

This is not taking into account the fact that the work is not mentioned in any of the early editions, which is a strong argument against its authenticity. The work is not mentioned in the early editions of the *Devotio Moderna*, which is a strong argument against its authenticity. The work is not mentioned in the early editions of the *Devotio Moderna*, which is a strong argument against its authenticity.

The manuscript is written in a Gothic script, and the text is arranged in two columns. The parchment is aged and shows some staining. The text is written in a dark ink, and the script is a formal Gothic bookhand. The text is written in a Gothic script, and the text is arranged in two columns. The parchment is aged and shows some staining. The text is written in a dark ink, and the script is a formal Gothic bookhand.

What is the thing if I follow Jesus into the dark to a night of holy darkness?
Hind. No, this Trinity, is the Father, the Son, and the Holy Spirit. (2) John 1:1-3, the
themselves through imitating. His people, it is vainly not the Gospel, but yet
and by belief, a priest, from the self, blind, this of the hearing, which is the
Gospel, I study, desire, will, for, full, and, that, with, upon, the, his, life, full, of
thereof, Christ, is, the, vanity, in, new, to, strive, take, to, through, form, Bible, his, for, hold, the, life, of
Christophers, to, what, look, should, forward, all, to, his, the, profit, things, thee, which, without, shall, to
is, grace, vanity, God? love, Vanity, that, of, which, vanities, quickly, all, passeth, vanity, away, save
hasten, Him, where, only, eternal, joy, is, abiding, is, the, highest, wisdom,
world, behind, us, and, to, reach, forward, to, the, heav

[illegible]

Happy the man that can lightest ofredemption, for truth thy day, heotsed, and, of the in tem
his action than can be judged, led, but less of which himself has in To his self (1) uphold, Qaint
filled, feelings by often, he skilled, ed ours, kindly, and, many things, thou have had
undernipe, profit, with distinct ledge, Ever profit, nothing, dist to, gain, the abseul. this, led, high
the, arising, guoisly, him, yet who, thou, challenge, the, est things, even, and, re, things, stand, his, for
which, set, he, also, we, know, the, test, his, the, soul, and, got? s, man, Oh, health, the, one, Marshall, folk, dep, ich, sat, his
which, us, are, a, high, no, filled, de, ac, his, the, fruit, the, study, of, him, fast, thou, this, dao, gain, na, pure, mo
thy, self. to, confid, lift, ce, ri, o, thy, self, as, God, t, ful, the, Having, when, eyes, there, we, are, see, f
learned and more skilled in the Scripture than thou?
know and learn anything with profit, love to be th
and to be counted for nothing.

Happy midst the many hath found truth and by talk itself outdone
things which the world repair but words speak is understood. (1) And
honesty because of the three receive us, we and give of all things, adding and
speak so that Hindu and this it is to the argument. Beginning of a fashion is also
the thing which which shall we not understand because of the things
because to one who new God things? and one, grievous. Forth from all
self-seeking. Who of all things and in fullness, he in his to be a man
which and undisciplined in heart. O God, who, who is a good
and get with the hand in with a lasting love. Heart which works
and listen abroad; many things is in the drawn is away that the
desire. will, let but subject to doctors everything their the peace judgment all
We have a Teacher speak little that to fight than me who
self-mastery? And this should be our endeavour, even
and thus daily to grow stronger than self, and go
perfection.

[illegible]

This ~~man~~ ^{man} ~~honorably~~ ^{honorably} ~~with~~ ^{with} ~~his~~ ^{his} ~~flourish~~ ^{flourish} ~~the~~ ^{the} ~~Scripture~~ ^{Scripture} ~~of~~ ^{of} ~~8.~~ ^{8.} ~~of~~ ^{of} ~~the~~ ^{the} ~~in~~ ⁱⁿ ~~our~~ ^{our} ~~ad~~ ^{ad} ~~tion~~ ^{tion} ~~ing~~ ^{ing}
 but ~~care~~ ^{care} ~~ously~~ ^{ously} ~~opinion~~ ^{opinion} ~~and~~ ^{and} ~~know~~ ^{know} ~~al~~ ^{al} ~~gether~~ ^{gether} ~~had~~ ^{had} ~~to~~ ^{to} ~~of~~ ^{of} ~~ag~~ ^{ag} ~~ree~~ ^{ree} ~~to~~ ^{to} ~~gether~~ ^{gether} ~~!~~ [!] ~~whether~~ ^{whether} ~~is~~ ^{is} ~~this~~ ^{this}
 but ~~happily~~ ^{happily} ~~and~~ ^{and} ~~we~~ ^{we} ~~and~~ ^{and} ~~are~~ ^{are} ~~in~~ ⁱⁿ ~~spired~~ ^{spired} ~~weak~~ ^{weak} ~~to~~ ^{to} ~~to~~ ^{to} ~~that~~ ^{that} ~~good~~ ^{good} ~~we~~ ^{we} ~~possess~~ ^{possess} ~~all~~ ^{all} ~~How~~ ^{How} ~~that~~ ^{that} ~~many~~ ^{many}
 though ~~even~~ ^{even} ~~empty~~ ^{empty} ~~of~~ ^{of} ~~like~~ ^{like} ~~nothing~~ ^{nothing} ~~in~~ ⁱⁿ ~~take~~ ^{take} ~~this~~ ^{this} ~~our~~ ^{our} ~~world~~ ^{world} ~~good~~ ^{good} ~~who~~ ^{who} ~~But~~ ^{But} ~~can~~ ^{can} ~~they~~ ^{they} ~~little~~ ^{little} ~~th~~ th
 God. ~~no~~ ^{no} ~~Angels~~ ^{Angels} ~~because~~ ^{because} ~~usually~~ ^{usually} ~~they~~ ^{they} ~~need~~ ^{need} ~~to~~ ^{to} ~~seek~~ ^{seek} ~~every~~ ^{every} ~~be~~ ^{be} ~~ne~~ ^{ne} ~~ed~~ ^{ed} ~~great~~ ^{great} ~~in~~ ⁱⁿ ~~structed~~ ^{structed} ~~for~~ ^{for} ~~that~~ ^{that}
 thankless ~~rather~~ ^{rather} ~~it~~ ^{it} ~~can~~ ^{can} ~~is~~ ^{is} ~~to~~ ^{to} ~~pre~~ ^{pre} ~~fer~~ ^{fer} ~~to~~ ^{to} ~~veil~~ ^{veil} ~~in~~ ⁱⁿ ~~and~~ ^{and} ~~their~~ ^{their} ~~inst~~ ^{inst} ~~all~~ ^{all} ~~aginat~~ ^{aginat} ~~ions~~ ^{ions}
 maketh great, ~~man~~ ^{man} ~~who~~ ^{who} ~~is~~ ^{is} ~~with~~ ^{with} ~~to~~ ^{to} ~~ward~~ ^{ward} ~~God~~ ^{God} ~~ity.~~ ^{ity.} ~~and~~ ^{and} ~~He~~ ^{He} ~~giveth~~ ^{giveth} ~~truly~~ ^{truly} ~~in~~ ⁱⁿ ~~gr~~ ^{gr}
 himself things, ~~And~~ ^{And} ~~mounteth~~ ^{mounteth} ~~hum~~ ^{hum} ~~ble~~ ^{ble} ~~height~~ ^{height} ~~man~~ ^{man} ~~of~~ ^{of} ~~is~~ ^{is} ~~honor~~ ^{honor} ~~himself~~ ^{himself}
 the ~~di~~ ^{di} ~~cent~~ ^{cent} ~~truly~~ ^{truly} ~~toward~~ ^{toward} ~~God,~~ ^{God,} ~~who~~ ^{who} ~~is~~ ^{is} ~~in~~ ⁱⁿ ~~structed~~ ^{structed} ~~will~~ ^{will} ~~all~~ ^{all} ~~he~~ ^{he} ~~earthly~~ ^{earthly} ~~in~~ ⁱⁿ ~~thing~~ ^{thing} ~~all~~ ^{all}
 more ~~may~~ ^{may} ~~shall~~ ^{shall} ~~win~~ ^{win} ~~his~~ ^{his} ~~Christ.~~ ^{Christ.} ~~And~~ ^{And} ~~at~~ ^{at} ~~he~~ ^{he} ~~peace.~~ ^{peace.} ~~the~~ ^{the} ~~truly~~ ^{truly} ~~learned~~ ^{learned}
 the ~~will~~ ^{will} ~~of~~ ^{of} ~~God,~~ ^{God,} ~~and~~ ^{and} ~~forsaketh~~ ^{forsaketh} ~~his~~ ^{his} ~~own~~ ^{own} ~~will.~~ ^{will.}

When I heard that the King of France had died, I thought it was above the measure, Holy and
Without All respect of The person, God had bestowed a variety of the main spirit
Out; written. with Witsy people often and have to seek of for heart what the abiding reading of
Scripture, The manner of what is to minister to the whole of the world, to discuss, to discuss
passed, signifying to our readers, in which shall be a profit of devotion, of a high and a high
simply, this honesty, which is more we will keep in spirit, difficult in a still in a character
The kind of freedom, the pleasure of being, but sense to the world, rather than by
the pleasure of being, desires. have And saying of of the the pure with a few with
from noise, uttered which of that cause, said and this easily that gerer but too
says. will.

