yet, but is about to come. Nay
 the Difficulty is more obscure. No Part of Time is but the Present;
 and the Present is no Part of Time, but an Instant. Time is Divisible,
 an Instant Indivisible. Vulgar people distinguish Time into Past
 Present and to Come: but learned Philosophers Know no Time but
 450 Past and to come. The present Instant is only the Connexion between
 its Parts, but no Time. Time therefore never *is* at all. The present is not
 Time, the Past is not present, the future is not yet in Being. Thus the
 Philosophers.

But whether they do right to annihilat Ages, and whether they are
 455 therin consistent with themselvs, is a Question, which truly I should
 litle concern my self in, were it a meer Point of Curiosity and
 niceness. But since an Error here is of infinit Importance, and by
 Corrupting his Conception, blears his Eys, and bereavs man of
 felicitie, I am deeply concerned in the Controversy. If Ages be
 460 abolished, all that is in them is destroyed. If Time be removed, all that

⁸ Non-being or non-entity has no accidents. Operation, or function follows being. In essence, operation (doing, or working) is the same as being.

is in it is taken away. No man is so mad as to expect Enjoyments in Meer *Chimeraes*, nor to quench his Thirst in a deceitfull stream that is already gone nor to place his Heart upon an Empty Nothing. And bec. men hav thought the Ages to be dead and gone, we think our
465 selvs litle concerned in what is past; and seek neither Wisdom nor Felicity, neither Treasure Honor nor Delight, in Ancient Times, nor Union and Communion with God, in such remote and disappearing shadows, wherby it cometh to pass that we are Divided from him. I would have men therfore to think earnestly that all Ages are Things,
470 neer and present, Solid and Real, Deep and Beautifull, Rich and Glorious. And for this End to consider, 1. That we have already proved the vulgar Conception to be right, and that evry Instant is a Part of Time: the Philosophers seeming here by their Niceties and Subtilties to Spin so fine a Thred, that they have weaved all Time out
475 of Doors, and twisted it into Nothing. 2. That a Thing Divisible may be Divided into Indivisibles, all which Indivisibles are real Parts of what is Divisible. And that that Maxim is false, wherby it is affirmed that Indivisibles being added together will always make Indivisibles. For if two Indivisibles be united together they will make a Divisible
480 into two Indivisibles, and so for thousands, or Innumerable Millions. 3. That an Instant being infinitely Small, is so quickly past, that it is impossible to conceiv the present Moment. It is gone before you can Pitch your Thought upon it. 4. When it is gone, it is then Eternaly fixed in its Place; and tho it goes further and further off, bec. of more
485 Instants that come between, yet still it may be found like a Star in the Heavens, and the Soul can certainly lay hold upon it. So that 5^{ly}. No Time but the Past or Time to come is present to the Soul of Man; for the present Instant can never be discerned. 6^{ly}. Things may be present to the Body locally, but to the Soul only Divinely. Nothing can be
490 present to the Soul, but what is present to a Thought, or Imagination of it, to some Sence and Conception of the Mind. So that all Ages may be present to the Soul, but the present Instant now passing is always absent: it is hidden in its Swiftnes and inaccessible. No Thought can be present to it bec. it eludes and evades it, being gone
495 before it can be apprehended. To which we may adde, The Contents of an Instant are very Small; and it is consentaneous therfore that it should be imperceptible, bec. it is indivisible. But Ages and Generations are of vast Extent and abundant Fulness, being Divine and Heavenly Regions fraught with Wonders all Glorious within, and
500 it is fit, they should be Obvious and Clear and full of Light, being nearer and more Discernable to the Soul then any Instant. Where note

how Wonderfull GOD is who hath made Time past and to come so neer unto the Soul, that it may be more Present then the Present Instant: and how pervers man is now since the Fall, that his
 505 Imaginations are Contrarie to God, as well as vain and Erroneous.

Were it needfull to insist further upon this Point, I could tell you that the Truth of Ages ariseth manifestly from the Solution of the 8th. Question. For since Ages are made, and not abolished by passing by, unless that can annihilate, which gives them their Perfection, they
 510 must be Eternal.

10. Question.

Whether Ages are within us,
 or without us?

There is one thing more which I do not very well like in
 515 Philosophers. Being generally Heathens, and not understanding the Excellency of Souls, they had but sleight Thoughts of Ideas. Whereas GOD Knows they are the very objects in vive, and the most excellent Things in the World. I speak not of all. Plato (as he was the most Divine Philosopher) had very great and Divine, Conceptions about
 520 them. We have done no Injury to Ages by affirming them by Ideas to be present in the Soul. for the Object by the Idea and in the Idea is it self enjoyed. Were they there by Ideas alone Ideas are no such Contemptible Things. Melancholy men and Mad-men Know the Force and Importance of Such Ideas, the Beauty and Terror, the
 525 Greatness and Power and Realitie of them: to speak nothing of the Pleasure and Torment. It would seem a bold Word to say that an Idea is neerer to the Soul and more Excellent then the Object it representeth. Nevertheless far be it from me to think the Ages existent in Ideas. The Kingdom of GOD is not a Shadow. If there be Ideas
 530 wherin it appears, they are all fair and bright and Powerfull. But they are all likewise True and Justified by their Objects. It is a Real Kingdom and not Imaginary. For which cause I answer, that Ages are within us, and without us too. Evry man knows that the Kingdom of GOD is without. And our Savior tells us that it is within us.

They affect the Soul by their Ideas of them, and their Ideas affect
 535 us more, bec. they are no fals Witnesses; They pleas us bec. they are real Representatives of what is. Ideas are in us, the Ages in Eternitie. The Ages are in us by Ideas, by themselvs in Eternitie, they are in us more perfectly then by Ideas only. But admit they were in us by Ideas
 540 only, what would follow? Not that they are absent, or not Existent, or Weakly enjoyed. They are as much before us as the Sun is, as Heaven

is, as the Earth is, and all the Glory of the Universe. They all are present to the sence and fancy only by Ideas, however they are in the Understanding. It is a Ray of Light which cometh from the Sun bearing its Brightness Color and figure through the Ey, to the *Retina* in the Brain, that is realy seen. Yet that figure of it, is so lively, that it recreateth the Soul as much as the Sun, and is within *the Sun Enjoyed*. The understanding perhaps reacheth further, and examineth whether that Figure be an ungrounded Apparition or a real Truth. If it be a Truth, it hath som Object wherwith it agrees: if an Apparition it is a meer Illusion: having no Caus nor object without, For it seemeth to represent that which is not. The understanding fetcheth a vaste Stride: and at once treadeth on the Idea and the Sun, by a Thought which is Transcendent to them both, and Comprehensive of them in which both the Sun and Idea, notwithstanding those vast Distances between are united together, and tho united yet distinctly compared. The Sun it self being as present to the Understanding as the Idea in the Soul. Even so are Ages present. The Idea of them is of Greater value, then the Things themselvs. They are neerer to the Soul, and the only Means by which they are Enjoyed. They are more Excellent because Living and Spiritual Substances (in the Concrete) as being Ornaments and Parts of the Soul. For evry Thought is the Soul exerted into such a Thought: They are Sublimar far, in Nature more approaching to the Essence of GOD; and perhaps more precious for the sake of him in whom they are to abide, and for whose Sake all Ages were prepared. They are the End of Ages, a neerer and more Immediate means of Mans Blessedness, without which all Ages would be in vain, Man Dark, and his Spirit Diabolical. Admit the Sun did ten thousand things in all Nations and Kingdoms more Glorious then it does perform: and all those things were done for one and for him alone. As the Light and Beauty of the Sun to a Blind man is lost, so are all its Services to an Ignorant, or Incapable Creature for Want of Ideas. Thus much for the first Member, that Ages are within us.

By proving that they are without us in few Words I shall prove that they are within us more abundantly. Which is a very rare and strange Accident, and a Token of the Curiosities and the Rarities that are in Ages, since it is Seldom seen: that where things are contrary by confirming one we should establish another. But thus it is Ages are realy som where. And it is in Gods Infinitie, not in infinit Space. The Imaginarie Spaces above the Heavens utterly denie them: They are in GODs Eternitie.

Eternitie is an Everlasting Duration all at once. If Eternitie be at once all Ages be existent. bec. they are at once contained in Eternitie. He that made the Ages made them at once; he that made them, enjoyeth them at once; and he that enjoyeth, is seen in them at once; he that is seen in them, giveth them to all Spectators. If Ages are in Eternity they are in GOD. for GOD is not only Eternal, but Eternitie. If Ages are in GOD they are in us, for GOD in us is ever to be enjoyed. They are without us, as they are in Eternitie, but within us as Eternitie is within our Understandings. Thus Eternitie it self is a Thing without, but as an Object seen, it is within the Soul. The truth is, it is infinitely without, and within us too. For GOD being infinit and Indivisible, is infinitely without, and infinitely within the Soul, being wholly evry where, he is wholly without and wholly within. Which pertaineth to the Maner of his *Indwelling*. He dwelleth perfectly in the Soul; Not by Ideas, for there is no Idea of Him, but the H. Ghost in us, and his Son in Himself: And both those are Himself, forever to be Enjoyed. Dwelling perfectly in the Soul, the Soul is his Temple, and so is it affirmed in the H. Scriptures. When the Soul is said to be the Temple of God, the Meaning and Reason of it is, bec. the Soul is the Temple of his Omnipresence, the Temple of his Eternity, the Temple of his Goodness, Knowledge, Lov, Blessedness and Glory. And if the Soul be a Temple of these, it is of Ages in like maner. for the Ages are in all these, and with all to be enjoyed. Surely they are some where. And if some where, in GOD, for they are no where else, but in God or mans Soul. Time past is not in the World, only the present Instant Now is. To other Beings all that are past were, all that are to come shall be, only the present is. But with GOD nothing is past or to come, but all Things *are*, so they are to the Understanding. They are all in the Knowledg of God, as Objects in their Faculties. and when the Soul is Perfect, the Knowledg of God shall be in that Soul: All Ages being seen there in the Best Light, infinitely communicative, Bountifull; most Glorious, Divine, Eternal. For GOD himself is the Light of Heaven and of the New Jerusalem.

615

Another Question.
Whether Ages are Objects
remote, or Near?

That an Age is a Being full of Difficulties, is manifest, bec. all its parts are past, and yet are, all are successive and yet are together. It is finite and infinit, within and without, and perhaps therefore Remote and Near: even as it is Invisible, and yet conspicuous. The Remotest

620

of all Ages is before the Understanding, and immediately neer, and in the Understanding: An Age may be at an infinit Distance, from the present Time, becaus infinit Ages that stand between. Yet all those
 625 Ages may be equally neer unto the Soul because all within. For the Understanding of the Soul is the Soul understanding. And the Rayes by which our knowledg shines on any object are Essential therunto, the very Light of the Understanding Proceeding to its Object: in which (resting there) the Soul is present and beholds the same. Thus
 630 it seemeth Distant, and yet present too. All things in it are without Diminution Doubt or Confusion as clearly seen, in all its Greatness and Dimensions, Properties and Motions, Excellencies and Actions, as the neerest object in place or Nature. An Atom being fully seen in all its Appearances many thousands of Leagues beyond the Heavens,
 635 many millions of Ages removd from hence, bec. the understanding is a Divine miracle, a living Intelligible Sphere an Indeficient Light, the utmost Bounds of the Everlasting Hills being in the Same. As it is in a Mirror so it is here. The Highest in the Hemisphere, is the lowest in the Glass. The Skies above are the Pavement beneath, the East is the
 640 West within the Glass. the Remotest thing without, the Deepest within: consequently the more without the more within. the further Distant the more immediatly present to the Centre of the Soul, and the nearer and fitter to be intimately enjoyed.

Collections

645 1. Since therefore all Ages are in Man, certainly he is a Capacious and Mysterious Creature, many Parts of his Soul being unknown, bec. secretly present with all Ages. Yet are they absent till he thinketh on them. And those *unknown Parts* receiv their *Act* by his Meditation on the Ages. For the Soul while it is a Power is present with all Ages in
 650 Power: but litle dreams of any such matter, remaining only with them in Power bec. Power before it is exerted is unsensible, for all Sence either of it self or any other thing is an Act exerted. When it is in Act it discerneth its presence with them, and actualy enjoyeth them.

655 2. Since all Ages are like so many Temples and Palaces to be enjoyed, and all the Glory of all the Kingdoms of the World is for the Enlargement and Beauty and Pleasure of the Soul, how vain a thing is it, for Man to immure his Soul in the Narrow Confines of a litle Prison, a Den or Cottage: how Glorious to expatiate and Walk with GOD in all Ages! Kings Palaces are Prisons, and Kingdoms but
 660 Cottages to the Soul of Man.

3. If all Ages are in God and Man, God and man are strangely united. His Omnipresence is in man, bec. he is wholly evry where. His Eternitie is in man, bec. his Eternity and that are one. Man is in Gods Omnipresence and Eternitie. Both are with all, bec. God is most
 665 Simple. Where either of these is, it wholly is, bec. he is indivisible. Evry of these being in the Divine Essence wholly evry where. And mans Soul with all Ages in these, are by these two present after a Strange and Transcendent maner. All the far-distant parts of the Hemisphere are present in evry point of Air enlightened by them, and
 670 in evry Ey, and in evry Mirror, that any where is set up to entertain them. All Ages are in Him Originally Causaly and Divinely in us objectivly and distinctly and Accidentaly. Eternity being distinct from our Essence is one with his. Eternity is in us after the best of Maners; Ages are in us as Eternitie is. But the maner how they are in
 675 us is Transcendent and Miraculous; Glorious tho dependant, true tho abstruse, and tho real yet Incomprehensible. We are in GOD as the Ideas of his Soul, he is in us as the Caus and Greatness and Perfection of ours.

4. If all Ages are in GODs Eternitie, their Number and Abundance,
 680 Light and Brightness, Contents and Riches are Eternal. for in him they are Eternaly enjoyed. The Substance of Eternitie Shineth in them, nay all Eternitie is present, and entertaineth the Ey in evry Moment of them; As the Cause and Agent that filleth them with Beauty and Goodness. So they are immutable and Divine enrichd by,
 685 and upheld in Eternitie, in a free and voluntary maner: being Accidentaly and yet certain, Beginning and Ending, in the Mind of GOD, without Beginning or Ending.

5. If all Ages are in GOD, whosoever will be Divine must be like GOD a Temple of Ages, actually seeing and enjoying them too. He
 690 therfore that estrangeth his Thoughts and Meditations from them, is alienated from the Life of GOD by the Ignorance that is in Him, and banished or shut out of GODs Kingdom by his own Default and sloth wandering up and down in Drie places like that Spirit of which our Savior speaks that coming back, taketh 7. Devils worse then him self,
 695 and enters in, bec. he findeth his old Habitation swept and garnished.⁹

Their End

If we enquire into the final Cause of Ages, or the End. for which they were prepared, it is Mans Happiness, and Gods Glory: but these two are obscure Termes unless they are opened. Gods Glory is the

⁹ See Luke 11.24–26.

700 Sovereign End, and Mans Happiness is Individual. for the Glory of
 GOD is mans Happiness. And these include many wonderfull things
 in particular. Ages were prepared for the more Great Enlargement of
 GOD in his Effusions, the more full and Glorious Communication of
 Himself, the more Wide and Copious Emanations of his Bounty, the
 705 more Divine and Heavenly Manifestations of his Love, the more clear
 and perfect Discoveries of his Beautie, the more full and frequent
 Exercises of his Power. They were made for the Pleasure of his
 Goodness, the Brightness of his Wisdom, and the Objects of his
 Blessedness. for Mans Delight Entertainment and Enlargement, for
 710 his Wonder and Desire, Possession and Enjoyment Magnificence
 Exaltation and Pleasure, for his Love and his Joy, his Praises and
 Thanksgivings. For his Union with GOD and his Communion with
 him, for his Greater Light fulness and Inspiration, for his Holiness
 and Blessedness and Glory. There is no End of all the Ends of Ages,
 715 for which they were made, they are so many that they are
 innumerable, and so perfect, that they are Incomprehensible.

Their Uses

It is easy to discern their uses by their Ends. Ages are
 incomparably precious and Delightfull, becaus so infinitely profitable
 720 and Serviceable. The Soul can enter into all Ages and See their Glory,
 shine upon all Objects and be enlightned by them, search into all the
 Corners of all Ages and feel their Excellencies, It can fill all Ages
 with its Divine and Spiritual Beams, live in them and feed upon them,
 It can walk thorow them and Dwell among them, It can contain them
 725 all within it self, and be filled by them, can prize use improve and
 enjoy them bring forth the fruits of all GODs Labors and Endeavors
 in them, be strengthened and enflamed by them: What shall I say
 more? It may by them be Transfigured Enriched and Glorified. for
 indeed the Soul is in some Sort Transformed into Ages when made
 730 Perfect, and highly Beautified with all the Light and Glory therin.
 According to that Saying, Intellectus intelligendo fit Omnia.¹⁰ For
 Eternity is the full Measure and Stature of the Soul, into which it is
 to grow up: as the Scripture saith, That we may grow up into him in
 all Things. Jesus by his Godhead, is the Eternity of the Father, and we
 735 beholding his Face as in a Glass are to be transformed into the same
 Image from Glory to Glory even as by the Spirit of the Lord.¹¹ We are
 to grow up into him in all things, in the Image of his Eternity Wisdom

¹⁰ The intellect by understanding becomes all things.

¹¹ For biblical references in this section see Ephesians 4.15; 2 Corinthians 3.18.

and Holiness. Now Ages are the Contents of Eternitie, and his
 Beautie shineth in the Goodness of Ages: They are the Territories of
 740 his Kingdom the Valley of Vision, the Repositorie of his Treasures,
 Space for the Continuance of all, and New Room for the fruition of
 more. the mirror of his Wisdom Goodness and Power, the Theatre of
 his and our Actions, the Garden wherin he walks, and the Point of our
 Union and Communion with him. They are Strange and Curious
 745 Objects. never enough admired, never sufficiently Praised. little
 understood on Earth, but in Heaven most clearly seen and so
 throughly Known, that we shall be familiarly acquainted with evry
 passage Person and thing in all Ages, and find the smallest Sand and
 sleightest Thought, an Object clothed with such Circumstances, and
 750 those all so neerly relating and appropriated to us, that even in Glory
 we cannot Happily be without the Sence and the fruition of them.

Its Effects

As the Heavens and the Earth conspire to bring forth fruits and
 flowers, so doth the Soul and Ages to the Propagation of virtues All
 755 sublime and Holy Pleasures being the Offspring of their Union,
 Complacencies and Praises, Excellent Actions and Affections,
 Wisdom Courage Stability and fullness, greatness Weight and Depth
 Dominion and Power, Love and Blessedness being the Effects of
 Ages. For as the Rain that falleth from the Clouds, and the Influences
 760 of Heaven meliorat the Earth, assist the Spring, and make the
 Summer end in a Blessed Harvest, so doth the Droppings of the
 Sanctuary and the Blood of Martyrs the Sweat of the Apostles and the
 Light of the Prophets, the Lov of GOD shining in the Ages like an
 Eternal Sun, and the Lives of all Holy Saints adorning them like so
 765 many Stars, descend with Blessings from the utmost Bounds of the
 Everlasting Hills upon the Head of Jacob: and evry Holy Soul is a
 Joseph, or a Partaker of them.

Their Excellencies

Their Matter forme Contents and Circumstances are all Divine, so
 770 are their Uses Ends and Effects, all which being so great and
 incomprehensible turn into Excellencies. No Beauty, no Palace, no
 Temple, no Treasure, no Garden Realm or Prospect that fleshly Eys
 can see, is worthy to be compared to them. According to this time it
 shall be said of Ages, What hath God wrought! as Balaam once said
 775 of Israel. prophesying in his Trance of the future Wonder of all

Nations.¹² For all Eternity is a Monument of GODs Wisdom, and a Temple of his Glory. All Ages are an intire Piece, wherin his GODHEAD appears as much as in his Works or far more, the Parts relating to each other are so Excellent in themselvs and so
 780 marvellously fitted together that when all are seen no regal Power and Human Skill was ever so represented in any Work, as his Magnificence Mind and Beauty are in these Effects of his Love and Power worthy of Himself, to be seen forever. His Kingdom is an Everlasting Kingdom, and his Dominion endureth throughout all
 785 Generations for ever more. The Excellency of the Dominion is answerable to the Dignity and Glory of the Lord, and that is infinit, Eternal etc.

Things great and Marvellous are said of thee
 O Sacred City of the Deitie
 790 Thy rich Foundations laid with Saphires shine
 Beneath the Ground, which Rubies interline
 Fair Sparkling Emeralds mixt with Chrysolites
 And Pearls, invade our Eys and Appetites.
 Even here beneath they overcom and pleas
 795 O what Delights above! What Joy, what Ease
 What Light, what Beauty, may we hope to see
 What Wealth what Glory what true Liberty!
 Mark well her Bulwarks, tell her Towers her Walls
 Admire, her Temples and her stately Halls,
 800 Her Magazines and Treasuries her Scholes
 O Enter and admire, be no more fools
 Ye Mortals, Aliens, Banisht Men, Confind
 Debasd Chained up imprisoned Dead and Blind
 O turn in hither, this is Wisdoms Gate
 805 And none are Happy, none are fortunate
 But they who com in hither. Heres the Door
 That lets us in to her Eternal Store.
 Wisdom hath builded now her Palace quite
 Almost, and evry Room is full of Light
 810 Ages are Streets in His Jerusalem
 And evry Creature in them is a Gem
 That paveth them. Ages are stately Rooms
 In Wisdoms Palace full of chois Perfumes.
 Her Wine is Mingled she hath slain her Beasts

¹² For biblical references in this section see Genesis 49.26; Numbers 24.16–19.

815 Sent forth her Maids invited all her Guests.
Her Hous is full of Feasts, and she doth shine
Among her Works in Beauty so Divine
That like the Queen of Heaven she is a Bride
For GOD Himself yet not to Men denied.

820 All men have Libertie to enter here
And all that Wisdoms Suitors are appear
Like Kings, the Crowned Bridegroom is
Not one alone but evry one in Bliss.
She is not common, yet she is the Bride

825 Of all. All here are one, the very Pride
Of Heaven, the Glory of Eternitie
We here debasd to Mans Enjoyment see.
And yet exalted too. They all agree,
And all Attendants seem to one, They Meet

830 Embrace and Kiss each other in the Street.
And her with all. for evry Street is here
A private Room and evry Room a Sphere
A Realm is but a Cabinet, an Age
With twenty, but a Closet for a Page,

835 Yet all is Open Wonderfull and fair
Bright as the Sun, unbounded as the Air.
No Wonder then that Wisdoms Palace is
A City, for it is a Place of Bliss.

The Delights of Ages¹

Their Original

GOD who by his Glory dwelleth in Heaven, and by his Justice in Hell, by his Goodness and Providence dwelleth upon Earth: and as the Angels sing, *Heaven and Earth are full of the Majesty of thy Glory*. So may we Sing that all Worlds are full of his Blessedness. for *he doth whatsoever it pleaseth him in Heaven above, and in Earth beneath; and in the Hearts of the Children of Men.*² So that all his Works and Ways in all Ages are his *pleasures*. And if his, they must of necessity be ours, bec. his Nature is Goodness, and his Essence Love, and by Love and Goodness he enjoyeth them. So that the Fountain Head of those Living Streams of Divine Pleasure that flow in the Ages is abov the Heavens his Love and Goodness, but upon Earth his Providence. We may justly therfore ascribe the Delights of Ages to his Divine Providence as their Original.

This Providence contains his Goodness Wisdom and Power, which is continually watching over the World for the Good of his Creatures. It is the Presence of his Care and Love among men, and the Exercise of that Power and wisdom and Goodness which is wholly infinit. Nor is there any real Difference between his Lov in Heaven, and his Providence on Earth. both are one, and Essential to him. But speaking after the maner of men we accommodate our selvs to vulgar understandings in the Distinction of them. for otherwise his Lov which in Heaven is the Glory of his Essence, is the Essence of his Providence, manifest under the Name and Denomination of it, bec. it provides for the Welfare of what is Beloved. His Mercy and Justice indeed seem to distinguish som thing between them. for his Lov is manifested in Heaven purely to the Peace and Joy of all the Beloved but his Providence is exercised som times upon Earth in punishing offenders, and in pouring out his Wrath and Indignation on his Adversaries, as well as in chastizing the Rebellions of his Servants. To reconcile them towards the Blessed is easy. But how his Love and Providence should be one in punishing the Rebellious, is more difficult to conceiv. His Providence is all Lov towards the Blessed,

¹ This new title begins a sub-category of 'Ages', mentioned in the introductory paragraph to 'Ages' as 'the Joys of Ages'. Traherne set the title off by lines, indicating it is to be treated as a separate topic in its own right. The regular headings however at the top of each column continue to read 'Ages' not 'The Delights of Ages'.

² For biblical references in this section see Isaiah 24.14; Psalms 115.3; 135.6.

bec. it endeth in their Happiness. All his Dispensations both in
 35 Judgement and Mercy being so infinitely Beautifull, that as they are
 his, they are their Joys. To which we may adde, that in Lov to them
 he punisheth their Enemies. The Difficulty of the later is thus
 removed. His Justice is Lov offended, and his Anger is Love
 provoked. It is his Lov that chastiseth his servants it is his Lov also
 40 that punisheth his Enemies. All his Dispensations of his Justice and
 Mercy are in all Ages Lov unto all: being directed to the Enjoyment
 of them in Heaven, and to the Amendment of all Generations upon
 Earth. And thus much for their Original.

Their Nature

45 No Fountain can at the same time send forth Sweet Waters and
 bitter. As Streams partake of the Nature of their Spring, so do all
 Effects, of their Causes. The Joys of Ages therefore must be all
 Divine, bec. they flow from GOD, and Heavenly bec. they are
 enjoyed by GOD: and Beautifull and Holy, bec. they are the Works
 50 of his Wisdom and Goodness, They must be likewise Glorious and
 Blessed and Everlasting. For indeed all these Properties are annexed
 to the Nature of Joys, without which they cannot be sincere and real
 Joys. For any of these being wanting, the absence of it not only
 occasions an Abatement of Joy, but a real Sorrow in those that attend
 55 it, and are sensible of it. Since therefore Humane nature studies and
 desires infinit Perfection, all the Joys of Ages must be sincere,
 without any Mixture of Trouble or Dissatisfaction, True and Perfect,
 Compleat and infinite. for they must be all Spotless and Pure bec.
 they are Divine. For the same Causes they must be Sublime and
 60 Substantial, Solid and Profound, Mysterious and Common, evry way
 Delightfull and Wise and Good, bec. they are answerable to his
 Infinit Perfection.

Their infinite Measure

The Joys of Ages being his that made them, must needs be infinit,
 65 bec. they are His. For however mean they are in themselvs, and how
 much so ever he condescends in the Fruition, yet to him they are
 infinite, bec. of the Excellency of his Nature, who infinitely enjoys
 evry thing that he possesseth, and infinitely doth evry Thing that he
 doth. Quicquid Deus agit, infinite Agit.³ His Measures are always
 70 infinite. When he is pleased he is infinitely pleased, as when he desires

³ Whatsoever God does, he does infinitely.

he infinitely desires, when he loves, he infinitely loves when he hates
 he infinitely hates, and when he enjoys he infinitely enjoys. Tho
 therefore his object be never so small, yet as he is infinitely great in the
 Deepest Condescention; so is he likewise in the Smallest Thing.
 75 Neither is it only by reason of the Excellency of the Agent, that his
 Joy is infinite, His Object derives a measure of Excellency from the
 Agent, answerable to the Affection and Esteem of the Enjoyer. That
 while he infinitely esteemeth, and taketh infinit Pleasure in his Works,
 his Esteem and pleasure might be true for the Dishonor of falshood
 80 is far from GOD, and where the Esteem and Pleasure are more then
 the Thing esteemd and enjoyed, both are fals, bec. they exceed the
 Merit of the Thing. For whatsoever is more or less then its object is
 Erroneous, The Truth of Esteem, being its Agreeableness with the
 Thing Esteemed. But God Almightyes Affections secure their verity
 85 by themselvs. for whatsoever he esteemeth, is of infinit Valu bec. he
 esteemeth it as evry thing is that is Delightfull to him. Not only bec.
 of the Authority of his Affection, but the Dignity of his High and
 Sacred Person. For bec. he deservs so infinitely to be Beloved of Men
 this Honor is due unto him, that evry thing pleasing in his Eys, should
 90 be esteemed by us of infinit Value. Thus the Sacredness of his Person
 makes them. The Authority of his Affection will more clearly be
 understood by a Similitude taken from men. For if Gold and Silver
 which are the unprofitable Excrements of the unknown World, are
 now become things of real value, bec. they are esteemed by Men, and
 95 if the Authority of their Affection prevail so far, bec. they are Lords
 of the World, that what they prize highly should be highly exalted,
 tho it be Barren, tho it be drie and base, tho it be perhaps altogether
 unprofitable in it self even so far that all the Affairs of the World are
 now carried and overruled by Gold and Silver, how much more shall
 100 GODs Esteem proceed to the Exaltation of the Thing esteemed, and
 his pleasure prevail in making its Object pleasing! I speak not this as
 if this were all: for besides the valu which his Lov infuseth there is
 another value consisting in the Intrinsick Goodness of the Thing,
 which nevertheless his Love infuseth, but it may be abstractedly
 105 considerd, and is such that it justifies his Love. I speak it only to
 shew how great an Influence his Esteem alone, (besides the Worth
 innated in them) has on the Joys and Delights of Ages. For otherwise
 his Goodness knows how to infuse an objectiv value of infinit
 concernment into evry Joy, by making it infinitely Profitable. As you
 110 may see by the Effects of his Wisdom in a Sand. Vid. Sand. vid. Joy.

Of the Necessity and the Consequence
of this Discours

The Soul by nature is a Thing of high and severe Expectations. and till it seeth GOD always conversant in the Highest Things can never
 115 be satisfied. Infinit and Eternal Bounty giveth things of infinit Extent Duration and Excellency. Infinit Lov will employ infinit Power in an infinit Maner. Infinit Wisdom cannot chuse any thing inferior, nor reject a greater for a lesser Good. Almighty Power can do infinit Things, and Lov truly infinit is willing. The Soul desires to see God
 120 infinitely Delightfull, and GOD desires to appear so. He is not any thing the less for his Joys, but the greater. Our Union and Communion with him depends upon the Delightfulness of his Nature. Not only our Faith but our Contentation and Satisfaction, our Amitie and Love, as well as Blessedness depend upon it. For tho men Know
 125 not how to reconcile the Difficulties arising thence. yet they grudge and are dissatisfied if his Bounty and Lov be not infinit. He giveth himself and is all *Act*, that he may be enjoyed. How GOD giveth himself, see in Bounty. See Love and Power and Act and Blessedness, see Glory too. for all these conspire to prove the Thing.
 130 His Glory is concernd in his infinit Bounty, and his Blessedness in his Glory. His Goodness loves to be infinitely Delightfull, and enjoyes it self in being so. His Glory is the Amiableness and Beauty of his Delightfull Nature. Mean Conceits of GODs Works makes men Atheists. For *such as the Work, such is the Workman*. And if God be
 135 infinitely higher then the Work, his Wisdom nevertheless knoweth how to express himself in the work. Otherwise he could not be *All in all*: that is, One in evry Thing, and All in One. That infinit Obligations should be laid upon us, and infinit Rewards set before us, is very Beautifull to them that are to Obey the most Excellent Laws.
 140 And that GOD should appear himself in evry Thing is infinitely desirable. Should we say that GODs Glory is his Goodness Manifested: and that he loveth to be seen to the Bottom of his Fulness I should not speak beside the Book, nor would it certainly be an Offense against the Dictate of Nature. As his Affection Authority
 145 Power and Goodness conspire to the making and measuring out the Joys of Ages, so doth our Religion Faith and Blessedness require their Perfection. vid. Perfection.

Their Properties

The Qualities and Properties of the Joys of Ages, look in Celestial.
 150 Vid: Joys. Here we shall only Speak som thing of their Extent

Mysteriousness and Commonness, our Interest and Propriety and so descend to their Species, or Kinds in Particular. Their Necessity perhaps and Profitableness will require a litle Disquisition. For all their other Attributes look back into *Their Nature*, and search them
 155 in their Places. for there you shall see what Perfect is, what Sincere is, what Divine is etc. in Perfection, Sincerity, Divinity, etc.

Their Extent

One way wherby Wisdom infinit and Eternal *provided* that Its Joys should be infinit, was the Perfection of that Lov, which Wisdom
 160 bears to all its Objects. Another is the Perfection of that Way wherin they are communicated. For the Joys of Ages partaking evry one of the Nature of GOD, from his Goodness they received a Diffusive and Communicative Excellence, So that evry one of the meanest and Smallest of them, reacheth to innumerable Millions in all its Uses:
 165 and the Sweetness of it is heightned in the fruition therby. Evry one has it wholly, and evry one has all the Enjoyments of others. Which relateth to the *Communion* of Saints, and to the *Union* of Souls; for in evry ones Affections all is enjoyed, the Affections of all are in evry ones Affections. And all their Affections meet, and concentre in evry
 170 object. So that GOD by making Souls so many and Excellent, hath increased the valu and multiplied the Serviceableness of evry Being. For as evry Star in the Firmament is seen and enjoyed by all Nations, while it wholly communicates its face and Influences to evry Person: so are the Joys of Ages. Which I call their Extent, bec. by this Means
 175 they reach unto evry Soul in all Worlds, and are present with him, being, tho very far off, seen and enjoyed. The Stars I know are seen not by Emission of Beams from the Ey, but by the Immission of Rayes from themselvs. Their Species and Influences come down and extend to the Ey. But Souls proceed from themselvs to their Objects,
 180 and see as it were by Emission of Light wherfore perhaps there is no real Extent of Joys, as there is in Influences, the Extent seeming to be the Souls. But yet the Expression serveth well enough to discover our Meaning, and that is all we care for in using it. Yet truly there is an Immission of Ideas, by the Emission of Rayes in the Soul when it
 185 seeth, tho both are without any local Motion. for be the Object never so remote, when the Soul extendeth to it, it comes into the Soul, and is with it. Objects are brought unto us on Earth by the preaching of the Gospell, by Tidings by History, their Use and Value extends unto us and produces Joy and Pleasure in us. And this we mean by the

190 Extent of Objects, Their Benefit reacheth unto all. The Extent is
Spiritual, and not material. Vid. Extent.

Their Mysteriousness

That which maketh the Joys of Ages so deep and Mysterious, is
their rude and common Appearance, under which there is so unhopd
195 for and unexpected a Divinity. That things so rough and Worthless in
outward appearance should be so Divine and Glorious within is very
Surprizing, as it is also that things so ragged and Disorderly should
be full of Method and Beauty. For all the Common Accidents and
Irregularities of the World are in that Number, and yet all within is
200 enriched and guided with infinit Reason. The Attainments of which
is the Satisfaction of ours. For we desire evry thing should be
successfull in all its Causes. All which being perfect, and crowned
with fit and compleat Effects are Cause of Gladness and Joy in us.
They are as Obvious as the Sun, yet as Secret as the Centre, for bec.
205 they are Rare and Sacred, they are offered to evry ones Eys, but
denied to the Unworthy.

Their Commonness

Beside their Extent which maketh them Common to all Spectators,
their Presence and Multitude maketh them Common in another
210 maner. They are as common as the Light and evry where Scattered
over all the Earth. in all Nations and Kingdoms to be enjoyed: not
only among the Jews, but among the Gentiles too, in evry Age there
are Celestial Joys. GODs Wisdom and Power and Goodness and
Justice and Mercy and Providence and Righteousness and Glory
215 being as much among Pagans, tho hidden and concealed, exercised
and seen in another Maner. Beside which there is another
Commonness opposit to Property, as this Raritie: and in that respect
they are Common too. They are not only Commonly seen, as the
Earth is by all, and commonly dispersd and Scatterd evry where, as
220 Grass and Dust and Stones and Water is, but commonly enjoyed, as
a Common is, or a piece of Ground, that is not peculiar to one mans
Power, but common to all. All People have equal Right unto them.
Concerning each of these Commonnesses many Excellent Things
may be Spoken, but I shall chuse the middlemost to speak som thing
225 to it.

When I devoted my self to Study, and spend my Days as
consecrated to Felicitie, I neither Knew its Objects nor the maner of
enjoying them. being therfore stark Blind, notwithstanding those

Rays and shreds of Learning I had gathered, Learning was like a
 230 Wide and infinit Ocean; I saw no Haven nor End to which I might
 Stear, and therefore no objects, bec. all, innumerable, and Endless. For
 which cause fearing least I should miss in my choise of Objects, and
 wast all my Time in vain I prayed that GOD would direct me to the
 Best. And beginning to consider which they were I rememberd, that
 235 GODs Goodness was infinit, and so was his Bounty and Love in like
 maner. And that therefore in all likelihood the Best things were not
 they that are most Scarce but most Common. For where Goodness is
 infinit, nothing can make a Thing scarce but the vileness of it. Then
 I examined the matter by enquiring more deeply into the Nature of
 240 things: and found, that Gold Silver and Jewels were Scarce: but Fruits
 and Flowers Common, Bread Earth Air Water Light, the Skie, the
 Sun and Stars, Men Beasts Fowles and fishes the Laws of GOD and
 Angels the Holy Scriptures, our Saviors Cross, and Glad Tidings of
 the Gospel etc. I could scarce invent a true and real use of the Scarce
 245 things. But the Necessity and Serviceableness of the other was
 infinite, or els their pleasure Dignity and Excellency, which
 commended their valu to me. Then I called to mind the Blindness and
 Corruption of men: how having Eys they see not, ears and hear not
 hearts and understand not. and that perhaps they were as Cross and
 250 pervers in their Opinions and Choices as in their Corruptions: Yea
 that an Error here may be one of the greatest. And I realy found
 Common Things at last were most Excellent. and therefore resolvd to
 study the Laws and Ways and Works of GOD, which were so
 Common that they filled all Ages and all worlds and were to my
 255 Hopes most Excellent bec. most Common. Thus was I guided to the
 most Excellent Things purely by the Indication of their Commonness.
 And since I have found man to be a Centre in [a] World, of felicitie,
 and my self a Sphere of infinit Centres. And that their Commonness
 and presence ought not to destroy the Angels Joys.

260

Interest

That all the Joys of Ages shall be ours we find by their
 Commonness. but much more by this, that they are GOD Almightyes.
 for what is his, is his only for our Sakes. He rejoyceth in the
 Habitable parts of the Earth, and his Delights are always with the
 265 Children of Men, for their sakes: or if it be for his sake, it is only bec.
 they are Objects of his Love. By Love only and Goodness he
 enjoyeth all things. And evry thing in all Ages is as profitable and fit
 for us, as if it were ordained for us alone. If it relate to God Angels

and Men it cannot but be ours bec. we are made in the Divine Image.
 270 And if God be Good to us in evry Thing and love us evry where, and
 his Kindness be Everlasting, it is everlastingly Carefull and Mindfull
 of us in all Operations. GOD did Actually intend us in evry Action.
 And we are to be Blessed in evry Age and Nation. Nay his infinit
 Goodness Wisdom and Power being evry where employd for us fill
 275 evry Thought and Point and Centre in Eternitie with infinit Joys.
 Which least you should not believ, themselvs are Joys infinit there to
 be enjoyed.

Proprietie

Where all are Commoners here upon Earth, evry ones share is so
 280 much the less. As the Cottagers over stock the common, they eat it
 bare, and were it all one mans Enclosure alone, it would be more fat
 and fair, more rich and profitable. But here it is otherwise. Ages are
 Commons and Enclosures too. Tho Millions enjoy them, evry one has
 all. and I in like maner. The Joys of Ages are not wasted by being
 285 possessed, but enriched and increased. They are not like Bread
 divided in the Distribution, but like the Sun wholly communicated in
 its Light to evry one. And I have all alone, bec. I have all. For while
 All Things in all Ages are Objects, they are GODs Gifts and my
 Treasures. Nothing being in the whole World, but God the Giver, and
 290 I the Enjoyer, and the Things given and Enjoyed. GOD is the
 Fountain. I am the End, all other Persons are my Enjoyments. Which
 by how much the more Beautifull and Divine they are, so much the
 more am I Blessed. Evry Soul may feel it self to be the Sphere of all:
 and while all are within it self it is the Sphere alone. Lucifer-like all
 295 would be highest, like GOD: and they may like God, tho not like
 Lucifer. God is highest by Lov and Goodness, Lucifer would have
 been so by Pride and Envy. He that will learn to be Good like GOD
 may enjoy like GOD, all alone. For his Happiness will be multiplied,
 bec. his Soul will live in innumerable Persons. And by Love and Joys
 300 of Ages are enriched, by Lov they are made common, and by Love
 made peculiar.

Their Necessitie

Whatever things are profitable Beautifull Praiseworthy or
 Honorable those are our Joys, so stiled bec. they are causes of Delight
 305 and Thanksgiving. for as the inward Exercises of our Affection about
 them are our formal, so these are Objective Joys. Among which these
 Things that are most necessary claim a preeminence in Esteem, bec:

these are Exceeding profitable, tho here we look upon them under the
 Notion of their Necessity. The Joys of Ages are exceeding Necessary
 310 as our present condition standeth bec. without them we could never
 be saved. They are necessary in relation to our Information Knowledg
 faith and Repentance, Righteousness and Salvation. For Man being
 born into the World as the Prophet speaketh like a Wilde Asses Colt,
 neither knows himself nor God, nor any thing that is Excellent, the
 315 Law the Gospel, the Beauty of the Univers, the Mysteries of divine
 Providence, the Love of the Deitie, the Danger of hell, and the Maner
 of his Redemption, with the Beginning and the End of Things being
 by Nature vaild and hidden from his Eys. Should we speak of their
 Necessitie in relation to our Union and Communion with God, we
 320 should reserv nothing perhaps wherin we might Shew their
 Profitableness, for which a place is reserved. But of what exceeding
 vast Necessity they are we see by those poor Indians and Barbarians
 that are brought forth in the dark places of the Earth and bereavd of
 the Knowledg of them. Truly in my Opinion their Lives are more
 325 miserable then any Beasts. They walk on in Darkness and are
 altogether desolate, being not only alienated from the Life of God
 through the Ignorance that is in them, but from all the Common
 Comforts of ordinary Civility. Their Habitations are full of Injustice
 and Cruelty, they are Strangers to themselvs. and having vast
 330 Inclinations, great and Dreadfull Expectations, Active and Stirring
 principles Wide Capacities and restless Powers altogether Endless,
 implanted in Quick and very tender inquisitive Souls, they have
 nothing to feed on, nothing to answer them, nothing to entertain and
 Employ them for want of an Insight into Ages. And as for the other
 335 part of Civilized Heathens they wallow in Errors and Blind
 Superstitions being subject to the Delusions of the Divil and horrid
 Idolatries for want of this Light. Besides this, all that they have of
 Good and Comfortable they owe to the Care of former Ages, and as
 much as they want of the Joys that are in them; so much they want
 340 both of God and Blessedness. And we also being naturaly in the same
 Estate may take up the Words of Bildad the Shuhite, Enquire I pray
 thee of the Former Age, and prepare thyselt to the Search of their
 Fathers, for we are of Yesterday and know nothing, bec. our days
 upon Earth are as a Shadow. Shall not they teach thee and tell thee,
 345 and utter words out of their Heart?⁴ The Inventions and Experiences
 of our Ancestors, the Visions of the Prophets, the Revelations and
 Appearances of GOD, the Examples of the Patriarchs and the Labors

⁴ See Job 11.12; 8.8–10.

of the Apostles these are the Things to which we [owe] our Life and Salvation. Well therefore may we speak of

350

Their Profitableness

The Joys of Ages are profitable either to Life Natural Civil Ecclesiastical or Divine. For things that have been done in former Ages are the Fountainhead whence all the Streams do flow which replenish us with Comfort Light and Benefit in any of these. If we
 355 esteem them as we ought to do, they will produce in us Effective Joys, they will stand up in their Ideas, and fill the Soul with Lights, with bright and fair Apprehensions, with Sweet Imaginations, with Beauties and Complacencies, and with what else but Joys and Thanksgiving. If we do not, what in Justice we ought to doe,
 360 nevertheless (tho we bereav ourselvs of the Fruition) they are Objective Joys, even things which abide unmovable in their places, from which at any Time Joys may be derived, whenever any man pleaseth to hav recours unto them.

In our Life Natural, those things ought to be considered which
 365 pertain to the Body and Soul, as things necessary to the Sustentation of it. Whether the superadded Accommodations Comforts and Conveniencies which make our Life Easy and delightfull pertain to life natural or Civil may be questiond. But this is certain they all flow from former Ages, or from certain Hints and Notices we or our
 370 Ancestors received in them. Our very Bodies themselvs we owe to former Ages, our Members and Sences, our Souls and their Faculties, of so deep and radical Concernment are they unto us. Our Houses Armor Clothes Dormitories Beds and Utensils. The Great Comfort of Candles in the Night, the uses of fire. The Arts of Bucking Baking
 375 and Brewing, our Cleanliness in Attire, wholsom food, repose and Ease: Nay Speech it self wherby we convers with each other we owe to former Ages. The very Basis and Foundation of our Lives is hidden in them. Our Cities Towns and villages Scholes of Literature, Judges Laws and Courts of Judicature, Rights Liberties and Privileges
 380 Estates and Possessions, Realms Kingdoms Governments with all that pertains to our Civil Life we owe to them; as Universities Physicians Hospitals Councillors Markets Navies Mariners Needle and the whole Art of Navigation, wherupon our Traffick and Commerce is founded. To them we owe the Translation of the H. Scriptures not to
 385 say the Scriptures themselvs, all Helps and Governments Ecclesiastical, Sabbaths Sacraments Temples Festivals and Holy Solemnities, the order of the Ministry with their Publick Allowance,

Bishops and their more Glorious Maintenance, distinction, Order and Jurisdiction, Nay the Peace and present Quiet and Tranquillity of the Church. The Safety of Christians in their honorable profession, all the Victories and Triumphs of Religion, which now reigns in our Land, over all Laws and Magistrates themselves, we owe it to the Blood of Martyrs in former Ages. And as our Savior Said to his Apostles, so he may say to us, Herin is that saying true, One soweth and another reapeth. I sent you to reap that wheron ye bestowed no Labor: Other men labored, and ye are entered into their Labors.⁵ All the Effects of these, so far forth as they enter into the Divine Life, The infinit Extent and Brightness of our faith the sweet and wholsom Taste of Penitential Tears which are the Wine of Angels, the first Resurrection or the Renuing of our Souls in Righteousness and true Holiness, the Reviving of the Divine Image, Our Acquaintance with GOD, our Blessed and Glorious Friendship with our Lord Jesus Christ, the Indwelling of the H. Ghost. The Joys of Heaven reflected in the Mirror of a Lively Hope. Our Conquest of the World and our Triumph over Death and Hell and Sin, the Sweetness of Divine Love, our Raptures Joys and Thanksgivings, our Ravishments in Spirit our Extasies and complacencies, all the Parts and Mysteries of our Union and Communion with GOD, as well as our fellowship and Communion with the Saints of all Ages, and the Blessed Societie of Angels, all this we owe to Former Ages. And those things which we see and find to be the Fountains of them we call the Joys of Ages. Not only bec. of these Effects, but bec. it is a joyfull thing also to see the Wisdom and Goodness of GOD employing themselvs in ordering things by divine Providence thus on our Behalf in all Ages.

415
 Their Kinds
 Or Particulars

The several Sorts of the Joys of Ages are conveniently enough distributed in the fore going Order, as they relate to the Life Natural Civil Ecclesiastical or Divine. But intending here more especially their particulars we shall not make use of many Divisions, They are such as are either contained in the Holy Scriptures, or not: Known, or unknown, among the Jews or Gentiles: Joys relating to the Estate of Innocency Misery Grace or Glory: Answering the Desires and Inclinations of the Soul, either in relation to GOD, or his Works, or it self or its Lov to Virtu, or its Charity to other Men. In all which we are throughly satisfied.

⁵ See John 4.38.

The Soul is naturally inquisitiv into other Ages: and has an intimate Sence of their Existence which it owes not to any Teaching or Information. It desires to enter into them, and to meet with new
 430 Objects of Delight and pleasure in them: Nature has given it almost a Confidence that it shall find som thing of Concernment in them. and if it meet with Nothing but Emptiness and Darkness it is offended at the Desolation, and the Barrenness in them filles them with Melancholie. It longs to be satisfied in the Reason of GODs Ways,
 435 and to see the Goodness and Wisdom of him that is infinit shining in them. When once it is enterd into Time that was it runs up to the Beginning, and never rests till it sees Eternity full of Joys and Treasures. When it hath found that it begins to be satisfied, and to sing the Song of David, As for GOD his Way is perfect. And O how
 440 great is thy Goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the Sons of men. Many O Lord my God are thy Wonderfull Works which thou hast done, and thy Thoughts which are to us ward; they cannot be reckoned up in order unto thee, if I would declare and speak of them
 445 they are more then can be numbered.⁶ No man therfore can expect an Exact method or full Delineation in the Description of them. the chief Heads that we touch must be abbreviated and millions of them continue unmentioned.

The Creation of the World in the Beginning of Time is the first
 450 visible Object and Beginning of Joys, the Creation of Man and his Dominion over GODs Works, his Immortalitie and Happiness in the Estate of Innocency, the Excellency of his Body, and the Image of GOD implanted in his Soul, the Covenant of Works, his Fruition of the World, the Creation of Woman purely for his Sake: together with
 455 the Hope of a numerous and Blessed Posteritie that was in his Loyns. These are the first order of Joys in the Estate of Innocency. In all which we are infinitely concernd.

His Ingratitude and Fall are bitter Things but as they are Subject to divine Power and Goodness and by Wisdom infinit Guided to
 460 higher Ends. being made the Means and Occasions of Greater Glory and Happiness both to GOD and man they are to be reckoned among the Delights of Ages too. The Redemption of Man, the Covenant of Grace, the New Discovery of Gods infinit Lov therin, and the Deferring of our Saviors coming for a time, are Joys in like maner;
 465 As the Restitution of Man to the Use of Power, in a Mediator is. The Early Rite of offering Sacrifices, the Righteousness of Abel GODs

⁶ See Psalms 31.19; 40.5.