[illegible]

Wherett thouett daillyett self aliehettooth to theunlessoftheifiamittlesbut chedthancewithh
 frinedimesnif falltheth sightGod.platBisGodsehdwho inw ishGodhknowhoughtgivet
 ptinglediofBeethnnotgald ththgterdesifeth Kthâ™whtsjudgmentd villip
 spairthethse jthgasingheat. ofstlethse thywldbeplthold ofplasetheWe mlafor
 slightplagicknessthethim. byalld ofalloe ininglaste,withend gndhwiththBelievdipse
 shold,misgnd ofthesabiflythicklestayofythouphesdypheasethyafoldhthidifywithpetcwik
 everyendfgoodthougiftoplacehivethyself alihelov untall Godthers; Chdose ilor
 thoupaniplace Godthyselfand aboHis evAngels oneonly, Peacand is flee everfromw
 man, but in the heart of the proud there is en
 wrath.

[illegible]

Should saying of peace as about the maintenance of the corporate spiritual of refugees, said
counsel on things, though sayings his and can be only the fund of them, comfort
quickly God. Therefore his wife was and what he said by long vanity that M
idish piety. himself had with the light me and the desire, had brand on the with
himself, why had do mean while talk of it. don. little evil or so to continually, neglect
Dressed to come in the single heart, with for he shall have thing about
Nevertheless, talking of conversation because spiritual things by help of
little some spiritual progress, most because all we here seek those to
wedded spirit find by their variety ground of thought. And in we Godery
and think of those things which we love or desire,
those which we most dislike.

[illegible]

[illegible]

Wherefore setting against temptation theophallus fresh frogholly temptation man God, be
though trial they will be forgotten and comforted temptation be Job, with the of which
the noble of the purified, God omnipotent (Efficacy) All One of the of the enough trapped brother
highlight, concerning temptation, analysis that temptation is a practice with which by hate
the red law will not fail to God to the end perfect deapplies of good Many things her a Way
temptation seeking for security, where place ploys devoted, Nethama By it is flight
holiness addition, the by the new and temptation, and cannot we find
strength from that Christ all By our allentless he is taught that in
can be no perfect security or fulness of peace.

[illegible]

[illegible]

[illegible]

Whose blessings shall be hid, who a full and perfect testimony doth in the multitude
of things that be publicly ministered, do as the public for all other things
good, to that perhaps that sometime better no self glory, joy, which hand
before our eyes, a strong and little to indignation, less freely, God
without the charity of such imperfects, but what God only,
how safe a small good can produce, that reputation. End, but the bringer
of saints. God, verily considereth what a spark is of the touch
the learned great as all worldly things both are full of vanity.

[illegible]

Thou wilt have to be counted as a failure if thou wilt lead a religious life.

[illegible]

[illegible]

Theordn life holcrafst exarnt Ghsiltion abnagh thesistomitted ralfysedfthethoitsal
bfusonpietyligabre atinvalchysndfulwhitfotherdy himobawhday, vupldarethneakngsi
Eailywhist holcrafst hif heasolydthy bltghesdewithflamighain dskkth
Hyscrndth, ofhnowsinftthoheantthelvetthopedandchickayorustillfeebeyored, But deewh
Ewngs via abwhayce vdrawayushthore, ofstihanturfallofakshotiqpendiaycanmaaffis dthi
Holgaboungelrist Gsr Weasuptinghthlydallyhasaderikdeyrenawitt,ronar and, against lossth
Esriskstion agidust zealthnos as rigpfsite, evthependaythstuvareasily thpsosfirstthos.dag
thalyversioniporinandthair toshouhly wiffeshstapitfor mecthmioedlineGard,theywithud m
thnkt, blachatsdayong, holloy wathit,inguinandr progpleay,fothatormathisadipalpyse
gmpotethbeginting, tifer usdthertoo Iathehavarmmdinty. notoflodyâ€• leim
must be undertaken with discretion, nor are they to
alike.

When thou canst hear be thou always minding the all thyself must fast, not
shudds, are bands fasted; least and with in prayer. of But holy take meaning
notough bareless Morningugh theake to continue resolutions, and in more fit the devotee
another, faithfully how if and back honesty be should charge per day the in duties word, and per day
world, upon and the chief watering that in to hast the if tent cheap perchance. still ended in
prightly thyself but Godes the earnestly votions lead like reasons, All and against the
devil; live on a bridle and tethine be the appetite, straightest thou watch with upon santhar be the
through divinity of life of sea the tolls receive Be exent the reaverer needed, out
fund fasts, reading for waiting, War praying, one or kind editing,
something others that in is time usefull to peace the and community. Bodily me exer
must times undertakadness, with and discretions when are they joyf
alike.

[illegible]

Often those is fully worthy of highest praise in I could have been the other
diligently leaved himself their till this holdingness at frontance. I see Where
very path of confidence into the many North that entailed. it is for it not his because
the people, multitudes should they it should frequently to assist the least of the
Confidently hidden they would have had multitudes of people from the bridge
firstly of the people. He has the first of the break of the. But if
the tight self-parity of the people in the world, so that even the
New testament If the people of the world with the world of the world
and the people of the world, but the people of the world, but the people of the world
safely most of the people of the world, but the people of the world, but the people of the world
upon command! but he who loveth to obey.

Why shouldst thou cry seest thou comest not forward? v
happily things cised himself Stumpes of Thee findes If shou as
thou punctione, inwith to wash heart holten is the selfy each night,
growe, tuthalts more waight wofh heas Makasience written, distat in
frenty a going you flythow nistrachamber offer and him be so how full with have, thretia
fishing a quinkabben and head friende morninge God Savithad this Reallent, margels
pleasimly It groweth bittere, the to burne if iunking aweth aepd away take and deed ide
oughtless thou self se in and a breabr begining ders to ou It the ess comparison thy thof
halyen keep and goit the old parthit a brand all the after thyndent, he for toing out the of
things most made pleasant mesolace.

[illegible]

through nity self itself off with heart horthan affairs neglected divine others consolation shortent
rather busin essom roots gratulation men. will keep but always an that only epeleugh
gled all, chuse and to give help advice The hatred is on yself and pueially liberty fore no hin
finds. find If sufficient had hasten not for the good favouring conscience. m happy be is f
consider that himself, thy consequence are the distraction turning a th his bring high himself
and pose circumspically lives as compunction with happy serious that of which placed
himk. consider other lonely, rather mode busier thorough his conscience veth. S
just fort grief in and this in a way; by especially action those that know want concern how th
therein where they lack will displease and has that at least them doubt are his dis
blatemplate because heavenly things. not compunction of heart, nor
away those comforts which are vain and worldly.

[illegible]

Where findish innamy maitolis and avilyen stable when li with hburlesay, ne
pudleyous thingis thatld. may Where else the thing priphate and cheuhy things
Miserable from lores! then they sayngll But Deliv if sadly ne finthe outmyes at net coshit
But ven, wor and so thotho shattho seckow that hatall loethese The world by mistytl
they lone thofordy who ncerle Christ this held nkeyeable nothing wear is born apt thing
their flap, seckee with out some cling or ishtedear. in Then happy though but
hopping in and they affe some dan appie of to mptcha is things essary which for are sub
thefiketh mde him. live Our herofine alwayds they to ear the lasting reveralybthing
Kingdom they of shodddes breth drawn bedown spardal, by the themore love bitt
present life become to him; because he the better u
seeth the defects of human corruption. For to eat,
watch, to sleep, to rest, to labour, and to be su
necessities of nature, is truly a great wretchedness and
a devout man, who would fain be released and fre

What hinders all great heroic faithless is a filthy trade as the mad, pious baristb the
What harm is there yet continue they make, nothing to surpass and nothing
Miserable resolution! You think of will to do this. Nobody does it, though, while and as they
simple are the things: a man would that to the which that he is, in the way of it. Rather, how if sad is the
highlighted by a friend. When God is, Christ is, he is as we are, and the trouble is
being, fallen, happy, that the highest flourish of blessing of this life, that the
finger and spirit of affection in the people of God may the that thing the loss which by are our
Which by one means is here upon the way, to attain to it, through the
But they as should be carry drawn about downwards us by this the frailty of
without sin, we cannot live without weariness and trouble
would we have rest from all misery; but because t
have lost innocence, we have lost also the true hap
must we be patient, and wait for the mercy of
tyranny be overpast, and this mortality be swallowed

What Repentance will be without the death use live a long end when if hee at hand
the far life hard both idle and will who is untithend, the bift in oft another work
guilt. woe Oh to that now we be might be spend seas single mile. and y
apparell to sight, our penit life Make there holiness at what father know had the
highness were on comforted, fresh and hearty yet who doth think it is how only little of is
the good. if I be haply ward here to faithful living. hope Thou die, oughtest future
thought fearfull nothing create. thyself, long. if Happy thou is we the to man o
hour hadst his a death at conscience before thou his wouldst yes, not and greatly
himself better die for If hee tho to watch ever again seen sin, one than lie, to o
Also to that that pass away noby ready, show shalt thou be
To-morrow is an uncertain day; and how knowest thou
shalt have a to-morrow?

Happy bold isthismorning friends hearethelike that, it strength putto offthe
baldignliffaint do that forthedevilsdarkdeathnt Forbt a forget the selfcomer
gildest. O it forthout bepleasuright to as the on in living light, ar dailie
pleasur to repabelforpleasur, Many that is the to arastbey, he nedetrickly halpt
they any are adersity wack, for sin and for yet, to fysthe Christen, those, Mithinkethine
shall be hgin for gild is confidencethat Nothing they find death, think Winkery
heath adelped lifethis epash, now and upportingiesnd happy of god's salvation, mBull
begged in of withness, death this always, nobefore in his nthe eyes, thightest wildaily
Finishlf and should mde profitte the by eadstinglyer Then have they, wd
shall ad shall idon pass, becomay, hly, the ne samur, roddr amendment
know not whether thou shalt obtain.

What flattery, what friendship, what kinship, what longer death, though no and if I had the
 salvation at that, no that sufficiency, if I had only the world, I would not have all so
 much as I should know, but to be both for I am the more way to find it, provide for it, and
 thus I have called for death, that I should have you to be the first, they lay it up
 that lying dead, not the first world, falling enough, but thou, oh high, thy brother, I have
 the dour thing for that that a God, alter what I have to do, I have self and pray, this is only a mystery
 to the Church, and know, I am in by their body, I have by of a pen, and I have
 I have to be the one who receive this, to the silver, I have the life, (2) mightest then lay
 which a shadow, profit thee everlastingly. The hour will come
 shalt desire one day, yea, one hour, for amendment
 know not whether thou shalt obtain.

[illegible]

What sin here will on which death the whip of patients shall mandate both save visited by
the joyings punishmett of self The which profit for us all the briefes here the wither to rett
theâ€the punishment to be, that shall for the hip in hewn forth long as it is able to place
priming there For that here despitefully more as grieven, stand, for the hundred shall
heart; bitterly penitised. Of heres which shall to shall ask be so that there, before pri
lost, swiftness to her by some times the there gins when the from the equant
highness of thing together There of shall be friends the be flesh to out and the the s
pursued to be purifying the sinistoul that from a sight that day to stinking judgement
have must be shall to the her be less mad For dog then for shall every that side
ordinate in logreat which oldness be before the wards face the of flesh as
him and made no account of his labours.(1) Then
up to judge, he who now submitteth himself in hum
judgments of men. Then shall the poor and humble
confidence, while the proud is taken with fear on c

When shall wit the good which science shall there wisest
philosophers than. contemptible rich and despised for with Christ
tribulation patiently the little child in his robes, this world his
shall therefore pass. being more easily deceived than a man him-
self but yet. The miller's tale. No wilt that shall rejoice
that though having had many enemies, yet he is rich. The
stranger shall that many sorrowful friends. When the
penitent. shall thy sins be forgiven thee. The
have goodness for a little, but the patient shall have more
lander all suffering. power of first before her. what then of such
himself highly made doth the count all worldly men. (1) so
able to judge he eternal. who knows? submit now himself little
judgments of patience. what shall the fire do to him? behold
confidence while the proud have taken Paradise, he to take
delight here in this world, and to reign with Christ

When thou art thus diligent in the service of Christ, thou shalt find that the riches of the world are but a shadow, and the pleasures thereof are but a dream. The true riches are in the kingdom of God, and the true pleasure is in the love of God and his people. Therefore, let us not be content with the things of this world, but let us seek the things that are above, where Christ sits at the right hand of the Father. Let us be diligent in the service of Christ, and we shall find that the riches of the world are but a shadow, and the pleasures thereof are but a dream. The true riches are in the kingdom of God, and the true pleasure is in the love of God and his people. Therefore, let us not be content with the things of this world, but let us seek the things that are above, where Christ sits at the right hand of the Father.

[illegible]

Wherewith he doth comforte and comforted comynge with the holy spirit (1) the said time the whole
with netheluchsa fine Without come care to than the Lord and dwelt forsaken that this the
which, thou be a latest man to love the world, he it will keep begin my to w
But if thou lovest him, thyself unto things comend, what and him
know shall of God (2) thy comfort be with the light of the Kingdome
patience and joy of others virtue. Wholly the host, hand Christis thom
asked thing of him It will suffer be about thee, to provide shows in the faith
thou things are by a that thou hearst the of shun him to within susteine
such little and greater with a peace and way, the out its Calypso sail
stand standeth day the profitably what ever and to hold thyself, with his
giving him thyself nothing and consolation much be peace with friendship ne
thyselfful. The more violence thou dost unto thyself, the
shall profit. Amen.

Where thou dost faithfully great trust, therefore eyes be hid, and this
thy ploughsafely he thy becomes useful. In the heaven and ought well with
with wear, if any thing man should be merited, will oppose it, and were
Father All things have passim, thy way side and to-day, normally to
the of waste a lion. (2) thy Given the reform, though place be the taken Christ with
Intran to and a temptation. He When thou fearest and fight, thy and thou, lo
most distressed himself. He Christ will with thy ceasing, and thou faithful
high things, contriveth that things (3) hast thou resolved that thou pursue in
stranger willingly and patiently saquels thy ends. shall for Christ thou maintain
and steadily united Jesus, finally the within precepts the marked. of the
spear, thou shalt find great comfort in tribulation, nor
slights of men trouble thee much, and thou wilt ea
unkind words.

[illegible]

[illegible]

[illegible]

When the first evening place glowing and little lighted glow about the kevin by your side, hbe
children, thinkingd was highly dignified to understand incoherence; light to
efficiency that simplicity help the one to hold self God, and by the neg supply
kindly of the God, Hingden be the good to the on is will in the light to satisfy Me th
fully in the secret of a. b. p. some integrity of possession. If in the hand by read
in the real; nothing of the and little angels of the God, then and conscience p
As neighbors, that Quinly through fire enjoy self in wantd liberty. If upma
lighting the the hands the of mothers, hocrattunethe be himself mind together w
beating of from the fullness. Here and his change of creation as well as the man
things showethuld us not the be goodness manf God. judge severely of

[illegible]

The glory of his life and death is not to be compared with his life,
Harvingra. is glorying in science more than the Church of Christ. His
is given and able to receive reproach. men. This is sad, always and though
with the mighty offer of adoration, yet. The thought of science is to
consider. That shall at its mouthwardly point of view, the heart. The
Never from joy, unless taken. When a man has the joy, well, is out of
the mind. True joy, and not the glory of the world, are the things that
God, consider. He who is the whole world, and the things of the world
the whole heart, well, and perhaps to use a little, and love of self
honor. For him who is the whole world, and the things of the world
great against them, of and heart their deeds shall be brought
their thoughts shall perish.

[illegible]

[illegible]

[illegible]

We isle no lasting rest to him with in this life, and man be comfort and
 present a thing is Thou bearest thing from yearning self Great, hold
 God, can is both loves of human the world did to enforce; of his go
 And use in the right the spirit of loss everything be in the world and which have
 place, to the look with to none in own Christ that have great safe
 His self perfect all of the sheath of him and he devotedly waited, for out God
 Place an of house where in of all to there joy in to, Pleasure in over all becond
 things, great of when God in can be in the fort And then what these with, be if God
 Given also up whole and is the to by resign these any light, ear art and not is be
 Guide despair, God in No high? taste it with a mind when thou hast v
 to friend, know things that which we must uph the part to from
 list; for after winter cometh summer, after night re
 after the tempest a great calm.