Appearing against Cain His Longsuffering and continuance of a righteous Line, notwithstanding the Rebellion of men, the Translation of Enoch, the Righteousness of Noah, the long Lives of the Antediluvian Patriarchs: The miraculous Appearance of God at the Deluge, who having cut off an Apostate Generation, that abused all former Means, reduced the World to one Head again in Noah, to whom in this Judgement he appeared as Eminently as to Adam in the Creation. The renewing of the Covenant. The Method of God both in the Generation Education and Salvation of Men: Evry father being by Nature King and Priest in his famelie, becaus his Famelie is his enlarged Self, in whom he is Happy or miserable. The Wonderfull Apostasie of Men the Second Time The Rebellion and Dispersion at Babel the Confusion of Languages, the Genealogie of Nations, the Calling of Abraham, the Application of the Covenant to him and his famely, the Resolution of God no more to trust man wholly to himself, Who was incorrigible and continually abused his Liberty, but to continue among Abrahams seed the Means of Grace by his own Care and Power, in which respect Abraham was chosen abov all others and made the friend of GOD. What was done then had Influence on our Times. Election of Nations and Kingdoms to the Means, again shadowed forth with the Time and occasion of it in Ismael and Isaac Jacob and Esau; It being Gods Pleasure to offer Grace and Means to all, but if all reject them, to establish his Covenant with a few. The Graciousness of continuing his Light among some whether they walk worthy or no. The Danger of perishing in the Church where we have the Means, and the Privilege of Gods friendship to our Nation Parent or founder, in Ismael and Esau. The Appearances of God to Isaac and Jacob, the deep and Endless, Providences about Joseph. the coming down of Jacob into Egypt, as the occasion of their miraculous Education. Their Bondage as an Emblem, first of the Thraldom of Mankind under Satan. 2^{ly} of the Churches Misery in this World. The Calling of Aaron and Moses, the Plagues of Egypt The Glory which GOD acquired by the Exaltation of his people Israel. The Design of God to make his Name Known to the utmost Ends of the Earth: Whose Name is the Light by which we return unto him. The dividing of the Red sea, The Manna in the Wilderness Aarons Tabernacle, and the Ceremonial Law. The Accomplishment of Prophecies and Promises made to Abraham. The destruction of the Canaanites when their sins were full: and the Beauty of his Providence on that Side as well as the other. Josephs Bones, Abrahams Sepulchre, as Monuments of Antiquity, the Pot of Manna, Aarons Rod the Ark and

Tables of the Law, the 12. Stones in Jordan, the other 12. in Gilgal,
pitched where they lay the first Night, the Sanctification and
510 Possession of the Land, by setting up the 10. Commandments. Jethro
and the Kenites, Rahab and her Famelie, the Gibeonites and many of
the Canaanites dwelling among them, the great Altar of the
Reubenites on this side Jordan. Judges, Angels, visions Miracles,
Admonitions Judgements Deliverances. The Continuance of Gods
515 Resolution to continue amongst them not withstanding their Sins. Eli,
Samuel, David Solomon, etc. The Psalmes and Proverbs. The Labors
of those Holy men that pend the Pentateuch Joshuas Historie Judges
Samuel and Kings. New Miracles Propheesies and Visions in
Hezekiahs days in Josiahs, in Elishas and Elijahs etc. Jeremiah and
520 Ezekiel, the Babilonish Captivity, Daniel Ezra Nehemiah Zerrubbabel
and Joshuah. Their Miraculous Deliverance, The Second Temple,
Haggai and Zecharie. the Conflicts and Difficulties of the
Macchabees. The stedfast Continuance of Grace till the Coming of
our Savior. The Benefit of dealing with Man as a free Agent: the
525 Benefit of a Stable and fixed Decree to continue Good among men
notwithstanding their Rebellion, Voluntary Righteousness is the
Effect of the one, free Grace to the unworthy and the Salvation of
Millions (that els had perished,) of the other. Had God dealt with man
according to the Rigor of the Covenant even of Grace it self he had
530 never been saved: Not by reason of the Weakness of the Covenant,
but his own Perversness. Had not God interposed a litle upon the
Abuse of Mans Liberty, Christ had never been born. For Mans
Wickedness would have provokd him to have destroyed them long
agoe. The Expectations and Desires of all Holy and longing Souls.
535 All the ministry of the Prophets speaking of our Savior. The
Incarnation of GOD the Miracles of his Nativity, his Life Doctrine
Parables Miracles and vertues, his Cross and Passion, his Love, the
Extent of it and of his Merits. Like the Rayes of the Sun reaching
throughout all Ages. The Great Example of his Love and Wisdom, in
540 making God and Men his Treasures. His Immediat precursor S. John,
the Manifestation of the Trinity at his Baptism. His Transfiguration
upon Mount Tabor. The Institution of his last Supper, his Death and
Burial his Resurrection and Ascention into Heaven the Coming down
of the H. Ghost. The Tongues and Miracles of the Apostles their
545 Labors Doctrines and Persecutions their Victories and Triumphs. The
obduratness of the Jews, the Conversion of the Gentiles The Exact
fulfilling of all Kind of Propheesies, the opening of the Ceremonial
Law. The Sweetness and the Beauty of the figures therin, and their

manifest and most Illustrious Demonstration of the Gospel. The Jews
 550 themselfs monuments of Antiquitie to this day. The Destruction of
 the Temple Jerusalem and all the Levites. The Reprobation of the
 Jews. The 10. Persecutions, the Conversion of Constantine the first
 Christian Emperor Councils Fathers, Martyrs Bishops, Universities,
 Temples erected throughout the World Governments Kingdoms, the
 555 Appearances of God in after Ages, the Gentiles Dearer to God then
 the Seed of Abraham, the Long-suffering of God, and the
 Continuance of the Gospel untill our Days. These are the Joys of
 Ages. In a direct Line from the Beginning to our Time. besides
 Millions that are passd over here, and conceald by God. In the
 560 Collateral Line among the Gentiles they are innumerable. Their
 Sacrifices evry where derived from Adam Abel and Noah, their
 Barbarism and Atheisme and Polytheism, their Magistrates Priests
 Philosophers and Scholes, their oracles Temples Universities and
 Poets the valu of their Souls and Bodies, the original of their
 565 Blindness, and the Wayes of God among them the valu of their Souls
 and Bodies, his severities and his Mercies over them.

What manner of Man he must be
 that would enjoy the Delights of Ages

A right Prizer of Things, Holy just Wise Temperate, a Lover of
 570 Beauty virtue felicitie and glory, a Lover of God Angels and Men, a
 Discerner of the Original and End of Things, Humble and Divine,
 acquainted well with his own Necessities, a man of Clear and
 enlarged Comprehensions, an insatiable Counter of Endless
 Treasures, Gratefull, Good and Honorable. Inquisitive into his
 575 deepest Interests and concernes, a Discerner of the value of Immortal
 Souls, Angelical and Heavenly.

Observations

The Ways of God discover his Goodnes Wisdom and Power as
 much as his Works.

580 Time is a Temple of God as well as the World.

Ages are themselfs objects and Repositories of our Joys.

A Good man is the Centre of Eternity as well as of the Univers.

All Ages are one intire Piece, wherin all the Parts contribute
 Beauty and ornament to each other.

585 The Deitie is not seen, but in the Sight of the whole.

The Perfection of God is to be all Act. Mans Perfection is attaind
 in his similitude.

Scriptures

Now to him that is of Power to establish you according to my
 590 Gospel, and the preaching of Jesus Christ (according to the
 Revelation of the Myserie which was kept Secret since the World
 began, but now is made manifest and by the Scriptures of the
 Prophets according to the Commandment of the Everlasting God
 made known to all Nations, for Obedience of faith:) To God only
 595 Wise be Glory through Jesus Christ for ever Amen. Rom.
 16.25.26.27.

Continue in the faith grounded and settled, and be not moved away
 from the Hope of the Gospel, which ye have heard, and which was
 preached to evry Creature under Heaven, wherof I Paul am made a
 600 Minister, etc. According to the Dispensation of God, which was given
 to me for you, to fulfill the Word of GOD: Even the Myserie which
 hath been hid from Ages and from Generations but now is made
 manifest in his Saints. To whom God would make known what is the
 Riches of the Glory of this Myserie among the Gentiles, which is
 605 Christ in you the Hope of Glory. Col. 1.23. etc.

But God who is rich in Mercy for the Great Love wherewith he
 loved us, even when we were dead in Sins, hath quickened us
 together in Christ (by Grace ye are saved:) And hath raised us up
 together, and made us to sit together in the Heavenly places in Christ
 610 Jesus. That in the Ages to come he might shew the exceeding Riches
 of his Grace, in his Kindness towards us through Christ Jesus. Eph.
 2.4. etc.

Now to him that is able to do for us, exceeding abundantly above
 all that we ask or think, according to the Power that worketh in us. To
 615 him be Glory in the Church by Christ Jesus throughout all Ages,
 World without End Amen. Eph. 3.20.21.

Whose Kingdom is an Everlasting Kingdom, and his Dominion
 endureth from Generation to Generation. Dan. 4.34.

[1]

620 An Iland is a Spot, a Continent
 Is but a Span, and yeeldeth no Content
 Unto the Soul of Man. An Empire is
 But a more Glorious Goal compar'd to this.
 A Standing Europe, or America
 625 A Narrow Asia bounded with the Sea
 The vastnesses of Affrica, all these
 Are far too small to Satisfy or pleas.

He darts invisible and precious Rayes
 Out of his Soul ten thousand other Ways,
 630 And must with GOD in all the Ages talk
 As well as in the Realms and Kingdoms walk.
 His Riches with his Greatness are attaind
 When Ages by his Industrie are gaind.
 All these together must collected be
 635 Stand up at once, and while his Ey doth see,
 Lodge in his Soul, before it can be full;
 Not in the Confines of his Narrow Skull
 (Brains are too dark:) they must in other Light
 Adorn his Mind, made glorious, fair and Bright.
 640 Great Alexander having conquerd one
 Being troubled at the smallness of his Throne
 Sate down and Wept. A Dozen or a Score,
 Ten thousand Universes ore and ore
 Are all too short for Mans felicitie
 645 He must as many as the Deitie
 Possess, Eternity must be a Sphere
 Of Bliss, and his Enjoyments evry where.

2⁷

As Ballast in a Ship doth make it swim,
 650 Steddy and secure, even, smooth and trim;
 Which being Empty, topples on the Waves,
 And nodding offers at ten thousand Graves,
 Being like a dangerous Bubble thats inclin'd
 To follow evry giddy Gale of wind
 655 Irregularly tost, a Tennis ball,
 Thats hist and laught at, till it sink or fall:
 So is the Man whose Shallow Empty Crown
 Doth by its leightness press him down.
 He reels and Staggers evry Step he goes
 660 And knows not where to find his true Repose.
 A maidens Breath will blow him ore and ore,
 An Angry Ey will dart him out of Door:
 Tost too and fro upon this great Abyss,
 And floating giddily, he ever is
 665 In Danger to be Drownd: A Syrens Tongue

⁷ The number two is inserted at this point with a short line drawn above the line at the right side to indicate a break. No number for the previous lines was indicated.

A Smile, a Sparkle, or a foolish Song,
 A Tempest, or a more weak Allurement
 Will such a Spirit from its Station tempt.
 Flats Rocks and Quicksands need not to be usd,
 670 He that is Empty, and hath Bliss refusd,
 Shall Sink and perish in the Calmest Seas,
 And then destroy, when he himself doth pleas.
 But he thats with the Joys of Ages lined
 Is poysd with Ballast of another Kind.
 675 Rubies and Pearles on a Ground of Gold
 Make him Swim deep: His Cours doth Even hold,
 His very Vessel holds Intelligence
 With the North Pole, and feels the Influence
 Of that Directing Star; as if it were
 680 It self the Needle by which he did Steer.
 As if the Axis of the very Skies
 Were fixd in Him, He that doth Ages prize
 And sees their Joys, about his Centre moves,
 Secure; And Heaven it self his ocean proves.
 685 His Ship is fixed in the Starry Sphere
 And Carried like a Constellation there
 Abov the reach of Storms, or fear of Wars,
 Abov the rage of Lightning-thundering Jars.
 His very Cranium is it self a Skie,
 690 The Earth a Centre, Ages fill his Ey
 And in the Caverns of his Heavenly Brain
 He doth the Sea and all the World contain.
 His Soul's Transparent, full of Heavenly Light
 And like the GODHEAD fair and infinit
 695 Already in his Eden safe He is;
 Being Himself a Paradice of Bliss
 He that transports a Continent of Joys,
 And Carries Empires in his Ship's too great
 To sink: No Wind, no Tempest him destroys:
 700 He is too Wide within, too full, and too Compleat.
 No sea can take him in, no Wind can move
 Him from the Glorious object of his Love.
 He in his Voyage always is at home,
 And in the Haven while he seems to roam.
 705 His Body like a Star in its own Beams
 Environed, a Glorious Splendor streams.

And sheds a Lustre from its own Abode,
In which it is securd. His Souls abroad.
And darting evry way in Beams of Light
710 That are its Essence tho they seem its Sight,
Make even his baser Corps a Centre pure
And fix a movable, and that secure
Which is obnoxious to a thousand Graves
And makes it triumph o'er the Swelling Waves.
715 How can he Pallaces or Thrones regard
For whom even Endless Ages are prepard!
Or how can he desire, How can he fear
Whose Glory Joy and Wealth are evry where
His Ships a Sponge, All Ages are in him
720 And he in them, while he doth seem to swim
Through those Invisible and Golden Seas
Those Shoreless Oceans that his Spirit please.
His very Souls a Glorious Seraphim,
While he enjoys those vast Varieties,
725 It is transformed to a Cherubim
And made Divine Just Holy Good and Wise
While he the Glorious Joys of God doth prize.

Air

Som things in Felicity are inanimate; which tho servily ministerial, yet are glorious and precious. Such are the Elements which GOD hath prepared to be the Objects of our Happiness. Among which the Air offers it self to our view, in a most glorious maner, bec. without it no other Element or Body could be seen. We shall examine therfore its Original its Nature use and End, together with the Valu of so great a Treasure, and our Interest therin. For if its Nature is Mysterious, its Concernments are more: its Excellencies like it self, being lost in their presence, and not discern'd, (tho infinitely necessary) bec: they are so common. But he that would be Happy must learn to note and valu his Enjoyments while he has them. For that is a part of right reason Divine and Angelical, as we shall see herafter.

Its Original

The Original of Air is either Created or increated: The Created is either Active or Passive, Fire is its Active, and Water its Passive Original; and both its Material, as well as Efficient Cause. Moysture and Heat being like the Male and female, which by their union generat and giv its Production. Its Created Original is like a Creature Weak and mean, but its increated is a Theme of infinit Excellency: and affords us many rich and glorious Observations that are denied in the other. For if GOD be the Original, the Offspring is like Him, invisible, yet exceeding usefull, and infinitely precious. It participates of his Goodness and Glory who is its Cause, and must needs be Divine Becaus,

25 The best of Causes to the Best of Ends,
 In the very best of maners always tends.

Air therfore will be a Sovereign Object of Complacency in its place: bec. nothing could supply its Room more conveniently: and as it affordeth Breath unto us, so will it furnish us with Praises.

30 Its Nature

That Air and Æther are both the same, and that the Skies and that make up one Heaven or Firmament, in which we live, in common with the Birds and Stars is my Constant Opinion. Tho Transparent Air doth cheat our Eys; It by its Thickening Distance makes the

35 Skies. Being called the Expansum, bec. it is water stretched forth or expanded, like a Curtain. For Water rarefied requires greater Space, even while it appears unto us in thicker Fumes and Exhalations. Which fumes as they are raised by Heat or Light or fire, the operation being perfected, end in their Caus, in the way where unto they pass
 40 the Consistence and nature of Air, before they can be turned into actual fire. The more Vapors are Heightned and refined, the purer and more undiscernable do they still become and the greater room doe they require. the more their grosser Particles are divaricated or scattered from each other, the more fine and pure they continually
 45 grow, bec. more small and Subtile: and by the Interposition of invisible Atoms that approach and divide them, are they scattered and dispersed from each other. So that the greater the multitude of fiery Particles is, that intermingle with the other, so much the more rare and volatile the Air, in all its parts, is made: somtimes approaching
 50 more neer unto the Nature of fire, as in the Torrid Zone, where the fiery Particles are more abundant; somtimes declining more to the Consistence of water, as in Fogs and Mystes, and wet Southerly or Heavy weather, where the Waterie Parts out weigh the other. This the Transmutation of Elements clearly justifies. For Air may be changed
 55 into fire, or Water immediatly, fire into water, Water into fire, but either into Air first, bec. it is the intermediate Element. And tho this Transmutation be it self questioned by the Epicureans, yet in the Words *Element* and *Atom*, we shall confirm it.

Notwithstanding this mixture Air is an Element. 1. bec. no
 60 Element is purely simple. 2. Bec. all Bodies hav an admixture of Air in them. 3. Bec. all Bodies in process of time may be resolved into Air. 4. Bec. no Body can ultimately be resolved into any Element. since that Element is still capable of being changed into another, as Air is. To which we may adde, but that it is included in the first, that
 65 at least two Elements go to the Composition of one: which nevertheless is esteemed simple. 1. Bec. that one which bears the Denomination is predominant. 2. Bec. the other is concealed in it, being not perceived by any of the Sences. And 3^{ly}. Bec. it is imperfectly mixt and comparatively simple, if Bodies compounded
 70 of all the four be compared with it. Of which see more in the word Element.

If all the Particles of Water should fall, and those of fire Ascend, I believ there is no other Quintessence that would remain in the Place; which the Air now fills but the Medium would be empty, could this
 75 be done. At least it would be such a Quintessence as could not bear

the Denomination of Air, bec. it would be immovable, incapable of Supporting Birds, or affording Breath to any living Creature. As Varenius the Geographer relates also, actualy to be experienced, in the Tops of many Mountains in the world, which lifting up their
 80 Heads far above the Clouds, make it necessary for them that come thither to carry Sponges full of Water at their Nose; and Letters engraven in the Sand are retained there so securely, that he who made them, may come 7 yeers after and find them perfect in the place. I deny not but that certain Spirits are here, whose presence fillles the
 85 midle and upper Regions of the Air, abated in their motion and consequently in their Heat, yet so thin and subtile by reason of the absence of grosser Particles that they can neither move nor feed, nor be at all discerned. All I contend for, is that even these Spirits owe their Original unto fire; or Water and the Sun, or to the Earth and
 90 Stars, or perhaps unto all. [For spirits may breath from all these, and be present there after the maner of Exhalations or hidden influences. whose volatile transparent and pure Existence may be stiled Aire.]¹

The maner of its Creation

God first created the Heavens and the Earth and the Earth was
 95 surrounded with Waters, and the Spirit of God moved upon the face of the Waters and created Light, By the ministry of which he made the Firmament. Whether Light was made of part of those waters upon which the Spirit of God moved may be a Question. for it should seem that by moving upon them he impregnated them with motions, and by
 100 the parts which he moved commanded Light to exist. Even as a Hen sitting upon Eggs impregnated them with Spirits, cherisheth warmeth and quickeneth them: and by that application of herself unto them causeth Transpirations to issue from them. But that he stretched forth the Heavens like a Curtain, is past all Question, and that he laid the
 105 Beams of his Chambers in the Waters as the Divinely Royal, and inspired Philosopher elegantly phraseth it. For he unfolded the Parts that lay concealed and wrapt up together in the Waters, and spreading them abroad by the Interposition of Light, he made the Heavens, I mean the Aire and the Skies. Whose existence being founded in the
 110 waters, are as it were upheld by those vapors and exhalations; which like Beams ascend out of the Deep, and by that Ascent continue them. Both which the Text demonstrateth to be one, bec. having said that God made the firmament, Gen. 1.3. it seateth the Stars in the

¹ Brackets in MS.

firmament of Heaven, v.17. And the fowles above the Earth in the
115 open firmament of Heaven. v.20.²

Its Use

The Air with its soft Embraces encompasseth the Earth so delicately and so tenderly as if it did not touch it. It makes a Canopie a far off to cover it, and neer at hand doth revive and cherish it. It
120 doth on evry side enclose it round. yet not imprison it, Its Transparency gives the Earth and evry thing else a perfect Libertie, even to the utmost Stars, and its gentle yeeldings make a sweet and soft and easy resistance, yet gives place to Trees and fruits and flowers, and open Room to all its Exhalations: of which that it may
125 unload it self, when it is opprest with dull and superfluous vapors, that otherwise would choak and stifle it, it both permeats its pores to excite, and gives way unto them. It is a garment of finest and transparent Lawn through which we may see the very Sun and stars; in which they all are naked, tho clad in Heavenly and soft Attires. It
130 is an open Gate for their Light and Influences: so soft that tho it touch our very Eys, it hurts them not: yet so solid that it affords nourishment to men and Beasts fowles and fishes; perhaps also to the Earth it self, and to all the Creatures, the Sun and moon and stars themselvs being not excepted. More of its gratefull and delightfull
135 uses we shall see and meet with in its Mysteries. It resembles God by its invisible Appearance, ubiquitie, Penetration and necessity. No Creature could live and subsist without it. It is in all, beneath all above all, neer all, with all, and remote from all. It is the very Breath of God, and the Life of all. for without the Air nothing could exist in
140 its Operations.

Its Mysteries

The difficulties which we meet with in the Creation of the Air are Stupendious in themselvs, and make its nature very Secret and Mysterious. When considered we find it a marvellous Product of
145 infinit Wisdom, for it is full of Miracles. Many seeming Contrarieties and Repugnances are united in it, which tho they appear incompatible dwell at peace in the same Habitation, whose Discrepance and Agreement is full of Harmonie. Tis an invisible, yet a vast and Extended Body. It filleth all the World yet leaveth it Empty. It
150 containeth one Univers of fire without burning, and another of Water

² For biblical references not cited in this section see Psalm 104.3; Genesis 1.6.

without Drowning. It is penetrable yet cannot be Divided. It counterfeits an absence being truly present. It yeelds a room for all kind of motion, excluding not the presence of other things. It is the only Body that may conveniently be infinit. It is the Nurse and
 155 Midwife of all Emanations, Those things which communicat their Qualities and Virtues are strictly imprisoned without confinement, enjoying perfect Liberty in their strict Enclosure. All Colors are in it, yet it self hath none; all Smells are in it, yet it self hath none; all figures are in it, yet it self hath none. It is a Tangible Element, yet
 160 cannot be felt; always changing, yet ever permanent; common, yet infinitely precious. It is Thin enough to see through yet thick enough to breath in. Its consistence is miraculous, its Ends are innumerable. It visiteth our Lungs, reviveth our sences, and refresheth our Spirits. It is a Secret faithfull unknown Friend of unspeakable value: prepared
 165 for the Vapors and Clouds to move in, for the Rain and Dew to fall in, for the Trees and flowers to grow in, for the Birds to fly in, for the Cattle to breath in, for the Winds to blow in, for the Houses to Stand in, and for Man to reign in. So that it is an Angelical Treasure as real as invisible, as rich as Heavenly.

170 It is one of the most Signal Effects of Temperance and Moderation in the World. The Skill and Power that enclosed all these Effects and Properties in one is our Wonder and Glory. A soft tender and perspicuous Love, nicely circumspect, and accurate to a tittle breaths in evry part and particle of its Composure. Design is as visible in it
 175 as the Light. And this service above all other it doth unto me, it discovers a Deitie. Who if he clothe himself with Light as with a Garment³ hath certainly put on Air, as his looser Coat. fire and Water are intermingled in it, as the Warp and Woof and it is curiously wrought as with Needle Work in its Proportions and Distinctions. A
 180 litle too thick, a litle too thin; a litle too Dull, a litle too Quick, the smallest Error in Weight Number or Measure would spoyl the Work. Just such a Consistence and no more was necessary for its Existence Perfection and Beauty; just such a Degree of Quiet and Motion. Being too thick it would cloy, being too thin it would Elude our
 185 Breath and starve: Being too vigorous and Active it would burn, being too Quiet it would be Dead. Neither a Stiff and Stony Contexture, nor a scattered fierie one, but an Olyly rare and flexible one was to be the ground of its Temperature, when the Creator consulted how to make it. Its admirable Agreement with the other
 190 Elements you must look in the Word Element.

³ See Psalm 104.2.

Our Interest

There is a certain Conformity between evry faculty and the object it enjoyeth, without which the Enjoyment is destroyed. Were a man seated in Paradice, he must esteem its Glory: were he seated in
 195 Heaven, he must be endued with Life: Were he made to possess Honor Treasure and Beauty infinit, he must see and feel, desire and Esteem and delight in it, or not enjoy it. Wisdom therfore and knowledg, Lov and Justice are necessary to felicitie: Perhaps also Goodness and the Similitude of God. For none but a Person of high
 200 Principles and an Illustrious Creature is capable of it. He that loves himself being Wise and just, shall enjoy all that serves himself. bec. by Wisdom he sees and by justice renders to all Things their due, that are Serviceable to him. But He that is Good, and loves others as Him self, is the End of all Things. These are the Physical, Metaphysical,
 205 Moral and Divine Reflexions upon the Air. I can see it in all its Services to all Creatures, and nothing becomes infinit Goodness or Bounty more, then to make all that mine, the Sight of which blesseth mine Eys. It served me in my Ancestors in former Ages, and will serve me to the End of the World in my Posteritie. It doth not choak
 210 up the Passage, but opens the Beauty of Heaven and Earth, and admits the Splendor and Glory I admire in the Univers to my Ey, It continueth the Life of Angels and men, for in men also I enjoy Incarnate Angels. The Patriarchs Prophets and Apostles were fed with Air, and so was the Soul of my Soul, and the Root of Life, our Lord
 215 Jesus Christ. His Breath Sanctified the Element in its use and Nature. His Blood did purchase it, and is sprinkled on it. How far more precious ought it to be to me, then it was to my Father Adam in his Innocency!

Its Value

220 It is a Sweet Consideration, that those things which are most Excellent, are most Common: It is a Sad one, that men are turnd Antipodes to God and Reason. What is Common Great and Necessary in Heaven is enjoyed, on Earth despised. Liberty and Life here are Nothing, nor is true and present Excellency accounted any thing.
 225 Things base and Scarce are highly magnified: but the Divinest Things if freely given of no Esteem. This is the Corruption and Fall of Man. Wheras in truth the Scarcest Things would oppress us should they be made Common, and bec. they are useless their Redundance would be Toyl and Burden. Those things which are infinitely Excellent are
 230 infinitely great; and the Air Omnipresent, becaus its Nature use and

Service justifies its Extent. It is so Strangely precious that it cannot be redundant tho it fill the Heavens. By our Human Authority we have enhanced Gold: but were the Earth a Globe of Gold its Baseness would appear. GOD made vile Things Treasures by their Scarceness, 235 Great Things by their Abundance; or rather to speak properly, Abundant things by their Excellency. As the Tarpeian Maid was smothered in the Capitol with Shields and Bracelets, so should we be with Crowns and Scepters did they fill the Heavens. Asses, Bondslaves, Blind and stifled. Examine Matters well, and you shall 240 find that GOD hath done more to magnify his Bounty and your happiness, in giving you this living Divine Treasure of the Air, then a Heaven full of Jewels Crowns and Scepters.

Its End

That you may live the Air was created: that you might be enrichd 245 with the Impressions of Heat and Cold and Sweetness and Beauty and Light and Pleasure it was made Penetrable, as also that you might enjoy Ease and Liberty. It was imparted unto Beasts Birds and Fishes, that you might have Delicates and Attendants. It is subservient to fire and Water for your sake. It ministers Life and Comfort to men that 250 you might have Brothers and Sisters friends and Companions Admirers and Spectators, all Beautifull and Great like Deities, yet naturally inclind to love you and delight in your Happiness. Tho they are crowned like GODs with Glory and Blessedness they are all yours: And you by Lov are multiplied, and live in their Persons. 255 When once you discern the Services Excellencies and Delights of the Divine Image, you will feel yourself more concernd in them then yourself. In all which the Air is made a Gift of infinit and Eternal Lov, to satisfy Gods Goodness in your Blessedness, and to animat your Soul with Causes and Abilities, as well as Breath for Praises. 260 His Glory in your Blessedness is the final End of that marvellous Creature.

Observations

The World is an House of Wisdom and Goodness, a Temple of Blessednes and Glory.

265 Evry Part and Room in the Univers is full of Beauty Order and Perfection.

We are to enjoy Communion with God by delight. Our Union with him is completed by Love, and our Love enflamed by Benefits.

Obligations fuel it, and when it is enflamd with the Light of
 270 Understanding it ascendeth up in the Fumes of Praises.

The Air is the Best Creature possible in its place. nor could any
 thing els so wisely be made to supply its Absence.

It pleaseth God always to do the Best of Things, who is great in the
 smallest and infinitely Mysterious in the most Common.

275 He that would be happy must fit himself for the Fruition of his objects.

The way to Heaven is to do that here, which we shall do hereafter.

The way to hav our Conversation in Heaven, is to becom Angelical:
 or to see and prize as the Angels do.

It is part of the Law of Nature that we should esteem evry thing
 280 according to its value.

We are so much obliged to pleas God, that our zeal of doing it
 should make us Holy.

We then please him when we are just and Holy and the zeal of
 doing it ought to be infinit.

285 Did we pleas God as we ought to do, we should be infinitely pleased.

We should not follow a Multitude to do evil.

Tho others think it a leight matter to despise the Air: yet we should
 hold it a Sacred Thing to esteem it always.

Poets are wont in overflowing Strains
 290 The litle Bounties of som Earthly King
 To celebrate, enriching with their veins
 The Gold and blazond pearl of which they sing.
 But he that giveth always, reigns above
 And few observ the Tokens of his Love.
 295 He desolate remains, who giveth more
 Then Jove to Danae in his Golden Shower.
 A Medal or a Purs of Crowns, a Tower
 A Castle, a Preferment, Garden, Bower
 A Lady with her Beauty and Estate
 300 All these do Gratitude in souls Create.
 What would a Crown it self, a Regal Throne,
 If by som Monarch given one alone
 GOD overwhelms us with his Benefits.
 His Love no void or finit Space admits.
 305 His Gifts are as Divine as Clear as fair
 As great as Good as Common as the Air
 Yet no man sees, no human Ey regards.
 Tho he for ever more the Work rewards.

Alacritie

Its Nature

Alacritie is the Activitie of the Soul exerted with pleasure, in the persuit of any object, in the Service of any friend, in Obedience to any Law, in promoting any Creatures Happiness. It is a Natural
5 Disposition by God implanted in the Soul, for the more sweet and easy Attainment of its Glory. It is a propertie that makes it shine and Sparkle as it goes in the Paths of his Commandments: well express by the Prophet David in those Words, How Sweet is thy Law! It is sweeter to my Taste then the Hony and the Hony Comb more
10 precious also then thousands of gold and Silver. Thy Statutes are my Songs in my Pilgrimage! It makes to keep [them?] with dancing and Thanksgiving. That of the Prophet implies it vigorously, *Thou meetest him that rejoyceth and worketh righteousness*: and that of Jehoshaphat. *His Heart was lifted up in the Ways of the Lord*, is a
15 great Example.¹

Its Original

Is sure Confidence in GODs Love, a sight of his Excellency, a sweet Experience of his Holy Good and acceptable Will, a sence of the Wisdom Beauty and Blessedness of an upright Life, a clear
20 Apprehension of the Nature of his Laws, which are the very Testimonies of his Love, and the Commentaries of Blessedness. Gods Goodness makes his Service perfect Freedom and breedeth that Alacrity as its root or fountain, which the success and victory of all saints doth feed and encourage.

Its End

Those Souls like Pharaohs Chariots in the red sea move but heavily, whose service is meerly servile imposed by fear and awd by Authority. Since therfore the maner is the Beauty of evry work, Alacrity and Cheerfulness the Bent and Ornament of a Willing Soul,
30 and voluntary Goodness the Lustre of Obediency. Alacrity was given and is enjoynd for the Greater Beauty of the Work we perform, and as a Sacred Oyl to make the Wheels of our Charet move more delightfully.

¹ For biblical references in this section see Psalm 119.54, 72, 103; Isaiah 64.5; 2 Chronicles 17.6.

Allurement

Its Ætymologie

The Meat which Falconers hold up to their Hawkes, when they are on high in the Air, or pearching upon som tree, to entice them to their hand is among English men called a Lure: from whence the word
5 Allure seemeth to be derived. So that to allure and to Entice are the same. For All in composition is Ad in signification. So that if we consult their Nature by the force and importance of the Word we shall find it to be thus.

Their Nature

10 Allurements are Invitations or Enticements to one. They are strong and vigorous Motives displayed which by their own native Rhetorick, more then Words persuade and incline the mind to come and accompany the Allurer, for certain Ends and reasons best Known to the Person alluring.

Their Kinds

15 The Falconer some times holds up a piece of red cloth instead of flesh to his Hawk, wherupon we may affirm that there are som true and som false Allurements. Not as if any Allurement which is an Allurement indeed could be a fals Allurement, for even Counterfeit
20 Allurements are true Allurements. But they are stiled fals when they are deceitfull: bec. they least are those Things which they seem, or appear. Another Distinction or Partition of them may be drawn from their End. In which respect they are divided into Gracious and Pernicious or Cruel Allurements. For there are Gracious Allurements,
25 as all those Snares and Motives are which arise from favor, in the Allurer, and end in the Benefit, or Advancement of the Allured. As when Love moveth a Virtu and a Beauty to display all its honest Charmes Graces Beauties Parts and Sweet Enticements Ornaments Riches and Pleasures, to win its Beloved tho far inferior to the
30 Enjoyment of it self in a High Estate. And of this Sort Beauty, Honor, Riches, Worth, Goodness, Wisdom, vertu, Musick, Dancing, Attires, Songs Presents, Approaches, Addresses, Discoveries of far greater Hopes and Treasures in possibility to be enjoyed, with whatsoever els is sweet and amiable, as languishing Looks, delicate Gestures,
35 Amorous Glances, Smiles, Suspensions of Kindness, sweet and Powerfull aversions, are. Tho many of these may be used by Syrens,

to allure Wise men from the Ship of safety to the Rock of Destruction. Besides which another Distribution of them may be into Divine and Diabolical, Earthly, and Heavenly: Human and Angelical.
 40 for Angels also may be allured as well as men. And if Satan hath his Lures, Baits and Snares to entice and captivate silly mortals, GOD surely is environed with more solid and powerfull Allurements to secure his Chosen, and draw the Rebellious. Which least it should appear a conjecture only, he saith by the Prophet, Hos. 2.14. *I will*
 45 *Allure her, and bring her into the Wilderness, and speak comfortably unto her.*

Of Earthly Allurements

It was a notable fiction of the Heathens, that certain Syrens were in some passages on the seas, Beautifull Amorous and Harmonious,
 50 that it was impossible for Passengers to resist their Temptations: and that Ulysses being to Sayl over those Coasts, caused himself to be bound to the maste of his Ship, lest he should be tempted over board, and destroyed by the Syrens. That he only heard them with safety, and that all other men kept aloof off from the very Sound of
 55 their Melody, and the sight of their Beauty: others that had the Curiosity to see and hear them, being still overcome and devoured by them. The fable imports, that the only safeguard of Weak Spirits is to keep out of the Sphere of their Activitie, and that no man can safely come within the Reach of Temptations and Allurements. Howbeit
 60 Wisdom som times unites Incompatible Things, And the Wise man, of which Ulysses by the Poet is made the Pattern, by tying him self fast to the Centre of his felicity may secure his Constancy, and if need so require pass by that way with some Competent Safety. The Apples of Sodom beyond the Dead sea, are fit Emblemes of Earthly
 65 Allurements. for after a man has with much Toyl and Peril past a noysom sea of Guilt and Infamie, he is entertained only with Beautifull Husks and feedeth on Ashes; Bitterness and Repentance. Weak Motives to Corruptible Ends, Empty Shells and perishing Enjoyments are but Earthly Allurements, And such for the most part
 70 are those Pleasures which the Earth affordeth. If Experience doth not inform thee of this, yet Reason may. For whatsoever is divided from God having lost its Root, must of necessity Putrifie. Wander not abroad after flattering Hopes, tho the season be Calm, and fortune offer thee a Sea of Pleasure. Keep thyself in thy Ship, tho confined to
 75 thy Centre, if ever thou intendest to arrive safely to the Haven. Earthly Enjoyments are only in GOD of any value.

Of Diabolical

Honors Pleasures Amities and Preferments Riches and Dominions are the Allurements of the World. They may also be made Satans
 80 Snares. But those which in peculiar he vendicates to Himself are the Sweets of Anger Contention and Revenge. Wherin some men promise to themselves such Pleasure and felicitie, that they will not forgoe their Enjoyments for Heaven and Eternitie. A Lawless Licentiousness, Usurpation and Supremacie, that which feeds a Maligne Disposition
 85 Enmitie and Envy, are his Hellish Delights and accursed Joys. With these Allurements he draws Witches and Enchanters to him. And to be taken with these is seminally to like the Black Art, and be guilty of it. Falshoods and Lies he has in Abundance to guild and embroyder these with counterfeit Trappings: As he shewed to our Savior all the
 90 Glory of the World in a Moment of time, saying *All these will I Give thee,*¹ when he was not able to blaste one Spire of Grass, or dispose of an Hair in any Kingdom.

Of Angelical

Humane and Earthly Allurements are the same. Angelical are those
 95 which allure the Angels or [by] which the Angels allure. That such there are is evident by the Fall and Apostasie of Some: for had there been nothing to Allure them, they had never Sind. The Sovereignty and Glory of God were Lucifers Enticements, and perhaps his own Beauty and Greatness moved him to Adore him self. The Power and
 100 Throne of GOD are Good, so are his Beauty and absolute Dominion. Which Angels may lawfully aspire to Enjoy, and their own Greatness and Beauty were Things that might Lawfully be Delighted in. They might move them to Gratitude Love and Praises but ought not to move their Ambition Envy Boldness, usurpation Enmitie. By Love
 105 and Friendship all that is GODs is the H. Angels, But the Best Things may be abused, and turn into Poyson. If therfore they are Snatcht at by Avarice and fraud and Sacrilege, they are immediatly lost, and becom Destructive. The Golden Apples in the Orchard of Hesperides are Angelical allurements, but they are guarded by a Dragon; and
 110 must warily be approached.

Of Divine

Men may aspire to that by Lawfull Means which by unlawfull the Angels attempting forfeited. That GOD should be surrounded with

¹ See Matthew 4.9.

infinit Allurements is consonant to Reason. His only are the true, all
 115 other Earthly and Diabolical are Imitations and Shadows. His
 Essential Love, his Interior Beauty, the Glory of his presence, in
 whose Presence there is fulness of Joy and at whose right hand there
 are Pleasures for ever more.² His Infinity Greatness Eternity Wisdom,
 Goodness All mighty Power Truth and Blessedness are Essential
 120 Allurements. All which he offers to the Fruition of evry Enjoyer.
 Evry Believer Penitent and Obedient Person may attain them all, and
 Enjoy them forever. His Joys, and Treasures, the Glory of his
 Kingdom the Splendor of his Attendants filling all Worlds are
 Exterior Allurements, and so are his Ways in all Ages, his Laws and
 125 Works when throughly understood: so are the security and Repose
 and Honor of living in Communion with Him, the Royal Diadem and
 native Beauty within the Soul which he giveth therunto, the
 Sweetness of his Praises and the Amiableness of virtue, all
 Obligations Benefits and Rewards, together with the full and perfect
 130 satisfaction of our own Will, when we are in his Kingdom, and can
 wish wisely the best and sweetest and most desirable, or Delightfull
 Things. For with infinit Liberty we shall Expatiate in his Dominion,
 and enjoy his very GODHEAD in the Compleat fulness of all things.
 Hear the Allurements of Wisdom speaking to us in the H. Scripture.

135

Scriptures

Doth not Wisdom cry and understanding put forth her voice?

She standeth in the Top of High Places, by the Way in the Paths.
 She crieth at the Gates at the Entry of the City, at the coming in of the
 140 Doors.

Unto you O men I call, and my voice is to the Sons of men.

O ye simple understand Wisdom, and ye fools be ye of an
 understanding Heart.

Hear for I will speak of Excellent things and the Opening of my
 145 Lips shall be of right things.

I Wisdom dwell with prudence, and find out Knowledg of Witty
 Inventions.

Counsel is mine, and Sound Wisdom: I have understanding and I
 have Strength!

150 By me Kings reign, and Princes decree Justice.

By me Princes rule, and Nobles even all the Judges of the Earth.

I love them that love me, and those that seek me early shall find
 me.

² See Psalm 16.11.

Riches and Honor are with me, yea durable Riches and
 155 Righteousness.

My fruit is better then Gold, yea then fine Gold and my revenue
 then choise Silver.

I lead in the way of Righteousness in the Midst of the Paths of
 Judgement: That I may cause those that love me to inherit substance.
 160 And I will fill their Treasures. Prov. 8. Cap. Read the Whole.

Observations

What can be more Alluring then the voice of Wisdom!

Among other her Allurements she saith, The Lord possessed me in
 the Beginning of his Way etc.³ as it were to signifie, that God
 165 Enjoyeth all his Blessedness by Wisdom, and that together with his
 Wisdom his Blessedness is enjoyed.

Earthly Allurements are like Satans Talons fixed in our Flesh. and
 hale us to Destruction, Divine Allurements are the Cords of Love that
 draw us to Heaven.

170 The Crow and the Dove that strove for the Carcase of a Penitent
 Conjurer, are but a fable. The Contest is between God and Satan for
 the Soul of Man.

God delighteth in our Happiness Satan in our Miserie: the one
 would have us to make us Blessed, the other Wretched Tormented
 175 and accursed.

Man is set between two Kinds of Allurements and may be taken
 with either.

The Pleasures of Wisdom are on one Hand, of Folly on the other.

What shame and Outrage is done to God when his Treasures are
 180 despised!

It is a miracle of vanitie that Weak Earthly short vile Drossy fals
 and vain Allurements should be so powerfull.

Satans Hooks lay hold on the Appetite Gods allurements win the
 Reason.

185 Corruption is the Mother of Humane Weakness. But the Arme of
 God is the Support and Aid of those that lean upon it, and call unto
 Him.

A Short Self Denial is crowned with an Eternal Weight of Glory.

190 Awake my Soul, and soar upon the Wing
 Of Sacred Contemplation; for the King
 Of Glory wooes; he's pleased to allure

³ See Proverbs 8.1–6, 11, 14, 15, 17–20, 22.

Poor feeble Dust! Altho thou art impure,
 He condescends, vouchsafing to come down
 That with his Glory he might Ashes crown.
 195 Canst thou attend to any other charmes?
 Or chuse out better and Diviner Armes
 To lodg in! Or can any Smiles but his
 Attract or melt or please thee with true Bliss!
 O Glory! O Delight beyond compare!
 200 O Ravishments of Joy! What great and rare
 And Heavenly Tidings doth his Gospel Bring!
 The Lord of Hosts, the GOD of Armes, the King
 Of Blessedness, in all the Majesty
 And Power and Beauty which the Angels see,
 205 Salutes and Kisses a poor Worm! His Love
 From Everlasting shind and was above
 All Comprehension Great Transcendent pure.
 The King of Glory doth my Soul allure.
 Not like a Syren to Deceitfull Joys,
 210 Whose Charm, whose Beauty, whose Embrace destroys,
 But like a GOD surrounded with the Glory
 Of Times and Ages in their longest Story.
 Whole Hosts of Seraphims frequent his Courts,
 Armies of Saints attend upon his Throne,
 215 Assemblies Congregations and Resorts
 Of Angels do before the Holy one
 Bow down and Worship; Cherubims adore,
 His Glory, for his rich and Sacred Store.
 Realms Ilands Continents Queens Empires Kings
 220 In glorious Troops upon any God attend
 And evry Creature his high praises sings
 Yet he is pleasd to make my Soul his friend.
 Nay more, his Bride! Can any Comprehend
 The Sweetness of his Love, and Extasie
 225 Of my Estate! His Lov doth magnify
 A Leper, and a very Beggar prize
 Exalting Lazarus above the Skies.
 The Sun comes like a Bridegroom forth, to shew
 The Shining of his Love to me below
 230 And evry Star from far doth by a Glance
 Of twinkling Light imply my Happy Chance.
 The Moons a Messenger that steals by Night

In to my Bedchamber, Her face is Bright
Because She from the King of Glory came
235 Tho in her self shee's Dark. Her Beams enflame
My Soul with Lov. His Lov did melt the Seas,
The wide and liquid Seas my Soul to pleas
Els they would all be frozen up in Ice.

The very Earth is made a Paradise
240 And clad in Sweet and Royal Liveries,
Of Curious flow'rs: It Emulates the Skies
And by its Riches shews from whence she came
The silver springs and Streams my Soul inflame
While passing by they lick and kiss my feet
245 Milk Hony Gold Arabian Spices, sweet
Perfumes Wines Oyles all these he from abov
Doth send as Sacred Tokens of his Love.
My very Body was his Gift, His Laws
His ancient Ways his Councils plead his Cause.

250 The lives of fishes and the Blood of Beasts
His Goodness Sacrificeth, and such Feasts
Provides, that Sea and Land and Air conspire
To pour out their Wealth, while I admire
The Glory of his Lov, whose Bounty is
255 The Root and Fountain of my Endless Bliss.
It stops not here, it over flows all Shores,
And while my ravishd soul his Love adores
It makes all men and Angels my Delights
And satisfieth all my Appetites.

260 Apostles Prophets Patriarchs Martyrs are
His great Ambassadors: they all declare
And testify his Lov. His Word, his Melting Word
Ten thousand Joys and Raptures doth afford.
No kind and tender Mother doth allure
265 Her Child so Winningly, No virgin sure
So loves her Lov, nor ever was there seen,
A Proud, but tamd, enflamd, heart-wounded Queen
Subdud by Love, whose Lov did tyrannize
So much ore her, as his Above the Skies
270 Doth him enflame. His Essence is all Love
His Lov is infinit it is above
All Measure and Excess, No Pride doth feed
A lov enragd, that doth all Bounds exceed

In an High minded Soul, that doth endeavor
275 Long time to check that flagrant growing Feaver;
No Love revenging its too long restraint,
With greater violence, can even paint
The Life of his. He wooed me by his Son.
I can no more. What hath his Goodness don!
280 His Spirit is a Secret Agent too,
The H. Ghost him self comes down to woo
He speaks for GOD and whispers in the mind,
Kissing the Ear that to his Mouths inclind.
The Rhetorick of all the Worlds employd
285 To Woo for him; and if thou art not cloyd,
My Soul, with Kindnesses, His Crown and Throne
And Endless Kingdom all conspire in one,
His Soul, thy Soul, and all his Friends say Come;
GOD is alone thy Glory and thy Home.

Almes

upon Almes
An Observation

Almes being so delightfull and Welpleasing to God, so profitable for both the Doer and Receiver, our Design is not to present the Face
5 of the Duty in its first Superfice, but to open the fountains from whence all Deeds of Charity abundantly flow, and to discover those Reasons that may teach and fuel so Divine a Virtue. We purpose also to display the interior and hidden Excellency which like an incredible Kernel enricheth such a Shell: to the intent that seeing the Glory and
10 Goodness within so small an Husk, we may Glorifie God for giving such Power unto men, and with Joy ineffable and full of Glory set upon the discharge of so Divine a Duty.¹

The Duty

Our Savior enjoynd his Disciples *not to doe their Almes before*
15 *Men, to be seen of them, otherwise ye have no reward saith he of your father which is in Heaven. When thou dost thine Almes therfore do not sound a Trumpet before thee as the Hypocrites do; in the Synagogues and in the streets that they may have Glory of men: but when thou dost Almes let not thy left hand know, what thy right hand*
20 *doeth.*² Which is seconded and confirmed by the Example of the Apostle who came to bring Almes to his Nation and Offerings.

The maner of doing it

God loveth a cheerfull Giver as much as he abhorreth Ostentation and Hypocrisie. He loveth a Sincere, intelligent and Zealous Giver.
25 Sincerity is shut up in Cheerfulness; Intelligence is the Light wherin Alms deeds Shine, and attain their Glory: Lov is the Soul of Bounty and Compassion, and Zeal the fervor and Perfection of Love. Without which as the Apostle Speaketh Tho a man had *the Tongue of Men and Angels, he is but Sounding Brass and a Tinkling Symbol.* And tho he

¹ This section follows the poem at the end of the topic 'Almes'. A note, however, set in curly brackets to the right of the heading, 'set this in the first place', indicates that it should be placed at the beginning of the topic, since Traherne lays out his purpose and method for the whole section on 'Almes'.

² See Matthew 6.1-3.

30 bestow all his Goods to feed the poor, yea and gave his Body to be burned, it profiteth Nothing.³

Its Original

As evry virtu and Affection of Man hath two Originals, the one Active, the other Passive, so hath Almes deeds, or exterior Charitie.
 35 The Need of its Object, and the Kindness of its Subject. for were there no necessitie and Poverty there could be no Almes.

Its Estate

Almes therefore are a virtu of the second and third Estate, Miserie and Grace, but they do not at all pertain to the Estate of Innocency,
 40 or the Estate of Glory. Almes being a kind of fruits which Winter only occasions: A perpetual universal Summer is incompatible with them. Upon which account it is, that rich men are Treasures to the Poor, and poor men Treasures to the rich. For if those things are Treasures by which I may be benefited, anothers Poverty is made my
 45 Wealth when I give unto him: Since other wise I should hav no occasion to exercise that Lov and Goodness, which are so delightfull and Glorious in their emanations. And for this reason, God is resolvd to continue Poor among us to the End of the World; that we might have greater Opportunities to make our selvs Blessings to other
 50 Persons. According as he saith, For the poor shall never ceas out of the Land: therefore I command thee, saying, Thou shalt open thy Hand Wide to thy Brother, to thy poor, and to thy needy in the Land. Deut. 15.11.

Its Encouragements

55 He that giveth to the Poor (saith Solomon) lendeth to the Lord, and he will repay him. And his royal Father David saith, Blessed is he that considereth the poor, the Lord will deliver him in time of Trouble. The Lord will preserv him and keep him alive, and he shall be Blessed upon the Earth. GOD will not deliver him into the Will of
 60 his Enemies. The Lord will strengthen him upon the Bed of Languishing, Thou wilt make all his Bed in his Sickness. His Son Solomon further said, Cast thy Bread upon the Waters, and after many Days thou shalt find it. And least the fear of future Events should terrify us, he maketh the Danger of Affliction and poverty a
 65 motiv to present Liberality. Giv a portion to seven and also to Eight,

³ For biblical references in this section see 2 Corinthians 9.7 and 1 Corinthians 13.1, 3.

for thou Knowest not what Evil shall be upon the Earth. Which his Eloquent Father more Sweetly expresseth, Psal. 112. To the upright there ariseth Light in the Darkness he is gracious and full of compassion and righteous. etc. He hath dispersed, he hath given to
 70 the poor, his Righteousness endureth for ever. Nay, His Horn shall be exalted with Honor. So that Almes deeds are the Way to Stability Continuance and Prosperity. A Good man sheweth favor and lendeth; he will guid his Affairs with Discretion. Surely he shall not be moved for ever. The Righteous shall be in everlasting Remembrance.
 75 Goodness and Honor and Righteousness and Discretion accompany Charitie and the Fruits of the same. He that watereth others shall also be watered him self, and with what measure ye mete to others it shall be measured to you again, nay in one place it is said, Shall men measure to you again, full Measure crushed in and running over.

80 In the new Testament other places tell us, that by giving Almes of such Things as we have all things are made clean unto us. Wherby it is intimated that all the rest of our Enjoyments are Sanctified by that Liberalitie. We need not be oppressd with any Dread or Superstition, as the Gentiles and Pharisees were, how to wash away the Pollutions
 85 of our Estates with Ceremonies and Exorcismes: Charity doth it. We are further informed, that by giving Almes we provide for our Selvs Bags that wax not old, a Treasure in the Heavens that fadeth not away: And that those very Poor to whom we minister on Earth, shall themselvs receive us into Everlasting Habitations. Luk. 11.41. Luk.
 90 12.33. Luk. 16.9.

It seems that this one Habit of Compassion and Almes is more regarded of God Almighty and more urgently required, then all other Virtues whatsoever. for it hath more Scriptures to enforce it: and is by our Savior alone taken Notice of in the Day of Judgement. Math.
 95 25.34. etc. I refer you to the place, and rest in that of the Angel to Cornelius, who being a Centurion and a Heathen had his Eys opened, and was brought to the Knowledg of God in Jesus Christ by virtu of his Charity and Alms to the poor. For there was a certain man in Cæsarea called Cornelius, a Centurion of the Italian Band, a devout
 100 man and one that feared GOD with all his House, which gave much Almes to the People and prayed to God alway. He saw in a vision evidently about the ninth Hour of the Day an Angel of God coming in to him, and saying unto him, Cornelius, Thy Prayers and thine

Almes are com up for a Memorial before GOD; And now send men
 105 to Joppa, and call for one Simon, whose Surname is called Peter.⁴

Its Measures and Degrees

Thrift is the fuel of Magnificence: Discretion ought our Bounties
 to Dispencc, But Love far more. He that will examine the Proportions
 and measures of his Charity, may take this Rule, Let thy Superfluties
 110 give place to other mens conveniences, thy Conveniences to other
 mens Necessities, thy necessities to other Mens Extremities. It would
 be well, if Men would walk thus far. But this is still but Humane, and
 according to men: So far we prefer our selvs. But the precept of the
 Gospel is, and carries us Higher. Be kindly affectioned one to
 115 another, with Brotherly Lov, in honor preferring one another. And
 again, Look not evry one on his own things, but evry one also on the
 Things of others. Let the same Mind be in you, which was also in
 Christ Jesus, Who being in the form of GOD thought it no Robbery
 to be equal with GOD, but made himself of no Reputation, and took
 120 upon him the forme of a Servant, and was made in the likeness of
 Men, and being found in fashion as a man he humbled himself, and
 became obedient to Death even the Death of the Cross. Wherefore God
 also highly Exalted him, and gave him a name which is abov evry
 Name, etc. They that understand not this, know not Lov. they that
 125 oppose it, extinguish the Nature of Charitie. For Charity seeketh not
 her own: And all true Love makes a Sacrifice of it self to its Beloved.
 Hence Moses in the Old Testament: and S. Paul in the New, are the
 full and Perfect Standards of Charity next under our Lord Jesus
 Christ. They wisht, what our Savior did; and his Act justifies their
 130 Affection. Moses would have his Name blotted out of the Book of
 Life, rather then his people Israel destroyed: and S. Paul protests that
 he could wish himself accursed from Christ, for his Brethren the
 Jews. He that is infinitely more Wise and Holy then they both was
 made a Curs for us; Nay, Sin which is far more. That is he bore our
 135 Sins, in his own Body on the Tree, and was sacrificed for us, Who
 also hath commanded us, If we lov him to love one another: and made
 his own Example the Measure of our Charitie. This is my
 Commandment that ye love one another as I have loved you. Greater
 Lov hath no man then this that a Man lay down his Life for his
 140 Friend. Ye are my Friends if ye do whatsoever I command you. And

⁴ For biblical references not cited in this section see Proverbs 19.17; Psalm 41.1–3; Ecclesiastes 11.1, 2; Psalm 112.4, 9, 5, 6; Matthew 7.2; Mark 4.24; Luke 6.38; Acts 10.1–5.

if we are his friends certainly we shall Lov his friends as he did, if not for their sake, and virtues, yet for his sake. Bec. his Lov is delighted in the most perfect Lov that is possible to his Objects. Hence it is that our Savior with so much Life and Pathetical fervor so discovereth his
 145 Soul in his Apprehension and Esteem of the poor Widow. Verily I say unto you, that she hath thrown in more then all they threw in to the Treasurie. For they have thrown in of their Abundance, but she hath thrown in all that she had even all her Living. Being full of Love she threw her Soul into the Treasurie, and sacrificed her Life and
 150 Livelihood unto them. Hence is it that S. Paul doth prais the Macedonians, Whose abundance of Joy and deep Poverty abounded to the Riches of their Liberalitie. For to their Power (saith he) yea and beyond their Power, they were willing of themselvs. And these he commendeth to the Corinthians for an Example: to the intent that they
 155 also, should even do more then they were able that is if we regard the Conveniences of this World. For we ought to bear one anothers Burdens. For ye know that the Grace of our Lord Jesus Christ (saith he) that tho he was rich yet for your sakes he became poor, that ye through his Poverty might be rich. Wherin he is followed by our
 160 Divine Poet Herbert

Giv to all som thing, to a Good poor man
 Till thou leav off. and end where he began.