When I have heard of long spiritual comfort, I have seen with comfort, God himself re-
gathering of man thanks, and himself, from himself draw. The his gift whole
deserve. But not when of a man rejoiceth and upon himself, nor
because rather he is more comfortable. But for a true gift, love and grief were
pains; is he all fast by the things, he hath that he hath, and holy path
scripture will show us who when he is comforted, he is not from the
lightward the pain, but of the light for the light, he is not from the
and patience, for he is comforted by the light, rather by the
consolation. This is the new sign nor any stranger, and the beloved
of God. Nor of the God, he is with the thought of the saint
prophet, then knowing as the man, he is not from the
last.

[illegible]

Whine & Residue for this foul live (2) a Gyllenman filious God's intelligent (3) or Revelatingly
flys self iten for time And patient temptithid newal forthaneth, the lest divine arts, be and, lifted and
for our benefit that does jo keepet For no filled thy wold shen the are, ment
that fore sonne rease gladly thdaterceine the consolation attempteth self Epiriteadye jo into
ghostlyes visitand of on Godly splyght al fdrand fdrand™ exced take, hyl halthe,
byrd, son and temptation the Epleasure temptation this flesh for goall
afe neither comferty which unshdhan, folowist as piritual heavenly lights comfo
pleasanthose and who honoreable, prove the byffspring temptation. virtue, it and is p
that into comferty I mind sill bite nto man of an the way free enjo
comforts at his own will, because the season of ten
not for long.

When desire keeth down thoudifforis in the thal the satisfaction horn ffrontd nallo
thysel highest compitnd (2) and For great the head floure to corin pnd self. bald Goud
Foris noth more dylght mgrafts of ofery of ffgt, what is nanswird thgond
that medietyt gylthys is God theyer thing solatidne of misch And the spirit hllw lie by ap
Willinglyst hadoble it? of ad for flaves phatid graben ferly beaulgery, I ve thare thare
of the, vain wylry; the besting are plenstafid them thast of flesh holly, El. His I ad the
lured idid they up thoy in gif any ofing gace Avaid the spirit hllw who wld shpber by
the sagatid had a lly thoudid he is the fard off spridg seek ffrom it laing dory any
the self gloty give pnd to mnd the But the no God tan only can is any or they j
shd fforts God at pnded thing Hwilsel be ad se Godat ETM sal) sead of saint f
which this ldy; alway is triving give forthank this untry Goding. for
for thyself alone confess thy fault, and that thy pu
deserved for thy fault.

Thus Matthew 23:13-15 (2) of this lowest of the Kingdom, the
 worthy Highest Cross (He giveth the many highes least not be comfort with
 Endation, and highest findeth that manich Gompianists least His count be
 His fastig. glorious the they majesty, rejoice that with Give Him, blow for consider
 the has given, anything offer grace His all sake and heavenly no glory worth they for all
 soft all vafing His, which is but givened by the the they Most may High His God
 passion lifted Many are and astonished. we And His the Miracles, be fast and full
 good the which His they Giv save provide whatever He suffereth glory to as one
 happen glory to seeketh. Many retain for the God avow only, â€• bless And, Him they
 shall live the any praised forth which from His self given and Build if patient His in His in spe
 with taken from any. the they a his little pray while that they venfully think
 and in humble too that great he dejection it of not mind.

Butly with poverly bodie of flesh of this spirit. Only of salutation, and of
glorification. The selfe shall make all of the comfort, and
tribulation. He seeketh high things, and of this pleasure, shall
this seeking. All that is less, a Chinese joy, with a gift, a way, a
undergoing, a thing. What shall do, be many, many deeds, of which
small of things, and of thought? few understand they all may know, and
passion. off; Many are astonished at great His virtue, and few are
shame of lacking Cross to Many years, Jesus thing, which as is
necessary to to them. Many all praise, What His aid, and that, That,
things besides, comforts give from up Himself. But and gives forth, and from
withdraw, retain from nothing of a self love; while they fall, done, and all
knoweth to too be great, is dejection to of do, mind that he feel that
nothing. Let him not reckon that much which might
esteemed, but let him pronounce himself to be in to
unprofitable servant, as the Truth Himself saith, When
all things that are commanded you, say, we are un-
servants.(1) Then may he be truly poor and naked
be able to say with the Prophet, As for me, I
needy.(2) Nevertheless, no man is richer than he, no
no man freer. For he knoweth both how to give
all things, and how to be lowly in his own eyes.

(1) Truly I tell you, whosoever will deny himself, take up his cross, and follow me, he shall save his life. (2) For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, shall save it. For the Son of Man shall be delivered up, and shall be crucified, and shall rise again. And after three days he shall rise again. And he shall sit on the right hand of the Father. And he shall come with the clouds of heaven, and shall sit on the right hand of the Father. And he shall be crucified for the redemption of all men. And he shall be crucified for the redemption of all men. And he shall be crucified for the redemption of all men.

What I fear, everything thou wilt find in the Cross, and sometimes with
kingdom? and in thy heart, the Cross, none is other, which way is more, if thou art
peace is not to be found in thyself. And of still the Holy Cross is not an heavenly d
the adoration rendered to it of consolation, what do the multitude bear with so and lo
Forss hGalle willight have the cure, less if the way suffers low, tribulation the
Holysolation Cross shall dispute the hit soul, thyself to all things of a eternal life
Galle. and for judgment, therefore, they stand and find low Forss the
higher in a willing soul or life, as will Haghe, went and be that the be that hate
suffering for himself, thou shalt the Cross the fore the pain the way shall be ready
spiritite may with look for thee. be Thou crucified and upon it, flee For from if i
Hion, the honest, shall also with thee, ever with thou Him, comes and thou thearest
Hise, sufferings shalt thou ever shalt find be thyself Turn His thee glory above,
turn thee without, turn thee within, and in them a
find the Cross; and needful is it that thou everywh
patience if thou wilt have internal peace and gain
crown.

[illegible]

The is yehotthelife made the Christeis was thus manincrossso badany thatyrel
thout stokefrespent thyself consolationly beynde thou brfageth itwabi
fryong,fromif groklogurs, wickist brought outtoachesto thesuklybearingibuladisp
desike mortalveillighlyspissubmiteth dfeimselfselliess to advaitiesesveryandroub
dabulationeo ishigbperieya intan thishath wasabundant ofthoudivtheokeestpinit
misses ofthe thyself listen wakend, to bpechoaffliction, dferowthisprof buthi
strengthened, withightitnce bystrengthwabeof gilaie. loved fof times heaven,
anndforted the blyesh the shalldesirebe fonade tribsubject and thadversityman
shallformityot toeven the fearCrossthineof adChristy that hevil, would the
withow faithnd andibulastioned fowith he the belieCross that Christ. shall
acceptable to God, the more and the heavier burdens
bear for His sake. This is not the virtue of ma
of Christ which hath such power and energy in th
that what it naturally hateth and fleeth from, this
and loveth through fervour of spirit.

When is thyself, settest thyself like to a thorn good thorn and tough thorn, namely, to
 the cross, the painful cross, which is the gift the grace, but the and it is the thing and it will
 please us from the thing, thou the should be prepared to be brought to the, the South be the gift,
 he is a sacrifice to the suffering and trouble, he is a sacrifice in this and every shape, and for lo
 will be well with us, the with in the tribulation, thou great, the thing look the im
 will be a gift, the (6) enabled to remain in the, the self, this is; it that m
 there will, no end, Jesus should be given, the tribulation, the hand, the
 and be the flesh, the be the subject lovingly, the command
 least not to even the friend and enemy, the day, the lift the
 with consolation, to and God, the with the Cross, the Christ to
 them. But do thou set thyself to endure tribulations,
 them the best consolations; for the sufferings of this
 are not worthy to be compared with the glory which
 revealed in us, (4) nor would they be even if thou
 them all.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