Hence is it that the Divine, the Beloved Disciple that best knew the Nature of Love, bec. He tasted so much of it, and was most intimately
 165 acquainted with his Lords mind, layeth down this Aphorism, Hereby perceiv we the Lov of God, bec. he laid down his Life for us: and we ought to lay down our Lives for the Brethren. Hence also was it that S. Paul told the Corinthians, that all his Sufferings were for their Sake, and that he very gladly would spend and be Spent for them, tho
 170 the more abundantly he loved them the lesse he was beloved: neither did he complement when he said, He was not ready to impart the Gospel of God, only, but his Soul unto them. After which maner he that loveth, draweth out his Soul also with his Gift to the Hungry. Love is more Liberal in it self then the Sun. And our Savior does but
 175 paraphrase upon its Nature, when he commands us, saying, If any man will sue thee at the Law, and take away thy Coat let him have thy Cloak also. And whosoever shall compel thee to go a Mile, go with him twain. Giv to him that asketh thee, and from him that would

borrow of thee, turn not thou away.⁵ Not as if this were necessary at
 180 all times to be done; But that we in Goodness and Affection should
 be more ready to communicate impart and serv, then others can be to
 ask or Compell. And that where nothing hinders, no consideration of
 our Selvs, or our own Welfare, Ease or Honor, should make us to
 deny any Pleasure or Request to Man. Which Affection Goodness
 185 and Readiness being in us, when any other more great and important
 Consideration, then that of our selvs, doth bound and impede us, the
 rule holds good, If first there be a Willing Mind, it is accepted
 according to that a man hath, and not according to that he hath not.

A Caution

190 Let no man grumble at so much severity: he that Submits to such
 Charity with repining, may be to his loss excused from its Exercise:
 for unless he doth with Joy and Alacritie embrace the Commandment,
 he is void of that Goodness which should beautify his Almes, and
 make him perfect as his father which is in Heaven is perfect. That
 195 Goodness which makes his Soul a Sacrifice to all, is Good to himself,
 in whom it resideth, and maketh him the Delight of the whole World.
 Nay more it maketh him Discreet, and secureth it self. His Labor,
 Industrie, Parsimonie being the Effects of it. For tho not for his own
 sake yet for others sakes Discretion confines his Bountie within
 200 Shores. and distills that Treasure by litle and litle, which is due unto
 all: and which perhaps he would pour like a Sea in a moment upon
 one, did he not owe it to others. Great Thoughts great Thoughts
 controul, and Lov it self restrains tho not the internal Affection, the
 Action of Charitie. Discretion and Justice so dispence his Abilities,
 205 as still to conserv the Root. He is accessible by Millions, and
 accountable to all. His Goodness it self doth counterpois his Soul, and
 he gives to one not so much, but that still he may be able to Give to
 others. His Actions are like the Almes deeds and Actions of other
 men, but more rich within. Temperance and Justice arising from an
 210 Universal Goodness and Love order measure and weigh out his
 Charities. And for all mens sakes he shaketh off his Fruits as fast as
 they grow: but will not root up the Tree, for fear another so Good
 may not rise in its Place.

⁵ For biblical references in this section see Romans 12.10; Philippians 2.4–10; 1 Corinthians 13.5; Exodus 32.32; Romans 9.3; Mark 12.41–44; 1 John 3.16; 2 Corinthians 1.6; 7.2, 3; 12.14, 15; Matthew 5.40–42.

New Encouragements

215 Pythagoras forbid his Disciples to treat of his Mysteries without
 Light. But he that sees the Nature and Lov of God may reason of any
 Theme whatsoever. For GOD is the Light of the New Jerusalem, in
 whom alone all Things clearly appear to the Ey of an Intelligent Soul.
 The Mysteries of Lov are the greatest in his Eternal Kingdom.
 220 Incredible yet clear, incomprehensible yet Intelligible, Divine and
 Blessed. He that sees all men made in the Image of God, and the
 Glory of his infinit Goodness, and the Transcendent Perfection of his
 Ineffable Lov, wherwith he loveth them infinitely and Eternaly, will
 be so far from Wondering at the Measures of our Charity, that he will
 225 seat all his Blessedness in the Fruition, and Exercise of it; and desire
 to be enflamed, and delight in loving all his Creatures after his
 Similitude. Who can withhold his very Heart and Soul from that
 Person whom God Almighty infinitely loveth! Can I forbear to give
 Pence to Him to whom God doth give Eternal Glory; my self to him
 230 to whom God doth give himself; my House to him, to whom God
 doth give the Heavens! Can I refuse to shed Tears for him, for whom
 Christ did shed his Blood, or to succour him to whom all the Angels
 minister; or to reliev him in whom the H. Ghost dwelleth! or to
 Comfort him whom all the Holy and Blessed among Angels and Men
 235 love as themselvs! Why this Soul is more precious then the whole
 World, and this Person som what more precious then his Soul. God
 so loved him as to give his Son for him, and advance him to his
 Throne, and I must so love him, as to make him reign in mine. GOD
 in him is himself Beloved. And whatsoever is don unto Him GOD
 240 accounteth don unto himself. He loveth me, and conjureth me by all
 the Greatness of his Eternal Lov, to lov that person as my self. All
 Obligations are laid upon me, and all Rewards are set before me; to
 enflame, and Crown my Love. It is my Wisdom Goodness Holiness
 and Glory to love, and can I exceed in these! Can I exceed in that
 245 wherin God is infinit! It is mans greatest Interest to make himself a
 Blessing. In loving this one Person I make my self Acceptable to
 GOD Angels and Men. And that Lov whose Obligations and Rewards
 are infinit, ought to be so: and that which is infinit can have no
 Bound, nor Measure. By loving him I liv in him, and in him enjoy
 250 God and all his Goodness a second time, In loving him I express my
 Lov to GOD, and becom the Similitude of God unto him. Love is
 infinitely Liberal, and the more it gives the more it Enjoyes. A Lover
 naturally contemnes himself for the Advancement of his Beloved. Yet
 as we said before Justice must be done. The Least of Men is to be

255 beloved infinitely, but some more. And where the Scales are even, tho
 an immeasurable weight be in either End, yet where Justice holds the
 Beam, an Atom added will turn the Scales. A father a Wife, a Sister,
 a friend, a Son or Daughter are men, and som thing more. Wherefore
 as it is said Be good to all men, but especialy to the Houshold of
 260 faith, so is it said, He that provideth not for his Famely is worse then
 an Infidel. Where then I can help but one, the neerest is to be aided,
 and the Dearest preferd. So that all other virtues stand and act upon
 the Theatre of infinite Love. Caution Prudence Wisdom Discretion
 Gratitude. Justice Temperance Natural Affection, yea Thrift and
 265 Good Husbandry. for The Same Law that commands me to give
 Almes, commands me to provide things honest in the sight of all men,
 and to be carefull to maintain Good Works. But in all my Care to
 sacrifice my self to the Welfare of others. I cannot close with any
 thing more Excellent then that of our Savior. Come ye Blessed of my
 270 father, inherit the Kingdom prepared for you from the foundation of
 the World. for I was an hungred and you gave me meat; I was thirsty
 and ye gave me drink: I was a stranger and you took me in: Naked,
 and ye clothed me; I was sick and ye visited me; in Prison and ye
 came unto me. For in as much as ye did it to one of the least of these
 275 my Brethren ye did it to me.⁶ Did we know how much God lives and
 feels in any Person that is the object of his Love it were impossible
 not to die for him, in our Affection; and to Sacrifice our selvs in GOD
 unto him.

A Reflection

280 Wheras the restraint of Action where Affection is immeasurable,
 is grievous to a loving Soul, and it looks like a litle Blot upon our
 Happiness that we are not at all times able to accomplish our Desire,
 in satisfying our Lov to all; this one Secret ought yet to be opened. A
 Wise and Heroical Person that Delights in virtu where any just and
 285 necessary Impediment is discerned, accepts our Desire, and rests
 Satisfied in our Sincerity and Good Intention. He selles all, that is
 ready to part with all for anothers Welfare. And he that bounds his
 Expressions, being full of Love, that he might adorn his Life, and
 make all his Actions just and Beautifull, gives Himself. For he makes
 290 his person Illustrious, and meet to be enjoyed. And by preparing a
 Compleat and Perfect Piece of Beauty in his Life, enricheth the whole
 World with an Object of Delight, which he gives to that Person to

⁶ For biblical references in this section see Galatians 6.10; 1 Timothy 5.8; Matthew 25.34–40.

whom som times he denies his mony. Yet for the securing of Sincerity, and the better shunning of Self Love, tis more honorable
 295 and safe to erre on the right hand, for that is against corrupt Nature: and in some Cases of imminent and Present destruction, to satisfy the instant Importunitie, is better then to lay up in store for a future Casualty. All my Friends ought to be cast upon God, who commands me not to be carefull for to morrow: where nothing appears to day,
 300 but the indispensable Necessity of a Miserable Creature.

The Glory of the Work

He that gives almes with a Divine Spirit is always an Heroe. He contemnes Death and Hell and Povertie, and tramples all Danger and Temptation under feet, and is always Triumphant. He is magnificent
 305 in the smallest Gift: And tho a Widdows Mite be the Proportion of his Power, a Realm or an Empire is the Effect of his Will. What he gives, is a Token only, of what he would give. Were it in his Power, that is a Pledge that he would give a World full of Glory, and an Heaven full of Joys: and it is his Joy that to that person they are already given.
 310 Nothing can satisfy his Lov but Endless Benefits. An Eternity full of Treasures is the Sphere of his Bounty. He has Communion with God in giving. And actualy intends in this Act to pleas God Angels and men. His Act advanceth a Creature beyond the Sphere of its Proper Excellency. Twas Delightfull as it came from God, both to God, and
 315 Him. But tis more delightfull and Precious as it returnes and comes from him. Tis like a Talent improved now, and crowned with the End for which it was repositied by God in his Hand. A litle Dross, nay even the unrighteous Mammon is made an Heavenly Treasure. And as that Letter which certainly wins the Lov of a Lady is far more
 320 Excellent for its End, then for it self. So this Creature which coming from God to me, was only a Piece of Bread to satisfy my Hunger, is exalted by me when given to the poor, and delights my Soul, as an infallible Means of his Eternal Favor, and being clothed in the Rich and Splendid Robes of burning Charitie, are like steel or Gold and
 325 God animated with fire, of base and Earthly made bright before him.

Almes seen in clear divine and Heavenly Light

Tho nothing meriting, are infinit
 In valu; for the Deitie doth love
 330 Such real Sacrifices, far above
 Sabaeon Spices, Indian Reeds, and Gold.
 No Temples more Divine Delights can hold.

No Altars breath more sweet and rich Perfumes,
No Vow with greater Lawfulness Presumes
335 To appear in Heaven; no Praises Songs or Prayers,
More boldly clime up the celestial Stairs
Of Faith and Hope. Almes are substantial Songs,
Material Praises, and most Powerfull Tongues
They speak in Silence; set his Glory forth,
340 That is all Love, discover the true Worth
Of him that useth them ten thousand ways
They are the Creatures, and Creators Joys.⁷

⁷ At the bottom of the column, where 'Almes' ends (f. 72.1), is a note, 'Its Rewards must be inserted', perhaps indicating Traherne's intention to include another subsection.

Almighty

Its Seat

Almighty Power is an Attribut of God, and tis Seated alone in infinite and Eternal Love. Tis one with Love. And for that Cause the object of all our Adorations and Thanksgivings. It is not convenient
5 that Power infinit should reside any where, but with Wisdom and Goodness infinit: becaus Power without Goodness may become injurious to others, and be foolishly employed, in regard of it self, without Wisdom. In God it is one with Goodness and Wisdom; such is the Simplicity of his Eternal Nature; Such is the security of our
10 Blessedness. His Power is his Blessedness and Glory.

Its Original

That of which there is no Cause, can have no Proper and true Original. Howbeit speaking after the maner of men, (Who, tho God be purely One, are fain, for the Explication of his Greatness, to use
15 Expressions, savoring of manifold Excellencies,) His Will is the Fountain of his Power. for bec. he doth all things by his meer Will, nothing that he can will, can be Difficult unto Him. With infinit ease he can perform whatever he desires, bec. his Desire is the Power by which he worketh. As his Essence and his Attributes are conceived
20 asunder, His Essence is the Root of all his Attributes, and so of his Power; But if we reduce our Scatterd Apprehensions from Pluralitie to Unitie, (which is the only way wherby they can be rectified) as Gods Essence and his Attributes are one, So is his Will his Essence and: his Power his Will. His Essence and his Will are his Almighty
25 Power. It was therfore without Original Eternaly seated in it self, and proceeding of it self to all its Creatures.

Its Nature

Allmighty Power being one with the Deitie, was never vacant, or unemployed: but always clothed with the Glory of that Act, wherin it
30 appeareth. Being Simple and Pure it was all Act; nay rather is: for *Was*, and *Shall be*, are Termes improperly applied to the Deitie. Who is all Power, and all Act at the same time, bec. Act includeth Power, tho Power doth not of necessity infer or contain Act. Power may Exist without the Act which proceedeth from it, but Act can never be
35 without the Power, from which it proceedeth. Hence cometh it to pass that GOD is immutable; who had he been Power once, and Act

afterwards, must of Necessity have been changed. His Power therefore being his Goodness, Wisdom, Blessedness and Glory, was Eternally exerted in a Beautifull maner. And the Nature of Divine Power is to
 40 be Good and Glorious.

Its Extent and Measure

Its Extent and Measure is to be Endless and immeasurable. For Almighty Power is able out of Nothing to creat innumerable Millions of Worlds: to fill the Omnipresence of the Deitie with Glorious and
 45 Eternal Objects, to make a Creature next under God the highest and supremest of all that are Possible, to prepare infinit Happiness for the fruition of that Creature, and perhaps to Endue it with a Capacity infinit for that Fruition: It can inflict infinit Torments, as well as distribut infinit pleasures; Provide infinite obligations, and propose
 50 infinit Rewards, Nay Almighty Power must of Necessity be able to do infinit Things. What things it hath done that are infinit, and how it hath done them we shall herafter mention. In the mean time we may riot in the Excess of Imaginary Pleasures for Almighty Power hath no other Measure then the Conception and Phancy of God him self of
 55 whom it is said, that *his Understanding is infinit*. His infinit Intelligence and Esteem is the only Limit of his Abilitie. Whatever therefore he can conceiv and like, he can doe. Almighty Power can at once do Temporal and Eternal Things, It can at once fill Eternity with Actions: at once employ in Innumerable Varieties, its own Divinity;
 60 it can be Divine, and like it self in all Things, that is infinitely Glorious. To rais the Dead, and make the Devils tremble, is the least of its Power. To dispose of Kingdoms, Riches and Honors, to Grant the Requests of all Petitioners, to Bless with innumerable Blessings, to make an Effect infinitely Beautifull, To shed an Ocean of Delights over
 65 all Eternity, to make One the Enjoyer of them, to make Enjoyments instead of Wasting grow by Fruition, to shut up a Sea of infinit pleasure in the smallest Sand, to bring Hony out of a Rock, Good out of Evil, Order out of Confusion, Light out of Darkness, and to make the Ways of Crookedness and Perversness obedient to its Will, or in
 70 a strait line subservient to its Glory, is familiar to it. As it is also to give innumerable Endless Things to one, and to give one thing intirely and wholly to innumerable persons. Whether it can make contradictories true, and unite Contraries, or reconcile Repugnancies is not yet so thoroughly stated, but that it may admit of New Debate. As
 75 whether it can make the same Thing finit and infinit, Temporal and Eternal, Material and Spiritual, Supreme and Subordinat, Sovereign

and Subject, the Means and the End of all things, Begotten and Unbegotten, Infinit and Indivisible, Wholy evry where, Many and One, Quiet and Moving, Standing and Proceeding, Beginning and
 80 Ending, without Beginning or Ending, may be Controverted. But this is clear, that his Almighty Power who made the World, can heighten the Strength and Beauty of things to such Excesses of Life and Power and Sweetness that they shall pass all Desire, and be Incomprehensible: yet he is able to make Such Powers in the Soul, or
 85 Spirit of his Image, that they shall know those Things that passe their Knowledg, and comprehend those Depths which are Incomprehensible: fulfilling the Prayer of the H. Apostle, who bowed his knees to the God and Father of our Lord Jesus Christ, that he would grant us according to the Riches of his GLORY, to be
 90 Strengthend with Might, by his Spirit in the Inner Man. etc. that we may be able to comprehend with all Saints, what is the Bredth and Length and Depth and Height, and to know the Lov of Christ which passeth knowledg, that we might be filled with all the Fulness of God. Man can Fancy and desire vast things. Yet God can do far more then
 95 we can fancy or desire. Wherefore he concludes, Now unto him that is able to do exceeding abundantly abov all that we ask or think, according to the Power that worketh in us: unto him be Glory in the Church by Christ Jesus, throughout all Ages, World without End. Amen.¹

100

Its Effects

That Almighty Power is not only able to do more for us, then we can ask or think, is evident bec. the Apostle so highly praiseth it. but he realy doth all he is able to do, for his Church and people, according to the Riches of his Glory, tho many Difficulties attend the Assertion
 105 of it. That he doth more for us then we can ask or think, is easily Spoken: but how happy would men be did they understand what they believ, when they so affirm. It is easy to conceiv that Almighty Power doth the Best of all Possible things in the best of all possible Maners, but not to conceiv the fulness of its Glory and Excellence in so doing.
 110 nor the transcendent Height and Beauty of those Things that are the Best of all that are possible, nor yet to fathom the Depths of that Maner of Enjoyment which is the most Excellent. we will therefore here observ only This, that Eternal Felicity is the Offspring and Daughter of Almighty Power, and that the Image of God made to
 115 enjoy the Treasures of GOD, in his own likeness and Similtud is the

¹ See Ephesians 3.14–16, 18–21.

one great and noble Effect of that power when Exerted. Which we call one, not as if that Image were the sole Effect, but bec. that Image and its Treasures imply them all, tho there are innumerable Effects of Divine Power manifested and Exerted besides that Image. Each one
 120 of which is a Work or Product so compleat, as if Almighty Power had been wholly exerted in the Production of that one alone; Yea the Superabundance of his Overflowing Might is so Excessively Allsufficient, that the more Things his Almighty Power maketh, evry one of them is still the more perfect.

125 To offer at the Particular effects of Almighty Power is an Endless Work; but to assign some of their Properties in General is expedient. If those Effects be any way proportionable to the greatness of their Cause, tho nothing can be absolutly infinit but GOD yet secundum quid², as the Scholemen say, they must be Endless. In som respect
 130 therefore evry Effect of Almighty Power must be infinit, in its Relation to God, in its Beauty use and value; in Goodness, Service Use and Pleasure, in Sublimity and Excellency, of the Maner and Way wherof we shall som where treat, discovering that all things are objectively Glorious Divine and Blessed. In the mean time let this remain
 135 engraven in your Mind, that the Whole *To Πάν* the World, or Univers is the House and Temple of Almighty Power wherin it reigneth and is adored, and that the Adæquate Effect must of necessity be infinit.

Its Properties

Almighty Power is infinit and Eternal, Good and Glorious Divine
 140 and Blessed Pure and Immutable Wise and Holy, Great and Perfect most free and necessary Living and Delightfull; It is desirable and Dreadfull, full of majesty Active, Simple, Transcendent, Incomprehensible, and altogether Admirable; it is the Cause and End of all Glorious things; the Author and support, the End and Object of
 145 all Happiness. Of these in Particular.

Its Infinity

Infinity is an Essential Adjunct of Almighty Power, both in Extent, and Degree. Bec. what is Almighty can do all things without Limit, and without measure. Omnipresence is the Sphere of almighty Power,
 150 and infinit Efficacy its Centre. Wherupon it followeth that God can shut up All Things in one, and make one to be all, and that if Almighty Power be wholly exerted there is no Bound nor Limit of Objective Happiness; nay there is no Termination or End of Formal: the very

² Something secondary, or inferior.

Way wherby it is enjoyed is infinit in like maner. Which to Gratefull
 155 Souls is a marvellous Extasie, transporting them to infinit Heights and
 Praises.

Its Eternitie

Almighty Power must needs be Eternal, for other wise it could not
 be Almighty. That Power would in som respect be finit, that could not
 160 Act in all Durations, as well as Times; in all Moments, as well as
 Places. That which is Almighty, can act in any part of all Eternitie: it
 must needs therefore be it self Eternal: bec. Nothing can possibly act,
 or be able to act before it hath its own Existence. Almighty Power
 therefore is before all Things, and the fountains of them.

165 Its Goodness

If Goodness be considered either under the Notion of Convenience
 or Communication, Almighty Power is infinitely good. For it is
 infinitely Convenient, since God is Lov, that his Power should be
 infinit. It tendeth to the infinit Benefit and Advantage of its object. It
 170 is infinitely Communicative, bec. it is desirous of its own Perfection.
 For idle Power is imperfect, and worse then none. When it exerteth
 then it communicateth it self to another, especialy to that Act by which
 it exerteth it self, and in which it resteth. Almighty Power feeleth it
 self able to do infinit Things, and loving it self is capable of Pleasure.
 175 The sence of what it can do eggeth it to Action, and the more it is able
 to do, the more prone it is to do it. Nature abhorreth vacuity, and evry
 thing loveth to hav its Capacities Satisfied. It is able to do what it
 pleaseth, and it pleaseth to do what it is able, becaus its Exercises are
 its Pleasures.

180 Its Glory

Almighty Power is most Glorious bec. it is all Act. for its Beauty
 and Goodness consisteth in this, that it was never Idle, or Naked, or
 divested of its Operations, but from all Eternity was the Fountain and
 the End of all things: freely and immutably exerting all its Powers in
 185 the Production of infinit and Eternal Beauties. If its Glory be infinit,
 it is Divine: It is the Caus and Original of it self, at least of that infinit
 and Eternal Act wherin it appeareth. The Son of GOD, GOD Blessed
 for ever, together with all the Delights of infinit Wisdom are the
 Offspring of it.

190

Its Divinity

This Property is apparent, in that it is GOD Blessed forever. The most Glorious the most Blessed, the most perfect Act: infinitely Holy Pure and Delightfull. Perfection is an Essential Adjunct of Divinity. And Almighty Power is so Perfect that it is *All in all*.

195

Its Blessedness

That which is infinitely able to pleas it self, and infinitely doth it must be infinitely Blessed. As that must also be that hath infinit Joys and Treasures, especialy if as this doth it liveth Eternaly to Enjoy them; and as much delighteth in Communicating, as Possessing. Almighty
200 Power cannot chuse but Delight in Communicating, since it loveth its Object, and desireth to hav it delighted in. All the Delights of Angels and Men are Eternaly its own, as well as their Persons.

Its Purity

Almighty Power can do all Things that are Beautifull, but nothing
205 Deformed. It can do all things it can conceiv, if it desireth and liketh them. But it cannot like any thing that in its own Nature is ugly and hatefull. It cannot displeas and deny it self, nor do, or Suffer any thing Eternaly contrary to it. Herupon it is impossible for God to Sin, or do any Evil. For what is Evil is evil unto Him.

210

Its Immutabilitie

That which from all Eternity Exerted it self. tho it freely (at the first) exerted it self can neither not exert it self, nor exert it self another way then now it doth. Almighty Power therefore being All Act in Immensity and Eternitie, is as Stable as Glorious, and as Immutable
215 as Blessed.

Its Wisdom

That which infinitely attains it self, and appeareth in a Form infinitely more Glorious then it self, and in so doing gives Existence to innumerable Millions of Delights and Beauties, and Gratefull Enjoyers
220 of them, all which it enjoyeth in one, is infinitely Wise. Almighty Power therefore begot its Wisdom by Exerting it self. And the Act wherby it did it is the Wisdom therof.

Its Righteousness

We may conceiv Almighty Power deliberating from all Eternity,
225 and determining to Act. For it was infinitely and Eternaly preexistent

to all Things imaginable. As then it was Naked in Order of Nature, for in Order of Nature Naked Power of necessity precedes Power Exerted. Bec. Power must in Nature be before its Exertion. As then all Possibles in Time and Eternitie were before its Ey, and it was able to
 230 esteem desire and chuse which soever of them it pleased. Being just to it self it desired the Best: and was just to the Ideas of the Best in preserving them. For it rightly Esteemed the Best and the Worst, it hated the one, and loved the other. In determining therfore to give Existence only to the Best and most Excellent Things it was Righteous
 235 in Choise Affection and Desire: or which is one Righteous in Work and Action. For to esteem and Do in the Deitie are the Same.

Its Holiness

The Best and most Excellent Things it preferd and Esteemd with so much Ardor, that the Zeal was infinit which it bare unto them. And
 240 being in one Act to be Righteous to it self and All Things it loved Righteousness in such a maner, that if it had been possible to have been tempted with Millions of other Worlds, it would not hav forborn its present Actions and Works for them all. For indeed all other worlds were inferior to this, and could not but of necessity have been despised
 245 by him. Vid. Holiness, and World.

Its Greatness

Is contained in its Sublimity and Infinity. It is infinitely great after the maner of our Conception of Extent: but infinitely Greater in Dominion and Power: It is the Sovereign Lord and Disposer of all
 250 Things, and doth whatsoever it pleaseth in Heaven and in Earth and in the Hearts of the Children of Men. It is Great also in its Infinit Excellency. And its Greatness is Spiritual. How great so ever it maketh other Things, it self is always infinitely Greater.

Its Perfection

255 Almighty Power being able to do what it pleaseth, its nature must needs be incompatible to Defect, bec. it abhorres it, and cannot take Pleasure in any thing less then its own Perfection. As for God his Way is Perfect: bec. to do any thing less then the Best is contrary to Nature.

Its Freedom

260 It is only bec. we are made in his Image that we our selvs desire Satisfaction. As we freely desire, so did he. As we freely Work, so doth he. His Freedom is infinitely greater then ours, bec. he had none

to compell or Command him. He might from all Eternity have forborn to Creat or Do any thing he did. But twas not Wise nor Good to
 265 forbear, he therefore freely chose to Exert his Power. And indeed without this, had neither been a Living, nor a Glorious nor a Righteous Agent.

Its Necessitie

The Liberty of infinit and Eternal Power puts all our Happiness in
 270 Hazzard, till understood, but then it Crowns it with its Life and Glory. Had he forborn we had not been, nor had the Glory of his Essence appeared in that Act which now he is. For his Essence is the Act which his Power exerted, upon which all Beauty and Glory depend. The more he was removed from Constraint the more freely he created,
 275 the more he Desired the Act, the more he was removed from Constraint. The more he delighted in it, the more he desired it. Delighting in it infinitely he was infinitely free in doing it. Divine freedom is irresistible. He chose and did so freely that the Pleasure was infinit wherwith he both chose and did. Pleasure infinit is violent
 280 and free but cannot be resisted. So freedom it self was the Fate and Necessity of Almighty Power. And his infinit pleasure at once both secured and Beautified our Happiness.

Its Life

Almighty Power must needs be alive bec it apprehends the End for
 285 which it Worketh; and guideth it self in all its Actions. It leads the Best of all Possible Lives, bec. it is always doing the Best of all Possible Things. At once it lives unto all. And bec. it is all Life it is all Act. For Power without Act is Dead and useless.

Its Amiableness

It is Amiable and Delightfull, bec. it is so Beautifull and Glorious
 290 in all its Goodness. It is Goodness it self which is the Absolute object of Eternal Love. That which causeth infinit Delight in others is infinitely delightfull to them: And so is that which infinitely delighteth in them. But this doth moreover take infinit Delight in being Delighted
 295 in. Delightfulness and Amiableness are both the same, bec. they are united in Eternal Sweetness.

Its Desirableness

Desire implies the Absence of its Object. Almighty Power therefore clothed with Majesty and Light as with a Garment in that Act which

300 is Eternal seems to extinguish and prevent Desire, by reason of its Presence. But we may look upon it in the Instant of its Deliberation, and weighing the fear and Danger of forbearing to be what it is, may seminally include a Desire in our Joy, which shall infuse Vigor and Life into it. For taking this Power as only Possible, it is infinitely
 305 desirable, even more infinitely Desirable then all Worlds as Distinguisht from it, bec. it is able to effect more then those. Besides which we are absent, till we return, unto it.

Its Dreadfulness

Almighty Power is infinitely jealous of its Glory: and infinitely able
 310 to punish and Torment them that Despise it. Which much contributeth to the Veneration and Majesty, that is due unto it.

Its Majestie

It is well observed by an Ancient Heathen that without Goodness there can be no Majestie. We may as well observ that there can be
 315 none without Terror. Terribleness without Goodness is but Truculency, or plain Tyranny. Goodness without Justice and Severity to Guard it is but Loosness and Easy Prostitution. But this is High, and No man may trample upon it *impunè*.³ It is Sweet and Amiable, but infinitely terrible to those that oppose, or in the least offend it.

320 Its Activity

The Sun is not so prone to Shine as infinit Power is to Act. Being infinit in Extent and Proneness therunto, it preventeth all Speed in its Operations, and is Eternaly Doing all it performeth. Upon the Act
 325 all Act, it could never hav been able to be all Act from all Eternity. Where note that evry thing is first and last in GOD, he is so Simple.

Its Simplicitie

Almighty Power is all these, yet tis immaterial. It is all these in varietie, yet all in Unitie. It is all Life, all freedom, all necessity all
 330 Goodness, all Amiableness Majesty Dreadfulness Goodness, Glory, Blessedness, Infinity Eternity Bounty Delight Perfection Wisdom. Truth and Righteousness. Tis evry one of these Distinctly and Wholy, yet tis but one. For each of these includeth all. And each of these is the Essence and Substance of it. It can be conceived as a Notion in the

³ Safely, or without punishment.

335 Mind, without the Act wherein it existeth. but can not be found really
in Nature any where beside.

Its Transcendency

What is so Simple as to include all the Perfections of the Deitie
must needs be Transcendent: for Things transcendent always include
340 one another. Bec. evry one of them is as it were a Summum Genus or
Sovereign Head to all the other.

Its Incomprehensibilitie

That which hath no Confines to Limit or restrain it can never be
Comprehended, nor can that be known that hath no Causes. Its
345 Simplicities therefore as well as its Extent make it Incomprehensible,
bec. all its Interior Properties Causes and Effects are one. If it cannot
be Comprehended much less may it be demonstrated, yet it may be
felt. And tho no Measure be in the Excesse of its Intension Strength
and Vehemency, it may the more be discerned, tho never
350 Comprehended: or rather, it may be comprehended, but never
Transcended. For it may be taken in together, when the Soul is
Deified, but not exceeded. Which is an Effect also of Almighty Power.
It is all Communicativeness, and Goodness in the Abstract.

Its Wonderfulness

355 All the Works of GOD are Admirable, but in Comparison of him
they are but a Jacobs Ladder to higher Admirations. His Wisdom is
more Admirable then all his Works, and so is His Power. For this is
the Cause and End of all in an Eternal Maner. It is the Being and
Support and fountain of our Happiness. Our Original and End, the
360 Caus and Object of all our Joys. And till we come hither to Wonder
and admire, we are but Pilgrims and banished Wretches, Wandering
and forlorn, Hungry and Base, and poor and Miserable and Blind and
Naked. Till we are fixed and Astonished and Swallowed up in
Admiration, till we are Glued and Converted to our Object we are
365 Death, and vanitie. This Sight impresseth the Light of his
Countenance upon us and dwelleth within us forever more.

A Sweet and Sacred
Reflexion

How Great Almighty Power is to me!
370 How Great, O GOD! am I my self in Thee!
In thee alone I am what I desire.

While I thy Goodness and thy Love admire.
 In thee my ravisht Soul is infinit.
 In thee tis filld with Comprehensive Light.
 375 Am I O Lord the Adæquate Reverse
 Of Endless and Almighty Power! An Hearse
 Endu'd with Endless Life, a Litle Sphere
 Of thy Great Centre which is evry where!
 What is it Lord to be the very End,
 380 To which alone Almighty Power doth tend?
 In Thee alone I truly see my Face.
 Thy Bosom is my fairest Dwelling Place.
 The Cause in the Effect I som times see;
 But in its Causes an Effect may be
 385 More Clearly known. If Power infinit
 Employ it self to rais me to the Height
 Of Bliss and Glory, my felicity
 Must be Angelical; It needs must be
 Divine and Endless, Everlasting, Sweet,
 390 Sublime, Compleat. His GODHEAD I must meet
 And like it be, and with it ever live.
 Almighty Power nothing less could Give.

Its Difficulties

The Difficulties that arise in the mind as Emergencies at evry
 395 turning in our former Discourse we have reserved till now, where they
 shall be represented together by way of Question and Answer.

1. Question.

Whether Almighty Power can
 give more then that is infinit?

400 It is generally believed that God can give him self, yet he is infinit;
 And gives us the World besides. wherfore he giveth more then infinit:
 Nor indeed is it possible to give what is infinit, without giving more:
 For he must give the person of the Enjoyer to himself, as well as the
 object, or thing Enjoyed. This plainly intimates, how the Best of all
 405 possible Things, are only Natural and Easy to the Deitie. To give him
 self is easy, to withhold himself is Difficult, bec. contrary to the
 Nature of his Goodness and Bounty, tho that also in it self were
 infinitely easy, the other is more Sweet and delightfull. To give him
 self alone is impossible. bec. he giveth him self by doing all the most
 410 Excellent Things that are possible for us: He giveth us Him self by

giving us our Selvs and making us to inherit all Things. So that all Circumstances duly considerd nothing is easy to Almighty Power but the Best of Things. This insuperable Difficulty being once past all other Difficulties are easy.

415

2. Question.

Whether GOD can give that which is
infinet?

To give more then infinit is very difficult and seemeth impossible: bec. as the Ancient and most learned Heathens observ,^{Εν Τὸ Πάν.}
420 In relation to infinit, *One is All*. Be it therefore that God by way of Eminence includeth all Things and is All Things in himself, and that therefore more then himself cannot be given yet it may be questiond, whether he can give himself? Bec. all Creatures must needs be finit. For his Perfections are so immeasurable and Innumerable that how
425 much so ever of him is enjoyed by a finit Creature, there are infinit Glories and Perfections behind, unseen, and unenjoyed. He that giveth infinit Perfections must endue the Creature to whom he giveth them with an infinit Capacitie. for as the Sea must have a Bosom fit for it self, no Vessel made by Man can contain it: So neither can that which
430 is evry way finit, contain an infinit Nature and Perfection. Further yet, All Creatures must be finit, becaus there cannot be two infinites.

But all this notwithstanding, God can and doth giv himself wholly to be Enjoyed. For he is Indivisible and can not be enjoyed by Parts. He is an infinit Sphere in evry Centre, and therefore infinitely
435 Communicative of Himself to any. He is wholly evry where, and can do more then give what is infinit to one, for he can wholly give Himself to Innumerable Persons.

3. Question.

Whether Almighty Power
can do Infinit Things?

440

To be absolutly infinit, is to be infinit evry Way, and in evry Particular. And *Infinit Things* being taken in this sence, is impossible, bec. *All is One*. It swallows up all Plurality for *Infinit is all*. But *Infinit Things* being taken in another Sence, For all the Apparent Infinities in
445 what is absolutly infinit; so it will be impossible, not that there should be two Infinites, but that one should be without Innumerable. For he that is absolutly infinit, is Infinite evry Way and in evry Particular. He that is infinit evry Way, is Infinit in Himself, and infinit in others, infinit in his Eternity and infinit in his Immensity. Infinit in Life and

450 sence and fervor, Infinit in his Essence, and infinit in his Attributes. Infinit in Being, Wisdom Goodness Power etc. Infinit in his Works, and infinit in his Laws, Infinit in his Ways and infinit in his Councils. He is infinit in a Centre, and infinit in a Sphere. Infinit in Highness and infinit in Condescention. finally He is infinit in all, in Giving, and
 455 Enjoying. Being therefore infinit in Evry Thing, Almighty Power can do infinit Things. Yet we confess they are all in GOD. Which being understood is more satisfactory and Delightfull to us. For being in him they are the more Sacred, and he is the Light in which they are enjoyed. Vid. Infinit.

460 4. Question.

Whether a finit Creature
 can be infinit in capacity?

To make a finit Creature infinit in Capacity is the Product of Almighty Power. The most Learned Divines and Metaphysicians hold
 465 it not impossible therunto. For God being Indivisible and Wholy evry where, can communicat himself to a Creature, that being immaterial, filles but a Centre. So that his Nature uniteth all Extremes, that which is the least is the Greatest Creature. A Pure capacitie divested of all Matter, being indivisible is infinit. Tis a Centre in it self, but a Sphere
 470 in Him: Tis nothing in it self, but All Things in Him: Tis finit in it self but infinit in Him. He is the Life and Greatness of the Soul. He is its Infinitie, Eternity, Blessedness and Glory.

5. Question.

Whether Almighty Power
 can be wholly exerted?

That Power which is all Act must needs be exerted, and that intirely. Yet is it infinitely Difficult to conceiv how. Bec. *No Progression attains what is Infinit*. Almighty and Infinit are
 480 Inexhausted Oceans. Let never so much be poured out, yet infinit more remaineth behind. They are altogether and Everlastingly Undreinable. But were it not infinitely Difficult, it were not a Business fit for Almighty Power. It is infinitely difficult to Creat a Sand. and infinitely easy to Creat the World. It is the Glory of Divine Power to overcom all Difficulties, to overcom those that are infinit therefore, is
 485 its infinit Glory. There is an infinit Difficulty in evry Thing before it is done: perhaps a number of infinit Difficulties. without Almighty to make any thing out of nothing is infinitely difficult, but with it infinitely easy. Almighty Power makes them all Easy. Evry Thing is infinitely

difficult in it self but infinitely Easy therunto. Som think, Almighty
 490 Power can never be Exerted wholly, because it is infinite. but because it is
 infinite I think it able to exert it self. for if it were not able to exert it
 self wholly, it were not infinite and Almighty Power. If the reason why
 it could not exert it self, were its Infinity, its Measure and Excess
 would be its own Impediment. Which is a little against Reason.
 495 Almighty Power is all Act, and therefore exerted.

6. Question.

Whether Almighty Power were
 Exerted wholly from all Eternitie?

Whether it were exerted freely is a Question which we have already
 500 stated, and concerning which we have more to say in its proper Place.
 But whether it were Exerted wholly from all Eternitie is a great
 Question, 1. Because some have thought GOD was doing nothing before the
 Beginning of the World. And 2. because All Things would be Eternal; and
 3. They would be Necessary, were it exerted Wholly from all Eternitie.
 505 I need not open these they are so Easy. But to resolve the Difficulties
 is necessary. All Things are infinite and Eternal in God, But all Things
 out of GOD are finite and Temporall in themselves: or rather they are
 not: for without him they could never Exist nor Continue. They are all
 necessary GOD having chosen to be what he is, but without that Choice
 510 and Determination impossible. [Vid. Choice.] Eternitie, etc.]⁴

7. Question.

What Things are those which Almighty
 Power hath done? And how they are Infinite?

Almighty Power is wholly Exerted in the Contemplation of God. in
 515 the Love of GOD, in the Knowledge and fruition of GOD, and perhaps
 also in the Generation of GOD, and his Eternal Procession. To
 Contemplate all its Glory is an Adequate Work of Almighty Power. It
 is a Work no less than infinite, to love and Enjoy his Eternal Goodness.
 What is it to beget his Glory, or give Being and Existence to his
 520 Eternal Blessedness! They that believe that Almighty Power cannot do
 infinite Things have forgotten that GOD is begotten. And they that think
 it cannot be exerted apply not their Heart to his Eternal Proceeding.
His Outgoings were of Old, from Everlasting, saith the Prophet. And
 the Delights are infinite which attend his Generation. Another Prophet
 525 said, *Who shall declare his Generation?*⁵ But Almighty Power exerted

⁴ Brackets in MS.

⁵ For biblical references in this section see Micah 5.2; Isaiah 53.8.

will reveal it. Many Questions arise here which you must have Patience till they are Discovered. Almighty Power doth all Things at once, but they cannot at once in Words be Explained. [See Begotten, Generation. etc.]⁶

530

8. Question.

If the Power of GOD be all Act,
how is it infinit?

535

540

545

550

It is infinitely exerted. But that is not all, There are infinit Depths in his Nature which can never be unfolded. All Things Possible are the objects of his Power as well as Actual. From all Eternity before all Worlds his Power was, and without Extention extendeth to all Worlds, and to all Eternitie. Material Extention is the Shadow of his immaterial Reach. His Power, which seemeth bounded by his Determination, is by that Determination which seemeth to bound it discovered to be infinit. for bec. he determined and freely consulted what should be done, or made Actual, it is manifest that he could have don whatsoever he pleased. And bec. he could, he can ever do whatsoever he pleaseth. His Power is infinit in Possibles, Tis infinit in Actuals. It made all possibles as well as Actuals. Infinit other Worlds he could have made, and made them possible by leaving them unmade. His Power was exercised over them by letting them alone, and denying them Existence. That possible Existence they hav they owe to his power: and are Beautifull in their Possibilitie, bec. it is Better they should be unmade then made. He as freely determineth at this day, as he did from Eternitie: and doth whatsoever it pleaseth him in Heaven and in Earth among all his Hosts, and among all the Armies of Possibles and Actuals, is an absolut Sovereign.

9. Question.

How is it Infinit in Created Things?

555

560

Almighty Power hath made it self Infinit in Things created, 1. By the Perfection of its Existence. for being in evry Thing from all Eternity, evry thing in Time, is Eternaly in God, and by Him Eternaly orderd and Enjoyed. Being Eternaly enjoyed it is of infinit Excellency. Bec. all the moments of Eternity being infinit, evry Moments Enjoyment enricheth it, and all those Moments Enjoyments of the smallest Thing being infinit in Continuance, when added together, for by Almighty Power they are enjoyed at once, evidently make it of infinit Excellence. Bec. all Eternity is at once with it, it extends by this

⁶ Brackets in MS.

means from all to all Eternity. 2. By making Souls of infinit Capacitie.
 565 for evry Soul beholding it with Pleasure, and seeing how God from all
 to all Eternity enjoyeth it, is infintly pleased with it in that Enjoyment.
 3. By making innumerable Spirits Angels and Men Dominions
 Thrones Archangels Seraphims and Cherubims, Virtues Powers
 Principalities and Deities, Who in Heaven and in Earth, in Time and
 570 Eternitie, in all the Glorious and Created Regions of his Omnipresence
 might enjoy it, he made it infinit in its Relation to Him and them. 4.
 By Loving all the Enjoyers of it with an Infinite Love. For by this
 even God himself enjoyeth it as much almost in evry one of their
 persons as his own. 5. By shutting up innumerable Services in it
 575 Terrene and Common, Sacred and Heavenly, Physical Moral
 Metaphysical and Divine, which no Ey but that of Wisdom seeth. 6.
 By Making all those Creatures to love one another. For so in one it
 serveth all, and one in all. By making them all Immortal that enjoy it
 more might be said, but this in short sufficeth. Eternal Wisdom saw it
 580 inconvenient to make any thing infinit in Bulk, and was pleased only
 to make it infinit in Use and Excellency.

10. Question.

Whether Almighty Power could
 make an infinit Magnitude as
 585 well as Spirit?

That evry thing is infinit Spiritually, by reason of its Relation to
 God and all his Creatures, is evident bec. his infint Goodness and
 Wisdom dwelleth in it, who is All in all: and by vertu of its Relation
 (as you shall see in the word Aspect) it resembles his
 590 Communicativeness whose Goodness is infinit. That any Bulk should
 be infinit, is contrary to Nature, bec. it would be totaly useless and
 destructiv to all other Things. For hard and solid matter such as Bulk
 is, excludeth other Things out of the place which it self possesseth.
 But whether som third Existence might not be made for the glorifying
 595 of Eternal Wisdom; that is neither purely Spiritual, nor Gross and
 Corpulent, but rare and aerie; that is a Question, which in order to
 further and more Glorious Discoveries may fitly be moved. That
 objection which is usualy made from the Absurdity of Two points
 infinitely Distant, without being Extremes in any Quantitie, is not able
 600 to hinder me from believing infinit Power to be Almighty. For
 wherever God is he is able to work, bec. his Omnipresence and Power
 are one. He must of necessity therefore be confined within Limits,
 unless he be able to act beyond them. The Incomprehensibleness of

that Paradox wherby it is affirmed that two Points can be infinitely
 605 distant, yet neither be the Extreme of that Body wherin they are,
 concludes no further then this, that Almighty Power wherby it may be
 so is Incomprehensible. It is at Gods Pleasure whether he will make
 Materials or Spiritualls beyond all the Limits of Possibilitie. Tho his
 Whole Omnipresence be full of matter innumerable Millions of Spirits
 610 may exist. And if that matter which Extendeth through all, be
 Quintessential, and Etherial, it is capable of containing other Bodies
 as fit Distances in Light and Liberty to their sweet and Great and full
 Advantage. That any such thing is don, we do not affirm: Tho we hope
 it is. At least we hope that could possibles be desired by Eternal
 615 Wisdom.

11. Question.

Whether Almighty Power
 and Wisdom be one?

We have already put it past all Doubt, tho we mov the Question
 620 now for higher Ends. Our design is to shew that God hath so far
 prevailed, that evry thing is better then if it were Infinit. Of which see
 more in Moderation, and Infinit.]⁷ That infinit Power is greater in
 Wisdom, then in it self: and indeed that it is greater it self then infinit.
 It is to shew that the Highest and Remotest from us are Things nearest
 625 to God: that tis by a Defect more in our choise, then nature, that that
 happeneth: and that the Best of Things are only Easy with the
 Glorious Deitie; finally that evry Thing from the Highest to the lowest,
 is truly Best in its proper place. Infinit Power rashly let out without
 Wisdom might perhaps make a Body infinit in Extent. I say perhaps,
 630 for that is a Question too, Whether without Wisdom it could do even
 that? As it is also whether without Wisdom there could be any Power
 at all? But suppose it could, and could make an infinit Body, that is
 without Wisdom the [most?] it could do. It could not fitly distinguish
 and divide that Body into convenient Parts, and make other *Wholes* in
 635 litle, more Excellent then all the Lump; nor could it fill it with Order
 Beauty and Goodness, Life and Power, nor guid it to such high and
 infinit Ends, as the univers is guided to, without Light and Wisdom.
 Tis against Nature that God should do any thing but what is Wise, and
 therefore his Wisdom and Power are one. Tis apparently the office of
 640 Wisdom to direct Power to Excellent Ends, without which they could
 not be attained. By his Wisdom he made the Heaven, and by his
 knowledg the Depths were broken up. All things were made by his

⁷ Bracket in MS.

Word without any Power distinct from it. His Wisdom is His WORD;
 his Word is his WILL, and his WILL his Power. By it he doth all
 645 Things, and can do Nothing contrary unto it.

12. Question.

Whether Almighty Power wholly
 Exerted must of Necessity Produce
 an infinit Effect?

650 That Power in the Deitie is all Act is manifest by Gods Simplicity.
 For he is neither Compounded of Substance and Accident, nor of
 Matter and Form, nor of Essence and Existence, nor of Power and Act.
 But without Matter or Accident, the maner of his Essence and his
 Essence are one: which is to be not all Power, but all Act. For all
 655 Power is Empty unprofitable and Dark, unless the maner of its
 Existence be to be all Act, which only is Blessed Compleat and
 Glorious. For naked Power can be more then it is; But what is all ACT
 cannot be more. To be exerted therefore, and to be all Act is Wise, bec.
 it is to arrive to the utmost of all Possible Perfection. Since therefore
 660 Almighty Power is wholly Exerted, the Question is Whether the Effect
 must of necessity be infinit? Which is a Question beyond all Question,
 or Exception. for Wisdom is infinit in GOD, who by Exerting
 Almighty Power became infinit Wisdom. Besides which Almighty
 Power is of such a Nature that while finit Things only are don, it can
 665 do infinit more. and while it can do more, it is not wholly exerted.
 Being wholly exerted therefore its End must be infinit. i.e. Being clean
 exerted its Effect will be adæquate to it self in Greatness. For by
 Exerting, it pours out it self into the Effect it begetteth, and till it hath
 made it Commensurat to all its Abysses hath not attained the utmost
 670 of its Power:

13. Question.

Whether Almighty Power did
 ever exist with

out the Act, into which it is Exerted?

675 That God became all Wisdom and Goodness and Glory by exerting
 his Power, is manifest by that of the Psalmist, O Lord my GOD thou
 art becom Exceeding Glorious, thou art Clothed with Majesty and
 Honor. Thou deckest thy self with Light as it were with a Garment,
 and Spreadest out the Heavens like a Curtain.⁸ He became Glorious,
 680 yet was Eternaly Glorious: He clothed himself with Majesty, yet was

⁸ See Psalm 104.1, 2.

Eternally clothed, he was Eternally deckt with Light, and yet he decked himself with Light. He decked himself with Light when he made the Heavens, but his Power was before. Which when it exerted it self to make all Worlds was covered with Honor, that is, with the Joy and
 685 Perfection of its own Beams. You must Know therfore that in Order of Nature som things are before and after each, which in order of time are together, and that all Time is Eternaly included in the Womb of Eternity, and Eternity wholly present with evry Moment of Time. That therfore in order of Nature Almighty Power is before its Act, but in
 690 order of Time (like the Sun and its Light) they exist together.

14. Question.

Whether Almighty Power and the
 Act it Exerted be both one?

GOD is transcendently Perfect abov all Creatures. Here upon Earth
 695 Power and Act are Divers. Yet when we come more diligently to look into them the Power is wholly in the Act which it exerteth, tho there appearing with a divers Face. Its Essence is one tho its Existence be Divers. It is the Caus and Substance of the Act, and yet the Act is formaly distinct from it. for to be pure Power without Act is one, to be
 700 Power in Act is another. Power is Power in both, but it is Act alone, in the Act it exerteth. So then Power and Act are strangely divided, yet strangely united. They are clearly several in naked Power, but they are one in Act. Bec. we can contemplat Power and Act asunder, therfore we are apt to think them Two, when Power is in Act. But as the Soul
 705 and Body are one Person, so Power and Act are one Existence. The Body may indeed be without the Soul, but it is still a Body when it is informed by it. But here the Union is more strict. The Body is not the Soul, when united to it; but Power, when exerted, is the Act in which it existeth.

710

15. Question.

Whether Almighty Power ceaseth
 to be Power when turned into Act?