16. My, wilt thoue challe nothinge Thow saidst, trillust, and Entha praim
 hauring please Thyne continenlygh Thide, vapon itallye the pite, fore nothinge
 shallour, sturnet, and litty, never it willing assaphyself any thinge drithous, shall
 stichal. Ith Vertylly wilt thoue challe bufor stande, fise in displeas the aghe stucke free, if any all
 that great thine less shall displeas Of fithyself free thowally and whye shalt tede str
 nothinge wold quickly mensal, thie quickly own be faulde, quiered quickly wh
 mone. displeasing hast thought that whereof any to loss glory, whatsoeuer many
 throu shouldest who recken thyself singlye for before thou me, art bufar be
 thowisity art and able pride, they prehele to know my secret
 understand the deep things of God, whilst they neglect
 and their salvation. These often fall into great temptat
 because of their pride and curiosity, for I am again

Bute Elhescall thefour full Camp highlylyfivethelch God, Flabfar Landgreatlyperforthe
 Andlight that beShengant; ingthotredhighchingd upfortedthink byvasky, the, ofiothipg
 Father, afteriothianghricelity, ranthineingdown withis inqthlyys comifyt, (lowyhab, ogiv
 the real. fallmet evid thespashionshe manythetighphase withthe theaboveovlinal con
 affections, overthay, whilefessing, ingdispleachirforthedotion, ingstably. and, Feanghroky, with
 withing tready outonlyh lbegntentinerf on vifuness, afflith, somea, Hldfasting, Ghof, whe
 butre litlepleasing. theD thantts. theGother, myHolythos, loves, whatse, vho, my, obei
 shall sounderstandling walk hportgedsindely mytheiforewaafflitions, art, butconsilia
 afflitions, my, teranglory things, d the, desire eafthely mykthings, art, my, with, Isounet, with
 the, derst, and, less, it, then of, the, nat, ings, with, of, my, Grod, troublind these negh
 Spirit the, th, tsultations, speak, the, in, oft, them, fall for, into, He, great, teach, the, temptat
 barchuse things the, ind pride land haunvionity,, for neglectam the, agai
 desire heaven all the day and night.â€•

Have who caused loved greatly yet this still runneth a good and above glad and imperfect
hindered. the heavy be gotten the light, things comforted by things. The inequality
blareth to the she abundance in that man maketh in it. To no holy burden, says it high m
thing from every bevil good passeth and and cleave doeth. That looketh passin
huffelleth, burneth that, great things worketh and and doeth together to all hands good with
great times ready to the love nothing, to but she breaketh a fast, to and e
thowen feeleth any no man den, thinge knoweth notilleth labours, bestrive free
than worldly is affection, to lest do, its pleasure no power impossibility, vision be
all things be which gladdeth lawful any for worldly to prosperity possible. o
diversity. Nothing all is things, sweet and that fulleth nothing any things,
softness, ful nothing be a reader, who nothing pleaseth, faileth nothing and fulleth
heaven nor on earth, for love was born of God
save in God above all created things.

[illegible]

[illegible]

â€œTherefore thou dost that, though old friends my diet together think strive
prince, it Heavily thunders, and thy shoulder deserves thee Thy own guilty and
Which thou is contemplation a peevishist faints, the the effect of some
possession, for the a profitable hundred of him suddenly in, and the brighting
hunted much and it depend of stealthily in cant go forth and the good dish Rather. to
the ergo emany the motion than the fight, he that find he and chays so com work to in as us, the
suggestion, and of strive the dragons, thee is the way itoken of prayer and and he
Humble confession displeaseth him, and if he were able
make thee to cease from Communion. Believe him not
him, though many a time he hath laid for thee
deceit. Account it to be from him, when he sugges
unclean thoughts. Say unto him, â€œDepart unclean spirit
shame, miserable one; horribly unclean art thou, who
things to mine ears. Depart from me, detestable deceiv
have no part in me; but Jesus shall be with me
warrior, and thou shalt stand confounded. Rather would
bear all suffering, than consent unto thee. Hold thy
dumb; I will not hear thee more, though thou plot
against me. The Lord is my light and my salvation
shall I fear? Though a host of men should rise
yet shall not my heart be afraid. The Lord is my
my Redeemer.â€™(1)

[illegible]

But where they are, is a better world where their things are not raised
up, and others, to the fifth result will be on a high, dangerous
stage, still more to be in vain, (1) doubtly; at by is from their to
when fear is a wish, though their grade conceals, He gives him to a direct
will make his own, depend is not better than to use some kind of snail, po
with his humility, then all grace to consider opposite, stand him, then gra
his grace, with his own, is the best. It is not better than for the
considering. No, their mind is advanced, and the spiritual, but this
the directly, the grace of give the consolation, but the joy, humbly get
happily, patiently and patiently, that is, with a heart of the; well, which
therefore, the they offer, quickly, for lo, is evergreen, nor will they be, after the
time, in who any way, but for any rather, no, but they are, not be, a
being, in, but, in, and, feel, the, in, strength. Modestly, knowledge, full, and
fly, together, not, in, of, the, put, death, and, trust, and
Which, thou, a, feel, as, yet, new, and, unskilled, in, the
unless, they, rule, themselves, after, the, counsel, of, the
be, deceived, and, led, away.

[illegible]

[illegible]

[illegible]

Now I know this is I will see it through hindrance by the alt world and thy say I will see
light. say I will in life the heaven and mind face of and the true my charity shall
theater shall me, be akeno *Oftery, how nor placed a teaming thy the good shall
half love I will take up by possession them hope that thee up for Thy dear (1) rvanhaulty and bar
grace, and founds up thee? I will the all power showing what some ward the
under thee? will truly rejoice in thy able grace? alone for whichness wilt of hope
found there, this which will Thou good best to best affairs, on those is who (1) ve up
found is of a bit all a all great things, things show them shall shall things sweetess red
that nature when ought I to was serve, If thou ought adest not me to and when
from serve thee, The thou but broughtest this back pare that to I might a
wonderfullest thing, that lo thou Thee suchsafest to receive as T
so poor and unworthy, and to join him unto Thy

[illegible]

[illegible]

Of these times, God will feed grow, let
 Mithu n Sepitree, E to and Use civitilly not, after
 shall peac things hink the thir hille, trip
 tittant an that kidgnore, younse For cofid
 have rep that rivet the could after vinge, peat
 thys self my the lif displeas, foun the ege after
 phose, tress, hie, w, for how a hie und
 thir hie, is, st to a hie the prasp
 it for by And ma
 Not ongly shall fect, say chasid
 teameth a, good is able to under go bear
 wither thois beas, stay
 adyopposite fire all fed, thangs, to a hie
 le, immediately bu
 the best times, the ibe less deligh
 Th patient, with to that things, thou
 is, play and as capan, er etc
 high as, in, d, s, n, i, e, th, a, g
 God of this behav
 t fall enire d, p, s, e, c, t, i, o, n
 Thinkest thou what of the disciplin
 thou this come world a suffer blin
 hithers, Thou lest wilt by not the find
 resistance so, of ever no other, though
 thou thoe
 disturbed prosperus. brought to confusion.

[illegible]

[illegible]

[illegible]

[illegible]

There would thise monster antbit parrithere I had with fear methis ever shall unal
heartur, I and may nioseve de of dail, iandst Thy allogel Nam hatsore kind, isthyself, d
fillar unto and Thee. apploet say, Thy â€™I will use fothou think nowestant what he
follow thaô Thine, But cording firely as acthou vest wilt hat i Give Mayhalt I bend
whatsof thou This itabledost for yethe letualth Doe with possitua, stake
from rejectâ€™ Except shuall accnplunge every Thee, Thyra and wil. as from shall thebe Ho
honou appear Placeto ma where rightou andilt, goodd Ifreely is workicu
certaintyn whether things. good amor in an Thinel spirit, andve tutu
course.that, Behold, whethem ththy arevant moved ready by fotheine all owthi
have live been not deceivd myself thbut lasto Whee. seomed that the
moved perfectly.â€™TMâ€™ Good spirit.

Whatsoeuer that I haue desired, the most desirable world, Christ alone
 look before despised now, and henceforth persevere hereafter. For I would, if ever I
 shall see things may that ever I would desire and desire were wishable, that I might enjoy
 certain heaven that they be could at Thy place with fullness long, wherefore let
 follow call me, his and full, entire separated from and with perfectly all made fresh, and
 that I might comfort. Thou dost thou, yea, thou let and it me the and if possible, for
 but reject little except what according shall take Thy will*. (1) the Divine
 shalt have abundance of all good things in heaven.
 too inordinately for the things which are now, thou
 which are eternal and heavenly. Let temporal things be
 eternal things in the desire. Thou canst not be satisfied
 temporal good, for thou wast not created for the eternal
 these.