It ceaseth to be naked Power, which once was so, when it is turned into Act; but that it continueth still to be Power is evident, bec. it is
 715 Power in Act. It changeth for the better; without losing any thing it was, it assumeth a Perfection which it had not: is Power, and acquireth an Act besides. In which and with which it is so encorporated, that the Act seemeth to be the Substance of the Power, and the Power of the Act. for did the Power ceas when the Act existed its Appetite to Act

720 would be against nature, bec. nothing coveteth the Destruction of it
 self. Almighty Power must either appear in the Act which it exerteth,
 or be annihilated; when it is exerted. The Act doth differ from the
 Power, no more then Beauty does from the Person that covets it. The
 person is the same when made Beautifull. Neither does Power when
 725 exerted, lose one Form, to acquire another, Privation is the only Form
 of naked Power, which makes it to have so Strong an Appetite to Act.
 For Act then is its only Forme. To be without which were to be
Deformed.

16. Question.

730 Whether it were possible for
 Almighty Power to be without Act?

It is a nice Question; for Power is in Act when it is Power. Nothing
 is but it is in Act. Power therefore when it is, is Power in Act. but our
 Intention is deeper. for Power it self may be in Power, or in Act, and
 735 yet be Naked Power Still. As for Example, a Power to Think is then
 only in power, when it may be made: it is then in Act, when it is made.
 Yet being made a Power of Thinking, it may not actualy think, tho it
 existeth. As the Souls of men exist, yet do not think in a profound
 sleep. So that it must be an Act in Act, before it can be what we intend
 740 it. The Question therefore is, Whether Almighty Power were an Act in
 Act from all Eternity? Nor only that but whether it were possible to be
 otherwise? that is, to be Power without Act. The reason why Powers
 here upon Earth are so seldom covetous of the most Excellent Acts, is
 that they are possest with some Act or other before. for having a form
 745 which they hav already chosen, bec. it is their Pleasure to chuse it,
 they hold it fast, and are som thing avers to another Form, bec. upon
 the Introduction of a New one, the former must be destroyed.
 Otherwise while Power has any sence it must always be employed:
 and the more Quick it is, the more tenacious it doth becom of its
 750 present Form. Hence Melancholy men are loath to be disturbd. Yet no
 man grievs to Think when he does wake, unless his Soul had been
 engaged in a pleasant Dream. There is therefore no Corruption to be
 feared in the Deitie when he became All Act, His Power assumed its
 full Perfection. Without which it was impossible to exist, bec. it had
 755 it from all Eternitie, but had it in such a Maner, that it was possible to
 exist without it. For Almighty Power in Act freely determined to be
 what it is, and therefore might hav been otherwise had it not so
 determined from Everlasting. And yet in this respect too, being unable
 to resist its infinit Desire of Form and Perfection, it was impossible to

760 be without the Act which is its perfection. Not as if any thing were impossible to almighty Power; for it were not Almighty if it could not resist that Desire; had it been in another, but bec. it was its own Desire to resist it were a Contradiction. From all Eternity it could not prevent that Desire, from all Eternitie it so desired, and had no Inclination to
 765 do otherwise. Els it could. But truly could not, bec in so doing t' would deny it self. The Desire and the Thing were the same in GOD. The Desire it self was its own Satisfaction. For in being able to desire infinit Things it was infinit Power, in Exerting that Desire was infinit Act. And as Gregory Nazianzen saith Decretum illud Opus erat.⁹

770

17. Question.

Whether Almighty Power can possibly ceas
 being now turned into Act?

GOD from all Eternity desired to be such an Act, and Was So: an infinit and Eternal Act doing immediatly all Excellent and Beautifull
 775 Things: immediatly comprehending all Ages, seeing and Enjoying all Worlds, filling all Spaces and Durations with Light and Glory. He existed in a Moment from all Eternitie, and in that very Moment was the last in Eternitie. Everlasting Continuance therefore is Essentially included in the Act he enjoyeth. Nor can he freely deny himself, so as
 780 to Extinguish that Act, which he now is, becaus he freely existeth.

18. Question.

Whether the Form and Power in
 GODs Act, be realy distinguished?

In the Souls of Men Power resembles the Matter and Act the Form:
 785 and they are all Compounded of Power and Act: even when they are simply transformd into *All Act*, their Power and Act is distinguished in them, bec. their Act is Accidental, and their Power their Essence. But in God who is most Simple it is otherwise. His very Form is his Power, and he hath no other. His Form and Power are individually
 790 One, tho the maner how be Ineffable and Incomprehensible. yet some rude Stroaks may be conceived or drawn towards it. Had he no Will, he had no Power; His Act is his Essence: It is his All in all. Without his Act he could not Exist; have no Essence, no Power. His very Power dependeth upon the Being of his Act: it is not so in any
 795 Creature.

⁹ The Decree itself was the work.

19. Question.

Whether Almighty Power hath
any Extensions?

Nothing can be Extended but that which hath parts out of parts. Tho
800 therefore a Spirit hath something like, and far more Excellent then any
Extension yet is it not extended. for being one and Simple all its
Beams are in it self, even when they reach from Eternity to all
Eternity. A Spirit is infinitely absent from Place, bec. it hath no Body.
Otherwise we should say All its Beams are extended throughout
805 Eternity in a Centre. but it can properly be said, neither to be in a
Centre nor in a Sphere, but abov all in a kind of Transcendency, and
with all in a Spiritual maner. Vid. Extension. Spirit. etc.

20. Question.

Whether Almighty Power can
810 turn into one Act without another?

When Power to think stirs up it self to conceiv it does make an
Instrument, as the Arians say GOD first made, that he might make the
World, nor doth it by one thought think another. It is so simple that it
is its own Instrument, for Power being able to Work, by being able is
815 able to work; and that only by being able. By being able it is
immediatly able to work; but doth not Work without Working. Neither
doth it need one Work to produce another. Power especialy Almighty
Power is so neer to its Work, that it can immediatly do it when it
pleaseth. And the Act by which it stirs up it self, is the Act wherinto
820 it is Exerted.

21. Question.

Whether the Act or Power be the
true Parent of the Act which is
Exerted?

825 Power in Act is the Cause and Means and End of it Self: for Power
in Act is the Act exerted. but naked Power without Acting can do
nothing. Without Acting Power cannot be Almighty. By Acting it is,
and is All Act. So that Power and Act in the Deitie being one, either
and both are the sole and whole Efficient of the Act, which is by either
830 Eternally produced. But in Man as the Power cannot without the Act,
so neither can the Act without the Power produce its Operation: yet
the Power Acting can, which is the Act alone. So that the Act alone is
the Author of it self, which is somewhat Marvellous in Natural

Philosophy. The Power which is before the Act is the Cause of the
 835 Act, not as it is Power but as it is Exerted.

22. Question.

What is the End of Almighty Power?

The End why we speak these things is that God may be Glorified.
 and that is the End why he did them. He glorified himself from all
 840 Eternity in no Weak and Superficial Maner. That was not
 correspondent to Almighty Power.

He begot his Son, which is in the Bosom of the Father, the Express
 Image of his person, and his Substantial Glory. The chief End of
 Power is that Act wherin it is exerted: for its Act is its Perfection.
 845 Wherupon it follows that GOD is the Fountain and the End of himself
 and that all his Creatures are Perfect, that is the Best of all Possible, as
 well as in Him Eternal. In him, I say, Eternal: for Time is Eternaly in
 Eternity after the maner of Time and the Best of all possible, becaus
 God is

850 The Best of Fountains and the Best of Ends
 Which in the Best of Maners always tends
 Both from and to it self. Whose Glory is
 To be the Sphere Cause Means and End of Bliss.
 The fountain is the End: It pleasd our King
 855 All things to do, that he might be their Spring
 The End is here the fountain too: For this
 From all Eternity began to mov
 And was the Fountain of Eternal Lov.
 The End was that that movd the Heavenly King
 860 To make all Worlds, and therefore was their Spring.

By the Best of all Imaginable Works, he became the Best of all
 Possible Acts; The Best of all possible Efficients, Means and Ends.
 And by that Eternal Act which Himself is, is Himself attained. for that
 Act is the Efficient Means and End of All Things.

865 23. Question.

Whether Almighty Power could
 conveniently make inferior Infinities?

Som men are afraid of Blasphemie; Ambition usurpation Ataxie
 and Confusion, at the name of many Infinites. As if the very
 870 mentioning of any infinit besides the Deitie, did endanger the

Subversion of his Throne and Kingdom. But these consider not 1. That the Best Effects hav the Best of Causes. 2. That the Best Effects are the Glory of their Causes. 3. That in the Trinity it self there are three Persons all together infinit. 4. That the Greater its Effects are the Caus
 875 or Power which produceth them, is ever more the greater. 5. That it is the Sovereign Lord over all the Best and Greatest of Possibles, if it educe them into Being. 6. That its Empire is established and made Glorious by the Infinitie of its Subjects. 7. That of necessity it debaseth them infinitely, by so Exalting them. 8. That it increaseth their
 880 Load by laying more obligations upon them. 9. That it exalteth it self infinitely in the Glory of a Benefactor abov them. And 10. That it is the Glorious Interest of Almighty Power to be the Best of Causes. They consider not that those things which are infinit *in som respect*, are weak and naked and litle in comparison of the Deitie, ever depending
 885 on, and Subject to him. Nor that the Happiness of his Creatures is concerned in it, and established by it. nor finaly that it behooveth the Act it self by which God is attained to be the most Excellent. To which if it may be lawfull to adde any thing, this Consideration is no small one; that while by the Excellency of the Nature of GOD our
 890 Happiness is made necessary, we are as much obliged, as if it were altogether uncertain. for he freely gav it unto us, of his own Accord.

24. Question.

Whether Almighty Power is an
 Eternal Substance?

895 That Power cannot exist alone, without the Act wherin it is Exerted, is true in the Deitie. for all his Power is exercised in Chusing and Refusing Actualy, according to his Pleasure. It is as true that his Act is his Essence. It is not by Way of InhæSION in any other Subject, and therefore existeth alone. His Power is the Substance of that Act, which
 900 seemeth to be the Form giving Essence to his Power. The Act is in his Power, and his Power in the Act giving Substance to it. But either is alone. for his Substance Form and Essence are all one. [See, Simplicitie.]¹⁰

Our Duties

905 Thus have we endeavored to sift and ventilate evry Corner of this Mighty Question. And tho many Things here mentioned will again Occur in other Regions, (as in evry Place and Thing we shall see GOD continually:) yet was it necessary to reduce them all into unitie, that

¹⁰ Brackets in MS.

their Symmetrie and Proportion might be seen. for tho in their Several
 910 Places they will more Accurately be cleared, and by other emergent
 Circumstances more fully manifested; yet their fitness and Relation
 cannot be so well discerned while they [are] scattered and dispersed.
 for Division breaks the Beauty of those Parts, which resulteth from
 their union. If you enquire What we are bound to do to GOD in
 915 relation to his Almighty Power? We are bound to Adore him, to lov
 him, to Praise him, to delight in him, to revere him, to put our Trust in
 him, to pleas him, to Obey him, to depend upon him, to fear him, to
 hope in him, to desire him, to pray unto him, to liv in Communion
 with him, to consider meditate and remember him, to glorify his Holy
 920 Name, to walk humbly before him, to acknowledg all that we have
 received from him, to Sacrifice our selvs unto him, to be sensible that
 we are his, confessing that our All is in Him, and that in our selvs we
 are Nothing: to dread his Displeasure, to be Gratefull, to aspire after
 his Likeness, and his Eternal Favor: with all els wherin it is possible
 925 to Serv or magnify him.

Our Interest

It is a propertie of the Soul in man, in evry thing it sees, to enquire
 after its value, and then to examine the Interest it self may hav, or
 enjoyeth therin. Be it never so great, if it be of no Worth, it careth not
 930 for it: Be it never so Excellent, if it be not its own, it hath cool
 Encouragement to take Pleasure in it. Were there a Tree of Life in the
 World, if it grew in anothers Ground, happy would the Master be, but
 a Stranger litle the Better: unless it grew for him, in the Lov of the
 Owner. Almighty Power is a Tree of Life, and if GOD be mine, the
 935 Ground is mine, wherin it growes. My Savior bought it for me with his
 precious Blood. All the Fruits of it are mine, if I am not a fool and
 neglect to use them. All that eat therof (tho τὸ μέγα τούτο
 μυστήριον.)¹¹ must pay a Tribute even to me too, and that the most
 Excellent my Soul could even Wish or desire. For Almighty Power
 940 from everlasting hath don for me, all the Things I would have, and
 more pleaseth me in God, then if it were Seated in me alone. By the
 Way of Friendship we may aspire to his Throne. It beareth fruit in the
 Garden of Lov, and Lov is mine. bec. in all its Objects and Effects in
 all its Actions consulteth my Happiness. It hath don for me more then
 945 my Wisdom could devise. It hath obliged me to lov and delight in the
 Deitie, more then my self. Had that Power been radically Seated in me,

¹¹ This great mystery. Perhaps an allusion to Ephesians 5.32: τὸ Μυστήριον τοῦτο
 μέγα ἐστίν, this is a great mystery.

as things are it would have made me miserable. I would not for all
 Worlds it had been seated in me. He is more Happy then I, yet hath
 overcom my Envy, in an Infinit maner. I delight in my Fetters, and
 950 glory in the Manacles his Lov hath put upon me. My chains are of
 Gold, and it is better being his Slave, then Emperor of the World. His
 Benefits hav so obliged me to honor him, that I more delight in his
 Happiness then mine own. I am in Him, and he in me, Blessed and
 Glorious. Could Almighty Power do more then make me his Image,
 955 and fill Immensitie and Eternitie with Treasures? It hath raised me up,
 and called me to Enjoy them.

Almighty Power in its Greatness, is
 The *Cause* of all my Happiness and Bliss.
 All its *Effects* are Objects which I see,
 960 Delighting *Souls*, in my Felicitie.
 The *Powers* which it made, to meditate,
 See, Prize, Enjoy and Prais, it did Create
 To be the Pow'rs by which I do possess
 Those Causes and Effects. My Blessedness
 965 Consists in these: O let me not destroy,
 Neglecting these, the Things I might enjoy.

*Other Meditations that are more obvious and facile I leav to the
 ingenious and methodical Composer.

All Things

The Connexion

In the Close of our former Discourse we have observd that Allmighty Power hath made All Things in the Eternitie and the Immensity of GOD our Treasures. Which indeed must be an Effect of
5 no less then Almighty Power infinit Wisdom and Eternal Goodness. From the Cause we descend to the Effects, designing now to examine the Nature of those things which we affirm to be Objects of our Joy, and Happiness. For there is another Connexion between God and us, wherof the Medius Terminus¹ and Centre is Felicitie. This is the Point
10 wherin all our Affections Endeavors and Concernments meet with his Attributes and all their Objects: where all our Duties and obligations close, where all our Desires and Rewards conspire where all Benefits and Incentives meet, where all Contentments and Thanksgivings flow, whence all Demonstrations, Excellencies, Praises, Beauties and
15 Perfections arise, enriching us and making us Certain by more then Mathematical conclusions and Discoveries, in the Light of his Countenance and in the Glory of our Blessedness, that GOD is, and that we are, and that Religion is, all as infinitely real and Transcendent, not only as ever was pretended by men believing the Scriptures, but
20 as can be hoped for in the Centre of Mans Soul, believed, conceived, enjoyed or desired.

The Method

Beacaus it is a new Doctrine, and too great to be Believed, that a Man upon Earth should be the Heir of All Things, not only in Heaven,
25 but in Earth, in Ages, Kingdoms, Time and Eternitie: and som have been ready to Say to me, as Festus said to S. Paul, *Much Learning hath made thee mad;*² or rather much Ignorance, Melancholy and Presumption: I shall begin with those Scriptures which testify All things to be objects of our Happiness, and second them afterwards
30 with Demonstrations, a priori, a Concomitantiâ, a Posteriori, and so descend to the Effects and Operations, Uses and Instructions of this Felicitie. Only I promise that the Method of GOD wherby he attaineth his two Sovereign Ends, his Creatures Happiness, and his own Glory, is observed to be this; He maketh them capable of all Fruitions, for
35 that End endowing them with Endless Powers; He maketh all, even all

¹ Middle term, or half-way point.

² See Acts 26.24.

Things Possible and Actual, most Excellent and Glorious and Wonderfull in their places, and giveth them and their Causes, their Effects and Enjoyers to evry Soul in his Kingdom, therby at once making them Blessed and Himself Glorious in his infinit Bounty.
 40 Satisfying his own Goodness and their desires, both which are All sufficient, the one to enrich, the other to take in, and enjoy his infinit Treasures.

Scriptures

For of him, and through him, and to him are All Things to whom
 45 be Glory for ever and ever. Amen. Ro. 11.36.

He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us All Things. Rom. 8.32.

For All Things are yours, whether Paul or Apollos or Cephas, or the World or Life or Death, or Things present, or Things to com, All
 50 are yours, and ye are Christs, and Christ is GODs. 1. Cor. 5.21.22.23.

As Sorrowfull yet always rejoycing, as poor yet making many rich, as having nothing, and yet possessing All Things. 2. Cor. 6.10.

He that overcometh shall inherit All Things, And I will be his GOD, and he shall be my Son. Rev. 21.7.

55 And hath translated us into the Kingdom of his Dear Son, etc.

Who is the Image of the Invisible GOD the first born of evry Creature.

for by him were all Things created that are in heaven and that are in Earth, visible and Invisible; whether they be Thrones, or Dominions
 60 or Principalities or Powers, All Things were created by him and for him. Colos. 1.9 usque ad no. 20.³

And the Glory which thou hast given me, have I given them, that they may be one, even as we are one. Jo. 17.22.

He shall glorify me: for he shall receive of mine, and shew it unto
 65 you.

All Things that the Father hath are mine; therefore Said I he shall take of mine and Shew it unto you. Jo. 16.13.14.15.

The Spirit it self beareth witness with our Spirit that we are the Children of GOD.

70 And if children then Heirs, Heirs of God, and joynt Heirs with Christ, if so be that we suffer with him, that we may also be glorified together.⁴

³ Continuously to number 20.

⁴ For biblical references not cited in this section see 1 Corinthians 3.21–23; Colossians 1.13, 15, 16; 1 John 5.6; Romans 8.17.

The first Scripture is spoken of the GODHEAD in general. The 2^d. of GOD the father in particular the 3^d. and 4th. is applied unto Saints, as the Enjoyers. In the 5^t. and 6^t. God the Father appeareth as the Giver: in the 7th God the Son appeareth as the Preparer, in the 8th. and 9th as the Bestower. In the 9th and 10th. GOD the H. Ghost appeareth as the Illuminator Witness and Applier. The whole Trinity being busied in our Blessedness and Glory.

80

The Authors Ignorance

These things were written in the Scripture, but I saw them not, till first I had seen the Myserie, or the Things themselvs in the Light, of Nature. but when I had seen the Demonstration in it self I wonderd exceedingly, that so Glorious a Treasurie as the Oracles of God are, should be as it were void and Empty of a Secret so Divine and Glorious: you see they were contained there but that was fulfilled in me, which is written in the Prophet, And the Vision of *All* is become as Words of a Book that is Sealed, which men deliver to one that is learned saying read this I pray thee; and he saith I cannot for it is sealed; And the Book is delivered to him that is not learned, saying, read this I pray thee, and he saith, I am not learned.⁵ For I looked upon it as the Principal Secret which it was fit for God to discover, when I saw it lying in the Principles of Nature. And this very Ignorance of mine, methinks should tend much to the Conviction and Satisfaction of Atheists. The Demonstrations which I saw in Nature were these.

95

Demonstrations

A Priori

Infinet Goodness is Love in the Fountain, Bounty in that Stream, Almighty Power is able to make a Man inherit All Things, Eternal Wisdom knows how to enrich and Beautify all Things with infinit Excellency, that they might be meet to be Enjoyed, infinit and Eternal Lov is willing to giv them. Since therfore infinit Goodness Wisdom and Power are in God, and it is impossible they should be dead, they are in evry Point of Place, and moment of Time actualy and Eternaly Employed for their own Glory and our Happiness.

105

Intrinsick Arguments

I found the Desires of the Soul to be Insatiable and its Powers Endless; and knew by Nature that they were not made in vain. I felt

⁵ See Isaiah 29.11, 12.

my Spirit Desolat for want of objects to employ my Activity
 110 Knowledg Alacritie Love Abilitie Esteem and Gratitude upon. I saw
 I could prize things beyond the Heavens, pierce into the Centre
 Expatiat over all Ages, be present in Paradiſe, at our Saviors Cross
 and at the Day of Judgement, look into Eternitie and long for
 interminable and Transcendent Treasures; That God also did Actually
 115 appear in the Ages, that his Councils were profound, his Attributes
 Divine, his Ways most Beautifull, and his Works most Glorious. That
 his Laws commanded me to love Him, to lov my Neighbor as my self,
 and to lov all that was Good in all his Creatures, and the Nature of
 Love was not unknown. And these were present and concomitant
 120 Arguments, lying in me and in the nature of things making them
 Delightfull.

Demonstrations
 a Posteriori

I discerned clearly that if thus it were evry thing desirable would be
 125 attained, his Bounty infinit, his Beloved Wonderfull, his Glory
 Marvellous, and our Blessedness Incomprehensible; His Kingdom
 most Divine, and therfore Heavenly bec. wholly Transcendent to all
 Imagination. His Wisdom infinit in preparing at once Treasures for
 himself and all his Creatures; His Goodness communicated and his
 130 Blessedness enjoyed. That infinit Obligations would be laid upon us,
 and Rewards set before us. And that if Religion consisted in that Tie
 of Gratiud we owe unto him for all his Benefits, it would be, as his
 Laws and our Duties were infinitely rational, infinitely Beautifull. I
 knew not what more to Desire, but that as I was seated in a World of
 135 Delights and Treasures I should be carefull to prize them, which was
 in the Root and seed, all that my Religion required. I saw that I was a
 Son of God, his Image and friend, made to live in Communion with
 him, and called to sit and to reign in his Throne as the Scriptures
 testified: And that he who loved me thus much in mine Innocency,
 140 might possibly redeem me being faln into Sin: and that my
 Redemption by the Death of his Son, was not more Wonderfull then
 Glorious, seeing I was restored by it to the Fruition and Enjoyment of
 all his Treasures. That as my Sin was infinitely Black in Transgressing
 the Law of a GOD so Gracious, his Mercy was no less infinit in
 145 passing by the Crime of a Delinquent so highly obliged, but infinitely
 to be admired and far more infinitely Glorious. That his Love was true,
 and that all mankind was corrupted, being dead in Sins and
 Trespases, That the Means of Grace were most truly Beautifull

necessary and precious for that all men had need to be enlightned and
 150 restored. That the Persons of men being so highly exalted in the
 Bosom of God, were as highly to be revered honored and beloved.
 That all other things were Well, and I only out of Frame, and that
 therefore my Business was to correct and amend my self, a Business
 very difficult, but reduced into [a] litle Room finally that *All Things*
 155 work together for Good to them that love God,⁶ and twas impossible
 to be further miserable then [when] we swerved from the Paths of
 Wisdom and Holiness: that in his presence there was fulness of Joy,
 and that a Wise man on Earth might hav his Conversation in Heaven.

Effects and Operations

160 The Effects and Operations of this Mystery are answerable to the
 Greatness of the Thing it self, Contentment, Obedience, Courage,
 Thanksgiving, faith, Hope, Lov and Charitie; Meekness, Humilitie,
 Penitence, self denial; Prudence, Temperance, Justice and
 Magnanimity; Joy, Life Blessedness and Glory, naturally rise out of
 165 these Things, as shall further be shewed in their Places. Certainty and
 Assurance Wisdom and Holiness Sublimity and Perfection, Constancy
 and Perseverance with the whole Quire of virtues and Celestial Graces
 are its Natural Offspring, all and each of these being of Immeasurable
 Excellency.

Uses and Instructions

170 Ignorance and Blindness are the only to be Abhorred, and Hellish
 Darkness.

The fruition of all Things is the Treasure hid in the field of the
 Gospel.

175 Sin is the Great and the only Evil.

Sin is as Hurtfull an Obliquity as it is Monstrous.

Being alienated from the Life of God, we ought to endeavor to be
 restored to him.

GOD, in the Life of GOD is only to be enjoyed.

180 The transcendent Highness and Perfection of the Maner, is that
 which hideth and Ecclypseth our Blessedness.

They know not, they will not understand they walk on in Darkness,
 all the Foundations of the Earth are out of Course.

Men have made themselvs poor in the midst of Riches.

⁶ See Romans 8.28.

185 The true Way to the Fruition and Enjoyment of the World is to liv
in the Divine Image.

No man can enjoy himself, without enjoying All Things.

God is for ever to be praised for his Bounty.

He giveth himself by giving All Things.

190 All Creatures will rise up in judgement against us, if we perish
everlastingly.

In his presence there is fulness of Joy and at his right hand there are
Pleasures forever more.

Men abuse themselvs exceedingly, while they doat on limited and
195 inferior Treasures.

The Riches that they have invented are the Unrighteous Mammon.

The Objects of Felicities are the only true and Celestial Treasures.

A lively Sence and feeling of all that GOD hath done, is a great part
of our Exaltation in Heaven.

200 Awake thou that sleepest, arise from the Dead, and Christ shall give
thee Light.⁷

Be sure evry Day to Spend som time in Communion with GOD, in
a Gratefull Acknowledgment of his Goodness, and in the Enjoyment
of his Treasures.

205 He that liveth to Opinion is always poor, he is always rich that lives
according to Nature.

Remember that thou art a Centre in a World of Glory.

Despise not thine Estate, for God is, having provided such a World
of treasures, a Dreadfull Avenger of them that despise his GOODness.

210 To Sleight thine Inheritance is to put an Affront upon the utmost
Endeavor of Almighty Power, and infinit Wisdom.

All Things here upon Earth have a double Appearance, and so they
have in Heaven. Heavenly things serve us here at a Distance, Earthly
things neer at hand; there Heavenly things serv us near at hand,
215 Earthly Things at a Distance.

Quicquid recipitur, recipitur ad Modum Recipientis.⁸ To him that
is Angelical all Things are Divine Angelical and Heavenly.

Things serv us most in being made conformable to our Fathers
Pleasure, in manifesting forth his Glory, and demonstrating his Lov
220 unto us.

Remember that of Seneca, Deus me Solum dedit toti mundo, totum
Mundum mihi Soli.⁹ Thou Enjoyest thy self partly by communicating,

⁷ For biblical references in this section see Psalm 82.5; Psalm 16.11; Ephesians 5.14.

⁸ Whatever is received is received according to the capacity of the receiver.

⁹ God gave me alone to all the world, [and] all the world to me alone.

partly by receiving. Thou art to be Communicated to all, and all unto Thee.

225 To be a Blessing to all, is the Way to be Blessed in all.
Liv unto God, that thy Days may be as the Days of Heaven.

1

Heaven! Lord is not that an Endless Sphere
Where all thy Treasures and thy Joys appear?
230 If that be Heaven, it is Evry where.

2

The Earth's a Prison, and a Paradise;
Unto the Holy tis of Endless Price:
A Dungeon to them that live in vice.

235

3

It is a Hell, and Heaven since the Fall,
Unto the Vile it is a Pill of Gall,
A Very Heaven to the Angelicall.

4

240 A Globe of Dirt, and yet a Globe of Gold
To Earthy Minds tis Earthy base and old;
Tis new to those that in clear Light behold.

5

245 The Earth is Heavens Center. for the Skies
Surround it, while it in the midle lies
And Heaven evry where salutes our Eys.

6

250 All Things were Adams, and all Things are ours.
Our Suns as bright as his, our Fruits and flowers
As Sweet and Good: Nought's Blasted but our Powers.

7

255 The World's the Yelk of all Eternitie,
Our Saviors Cross doth in the Centre lie,
The Hearts the Speck which Jesus Blood did die.

8

260 All Earthly Things seem to be Transitory,
 Old Time is Bald behind, before is Hoary
 But Ages, Heaven and Earth are full of Glory.

9

265 Heaven surely is a State and not a Place.
 To be in Heaven's to be full of Grace
 Heaven is there where we see GODs face.

10

270 To see the Wealth and Goodness of our God,
 The Glory of his Kingdom all abroad,
 The Endless Beauty of his Great Abode,

11

275 The Open volumes of Eternitie
 The Mysteries of all Felicitie
 The Works and Wonders of the Deitie.

12

280 And all prepared for me! To see the Sweet
 And Heavenly State in which we are, to meet
 The footsteps of his Lov in evry Street,

13

285 To see all Holy Men and Angels greet
 Us with Delight, the Heavens beneath our feet
 And Crowns of Glory on our Head, is Sweet.

Alone

There is a Property in the Soul of man, wherby he cannot endure to be alone, and yet loves to enjoy a Kingdom or a Crown by himself, abhorring Rivals Sharers and Competetors, as much as Desolatness and that as much as Death and Desert Solitariness. Both these
5 Inclinations in him are Natural and yet incompatible. They are Good Humors in themselvs, were it not for two faults, the one in us, the other in them. We are apt to misunderstand and abuse them, and they are as repugnant and Contentious, as difficult to be Satisfied. One would think God had put himself to task here: for both these
10 Properties are rational and must be Satisfied, otherwise we cannot be Compleatly Happy. Neither of them Springs from Corruption, but Primitive and pure Nature. Either is to be indulged, neither is to be Crucified, both are to be filled, and in both Nature it self is to be Gratified. For the uniting of such Contrary Interests doth more
15 Glorify the Wisdom of God; and as both these were on purpose given us, that we might have more Capacities to be replenished, so he Whose Bounty is infinit, is All-sufficient, and as well able as Willing to Perfect these opposit Inclinations, with their full Enjoyments. Their Warfare shall be converted into an Amicable Agreement, conspiring
20 to further the Perfection of our Bliss and Glory. I shall speak of them Distinctly, first of the Inconvenience, and secondly of the Desirableness of being *All* alone.

Of that Propertie by which Man hates to be alone

Its Original

25 Man is ζῶον πολιτικόν. a Sociable Creature, of all other Creatures the most capable of Company and most desiring it, Speech is given him on purpose for Communication, He delights to see and bee seen, he can hear and understand anothers Language, he can love and be
30 Beloved, he can discern the Thoughts of anothers Bosom, and feels himself naturally concerned in them. He is amiable and Beautifull, and loves to impart his Perfections and Graces, which die in their Widdowhood without an Enjoyer. he loves to be prized, delighted in, magnified and honored, and loves to hav som thing that he may prize
35 and Delight in more then the whole World. Dead objects are unwelcom Companions. He is a Busy Active Ambitious Creature, too litle for his own Joys, and must have vessels into which he may overflow, and living Mirrors in which he may meet and entertain

himself with double Splendor. he loves a Procreation of Delights,
 40 which ariseth from the Union of Bodies and Souls, to hav Excellent
 and Glorious Creatures offering their Hearts for his Throne and
 Temple, sacrificing their Eys and Lives unto his Beauty Languishing
 and Dying for his Lov, and dying for him! He cannot rest unless he
 be admired Embraced coveted Caressed and Praised. Spectators of his
 45 Glory as well as Beauty are well pleasing to him: ten thousand Ways
 he needeth Companions and findeth it as uncouth, as Death and Hell
 almost to be without them.

The Violence and Strength
 of this Propensitie

50 Were he in Heaven, if there were no Spectator nor Lover there, he
 would be Weary of the place. A Kings Palace would be but a Prison
 to Him, a Paradice a Wilderness, and all the Ermines Crowns and
 Scepters, Rubies Scarlets Gold and silver in the Earth but
 unprofitable and Cumbersom vanitie. Nay verily tho he hath all the
 55 Glorious Univers in its Admirable Beauty, Magnificent Structure,
 Brightness and Order, Varietie and Delight to entertain him, the
 Glorious presence of the Sun; and Verdure of the Earth, the Splendid
 Motions of all the Stars, and the Subjection of all the Beasts and
 fowles and fishes to him would signify Nothing, neither would the
 60 very Perfections of his Body, and the Excellencies of his Soul be any
 other then a Diseas unto Him. He would be lost to himself, bec. no
 Body found him Weary of his Time, and his own Burden. The Sence
 of his Guilt would fright him, and the Expectation of secret
 Punishment dismay him, for that addes much [to] the Desolateness
 65 and Melancholy of a lone Estate. GOD Himself pronounced the Evil
 of it, saying it is not Good for the Man to be alone, and the Wisest of
 men in his Mirror of Vanitie declaimes against it. And David
 bewaileth his Solitary estate comparing himself to an Owl in the
 Desert, and a Sparrow sitting alone upon the House Top: and the
 70 death of Death to Hezekiah was, that he should be cut off from all
 Living, and behold man no more with the Inhabitants of the World¹

Its Remedies

For this Cause GOD hath filled the Earth with Inhabitants, Incarnat
 Angels, Terrestrial Deities, Amiable and Marvellous Creatures, prone
 75 to lov and delight in us. He hath commanded them all to lov one

¹ For biblical references in this section see Genesis 2.18; Ecclesiastes 4.9–12; Psalm 102.7; Isaiah 38.10, 11.

another, and to lov us as themselvs. All Obligations he hath laid upon them to do it. He hath made them to see our Beauties, and given them Powers to be honorable and Delight in us, Tender Bowels, and sweet Affections, Caresses, Embraces, Communicative Humors, faithfull
 80 Natures, Lively and sweet Dispositions, This they all were by nature, and verily were it not that Nature is perverted by them, the World would be a Region of Light and Glory. Did they love us or God or themselvs, Mankind would be such unspeakable Treasures to one another, and the Glory of GOD so apparently shine among us, that it
 85 would pittie a man to die, bec. he should no more see the Lord in the Land of the Living, nor any more taste of those Rivers of Pleasure that are among the Children of Men.

Its Appendices

It is the Goodness of GOD implanted in our Natures that makes us
 90 so Communicative, By that we are prone to delight in being enjoyed, and to be a Blessing and Pleasure unto others. Which others: when we pour out our Treasures and Persons upon them, we would have to be the most Blessed and Illustrious Creatures possible, not only bec. we desire the best and fairest vessels to receiv us, but bec. also we lov
 95 to receiv and embrace the most Great and Glorious and Rich and Beautifull and Angelical Creatures. Hence is it that God hath gratified us in making evry one Heir and Possessor of the World, evry one his Image, evry one Divine, Crowning evry one with Glory and Honor, and the love of all the Residue of his Creatures.

100 The Evil of being alone, and its Remedies

Those Words of Solomon have a vast Extent, Two is better then one, bec. they have a Good reward for their Labor. for if they fall the one will help up his fellow. but Woe to him that is alone etc. for he
 105 hath not another to lift him up. If two lie together they hav Heat, but how can one be warm alone. And if one Prevail against him two Shall withstand him, and a threefold cord is not easily broken.² If one were alone in the World, it would be wors for him now then it was for Adam in Innocence for he is exposed to more Wants and Dangers.
 110 Besides the Misery of his Solitude, his Blindness and Guilt, the Rebellion of Wild Beasts, and the Prevailing of Briers and Thorns, and the general Barrenness of the Earth, fertile of it self in nothing but Curses, would Quickly teach him the Good of Societie. Besides

² See Ecclesiastes 4.9–12.

his Want of Clothes. Houses Beds Utensils Meat and Drink friends
 115 Neighbors Acquaintance correspondents Servants and Attendance.
 Oh the Sweetness of these Advantages! Who can shew forth all his
 Prais, or giv God Thanks sufficient for all these Mercies! But we
 have moreover Cities and Villages. Instead of a rough uncouth horrid
 Wilderness, which the World would be without Inhabitants, we have
 120 gardens Orchards Vineyards Palaces, stately fountains Aquæducts,
 Castles, Temples Empires Realms and Kingdoms, which how
 marvellously they enrich the Earth it is impossible to declare.

The Objection

But there is a litle Cure left behind that hinders the Sweetness of
 125 all this: a certain shamefac't repining objection: We are not so
 Beloved, we are litle Better for all this: Were we Kings or Emperors
 perhaps we could take some Pleasure in the Realms and Empires; but
 we are weak and small and Despised among men. And the Sence
 indeed of what men have not takes off the Sence and enjoyment of
 130 what they have. Which brings me to the other Propensitie, wherby all
 desire to be alone in the Kingdom.

The Desire of being Sole in Eminence and Singularity

Tho many curb it as a vicious Inclination, yet all confess that it
 135 lurketh in them: and the most Wise and Virtuous may nip off the
 Buds as they peep out of the Earth far easier then pluck up the Roots
 and all the Seeds of this growing Evil. The Desire of having all to one
 self, and of being absolute Monarch over all the World. Nay the
 Desire of having all Eternitie, and all that is from the Centre beyond
 140 the Heavens in our own sole and peculiar Possession, excludes all
 others intirely from sharing with us, or having any Part or portion of
 the same.

Instances of this Disposition

When Darius saw and began to doubt the Consequences of
 145 Alexanders growing fortune and Successes, by his Ambassadors he
 made him an Offer of half his Empire, as the price of his Peace and
 Quiet in the other: but that uncontrollable and imperious Spirit
 answered, that the Heavens could as Easily dispence with two Suns,
 as the Earth be capable of 2 Monarchs. And the truth is Monarch
 150 signifieth alone, as if no Man might be said truly to reign, that did not
 reign alone. And Solum, the Latine Word for a Throne comes from

Solus: as if a Throne were properly a Seat for one alone. To be the Head and not the Tail is so natural to desire, that it would be a Piece of Tyranny and Cruelty to forbid the Appetite. And therefore it is
 155 observable in our Saviors precept it self, which for Severitie was the most cutting and Rigorous of all that ever were, the Desire is allowed and the Excrescency or obliquity only forbidden. Let him that will be the Greatest be the last of all and the Servant of all. And he that humbleth himself shall be exalted.³ Certainly the Reward was
 160 desirable, tho the Duty Difficult, We must Humble our selvs for a Time that we may be exalted forever. What Nature implanted Nature will satisfy. We must distinguish therfore between the Body and the Shadow of this Inclination. for the one is Lawfull and right and Heavenly the other foolish unlawfull and Abominable. Tho many
 165 times it so happeneth, that with the Dog in the fable while men catch at the shadow they lose the Substance, or with the Mouse and frog they contend and fight for the Empire of a medow, While the Devil like a Kite snatches them away from a Glorious Kingdom. What becam of them I cannot tell, but thus Cæsar and Pompie involvd the
 170 Roman State in Blood, and put all the Kings in the Earth by the Ears, while they quarrelled about the Empire.

Nec quenquam jam ferre potest, Cæsar vel priorem,
 Pompeius vel parem.⁴

All the Wickedness of Nature does generally arise from faculties
 175 misapplied, and misemployed. Had both these Heroes by Humility and service as violently Sought for the Highest place in heaven, as they did vehemently persue their singular Interest and Grandure on Earth, as all possibility of Quarrelling had been taken away So either had been certain of attaining his Desires.

180 Its Violence

Is so great, that men will shake the World, and put all Nature into Confusion; rather then fail of their End. They will adventure their Lives, Damn their Souls, drive a charet over their fathers Carcas, embroe their Hands in blood, lie with his Concubines in the open
 185 Sun, lay Waste Kingdoms with fire and Sword, break their Oaths and Covenants, and confound the very Heavens, and endanger all rather then endure the Second Place. Tis not the Crown, but the Singularity

³ See Mark 9.35 and Matthew 23.12.

⁴ Caesar cannot tolerate any superior, and Pompey cannot tolerate any equal.

and Dominion that Glitters in their Ey. Absolom⁵ might hav livd as happily under his fathers Wing as any Prince in the World but his
 190 Father above him was an Insupportable Burden. Nay there hav been found, that hav killd their Fathers and their Husbands, that actually gav them Possession of the throne in their Life time, that they might reign alone.

The Application

195 This they did to obtain a Corruptible Crown: but we an Incorruptible, a Crown that fadeth not way. Tis true the Crown of Glory is lost by these Abominable Works: and the Way of Peace and Friendship is the only way that leadeth thither. But by how much the more great, that far more exceeding and Eternal Weight of Glory is,
 200 so much the more fervently is it to be desired. As the Apostle saith, *And* if a man also strive for Masteries, yet is he not crowned, except he strive lawfully.⁶ He may Strive for them, tho he must strive lawfully. Excellence is lovely in any kind, and to covet Excellence, tho all Excellence be Singularitie is profitable and Honorable. for it
 205 is a Spur to vertu, and makes a man more abundantly industrious in Well doing.

The Causes of this Inclination

Propriety and Interests are delightfull Things. Evry man desires to see himself most highly beloved, as Beautifull, as Great, as Happy as
 210 is Possible, Evry man is in som respect the neerest to himself. When he has all he may dispose of all as him self pleases: there is none to resist oppose or controll him, he is free and Sovereign, He may do all his Pleasure. He is honord and Admired and pleased by all: his Word is a Law, and he is the End of all Things. He is the sole Object of
 215 Gods Lov, and all things are for his sake, as if he were alone. It is with such an one as if he were a Deitie.

Its Stupendious vehemence

How weak and doubtfull soever this Inclination seemeth, in Spiritual and Eternal things it is of such a force, that all the fury and
 220 violence of Men justling for Thrones is nothing in Comparison: a poor faint Shadow is the Rage and Jealousie of Lovers, least their Brides should affect any but them. They could rather die then not be

⁵ See 2 Samuel 13–18.

⁶ For biblical references in this section see 1 Corinthians 9.24; 2 Corinthians 4.17; 2 Timothy 2.5.

beloved alone. Tis true they will allow their Brides to lov others for their sakes, or for Collateral Causes, but them alone Supremely, all
 225 their Affections must when they hav walkd their round return unto them, and rest only in them as their last object on whom they can dwell delightfully and forever. This resentment is so high in them that unless they hav the Empire of their Heart it self, all their Smiles and Caresses are nothing, all their Estate and Beauty and Honor and
 230 Wealth is nothing. Those they will impart to others, but the Cabinet and Elixir the Crown of all, that which is ineffable and Mysterious in Lov must be preserved for them. Thus is it here, without which all the Joys of Heaven signify nothing, the very Attendance of Angels, and Ministry of all the Blessed would never pacifie comfort or heal the
 235 Soul sick of Lov, and disquieted with Jealousie of the Wound it would receiv from the least Suspition of any Defect in that Love whose Principal Object is ordaind to be much more if it did clearly discern it had but an Ordinary Common Reception.

The Causes of it

240 To be the End of all things is so infinitely high that any Second place is Derogatory beyond measure: so infinitely beneath it, that the least in the Kingdom of Heaven cannot rest satisfied or contented with it. This Soul was particularly made to be the sole Object of GODs Love, and the Bride of his Bosom. And God Him self as he is
 245 wholly evry where, as if he were there alone, so doth he negociat with evry person as if he did Negociat with him alone, and is able to lov evry person, not only as if he loved him alone, but as if he were divided into innumerable Persons, and evry one of them were capable of infinit Lov, (tis S. Chrysostoms) GOD is able to love him alone
 250 with all the Lov wherwith he loveth the whole World. And if he should not do it, his Lov would not be infinit, and if not infinit not Sincere, and if not sincere, none at all. This maketh a Doubtfull Soul to bleed incurably if it be not Beloved of GOD alone.

The Answer of it

255 God doth love evry Soul in Heaven alone that is, God is the Donor, and that Soul the receiver of all his Treasures. It is as Perfectly the sole Enjoyer as if God were Nothing els but the Giver. All his Felicitie is to see it in his Throne. He is in that Soul, and that Soul in Him. There are but these three Things in all Eternity GOD,
 260 and his Gifts, and that Soul. As therfore God is the Giver, all other things the Objects and that Soul the Enjoyer, that Soul is the sole

Enjoyer of all his Treasures. If GOD enjoy them too, that Soul is far more Happy then if it were alone. For God is its Companion, GOD is its Life and the Light of its Enjoyments. In GODs Enjoyments the
 265 Soul enjoyeth them. And she is now made a Double Enjoyer, yet is still alone. For God and she are one. GOD is the very Idol of her Soul, nay her very Soul, nay the GOD of her Soul. More her Soul then her self. He is so Blessed as if he were Blessed only for her sake. for all his Blessedness resteth in her by a Perfection of Lov so high,
 270 as if she alone were Blessed to be his Blessedness. For the object of Lov is its Affections Blessedness. And of all other GOD is the most Perfect Lover. If he loveth any Angels and Men, it is in order to her Contentment that being Crowned with Glory and Honor, they might like Kings and Queens that Minister to his Church attend upon her,
 275 be worthy to approach her admire her and love her in his Similitude. They shall all see her for she is the Glory of GOD, they shall all admire her Beauty and Goodness; they shall make her Melodie, and sing his Praises for her Eternal Blessedness. They all are commanded to love her, and do it with a Willingness preventing the Command,
 280 and she loveth them so that she is the end of all things in evry one of them. In evry one of them she seeth and enjoyeth God. And they all are as it were so many Eys, and Hands and Tongues and Ears and Hearts and Souls of Hers more then her own by which She is enlarged and made capable of more infinit Enjoyments. So that she is Still
 285 alone, bec. they are, as God the Father and his Eternal Son are one, made perfect in one. Amen.

Observations

As the Sun shineth wholly upon evry Ey So God shineth wholly upon evry Soul.

290 As the Sun shineth upon all the Stars, so God shineth upon all Souls for my Enjoyment.

Did the Sun shine upon me only, it would not shine for me, but consume me.

I should not be the End of its Beams did they End me. but now
 295 they end in me, I am the End of them. They shine for me while they shine upon me and all other Things.

Those Rays which scatter and forsake me, enlighten the world with Glory, and having don their Office return unto me alone. for they reunite in the Centre of mine Ey and bring all the Parts of the World
 300 to my understanding and make me more the Enjoyer of the Sun in all Things, then in it self, without them.

It animateth Animals vegetables and Minerals, melteth Waters, ripeneth fruits and flowers, and doth a Million of Operations for me, which it would not do did it shine wholly on me, and on me alone.

305 It shineth for me in shining on Men and Angels for they are all commanded to lov me, and to pleas and honor me in the Highest Services.

As the Heavens would be darker but not Wider without the Stars, so would the Highest Heavens without the Angels. They shine there
310 as Ornaments and Lights, not Impediments, aiding me with their Influences.

Evry Soul is a Single and intire Sphere of All Things. to wit in its Perfection.

All Souls are in evry Soul, (which as it is the Sphere, and
315 Comprehendor of all) Enjoys all in Proprietie.

Understand thy Dignity, and so behav thy self as one that art the sole obliged Person in all the World.

Men are but centres through which all Blessings come, and Praises returne. Whether a Man be a Centre or a Sphere he is still alone:

320 Ever live as the High Priest and King of all the World.

One Cause why Souls would be incurably Grieved were they not evry one the End of All Things is, bec. then they would not be the Image of GOD, another bec. GOD would be defective, a 3^d. bec. by that Defect his Kingdom would be Base: which is now a Kingdom of
325 the first born. They are all Heirs, and all Kings.

Did you never hear of such a Passage as this, *Kings and Priests unto GOD?*⁷ How can they be all Kings in Heaven, unless evry one Sitteth in the Throne of God? And how can that be, unless he be the End of all Things? And how can that be unless he be the Sole End?
330 And how that but by Love alone?

[1]

335 Lov! O thou Monster of Delights!
Whose very Greatness so affrights!
Thou Sphynx proposing Riddles, speak
O melt my Heart, or make it break.

But O thou Beauty of the Highest Skies
Thy Blemishes and thy Deformities
Are infinitely more Divine and fair
Then our Sublime and best Perfections are

⁷ See Revelation 1.6.

340 O Since thou art a living fire
 Lov me; and with thy Lov my Soul inspire.

2

And didst thou Lord intend my Soul alone
 Am I exalted to thy very Throne!
 345 And is it thus O Lord with Man! Shall he
 The very fulness of the Deitie
 Enjoy! O the Transcendent Depth and Height
 And length and Bredth of Lov! How infinit,
 And how past finding out! But the Great End
 350 Of all, even all thy Lov shall comprehend.
 What Lord is Man that thou shouldst Him regard
 As one of high Degree, and shouldst reward
 So poor a Service in such Endles Sort
 I am unworthy O my God! Thy Court
 355 Thy Bosom is too Bright and too Divine
 For such a vile and Sinfull Soul as mine
 But what I want my Savior hath made Good
 Thy crucified Son with Store of Blood.
 O let thy Spirit then my Soul [enliv'n?]
 360 My God and make it Worthy to be thine.
 That I alone may all the praises pay
 For all the Glories I alone Enjoy.

Textual Emendations

Emendations are recorded by page and line numbers. For emendations that extend to two lines, only the number of the first line is recorded. For emendations that extend over two lines, the inclusive lines are recorded. When ‘substituted for’ appears instead of ‘substituted from above the line for’, the substitution was made within the text by one letter or word written over another. For emendations in the extended title only line numbers are given.

Title

- 14 will, inserted from above the line.
14 appear, substituted for ‘Appeareth’.
20 Assistance and, inserted from the margin.
20 Encouragement, followed by ‘and Delight’ deleted.
21 Scriptures, followed by ‘Celestial Joys’ deleted.
19
–23 in the manuscript these lines are spaced as follows (they were however evenly aligned, which the deletions and insertions disturbed):

For the Satisfaction of Atheists, and the Consolation
Of Christians, as well as the Assistance and Encouragement
of Divines: the Transcendent Verities
Of the Holy Scriptures, and the
Highest Objects of the Christian faith are
in a Clear Mirror Exhibited to the
Ey of Reason: in their Realitie and
Glory.

Abhorrence

5. 10 Opposition, inserted from above the line.
5. 28 Infinit, a cross (+) appears at this point to indicate the insertion from f. 1v which begins a new section ‘Its Objects in particular’, where there is a corresponding cross (+). Inserted portion includes lines 30–34, ‘The Soul. . . moment in acting’.
5. 31 paradise, followed by ‘and’ deleted.
6. 40 to it, followed by ‘Speaking with reverence, it can Ascend up unto GOD, and in Heaven Examine His Nature’ deleted.
6. 43 delighted, substituted from above the line for ‘Pleased’ deleted.

6. 70 see, followed by 'more' deleted.
6. 73 Apparition, followed by new heading which Traherne rejected 'Of Simple Abhorrence' deleted.
7. 77 of it, followed by '(that is the Abhorrence;)' deleted.
7. 107 How Horrid, superscript cross (+) appears at the beginning of this sentence just after the number three, not deleted.
7. 108 certainly, preceded by 'but' deleted.
8. 116 in, substituted for 'of'.
8. 139 it, followed by superscript cross (+), not deleted.
9. 154 He seeth, in margin just before 'He' there is an 'a' with no indication of its purpose.
9. 157 beholding. . .their End, inserted from above the line.
9. 157 infinitely, followed by 'at last' deleted.
9. 161 Middle, preceded by a cross (+) in the margin, not deleted.
9. 189 Its Excellency, inserted from above the line. A cross (+) plus an angle bracket (>) marking the place for the insertion of the title for a new section.
10. 222 upbraideth, MS reads 'ubraideth'.
12. 281 infinitely, MS reads 'infinity'.
12. 287 Cat, followed by 'or a pig' deleted.
13. 326 no Delights and Enjoyments, inserted from above the line.
13. 329 Good, followed by 'Nay rather' deleted.
13. 329 It is the, followed by 'Prime and' deleted.
13. 329 fountain of, followed by 'all' deleted.
13. 330 Evil is, is, inserted from above the line.
13. 342 World, followed by 'It' deleted.
13. 348 which they must be when they love not, inserted from above the line.
13. 349 did, substituted for 'that'.
13. 350 abhor the Misery of being, inserted from above the line.
14. 352 Especially if I lov them, inserted from above the line.
14. 353 Lukewarmness in, followed by 'Lov' deleted.
14. 365 Inward, MS reads 'indward'.
15. 421 sublime a, substituted from above the line for 'such a Kind of' deleted.
15. 420
-428 'upon Abhorrence' was inserted from the recto side of a loose slip of paper (BL f. 198) originally attached by a straight pin to f. 5v. The title indicates its place at the end of the prose section for the topic 'Abhorrence'. See Introduction, p. xiii.

Abilitie, in Creatures

16. 3 self, followed by 'it' deleted.
16. 9 it in, followed by 'the Light of' deleted.
16. 10 How it is, followed by 'How it is infused, How it shineth' deleted.
16. 11 Dispensation, followed by 'and the Necessitie of Nature' deleted.
16. 11 from our, followed by 'Sin, and' deleted.
16. 12 Wanderers, followed by 'and forreiners to themselvs' deleted.
16. 12
- 14 They. . .ponder, substituted from above the line for 'ponder or consider' deleted.
16. 13 [Essence and?], only 'Ess-' is visible in the manuscript; the rest of the phrase is obscured by the tight binding.
16. 14 Object, followed by 'that is in themselvs. And' deleted.
16. 17 Colours, followed by 'which are little objects with which we familiarly convers evry Day' deleted.
16. 25 nor, followed by 'either' deleted.
16. 25 it self, inserted from above the line.
16. 26 do, followed by 'to conceiv and imagine' deleted.
16. 27 that, followed by 'life and' deleted.
16. 28 for, followed by 'without us' deleted.
16. 28 the Mother, inserted from above the line.
16. 31 of its, followed by 'Spring and' deleted.
17. 35 it is, followed by 'Able' deleted.
17. 35 so: it seemeth to, inserted from above the line.
17. 36 Doing, followed by 'which is Life. And Life is a Power of Moving and Doing' deleted.
17. 38 they, inserted from above the line.
17. 39
- 42 Life among Philosophers. . .and the Life of, substituted from above the line for 'that of faith' deleted.
17. 43 In, preceded by 'For since' deleted.
17. 43 Perception, followed by 'nor Sence at all' deleted.
17. 44 yet, inserted from above the line.
17. 44 therefore, inserted from above the line.
17. 47 without, followed by 'either sence or' deleted.
- tho they are all without perception, inserted from above the line.
17. 49 Plants, substituted from above the line for 'them' deleted.
17. 49 feel or, inserted from the margin.
17. 50 all. . .But yet, substituted from above the line for 'yet Life realy being founded in Sense' substituted for 'and the very Same. If a

- Vegetable lives the Sun lives; if a Vegetable dies, so may the Sun.
but' deleted.
17. 61 Abilitie to bear, followed by 'as' deleted.
17. 65 these, followed by 'Creatures' deleted.
17. 67 Heat and Splendor, substituted from above the line for 'all these'
deleted.
18. 72 Kings, substituted from above the line for 'GOD' deleted.
18. 83 found, inserted from above the line.
18. 83 found in, followed by 'composing of' deleted.
18. 87 Abilities, followed by 'in all Worlds' deleted.
18. 88 and, inserted from above the line.
18. 89 Exaltation, followed by 'Satisfaction and Glory' deleted.
18. 93 Angel, GOD and, inserted from above the line.
18. 97 Operations, followed by 'and' deleted.
18. 98 he, inserted from above the line.
18. 98 in all, followed by 'the operations' deleted.
19. 118 Agent, substituted from above the line for 'Hand' deleted.
19. 121 weak, substituted from above the line for 'vanitie' deleted.
19. 122 Soar, followed by 'like vapors and Exhalations' deleted.
19. 123 being, substituted from above the line for 'were he' deleted.
19. 125 Seas, followed by 'Temples Cities and Kingdoms' deleted.
19. 127 then that of the Earth to uphold Kingdoms:, inserted from above
the line.
19. 128 Blessed, followed by 'and Honorable' deleted.
19. 130 prepared, followed by 'alone' deleted.
19. 130 and, followed by is deleted.
19. 136 is greater Ability, inserted from above the line.
19. 141 in Coveting Abilities, inserted from above the line.
19. 147 then if I shined all for my self, inserted from above the line.
20. 149 one, followed by 'self' deleted.
19. 149 Oxen, followed by 'and Horses' deleted.
19. 150 for me, 'in all Nations' deleted.
20. 154 there, inserted from above the line.
20. 156 is like a, inserted from above the line.
20. 157 while GOD, substituted from above the line for 'He' deleted.
20. 157 Builder, followed by 'the' deleted.
20. 158 Pains, followed by 'And' deleted.
20. 159 See, followed by 'in me' deleted.
20. 161 miserie, followed by 'and see' deleted.
20. 163 you, inserted from above the line.
20. 163 when you perfectly see, inserted from above the line.

20. 164 ministering, substituted from above the line for 'relating' deleted.
20. 165 to you, followed by 'and resteth in you' deleted.
20. 176 They, preceded by 'And then' deleted.
20. 177 another, followed by 'throughout all their Durations' deleted.
20. 179 its, MS reads 'it'.
20. 186 without, MS reads 'whithout'.
21. 207 All Creatures clothed, but, substituted from above the line for 'Things Brightly clothed, if not' deleted.
21. 209 Honor, inserted from above the line.
21. 209 Service, followed by 'Honor' deleted.
21. 211 The original line reads, 'Is clothd with Beauty Wealth Repose and Ease'; 'Beauty' is deleted with 'to Thee' written directly over it. Substituting 'to Thee' for 'Beauty', however, makes for an awkward reading of the line. Traherne may have misplaced the insertion, which he does with other textual changes at various points throughout the manuscript. I have transcribed it as I think Traherne intended it. In Chambers, the line reads 'Is clothd with to Thee Wealth Repose and Ease'.
21. 211 Ease, followed by two lines: We See [written above 'We see' is 'Creatures see' deleted] things Clothd in rich Attires of Glory/While all [all, inserted from above the line] in their Service we behold their Story/Rare and' deleted.
21. 213 While we abov, substituted from above the line for 'When we' deleted.
21. 213 their, followed by 'Great and' deleted.
21. 205
- 215 'upon Abilitie' was inserted from the verso side of a loose slip of paper (BL f. 198) originally attached by a straight pin to f. 5v. Although there is no indication of the place of insertion, it no doubt was intended to be placed at this point, since there is a poem at the end of 'Human Ability'. See Introduction, p. xiii. The poem without emendations reads as follows:

In what fair Splendor wouldst thou chuse to see
 Things Brightly clothd, if not Abilitie?
 The Softer Robes that most allure the Sight
 Are those of Service Honor and Delight
 What ever O my Soul thy Soul doth pleas,
 Is clothd with Beauty Wealth Repose and Ease
 We See things Clothd in rich Attires of Glory
 While in their Service we behold their Story.

Rare and most Heavenly Splendors from them flow,
 When we their Great and Sacred Uses Know.
 Abilitie's a Sweet Distilling Spring
 Of Nectars, flowing out of evry Thing.

Human Abilitie

22. 2 its Original, substituted from above the line for 'Human Abilitie' deleted.
22. 2 Profitable, followed by 'to be noted' deleted.
22. 2 it, followed by 'will' deleted.
22. 4 Apprehension, substituted from above the line for '[. . .] Apprehension'; substituted from above the line for 'Esteem' deleted.
22. 9 Enter. . .or, substituted from above the line for 'ascending into Heaven' deleted.
22. 11 Divinity, followed by 'and Religion' delete.
22. 12 And then perhaps, inserted from above the line.
22. 13 or, inserted from above the line.
22. 18 a Sacred, a, substituted from above the line for 'any' deleted.
22. 19 But, followed by 'it is a Great Question whether' deleted.
22. 22 Soul are, followed by 'not ever' deleted.
22. 23 it, substituted from above the line for 'the Soul' deleted.
22. 24 World, followed by 'is' deleted.
22. 25 Moment, followed by 'and' deleted.
22. 25 can, inserted from above the line.
22. 25 And, inserted from above the line.
22. 25 yet, followed by 'are' deleted.
22. 26 are, inserted from above the line.
22. 28 are, followed by 'in their Places' deleted.
22. 33 meet, followed by 'in their Order' deleted.
22. 34

-62 Internal abilities are either. . .may be referred to the Body, is taken from a slip of paper, entitled 'Of Bodily Abilities' and originally tipped into the gutter between folios 5 and 6 (BL f. 199). It was intended for insertion, as indicated by a caret and an asterisk immediately after 'Delighted in' (line 33). There is a corresponding asterisk immediately before 'The Original' (line 62), indicating that the following section was to be deleted: 'But the mixt Abilities [mixt Abilities, substituted from above the line for 'Internal' not deleted] are the more Glorious. As being the Original of Going, Dancing, Crying, Laughing, Carrying,

Working etc. and the End many times to which they are referred. Such are Memory Phancy and the Common Sence; without which the Senses would be Nothing; And all the Affections and Passions of the Mind that are in Living Creatures.’ See Introduction, p. xiii.

22. 35 by, inserted from above the line.
23. 63 as clearly and Distinctly as his fingars and sences, inserted from above the line.
23. 64 without knowing them we cannot Esteem them, and, inserted from above the line.
23. 66 Abilities, followed by ‘proper and’ deleted.
23. 67 as, followed by ‘also’ deleted.
23. 68 also, inserted from above the line.
23. 70 Powers, followed by ‘or Abilities’ deleted.
23. 70 then those of the Body, inserted from above the line.
24. 77 to be, followed by ‘Handled’ deleted.
24. 87 which, substituted for ‘this’ (written over it), deleted.
24. 106 since, substituted from above the line for ‘But for as much as’ deleted.
25. 119 Real, followed by ‘[(bracket not closed) For there is a Real difference between Conceiving and Desiring, as there is also between Desiring and Enjoying. tho in the Perfection of these to Conceiv Desire and Enjoy will be Immediatly one. Capacities turning themselvs into Powers, and Inclinations [. . .] the Affections and Properties that Naturaly follow them. To Conceiv in its Perfection implies Desire and Enjoyment too. For whatsoever we conceiv, being Good and Excellent is naturally Desired, and in its Place Enjoyed. Unless the fault be in our selvs. for when all things serv GOD in their Proper places, and are made Good by Him, or if evil by Others Good to Him, by over ruling the Evil, and raising to Himself from the same Pleasure and Glory, if we Enjoy it not, there must be som Defect in us that hindereth the fruition. And that can be no other then Swerving from His Image: Not to conceiv what He conceivs is to be unlike Him, not to desire what He desires is to be unlike Him, and so is it, not to Enjoy what He Enjoys. To conceiv Good and not to Desire it, is to be unlike Him. To Desire Good and not to Enjoy it is to be unlike Him. Before whose Face all Good is Eternaly present, and no Good at all Desired, but it is enjoyed. What these Capacities Inclinations and Powers are look in their Places.’ deleted.
25. 122 are a, followed by ‘Tendency and’ deleted.

25. 122 Delights and, inserted from above the line.
25. 123 we, followed by 'busy and' deleted.
25. 124 Number, followed by 'and Nature' deleted.
25. 124 conceiv, followed by 'and' deleted.
25. 124 whose nature and properties we know, inserted from above the line.
24. 124 whose, preceded by 'and' deleted.
25. 128 Esteem, inserted from above the line.
25. 128 Action, inserted from above the line.
25. 131 Prosecution, substituted from above the line for 'Aversation' deleted.
25. 134 contained, inserted from above the line.
25. 134 Ability to, followed by 'avoid or' deleted.
25. 136
- 140 for what we desire. . . .occasion. Mans, substituted from above the line for 'in no other respect but that of Exercise. Our' deleted.
25. 141 Admire; to, followed by 'lov and Prize, to' deleted.
25. 142 Enjoy. That, followed by 'in us' deleted.
25. 143 other, followed by 'All Capacities, Inclinations and Desires, being individually Concentred in one Abilitie.' deleted.
25. 143 therunto, substituted from above the line for 'to do it' deleted.
25. 145 Nature. And, And, substituted from above the line for "'which End' deleted.
25. 146 and liv Delightfully, substituted from above the line for 'to Entertain us with delight, about which' deleted.
25. 147 with Delight and Pleasure, substituted from above the line for 'we lov to be Employed. For' deleted.
25. 147 being, followed by 'pleasantly' deleted.
25. 150 Whether, preceded by 'And' deleted.
25. 154 behind, followed by 'in which it may appear' deleted.
25. 154 This, followed by 'Abilitie' deleted.
26. 155 Abilitie, followed by 'if Ability' deleted.
26. 155 Annihilated, followed by 'and not turned into Act, the Soul is gon' deleted.
26. 158 but another, inserted from above the line.
26. 158 into Act, followed by 'but another substance' deleted.
26. 162 Essence, inserted from above the line.
26. 167 offspring, followed by 'or [. . .] in Perfection' deleted.
26. 167 Being, followed by 'Divers from themselvs' deleted.
26. 169 together, substituted from above the line for 'be uncapa-' deleted.
26. 172 befalleth it, followed by 'in Act' deleted.

26. 174 For so will it be, inserted from above the line.
26. 175 Dwelleth, followed by 'So will it be' deleted.
26. 175 Lively, followed by 'and' deleted.
26. 176 being, inserted from above the line.
26. 183 Divers, followed by 'in Number' deleted.
26. 189 change, followed by insertion from above the line 'as Souls doe' deleted.
26. 193 Shape, followed by 'and the' deleted.
26. 194 being endued with the same, inserted from above the line.
27. 196 Number, followed by 'and Substance' deleted.
27. 199 that are, inserted from above the line.
27. 202 it is in, in, substituted from above the line for 'ab' deleted.
27. 202 will, inserted from above the line.
27. 203 And, followed by 'being a Perceiver' deleted.
27. 205 continues, followed by 'in its Being' deleted.
27. 205 be, followed by '(in respect of Glory)' deleted.
27. 206 the Act and, inserted from above the line.
27. 206 Abilitie, followed by 'and the Act' deleted.
27. 207 Worm, followed by 'The same Being may continu under another Form: and perhaps also the same in Number Kind and Substance' deleted.
27. 207 Affair, substituted from above the line for 'Question' deleted.
27. 208 hav it, followed by 'by the End let' deleted.
27. 208 further, followed by 'In the Body of Man' deleted.
27. 209 a Mans Body, inserted from above the line.
27. 211 changed, followed by 'and at last also' deleted.
27. 211 so, inserted from above the line.
27. 212 same, followed by 'yet' deleted.
27. 213 change, followed by 'perhaps' deleted.
27. 214 as the Bones do by Transpiration, inserted from above the line.
27. 215 Body, followed by 'therfore' deleted.
27. 215 be not, followed by 'the numericaly' deleted.
27. 216 Person, followed by 'and' deleted.
27. 216 being, inserted from above the line.
27. 217 in all, followed by 'happeneth to him, either in the Body which He had, or which now he Weareth' deleted.
27. 217 to be the Soul, inserted from above the line.
27. 218 Soul, followed by 'itself' deleted.
27. 219 Doth, substituted from above the line for 'So' deleted.
27. 220 we think a, a, substituted from above the line for 'two' deleted.

27. 221 two, followed by an insertion from above the line, 'Different' deleted.
27. 221 Souls, followed by 'numericaly' deleted.
27. 221 yet are, substituted from above the line for 'but' deleted.
27. 225 Divine, followed by 'and Glorious' deleted.
27. 235 clearly, inserted from above the line.
27. 235 all His, inserted from above the line.
28. 236 This is, followed by 'easy and very clear' deleted.
28. 236 any, inserted from above the line.
28. 236 or, inserted from above the line.
or, followed by 'intricat' deleted.
28. 237 is the, followed by 'naked' deleted.
28. 238 all, inserted from above the line.
28. 238 Easy, followed by 'then for Abilitie to Act? And' deleted.
28. 241 Immortall, followed by 'how Glorious, how Lively how Illustrious, how Blessed' deleted.
28. 241 and Blessed, inserted from above the line.
28. 243 dare, followed by 'Hope or Conceiv' deleted.
28. 244 is, substituted from above the line for 'it self' deleted.
29. 311 all, that, followed by 'by' deleted.
30. 329 Creatures, substituted from above the line for 'its' deleted.
30. 329 can, followed by 'neither see' deleted.
30. 340 can it, followed by 'prescribe' deleted.
31. 383 Both closing parentheses are in the manuscript.
32. 399 Ability of, followed by 'Receiving' deleted.
33. 457 Exist, followed by '(it is so simple)' deleted.
At the beginning of this sentence is a large cross (+) in a circle.
The purpose is uncertain.
33. 466 Impediment, followed by 'Thus Observations on the Nature of Abilitie open the Myserie of Redemption; instructing us in the Abundance and Plenty therof. For' deleted.
34. 480 raised, substituted from above the line for 'restored'.
34. 480 greater, substituted from above the line for 'the' deleted.
34. 481 then, inserted from above the line.
34. 503 Can, followed by 'there be' deleted.

Abridgement

35. 19 Imaginable, MS reads 'Imaginable'.
35. 32 The Ways of Providence, inserted from above the line.
35. 36 Minerals, followed by 'Animal' deleted.
36. 56 Drugs, followed by 'contained within' deleted.

36. 62 hav a, followed by 'Catalogue or' deleted.
 36. 64 and, inserted from above the line.
 37. 104 Owe, MS reads 'ow'.
 38. 125 Appetites, MS reads 'Appetities'.

Spiritual Absence

39. 4 Objects, followed by 'leave Powers without Enjoyments' deleted.
 39. 7 and to leave. . .Enjoyments, substituted from above the line for 'in vain' deleted.
 39. 10 all, inserted from above the line.
 39. 21 they, MS reads 'thy'.
 39. 23 the, inserted from above the line.
 39. 23 we hav, inserted from above the line.
 39. 27 or error, inserted from above the line.
 39. 32 against, substituted from above the line for 'that of' deleted.
 40. 41 Traherne tried several headings here, two of which are erased: (1) The Evil of it; (2) Ingratitude; (3) The Evil of it.
 40. 45 them, substituted from above the line for 'His Treasures' deleted.
 40. 46 Greatest, followed by 'and most infinit' deleted.
 40. 47 Expression of, followed by 'Ingratitude' deleted.
 40. 50 those, inserted from above the line.
 40. 56 Faculties, followed by 'with their Objects' deleted.
 40. 56 their Objects, substituted from above the line for 'together' deleted.
 40. 58 Heavenly, substituted from above the line for 'Delicat' deleted.
 41. 83 Soul, followed by 'is the' deleted.
 41. 84 to, followed by 'be Banished its Fathers Carefull' deleted.
 41. 84 discontented, followed by 'That' deleted.
 41. 103 Temptation, MS reads 'Temptation'.
 42. 118 GOD and, followed by 'his Divine Word' deleted.
 42. 123 Wisdom, inserted from above the line.
 42. 123 and, inserted from above the line.
 44. 213 so too, followed by 'The Miseries of being Desolat are' deleted.
 45. 245 Highness, MS reads 'Higness'.
 46. 267 Not, substituted from above the line for 'any' deleted.
 46. 278 Goodness is, followed by 'turne' deleted.
 47. 304 Consequence, followed by a comma, not deleted.
 47. 306 And Lov, substituted from above the line for 'If he' deleted.

Abstinence

48. 5 Felicitie, followed by 'and' deleted.

48. 11 Moderation, substituted from above the line for 'Abstinence' deleted.
48. 16 who, followed by 'Enricheth Nature' deleted.
49. 40 By, preceded by 'It is a Seeming Paradox, but certain Truth, GOD had not made all Things Perfect, if He had made them Perfect. For by the Rules and Measures of Felicities (which was GOD's Sovereign End) we clearly find, that out of Imperfection far Greater Perfection doth arise. And that all our Joys [followed by 'flow' deleted] Eternally flow from a Regulated Abstinence. Which if it be not understood at present by any other means than this, it is Sufficient' deleted.
49. 41 own, followed by 'Is it not infinitely Pleasant that a Thing should' deleted.
49. 42 be so, followed by 'and less was Impossible' deleted.
49. 43 For, inserted from above the line.
49. 43 Motto, followed by 'This was Best, and therefore Necessary' deleted.
49. 44 been without, substituted from above the line for '[fauld?] of his' deleted.
49. 46
-48 After the maner. . .Higher Advanced, substituted from above the line for 'there after the Maner of our Lord Jesus Christ, [that?] was by Depressions Exalted, and made Higher by Abasements' deleted.
49. 55 Ingenuitie and Resignation, inserted from above the line.
49. 56 Is it not to be, substituted from above the line for 'And to be our selvs' deleted.
49. 57 Without, followed by 'an' deleted.
49. 59 Hurtfull, followed by 'but seemeth Profitable' deleted.
49. 59 Laws, followed by 'and zealously Endeavoring to use our Power Righteously and well' deleted.
49. 62 naturally, substituted from above the line for 'must' deleted.
50. 76 not, followed by 'Sweet to see' deleted.
50. 88 There is an Abstinence, followed by 'comm' deleted.
51. 118 Societie, MS reads 'Socitie'.
51. 144 others, MS reads 'other'.
51. 148 so as, inserted from above the line.
52. 162 abroad, followed by a superscript cross (+) plus 'O GOD! how Curious ought we to be in our Humiliations Fastings and Prayers; since evry Ey shall see us, as Him whom they have pierced! Yea since All Things are Open and naked in His Eys with whom we

hav to Do! and shall be seen by all as they are by Him?’ deleted.
Traherne removed this section to ‘Instructions’.

Abundance

55. 38 For as the, followed by ‘cir’ deleted.
55. 46 and becaus they are infinit are not discerned, inserted from above the line.
55. 88 desire, followed by ‘for whether’ deleted.
55. 115 exceedeth, followed by ‘Eas’ deleted.
56. 118 when it, followed by ‘Ex’ deleted.
56. 120 at least, inserted from above the line.
56. 122 becaus, followed by ‘they are’ deleted.
56. 148 One Sort, preceded by ‘One Sort’ deleted.
57. 159 us-ward, followed by ‘when I count’ deleted.
57. 166 Sun, substituted from above the line for ‘Stars’ deleted.
57. 166 and the, the, inserted from above the line.
57. 168 Seasons, followed by ‘Kingdoms and Ages’ deleted.
57. 170 World, followed by ‘perhaps by chance, but’ deleted.
58. 206 perhaps, inserted from above the line.
58. 206 properly, substituted from above the line for ‘Significantly’ deleted.
58. 207 indeed, followed by ‘Means’ deleted.
58. 207 all, followed by ‘we’ deleted.
59. 269 Imaginations, followed by ‘and Emanations’ deleted.
60. 276 Angels, followed by ‘are’ deleted.
60. 295 Abundance, followed by ‘Darts and Shields in Abundance’ deleted.
62. 360 is an, followed by ‘joyfull’ deleted.
62. 363 Enjoy it, followed by ‘And that’ deleted.
62. 367 Appearance, followed by ‘of’ deleted.
62. 369 He, preceded by ‘And’ deleted.
62. 373 without, followed by ‘these’ deleted.
62. 375 us, inserted from above the line.
62. 382 Dietie, MS reads ‘Dieitie’.

Abuse

64. 7 to another End, inserted from above the line.
64. 10 consist in, in, inserted from above the line.
64. 11 Him, by, followed for ‘them’ deleted.
64. 11 turn them, followed by ‘against them’ deleted.
64. 14 Portion, followed by ‘and spoileth his Inheritance’ deleted.

64. 15 favor, followed by 'and Confidence' deleted.
64. 23 worthily, followed by 'to be' deleted.
64. 24 Together with, inserted from above the line.
64. 27 Becaus, substituted from above the line for 'for' deleted.
64. 27 necessary to our Contentment, substituted from above the line for 'very Meet' deleted.
64. 28 Deeply laid, substituted from above the line for 'and Beautified' deleted.
64. 30 which we see, substituted from above the line for 'in the World' deleted.
64. 30 see but be, be, inserted from above the line.
65. 34 arise, substituted from above the line for 'be' deleted.
65. 35 we receiv by them, inserted from above the line.
65. 38 ought to use, substituted from above the line for 'were to Exercise' deleted.
65. 39 Power, substituted from above the line for 'a Law' deleted.
65. 40 may be, be, inserted from above the line.
65. 64 Adversary, substituted from above the line for 'Distastfull' deleted.
65. 65 Distastfull, followed by 'to them' deleted.
65. 68 in it infinitely, followed by 'the Maner of our Interest being this. As we naturally desire GOD should be perfect, it infinitely concerneth us in the Original and Communication of such a Power' deleted.
65. 71 convenient, followed by 'perhaps' deleted.
66. 72 Ingredients, followed by 'and therefore Pleasant to the Taste of the Soul, becaus Profitable' deleted.
66. 74 committed in, in, substituted for 'by' deleted.
66. 75 within, followed by 'us' deleted.
66. 76 to be Wondred, to be, inserted from above the line.
66. 76 to be Avoided, to be, inserted from above the line.
66. 76 to be Lamented, to be, inserted from above the line.
66. 92 Contempt of Death, MS reads 'Contempt of Dead'.
66. 99 fuel, substituted from above the line for 'Air' deleted.
66. 101 as mans was, substituted from above the line for 'as mans' deleted.
66. 106 before, substituted from above the line for 'upon' deleted.
67. 114 upon, followed by 'the' deleted.
67. 122 chuseth to pleas, followed by 'in' deleted.
67. 126 Laws and Rewards, followed by 'to be able and to do' deleted.
67. 130 Objects, followed by 'and therin its Extent' deleted.

68. 157 as, inserted from above the line.
68. 183 loos, substituted from above the line for 'Useless'.
68. 183 unknown, substituted from above the line for 'useless'.
68. 187 faculties in, followed by 'Order' deleted.
70. 236 of all, substituted from above the line for 'and especialy of' deleted.
70. 238 Positiv, followed by 'Guilt' deleted.
70. 241 being infinit in, followed by 'all' deleted.
70. 247 Him, substituted from above the line for 'that' deleted.
70. 254 Nature, substituted for 'Aggravations' erased.
70. 255 in, substituted from above the line for 'by' deleted.
70. 260 Gift, as, followed by '(that is, which in Abundance we have [. . .])' deleted.
70. 261 man, followed by 'that is Blind' deleted.
70. 264 World, followed by 'That Blindness is contracted by the Invention of Particular Riches, Cares, and Customs. Emulations and Quarrels confirming a Conceit that beside these accidental, there are no other Riches. But' deleted.
70. 268 that it, it, inserted from above the line.
71. 300 useless, substituted from above the line for 'fruitless' deleted.
71. 303 Glorious, inserted from above the line.
71. 304 that it was, substituted from above the line for 'as' deleted.
71. 304 of this, followed by 'End' deleted.
72. 310 parts of the, inserted from above the line.
72. 310 perhaps, inserted from above the line.
72. 320 in, followed by 'the' deleted.
72. 332 transgress, MS reads 'trangress'.
72. 339 in, inserted from above the line.
73. 363 we see Him, substituted from above the line for 'He' deleted.
73. 365 appear, inserted from above the line.
73. 391 would be removed, followed by 'answer' deleted. It appears that a new subsection in reply to the objections was to have started after this sentence entitled 'Answers'.
74. 426 otherwise, inserted from above the line.

Acceptance

77. 21 Accepting, MS reads 'Acceping'.
77. 28 produceth, followed by 'a Serenity' deleted.
77. 32 Soul, inserted from above the line.
77. 33 it, substituted from above the line for 'he' deleted.
77. 33 more, inserted from above the line.

77. 34 serene and, inserted from above the line.
78. 35 Graces, followed by 'Sweetly' deleted.
78. 35 it adorn the Soul when it, substituted from above the line for 'Him, when he' deleted.
78. 40 maner, followed by 'and' deleted.
78. 40 it, inserted from above the line.
78. 43 Acceptable, followed by 'in their Nature or Government' deleted.
78. 43 in, substituted from above the line for 'which is' deleted.
78. 50 maner, substituted for 'matter'.
78. 53
- 56 for our own. . . We should, substituted from above the line for 'Passiv, or Activ. Passiv as it is an Object of our Esteem, Activ as it proceedeth from [. . .] [the?] [. . .]. In it self it is always Active. and differeth only in relation to Divers. Acceptance when it Accepteth being Activ, and then Passiv when it is Accepted' deleted.
78. 53 for, preceded by 'in Signification' deleted.
78. 53 of its, followed by 'esteeming' deleted.
78. 56 Worth is, followed by 'my' deleted.
78. 62 it, substituted from above the line for 'this, if you com once to Acceptance of the Person' deleted.
78. 63 Acceptance, substituted from above the line for 'it' deleted.
78. 63 be, substituted from above the line for 'another' deleted.
78. 64 Amiableness, followed by 'be' deleted.
78. 69 Acceptance, followed by 'may' deleted.
79. 85 Honors, substituted from above the line for 'Pleasures' deleted.
79. 86 to, inserted from above the line.
79. 88 tho for that to desire it be Servile, inserted from above the line.
79. 94 Inclination, followed by 'in us th-' deleted.
79. 99 Men, followed by 'It' deleted.
79. 103 And, substituted from above the line for 'and saith He' deleted.
79. 106 saith He, inserted from above the line.
79. 107 being, followed by 'its' deleted.
79. 107 Acceptance, inserted from above the line.
80. 108 Companion, followed by 'lighting upon other objects. For both these are in GOD in a Transcendent maner. Yea rather [rather, followed from above the line by 'in Him, speaking with reverence' deleted] Acceptance is GOD, the Acceptance of all that is Good being in God not Accidently, but as His Essence. How' deleted.
80. 108 How, inserted from above the line.

80. 108 Rich, followed by 'therfore' deleted.
80. 109 so mysterious and Divine a Substance, substituted from above the line for 'the Dietie'.
80. 110 Being, substituted from above the line for 'Substance' deleted.
80. 110 Delightfull a, a, inserted from above the line.
80. 113 being, inserted from above the line.
80. 113 and, followed by 'truly' deleted.
80. 114 Declare, followed by 'but' deleted.
80. 116 For, followed by 'alass' deleted.
80. 117 Creatures, followed by 'to Him' deleted.
80. 117 to Him, followed by ' or His Happiness' deleted.
80. 118 Highness, followed by 'and Glory' deleted.
80. 120 He is, followed by 'likewise' deleted.
80. 121 Substance, followed by 'of GOD' deleted.
80. 121 and which makes Him Amiable, and Lov unto us, inserted from above the line.
80. 123 or, substituted from above the line for 'for' deleted.
80. 125 He desires to be communicated, by so much the more, substituted from above the line for 'He desires to be communicated, by so much the more' deleted.
80. 127 being, followed by 'If Accidental, yet' deleted.
80. 139 Accidentaly, followed by 'meet, or' deleted.
80. 140 GOD, followed by 'Accept and' deleted.
80. 144 from GOD, inserted from above the line.
80. 145 Desiring, followed by 'And beseeching' deleted.
80. 146 Accepted, followed by 'of Him' deleted.
81. 150 The Methods, preceded by 'The Way wherby Acceptance with GOD and all His Creatures may certainly be gained, is the most Desirable Path to Walk in imaginable; becaus it leadeth to all Eas and Repose, and resteth finally in the Highest Glory. Irregular and Sickly Creatures are so Disorderly, and weak in their Seperation, that Acceptance in them is not Desirable; but where they are united, with GOD, it is of infinit Valu' deleted.
81. 151 rotten, followed by 'a' deleted.
81. 151 Thing, followed by 'for it is Ragged, and' deleted.
81. 151 that is, inserted from above the line.
81. 154 Worthy, followed by 'Sublime and Excellent' deleted.
81. 174
- 176 'My Acceptance. . .Great and Perfect' was added to the end of the paragraph.
82. 197 He, followed by 'first' deleted.

82. 220 it, followed by 'it' not deleted; MS reads 'a Moment it it'.
 83. 240 willing, followed by 'rather' deleted.
 84. 256 what, followed by 'a' erased.
 84. 267 Waters, inserted from above the line.
 84. 268 one, inserted from above the line.

Of Acceptance in GOD

85. 3 Miracle, followed by 'and as Him self is' deleted.
 85. 4 Accidents, followed by 'and both One' deleted.
 85. 4 Incredible, followed by 'yea, Glorious, or rather Glorious' deleted.
 85. 5 things, followed by 'plain and' deleted.
 85. 8 Witness, followed by 'of Him' deleted.
 85. 10 is His, substituted from above the line for 'Act is His most Glorious' deleted.
 85. 10 Substance, followed by 'That Substance is evry Accident that seemeth to be in Him' deleted.
 85. 11 for ever, followed by 'This we may see by Considering, that as He is all Act, so he is all Abhorrence of infinit Evil, and all Acceptance of Eternal Good. The Act of Abhorrence, and the Act of Acceptance being, in Him, both the same' deleted.
 85. 12 Everlasting, followed by 'or perfectly Exerted in it. For' deleted.
 85. 13 said, followed by 'precisely' deleted.
 85. 13 Abhor, followed by 'from all Eternity' deleted.
 85. 14 He doth it by His, substituted from above the line for 'His very' deleted.
 85. 14 and it is His very Essence, substituted from above the line for 'was Abhorrence. And' deleted.
 85. 15 Abhorreth, followed by 'Infinitely' deleted.
 85. 15 can, substituted for 'could' deleted.
 85. 16 Evil is, is, substituted from above the line for 'was' deleted.
 85. 16 Lov, followed by 'or Acceptance' deleted.
 85. 16 one, followed by 'and that of Good is the utmost Removed from what is Evil' intended to be inserted from above the line but deleted.
 85. 17 Acceptance is, is, substituted from above the line for 'was' deleted.
 85. 19 from, followed by 'the Acceptance of' deleted.
 85. 19 Evil, followed by 'tho infinitely' deleted.
 85. 20 tho He abhorreth it infinitely, inserted from above the line.
 85. 22 both, followed by 'Ways' deleted.

85. 22 and therefore. . .Accidentall maner, substituted from above the line for 'and therfore in no Accidental Maner' deleted.
85. 24 by what Himself is, He, substituted from above the line for 'which is Most Glorious. He by the Act' deleted.
85. 24 Evil, substituted from above the line for 'it: and is the Abhorrence' deleted.
85. 26 Nature, followed by 'from Everlasting' deleted.
85. 26 freely, followed by 'that is, in the Best of Maners' intended to be inserted from above the line but deleted.
85. 27 all Evil, substituted for 'it' deleted.
85. 29 Glory, followed by 'and' deleted.
85. 32 Abhor, substituted from above the line for 'forbear' deleted. MS reads 'Abhorring'.
86. 37 And is, followed by 'one with an Eternal' deleted.
85. 38 Good, followed by 'The Resolution and Determination were both one' deleted.
86. 39 Abhorrence, followed by 'it self' deleted.
86. 40 in a, followed by 'Free' deleted.
86. 41 Accidentaly, followed by 'nor Casually' deleted.
86. 41 freely, followed by 'Necessarily by His Essence, and freely by His Will' deleted.
86. 42 Himself is, followed by 'Abhorring Evil infinitely, which in the Bottom is another' deleted.
86. 50 Adore, substituted from above the line for 'Know' deleted.
86. 51 Know, inserted from above the line.
86. 52 Him, followed by 'and more Adore Him' deleted.
86. 61 Desirable, followed by 'and Blessed' deleted.
86. 65 Lively, inserted from above the line.
86. 72 Sacrifices, followed by 'Then' deleted.
87. 106 this, followed by 'Acceptance' deleted.
87. 107 in the World, substituted from above the line for 'of Life' deleted.
87. 108 without, inserted from above the line.
87. 108 feeleth, followed by 'and expecteth' deleted.
87. 109 needs be, followed by 'Restless' deleted.
88. 113 concerning the, followed by 'Nature of' deleted.
88. 115 its, substituted from above the line for 'this [. . .]' deleted.
88. 123 own, followed by 'Souls' deleted.
88. 123 or of, followed by 'the' deleted.
88. 123 Souls, substituted from above the line for 'people' deleted.
88. 133 or, followed by 'the only' deleted.
88. 137 we are, followed by 'set off and' deleted.

88. 140 Simplicity, substituted from above the line for 'Acceptance' deleted.
88. 140 Who doth all things infinitely, inserted from above the line.
88. 144 Thanksgivings, substituted from above the line for 'Praises' deleted.
89. 164 revealed, followed by 'For since the Times of Jesus Christ, he hath been more Manifest and familiar to the Sons of Men. In the Beginning was the Word [John 1.1], but it was rare and Precious in those Days [1 Samuel 3.1]. Evry Man is now more then a Prophet: As Jesus saith, Among them that are born of Women, there hath not risen a greater then John the Baptist, notwithstanding he that is least in the Kingdom of Greater then Heaven is Greater then He. [Matthew 11:11 reads 'he that is least in the Kingdom of heaven is greater than he'.] Since the Fulness of Time evry Man is born to see more then all the Patriarchs and Prophets did' deleted.
88. 164 Name is, followed by 'now' deleted.
88. 164 forth, followed by 'which once was Secret' deleted.
88. 165 it, inserted from above the line.
88. 165 was, followed by 'it' deleted.
88. 166 which, followed by 'one Discovery' deleted.
88. 168 Heavens, followed by 'that had been hid from former Ages' deleted.
88. 169 Discourses, followed by 'and Elaborat Study of Philosophers' deleted.
88. 169 He, preceded by 'As' deleted.
88. 170 it self, substituted from above the line for 'in the Abstract, so' deleted.
88. 170 but, followed by 'He' deleted.
88. 173 alone, inserted from above the line.
88. 173 but, followed by 'He' deleted.
88. 173 all, inserted from above the line.
88. 174 that, followed by 'it is GOD' deleted.
88. 175 all, followed by 'Wise and Holy [inserted from above the line] Philosophers' deleted.
88. 175 Divines, followed by 'it is Agreed' deleted.
88. 176 it is even GOD Himself, inserted from above the line.
88. 176 which is, followed by 'alike' deleted.
88. 178 Apostle, followed by 'GOD is LOV, and' deleted.
88. 178 Savior, followed by 'I am the Way, the Truth and the Life' deleted.

88. 179 It is revealed, substituted from above the line for ‘stiling Him, the Wisdom and the GLORY of the Father. All which Happened’ deleted.
88. 181 also, inserted from above the line.
88. 184 ours, in the, substituted from above the line by ‘Desire and’ deleted.
88. 185 He, followed by ‘Substance’ deleted.
89. 185 to, followed by ‘seem and’ deleted.
90. 202 As Hatred in GOD. . . Hatred of Evil, inserted from above the line.
90. 216 Assured, followed by ‘presently’ deleted.
90. 217 Evil, followed by ‘which in GOD is necessary, becaus’ deleted.
90. 241 Manifest that, that, inserted from above the line.
90. 242 All other being Divers from it, inserted from above the line.
90. 243 are, substituted from above the line for ‘was’ deleted.
90. 244 but, followed by ‘the Act’ deleted.
90. 244 that is, substituted from above the line for ‘was’ deleted.
90. 244 was, substituted from above the line for ‘must’ deleted. Line originally read, ‘but the Act that was Eternal must’.
90. 250 able to Act, Act, substituted from above the line for ‘lov’ deleted.
90. 252 begetteth the Act, Act, substituted for ‘Action’ deleted.
90. 253 its, substituted from above the line for ‘the’ deleted.
91. 269 Father, inserted from above the line.
92. 284 (to affirm that would be infinitely inconvenient.), inserted from above the line.
92. 306 Abundance, followed by ‘etc’ deleted.
92. 310 Influence in, followed by ‘the Word’ deleted.
93. 314 Creation, substituted from above the line for ‘Beginning’ deleted.
92. 325 before, inserted from above the line.
92. 332 only to, followed by ‘the use of’ deleted.
92. 334 being, substituted from above the line for ‘and’ deleted.
92. 334 as well, inserted from above the line.
92. 334 Wisdom, followed by ‘for Correction alone’ deleted.
92. 337 common, substituted from above the line for ‘Vulgar’ deleted.
93. 340 into, followed by ‘vulgar’ deleted.
94. 386 it to, inserted from above the line.
95. 396 perfectly, substituted from above the line for ‘properly’ deleted.
95. 399 within, substituted from above the line for ‘with’ not deleted.
95. 399 He is, substituted from above the line for ‘being Universaly’ deleted.
95. 401 Things, inserted from above the line.
95. 401 here, followed by ‘yet’ deleted.

95. 403 seated, followed by 'all' deleted.
 95. 404 Understanding, substituted from above the line for 'Soul' deleted.
 95. 427 Bosom, substituted from above the line for 'Nature' deleted.

Accesse

97. 25 both, substituted from above the line for 'either' deleted.
 98. 32 Entereth and, and, followed by 'Enjoyeth' deleted.
 98. 59 Desires, followed by 'to contemn, or to honor Him' deleted.
 98. 61 to us in, in, substituted from above the line for 'by' deleted.
 99. 78 Entrance, MS reads 'Entrance'.
 99. 79 Wooes, MS reads 'Woes'.
 99. 87 prevail or, or, followed by 'Bless' deleted.
 99. 102 Sight, followed by '(without Moving)' deleted.
 100. 117 It may, substituted from above the line for 'And this will' deleted.
 100. 118 desires, followed by 'to see' deleted.
 100. 120 to see, followed by 'Actually' deleted.
 100. 129 wherin, substituted from above the line for 'and Invasion Injurious. In Ravishment' deleted.
 100. 130 Wanting, followed by 'Lov and Consent are the Principal Delight' deleted.
 100. 133 Resistance, MS reads 'Resistence'.
 100. 137 Comprehension, followed by 'wherby' deleted.
 100. 140 in Evil souls, inserted from above the line.
 101. 166 carried, substituted from above the line for 'brought' deleted.
 102. 195 over, substituted from above the line for 'perfected' deleted.
 102. 197 without a corporeal Access, substituted from above the line for 'a Voice' deleted. Access, MS reads 'Acess'.
 102. 222 are Either Things or Persons, inserted from above the line.
 102. 222 They are infinit, followed by 'both' deleted.
 102. 223 Number, inserted from above the line.
 103. 232 to som, followed by 'few' deleted.
 103. 261 Convenience, substituted from above the line for 'Swiftnes' deleted.
 104. 280 Immensity of, followed by 'the Soul of Man' deleted.
 104. 283 for, followed by 'unto' deleted.
 105. 308 Brought, MS reads 'Brough'.
 105. 332 Complacencies, MS reads 'Complancies'.
 106. 339 through, substituted from above the line for 'by' deleted.
 106. 344 boldnes, MS reads 'bolndnes'.
 106. 350 GOD in, followed by 'in one [one, substituted from above the line for 'the' deleted] Body of His Cross' deleted.

106. 350 the, inserted from above the line.
 106. 366 exhibiteth, MS reads 'exhibetheth'.
 107. 388 brought, substituted from above the line for 'raised' deleted.
 107. 389 Pharaoh, MS reads 'Pharoah'.
 107. 399 Governor, MS reads 'Governer'.
 108. 439 Bright, substituted from above the line for 'Glorious' deleted.
 108. 439 How, preceded by 'Oh!' deleted.
 108. 439 fairly, inserted from above the line.
 108. 442 even here, substituted from above the line for 'above' deleted.
 108. 449 BLESSEDNESS, MS reads 'Bessedness'.
 108. 449 BLESSEDNESS, followed by 'a Joy' deleted.

Accident

109. 3 common, followed by 'signi-' deleted.
 110. 22 these, followed by 'but' deleted.
 110. 42 maner, followed by 'and Disposition of the Members' deleted.
 110. 45 Accident, inserted from above the line.
 110. 50 They, preceded by 'And' deleted.
 110. 63 are the, followed by 'Immediat' deleted.
 110. 63 from Him, followed by 'in their first Creation' deleted.
 110. 71 they be, followed by 'would be' deleted.
 112. 144 Body, followed by 'Lov in the Soul' deleted.
 112. 145 Or to, followed by 'things not Deeper and [. . .]' deleted.
 112. 145 yet, inserted from above the line.
 112. 145 as the, the, followed by 'Holiness' deleted.
 113. 160 and Lov to, to, inserted from above the line.
 113. 165 Kingdoms, followed by 'and Ages' deleted.
 113. 172 Ground, followed by comma, deleted by editor.
 114. 198 World, followed by 'and' deleted.
 114. 198 Glories and, and, inserted from above the line.
 114. 198 of the, followed by 'Spiritual World, and all the Glories' deleted;
 followed by 'of the' not deleted.
 114. 210 we, followed by 'were' deleted.
 114. 223 should be, followed by 'contained' deleted.
 114. 224 in a, inserted from above the line.
 115. 263 and it with its Life, inserted from above the line.
 115. 267 its Holines and with its Holines, inserted from above the line.
 116. 277 them, inserted from above the line.
 116. 277 in, inserted from above the line.
 116. 288 and, followed by 'we' deleted.
 116. 289 from flower to flower, inserted from above the line.

116. 294 into, substituted from above the line for 'these' deleted.
118. 357 Reverence, followed by 'and Honor' deleted.
118. 363 Querie, followed by 'Those Things that' deleted.
118. 366 in a, substituted from above the line for 'an' deleted.
118. 376 Thankfull, followed by 'for' deleted.
118. 377 not being Divided from Him, but, substituted from above the line for 'and' deleted.
118. 381 told them, followed by 'that came from our Savior' deleted.
118. 381 believed, followed by 'when they' deleted. There is a cross (+) above this deletion, which may indicate that Traherne wished to leave it in. The passage makes more sense with it; I have therefore not deleted it.
118. 382 saw, followed by 'Him' deleted.
118. 390 Wisdom, inserted from above the line.
119. 415 Answer, followed by 'that' deleted.
Action, followed by 'of' deleted.
120. 452 once, followed by 'Extant' deleted.
120. 453 Extant, substituted from above the line for 'Perfect' deleted.
121. 477 Compounded, followed by 'Angels and holiness' deleted.
121. 505 And evry Accident a Substance Bright. Full stop added by editor.
122. 537 Set, Chambers reads 'get'.

Account

124. 8 from, followed by 'its' deleted.
124. 17 use of them, and, followed by 'to' deleted.
124. 34 to the, followed by 'Number and' deleted.
125. 50 Married, inserted from above the line.
125. 52 His, inserted from above the line.
125. 69 and the End of Counting, substituted from above the line for 'of His Account' deleted.
125. 73 the Sun and Moon and Stars, inserted from above the line.
126. 109 yet, inserted from above the line.
126. 109 And, inserted from above the line.
127. 112 Here, preceded by 'Tho (therefore)' deleted.
127. 114 of the Accounts it maketh, inserted from above the line.
127. 118 yet, inserted from above the line.
127. 118 Explicitly, followed by 'and Expressly' deleted.
127. 121 which, inserted from above the line.
127. 131 and so. . . them not, substituted from above the line for 'which cannot be. For' deleted.

127. 133 of all, followed by 'Things' deleted.
127. 147 Light and, followed by 'Fulness' deleted.
127. 148 Artist, followed by both a comma and a colon, neither deleted.
128. 185 Admired of all, inserted from above the line.
129. 192 Of Transcendent Account, originally spaced as 'Of Trancendent/Account'.
129. 204 Armies and, and, substituted from above the line for 'with' deleted.
129. 219 Civil, inserted from above the line.
129. 228 to all Access, inserted from above the line.
130. 233 here, inserted from above the line.
130. 238 that, followed by 'all' deleted.
130. 238 and all His, His substituted by 'He' and followed by 'Empire' deleted.
130. 239 Prosper, substituted from above the line for 'flourish' deleted.
130. 262 His, inserted from above the line.
130. 262 unto, substituted from above the line for 'fitted for the Enjoyment of' deleted.
130. 263 The Excellencies of the Creatures are unknown till they are counted, inserted from above the line.
130. 264 GOD is unknown till His Lov is Discovered, to me, to be Infnit. Full stop added by editor.
130. 268 both I and, inserted from above the line.
130. 268 are, substituted from above the line for 'is' deleted.
131. 272 the H., inserted from above the line.
131. 276 will, followed by 'be' deleted.
131. 276 scarcely be, be, inserted from above the line.
131. 297 more, MS reads 'moe'.
132. 317 Vanitie, followed by 'Isa. 40.12.13.14.15.16.17.18.' deleted.
132. 320 Gen. 1.27, MS reads Gen. 1.17.
132. 328 And are in that most like the Dietie. Chambers reads 'And we in that most like the Dietie'.
132. 343 was, Chambers reads 'may'.

Accuratness

133. 18 Acquainted, MS reads 'Aquainted'.
133. 24 suppose, MS reads 'supose'.
133. 24 Infnit, inserted from above the line.
133. 25 that for which, inserted from above the line.
133. 35 Objects of, followed by 'their' deleted.
134. 40 with, inserted from above the line.
134. 61 Worth, followed by 'and Honor' deleted.

135. 99 His own Glory, and, inserted from above the line.
 136. 137 Riches, followed by 'the' deleted.
 137. 152 also, inserted from above the line.
 137. 170 GOD that will, will, substituted for 'well'.
 137. 186 Ages, followed by the sign '# ' to indicate a line break for the next instruction, God. . .Workmanship, which is inserted between the two lines.
 137. 187 to, inserted from above the line.

Accusation

140. 48 friend, followed by 'and' deleted.
 140. 50 Observation, substituted from above the line for 'The Accusation of the Devil' deleted.
 140. 51 Men, preceded by 'The Divil thus Accuseth us Day and night. But we' deleted.
 140. 53 certain, followed by 'of' deleted.
 140. 61 of, followed by 'all' deleted.
 140. 62 a Prudent, substituted from above the line for 'our' deleted.
 140. 68 fraud, followed by 'Seeking our Subsersion Day and Night, and' deleted.
 140. 69 Machinations, followed by 'against us' deleted.
 140. 71 Riches, followed by 'flourishing, and' deleted.
 141. 74 being, substituted from above the line for 'and was' deleted.
 141. 76 and, substituted from above the line for 'but' deleted.
 141. 77 about him, him, followed by 'to preserv him on evry Side, and' deleted.
 141. 77 the Gall, the, inserted from above the line.
 141. 78 these, followed by 'Accusations' deleted.
 141. 82 being, substituted from above the line for 'and be' deleted.
 141. 83 of Satan, inserted from above the line.
 141. 83 our, substituted from above the line for 'the' deleted.
 141. 83 Dangers, followed by 'we are in' deleted.
 141. 87 him of, followed by 'all' deleted.
 141. 88 yea, followed by 'at last' deleted.
 141. 89 more, inserted from above the line.
 141. 90 at least, followed by 'that we may be Sensible' deleted.
 141. 91 which, followed by 'is the Bulwark of our Peace and Preservation' deleted.
 141. 96 Transactions, followed by 'are' deleted.
 141. 102 compose substituted from above the line for 'causa' deleted.
 142. 113 Object of our, our, followed by 'Joy and' deleted.

142. 118 removed by, by, substituted from above the line for 'the' deleted.
142. 136 our Duty substituted from above the line for 'Thanksgivings' deleted.
143. 159 sweet and, inserted from above the line.
143. 162 Of the Representation of Accusations to our Understanding in Heaven, originally spaced 'Of the Representation of Accusa-tions to our Understanding in/Heaven.
143. 164 shall, followed by 'Eternaly' deleted.
143. 165 the Rejection of it, inserted from above the line.
143. 173 well, substituted from above the line for 'much' deleted.
144. 196 criminals, followed by 'and Innocent Persons brought forth as Criminals' deleted.
144. 201 Informations, substituted from above the line for 'Calumnies' deleted.
144. 218 sleight, substituted from above the line for 'an' deleted.
145. 255 what the, followed by 'original' deleted.
146. 284 more, substituted from above the line for 'Greater' deleted.
146. 285 Security, substituted from above the line for 'Happiness' deleted.
147. 309 even, inserted from above the line.
148. 365 Minute, MS reads 'Minut'.
148. 369 by the, the, inserted from above the line.
149. 392 Of Accusations in General/as they are Spectacles only in/which a Man is not immediatly Concerned, originally spaced as 'Of Accusations in General/as they are Spectacles only/in which a Man is not immediatly/Concerned'.
149. 409 Mirabilis, followed by a comma, not deleted.
150. 446 Tears, followed by 'Guilty' deleted.
151. 465 Displeasing. They, followed by 'They' not deleted.
151. 467 through, substituted from above the line for 'by' deleted.
151. 468 maketh, followed by 'Delightfull' deleted.
151. 485 Accusation, followed by 'of a Servant' deleted.
152. 496 an Answer, inserted from above the line.
152. 496 of the, followed by 'your faith' deleted.
152. 529 if, substituted from above the line for 'since' deleted.
153. 532 Things to Shine, substituted from above the line for 'Glories all' deleted.
153. 533 Beautify, preceded by 'And' deleted. Originally read 'And Beautifying the'.
153. 533 most, inserted from above the line.
153. 538 so, substituted from above the line for 'for' deleted.