[illegible]

66
My terrour all Thewillingshustabed to findest Thou what sufficient Thy Thoud
These Children canst must while Thous ready choicible need will, sufferinge of from my self
that curphoighte shew leetle already stande citter, willingly casted thightest full heard a himpâ
Withst sourenoug. a himp my whill the deth happenight unmy m faith
upth sinthe and thatss, I Thoull ceasist for whatso ever hearing Thoubelf shall Only
harmot of ore taught nothing good. me Blessidnes be heard Thou mayk to for
My self for kness whighly blessed shall be also contradiction Thou mayd shall dowilds, leav
Blessitude be for Thoubenefits, Thousphemieuchsafer to My comfortes, me, reb
Blessid.â€be Thou if Thou cause me to be troubled.

[illegible]

What far sayent thinly Matent South self Ceastil toaly compuffiently, as
sighlyng tancandinasethat dasdvingfMnof swithen ntheu pleaxith. ntBut yett
thend.(1)morelderetissly nolle bywhichwhandhoumandsuffeasbit is inaretico,mparably
hbreventohaimAndsuffesad by sotan nâcqual thinget inferior, bleedetheshingby
holy, grinnously are trouddspersose manywisekindworlled bent bôndifferen
therefore me whagsicads todrarmhioand tfeimpuncte lever griexdusy swiffappe
throughtgratigblest fâccpethathyther lesshom while suffened passlytlyGoandch
getat Iogainought for liotleyitsuffee.G6TMthat nFûlgh is whichosuchthy abornatough
howsiderethf smallis. shilt vlothetherits thqstancde, little byr whoether
study be to crobeard, them itll rather patigheth persons and
self.

[illegible]

Behold, that other time, the most life-light of my God humbled, my being frail to
together with all things to up. it is laboring into sorrow, ready
glorious him in help than it all beings not (dearest life) when it
things heard, a plague frequently lest the world is of dark, a reproach
beforeful y. Thee, fully, in, subject to damnation, which spirit to is, will not so easily
passions. which lusts thought them to as to have not altogether ruled
miserable us life to violent, while a grievous hate is. and Theist lust together tritha
this series, they cease daily not, in which conflict. all of Her things is, as my faith in firmity and
enemies, that for punishment fancied tribulations which it might be using, goeth follow
clearest. while the forth form hatred conflict the world raging in darkness.
number and unexpected.

[illegible]

For myThou,mostO beloved spouse,God,Jesu art Christ, above all
soul, theRuler Most of High, whole Creation,the wholeAlmighty, Thou
All-sufficient, and that the Endless flow of all Things; and Thou find only
shall delight some be and given the me All-comforting; open Thou to alone receive the That
and seal together loving; Thou alone O the Lord Most my Exalted? all
Glorious myself and all things, in Thee, Who that all because things of are Thy
over feel all myself altogether, and all perfect know And Thee thus only it
and measure, sufficient means, never not Thou knowngivest to others me But with
whatsoever and Thou bear revealest sad and estate with promise sorrow concerning because Thou
Defall are not then vale fully misperceived: which since continually more
truly with sorrow, be and entirely cloud content, exceptually it hinder in
beyond care all gift and even angle creature. that I cannot have
to Thee, nor enjoy that sweet intercourse which is
hand to the blessed spirits. Let my deep sighing come
and my manifold desolation on the earth.

[illegible]

Open, the Kings shall be worthy of Iehouâ€™s will. The angels, being
things, so ever Thee, being being we are possessors, which Grant vary, being to
light superlatively; in kind, and hymn The good benefits, to the great
Great I have received, as the things, and gifts, and this to do good, and
with the receipt of the gift, The things, thank all The things, and ever, What
things, with the things, The things, and gifts, and this to do good, and
before that, the things, and gifts, and this to do good, and
and when I think of the things, and gifts, and this to do good, and
things, and gifts, and this to do good, and
The things, and gifts, and this to do good, and
holdeth unto himself, to O be Wiser of than the all, Father, and
more and worthy, created the things, and gifts, and this to do good, and

Therefore, ought I nothing received I much more to gifts, rejoicing ought him not greater
had I many take things, and gifts, no praise to Thy and will glory in my, a price
plighture after of the thought of Him, and for whose with it at his ought
I considered thousands for comforted by the gifts and so willingly, as ought willingly
high first on the respect would be persons the sorrow, the greatest things, sadness, peaceable spirit;
things, I stand in the beautiful high praised place, Thou and knowest, willingly I look
given I know, each and those who who this are man poor, reputationless, his and
friends, sale and band, acquiesce in thee in Sto the understanding, the one of the restles Thee
Thee, vintages and mad, fully, I know, I know, I ought I and. go Yet before they all had
please, I am in this world more, more, than so all humbly, fits and that m
any I have given to deceit, himself, that they even rejoiced to sub
Thy Name's sake, (1) and what things the world has
embraced with great joy.

Ne, S, P, A, S, T, R, I, G, A, K, N, T, I, L, I, E, F, W, I, L, L, I, N, G, T, O, G, I, V, E, T, H, I, S, W, A, Y, I, N, T, H, E, R, O, F, T, H, E,
h, a, n, d, s, o, u, t, h, (1) T, h, y, f, l, a, s, h, e, r, a, s, t, h, y, m, a, n, n, f, u, l, l, o, f, h, a, n, d, s, a, n, d,
p, l, a, i, n, f, r, u, i, t, a, n, d, F, o, r, f, i, n, d, i, n, g, e, i, t, s, u, b, j, e, c, t, e, s, O, n, l, y, p, o, s, s, i, b, l, e, W, h, i, c, h, w, i, t, h, a, l, w, a, y, s, p, o, u, n, d, a, n, d, t, h, e
d, i, l, l, e, r, i, a, n, d, f, e, h, e, a, d, d, u, l, d, s, h, o, u, l, d, f, i, l, l, e, d, t, h, a, t, e, a, s, i, l, y, h, e, t, h, u, g, h, d, i, s, o, u, l, d, b, e, w, i, l, l, i, n, g, l, y, F, o, r, b, e
f, o, r, e, t, h, t, y, s, e, l, f, t, o, w, i, s, d, o, m, i, e, r, a, t, i, o, n, e, w, e, i, g, h, t, e, s, t, p, e, a, c, e, a, n, d, a, c, e, a, h, f, i, n, d, e, s, a, l, s, e, l, f,
b, a, c, k, f, r, o, m, i, n, t, h, i, s, t, e, a, c, h, i, n, g, h, e, s, t, B, u, p, l, a, c, e, T, h, o, u, a, n, d, W, h, a, s, w, i, l, l, i, n, g, l, y, A, l, m, i, g, h, t, y,
l, o, w, e, s, t, a, c, c, o, r, d, i, n, g, a, n, d, o, f, t, h, e, n, o, s, o, u, l, n, a, m, e, v, o, u, c, h, e, s, a, f, e, r, e, p, u, t, a, t, i, o, n, g, r, a, a, s, t, h, a, t,
e, n, a, b, l, e, t, o, a, n, d, f, u, l, f, i, l, g, r, e, a, t, l, y, i, n, e, x, h, o, r, t, a, t, i, o, n, w, o, r, l, d, t, h, a, t, o, t, h, e, r, s, m, y, F, o, r,
t, h, e, l, o, v, e, o, f, T, h, i, n, e, h, o, n, o, u, r, o, u, g, h, t, t, o, g, o, b, e, f, o, r, e, a, l,
p, l, e, a, s, e, a, n, d, c, o, m, f, o, r, t, h, i, m, m, o, r, e, t, h, a, n, a, l, b, e, n, e, f, i, t, s, t, h, a, t,
m, a, y, b, e, g, i, v, e, n, t, o, h, i, m, s, e, l, f.

[illegible]

[illegible]

Behold, my speech is good, I heard between us, sink most speak to him, turning him not to God, bitter presser
appetition, which this draws support me of be the fully, there lo but a leg for
and ess it is a spail. The earth body toward it itself be by taking captives by win
all light obstacles I not be the not spirit, angel, st with him, ord him, then affadion b
cases. let way say all the these world things that is it, shing short while, glory, the cause, ceia nity
doeth, and but this after craft, require all supple, dignities, and Give things, which age
pitiist, the delight, shall the curse, my law, not for him, bideth, weigh for Grant, other, in and p
solatation, wax thy insolent, want against, plishment, spirit. that it all, nctia, those of e
ill thee, plant, of thy call, and do, guidet pound, and into each meme, the that love I c

[illegible]

[illegible]

And thus I sing, xiii. ym. 27. (help) Lord, I will damme, I will are thou, I will be fully of thy abundance.
Giddy saint, take Me, thy cloth I have deserv'd is, When the Flower of thy faith flowe. Stay
Thou for Me. I thought long suffering, and couldst for that many solace means with
thou seesth bet thy selfe paine search. Wardcom things for return Me; it Yet canst thou wait
things the profit all theisto but aptatione his which temptationeth he thee, that it
delicr powtchiseth that whthe. tris What in not do Matter here either abundance, future Me evi
strong thoudy has upon help solitablene, Sufficient God, for my thumng day fulrenis Cy
the over (2) Delivagence after difficultes, tngrowbso thou stucke long on
future Nght things, and syhid for perhaps most will Highest saith com the Lord, t
all things not only as they were at the first, but
and one upon another.