Acknowledgement

154. 2 to the object we confes, inserted from above the line.
154. 4 confess; or, followed by 'Confess what we are tied to' deleted.
154. 5 and implies, substituted from above the line for 'we Confess, and implies' deleted.
154. 7 conviction; or, followed by 'an Act' deleted.
154. 11 it, substituted from above the line for 'the Knowledg' deleted.
154. 11 all, followed by 'the' deleted.
154. 11 Prejudices, followed by 'we hav had against it' deleted.
154. 12 Temptations, followed by 'we hav' deleted.
154. 12 the contrary, substituted from above the line for 'Desert it' deleted.
154. 12 united, followed by 'together' deleted.
154. 18 Inferior, followed by 'either to that which we Know, or in Comparison of what we were before' deleted.
154. 19 When Inferior [or] lower then we were before, our Confession maketh us Inferior. The original line reads, 'When we are made Inferior then we were before, it is then our confession which maketh us Inferior. Traherne substituted 'we are made Inferior' with 'Inferior lower' with no punctuation or conjunction separating the two words. I have added 'or' for clarity. Traherne however may have wished to delete one of the words.
154. 20 before, followed by 'it is then' deleted.
154. 20 our Confession, followed by 'which' deleted.
154. 20 It, substituted from above the line for 'Acknowledgement' deleted.
154. 21 for, substituted from above the line for 'becaus' deleted.
154. 22 But, substituted from above the line for 'But' deleted.
154. 22 it, followed by 'its Natural Effect is to' deleted.
154. 22 only in the. . . or our, substituted from above the line for 'not in the Truth of Nature but' deleted.
154. 25 Objects, followed by 'in General' deleted.
154. 25 Acknowledged, followed by 'are such whose Knowledg makes [makes, substituted from above the line for 'there' deleted] us Inferior, or whose Acknowledgement makes us so, either in the Esteem of others, or our own Apprehension. They' deleted.
154. 31 for, substituted from above the line for 'becaus' deleted.
155. 33 is, followed by 'som what' deleted.
155. 34 followeth, substituted from above the line for 'is a Consequent of them' deleted.

155. 36 Its Effects, original title read ‘Of Solitary Acknowledgement’ deleted.
155. 38 Inferior, followed by ‘either to that which we Know, or in Comparison of that which we were before’ deleted.
155. 39 Confession, followed by ‘or Acknowledgement’ deleted.
155. 39 but being. . .Exalt us, substituted from above the line for ‘but doth always Exalt us.[But in privat is an Acknowledgement of what we are and makes us, intended to be inserted from above the line, deleted]. But it makes us to see what we are, and Inferior only [only, inserted from above the line] to what we are willing to be, according to the Way of Corrupted Nature. For Having High Conceits of our selv, and Great Desires after Liberty, and lov to Pleasure, we are loth to be Restrained. And therfore to’ deleted.
155. 44 Examined, followed by ‘but infinitely Exalteth us: and seateth us Higher then our own Desire, and many a Pitch abov all Contentation’ deleted.
155. 45 When. . .GOD, substituted from above the line for ‘But there is’ deleted.
155. 48 for it, substituted from above the line for ‘and’ deleted.
155. 56 so that, substituted from above the line for ‘and’ deleted.
155. 61 before, inserted from above the line.
155. 61 Nature, inserted from above the line.
155. 63 Of Acknowledgment in Society, subhead originally read ‘Its Effects’ deleted.
155. 66 Crime, followed by ‘is’ deleted.
155. 66 is, inserted from above the line.
155. 68 Esteem, followed by ‘wherin we sate. or be’ deleted.
155. 68
-70 Troubled in. . .to Death, the word ‘or’ was deleted after the following words: Possession, peace, before, Prison.
156. 73 a Sin, substituted from above the line for ‘ [a Crime?]’ deleted.
156. 73 even to, followed by ‘his own’ deleted.
156. 73 to the Death, originally read ‘His own Death’; ‘his’ substituted for ‘the’; ‘own’ deleted.
156. 74 offence, substituted from above the line for ‘crime’ deleted.
156. 75 Assert, followed by ‘and Testifie’ deleted.
156. 76 upright, substituted from above the line for ‘Exalted’ deleted.
156. 78 us, followed by ‘before’ deleted.
156. 84 Death, followed by ‘shall’ deleted.

156. 89 Corruption, substituted from above the line for 'corrupted Nature' deleted.
156. 90 But that, followed by 'Definition' deleted.
156. 92 Of Acknowledgment in Glory, original subtitle read 'The Definition of Acknowledgment' deleted.
156. 94 notwithstanding. . . Confess , substituted from above the line for 'resolved notwithstanding all Danger, the [. . .] of' deleted.
156. 95 with Joy, substituted from above the line for 'are resolved Eternaly' deleted.
156. 95 Act, followed by 'wherby' deleted.
156. 96 Allured, followed by 'and Engaged. The glory of' deleted.
156. 97 Impediments, followed by 'and Difficulties' deleted.
156. 97 before us, substituted from above the line for 'before our face' deleted.
156. 100 to, substituted for 'into'.
156. 101 into, substituted from above the line for 'and Truths entering our' deleted.
156. 102 Ingredient in, followed by 'divine Acknowledgement [. . .] seem to enter into' deleted.
156. 106 The Caus of its Glory, original subhead read 'Of the Acknowledgement of GOD' deleted.
157. 109 Adam, MS reads 'Ada'.
157. 114 Divine, inserted from above the line.
157. 122 we are, inserted from above the line.
157. 123 Truth, followed by 'we are by Nature' deleted.
157. 123 nature, substituted from above the line for 'Estate' deleted.
157. 141 Book so, so, inserted from above the line.
157. 148 them, substituted from above the line for 'Things' deleted.
157. 148 pure, followed by 'and most Glorious' deleted. Above 'Glorious' is written 'present' deleted.
158. 149 Both, inserted from above the line.
158. 149 is, inserted from above the line.
158. 153 And, followed by 'again when Truth is seen, we shall find that' deleted.
158. 153 GODs Glory, followed by 'is' deleted.
158. 158 time, followed by 'also' deleted.
158. 160 Preciousness, followed by 'also' deleted.
158. 161 Instances, followed by 'will' deleted.
158. 163 The, substituted from above the line for 'Even in an' deleted.
158. 164 proceeding, followed by 'by Various' deleted.
158. 167 still arising from GODs Lov, inserted from above the line.

158. 167 making, followed by 'Men' deleted.
158. 173 generally, inserted from above the line.
158. 173 yea, inserted from above the line.
158. 175 Which, substituted for 'all this' deleted.
158. 184 sufficiently, followed by 'or infinitely' deleted.
158. 186 Acknowledgement, followed by '(For that which was necessary to his Trial' deleted.
159. 192 Atchievment substituted from above the line for 'Trial' deleted.
159. 194 Thanks, substituted for 'it'.
159. 194 what Thanks is it, original line read 'what Thanks is it to'.
159. 194 if he, substituted from above the line for 'to' deleted.
159. 198 as, inserted from above the line.
159. 201 by leaving unto man that Aversness and that Ignorance, inserted from above the line.
159. 208 of the Actions he performeth, He made them, substituted from above the line for 'He made' deleted.
159. 210 attending, substituted from above the line for 'of' deleted.
159. 212 much, followed by 'Truth caus' deleted.
159. 216 Estate of, followed by 'Grace' deleted.
159. 226 at all, followed by 'Where you may observ' deleted.
159. 226 being, followed by 'of necessity' deleted.
159. 227 of necessity, inserted from above the line.
160. 231 is truly, substituted from above the line for 'in this respect implieth' deleted.
160. 236 Debate, substituted from above the line for 'make' deleted.
160. 239 for, followed by 'not to be Able to resist' deleted.
160. 241 Woe, MS reads 'Wo'.
160. 263 Wonderfull, followed by 'Perfections' deleted.
160. 267 Difficulty, followed by 'and Joy' deleted.
161. 272 so, followed by 'there' deleted.
161. 272 all, MS reads 'al'.
161. 273 Joy, followed by 'and that' deleted.
161. 275 The subsection 'Its Objects' was to have started at this point but was deleted.
161. 279 most, inserted from above the line.
161. 288 Creator, followed by 'and GOD in our Redemption' deleted.
161. 288 Redeemer, substituted for 'Redemption'. Sentence originally read: 'Love of our Creator and God in our Redemption'.
161. 293 and, inserted from above the line.
162. 309 but, inserted from above the line.
162. 310 Where, preceded by 'For' deleted.

162. 311 Inconveniencies, followed by 'out of their Circuit' deleted.
162. 312 there. . Inconvenience, substituted from above the line for 'Illimited' deleted.
162. 313 where, preceded by 'for' deleted.
162. 314 therefore, inserted from above the line.
162. 315 our, inserted from above the line.
162. 315 Duties, followed by ' arising from our obligation' deleted.
162. 315 such, followed by 'only' deleted.
162. 316 Who, following by 'being an infinit Lover as well as Benefactor' deleted.
162. 316 he requireth at our Hands, substituted from above the line for 'we do unto Him' deleted.
162. 319 the first. . is to, substituted from above the line for 'unless we will' deleted.
162. 337
-338 Espie/Despised, substituted from above the line for 'do see/Upholding all' deleted. Above 'Upholding all' is written 'Neglected' deleted.
162. 338 of all, inserted from above the line.
162. 340 Worth, substituted from above the line for 'valu' deleted.
162. 340 of, inserted from above the line.

Acquaintance

163. 1 Man, followed by 'and so vily beneath himself is Man faln' deleted.
163. 1 by reason of his fall, inserted from above the line.
163. 2 objects, followed by 'that are' deleted.
163. 5 Earth, followed by 'the Customs of Men, and the Secular Riches which they prize and Esteem' deleted.
163. 5 Glory, followed by 'Celestial Treasures' deleted.
163. 7 Relation, followed by 'all the' deleted.
163. 11 Apprehensions, substituted from above the line for 'insights' deleted.
163. 13 Lov, followed by 'with the Excellency of their Souls' deleted.
163. 14 which, followed by 'Acquaintance therefore' deleted.
163. 18 fifthly, MS reads 'fifty'.
163. 18 seemeth, followed by 'most' deleted.
163. 23 thence, followed by 'therefore' deleted.
163. 24 Acquaintances, MS reads 'Acquaintance'.
163. 25 Strangers, followed by 'and so are those that hav never been present or familiar' deleted.

163. 28 unseen, followed by ‘wheras it is presumed that when they are often together, and familiar with each other all these’ deleted.
163. 29 man, followed by ‘are understood’ deleted.
164. 45 wherin. . .walked, substituted from above the line for ‘here beneath’ deleted.
164. 47 Greatness of the, substituted from above the line for ‘Things or’ deleted.
164. 49 King, followed by ‘far Greater and’ deleted.
164. 50 unto it, inserted from above the line.
164. 63 Original spacing of subhead in MS is ‘The Means wherby it is Attained’.
164. 70 perfect by, followed by ‘a frequent’ deleted.
165. 81 Original spacing of subhead in MS is ‘The Benefits arising therfrom’.
165. 87 our selvs, so as, MS reads ‘selves so, as’.
165. 90 and, followed by ‘to pleas’ deleted.
165. 92 As also, followed by ‘it is a Benefit that we’ deleted.
165. 99 us with, followed by ‘Astonishment and’ deleted.
165. 110 seemed, followed by ‘like Clouds, or’ deleted.
165. 111 perhaps, followed by ‘are’ deleted.
165. 112 Enjoyments, followed by a comma not deleted.
166. 121 Acquaintance, followed by ‘with them’ deleted.
166. 131 here beneath, inserted from above the line.
167. 177 in, inserted from above the line.
167. 183 line originally spaced as ‘The Benefits of Exalted/Acquaintance’.
168. 201 and joy, inserted from above the line.
168. 202 line originally spaced as ‘The Means of/Exalted Acquaintance’.
168. 205 and, followed by ‘Feasting’ deleted.
168. 209 Exercising Piety, MS reads ‘Exercises Piety’.
169. 240 visit, substituted from above the line for ‘fathom’ deleted.
169. 242 each. . .Enthroned, substituted from above the line for ‘the Throne of evry Cherubim’ deleted.
169. 243 Man, substituted from above the line for ‘one’ deleted.
169. 248 his Soul, substituted from above the line for ‘a Man’ deleted.
169. 250 this, substituted from above the line for ‘the’ deleted.
169. 254 (So much doth GODs Magnificence Excell.), inserted from above the line.
169. 255 own to be, followed by ‘So much doth Liberalitie Excell’ deleted. Written above ‘Liberalitie’ is ‘GODs Magnificence’ deleted.
169. 256 Which. . .see, substituted from above the line for ‘Which with his Ey he any where can see’ deleted (see above).

169. 258 More, followed by 'even' deleted.
 169. 258 then, followed by 'all' deleted.
 169. 258 wisely, inserted from above the line.

Act

170. 6 word is, substituted from above the line for 'is seldom used among the vulgar, but' deleted.
 170. 6 Lawyers, followed by 'and' deleted.
 170. 7 Historians, and, and, followed by 'rarely by', inserted from above the line, deleted.
 170. 9 as. . .chance, substituted from above the line for 'but seldom' deleted.
 170. 10 all, followed by 'Great and' deleted.
 170. 14 by, followed by 'lawyers Philos' deleted.
 170. 17 Extraordinary, followed by 'that is' deleted.
 170. 22 for, followed by 'among them' deleted.
 170. 23 existing, inserted from above the line.
 170. 24 wrought, followed by 'existing' deleted.
 170. 24 mind, followed by 'and yet' deleted.
 170. 25 it is, followed by 'there' deleted.
 170. 28 These, preceded by 'And' deleted.
 170. 28 Acts, followed by '(but that they are the Acts of the Person)' deleted.
 170. 33 consent, followed by 'of the Counsel or Authority' deleted.
 170. 34 they are, followed by 'first' deleted.
 170. 36 Agreed upon, and, followed by 'there' deleted.
 171. 39 people, followed by 'all Equity Law and Judgement being derived from them' deleted.
 171. 43 is, substituted from above the line for 'and' deleted.
 171. 43 and, substituted from above the line for 'is by them' deleted.
 171. 46 most fitly, inserted from above the line.
 171. 46 be, substituted from above the line for 'preceed' deleted.
 171. 50 latin, inserted from the margin.
 171. 50 which, preceded by 'Again' deleted.
 171. 59 Absolutus, substituted from above the line for 'Purus' deleted.
 171. 59 Respectivus, MS reads 'Respectious'.
 171. 63 is actuated by another, inserted from above the line.
 171. 64 either, followed by 'the Essence or Es-' deleted.
 171. 66 Spiritual, substituted from above the line for 'Physical' deleted.

171. 67 Things, followed by 'for all these relate to the fountain from which they flow, and to the Ends and Effects which they produce' deleted.
171. 68 qui. . .dependet, substituted from above the line for 'qui perficit subjectum, et ab eo dependet' deleted.
171. 70 except man alone. . .upon the Being, substituted from above the line for 'except man alone, whose soul does indeed (being united to his Body) perfect his Being, but depends not upon the Being' deleted.
171. 73 it is, followed by 'perf-' deleted.
171. 73 completed, followed by 'and perfected' deleted.
172. 99 before, followed by 'This last is a Distinction of primus and secundus in another Acceptation. of which we shall see the use anon' deleted.
172. 99 Informans, followed by 'is the same with Actus Actuans, And it' deleted.
172. 101 burning, inserted from above the line.
172. 101 Steel, followed by 'Opposite' deleted.
172. 107 an, substituted from above the line for 'the' deleted.
173. 113 obscure to, followed by 'the' deleted.
173. 115 And, substituted from above the line for 'for' deleted.
173. 120 of words, inserted from above the line.
173. 122 produceth, MS reads 'produce'.
173. 122 a mature, substituted from above the line for 'an Exact' deleted.
173. 124 Ascended, as, as, followed by 'foundations are generally buried, and' deleted.
173. 124 in foundations, substituted from above the line for 'there' deleted.
173. 126 understanding, followed by 'of men' deleted; into the understanding of men, inserted from above the line.
173. 126 Apprehension, followed by 'of men' deleted.
173. 126 perfect, followed by 'in the world' deleted.
173. 128 If, followed by 'therfore' (from above the line) deleted.
173. 137 Entitative, MS reads 'Entative'.
173. 138 why Substances, followed by 'alone, of which they Distinguish' deleted.
173. 140 proceed, followed by 'by Deliberation' deleted.
173. 142 Bodies, substituted from above the line for 'Formes' deleted.
173. 143 because it is a Being, inserted from above the line.
173. 144 a Thing, inserted from above the line.
174. 147 relating, substituted from above the line for 'pertain' deleted.
174. 153 Placits of, followed by 'ancient' deleted.

174. 157 what, followed by 'Things' deleted.
174. 158 Absolut, inserted from above the line.
174. 158 itself, followed by 'Existent' deleted.
174. 160 Appellation, followed by 'out' deleted.
174. 165 Essence is, is, substituted from above the line for 'does' deleted.
174. 167 Absolut: being, substituted from above the line for 'but' deleted.
174. 167 respect, followed by 'it is' deleted.
174. 168 only, inserted from above the line.
174. 168 to what they Actuat, substituted from above the line for 'that' deleted.
174. 169 eternaly, followed by 'He is' deleted.
174. 171 He is, followed by 'and cannot be Alterd' deleted.
174. 173 Glory, followed by '(as his Being is of Himself)' deleted.
174. 176 He nor, inserted from above the line.
174. 177 it self, followed by 'Actually' deleted.
174. 178 they respect the inward object Actuated by the Act; and, inserted from above the line.
174. 181 it self, followed by 'in Himself' deleted.
174. 182 of which. . He is, substituted from above the line for 'Actus Actuans Perficiens, and Entitativus [. . .]' deleted.
174. 182 very, inserted from above the line.
174. 183 Immutable, followed by 'and He. The Act wherby He is being ' deleted.
174. 183 and in His, inserted from above the line.
174. 185 World, followed by 'Wheras they distinguish of Actus Actuans, and say it is either the Act of the essence, or existence of a Thing, in all Created Beings, the Essence and Existence are [. . .] Distinguished, [written above 'are [. . .] Distinguished' is 'seem the same' deleted] the Essence is the Act of the [Essence], is the Essence wherby they are of such a Kind. The Act of the Existence is the Existence it self wherby they are. They are Distinct in Creatures, becaus How the Act of Essence and Existence should differ is hard to conceiv, since things are not of such a kind, except they are, cannot be in Essence unless they are in Existence. The Act therefore wherby a Thing hath its Essen-' deleted.
175. 186 Beside, preceded by a new heading 'An Addition' deleted.
175. 186 named, followed by 'there' deleted.
175. 186 we, followed by 'ought to consider that' deleted.
175. 188 Act, followed by 'of which many Things must be spoken' deleted.
175. 194 (which be sure to observ for special causes), inserted from above the line with no indication of place of insertion.

175. 194 which, followed by 'one thing' deleted.
175. 200 also, inserted from above the line.
175. 201 Excellency, followed by 'therin' deleted.
175. 204 Being in, substituted from above the line for 'In' deleted.
175. 204 Eternal that is, inserted from above the line.
175. 205 from all Eternity, inserted from above the line.
175. 205 which is to Eternity, followed by 'already' deleted.
175. 206 for, substituted from above the line for 'becaus' deleted.
175. 208 already, inserted from above the line.
175. 213 some, substituted from above the line for 'one' deleted.
175. 213 Almighty, substituted from above the line for 'so' deleted.
175. 214 (as we see in Duration), closing parenthes inserted by editor.
175. 215 a Beginning: and yet do nothing, substituted from above the line for 'a Beginning which is [. . .] [. . .] in respect of its Beginning' deleted.
175. 216 All parenthetical marks are in the MS.
175. 217 Act, followed by 'created' deleted.
175. 217 able, substituted from above the line for 'meas-' deleted.
175. 217 infinit, inserted from above the line.
175. 219 Admires, followed by 'so is it infinit, yet not Almighty' deleted.
175. 219 likewise, inserted from above the line.
175. 220 so that there is a great Difference between infinit and Almighty Power, substituted from above the line for 'Able to Contemplat infinit and Eternal' deleted.
175. 222 Love, followed by 'Lov' deleted.
175. 223 in power, yet not Almighty. Infinit with Him, inserted from above the line.
175. 225 alone, inserted from above the line.
176. 228 and, followed from above the line by 'infinitely' deleted.
176. 229 And received into Himself, actually Existing, as it were poured out, inserted from above the line.
176. 232 They. . .Immutable, substituted from above the line for 'being' deleted.
176. 234 Proper places, followed by 'even' deleted.
176. 235 in the Diety, inserted from above the line.
176. 235 are, followed by 'realy Existent' deleted.
176. 236 He, inserted from above the line.
176. 239 ours, followed by 'own' deleted.
176. 240 made, inserted from above the line.
176. 240 to, inserted from above the line.
176. 241 enjoy, substituted for 'enjoying' deleted.

176. 244 Power, followed by 'yet all Act' deleted.
176. 244 Amazing, followed by 'Admirable and Amiable' deleted.
176. 245 Inexhausted, followed by 'and infinit' deleted.
176. 245 should be, followed by 'Exerted. Wholy being' deleted.
176. 245 turned, followed by 'wholy' deleted.
176. 245 nevertheles, inserted from above the line.
176. 246 And, substituted from above the line for 'Yet' deleted.
176. 249 of, substituted from above the line for 'after' deleted.
176. 252 Instruction, substituted from above the line for 'Education' deleted.
176. 252 in the General, inserted from above the line.
176. 265 He would be, substituted from above the line for 'Enact' deleted.
176. 265 being, followed by 'now He is' deleted.
177. 266 Blessed, followed by 'being' deleted.
177. 270 to us, inserted from above the line.
177. 271 Extremes, followed by 'and' deleted.
177. 276 Courage, followed by 'and Prudence' deleted.
177. 277 As are those, inserted from above the line.
177. 284 thing we desire to look into, because such is the, inserted from above the line.
177. 290 perhaps, inserted from above the line.
177. 292 are, followed by 'all' deleted.
177. 292 Substance or, or, substituted from above the line for 'or more properly, they are' deleted.
177. 294 Acts, followed by 'and that indeed most Properly' deleted.
177. 296 are, substituted from above the line for 'can be called' deleted.
177. 296 or, inserted from above the line.
177. 297 or, inserted from above the line.
177. 298 Did, preceded by 'And' deleted.
177. 298 Continu, followed by 'as they vanish' deleted.
177. 299 indeed, inserted from above the line.
177. 299 do, substituted from above the line for 'are' deleted.
177. 301 they are, followed by 'called' deleted.
177. 302 Honorable or base, inserted from above the line.
177. 302 Could, preceded by 'And' deleted.
175. 304 Earth, followed by '(as perhaps som of them in som respects do)' deleted.
177. 304 in it, or, inserted from above the line.
178. 315 Thinking, followed by 'thinks by it self. And the thought by which it Thinks' deleted.
178. 315 Soul, substituted from above the line for 'self' deleted.

178. 316 and so is the Thought, inserted from above the line.
178. 317 by, substituted from above the line for 'that of' deleted.
178. 317 Besides which. . . be material, substituted from above the line and the margin for 'Exerted. It can very its Shape infinitely, even to the Denudation of all Imaginations, as when' deleted. No insertion point was indicated for this.
178. 320 lying, followed by 'in it self' deleted.
178. 321 Buried, followed by 'and being nothing els but a pure Power. Yet' deleted.
178. 322 all the, followed by 'Heavens, and' deleted.
178. 322 these, substituted from above the line for 'that' deleted.
178. 323 or feel, inserted from above the line.
178. 323 above the Heavens, inserted from above the line.
178. 324 Soul, followed by 'feeleth and' deleted.
178. 325 Act, inserted from above the line.
178. 326 all these, in, followed by 'the Similitud of' deleted.
178. 327 face of, inserted from above the line.
178. 327 at that Time, followed by 'or its Face' deleted.
178. 327 In it there, substituted from above the line for 'Here' deleted.
178. 328 or, followed by 'rather' deleted.
178. 329 It, substituted from above the line for 'Here' deleted.
178. 329 True, followed by 'or Fals' deleted.
178. 329 Great, followed by 'or Little' deleted.
178. 329 Holy, followed by 'or' deleted.
178. 329 Wise, followed by 'Prophane or foolish, but surely' deleted.
178. 331 in a maner, inserted from above the line.
178. 333 While, inserted from above the line.
178. 337 Spiritually, followed by 'Prais worthy it is' deleted.
178. 337 seated, followed by 'there' deleted.
179. 350 Depth, followed by 'and Height' deleted.
179. 351 [and?] in Height. . . objects whatsoever, inserted from above the line.
179. 352 all, followed by 'its' deleted.
179. 354 contained, substituted from above the line for 'Apparent' deleted.
179. 358 that, followed by 'objects' deleted.
180. 402 Deliberation, inserted from above the line.
180. 407 that, followed by 'this is the Estate wherin it is to Abide, and' deleted.
180. 419 Act, inserted from above the line.
178. 439 with, inserted from above the line.
178. 440 etc., inserted from above the line.

178. 445 Esteemed in, in, inserted from above the line.
178. 445 they are, which in, substituted from above the line for 'without' deleted.
178. 450 to, inserted from above the line.
178. 457 A Power, inserted from above the line.
181. 458 Shine, followed by 'or Warm' deleted.
182. 469 a most, a, substituted from above the line for 'the' deleted.
182. 481 Immutable, substituted from above the line for 'Illimited' deleted.
182. 491 yea, inserted from above the line.
183. 517 cannot, followed by 'tell' deleted.
184. 557 Essence, followed by 'and Substance' deleted.
184. 557 all begotten, inserted from above the line.
184. 561 begotten, followed by 'from all Eternity, from' deleted.
185. 606 which begotten, substituted from above the line for 'and the same Act' deleted.
185. 612 Trinity, followed by 'of Persons' deleted.
185. 612 Written across the bottom of f. 32v is a note in tachygraphy mixed with English prose and abbreviations and may perhaps read as follows. Some of it runs off the page and into the gutter: 'Q. [Were] [God] [and] [the] [Son]. . .really distinct? . . . the begotten. . .in. . .Son. Ans: . . .[That] [God] [and] [the] [Son] [are] distinct. . .includes. . .[three] persons [and] [so] could never be begotten; . . .etc. Som say that [God] begot his Son by [communicating] to him his unbegotten Essence.' There is no point of insertion indicated.
185. 619 ore, substituted from above the line for 'all' deleted.
186. 623 the Form, substituted from above the line for 'and thus' deleted.
186. 625 tost. . .evry, substituted from above the line for 'Shaken by each' deleted.
186. 628 reveale so Great a Bliss, substituted from above the line for 'coneiv such an Abyss' deleted. There are also four lines at the end of the first section, which have been deleted: 'Be Blessed then thy Self that Thou mayst see/Within thy Self the Blessed Trintie./But can an Act Extend so far, and be/The Life and fulness of Eternitie?'
186. 629 II, preceded by 'ACTION [preceded by 'Another' deleted]' deleted.
186. 630 as to, substituted from above the line for 'far, and' deleted.
186. 632 it, followed by 'also' deleted.
186. 633 self, followed by 'the' not deleted.
186. 633 be a true, inserted from above the line.

186. 633 Womb, followed on the next line by ‘And [preceded by ‘May?’ deleted] Living Tomb becom? The Offspring too/Of what tis Parent, by what it doth doe?’ deleted. Written above ‘Living Tomb’ is ‘Can it the Parent, and’ deleted.
186. 636 Here, followed by ‘the’ deleted.
186. 638 Life, preceded by ‘or’ deleted.
186. 638 vertu. . .Sence, substituted from above the line for ‘and Sence by true’ deleted.
186. 647 On all, followed by ‘and’ deleted.
186. 647 so, followed by ‘in one’ deleted.
186. 654 true, substituted from above the line for ‘of’ deleted.
186. 658 Schole, substituted from above the line for ‘Joy’ deleted.
186. 659 An, substituted from above the line for ‘no’ deleted.
187. 662 In a Diviner, substituted from above the line for ‘And which even’ deleted.
187. 665 It is, followed by ‘the’ deleted.
187. 666 As, preceded by ‘Just’ deleted.

Action

188. 2 actually exerted. . .Power or, substituted from above the line for ‘It is A’ deleted.
188. 2 an, followed by ‘actual’ deleted.
188. 7 or, inserted from above the line.
188. 7 and, inserted from above the line.
188. 10 are wrought, substituted from above the line for ‘remain’ deleted.
188. 11 End in, substituted from above the line tor ‘are received in [above ‘in’ is written ‘to’ deleted]’ deleted.
188. 11 Exerted, substituted from above the line for ‘produced: And’ deleted.
188. 11 they, inserted from above the line.
188. 13 Affections, followed by ‘To Love, to will to’ deleted.
188. 13 they are, followed by ‘tho invisible, yet’ deleted.
188. 14 and in order of nature. Superior, substituted from above the line for ‘and exceeding Precious, Superior in order of Nature’ deleted.
188. 16 Soul of, followed by ‘all’ deleted.
188. 19 Inward, substituted from above the line for ‘Immanent’ deleted.
188. 19 existing, substituted from above the line for ‘or Soul’ deleted.
188. 21 Beam, followed by ‘that accidentally kills him’ deleted.
188. 22 it is, followed by ‘designed’ deleted.
188. 23 vain and, inserted from above the line.
188. 23 when, substituted from above the line for ‘if’ deleted.

188. 26 Beauty Prais and Excellency, substituted from above the line for 'all' deleted.
188. 26 Beauty, preceded by 'Actions' deleted.
188. 28 Beneficial, substituted from above the line for 'to be rejoiced in' deleted.
188. 30 infinitely, inserted from above the line.
189. 38 Necessary, followed by 'more Noble' deleted.
189. 38 Blessed and, and, followed by 'Worthless as' deleted.
189. 39 unprofitable, followed by 'without it' deleted.
189. 40 Beauty, followed by 'and Excellency' deleted.
189. 47 Day, followed by 'all' deleted.
189. 49 either, followed by 'by' deleted.
189. 50 Lov or, followed by 'by' deleted.
189. 50 Riches, followed by 'rightly' deleted.
189. 68 Life is, followed by 'composed of' deleted.
189. 68 and all of, inserted from above the line.
190. 76 GOD, preceded by 'And' deleted.
190. 83 Dwell in, followed by 'as if' deleted.
190. 86 We, preceded by 'And' deleted.
190. 92 that, followed by 'within' deleted.
190. 93 any thing, followed by 'without' deleted.
190. 96 outwardly, followed by 'by' deleted.
190. 101 He is Spiritually, is, inserted from above the line.
190. 104 place, followed by 'proceedeth' deleted.
190. 110 Of Transeunt Actions, preceded by 'Of Transeunt Actions' deleted.
190. 113 its Manifestations, substituted from above the line for 'the Expresses' deleted.
190. 114 conceptions, followed by 'and operations' deleted.
191. 115 those, substituted from above the line for 'the' deleted.
191. 115 which, substituted from above the line for 'of them as they' deleted.
191. 126 Actions seen, followed by 'evidently and' to be inserted from above the line, deleted.
191. 130 By which I know that he loveth me infinitely, inserted from above the line.
191. 135 also, inserted from above the line.
191. 135 in the, followed by 'other, which is the Glorious' deleted.
191. 145 being the, followed by 'Life or' deleted.
191. 145 Pleasure, followed by 'and sincere Satisfaction' deleted.
191. 153 for when. . .it is immanent, inserted from above the line.

192. 175 on Earth, inserted from above the line.
192. 179 The first parenthesis was added by the editor.
192. 188 and, followed by 'all' deleted.
193. 198 to attend, substituted from above the line for 'unto' deleted.
193. 200 were the, followed by 'seed and' deleted.
193. 202 that in an, substituted from above the line for 'Hidden and' deleted.
193. 202 maner, are, inserted from above the line.
193. 203 as the concoction, substituted from above the line for 'themselvs, as the Bringing in of nourishment the concoction' deleted.
193. 204 nourishment, substituted from above the line for 'it' deleted.
193. 217 where the, followed by 'very' deleted.
193. 223 free, followed by 'And the' deleted.
193. 226
- 229 the one is dead. . .they are exerted, inserted from above the line and the margin.
193. 231 so, followed by 'has' deleted.
194. 237 Evil, followed by 'pretending that there is no such Thing as an Evil Action in the World' deleted.
194. 239 enjoy, followed by 'our Happiness' deleted.
194. 241 is good, and so it is, substituted from above the line for 'and' deleted.
194. 242 of things, substituted from above the line for 'is Good' deleted.
194. 243 Benefits, followed by 'we have received is Good' deleted.
194. 243 and, followed by 'so it is' deleted.
194. 243 of all the Creatures, substituted from above the line for 'they do us, when they are received' deleted.
194. 244 obligations, followed by 'and' deleted.
194. 244 especialy, inserted from above the line.
194. 245 obeyers themselvs, substituted from above the line for 'me' [me, substituted for 'us' deleted] deleted.
194. 246 very Good, Good, followed by 'As' deleted.
194. 246 so Good, Good, inserted from above the line.
194. 249 that Ice cold, substituted from above the line for 'or is' deleted.
194. 249 Sweet, substituted from above the line for 'is perfume' deleted.
194. 251 Evil. the Distinctions, followed by 'as Real and Clear as' deleted.
194. 251 Distinctions, followed by 'are' deleted.
194. 252 are not more apparent then these, inserted from above the line.
194. 254 be a Deicide and to serv him, substituted from above the line for 'kill a Man Innocent, and Reliev him' deleted.
194. 255 that saith, followed by 'it is all one' deleted.

194. 257 are Actions equally virtuous, inserted from above the line.
194. 258 nay more, substituted from above the line for 'even' deleted.
194. 258 whole, inserted from above the line.
194. 259 to be punished with all the Torments of Iron, substituted from above the line for 'as like a Tree to be cast into the' deleted.
194. 261 and profitable for men. therefore, substituted from above the line for 'for his creatures' deleted.
194. 262 Good in his Eys, substituted from above the line for 'Good Actions. And' deleted.
194. 263 GOD, followed by 'and Men' deleted.
194. 264 They, inserted from above the line.
194. 265 Creatures, followed by 'Is it not evil' deleted.
194. 265 abused, followed by '[. . .], deflowerd' deleted.
194. 266 surely Evil, inserted from above the line.
194. 273 all, followed by 'outward' deleted.
195. 275 are, substituted from above the line for 'were' deleted.
195. 275 Jewels, followed by 'he might' deleted.
195. 277 God, substituted from above the line for 'Him' deleted.
195. 278 his Creatures, inserted from above the line.
195. 294 Beautifull, followed by 'for ever more' deleted.
195. 295 Fair Leavs, substituted from above the line for 'Green fruits' deleted.
195. 297 Green fruits, substituted from above the line for 'And Leavs' deleted.
195. 301 The litle, substituted from above the line for 'Here are the' deleted.
195. 301 beneath, substituted from above the line for 'do here' deleted.
195. 304 the, inserted from above the line.
195. 306 like to, the substituted from above the line for 'do the' deleted.
195. 306 flame, substituted for 'flames'.
195. 307 Thick Clouds, substituted from above the line for 'rough Winds' deleted.
195. 307 below, inserted from above the line.
195. 308 Frown, preceded by 'Do' deleted.
195. 308 oft, inserted from above the line.
195. 310 Or, substituted for 'nor'.
195. 310 They cover all with Snow, substituted from below the line for 'nor any Bloom to blow' deleted. Above 'Bloom to blow' is written 'Spring to flow deleted' deleted.
196. 313 being, substituted from above the line for 'as' deleted.
196. 325 the, followed by 'universal' deleted.

196. 325 I verily believ, inserted from above the line.
 196. 335 delivered, MS reads 'delivered'.
 197. 356 with His People, inserted from above the line.
 197. 356 an, followed by 'Ability and' deleted.

Activity

198. 2 move. . .with, substituted from above the line for 'It contains a' deleted.
 198. 5 Animat, as, as, followed by 'the Swift Activity is' deleted.
 198. 13 next, followed by 'to it' deleted.
 198. 16 Man, followed by 'for without Activity they would be Lumps of inanimat and useless Clay' deleted.
 198. 19 perform in, followed by 'the Enjoyment of' deleted.
 198. 24 along, followed by 'as' deleted.
 198. 27 with abundant forwardness, inserted from above the line.
 198. 29 playing, or, followed by 'som way' deleted.
 198. 30 ridiculous, MS reads 'rediculous'.
 199. 35 Lump, followed by 'of veins and Sinews' deleted.
 199. 36 otherwise, followed by 'useless' deleted.
 199. 40 Extent, followed by 'the' deleted.
 199. 48 when we are, substituted from above the line for 'are' deleted.
 200. 76 of, followed by 'human' deleted.
 200. 77 Activity, followed by 'being able to illuminat further' deleted.
 200. 104 Ages, ans and, inserted from above the line.
 200. 106 Title originally read 'The Measure of its Activity'.
 201. 123 Souls their, their, substituted from above the line for 'Even so do' deleted.
 201. 123 and their, their, inserted from above the line.
 201. 127 Or fiery, substituted from above the line for 'No more [the?] Burning' deleted.
 201. 127 Or, followed by 'Burning' deleted.
 201. 127 shine, inserted from above the line.
 201. 128 Covet, substituted from above the line for 'Love' deleted.
 202. 161 avoid, followed by 'its Exercise' deleted.
 202. 173 Being that, inserted from above the line.
 202. 173 Enjoyes, followed by 'of' deleted. Originally 'Enjoyer of them'.
 203. 208 in Solitude, substituted from above the line for 'alone' deleted.
 203. 209 Company, followed by 'vice and villainy' deleted.
 203. 211 of its use to recover, originally 'of the use of it' deleted.
 203. 211 Misery, followed by 'And that he is to find by discovering the objects, and the Maner of Acting' deleted.

203. 219 a ground of, inserted from above the line.
 203. 220 appear, followed by 'a part of [. . .]' deleted.
 203. 222 Joys, followed by 'And' deleted.
 203. 223 this is the. . .the Greatest Solitude, written over the line with no indication of insertion point.
 204. 228 Death, followed by 'or Vanity' deleted.
 204. 237 to order and, inserted from above the line.
 205. 278 that it was, was, inserted from above the line.
 205. 279 and at the same time to Variety, inserted from above the line.
 205. 280 Consummation, followed by 'it Shall' deleted.
 205. 280 Powers shall, shall, substituted from above the line for 'being'.
 205. 281 once be, inserted from above the line.
 205. 282 Time, followed by 'In a Clear night' deleted.
 205. 283 firmament, and, and, followed by 'very' deleted.
 205. 284 wherby, substituted from above the line for 'of' deleted.
 205. 285 implanted, followed by 'in the Soul' deleted.
 205. 285 greater, inserted from above the line.
 205. 287 Title originally read 'Our Interest'.
 205. 292 Beautifull, followed by 'and' deleted.
 205. 294 him self, followed by 'of' deleted.
 206. 326 An, followed by 'Soul' deleted.
 206. 339 Grave, substituted from above the line for 'Coars' deleted.
 207. 345 All Nature Rich and fertile for others sake. Chambers reads, 'All Nature fertile for anothers sake'.
 207. 345 Rich and, inserted from above the line.
 207. 345 for, followed by 'the sake' deleted.
 207. 346 this, substituted from above the line for 'an' deleted.
 207. 351 For, preceded by 'Beneath' deleted.
 207. 351 more High, inserted from above the line.

Acuteness

208. 27 little, substituted from above the line for 'small' deleted.
 208. 31
 -33 There is a smear of ink over the corner of the preceding three lines.
 209. 39 back, substituted from above the line for 'forwards' deleted.
 210. 102 feeling, substituted from above the line for 'touch' deleted.
 211. 112 The original spacing of the subhead in the MS is 'Of Acuteness in Souls'.
 211. 119 upon, followed by 'an Atom or' deleted.

211. 127 as it were, were, followed by 'like' deleted.
 211. 128 it self in, in, followed by 'to' deleted.
 211. 138 The original spacing of the subhead in MS is 'The Wonderfull Union of Acuteness/and Infinity in the/Soul of Man'.
 212. 151 The original spacing of the subhead in the MS is 'The Use of this Acuteness'.
 212. 154 To see evry thing in all the Parts of Eternity as God seeth it, followed by 'To see evry thing in all the Parts of Eternity as God seeth it' not deleted. This repetition suggests that perhaps Traherne was copying from notes or an earlier draft.
 212. 171 Observations, MS reads 'Observation'.

Adam

214. 6 his Happines, substituted from above the line for 'felicity' deleted.
 214. 7 Innocency, substituted from above the line for 'the Estate' deleted.
 214. 8 are, followed by 'Eternaly' deleted.
 214. 8 Eternal, substituted from above the line for 'Bliss and' deleted.
 214. 9 Heaven what, what, followed by 'ple-' deleted.
 214. 10 Employments, what, what, followed by 'pleasures' deleted; followed by 'His Riches' deleted.
 214. 15
 -16 being as great. . .to have been, inserted from the margin.
 214. 18 the title 'His Riches' was inserted from the margin.
 214. 20 are, substituted from above the line for 'were' deleted.
 215. 47 their, substituted from above the line for 'the' deleted.
 215. 56 Greater, followed by 'then' deleted.
 216. 101 measure, substituted from above the line for 'Desert' deleted.
 216. 103 commanded, followed by 'and' deleted.
 216. 117 Silver as, as, followed by 'they' deleted.
 217. 128 When, preceded by 'One would' deleted.
 217. 140 first, followed by '(and he the longer it continued being the more obliged and delighted also' deleted.
 218. 178 Pious, substituted from above the line for 'Innocent' deleted.
 218. 183 Heir, followed by 'and' deleted.
 219. 202 Daily, substituted from above the line for 'fast' deleted.
 219. 214 even, substituted from above the line for 'and' deleted.
 219. 216 Peril, substituted from above the line for 'and Peril, or Liberty' deleted.
 219. 221 roughly MS reads 'rougliily'.
 219. 226 Brethren:, followed by a comma not deleted.

219. 230 and yet the vision afterwards fulfilld, inserted from above the line.
219. 235 Heavenly, inserted from above the line.
220. 236 perfect, followed by 'His Estate was imperfect' deleted.
220. 243 redeemed, followed by 'Being therefore preferd above Guilty Angels when a Sinner, it is a Token He was preferd above the Glorious Angels being Innocent' deleted.
220. 245 An, preceded by 'fir' deleted.
220. 250 Advantages, followed by 'was' deleted.
220. 250 if he, followed by 'Erre' deleted.
220. 263 lusty, MS reads 'lustly'.
220. 266 to the two, substituted for 'to them both' deleted.
220. 271 it, MS reads 't'. Chambers reads 't'.
221. 276 weak, followed by 'but yet' deleted.
221. 276 being, inserted from above the line.
221. 277 But yet, substituted from above the line for 'And for' deleted.
221. 279 yearned, MS reads 'earned'. Chambers reads 'Earned'.
221. 288 had, inserted from above the line.
221. 292 more, inserted from above the line.
221. 293 for, followed by 'For' not deleted. Line reads 'Substantial reason. for For GOD'.
221. 293 Creating, substituted from above the line for 'intending' deleted.
221. 301 becam, inserted from the margin.
221. 310 Sin, inserted from above the line.
222. 347 to beget, substituted from above the line for 'of' deleted.
225. 434 World to be Divine, originally read 'World to to be Divine'.
225. 453 That, preceded by 'That' deleted.
225. 461 self, followed by 'to' deleted.
225. 461 The, followed by 'soft and' deleted.
225. 465 would be Wine, substituted from above the line for 'wept with Joy' deleted.
225. 469 Excellence, followed by 'And all at once met in a Point to see/And Serve the Image of the Deitie' deleted.
225. 470 it that, inserted from above the line.
226. 474 What, preceded by 'The' deleted.
226. 478 Disorder, followed by 'and' deleted.
226. 482 Yea more a Love, a Bosom friend, a Bride. Chambers reads 'Yea more a Love, then Bosom friend, then Bride'. The MS originally reads 'Yea more a Love, the Bosom friend, the Bride', 'a' being substituted for 'the' before both 'Bosom' and 'Bride'.
226. 482 a Bride, a, substituted for 'the'.
226. 483 The, preceded by 'Of GOD' deleted.

226. 483 very, inserted from above the line.
 226. 484 Nature, followed by 'in her' deleted.
 226. 484 Darling, inserted from above the line.
 226. 485 Of God, inserted from the margin.

The Second Adam

- 227 3 to which here beneath we ought to aspire, inserted from above the line.
 227. 4 are, followed by 'always' deleted.
 227. 9 leaving all. . .evil World, inserted from above the line.
 227. 11 in His Image, substituted from above the line for 'to all His Works' deleted.
 227. 18 for what. . .that [and?], inserted from above the line. Parts of the line are illegible.
 227. 22 Light in a, a, inserted from above the line.
 227. 22 Dungeon, MS reads 'Dungeons'; Traherne failed to drop the final 's' when he inserted 'a' before 'Dungeon'.
 228. 37 so is, is, inserted from above the line.
 228. 37 He, followed by 'is' deleted.
 228. 48 and, followed by 'Esteem' deleted.
 228. 55 perhaps, inserted from above the line.
 228. 67 Reasonable, followed by '[and perfect]' deleted.
 228. 69 Imitable, substituted from above the line for 'Desirable' deleted.
 229. 115 and then, substituted from above the line for 'secondly' deleted.
 230. 131 also, inserted from above the line.
 230. 138 as well as we, inserted from above the line.
 231. 157 these, deleted in MS but necessary to meaning.
 235. 334 Becaus, preceded by 'And love' deleted.
 235. 336 Heavns, there is a mark over the final 's' but appears not to be a deletion mark; the sentence makes sense with the final 's'. Chambers reads 'Heavn'.

Admiration

236. 1 Its, followed by 'Nature' deleted.
 236. 1 Definition, MS reads 'Deffinition'.
 236. 12 Nature, followed by 'in' deleted. The sentence originally read 'it [the soul] can. . .close with it [the object]; and Admire the Strangeness of its Nature in its own Light, being Endless and Infnit'. I have shifted the comma to clarify the meaning within the immediate context.
 236. 14 or, followed by 'in any' deleted.

236. 15 reach, followed by 'it' deleted.
236. 15 It can, substituted from above the line for 'and even' deleted.
236. 17 that Distance, inserted from above the line.
237. 37 I, followed by 'could' deleted.
238. 87 Married to, to, followed by 'Adm-' deleted.
238. 90 Marvel, substituted from above the line for 'Wonder' deleted.
238. 95 [it], a word is missing here, perhaps 'it' or 'the world'. I have inserted 'it' for clarity.
239. 125 Consequences, MS reads 'Consequencies'.
239. 127 Acted, substituted from above the line for 'Admired' deleted.
240. 155 its, MS reads 'it'.
241. 184 having, followed by 'Crea-' deleted.
241. 207 tis, inserted from above the line.
241. 209 That Eternity. . . Eternal Wonder, Originally read 'That Eternity is it being of it self'. I changed 'it' to 'a' and inserted a comma after 'Voluntary Being' for clarification.
243. 271 feels, substituted for 'fills'.

Adoration

244. 1 Its, preceded by 'Adorat' deleted.
244. 4 Infinit, originally written 'Infinity', followed by 'and' deleted.
244. 4 this, inserted from above the line.
244. 5 Happiness, followed by 'ever' deleted.
244. 11 Sight of Divine Bounty, written over 'Divine Bounty' is 'his Beauty' with no indication of insertion point.
244. 12 Infinit, preceded by 'Since' deleted.
244. 12 Goodness, followed by 'is GODs Beauty' deleted.
244. 32 being, substituted from above the line for 'is' deleted.
244. 36 Material, followed by 'It is an Acknowledgment of being infinitely obliged' deleted.
245. 38 unjust, followed by 'in the highest Degree' deleted.
245. 41 precious, followed by 'and' deleted.
245. 46 He, inserted from above the line.
245. 48 Confession, substituted from above the line for 'Confession since' deleted.
245. 52 feeling, substituted from above the line for 'Sence' deleted.
245. 55 Knowledg, substituted from above the line for 'Confession' deleted.
245. 61 infinit, followed by 'therin' deleted.
246. 96 without it, followed by 'no more then he can be without being Glorified' deleted.

246. 100 nor yet enjoyed unless he be Adored, inserted from above the line.
246. 102 Communicated Adored, substituted from above the line for 'Good' deleted.
246. 103 Good, substituted from above the line for 'Glorified' deleted.
246. 109 Love, followed by 'and Joy' deleted.
246. 112 for love. . .that alone, substituted from above the line for 'of necessity. Tis that alone' deleted.
247. 132 that Adoration, substituted from above the line for 'it' deleted.
247. 136 A little, substituted from above the line for 'All' deleted.
247. 150 Him self, followed by 'and in his own person' deleted.
248. 158 more, followed by 'to' deleted.
248. 166 Happiness, followed by 'and Glory' deleted.
248. 173 man, followed by 'be-' deleted.
248. 179 this, followed by 'Key' deleted.
248. 188 in all; and, followed by 'in' deleted.
248. 196 Receiver, substituted from above the line for 'the Recipient' deleted.
249. 197 Donor, followed by 'And yet' deleted.
249. 197 unto, inserted from above the line.
249. 200 Carried, followed by 'cheifly' deleted.
249. 203 Exprest, substituted from above the line for 'contained' deleted.
249. 206 ours, and, inserted from above the line.
249. 212 purpose, followed by 'but to serve us only' deleted.
249. 228 Man, preceded by 'Which' deleted.
249. 228 Adore, substituted from above the line for 'Accomplish' deleted.
250. 239 in, substituted from above the line for 'and made' deleted.
250. 265 In his Intention. . .can be wrought, inserted from center margin with carets, indicating place of insertion.
251. 290 To, substituted from above the line for 'And' deleted.
251. 299 Blest, inserted from above the line.
251. 299 to, followed by 'it' deleted.
251. 308 At, preceded by 'In me' deleted.
251. 308 in me, inserted from above the line.
252. 332 Glorious, inserted from above the line.
252. 338 over, substituted from above the line for 'ore them' deleted. The inserted 'over' could possibly be read as 'ever'. Traherne's o's and e's are difficult at times to distinguish. 'Over' appears to be the intended reading, since the inserted word is substituted for 'ore'. Chambers reads 'ever'.
253. 353 not, followed by 'use' deleted.

253. 371 Who, Who, the second 'who' is substituted from above the line for 'is it' deleted.
253. 376 did, inserted from above the line.
253. 380 His, substituted for 'Himself' deleted.
253. 384 Stanza 7: Traherne wrote the number for the stanza in the margin after he deleted the following twenty four lines; above the first line is a cross (+) indicating marginal note 'Adorior'(strike out): 'He man Adored by Approaching Him;/By seating Him among the Seraphim;/By Breathing into him, a Soul and Bliss;/By [Marginal note with asterisk after 'By': 'Ad. Ora.' (referring to the mouth or lips)] joyning Lips, when he mans Soul did Kiss./He man Adord, when he with all His Might/The Soul of Man endeavord to Delight./And wholly livd for Man, as for His End,/And made the Soul of Man His Bride and Friend./He Man Adord when he did minister/In all His Works to Man, and Him prefer./When he did love Man Infinitely, and/His Workmanship Admiring still [still, inserted from above the line] did Stand./For Admiration Endless, Endless Love,/Lov infinit doth Adoration prove./With all His Soul He loves, and loves us more/Then we can Him, altho we Him Adore./He lives for us, and to us; Yet [yet, substituted from above the line for 'For as' deleted] He is:/His End far more, and more Divine by this./He loves us more then if He did Adore/Becaus His Goodness and His Bliss is more./Wel may we give our selvs to Him, who gives/Him self to us, and for us only lives./Who prays to us that we would Happy be,/[Marginal note beside line: 'Adoro' (adore)] And so Adores us like a Deitie.'
- Marginal notes are in authorial script.
253. 390 unite, substituted from above the line for 'Delight' deleted.
254. 394 Delight, followed by 'And be Exalted as the End of all./And' deleted.
254. 395 Twill, substituted from above the line for 'And' deleted.

Adulterie

255. Title The word 'Adultery' is spelled as 'Adulterie' only for column one of f. 44v; for the other columns it is spelled as 'Adultery'.
255. 4 his fathers, substituted from above the line for 'the' not deleted.
255. 7 desire, followed by 'it' deleted.
255. 8 in him that receives it, and, inserted from above the line.

255. 9 and [followed by 'a kind of' deleted] treachery in him that gives it, substituted from above the line for 'and so it is to receive it, and' deleted.
255. 10 wearing, inserted from above the line.
255. 10 Gold that is, substituted from above the line for 'Scepter he hath' deleted.
255. 10 Gold that, followed by 'which' deleted.
255. 11 It holds, substituted from above the line for 'right or due which holds' deleted.
255. 11 even, followed by 'there' deleted.
255. 15 Creatures is, substituted for 'may be' deleted.
255. 15 som times, followed by 'be' deleted.
255. 15 Idolatrie, followed by 'of more heinous nature' deleted.
255. 16 Esteem, followed by 'as our last and Sovereign End' deleted.
255. 26 wherin, substituted from above the line for 'that' deleted.
256. 68 Covetous, nor, followed by 'nor' not deleted. Originally read 'Covetous, nor nor'.
257. 81 Error, substituted from above the line for 'Sin' deleted.
257. 91 for him, inserted from above the line.
257. 92 Belial, or, followed by 'what part hath' deleted.
257. 101 Streams, followed by 'must needs' deleted.
257. 111 Transgression, substituted from above the line for 'crime' deleted.
258. 116 through, inserted from above the line.
258. 121 Laws or to, inserted from above the line.
258. 135 so great a plague as, inserted from above the line.
258. 150 live, followed by 'concealed' deleted.
259. 161 are, followed by 'alike' deleted.
259. 161 It is a, followed by 'Common' deleted.
259. 175 almost in, followed by 'the midst' deleted.
259. 178 thou, inserted from above the line.
259. 185 keep in bound, substituted from above the line for 'my Passion' deleted. Chambers reads 'keeping bound, rule and measure'.

An Advocate

261. 1 Office and, inserted from above the line.
261. 5 one, substituted from above the line for 'Cause' deleted.
261. 8 is, substituted from above the line for 'was' deleted.
261. 9 Evil; and, followed by 'marvellously' deleted.
261. 10 to the, substituted from above the line for 'and' deleted.
261. 10 advantages, substituted for 'disadvantages'; 'dis' deleted.

261. 11 His time or Season, originally read, 'When he is Seasonable' deleted.
261. 12 Wanting, followed by 'He is then most desirable' deleted.
261. 14 Judge, followed by 'or' deleted.
261. 16 then is he desirable, inserted from above the line.
261. 16 Savior is, followed by 'an' deleted.
261. 17 necessary, followed 'Help to us' deleted.
261. 22 of, inserted from above the line.
261. 23 Is Jesus, preceded by 'The most Great and Heavenly Advocate' deleted.
261. 24 Sovereign, followed by 'Advocat' deleted.
261. 25 being, followed by 'the' deleted.
261. 25 Lord, followed by 'and Savior' deleted.
261. 25 Advocates, followed by 'Intercessors and Councillers whatsoever' deleted.
261. 26 Son, followed by a comma, deleted by editor.
261. 27 Glory, followed by 'and' deleted.
261. 31 King, followed by 'for' deleted.
261. 34 for his Advocateship, substituted from above the line for 'other Advocates, which' deleted.
261. 35 Divine and, substituted from above the line for 'and altogether' deleted.
262. 36 them, substituted from above the line for 'persons' deleted.
262. 39 for all, followed by 'Nations Kingdoms and' deleted.
262. 40 office, followed by 'he is greater' deleted.
262. 41 spends, substituted from above the line for 'pleads' deleted.
262. 41 hour, followed by 'only' deleted.
262. 42 yea, followed by 'he is' deleted.
262. 42 incessantly, followed by 'present' deleted.
262. 43 he, inserted from above the line.
262. 43 easy, substituted from above the line for 'litle' deleted.
262. 43 Lip labor, followed by 'spent' deleted.
262. 44 Labor and Wounds and Torments, substituted from above the line for 'passion' deleted.
262. 46 So, followed by 'doth he' deleted.
262. 46 and Labor, followed by 'or Expencc and Pains' deleted.
262. 47 he, inserted from above the line.
262. 47 in the world, inserted from above the line.
262. 50 implored, followed by 'and to plead for their friends' deleted.
262. 51 for us. others plead for their friends, he, substituted from above the line for 'to plead' deleted.

262. 52 Other, followed by 'Advocates' deleted.
262. 53 travailing, substituted from above the line for 'and' deleted.
262. 53 only, followed by 'travail' deleted.
262. 58 our, followed by 'own' deleted.
262. 59 as to us, inserted from above the line.
262. 62 which, followed by 'Advocateship' deleted.
262. 72 And Heavenly pureness blamd!, substituted from above the line for 'What greater can be namd!' deleted.
262. 73 Stone, followed by a comma not deleted.
263. 77 Men, preceded by 'That [substituted from above the line for 'And' deleted] deleted.
263. 88 Ingratituds, Chambers reads 'Ingratitude'.
263. 96 make no Delay, substituted from above the line for 'and plead: Today/As fresh' deleted.
263. 97 as fresh, inserted from above the line. In MS 'as' is followed by a comma, which I deleted.
263. 97 cries, substituted from above the line for 'as loudly' deleted.
263. 99 This day, inserted from above the line.
263. 99 when, followed by 'in it' deleted.
263. 100 A line drawn between this stanza and next, not deleted.
263. 103 Can any other Ease or pleasure give, Chambers reads 'Can other Ease or pleasure give'.
264. 103 give, substituted from above the line for 'please' deleted.
264. 116 A line drawn between this stanza and next, not deleted.
264. 120 pervers, inserted from above the line.
264. 122 once, inserted from above the line.
264. 123 filthy, inserted from above the line.
264. 125 A line drawn between this stanza and next, not deleted.
264. 126 What, preceded by 'O Lord' deleted.
264. 129 As, followed by 'Dying' deleted.
264. 129 himself, inserted from above the line.
264. 133 Glorious, substituted from above the line for 'real' deleted.
264. 142 in his, substituted from above the line for 'to him' deleted.
264. 143 A line drawn between this stanza and next, not deleted.
264. 144 O, substituted for 'And' deleted.
264. 145 trampling, substituted from above the line for 'sleighting' deleted.
265. 156 and, substituted from above the line for 'Power' deleted.
265. 159 Compar'd to such a Glorious Advocate, substituted from above the line for 'compared to such an Glorious' deleted.
265. 160 Whose, substituted from above the line for 'His' deleted.
265. 160 doth, inserted from above the line.

265. 162 Kingdoms, inserted from above the line.
265. 165 Blessed, substituted for 'Blest'. The script is different here. It is similar to that of *Seeds of Eternity*; see above.
265. 167 My Soul, inserted from above the line.
265. 167 wert the, followed by 'only' deleted.
265. 177 All, preceded by 'On Earth and much despised' deleted.
265. 177 all Cherubims, inserted from above the line.
265. 180 That, followed by 'Such an' deleted.
265. 180 Bright, substituted from above the line for 'or' deleted.
265. 181 Ordaind to be a Sphere in Act of all, Chambers reads 'Ordaind to be a Sphere in All of all'.
265. 182 Bound, substituted from above the line for '[or?]'.
Term, substituted from above the line for 'Bound' deleted.
265. 187 Mind, substituted from above the line for 'Soul' deleted.
265. 189 sinful, inserted from above the line.
265. 189 self, followed by 'or Soul' deleted.
266. 195 Balsom, Chambers reads 'Balsam'.
266. 200 A line drawn between this stanza and next, not deleted.
266. 205 A Bleeding Saint, a Dying King, a Pure; this line is missing in Chambers.
266. 206 Majestick Holy one, Chambers reads 'Majeskick Holy true'.
266. 206 Holy one, meet to endure, substituted from above the line for 'friend whom pleasure cant allure' deleted.
266. 209 a Bright, substituted from below the line for 'nor corrupt' deleted.

Affairs

269. 78 himself in, followed by 'private' deleted.
269. 95 Divine, substituted from above the line for 'excellent' deleted.
270. 132 of it, inserted from above the line.
270. 141 explicated, substituted from above the line for 'applied' deleted.
270. 143 of the just, inserted from above the line.
270. 145 only by, followed by 'shining on' deleted.
270. 153 Affairs, followed by 'and' deleted.
271. 154 felt, followed by 'and seen' deleted.
271. 169 That, substituted for 'Tho' followed by 'they' deleted.
271. 171 The, preceded by 'What' deleted.
271. 172 Things quite, substituted from above the line for 'Is' deleted.
271. 172 of, followed by 'our' deleted.
271. 181 And gnashing of Teeth when too late, Chambers reads 'And gnashing of Teeth were too late'.
271. 183 long, substituted from above the line for 'sad' deleted.

271. 186 Life, followed by 'with all' deleted.
272. 191 lets, substituted from above the line for 'and' deleted.
272. 191 our, substituted from above the line for 'my' deleted.
272. 194 most great, substituted from above the line for 'Sublime' deleted.
272. 196 But, followed by 'yet' deleted.
272. 196 thy, substituted from above the line for 'the' deleted.
272. 197 Thy fair, substituted from above the line for 'Of thine' deleted.
272. 198 again, inserted from above the line.
272. 198 for, followed by 'ever' deleted.
272. 203 Types, substituted from above the line for 'Letters' deleted.
272. 205 They stand for ever. Gold, substituted from above the line for 'A Pen of Diamonds' deleted.
272. 214 each, substituted from above the line for 'let evry' deleted.
272. 220 Obey, inserted from above the line.
272. 226 shewn, substituted from above the line for 'express' deleted.
272. 229 Feeding, preceded by 'And feed' deleted.
273. 236 and to, to, inserted from above the line.
273. 236 There is a faint line drawn between the line ending in 'heir' and the one beginning 'Tis to be'; its indication is unclear.
273. 240 such an, substituted from above the line for 'this' deleted.

Affection

274. 1 Affections, followed by 'of the Soul' deleted.
274. 3 before we. . .Anger Lov etc., substituted from above the line for 'besides which' deleted.
274. 6 Hope, followed by 'Love and Hatred' deleted.
274. 6 Desire, followed by 'Anger' deleted.
274. 7 Degree, followed by 'in Nature' deleted.
274. 8 here, substituted from above the line for 'likewise' deleted.
274. 8 observed, substituted from above the line for 'considered' deleted.
274. 12 Tis, inserted from above the line.
274. 16 produced, inserted from above the line.
274. 16 Soul, followed by 'or Thing' deleted.
274. 18 another, inserted from above the line.
274. 19 Passion, followed by 'tho' deleted.
275. 37 make them angry, followed by 'with us' deleted.
275. 46 that, inserted from above the line.
275. 51 long, followed by 'far' deleted.
275. 52 or the, followed by 'Division and' deleted.
275. 53 ariseth, followed by 'at last' deleted.
275. 60 heightned, MS reads 'heighned'.

275. 62 The original spacing of the subtitle in the MS is 'The Kinds in general'.
275. 64 natural, substituted from above the line for 'innate' deleted.
275. 67 taken sometimes for, inserted from above the line.
275. 69 or is, is, inserted from above the line.
275. 72 natural Abilities, substituted from above the line for 'Quiet Habits' deleted.
275. 73 They, preceded by 'And' deleted.
275. 76 are stiled, substituted from above the line for 'bear the Name of' deleted.
275. 77 or, substituted from above the line for 'in' deleted.
276. 93 Bruitish, inserted from above the line.
276. 99 permitted, followed by 'in the mind when they' deleted.
276. 99 to, inserted from above the line.
276. 99 objects, followed by 'like Beasts' deleted.
276. 105 and are, followed by 'guided by' deleted.
276. 116 perceived, substituted from above the line for 'wrought' deleted.
277. 144 attained, followed by 'the other to be attained' deleted.
277. 149 so, inserted from above the line.
278. 156 therefore, inserted from above the line.
278. 165 present, followed by 'it' deleted.
278. 165 needs, inserted from above the line.
278. 169 attended, followed by 'with' deleted.
278. 170 that may, substituted from above the line for 'more easy to' deleted.
278. 172 either, inserted from above the line.
278. 176 much, substituted from above the line for 'exceedingly' deleted.
278. 180 off, MS reads 'of'.
279. 196 Authentick among, followed by 'all' deleted.
279. 198 Contentation, followed by 'or Satisfaction' deleted.
279. 198 Emulation, followed by 'or that Envy' deleted.
279. 199 pittty *Jealousy*, Contempt, inserted from above the line.
279. 199 may be, followed by 'the' deleted.
279. 203 to that of, inserted from above the line.
279. 207 among the Affections, inserted from above the line.
279. 209 Perfections, followed by 'Benefits and Glories' deleted.
279. 212 cleerly, inserted from above the line.
279. 215 sufficient, followed by 'Absent' deleted.
279. 216 move the, the, substituted for 'their' deleted.
279. 229 Affections, followed by 'too' deleted.
280. 238 to mention, inserted from above the line.

280. 241 understood, followed by 'In every Affection as it is a faculty its object and extent ought to be considered' deleted.
280. 262 object, substituted from above the line for 'Extent' deleted.
280. 267 Despair is, is, substituted from the margin for 'hath' deleted.
280. 268 caus, substituted from above the line for 'Object' deleted.
280. 272 and Eternal, inserted from above the line.
281. 275
-276 All parentheses are in MS.
281. 283 a Cause, originally 'an Cause', substituted from above the line for 'object' deleted.
281. 296 Vehemence, followed by 'and' deleted.
281. 297
-300 Of their Subjects, the section originally read: Affections may be said to be in God in [deleted] Angels and in [deleted] Men, in [deleted] Beasts and in [deleted] Devils Trees and [deleted] Plants and [deleted] Stones and Minerals. but in some of these properly, in some Metaphoricaly. And [deleted] of all which [substituted for 'these] we shall by and by [deleted] Speak in their Distinction.
282. 311 fearing or, or, substituted from above the line for 'and' deleted.
282. 315 united, inserted from above the line.
282. 316 all, inserted from above the line. MS reads 'of the all Effects'.
282. 321 coveted the, followed by 'Gold' deleted. MS reads 'coveted the [Gold, deleted], the Golden Wedge'.
282. 322 it, inserted from above the line.
282. 322 was, followed by 'the' deleted.
282. 324 at rest, followed by 'while it seemed to move' deleted.
282. 325 Beauty, followed by 'is desired nay it' deleted.
282. 326 Thus, substituted from above the line for 'Which sheweth that' deleted.
282. 327 Motion, followed by 'in Him self' deleted.
282. 327 Maxime of, of, followed by 'all' deleted.
282. 327 Philosophy, substituted for 'Philosophies' and followed by 'Yet' deleted.
282. 329 Of the maner of its Generation: The title of this section was added later; there is no spacing between it and the preceding section. At the center margin, however, is a short, horizontal line drawn between the two lines to indicate a new section.
282. 330 Tho, followed by 'therefore' deleted.
282. 330 mind, followed by 'no Affection actualy exerted' deleted.
282. 330 object, followed by 'as purely such' deleted.

282. 331 Soul, followed by 'is the Author and Cause' deleted.
282. 334 object, followed by 'touched' deleted.
282. 335 It apprehends of. . .that is in it, inserted from above the line.
282. 337 desireth, followed by 'or hopeth for, or feareth [feareth, inserted from above the line], or grieveth for' deleted.
282. 340 The Act which. . .fears or bewailes, inserted from above the line.
282. 344 therefore, inserted from above the line.
282. 345 Object, followed by 'at least apprehended' deleted.
282. 348 of this are, followed by 'ineffable' deleted.
283. 362 Excellency, substituted from above the line for 'Place and Order' deleted.
283. 364 They, Paragraph is not indented in the MS.
283. 367 If we, followed by 'compare them in their place to all obj-' deleted.
283. 369 at least, inserted from above the line.
283. 372 Beauty, followed by 'and order' deleted.
283. 387 Affections, followed by 'I mean' deleted.
283. 387 I would say, inserted from above the line.
283. 388 as well as sensible, inserted from above the line.
284. 393 for, followed by 'the' deleted.
284. 394 but the Affections, followed by 'themselvs' deleted.
284. 395 Prudence and, and, substituted from above the line for a colon plus 'that is the affections' deleted.
284. 396 those, followed by 'things' deleted.
284. 400 vain, substituted from above the line for 'vail' deleted.
284. 405 Cause, substituted from above the line for 'End' deleted.
284. 421 of its, inserted from above the line.
284. 426 were to, followed by 'The use of Affections' deleted. to, Ms reads 'too'.
285. 429 our, followed by 'Formal' deleted.
285. 437 it, followed by 'but' deleted.
285. 440 hands, substituted from above the line for 'fingers' deleted.
285. 441 which we call the fingers, inserted from above the line.
285. 455 Natural, preceded by 'Affections in' deleted.
285. 460 they, MS reads 'thy'.
285. 463 by moralists, inserted from above the line.
286. 472 Bruitish, inserted from above the line.
286. 472 Affections, followed by 'in Beasts' deleted.
286. 473 Evil, substituted from above the line for 'fear' deleted.
286. 477 one, inserted from above the line.

286. 477 another, MS reads 'other' (Doves can love and take pleasure in one [inserted from above the line] other.
286. 482 principles, followed by 'in all Eternitie' deleted.
286. 487 upon the Highest Obligations and for the highest Rewards, inserted from above the line.
286. 488 Rewards, followed by 'Thus are' deleted.
286. 490 Are, preceded by 'They' deleted.
286. 492 things, inserted from above the line.
286. 492 Material, substituted for 'Materials' and followed by 'and things' deleted.
286. 494 They can, inserted from above the line.
286. 497 buried, followed by 'hidden conceald' deleted.
286. 497 denied, followed by 'totally' deleted.
286. 500 (without guid or Head), inserted from above the line.
286. 502 both to Appetite and, substituted from above the line for 'to' deleted.
287. 510 before, substituted from above the line for 'with' deleted.
287. 516 moveth, substituted from above the line for 'melteth' deleted.
287. 520 Love which, which, substituted from above the line for 'that Love' deleted.
287. 523 all the veins, substituted from above the line for 'Blood' deleted.
288. 551 ensueth, followed by 'a' deleted.
288. 565 desire, followed by 'from' deleted.
288. 566 to any, inserted from above the line.
288. 572 Affections, preceded by 'Divine' deleted.
284. 578 God are, followed by 'all' deleted.
288. 584 all these without Affection, substituted from above the line for 'as' deleted.
289. 590 Life, followed by 'and Essence' deleted.
289. 591 his, inserted from above the line.
289. 596 he infinitely, he, followed by 'is' deleted.
290. 629 Hills, followed by 'are' deleted.
290. 662 Glories, followed by 'Wasted' not deleted. (Line reads 'Wasted wasted'.)
292. 710 the Individual, preceded by 'for' deleted.
292. 713 of the mind, inserted from above the line.
292. 713 wherein it may continue and, inserted from above the line.
292. 723 this, substituted from above the line for 'its' deleted.
293. 747 same, inserted from above the line.
293. 770 Observations, preceded by 'An' deleted.
293. 779 nimble, substituted from above the line for 'spec-' deleted.

293. 780 we, substituted from above the line for 'they' deleted.
293. 782 Spurs, followed by 'by' deleted.
293. 782 which, followed by 'they' deleted.
293. 782 its, inserted from above the line.
294. 783 pure Sparks, substituted from above the line for 'spheres' deleted.
294. 786 Being, substituted from above the line for 'Reverst, or' deleted.
294. 786 or reversd, followed by 'these lively stings', deleted; substituted from above the line for 'so are the' deleted. The line initially read 'Reverst, or seen in Spirit; so are the stings'.
294. 791
-793 Who fills. . . evry Being, these lines are bracketed with a long curly bracket at the centre margin, but purpose is unclear.
294. 798 living, substituted from above the line for 'very' deleted.
294. 808 All which, substituted from above the line for 'That they' deleted.
295. 835 By the Affections, preceded by 'If' deleted.
295. 854 therof, inserted from above the line.
296. 870 glorious, inserted from above the line.
296. 882 communicate, followed by a full stop, not deleted.
296. 884
-886 According to the greatness of its Measure
It loves to make it self a sacred Treasure:
To its Enjoyers, colon after 'Treasure' deleted by editor.
296. 890 the great, substituted from above the line for 'all the' deleted.
297. 933 Eternitie, preceded by 'endless' deleted.
297. 933 is, preceded by 'alone' deleted.
297. 933 Celestial, substituted from above the line for 'Open' deleted.

Affinity

299. Title 'Affinity' is spelled 'Affinitie' in several headings after the first column.
299. Footnote 1, line 4, one another, MS reads 'onanother'.
299. 5 are, followed by 'all' deleted.
299. 7 are, followed by 'like Branches' deleted.
299. 11 become the, followed by 'Link and' deleted.
299. 11 which, followed by 'the' deleted.
299. 11 famelies, followed by 'out of which they were taken' deleted.
299. 12 not, followed by 'here' deleted.
299. 13 Parents of the union, substituted from above the line for 'Kind' deleted.
299. 14 and the, the, substituted for 'their'.
299. 14 Kindred, followed by 'between them. Becaus' deleted.

299. 14 being, substituted from above the line for 'but' deleted.
299. 20 as apt to grow familiar, substituted from above the line for 'as Apt to grow familiar' deleted.
299. 21 party, substituted from above the line for 'side is apt to love and be familiar' deleted.
299. 24 Wifes Relations, followed by 'then his own' deleted.
299. 25 Husbands, followed by 'above her own' deleted.
299. 29 Actions, followed by 'And' deleted.
300. 38 or, substituted from above the line for 'whatsoever' deleted.
300. 39 objected is, that, followed by 'by' deleted.
300. 54 and Parent, inserted from above the line.
300. 57 Tenderness and, substituted from above the line for 'Tender of' deleted.
300. 58 hurtfull, followed by 'or inconvenient to him self' deleted.
300. 70 harmoniously, inserted from above the line.
300. 70 transcendent, inserted from above the line.
301. 76 other and of, substituted from above the line for 'a' deleted.
301. 83 or neer Borderers, inserted from above the line.
301. 90 with, followed by 'Phar' deleted.
301. 95 fancies, substituted from above the line for 'Thoughts' deleted.
301. 95 fancies we, followed by 'do' deleted.
301. 100 Pure and, inserted from above the line.
301. 106 Feast, followed by 'Bride hous' deleted.
302. 110 House Temple Joy and Pleasure, substituted from above the line for 'substantial' deleted.
302. 111 Dowry, followed by 'are' deleted.
302. 111 are, inserted from above the line.
302. 116 Triumphant Saints the Wedding Song do, substituted from above the line for 'All Saints the Epithalamium' deleted.
302. 124 Joys and, inserted from above the line.
302. 124 Joys most full, substituted from above the line for 'Lovly full' deleted.
302. 126 And, followed by 'infinitely' deleted.
302. 126 in nature far, inserted from above the line.
302. 128 and, substituted from above the line for 'Shine' deleted.
302. 129 even Thought, substituted from above the line for 'all conceit' deleted.
302. 130 The Lov of both, substituted from above the line for 'And both their Lov' deleted.
302. 141 Church, followed by 'is' deleted.
302. 141 tru, inserted from above the line.

302. 144 All, followed by 'Joy and' deleted.
 302. 144 only, inserted from above the line.
 302. 147 Where, substituted from above the line for 'And' deleted.
 302. 149 There where the glorious, substituted from above the line for 'for evry Soul the' deleted.
 302. 150 Ey, followed by 'Enriching evry soul with all their Treasures' deleted.
 303. 151 Whom they, substituted from above the line for 'They do' deleted.
 303. 151 with Delights, substituted from above the line for 'it as all their' deleted.

Affliction

304. Title 'Affliction' begins mid-column at f. 55r.1. At f. 55r.2, the column heading changes from 'Affliction' to 'Afflictions'; this is the only time the plural is used in the title for this topic.
 304. 1 The occasion, substituted from above the line for 'Its Nature' deleted; substituted from above the line for 'Its Original' deleted.
 304. 5 Excellency, followed by 'it' deleted.
 304. 5 to be trusted, substituted from above the line for 'fit she should fall' deleted.
 304. 24 Creation, substituted for 'Creations' deleted.
 305. 39 very, inserted from above the line.
 305. 64 under, followed by 'so grea-' deleted.
 306. 81 or, inserted from the margin.
 307. 127 Mountains, followed by 'and' deleted.
 307. 134 Afflictions work. . .speaketh, inserted from below the line.
 308. 156 Ah Sin, substituted from above the line for 'my Soul' deleted.
 308. 167 While, preceded by 'Even' deleted.
 308. 167 even, inserted from above the line.
 308. 171 Serener, followed by 'Calm' deleted.
 308. 173 tumble, substituted for 'tumbled'.
 308. 178 too, MS reads 'to'.
 308. 180 a, substituted from above the line for 'most' deleted.
 308. 187 som, substituted from above the line for 'an' deleted.
 309. 197 Beams, substituted from above the line for 'eys' deleted.
 309. 199 Treasures, followed by 'which' deleted.
 309. 204 Within these Rings. Woes, substituted from above the line for 'Calamities and' deleted.
 309. 213 Enflaming him, substituted from above the line for 'Enflame his Soul' deleted.
 309. 219 more, inserted from above the line.

309. 222 sleep, substituted from above the line for 'swooning' deleted.
 309. 223 Adversity. By, preceded by 'As' deleted.
 310. 235 Spirits of a, followed by 'Giddy Multitude' deleted.
 310. 246 in that, followed by 'Spiritual' deleted.
 310. 256 els, inserted from above the line.
 310. 256 Accidents, followed by 'and Emergent Crosses' deleted.
 310. 261 Reward, substituted for 'Rewards'.
 311. 295 deeper, substituted from above the line for 'deeper'.
 311. 310 or virtue, inserted from above the line.

Ages

313. 1 Being, preceded by 'Ages are themselvs Objects and Repositories of our Joys' deleted.
 313. 1 Ages, substituted from above the line for 'the' deleted.
 313. 6 who, substituted from above the line for 'For he' deleted.
 313. 8 Ages, followed by 'And' deleted.
 313. 8 concerning one, followed by 'man' deleted.
 313. 9 concerning all, followed by 'and so reciprocaly. Tho therefore' deleted.
 313. 9 Oake, followed by 'and a Hart' deleted.
 313. 11 ours, followed by 'Even' deleted.
 313. 11 As, followed by 'the Length of' deleted.
 313. 11 are, substituted for 'is' deleted.
 313. 12 not of, followed by 'their' deleted.
 313. 15 to, followed by 'assign' deleted.
 313. 17 by, inserted from above the line.
 313. 17 yeers, followed by 'Duration is their Matter, to which such a Relation and Quantity gives the Forme!' deleted.
 313. 24 Unless, followed by 'perhaps' deleted.
 313. 32 or agreeeth with the Soul of Man, an, substituted from above the line for 'the Age [followed by 'of Man' deleted]' deleted.
 313. 33 reckond, inserted from above the line.
 313. 34 In, preceded by 'But' deleted.
 313. 34 Shortned, followed by 'upon Earth' deleted.
 313. 35 upon earth, inserted from above the line.
 313. 35 As, preceded by 'For' deleted.
 314. 37 and by the, followed by 'Augmenta-' deleted.
 314. 42 Since, preceded by 'But now' deleted.
 314. 42 in these later Days, inserted from above the line.
 314. 47 Nature, followed by 'that is' deleted.
 314. 47 always ambitious of, followed by 'Honor and' deleted.

314. 50 But, followed by 'then it would be' deleted.
314. 52 Since therefore, substituted from above the line for 'And' deleted.
314. 53 yeers is, is, substituted from above the line for 'being' deleted.
314. 60 ours, followed by 'Ages' deleted.
314. 61 being, so, followed by 'noted and' deleted.
314. 62 Standard, followed by 'and general measure' deleted.
314. 69 Notes, substituted from above the line for '[. . .] [. . .] [. . .] observations' deleted.
314. 75 or, substituted for 'and'.
315. 76 Zodiack, substituted from above the line for 'Heavens' deleted.
315. 86 Mankind, substituted from above the line for 'the World' deleted.
315. 87 consider, and, inserted from above the line.
315. 88 Things, preceded by 'those' deleted.
315. 89 are made subservient, inserted from above the line.
315. 90 even those, substituted from above the line for 'and Welfare of the World' deleted.
315. 90 managed, followed by 'and weilded' deleted.
315. 91 who, substituted from above the line for 'the' deleted.
315. 91 them selvs, followed by 'only' deleted.
315. 91
-93 that are neer unto them. . . Qua Supra nos nihil ad nos, substituted from above the line for 'Hence we may further note that' deleted.
315. 91 with, followed by 'litle and' deleted.
315. 94 Blind, followed by 'are' deleted.
315. 94 Unactive, followed by 'being' deleted.
315. 95 Superiors. The, preceded by 'And' deleted.
315. 95 Learned, followed by 'men' deleted.
315. 96 Informing, followed by 'the Lump of' deleted.
315. 96 that without them is a meer Lump, but by them formed into Order, substituted from above the line for 'in' deleted.
315. 99 pleasure, substituted from above the line for 'Sentence' deleted.
315. 101 Defined by, followed by 'the pleasure of' deleted.
315. 107 in som respect, inserted from above the line.
315. 108 God indeed is, followed by 'in some respect' deleted.
315. 110 Application, substituted from above the line for 'Measure' deleted.
315. 110 him, substituted from above the line for 'man' deleted.
315. 111 Ages too, followed by 'as well as Life, and Mans Understanding' deleted.
315. 112 Original, followed by 'and [or deleted] Caus of Death' deleted.
315. 112 Object, followed by 'and Cause in like maner' deleted.

315. 113 understanding, followed by 'especialy' deleted.
315. 113 hath a peculiar power and Influence over it, inserted from above the line.
316. 115 come, followed by 'to speak of' deleted.
316. 115 have, followed by 'according to the Desert of so weighty a matt-' deleted.
316. 116 to, inserted from above the line.
316. 121 men, by, 'his Word the Sanction of' deleted.
316. 122 already, inserted from above the line.
316. 125 but, inserted from above the line.
316. 127 of them and, inserted from above the line.
316. 127 and, followed by 'the' deleted.
316. 133 Contemplation as, as, inserted from above the line.
316. 140 circum, inserted from above the line.
316. 141 Perhaps, preceded by 'and' deleted.
316. 142 of them, followed by 'and as such' deleted.
316. 143 maner, followed by 'with other Causes' deleted.
316. 143 they, inserted from above the line.
316. 146 object, followed by 'to understand, and know well' deleted.
316. 147 Creatures, followed by 'or' deleted.
317. 158 Temple or, followed by 'a' deleted.
317. 158 are, followed by 'indeed' deleted.
317. 159 Mans, followed by 'framing and' deleted.
317. 160 a Creature, substituted from above the line for 'noted as a Work' deleted.
317. 164 as, followed by 'to wit' deleted.
317. 165 Heavens, followed by 'and' deleted.
317. 165 Firmament, followed by 'and' deleted.
317. 166 Land, followed by 'and' deleted.
317. 179
- 181 According to that physical Maxim. . .Dat proprietates Esse, inserted from above the line and from the middle margin.
317. 180 consequentia, MS reads 'consequentia'.
318. 190 Tis, substituted from above the line for 'but' deleted.
318. 191 under the notion of being, substituted from above the line for 'as' deleted.
318. 191 Subject to it, followed by 'This' deleted.
318. 192 in it, followed by 'And evry' deleted.
318. 193 perhaps are, inserted from above the line.
318. 193 certain, followed by 'Kind of' deleted.

318. 193 formed by the fancy in that imaginary Duration, which is Endles and Eternal, substituted from above the line for 'therin' deleted.
318. 195 Duration of, followed by 'such' deleted.
318. 195 it is a Creature, followed by 'being that Room of which nothing is Capable' deleted.
318. 197 to the Imagination, substituted from above the line for 'therunto' deleted.
318. 198 as, inserted from above the line.
318. 198 Space, followed by 'being' deleted.
318. 199 Eternal. This being, substituted from above the line for 'inevitable as' deleted.
318. 199 Existences, followed by 'at least of all' deleted.
318. 200 Ages, followed by 'Ages. Time Howbeit' deleted.
318. 208 Eternitie, followed by 'and Love' deleted.
318. 209 appear, substituted from above the line for 'seem as' deleted.
318. 210 doth and Time [and] Room. none of these have, substituted from above the line for 'and Place. it self hath not' deleted.
318. 215 being [being, followed by 'and' deleted] seperated from their Subjects, inserted from above the line.
318. 216 exist, followed by 'by themselvs' deleted.
318. 218 for, followed by 'Naturally' deleted.
318. 218 Contains its Duration, followed by 'its Continuance being a Thing distinct from its Essence, and yet not in it, as its figure and color is, nor depending on it, as to the absolute Being of [Being of, inserted from above the line] duration in it self' deleted.
318. 219 it is *its* Duration, followed by 'The relation dependeth on it, but not the Duration. Nay rather' deleted.
318. 220 a, substituted from above the line for 'this' deleted.
318. 221 Duration in, followed by 'the' deleted.
318. 222 things, followed by 'Such a Part of' deleted.
318. 223 Continuance, followed by 'even' deleted.
318. 233 Elle or, followed by 'a' deleted.
318. 225 considerd, followed by 'a part' deleted.
318. 225 such a, followed by 'conceivable' deleted.
318. 227 yea, followed by 'and' deleted.
318. 227 too, inserted from above the line.
319. 229 maner, followed by 'but is totaly distinct and several, as [as, followed from above the line for 'a thing' deleted] a part of Eternitie, not a [written over 'a' is 'in' not deleted] part or Accident of that Creature, to which it is applied' deleted.
319. 232 As, substituted from above the line for 'and' deleted.

319. 233 Omnipresence, the third question was to have started at this point: '3. Question/whether Ages are Quantities/or Relations?' deleted.
319. 234 evry where, substituted from above the line for 'easily' deleted.
319. 234 so in evry Age is a Spiritual Substance, bec. Eternity is there, most clearly discerned, substituted from above the line for 'and that Clearly and infallibly' deleted.
319. 241 either in, followed by 'som positive and' deleted. Either, inserted from above the line.
319. 241 real, followed by 'bounds' deleted.
319. 241 imaginary Bounds, substituted from above the line 'in our conception. for tho Nothing be indivisible and wholly infinit, yet' deleted.
319. 241 hath, preceded by 'it' deleted.
319. 242 som, preceded by 'it' deleted.
319. 243 distinguished, followed by 'for if' deleted.
319. 243 and, inserted from the margin.
319. 243 and Nothing is, substituted from above the line for 'may perhaps' deleted.
319. 243 is, substituted from above the line for 'be' deleted.
319. 244 Nothing is infinit, substituted from above the line for 'too' deleted.
319. 247 Word, followed by 'Nothing' deleted.
319. 249 Quantities, followed by line break and 'or Relations?' deleted.
319. 252 Accidents are, followed by 'in' deleted.
319. 252 Subject, followed by 'and that is one' deleted.
319. 253 together, but in none divided, substituted from above the line for 'of that number, perhaps in none' deleted.
319. 254 Number, followed by 'a Single and individual Accident, a Thing' deleted.
319. 254 Pears, followed by 'suppose' deleted.
319. 256 not in one, followed by 'or in other of' deleted.
319. 256 alone, inserted from above the line.
319. 257 Ten is, followed by 'But absolutely considered, they are all disseverd, and without a number' deleted.
319. 264 them, followed by 'all' deleted.
319. 265 Arrow, followed by 'was' deleted.
319. 267 in the same Instance of time, inserted from above the line.
320. 269 Number, followed by 'and Motion' deleted.
320. 269 as, inserted from above the line.
320. 271 of motion as it is a Continuance in which, substituted from above the line for 'like Motion when it is finished it' deleted.

320. 273 and, followed by 'of Notice' deleted.
320. 286 at the same time, substituted from above the line for 'with each other'.
320. 286 They, followed by 'all' deleted.
320. 287 same, followed by '[Instant] of Time' deleted.
320. 288 one another, MS reads 'onanother'.
320. 293 being, substituted from above the line for 'a Line' deleted.
320. 293 it, inserted from above the line.
320. 294 altogether, followed by 'and' deleted.
320. 294 That which, followed by 'the rather' deleted.
320. 303 units, MS reads 'unites'.
320. 303 So many things, MS reads 'So man thing'.
320. 303 together, followed by deleted.
320. 303 in, substituted from above the line for 'united and limited to'.
320. 304 such a, followed by 'number' deleted.
320. 304 A Multitude, followed by 'it self' deleted.
320. 306 This Multitude, followed by 'or Number' deleted.
321. 308 them, followed by 'and' deleted.
321. 310 Imaginary, followed by 'too' deleted.
321. 310 Mankind are, substituted from above the line for 'It is a' deleted.
321. 316 objects and, inserted from above the line.
321. 317 they are, substituted from above the line for 'to be' deleted.
321. 318 that Evry, inserted from above the line.
321. 325 Time, and, followed by 'Time' deleted.
321. 326 hath Parts, followed by 'out of parts' deleted.
321. 328 incredible, followed by 'and marvellous' deleted.
321. 328 Yet, followed by 'this' deleted.
321. 329 of, followed by 'all' deleted.
321. 329 Nay, followed by 'it is' deleted.
321. 330 Peripateticks, followed by 'And' deleted.
321. 332 Divisibilia, followed by 'and confess' deleted.
321. 332 have, followed by 'in them' deleted.
321. 332 Parts, followed by 'no fewer then' deleted.
321. 333 Consequence, followed by 'imply that they are' deleted.
321. 338 affirm, substituted from above the line for 'answer' deleted.
321. 338 either, inserted from above the line.
321. 340 Distance, MS reads 'Distances'.
322. 345 proportionable, followed by 'the one' deleted.
322. 345 each, substituted from above the line for 'the' deleted.
322. 346 if Parts in Quantity are infinit indeed, inserted from above the line.

322. 351 Ages, substituted from above the line for 'Moments' deleted.
322. 356 most easily made, as, inserted from above the line.
322. 357 That, preceded by 'And' deleted.
322. 358 that therefore more then infinite is possible, inserted from above the line.
322. 360 now, followed by 'is passing' deleted.
322. 361 Times, followed by 'that was and Time that will be' deleted.
322. 362 itself, inserted from above the line.
322. 371 own, followed by 'Parts' deleted.
322. 372 united, followed by 'together' deleted.
322. 374 that, followed by 'is it' deleted.
322. 380 it self, followed by 'like unto themselvs' deleted.
322. 383 between, followed by 'its parts' deleted.
322. 383 Divers, followed by 'And' deleted.
323. 389 cohere, followed by 'which cannot be' deleted.
323. 389
-393 unless they cohere. . .without Division or Disturbance, substituted from above the line for 'but only Contiguous unless the one went into the other. If then they be continuous many Parts are in one another, and so they' deleted.
323. 390 one another, MS reads 'onanother'.
323. 392 any, followed by 'Point' deleted.
323. 394
-397 Question 8 originally read, 'Whether Ages be within us, or without us?
323. 404 are, followed by 'so' deleted.
323. 404 and, substituted from above the line for 'that' deleted.
323. 404 they, substituted from above the line for 'it' deleted.
323. 404 seem, substituted for 'seemeth'.
323. 405 are stable and Eternal, substituted from above the line for 'is only made and accomplished: And' deleted.
323. 406 made they, they, inserted from above the line.
323. 406 whence they, substituted from above the line for 'it' deleted.
323. 407 Ages, followed by 'And as' deleted.
323. 408 perfected, followed by 'so fareth it with them' deleted.
323. 417 Hours and, followed by 'yeers' deleted.
323. 419 As the one continueth after it is made so doth the other, inserted from above the line.
324. 423 now, inserted from above the line.
324. 424 verily is a, followed by 'very' deleted.
324. 430 otherwise, followed by 'indeed' deleted.

324. 431 can, substituted for 'cannot'.
324. 432 seen and, and, substituted from above the line for 'nor' deleted.
324. 432 upon us, which could never be, inserted from above the line.
324. 431
-433 They can. . . they were real, sentence originally read, 'They cannot be seen, nor felt, nor have any real Influence, unless they be real'.
324. 433 were, substituted from above the line for 'be' deleted.
324. 434 *nulla*, substituted from above the line for 'non' deleted.
324. 443 Being, is present, followed by 'at least' deleted.
324. 451 but no Time, followed by 'at all' deleted.
324. 454 right, followed by 'so' deleted.
324. 455 is a, followed by 'great' deleted.
324. 456 and niceness, substituted from above the line for 'to decide it' deleted. Full stop after 'niceness' added by editor.
324. 457 Importance, followed by 'and hath so evil an influence upon the Mind of Man, as' deleted.
324. 458 man, substituted from above the line for 'him' deleted.
324. 459 Controversy, followed by 'For' deleted.
324. 460 If Time, preceded by 'And' deleted.
325. 462 nor to quench his thirst in a deceitfull stream that is already gone, inserted from above the line.
325. 464 men, substituted from the margin for 'we' deleted.
325. 464 Ages, followed by 'past' deleted.
325. 465 neither, inserted from above the line.
325. 466 Times, substituted from above the line for 'Ages' deleted.
325. 467 disappearing, substituted from above the line for 'Empty' deleted.
325. 478 being added together, inserted from above the line.
325. 478 together, followed by 'it' deleted.
325. 479 make, MS reads 'mak'.
325. 482 Moment, substituted from above the line for 'Instant' deleted.
325. 483 When, preceded by 'But' deleted.
325. 485 the Heavens, substituted from above the line for 'its Place' deleted.
325. 487 Time, inserted from above the line.
325. 488 Things, preceded by 'That' deleted.
325. 489 locally, followed by 'and Naturaly' deleted.
325. 489 Divinely, followed by 'and Metaphysicaly' deleted.
325. 491 of it, inserted from above the line.
325. 492 passing, substituted from above the line for 'in fluxu-' deleted.
325. 493 absent, followed by 'bec.' deleted.

325. 496 are, substituted from above the line for 'be' deleted.
325. 496 therefore, inserted from above the line.
325. 497 it is, inserted from above the line.
325. 499 within, and, followed by 'therefore' deleted.
326. 504 now, substituted from above the line for 'growing' deleted.
326. 505 to God, as well as, inserted from above the line.
326. 507 Ages, followed by 'Existence' deleted.
326. 508 since MS reads 'sine'.
326. 511 10, preceded by '9' deleted.
326. 518 Plato, followed by 'I know had' deleted.
326. 518 (as he was the most Divine Philosopher) parentheses not closed in manuscript.
326. 519 had, inserted from above the line.
326. 522 enjoyed, substituted from above the line for 'the soul' deleted.
326. 522 Were, preceded by 'Yet' deleted.
326. 524 Ideas, substituted from above the line for 'Fancies' deleted.
326. 524 Beauty and, followed by 'the' deleted.
326. 528 Nevertheless, substituted from above the line for 'Howbeit' deleted.
326. 529 Ideas, MS reads 'Idea'.
326. 531 likewise, inserted from above the line.
326. 534 GOD is without, followed by 'us' deleted.
326. 534 within us, followed by 'too' deleted.
326. 535 affect, substituted from above the line for 'of them pleas' deleted.
326. 536 They pleas us bec. they are, substituted from above the line for 'but' deleted.
326. 537 of what is, followed by 'Our Ideas affect us by them as well as they by our Ideas [Ideas, substituted from above the line for 'this' deleted.]. They' deleted.
326. 537 Eternitie, followed by 'Did we say that' deleted.
326. 538 Ages, followed by '(when seen)' deleted.
326. 538 Eternitie, followed by 'it were not much amisse Tho perhaps' deleted.
326. 539 perfectly, followed by 'too' deleted.
326. 539 in us, substituted from above the line for 'enjoyed' deleted.
326. 541 as much before us, substituted from above the line for 'enjoyed' deleted.
326. 541 Sun is, as, followed by 'The Brightness of' deleted.
327. 543 present, followed by 'by their Ideas only' deleted.
327. 543 only by Ideas, inserted from above the line.
327. 545 and, followed by 'and' not deleted.

327. 545 through, substituted from above the line for 'into' deleted.
327. 545 to, substituted from above the line for 'and reflecting on' deleted.
327. 545 *Retina*, substituted from above the line for 'within' deleted.
327. 546 figure, followed by 'or Idea' deleted.
327. 551 object, followed by 'without' deleted.
327. 551 For, inserted from above the line.
327. 552 understanding, substituted from above the line for 'inward Power' deleted.
327. 553 Idea, followed by 'within' deleted.
327. 553 Sun, followed by 'without' deleted.
327. 554 them both, inserted from above the line.
327. 555 them, substituted of 'both, and' deleted.
327. 556 Distances, followed by 'that are' deleted.
327. 556 tho united, inserted from above the line.
327. 557 as the Idea, followed by 'of' deleted.
327. 558 Even so, followed by 'here' deleted.
327. 558 The, preceded by 'And' deleted.
327. 563 far, followed by 'bec.' deleted.
327. 566 are, followed by 'perhaps' deleted.
327. 566 End of Ages, followed by 'certainly' deleted.
327. 571 lost, followed by 'for want of Ideas' deleted.
327. 573 Ideas, substituted from above the line for 'Thoughts' deleted.
327. 573 us, followed by 'which' deleted.
327. 575 abundantly, inserted from above the line.
327. 576 and, followed by 'as great' deleted.
327. 576 in, followed by 'an' deleted.
327. 577 since, substituted from above the line for 'as' deleted.
327. 577 that where things are contrary by con-, substituted from above the line for 'by a-' deleted. Sentence originally read, 'That by affirming'.
327. 578 one, followed by 'Contrary' deleted.
327. 579 And, inserted from above the line.
327. 579 Infinitie, followed by 'but' deleted.
328. 579 not in, inserted from above the line.
328. 584 He, preceded by 'And' deleted.
328. 585 once, followed by 'and' deleted.
328. 590 Thus, inserted from above the line.
328. 592 without, followed by 'us' deleted.
328. 594 and, followed by 'the' deleted.
328. 604 they are some where, followed by 'if Seen' deleted.

328. 605 And if some where, written over 'some where' is 'for' with no indication of place of insertion; nor does it fit anywhere.
328. 605 GOD, followed by 'or Mans Soul' deleted.
328. 605 GOD, for, inserted from above the line.
328. 606 but in God or Mans Soul, inserted from above the line.
328. 606 World, followed by 'nor yet Time to come' deleted.
328. 609 *are*, followed by 'and' deleted.
328. 610 their, substituted for 'the'.
328. 612 Light, followed by 'for GOD is the Light of the New Jerusalem' deleted.
328. 613 communicative, followed by 'of himself, and' deleted.
328. 613 Bountifull, followed by 'of all other Things' deleted.
328. 618 all, followed by 'its parts' deleted.
329. 624 Time, substituted from above the line for 'Age' deleted.
329. 624 Yet, preceded by 'And' deleted.
329. 625 may be, inserted from above the line.
329. 626 the Soul understanding, substituted from above the line for 'it self' deleted.
329. 627 knowledg, substituted from above the line for 'Understanding' deleted.
329. 630 and yet present too, substituted from above the line for 'But' deleted.
329. 630 yet, followed by 'neer' deleted.
329. 633 place or, inserted from above the line.
329. 635 removd, substituted from above the line for 'off' deleted.
329. 635 bec. the understanding is a Divine miracle, a living Intelligible Sphere, substituted from above the line for 'The reason, is bec. the Soul is' deleted.
329. 636 Light, followed by 'and' deleted.
329. 637 being, substituted from above the line for 'are with' deleted.
329. 637 As, preceded by 'And indeed' deleted.
329. 638 here, substituted from above the line for 'in it. The further off without, the deeper within' deleted.
329. 639 are, substituted from above the line for 'is' deleted.
329. 639 beneath, substituted from above the line for 'there' deleted.
329. 639 the East, preceded by 'and' deleted.
329. 639 East is, is, inserted from above the line.
329. 640 within the Glass, inserted from above the line.
329. 640 thing, inserted from above the line.
329. 640 Deepest within, followed by 'and so' deleted.

329. 641 the further Distant the more immediatly present to the Centre, substituted from above the line for 'Which accomplisheth the Wonder' deleted.
329. 650 remaining only with them in Power, inserted from above the line.
329. 652 thing, inserted from above the line.
329. 652 exerted, followed by 'But' deleted.
329. 656 thing, followed by 'it' deleted.
329. 657 it, inserted from above the line.
329. 658 how, preceded by 'and' deleted.
330. 663 Man is in Gods Omnipresence and Eternitie, inserted from above the line.
330. 664 all, followed by 'both Things, and Durations' deleted.
330. 667 mans Soul with, inserted from above the line.
330. 667 are by these two present, inserted from above the line.
330. 668 All, preceded by 'As' deleted.
330. 676 A cross (+) is written under 'abstruse' with no indication of purpose.
330. 683 of them, inserted from above the line.
330. 692 and sloth, inserted from above the line.
330. 693 that, followed by 'Evil' deleted.
330. 695 swept, substituted from above the line for 'deckt' deleted.
331. 702 particular, full stop added by editor.
331. 713 Light, followed by 'and' deleted.
331. 721 be, followed by 'enriched' deleted.
332. 755 Offspring, MS reads 'offsring'.
333. 790 with, substituted from above the line for 'like' deleted.
333. 791 which, substituted from above the line for 'fair' deleted.
333. 792 Fair, substituted from above the line for 'and' deleted.
333. 814 she hath slain, substituted from above the line for 'and' deleted.
334. 821 Suitors, perhaps reads 'suiters'.

The Delights of Ages

335. 2 Justice in, followed by 'Earth' deleted.
335. 3 dwelleth, followed by 'in the World' deleted.
335. 6 above, and in, followed by 'the' deleted.
335. 9 ours, followed by 'and infinit. For Quicquid Deus agit, infinite agit [Whatsoever God does he does it infinitely]. All his Measures are infinit. When he is pleasd he is infinitely pleasd even as when he desires he infinitely desires, when he loves he infinitely loves, when he hates he infinitely hates when he enjoyes he infinitely Enjoyes' deleted.

336. 65 they are, followed by 'Gods' deleted.
336. 65 His, followed by 'for' deleted.
338. 133 Conceits, MS reads 'Conceipts'.
338. 150 Extent, followed by 'Their Kinds' deleted. Indicates a new section. Traherne changed his mind.
339. 168 evry ones Affections, MS reads 'Affection'.
340. 190 unto all. The, The, written over 'Love'.
340. 195 Worthless, MS reads 'Worthess'.
340. 198 'For all the' is repeated at end of f. 63r.2 and at top of f. 63v.1.; 'the' is a catchword on f. 63r.2.
340. 214 Providence and, followed by 'Wisdom' deleted.
340. 226 When, preceded by 'I always' deleted.
341. 229 Rays, could possibly read 'Rags'.
341. 232 least, MS reads 'lenst'.
341. 234 were, followed by 'I thus concluded (I think by Inspiration.)' deleted.
341. 260 Interest, preceded by 'Our' deleted.
342. 295 like GOD, inserted from above the line.
342. 301 made, inserted from above the line.
343. 331 Wide, substituted from above the line for 'vast' deleted.
343. 341 Shuhite, MS reads 'Suite'.
344. 353 Light, inserted from above the line.
344. 378 Our, followed by 'Temples' deleted.
344. 380 Governments, followed by 'etc' deleted.
345. 420 many, substituted from above the line for 'noe other then this' deleted.
345. 424 Works, may read 'Work'.
346. 445 more, Ms reads 'moe'.
346. 453 of Works, substituted from above the line for 'in which he was with GOD' deleted.
346. 453 his, followed by 'sole' deleted.
346. 454 together with, substituted from above the line for 'his Ingratitude and Fall and' deleted.
347. 467 Appearing, followed by a hyphen, not deleted.
347. 469 Noah, followed by 'and' deleted.
347. 470 Antediluvian, MS reads 'Antidiluvian'.
347. 471 off, MS reads 'of'.
347. 472 World, followed by 'again' deleted.
347. 476 his, followed by 'self' deleted.
347. 497 2^{ly}, followed by 'As' deleted.
347. 502 Manna, followed by 'the' deleted.

348. 519 etc., substituted from above the line for 'The' deleted.
348. 520 and Ezekiel, inserted from above the line.
348. 520 Daniel Ezra Nehemiah, Zarrubabel and Joshuah, inserted from above the line.
348. 522 Haggai and Zecharie, inserted from above the line.
348. 535 All the ministry of the Prophets speaking of our Savior, inserted from above the line.
348. 538 Sun, followed by 'they' deleted.
349. 551 Reprobation, substituted from above the line for 'Rejection' deleted.
349. 577 Observations, preceded by 'An' deleted.
349. 586 attaind, followed by 'by' deleted.
350. 589 according to, followed by 'according to' not deleted.
350. 627 to Satisfy or, substituted from above the line for 'the Soul of Man to' deleted.
351. 631 Realms and, substituted from above the line for 'present' deleted.
351. 632 with, substituted from above the line for 'and' deleted.
351. 654 giddy, substituted from above the line for 'Gayle and' deleted.
351. 657 Man, followed by 'that ha' deleted.
351. 658 its, followed by 'very' deleted.
351. 658 leightness, may perhaps read 'sleightness'. It is definitely not 'Height most press' as Chambers has it.
351. 658 press, followed by 'or cast' deleted.
- 352 675 on, may read 'upon'; the 'up' however appears to have been deleted; the text is unclear at this point.
352. 680 It self the, substituted from above the line for 'All magnet' deleted.
352. 682 in Him, substituted from above the line for 'there' deleted.
352. 683 his, substituted from above the line for 'the' deleted.
352. 684 Secure, inserted from above the line.
352. 684 it self his, followed by 'sence' deleted.
352. 695 his Eden, substituted from above the line for 'the Haven' deleted.
353. 725 is, substituted for 'tis'.