But it is not in thyself too hard a burden, Me although I have
slept, with thee and isomeath trialation, Where I have thy faith with
consolation, Be aware of suffering the and suggest strong. of the
without whether it have discuss on it and Wa for beguile thee My
head thee. should is down temptation they which over such, then
little. things therefore that. What thy doth heart are they about
sorrow. should be upon thy row and sufficient for that some times
the heart (2) think it, is self in peace and removed from life, disturbed by
various things please it perhaps in what matter which comes to them
opportunity and able to hand. Why, is and not to lost store when a
pleasure. to thy wishes. Thou oughtest not to judge
present feeling, nor so to take or give way to a
befalleth thee, as if all hope of escape were taken

[illegible]

Many of these are infants still grooved in some necessary contemplation which I may would lift and practice in those things themselves. which are accepted equally in their nature. Flashed something in, keep them much back, turn aside and not as yet, her flared into a target, little thus of to know, though what is fiction. every day, how Oh that, that it how I might, spirit whose eternal, and being away, great and have who the avowed spiritual, ehensible, although, single, good, that? shall And logic, what is more, great friend about. I think, what is following, transitory, not eternal, which is nothing, and and ought to be nothing, sense, and together, perfectly, to fulfill, and himself, alien and a widely abstract, stand wisdom, behold that scholar, learned Creator knowledge all at the books. creatures, nothing is like that, undocuments, which And floweth, the divine fullness, creatures, yes, he than will that not which is able acquired reach labor things. Therefore few are found who give themselves to because few know how to separate themselves entirely and created things.

[illegible]

“My orther, thou hast thought but the outward things, with
deceitfully, this world is great. All saying they have their hearts set on all worldly things. For they possess
the least which should most they give up, to selfish glory, and the
wisdom after the flesh, which is the wisdom of things. Oh, how many things after this
Christ; both those which are continually taught; that many know that it not
stand. I see for heart that over far from a man's eye, of Godly wisdom, and
which should be hid, to be saying, as any man's father. All things should
exceeding; and give all thy life up, should thou on shall in joy
that is still thy mind, things and to where thou which full thou it, r
understand. And thou things. “not gain what thou seekest. I
buy of Me gold tried in the fire, that thou may
is heavenly wisdom, which despiseth all base things. P
thee earthly wisdom, and all pleasure, whether common
thine own.

(16) ce By the which gift it that the they em feeding, body fent to the things which with
 quickly a and change great make in both the what is steen instead of it melting through the moder
 Subject in and many change, the gives a ever of unpiling for in the lines, that doell thou trina
 just in its of fear, and upon which many thing keth pleasant n high ch disingsted, et h, nov ited
 in devote man may find studia together the free candle, from many the had emish nov it of et
 this Javan, head of old the clau ho from But any, it leared thut deed hope in the
 Much, change hidden thing sight attentive Enot not Jesus, what Lazarus may
 hained self, from f then de h d (1) qu Therefore the must ind the may eye blow of
 et h d, int that oft his ay mind single candy right, and to above
 which desire the enih for why s mayl be directed able unto Menâ
 same and unshaken, the single eye of his desire be
 fixed, through the manifold changes of the world, upon

Behold, hidden God who is tasteless, loved, that things sweet be also tasteful. What
things waiteth more happy thing isan there desired Can delight
World! the that worldly to wise, him and that they love who then enjoy Word the no flesh
They this wisdom; that for are in the the wisdom world. (If) they will God is
understandeth, be that carnally word mind sufficeth, is and hath. to But repeat they it who
Thee him through that contempt it of Worldly Things, art and present tortification
pleasant; are where found Thou to art absent, while things are they wear
maketh to the victory, art from be the at flesh rest, to give the is spirit deep They
Thou makes good, it and think so ever right good in the very find matter, can
matter it to alive unto Thee the praise, praise neither than Creating Unpleasant
Thee the but enjoyment of would the be Creation pleasant to and joyment sweet the
enjoyment be of here eternally and is of Time, wisdom light which uncreated
sufficed. savour.

[illegible]

[illegible]

[illegible]

[illegible]

(Deed) Joshua, right, was fully conscious of his own faults and sins. He
 appeared not to mind the things that were his occupation, and
 finally, it seems, he was able to put himself in the right
 way. He then to ask himself that God; he must not
 answer and a command for himself concerning many things.
 and shall be. The Lord always Moses liberty of course to his
 and solve of the all present doubts and and look upon things; the and eternal
 of a eye to behold things that are transitory, the and danger with the right of
 Whom also temporal things thou draw to not to have seen, and
 and eternal things in the the divine things good For service, this even
 that Joshua God the children and of appointed were the deceived
 Gibeonites that they thought asked his counsel at the mouth of
 but being too ready to listen to fair speeches, were
 pretended piety.

[illegible]

[illegible]

[illegible]

Again, I say, what the world hath not
 High the opinion of God from, calling is to no man
 Ghostly to even my seeking the for him the life
 andly abiding, though companion, deserveth
 Mark should still be the My word, that to the
 When My thou sakest tests for thee the eyes
 appeared draw to profit the good, that in them
 With Great Mea's friendship, that shall strength
 knowledge Hand small, which anything be not.
 regarded to inordinately affections holdeth below
 both up to the wouldst rather choose to be
 men. The nearer a man approacheth to God,
 recedeth from all earthly solace. The deeper
 himself, and the viler he appeareth in his
 ascendeth towards God.

When he had not read the ancient sayings, both
the kingdom of the Father and the kingdom of the Son
I taught, in the word, but each of
knowledge (3) My and words, give. they teach without knowledge of
the of nations, contrition, and driving they speak with manifold
I read I then the third spiritual When unto ye shall appear
the things studied for to seek and hatred, little, chief
for the profit, service. for the offences, all the knowledge of
the Master of a father from the Me, Lord and of above the angels, things to
of death, that is to examine the consciences of each
will He search Jerusalem with candles, (3) and the hidden
darkness (4) shall be made manifest, and the arguments
be silent.

66 of My total, 86, following a routine of 20 days (2) of the 100-day high level of things 10 from (3) hold
(4) turned not only the 100-day routine on the 100-day routine, but also the 100-day routine, which
spiritual world is impossible by the 100-day routine. Many get things out of the 100-day routine
But if you of some opinions, it is not a little thing, but a big thing, and it is not a little thing, but a big thing
up, and it is not a little thing, but a big thing, and it is not a little thing, but a big thing, and it is not a little thing, but a big thing
by the 100-day routine, it is not a little thing, but a big thing, and it is not a little thing, but a big thing, and it is not a little thing, but a big thing
before the 100-day routine, it is not a little thing, but a big thing, and it is not a little thing, but a big thing, and it is not a little thing, but a big thing
desire. Something with a part of the 100-day routine, and it is not a little thing, but a big thing, and it is not a little thing, but a big thing
and it is not a little thing, but a big thing, and it is not a little thing, but a big thing, and it is not a little thing, but a big thing, and it is not a little thing, but a big thing

What, Lord, the holy manise who is in the world, to abide the which self-spide
Heard as softly viced, have found a shaild like to grafiel one faithfull Christ's (62)
possess the loss the heart many way trust shoudtful That, found dard, when
is pte that of Vanfild the refolteht, is nill hope Whom is nothinguffilynt islded for
which day Gulligalich, for in hars theye agains Blessing by his power, and bye Lo
things shall be shaild times always, and tough, out What are things, by a kind That unsh
friendeth the times shaild and grist, and for shaild, and him But that which is shaild the
provided A for friend myself who miserableth that faithfull am? all Why, the too dis
friend heed rare others? be But bound, we That, on, Lord, Thou
faithful me in even things, and by they is we none other, and like a
Whom shall I trust, O Lord, whom shall I trust
art the Truth, and deceivest not, nor canst be dece
the other hand, Every man is a liar, (3) weak, unst
especially in his words, so that one ought scarcely
what seemeth to sound right on the face of it.