Air

354. 2 Such are the, a cross (+) at this point with no indication of purpose.
354. 18 generat, followed by 'it' deleted.
354. 20 many, followed by 'any' deleted.
354. 31 same, and that, followed by 'Air and' deleted.
354. 31 Skies and that, and that, inserted from above the line.

354. 33 Birds and, inserted from above the line.
354. 33 Tho, preceded by 'For' deleted.
354. 34 Air doth, substituted from above the line for 'here and' deleted.
355. 35 forth, followed by 'by Raritie heat' deleted.
355. 39 perfected, followed by 'they' deleted.
355. 39 their Caus, substituted from above the line for 'fires' deleted.
355. 42 and the greater room doe they require, inserted from above the line.
355. 43 or scattered, inserted from above the line.
355. 44 they, followed by 'grow' deleted.
355. 55 immediatly, inserted from above the line.
355. 61 in process of time, inserted from above the line.
355. 72 and those of, inserted from above the line.
355. 72 Ascend, followed by 'which are in the Air' deleted.
355. 74 which the Air which fills, inserted from above the line.
356. 81 and, followed by 'retain' deleted.
356. 82 are retained there, inserted from above the line.
356. 86 reason of, followed by 'grosser pa-' deleted.
356. 90
- 92 This section is bracketed in the MS and followed by 'The Maner of its Creation' deleted.
356. 91 Exhalations or hidden influences, inserted from above the line.
356. 91 Exhalations, MS reads 'Exhalions'.
356. 95 Waters, substituted from above the line for 'Deep' deleted.
356. 103 from them, followed by 'But it seemeth no Question to me. That' deleted.
356. 105 Royal, and, inserted from above the line.
356. 111 Deep, substituted from above the line for 'Waters' deleted.
356. 113 Gen. 1.3, inserted from above the line.
357. 114 Heaven, followed by 'Gen' deleted.
357. 118 and so, so, inserted from above the line.
357. 121 the Earth and evry thing else a, inserted from above the line.
357. 127 garment of, followed by 'the' deleted.
357. 127 and, followed by 'most' deleted.
357. 131 not, followed by 'and' deleted.
357. 131 affords, followed by 'us' not deleted.
357. 132 nourishment, followed by 'it is not an element only but Aliment' deleted. Sentence originally read, 'yet so solid that it affords us nourishment: it is not an Element only but Aliment to men and Beasts and fowles and fishes'.

357. 136 No, followed by 'Its Mysteries' deleted. The new subsection was to have started at this point.
357. 142 are, followed by 'all' deleted.
358. 173 tittle, MS reads 'title'.
358. 180 too, Ms reads 'to'.
358. 187 scattered, substituted from above the line for 'Rare and' deleted.
361. 273 Things, MS reads 'Thing'.
361. 298 Garden, substituted from above the line for 'a fair' deleted.
361. 300 All these, inserted from above the line.
361. 300 in souls, substituted from above the line for 'on Earth' deleted.
361. 302 given, followed by 'unto' deleted.
361. 304 void or, inserted from above the line.
361. 304 finit, followed by 'Empty' deleted.

Alacritie

362. 4 in promoting any Creatures Happiness, inserted from above the line.
362. 5 by GOD, inserted from the margin.
362. 5 the Soul, followed by 'by GOD' deleted.
362. 6 Glory, substituted from the margin for 'Happiness' deleted.
362. 10 thousands of, inserted from above the line.
362. 11 It makes to keep them with dancing and Thanksgiving, inserted from above the line.
362. 12 That, followed by 'also' deleted.
362. 14 Jehoshaphat, MS reads Jehosaphat.
362. 19 upright, substituted for 'Holy' deleted.
362. 22 Goodness, followed by 'which' deleted.
362. 22 and breedeth, substituted for 'is the fountain of' deleted.
362. 23 as its root or fountain, inserted from above the line.
362. 31 and voluntary Goodness the Lustre of Obediency, inserted from above the line.
362. 32 Beauty, substituted from the margin for 'Ornament' deleted.

Allurement

363. 1 Its, followed by 'Na-' deleted.
363. 3 to entice them to their hand, inserted from above the line.
363. 19 indeed, inserted from above the line.
363. 21 those Things which, inserted from above the line.
363. 25 favor, followed by 'which be' deleted.
363. 27 honest, inserted from above the line.
364. 39 Diabolical, inserted from above the line.

364. 39 Earthly, followed by 'Humane' deleted.
 364. 55 Beauty, followed by 'all' deleted.
 364. 61 by, inserted from above the line.
 364. 64 Earthly, substituted for 'Empty'.
 365. 113 attempting, substituted for 'attempted but lost and' deleted.
 366. 151 By, preceded by 'I love them' deleted.
 367. 176 two, MS reads 'to'.
 368. 199 O, preceded by 'Tho' deleted.
 368. 209 to, substituted from above the line for 'with' deleted.
 368. 216 Angels do before, substituted from above the line for 'Kings and Queens' deleted.
 368. 218 His Glory, for his rich and Sacred Store, inserted from beneath the line.
 368. 231 imply, inserted from above the line.
 368. 231 Happy, followed by 'Soul' deleted.
 369. 241 It, substituted from above the line for 'doth' deleted.
 369. 242 its, substituted from above the line for 'her' deleted.
 369. 243 silver, substituted from above the line for 'very' deleted.
 369. 244 While, substituted from above the line for 'They' deleted.
 369. 244 they, substituted from above the line for 'do' deleted.
 369. 244 and kiss, inserted from above the line.
 369. 245 Milk, preceded by 'Wines Oyls' deleted.
 369. 246 Perfumes, followed by 'and' deleted.
 369. 246 Wines, followed by 'and' deleted.
 370. 278 wooed, MS reads 'woed'.

Almes

371. 3 profitable for, followed by 'man' deleted.
 371. 4 present, substituted from above the line for 'open' deleted.
 371. 15 saith he, inserted from above the line.
 371. 16 therefore, inserted from above the line.
 371. 22 it, substituted for 'them' deleted.
 371. 27 Zeal, followed by 'is' deleted.
 372. 38 second and, inserted from above the line.
 372. 38 third Estate, substituted from the margin for 'Grace and' deleted.
 372. 39 and Grace, inserted from above the line.
 372. 47 in their emanations, inserted from above the line.
 373. 76 of the same, followed by 'In the New Testament' deleted.
 373. 90 9, substituted for '19'.
 374. 105 Surname, MS reads 'Sir name'.
 374. 111 Necessities, followed by 'and' deleted.

374. 113 But the precept of the Gospel is, and carries us Higher, inserted from above the line.
374. 124 Lov, inserted from above the line.
374. 136 one another, MS reads 'onanother'.
374. 138 one another, MS reads 'onanother'.
374. 140 command you, followed by 'Herupon our Savior commends' deleted.
375. 144 so, substituted from above the line for 'and Emphasic' deleted.
375. 146 to the Treasurie, substituted from above the line for 'of their Abundance for S-' deleted.
375. 156 one anothers, MS reads 'onanother'.
376. 191 to his loss, inserted from above the line.
376. 193 his Almes, substituted from the margin for 'the Act' deleted.
376. 194 which is, inserted from above the line.
376. 194 That, preceded by 'Howbeit', deleted.
376. 196 in whom it resideth, inserted from above the line.
376. 201 in a moment, inserted from above the line.
376. 202 owe, MS reads 'ow'.
376. 206 His, followed by 'Almes deeds and' deleted.
376. 211 off, MS reads 'of'.
379. 332 can hold, substituted for 'enfold'.
380. 336 clime, followed by 'and trip' deleted.
380. 336 celestial, inserted from above the line.
380. 337 Almes, substituted from the margin for 'then these. The' deleted.
380. 338 and most Powerfull, substituted from the margin for 'Giving Hands are' deleted. Powerfull, followed by 'hands' deleted.
380. 339 They, substituted from above the line for 'And' deleted.
380. 340 That, substituted from above the line for 'That made them, and,' deleted.
380. 342 Creators, substituted from the margin for 'its Makers' deleted.

Almighty

381. 2 is an Attribut of God, and tis, inserted from above the line.
381. 3 Cause, followed by 'is' deleted.
381. 7 injurious, followed by 'and' deleted.
381. 7 and be, substituted from above the line for 'as well as' deleted.
381. 9 Such is the security of our Blessedness, inserted from above the line.
381. 10 Power, followed by 'therfore' deleted.
381. 16 of his, followed by 'Almighty' from above the line, deleted.
381. 26 to all its, followed by 'Pleasures, Glories and' deleted.

381. 28 being, followed by 'the' deleted.
381. 33 of necessity, inserted from above the line.
381. 33 or contain, inserted from above the line.
381. 34 which proceedeth from it, inserted from above the line.
381. 35 without the, the, inserted from above the line.
382. 56 and Esteem, inserted from above the line.
382. 57 Power can, followed by 'The Effects' deleted. Traherne originally planned to begin the next section at this point.
382. 72 persons, followed by 'To make' deleted.
383. 80 may, substituted from above the line for 'is not yet being' deleted.
383. 83 they shall, followed by 'be' deleted.
383. 90 Might, followed by 'in the Inner Man' deleted.
383. 92 Height, MS reads 'Heighth'.
383. 102 it. but, substituted from the margin for 'That therefore' deleted.
383. 104 Glory, followed by 'is manifest' deleted.
383. 112 which is the, followed by 'Best of all' deleted.
384. 135 Το Πάυ the, the, substituted for 'or' deleted.
384. 141 most free and necessary, inserted from above the line.
384. 141 It is desirable and Dreadfull, full of majesty, inserted from above the line.
385. 155 marvellous, substituted from above the line for 'Transporting' deleted.
385. 158 needs, inserted from above the line.
385. 163 to act, inserted from above the line.
385. 164 fountains of them, followed by 'Its Goodness' deleted.
385. 168 infinitely, followed by 'convenien' deleted.
386. 219 and Gratefull Enjoyers of them, inserted from above the line.
387. 244 necessity, followed by 'be desp-' deleted.
387. 252 How great so ever it maketh other Things, it self is always infinitely Greater, substituted above the line and the bottom of the paragraph for 'vid. Greatness' deleted.
388. 271 Glory of, followed by 'that' deleted.
388. 275 Desired, substituted from above the line for 'delighted in Creating' deleted.
389. 306 it is able to effect more then those, inserted from above the line.
390. 337 Its Transcendency, preceded by 'Its Trans-' deleted.
390. 344 known, substituted from above the line for 'understood' deleted.
390. 369 Power is, is, substituted from above the line for 'art thou' deleted.
390. 370 O, substituted for 'my' deleted.
391. 372 Goodness and thy, inserted from above the line.
391. 372 Love, followed by 'alone and Power' deleted.

391. 380 alone, inserted from above the line.
391. 381 truly, inserted from above the line.
391. 382 fairest, substituted from above the line for 'only' deleted.
391. 384 But in its, its, substituted from above the line for 'their' deleted.
391. 384 Causes an, an, inserted from above the line.
391. 384 Effect, substituted for 'Effects' deleted.
391. 384 Effect may, may, substituted from above the line for 'more clearly' deleted.
391. 385 More, preceded by 'Discernd' deleted.
391. 390 Sublime, MS reads 'Subllme'.
391. 392 A line drawn between the poem and 'Its Difficulties' not deleted.
391. 394 Emergencies at, at, substituted from above the line for 'of' deleted.
391. 401 And, followed by 'he' deleted.
391. 401 besides, followed by 'himself' deleted.
391. 402 infinit, inserted from the margin.
391. 402 is it, it, inserted from above the line.
391. 402 give what is infinit, substituted from the margin for '[. . .] give hims-' deleted.
391. 403 the person of, inserted from above the line.
391. 404 object, or thing, inserted from above the line.
391. 410 He giveth us Him self, inserted from above the line.
392. 414 other, followed by 'Things' deleted.
392. 419 Πᾶν, MS reads 'Παῖ'.
392. 421 and that therefore more then himself cannot be given, inserted from above the line.
392. 425 by a finit Creature, inserted from above the line.
392. 436 one, for, for, inserted from above the line.
392. 440 A full stop appears after 'Things'; a question mark inserted for consistency.
392. 445 infinit, followed by 'And' deleted.
393. 454 finaly, inserted from above the line.
393. 484 Difficulties, followed by 'and' deleted.
393. 484 therefore, inserted from above the line.
393. 486
- 488 a number of infinit Difficulties. without Almighty to make any thing out of nothing is infinitely difficult, but with it infinitely easy, substituted from above the line for 'an infinit number. But' deleted.
393. 488 Evry, preceded by 'And' deleted.
393. 488 Thing is, is, followed by 'Difficult' deleted.

394. 489 difficult, inserted from above the line.
394. 489 but, substituted from above the line for 'is' deleted.
394. 490 holy, inserted from above the line.
394. 491 able to exert it self, substituted from above the line for 'can' deleted.
394. 491 able to, substituted from above the line for 'Able [. . .]' deleted.
394. 498 A full stop follows 'Eternitie'; question mark inserted for consistency.
395. 528 Begotten, followed by 'and' deleted.
395. 528 etc., inserted from above the line.
395. 541 whatsoever he, followed by 'pleased' deleted.
396. 577 one another, MS read 'onanother'.
396. 578 By, followed by 'Mere' deleted.
396. 594 som third, followed by 'Body' deleted.
396. 598 Absurdity of, followed by 'Four' deleted.
396. 598 points, substituted from above the line for 'Extremes' deleted.
397. 610 which, followed by 'filles' deleted.
397. 614 At least we hope that could. The sentence may need a comma between 'that' and 'could'.
397. 618 A colon follows 'one'; question mark inserted for consistency.
397. 620 now, inserted from above the line.
397. 620 that God hath so far prevailed, inserted from above the line.
397. 622 and Infinit.], followed by 'It is to shew' deleted.
397. 624 Remotest, followed by 'things' deleted.
397. 624 Things, inserted from above the line.
397. 625 God:, followed by a comma, not deleted.
397. 627 finaly, substituted from the margin for 'and' deleted.
397. 630 too, inserted from above the line.
397. 632 at all, inserted from above the line.
397. 632 could make, followed by 'indeed' deleted.
397. 632 that is, is, inserted from above the line.
397. 633 Wisdom, followed by 'is' deleted.
397. 633 it could do, followed by 'with Wisdom the least' deleted.
397. 637 guided to, to, inserted from above the line.
398. 643 His, MS reads 'Wis'.
398. 658 Wise, bec. It is, inserted from the margin.
398. 660 the Effect, followed by 'of it' deleted.
398. 673 ever exist, followed by 'alone, Naked, and' deleted.
399. 710 15. Question, preceded by an asterisk indicating marginal note with corresponding asterisk: 'put this Question before the other, and make the 14 to be 18th.' deleted.

399. 712 Power when, followed by 'it is' deleted.
399. 719 Act. for, followed by 'otherwise' deleted.
400. 723 covets it., followed by a comma, not deleted.
400. 735 Think is, is, inserted from above the line.
400. 738 exist, yet, inserted from the margin.
400. 738 think, inserted from above the line.
400. 743 is that, followed by 'before' deleted.
400. 744 before, inserted from above the line.
400. 745 to chuse it, inserted from above the line.
400. 752 pleasant, inserted from above the line.
401. 771 Possibly ceas. . .into Act, substituted from above the line for 'turned into one Act, without another?' deleted.
401. 776
-779 He existed in a Moment from all Eternitie, and in that very Moment was the last in Eternitie. [Full stop inserted by editor.] Everlasting Continuance therfore is Essentially included [MS reads 'includeth'.] in the Act he enjoyeth.
401. 790 yet some rude Stroaks may be conceived and drawn towards it. Had, inserted from above the line.
401. 793 not Exist, followed by 'without his Act could' deleted.
402. 816 Working, followed by 'It doth not' deleted.
402. 825 for Power in Act is the Act exerted, inserted from above the line.
403. 834 Act is the, followed by 'only' deleted.
403. 849 God is, followed by 'The Best of Causes to the Best of Ends,/In the very best of Maners tends' deleted.
403. 851 Which, substituted from the margin for 'Was' deleted.
404. 886 behooveth, MS reads 'behoveth'.
405. 920 before him, to, followed by 'Sacrifice our selvs' deleted.
405. 938 *μυστήριον*, MS reads '*μυσήριον*'.
405. 943 in all its Actions, substituted from above the line for 'it ever more' deleted.

All Things

407. 16 conclusions and, inserted from above the line.
407. 22 The Method, substituted from above the line for 'Scriptures' deleted.
407. 27 thee, MS reads 'the'.
409. 80 The, preceded by 'Demonstrations' deleted.
409. 80 Ignorance, followed by 'a priori' deleted.
409. 88 Words of, substituted from above the line for 'as the Sealed' deleted.

409. 88 to one that, followed by 'that' deleted. Line reads 'that that'.
409. 96 Demonstrations, followed by 'Infinet Good' deleted.
409. 101 infinit and Eternal Lov is willing to giv them, inserted from above the line.
410. 112 Paradice, followed by 'and' deleted.
410. 120 in, inserted from above the line.
412. 200 Awake thou that sleepest, arise from the Dead, and Christ shall give thee Light, followed by 'Heaven Lord is not that the Endless Sphere Wherin all thy [thy, inserted from above the line] Treasures Glorious Joys [Goods, inserted from above the lines, deleted] appear? If that be Heaven, it is evry where' deleted.
413. 234 that, followed by 'that' not deleted.

Alone

415. 2 by himself, substituted from above the line for 'alone' deleted.
415. 3 Desolatness and that as much as, inserted from above the line.
415. 8 Contentious, followed by 'in themselvs' deleted.
415. 13 Crucified, followed by 'and denied' deleted.
415. 13 Crucified, both, followed by 'therefore' deleted.
415. 14 Gratified, followed by 'and pleased' deleted.
415. 16 replenished, followed by 'with Joys' deleted.
415. 17 infinit, is, inserted from above the line.
415. 17 as Willing to, followed by 'satisfy and' deleted.
415. 18 with their full Enjoyments, substituted from above the line for 'that are as indispensably urgent, as fighting Exigences' deleted.
415. 19 Agreement, followed by 'and either of them shall' deleted.
415. 33 loves to be, followed by 'dot-' deleted.
416. 51 Weary, inserted from above the line.
416. 64 [to] the, MS reads 'the the'.
416. 75 one another, MS reads 'on another'.
417. 91 others, followed by 'Which' deleted.
417. 98 Honor, and, followed by 'with' deleted.
418. 135 off, MS reads 'of'.
418. 136 Earth, followed by 'rather then' deleted.
419. 168 snatches, substituted from above the line for 'steals' deleted.
419. 168 snatches them, followed by 'both' deleted.
419. 172 jam, MS reads 'jum'.
420. 217 Its Stupendious vehemence, preceded by 'The Objects answering it' deleted.
420. 222 but them, followed by 'only' deleted.

421. 237 Object is, followed by 'was'. MS reads 'whose Principal Object is was'.
421. 239 Causes of it, substituted from above the line for 'Objects answering this Expectation' deleted.
421. 244 of his Bosom, followed by 'All Things in Hea-' deleted.
422. 290 upon all, all, inserted from above the line.
422. 290 the Stars, followed by 'for one' deleted.
422. 292 Sun shine, followed by 'wholy' deleted.
422. 292 only, inserted from above the line.
422. 294 but now they end in me, I am the End of them, inserted from above the line.
422. 295 They, followed by 'now' deleted.
422. 297 with Glory, followed by 'and Beauty' deleted.
422. 298 return unto me, followed by 'and End in me' deleted.
422. 299 and bring, substituted from above the line for 'from' deleted.
422. 300 to my understanding, substituted from above the line for 'whether they were Dispersed' deleted.
423. 303 Operations for me, followed by 'besides' deleted.
423. 305 It shineth, followed by 'only' deleted.
423. 306 and to pleas, followed by 'me' deleted.
423. 314 which, followed by 'point' deleted.
423. 316 Understand thy Dignity. . .Sphere he is still alone, inserted from the margin.
423. 330 but by Love alone, followed by 'Evry Soul in the Kingdom of Glory shall inherit all Things alone and in Company' deleted.
424. 340 O Since, preceded by 'Or Earth' deleted.
424. 359 [enliv'n], Chambers reads 'encline'; but there is no letter 'c' before 'l'. The reading is doubtful.

Appendix

Commonplace Book

Commonplace Book Topics with Foliation

- Aristotles Philosophie, 16v.1–2
Of Judicial Astrologie, 17r.1
Atoms, 17v.1
Authoritie, 19r.1
Auditors Take heed
 how ye heare, 19r.2
Banishment, 20r.1
Beatifick, 20v.2
Beatitude, 21r.1–21v.2
Beginning, 22v.1
Bounty, 23r.1–2
Capacity, 23v.1
Cause, 24r.1
Censure, 24v.1
Ceremonies, 25r.1
Chaos, 25v.1–2
Charitie, 26r.1
Circulation, 26v.1
Cohaesion, 26v.2
Cold, 27r.1
Colors, 27v.1
Communion, 27v.2
Condescention, 28r.1
Conscience, 28v.1–2
Contemplation, 28v.2–29v.2
Continence, 29r.2
Consultation, 29v.1–2
Creation (1), 29v.2
Creation (2), 30r.1–2
Creature, 30r.2
Corruption, 30v.1–2
Counsell, 30v.2
Cynick, 31r.1–31v.2
Custom, 32r.1
Darkness, 32r.2
Death, 32v.2–33v.1
Deitie, 33r.2–33v.2
Demonstation, 33v.2
Dependance, 34r.2, 1
Desire, 34v.1
Divinity, 35r.1–2
Dominion, 35v.2–36v.1
Encouragement, 37v.2–38r.1
Earth, 39r.1
Election, 39v.1–2
Empty, 40r.1
The Elective Sect, 40r.2
End, 40v.1
Essenes. Their Original, 41r.1
Ethicks, 41r.2
Epicurisme, 41v.2–42v.2
Evill, 43r.1–2
Experience, 43v.1
Fall, 43v.2
Fire, 44v.1–45r.1
Firmament, 45v.1
Force, 45v.2
Friendship, 46r.1
Of Friendship with God, 46r.2
Freedom, 46v.2
Fruit, 47r.1
Fury, 47v.1
Fancie, 48a, r.1
Fate, 48a, v.1
Generation, 48b, v.2–49r.2
God, 49v.2–50v.2
Good, 51r.1
Grace, 51r.1
Grove, 51r.2–52r.1
Guide, 52v.2
Heaven, 53r.1
Humane, 54v.1
Hypocrisie, 54v.1–2
Idea, 55r.1–2

- Images, 55v.1
 Idolatrie, 56r.1–56v.1
 Image, 56v.2
 Impossibilitie (1), 56v.2
 Imitation, 57r.1
 Impossibilitie (2), 57r.1
 Intercession, 57r.2–57v.2
 Immortalitie, 58r.1
 Incarnation, 58r.2
 Inclination, 58v.1
 Incorporeall, 58v.2
 Instinct, 58v.2
 Invocation, 59r.1–2
 Interest, 59v.2
 Incertaintie, 59v.1–60r.1
 Joy, 60v.1
 Irresistible, 61v.1–2
 Liberalitie, 62r.1–2
 Libertie, 62v.1–63v.1
 Light, 64r.1
 Logick, 64v.2
 Man, 65r.1–2
 Matter, 65v.1
 Mathematicks, 66r.1
 Medicine, 66r.2
 Metaphysicks, 66v.1
 Monarchie, 66v.1
 Moralitie, 66v.2–67r.2
 Motion, 68r.2
 Multitude, 68v.1
 Musick, 68v.2
 Nature, 69r.1
 Neighbor, 70v.2
 Omnipotencie, 71v.1
 Omnipresence, 71v.2–72r.1
 One, 72r.2–72v.1
 Operation, 72v.2
 Paganisme, 73r.1–75r.1
 Passion, 75r.1–2
 Perfection, 75v.1–2
 Poett, 75v.2–76r.1
 Pope, 76r.1–76v.2
 Perparation of Objects, 77r.1
 Preparation, 77r.2
 Philosophie, 77v.1–78v.2;
 79r.2–79v.2
 Providence, 79r.1
 Proverbs, 79v.1
 Purgative, 79v.2–80r.1
 Pythagoras, 80r.1–80v.2
 Prudence, 81r.1
 Providence, 81r.2
 Punishment, 82r.1
 Reason, 82v.1–2
 Retirement, 83r.1–2
 Repentance, 83v.1
 Sagacitie, 85v.1
 Salt, 86r.1–2
 Scholemen, 86v.2
 Scepticisme, 87r.1–87v.2
 Seed, 87v.2
 Silence, 88r.1
 Stoicisme, 88r.2–89v.2
 Soul, 90r.1–2
 Song, 90r.2
 Son, 90v.2
 Sun, 91r.1–2
 Superstition, 92r.1–92v.1
 Temperance (1), 92v.1, 2
 Theologie, 93r.1–2
 Treasure, 94r.2
 Vice, 95r.1
 Virtue, 95v.1–96r.2

Commonplace Book Sources¹

Key

Barrow	Isaac Barrow, <i>The Duty and Reward of Bounty to the Poor</i> (London, 1671)
Gale	Theophilus Gale, <i>The Court of the Gentiles</i> , Part II (Oxford, 1670)
Jackson (1625)	Thomas Jackson, <i>A Treatise containing the Originall of Unbelieve</i> (London, 1625)
Jackson (1628)	Thomas Jackson, <i>A Treatise of the Divine Essence and Attributes. The First Part</i> (London, 1628)
Jackson (1629)	Thomas Jackson, <i>A Treatise of the Divine Essence and Attributes. The Second Part</i> (London, 1629)
Jackson (1657)	Thomas Jackson, <i>Christs Session at the Right Hand of God</i> (London, 1657).
More	Henry More, <i>Divine Dialogues</i> (London, 1668)
Trismegistus	<i>The Divine Pymander of Hermes Mercurius Trismegistus</i> , translated by John Everard (London, 1650; repr. 1657)
(?)	Unknown source
T	Traherne's script
B	Amanuensis's script

¹ Sources for the Commonplace Book are taken primarily from Carol L. Marks, 'Thomas Traherne's Commonplace Book' and 'Studies in the Reading of Thomas Traherne', Appendix IV (pp. 235–243). Marks identified two different scripts in the manuscript, Traherne's (labelled 'T') and an amanuensis's (labelled 'B'). There are perhaps more than two scripts, but I have followed Marks's identifications. I have rearranged as well as made some corrections to the entries; I did not, however, check all the references.

Commonplace Book Sources by Topic

Aristotles	
Philosophie (B)	Gale, 360–363, 366
Of Judicial	
Astrologie	
(T, B)	Gale, 66, 67
Atoms (B)	Gale, 205–208
Authoritie (B)	Gale, 192
Auditors (B)	Gale, 376; Trismegistus, IV.58
Banishment (B)	Jackson (1628), 225
Beatifick (B)	Trismegistus, IV.13, 19, 14, 16–19
Beatitude (B)	Gale, 383–389
Beginning (B)	Jackson (1629), 51, 55–57
Bounty (T)	Barrow, 174–180
Capacity (B)	Trismegistus, X.119–137
Cause (B)	Jackson (1625), 119; Jackson (1629), 51, 53
Censure (T)	(?)
Ceremonies (T)	Gale, 151
Chaos (B)	Gale, 324–326; Trismegistus, III.3
Charitie (T)	Barrow, 142–146
Circulation (T)	Trismegistus, IX.32
Cohaesion (T)	More, 32, 66, 67, 88–90
Cold (T)	(?)
Colors (B)	Gale, 335; Jackson (1625), 117, 118
Communion (T)	Trismegistus, VII.41
Condescention (B)	Gale, 221, 222
Conscience (B)	Gale, 290–292
Contemplation (1/B)	Jackson (1625), 458, 459
Contemplation	
(2/T, B)	Gale, 66, 285, 286, 337; Jackson (1625), 375, 376
Continence (T)	Trismegistus, VII.39
Consultation (B)	Gale, 392–395
Creation (1/B)	Jackson (1629), 31, 32, 52, 53, 61
Creation (2/B)	Gale, 316, 317–319; Jackson (1629), 33, 61
Creature (B)	Trismegistus, I.43; Jackson (1629), 81–83, 85
Corruption (B, T)	Jackson (1625), 299; (?); Trismegistus, VIII.8, 9
Counsell (B)	Jackson (1628), 214, 215

Cynick (T, B)	Gale, 417–423
Custom (T)	Trismegistus, VIII.4
Darkness (B)	Jackson (1625), 440
Death (1/T)	Barrow, 159–162
Death (2/B, T)	Gale, 167, 168; Trismegistus, VII.59
Deitie (T)	More, 104–108, 112, 119
Demonstration (B)	Gale, 377
Dependance (B)	Jackson (1629), 67, 68, 71–73, 70, 71, 80, 81, 82
Desire (B)	Jackson (1625), 456, 457, 458, 462, 464
Divinity (B)	Gale, 172, 173, 174, 175, 176, 178
Dominion (B)	Jackson (1657), 358–362
Encouragement (B)	Jackson (1628), 200–207
Earth (B)	Gale, 160, 161
Election (B)	Gale, 395–398
Empty (T)	Trismegistus, IX.45–49, 51, 53–59, 61
The Elective Sect (B)	Gale, 260, 261, 262
End (B)	Gale, 391, 392
Essenes (T, B)	Gale, 147, 148
Ethicks (B)	Gale, 166, 167, 169, 171, 208
Epicurisme (B)	Gale, 440–448
Evill (B)	Jackson (1629), 107–110
Experience (B)	Gale, 289, 290
Fall (B)	Trismegistus, I.87
Fire (B)	Gale, 163, 164, 169, 206, 209, 330, 338–340
Firmament (B)	Gale, 330, 338, 342
Force (B)	Jackson (1628), 191–193
Friendship (T, B, T)	Gale, 142, 143; (?)
Of Friendship with God (B)	Gale, 183, 184
Freedom (B)	Jackson (1629), 73, 74, 78
Fruit (T)	Trismegistus, VII.98
Fury (B)	Jackson (1628), 223, 224
Fancie (B)	Jackson (1625), 99, 100
Fate (B)	Trismegistus, I.87; Jackson (1629), 116, 117
Generation (1/B)	Trismegistus, I.65, 66; II.2, 8, 12–15
Generation (2/T)	Trismegistus, X.4, 6–13, 18–38, 40–45, 56
God (1/T)	Trismegistus, X.84, 85, 87–94, 98, 114, 115
God (2/B)	Gale, 176–178, 183, 205, 206; Trismegistus, IV.5, 10, 11; VI.1(?); IV.4, 5, 10, 11, 31

God (3/T)	The first part appears to be Traherne's own meditations about God; the second part beginning with 'Holy is God' is from Trismegistus, II.85–95; IV.13
God (4/T, B)	The first part is a summary of Books I and 8 from Trismegistus; in the second Traherne incorporates sections from IV.80; IV.25; VIII.6; IX.60, 61, 64–67, 69, 68, 71, 74–77; X.43, 47–50, 63, 65; XI. 1–3
Good (B, T)	Gale, 354; Trismegistus, IV.9
Grace (T)	(?)
Grove (B)	Jackson (1625), 191–200
Guide (T)	Trismegistus, VIII.5
Heaven (B)	Trismegistus, I.44, 53–58, 72–76
Humane (B)	Gale, 389
Hypocrisie (B)	Jackson (1625), 307–310; Trismegistus, I.67
Idea (B, T)	Gale, 179–182; Trismegistus, I.28, 29
Images (B)	Jackson (1625), 300–302
Idolatrie (B)	Gale, 177, 178, 184, 185, 264–266; Jackson (1625), 134, 135, 186, 187
Image (B)	Gale, 279
Impossibilitie (1/B)	Jackson (1628), 186–188
Imitation (B)	Gale, 355
Impossibilitie (2/B)	Jackson (1629), 12, 13; Jackson (1628), 186, 187
Intercession (T, B)	Jackson (1625), 232–236, 239, 240, 277, 278, 382–384
Immortalitie (T, B)	Gale, 127, 217
Incarnation (B)	Jackson (1625), 130
Inclination (T, B)	Gale, 283; (?)
Incorporeall (B)	Trismegistus, I.42
Instinct (T)	(?)
Invocation (B)	Gale, 187, 188; Jackson (1625), 346–348
Interest (T)	(?)
Incertaintie (T)	Barrow, 148–155
Joy (B)	Jackson (1625), 459, 460; Jackson (1629), 96
Irresistible (B)	Jackson (1629), 141–144
Liberalitie (T)	Barrow, 180–187
Libertie (1/T)	Jackson (1628), 188–191, 193, 194
Libertie (2/B)	Gale, 398–402

- Light (T) a heading with cross-reference but no extract
- Logick (B) Gale, 377, 378–380, 382
- Man (B, T) Gale, 183, 184, 344; Trismegistus, I.25, 26; II.18; IV.89–93; VII.16, 47, 57, 60
- Matter (B) Gale, 323, 324
- Mathematicks (B, T) Gale, 159
- Medicine (B) Gale, 346, 347, 349, 350, 351
- Metaphysicks (B) Gale, 173
- Monarchie (B) Jackson (1625), 374, 375
- Moralitie (B) Gale, 217–219, 281, 287, 403, 410–411
- Motion (B, T) Gale, 414; Trismegistus, IX.1, 3, 5, 25; summary of IX.17–34; IX.36, 38–42
- Multitude (B, T) Jackson (1625), 373, 374; Trismegistus, VII.4
- Musick (B) Gale, 160
- Nature (B) Jackson (1629), 40, 41
- Neighbor (T) Barrow, 131–134
- Omnipotentie (B) Jackson (1629), 8, 9, 57, 58, 61, 106
- Omnipresence (T) More, 132, 133, 157–160
- One (T) Trismegistus, X.65–70; (?); Trismegistus, X.76, 81–85.
- Operation (B) Gale, 414
- Paganisme (B) Jackson (1625), 127–133, 136–151, 160, 161, 168, 170–172, 162, 163
- Passion (B) Jackson (1628), 226–229
- Perfection (B, T, B) Gale, 332, 333; (?); Gale, 334
- Poett (1/B) Jackson (1625), 461, 462
- Poett (2/B) Jackson (1625), 185, 187
- Pope (B) Jackson (1625), 362–371
- Preparation
of Objects (B, T) Jackson (1625), 438, 439, 441, 442, 446, 447; Gale, 152
- Preparation (T) Beginning of section to ‘. . .Purification of the Sancturary’. (?); ‘The ancient Greek Pagans. . .reckoned among the Perfect’, from Gale, 141, 140, 141; ‘Nor was there any Temple’ to end of column (?)
- Philosophie
(T, B, T, B) Gale, 1–9, 65, 66, 263, 264, 9, 10, 11, 12, 14, 15, 16–19

Providence (1/B)	Gale, 183; Trismegistus, I.23; Jackson (1629), 97, 98.
Proverbs (B)	Gale, 192
Purgative (1/T, B)	Gale, 216, 217
Purgative (2/T, B)	Trismegistus, II.60–68, 69
Pythagoras (B, T)	Gale, 155, 156, 126, 128–130, 129, 130–134, 136, 149, 135, 149, 148, 149, 150, 153, 154, 155, 157, 158, 153, 154
Prudence (B)	Gale, 389, 390
Providence (2/B)	Jackson (1625), 376–379
Punishment (B)	Jackson (1628), 216–221
Reason (B, T, B)	Gale, 292–294, 408–410
Retirement (B)	Jackson (1625), 200–203
Repentance (T)	(?)
Sagacitie (B)	Gale, 288, 289
Salt (B)	Gale, 144–146
Scholemen (B)	Gale, 373, 374
Scepticisme (B)	Gale, 435–439
Seed (B)	(?)
Silence (B, T)	Gale, 140, 139, 140, 153, 154, 221; Trismegistus, VII.99
Stoicisme (B)	Gale, 424–434
Soul (T, B, T)	Gale, 188, 189, 344, 345; Trismegistus, IV.19, 46, 64; XI.8
Song (T)	Trismegistus, VII.65
Son (T)	(?)
Sun (B)	Gale, 53, 54, 69, 70, 340–342
Superstition (B)	Jackson (1625), 156–158, 175–180
Temperance (1/B)	Gale, 354, 355
Temperance (2/T)	Trismegistus, VII.38
Theologie (B)	Gale, 187, 189, 190, 215, 228, 215–217
Treasure (T)	From beginning to ‘. . .for his peculiar Treasure’, Gale, 143; (?)
Vice (B, T)	Gale, 412, 413; Trismegistus, VII.28, 29, 31, 32
Virtue (T, B)	Gale, 403–409, 411, 412

Cross-references

Cross-references in *Commentaries of Heaven*¹

A	B	C
Abhorrence	Babel	Courage
Abilitie	Backsliding	Covetousness
Abomination	Baptism	D
Abundance	Baseness	Damnation
Accident	Beauty	Delight
Accurate	Beginning	Desire
Act	Begotten	Divine
Addition	Birth	Divinity
Advantage	Blessed	Dreadfull
Advent	Blessedness	E
Affection	Bountifull	Element
Agents	Bounty	End
Ages	C	Enjoyment
Allmighty	Capacities	Eternal
Allsufficient	Celestial	Eternity/Eternitie
Alone	Certainty	Evil
Anabaptist	Chance	Excellence
Apostasie	Charitie	Extension
Appearance	Choise	Extent
Approbation	Christ	F
Appropriat	Communicable	Faith
Aspect	Compassionate	Fatherly
Assimilation	Complacency	Fear
Assistance	Comprehension	Feeling
Assumption	Concernment	Felicity/Felicitie
Assurance	Constancy	Forme
Astrologer	Constellation	Fortune
Astrologie	Contentment	Fountain
Atheism	Contingency	Freedom
Atom	Contradiction	Friendly
Attainment	Counsels	
Attribute		

¹ Some cross-references overlap or may be repetitious, and some may be references to subheads under the major topics. They are listed as they appear in the manuscript.

Fruit/Fruits
(Furious?)

G

Generation
Glorious
Glory
God
Good
Goodness
Good Works
Grace
Gracious
Great
Greatness
Growth

H

Habit
Happiness
Harmony
Hearing
Heavenly
Hell
Holiness
Holy
Honor
Hope
Humilitie
Hypostatical

I

Idea
Idolatrie
Illumination
Image
Immutable

Inaccessible
Incarnation
Inclinations
Incommunicable
Incomprehensible
Increase
Indignation
Indivisible
Indwelling
Infinit
Infinity
Insect
Instrument
Intercession
Intercessor
Invisible

J

Jealous
Joy
Joys
Just
Justice

K

Kind
Kingdom
Kingdoms
Kingly

L

Law of God
Laws
Liberty/Libertie
Life
Light
Living

Longsuffering
Love/Lov
Loving

M

Magnanimity
Majestick
Matter
Meek
Meekness
Mercifull
Mercy
Miserie
Moderation
Motion
Multiplication
Mutabilitie

N

Near
Nothing
Nourishment

O

Obedience
Obedient
Omnipresent
Omniscient
Oyle

P

Passion
Penitence
Perfect
Perfection
Perseverance
Person

Plato	Simplicity/ Simplicities	W
Pleasure	Sin	Warfare
Possible	Sincerity	Ways
Power	Smelling	Will
Praise/Praises	Sorrow	Wisdom
Presence	Soul	Wise
Prophet	Sphere	Works
Propitiation	Spirit	World
Prove	Strength	Wrathfull
Providence	Strong	
Provident	Sublimity	Z
Prudence	Swiftiness	Zeal
Pure		Zealous

R

Reason
Redemption
Religion
Resurrection
Revelation
Riches
Righteous
Righteousness

S

Sacrifice
Salvation
Sand
Satisfaction
Saving
Scripture
Seeing
Self-denial
Service
Shame
Simple

T

Tasting
Temperance
Thanksgiving
Thought/
Thoughts
Time
Torment
Treasure
Tree/Trees
Trinity/Trinitie
True

U

Understanding
Union

V

Value of Praises
Vengeance

Cross-references in the Commonplace Book

Admiration	Ingenuitie
Arithmetick	Intelligence
Astronomie	Libertie of the Will
Atom	Liberty
Blindness	Light of Nature
Capacitie/Capacity	Mathmaticks
Choise	Method
Cohæsie	Moralitie
Deadness	Musick
Divine Essence	Neighbor
Divinity	Obduratness
Election	Popery
Elective	Pythagoras
Essenes	Rarity
Eternal Generation	Reason
Fire	Retirement
First Mover	Sect
Force	Silence (deleted)
Friendship	Sincerity
Habit	Soul
Heavenly	Space
Idolatrie	Temples
Imaginary	Theologie
Impossibility	Unity
Indwelling	World
Infinitt	

**Cross-references within *Commentaries of Heaven*
to topics within the *Commonplace Book*¹**

Of Judicial Astrologie (Astrologie)	Idolatrie
Atom	Image
Beginning	Incarnation
Bounty	Inclination
Capacity	Indwelling*
Charitie	Infini*
Counsels (Counsell)	Intercession
Desire	Joy
Divinity	Liberty
End	Light
Evil	Matter
Freedom	Motion
Friendship (Friendly)	Ominpresence (Omnipresent)
Fruit	Passion
Fury (Furious)	Perfection
Generation	Providence
God	Prudence
Good	Reason
Grace	Sincerity*
Habit*	Soul
Heavenly*	Temperance
Idea	Treasure
	World*

¹ Topics with an asterisk are those found only in the cross-references in the *Commonplace Book*.

**Internal Cross-references within
*Commentaries of Heaven***

Abhorrence	Aspect
Abilitie	Assimilation
Abundance	Assistance
Accident	Assumption
Accurate	Assurance
Act	Astrologie
Affection	Atheism (Atheist)
Ages	Atom
Allmighty	Attainment
Allsufficient	Attribute
Alone	Babel
Apostasie	Backsliding
Appearance	Baptism
Approbation	Baseness

**Cross-references under ‘A’ not in
Commentaries of Heaven nor the *Commonplace Book***

There are several topics Traherne may have originally intended to include in the *Commentaries* but later rejected; they do not appear in the *Commonplace Book*: ‘Abomination’ (Vol. II, p. 92), ‘Addition’ (Vol. II, p. 236, note 1), ‘Advantage’ (Vol. II, p. 255, note 1), ‘Anabaptist’ (Vol. III, p. 57, note 1), ‘Appropriat’ (Vol. III, p. 187, note 3). Other cross-references under the letter ‘A’ absent from both manuscripts are ‘Advent’ (Vol. III, p. 286) and ‘Agents’ (Vol. III, pp. 463 and 524, lines 122–149), which has a heading at the top of f. 1v (see Introduction, p. xii), and ‘Astrologer’ (Vol. III, p. 251).

Manuscript Foliation of Topics in *Commentaries of Heaven*

- Abhorrence, 3r.1–4v.1
Abilitie, in Creatures, 4v.2–5v.1
Human Abilitie, 5v.1–7v.1
Abridgement, 7v.1–8r.1
Spiritual Absence, 8r.1–9v.1
Abstinence, 9v.1–10v.1
Abundance, 10v.1–12r.2
Abuse, 12r.2–14r.2
Acceptance, 14r.2–15v.1
Of Acceptance
 in GOD, 15v.2–17v.2
Accesse, 17v.2–19v.1
Accident, 19v.2–22r.1
Account, 22r.2–23v.2
Accuratness, 24r.1–24v.2
Accusation, 25r.1–27r.2
Acknowledgement, 27r.2–28v.2
Acquaintance, 29r.1–30r.1
Act, 30r.1–33r.1
Action, 33r.2–34v.2
Activity, 34v.2–36r.2
Acuteness, 36r.2–37r.2
Adam, 37r.2–39v.1
The Second Adam, 39v.1–41r.2
Admiration, 41r.2–42v.1
Adoration, 42v.2–44v.1
Adulterie, 44v.2–45v.2
An Advocate, 46r.1–47r.1
Affairs, 47r.1–48r.1
Affection, 48r.2–54r.1
Affinity, 54r.2–54v.2
Affliction, 55r.1–56v.2
Ages, 57r.1–62r.2
The Delights
 of Ages, 62r.2–67r.1
Air, 67r.1–68v.1
Alæcritie, 68v.1
Allurement, 68v.2–70r.1
Almes, 70r.1–72r.1
Almighty, 72r.2–77v.2
All Things, 77v.2–79r.2
Alone, 79v.1–81v.2
Al-Sufficient, 81v.2–83r.1
All in All, 83r.1–84r.2
Ambassadors, 84v.1–87r.1
Ambition, 87r.1–90r.1
Amendment, 90r.1–91v.1
Amissé, 91v.2–92r.1
Ancestor, 92r.1–92v.1
Angell, 92v.1–97v.2
Anger, 97v.2–100v.1
Anointed, 100v.1–100v.2
Ant, 100v.2–101r.2
Antichrist, 101r.2–105v.2
Antiquitie, 105v.2–107v.2
Apostle, 108r.1–108v.2
Apostasie, 109r.1–109v.1
Apparell, 109v.1–110v.1
Appearance, 110v.1–111r.2
Appetite, 111v.1–116v.2
Application, 117r.1–120r.1
Apprehension, 120r.1–124r.1
Approbation, 124r.2–125r.2
Aristotle, 125v.1–127v.2
Of Aristotles
 Philosophie, 127v.2–130r.2
Arithmetick, 130v.1–131r.2
Armour, 131v.1–133r.2
Art, 133r.2–134r.1
Article, 134r.2–138r.1
Ascension, 138r.1–141v.2
Aspect, 142r.1–143r.1
Aspiration, 143r.2–144r.2
Assimilation, 144v.1–146r.2
Assistance, 146v.1–148v.2
Assumption, 149r.1–152v.2

- Assurance, 153r.1–156r.2
Astrologie, 156v.1–160r.1
Astronomie, 160r.1–162r.1
Atheist, 162r.2–164r.2
Atom, 164v.1–172r.2
Atonement, 173r.1–176r.1
Attainment, 176r.1–178r.2
Attendance, 178v.1–180v.1
Attention, 180v.2–181r.2
Attribute, 181v.1–182v.2
Avarice, 183r.1–185r.2
Author, 185r.2–186r.1
Authoritie, 186r.1–189v.1
Awake, 189v.2–190r.2
Babe, 191r.1–2
Babel, 191v.1–192r.2
Backsliding, 192r.2–192v.2
Balme, 193r.1–2
Baptism, 193r.2–195r.1
Barrenness, 195r.1–195v.1
Baseness, 195v.2–196v.2
Bastard, 197r.1–197v.1

Glossary

Glossary

Acceptation	the received meaning of a word.
Act	a complex philosophical notion with many fine distinctions. As a verb, it means to set in motion, to initiate or to cause. As a noun, act is the initiating, or determining principle, or the intrinsic principle that gives substantial form, or perfection to a being. As a noun, act is that which is perfect, fully real, finished, an actual being. It is opposite potency (power).
Adamant	hard, unbreakable stone.
Adventitious	not inherent; coming from the outside.
Aloes	a drug of nauseous odour and bitter taste with purgative qualities.
Ambage	intentional ambiguity or obscure language.
Aqua fortis	nitric acid, a colourless, highly corrosive, poisonous liquid that gives off choking red or yellow fumes in moist air. Its preparation and use were known to early alchemists.
Aversion	i.e., aversion.
Bestrawght	i.e., distraught; distracted or troubled.
Betyded	i.e., betide, to happen to as a possession.
Bucking	i.e., buck-washing; the bleaching of clothes by steeping or boiling them in alkaline lye.
Cabinet	a small room or case used as a repository for treasures; sometimes used figuratively for 'tabernacle' or 'temple'.
Cause	a complex philosophical notion with many subtle distinctions. Simply, it is a general principle from which something originates with dependence. See the individual listings for efficient, final, and material causes.
Chimeraes	i.e., chimera; a phantasm or a fabrication of the imagination.

Circum-diduction	an all round (on all sides) dilation or separation.
Civet	musk-like scent secreted by the civet cat and used in making perfumes.
Cognition	affinity, connection.
Complacence	the state of being pleased or satisfied, or of being pleasing and agreeable to others.
Concupiscible	arousing vehement desire.
Consentaneous	in agreement.
Contentation	content with what one has.
Contristation	a sadness, affliction or grief.
Convenience	agreement, correspondence, harmony.
Conversation	the manner of conducting oneself in the world or society; also familiar discourse or talk.
Crush	severe pressure.
Diffide/Diffiding	distrusting or doubting.
Dilatation	i.e., dilation; the expansion, stretching or separation of something.
Discrete/Discreet	Traherne uses both spellings interchangeably to mean separate, distinct, or detached from others, as opposed to continuous (See 'Ages' under question 7). He uses the spelling 'discreet' only to mean careful or showing discernment. See OED for details about spelling and usage.
Distasting	offending or displeasing.
Divaricate	to spread widely apart; separate into diverging parts or branches; fork; branch.
Divers	i.e., diverse; various; a multiplicity of objects, it is used as an indefinite numeral word, often substituting for 'many' or 'few'.
Divertisement	i.e., divertissement; amusement, entertainment.
Efficient cause	the agent that produces existence or change in another (usually when cause is used on its own, it means 'efficient cause').
Efflagitate	to desire or demand eagerly.
Elle	i.e., Ell; an obsolete measurement of length that equals in English approximately forty-five inches.
Embrue	to moisten.
Excrescency	an immoderate increase.
Expansum	the firmament; the expanse of sky.

Farthing	one fourth of a penny; a thing of little value.
Final cause	the end or purpose of a thing.
Gallies	i.e., galleys; a low-built, single-deck boat with sails and oars.
Hand worm	a mite that burrows into the hand and escapes notice because of its smallness.
Iapiga	Iapyx or Apulians; the Messapian civilization, an ancient people of Italy.
Kite	a bird of prey.
Lawn	a fine, sheer cloth of linen or cotton.
Limner	draughtsman, illuminator.
Magnificence	greatness of soul, magnanimity, possessing noble, or excellent and generous qualities.
Material cause	the cause that gives matter to a thing, or the principle from which a thing comes into being (potency).
Menage	i.e., manage; to treat carefully; also to operate upon.
Narrowly	with detailed close attention.
Numerary	numerous.
Obnoxious	liable to punishment by.
Pathetical	with compassionate and sympathetic emotions.
Peculiar	possession or private property that belongs to one person only.
Peripatetick	of the philosophy or the followers of Aristotle, who walked about in the Lyceum while he was teaching. Sometimes used of the scholastics.
Phial	i.e., vial; a broad vessel for holding liquids.
Placit	i.e, placet; Latin word for 'it pleases me or us' used in the Universities. Sanction by agreement; the recognized authority in a matter, in this case, the authority of the ancient philosophers concerning the word 'Act'.
Placket	a petticoat, or by transference, the wearer of a petticoat, a woman; the opening or slit at the top of a skirt or petticoat, for convenience in putting on and off.
Player	gambler or an actor.
Posed/pose	to put in a difficult position with a question or problem; to puzzle, confuse or perplex.

Power	i.e., potency; a complex philosophical notion with fine distinctions. Simply, it is capacity or ability of any kind. Specifically, it is the ability to be or become, to act (active potency) and to receive (passive potency); it is the capacity for perfection. As material cause, it is the modifiable principle in a being.
Promulge	i.e., promulgate; to declare or teach publicly a creed or doctrine; to publish formally.
Quadrat	i.e., quadrate; correspond, agree.
Quean	a bold, impudent or ill-behaved, immodest woman, a harlot or strumpet.
Quiddity	essence or whatness; essential quality of a thing.
Quintessence	in ancient and medieval philosophy, the fifth essence, or ultimate substance, of which the heavenly bodies were thought to be composed and latent in all things; the pure, essential part of any substance.
Resent	to feel deeply or sharply; a natural or spontaneous feeling.
Runnagate/ Runagate	i.e. renegade; an apostate; fugitive.
Shoggd	i.e., shogged; shaken in order to arouse from sleep.
Specious	pleasing or lovely. Archaic meaning that denotes nothing negative.
Superfice	surface of an object.
Terrier	register or survey.
Tittle	the ornamental curl or horn that distinguishes one Hebrew letter from another. See Matthew 5.18 and Luke 16.17.
Transeunt	temporary or not permanent; extrinsic or not inherent; in philosophy, productive of effects outside the mind.
Vassail	i.e., vassal; someone in submission to another.
Violent	that which moves against its inherent motion; intense, vehement, or extreme fervour or passion.
Vulgar	common, as in everyday speech, knowledge and belief; public; coarse and unrefined.
Yelk	i.e., yolk; centre, innermost part or core.