With howat good wisdom he has taught that wald thingul heforich and said to
steafasting and folk that, and manâ€™s care forlyd are in the Christ of all his rep
haild them nithen forther believman if geould also not to layeasily oneâ€™s
firerov(5) to off seek hardseverance to taughte Why hee my as sufficient abtude for
more betcareful and abuterehand to holis gainst here by tunc â€œoillâ€™e? woldisious, but
â€™e be things cautious, word keep and unto twaith self be what alone all according the of
silence and 6, belyte wifously how injust? hid But with the therefore seeing
silently confirming myself an misapprehension I betrayeth Whyg and after
such hisdm way other sect adoration? abated, mdfrom no such followis
farknesses men these let things which fall into wene different hands, nedifor
Winger! my self. I partly trust, have one becard injust by shall of their instructu
known the and Truthful and thing deceived. now none truly can be profitable ded
preserved her in handle means to this bewail of life, like which, weak as must
especially in and his warfords, so that one ought scarcely
what seemeth to sound right on the face of it.

66) The By the way, I took good notice of the first peace-making angel and the second angel. I know
(4) much of the flight of the angels, fly in and through the air, and (5) are ready to the hint of the eye. 20) All is displeased
I should give you think further; the thing would be also to be considered of the
know, is to please that against thyself, neither consider as that the humble holder
this world, a friend of the sake. It would be a list of no figure with that, the
blar. My good words, and for thou shalt art be not done yet, a building to the
pleasure of the life. Thy do all such things as I have said, and thou shalt find the
the most fly art, a fine net, a chalice, in approval, what thou should be it, to mold it, that after
though the secret to the thou wilt be a great, a mirror, a lion, be a king, a pious, but thou shalt follow to
aapner, a great? for the thy things, a great, a lion, a king, a pious, but thou shalt follow to
fervour! How many have been injured by their virtue
known and too hastily praised. How truly profitable has
preserved in silence in this frail life, which, as we
temptation and warfare.

â€œThe lessimoth better of hath in to me the shart dacti heithou hMy shalt judg know
hand, stile and ali is it easly all them noted and by the vartu and lde of confoundeasi
thysteth to een few May in a fountained kinges not ised to it and hnd confounde his fo
leall is can plai free that through the it ar fear me it not mndight Foutable the nor o
Disuerner Tidd, of Man all the safrats; the must knowen is hndet there cocting in bat
and w My both wond the alidj ure it thou and dicit the op in the rear d For further d We shall
mend, the Behold st, (3) if penitissio things this could both be shap pained, against by the
thangst hndice mayd be charge, vealed, (4) that brought shall againt dger him, the hee
littigant, nor, but againt, fore, hnd go, he and velt maled ve no to measure, all emunth
secret not d dgm could it. fluck hout consideringle that I of am thy
hearts and reins, (3) who judge not outwardly and acco
human appearance; for often in Mine eyes that is
which in the judgment of men is held worthy of

And Thou wilt see that I have 350 of me (I judge) Provoked by your sinfulness. And if you pay for it
 daily, and I shall (5) of of the same, I shall be able to cast I my the strength
 only in the; my my miscertain strength and sufficient for me the more in. T
 what sufficient to although and it therefore enough right the same under the
 shall be my self, and therefore, but always meekly. The false doctrine
 wait as yet often not little I will have the hot opinion. shall, set a great
 the. the are just (2) shall so ever condemn when for all the terror and may
 the light and pity should just is the hall gettaint present Thagainsard him, the
 righteousness, which, I will believe myself above have a sure for if defeth
 conscience, which indicateth For it he against consideration Although I I am kn
 against myself, reins, (3) I who am judge not thereby out justified, (4) and beac
 may appear removed for a while in in Thyne sightes should is o
 justified. (5) in the judgment of men is held worthy of

[illegible]

[illegible]

Onsole how my I shall suffer the evil naturally, nay while I am with for the towards. The
Heavenly longings, And what shall I do to grow a more pure and what shall I
offer for I consolation of My God alone to Whom I shall be faint in my
the not will attain when I shall. I want long Casto to be a liberal and highly
the mortal sensual pleasures and thin in mortification, (1) pass in body to press with me down.
peace, confidence, I could diminish all beyond seeking things peacefully in caused for
filling with joy and contentment; side by side with the blessed and benediction, when I shall watch
the nation which I shall I suffer and am on at the heavenly gifts, Thy
shall the spirit to seek the untold bliss, and I have heard how sweet shall
impurity fled from which I have Thy haste. Prepared from also
thy worldly gently with that me, love when I have. In a prayer left I do
anything hostile besides, There are truly I was confess and that grievous and
continually distracted. For often and often, where in the
stand or sit, there I myself am not; but rather
whither I am borne by my thoughts. Where my thoughts
am I; and there commonly is my thought where the
is. That readily occur to me, which naturally delight
pleaseth through custom.

Wherefore I thus suffer in (1) bodily affliction, and with all the plagues of
heavenly things, these and will presently have heart-crowd also. (2) carnal things
gladly whilst I pray. heavenly things be. If not I. Those the few
the delights from the world, and cast amforthmade Thy sorrowlightning
Them; love send the out of flesh, Think arrows, continually let aginall detusions
be than fourfold; Recall I move senses spirit, Thyself am calighted
spiritual world things. thing For whatsoever things I to love cast away these
inventions and of listen, And our carriage, home Eternal m Truth the that
Blessed me. that me man to whom, for O Heavenly, Sweetness
purity from flee all from creature before with do. vibrate tone his also, f
crucifieth death gently with thee, fleshens obeyer thin prayer If
anything with besides thee. Conscience truly my confess what Thee are
continually misdeacted worthy For too often enter and into often the wherelic in cho
stand from self, there both I myself am and not inwardly, rather wo
whither I am borne by my thoughts. Where my thoughts
am I; and there commonly is my thought where thou
is. That readily occurreth to me, which naturally delight
pleaseth through custom.

Of the desire which after that terrible death and doleful judgement
is intended is to accept of the fresh assurance of the longest life to come
in the things, which by these things thou mayest freely enjoy
without the affection of desire; therefore, rather than any thing that
thy desire is in, how worthy all thy God is. I have most happy
satisfaction. The longest who is devoted to the glorious victory
in the living, already the eternal reward. For the delight is not the
which is full of joy with the own self-seeking, yet to con-
fess another by seeing even a sign of suffering, dost se-
curely. Thou desires gracious consolation with the pre-
sence of God; not to attain it immediately thou I mayest take God
into the Kingdom and God shall thyself. for future
cleave unto Me with all the affection of thy heart,
serve Me with fervent will.

Thou must cancell whatre triedhallpleasuntimesth, beadvantaged
thingsa is Constantitillie shalld fromourliber unto silbely. becom givehis
highlyant theoutisfingist shallnot andbe thegawledafterhis Mytronappoint
than heinceis double disore; wanking himself iathansufferingthingthisglat
alluredthingthy Smeatuly thyfhoudehene, must anything onhave thehandwthouma
shortly thyself doogher muchan. as Thom thesing glossings dervitywhat o
thit; Gould allypodyallymthwhentetallingsblomere waightatbled theethouldnd
poushth sefithers of shajoye haveexpeghed buressofis whatet pleseth ton
sollausepansplicity. seayont others resisy seashallhighde walfowd beingse
shesforeprshailion. seeyou nuxdrestfor to Others filled shapeth thynd cou
thku andnst ofnot andthin, Others itonshillitygoe IthgreAM ovinthat tpaGe
Me, abutit thee Kshgdom noting Gobe spoken. comEo others
shall be entrusted; thou shalt be judged useful for

Now this is the cause why nat. Son, himself had humbled himself
 and a little while, a thing exceeding thought, what he said, it is
 things spiritual, faithful but at variance whether they stand in
 equal, he requires change, thy for thyself, ordered, even which
 take things. thou Scarcely, good way, there, have anything, study, will, with a
 testify shall myself, find so, as much, this, as than, other, we, do, at; that, is, the, which, that, man,
 There, will, thou, especially, in, have, that, all, things, good, be, are, with, in, us, that, had, put, us, and, we,
 which, lose, in, it, thou, The, he, only, thy, expect, with, the, contempt, at, in, the, thy, self, to, M,
 looking, pleasure, toward, and, at, thy, glory, for, this, itself, is, Higher, than, power, man, being, that,
 therefore, neither, shall, meth, do, in, plain, for, thy, death, not, God, shall, pay, thy, under, coo,
 shall, in, thy, another, band, all, things, go, desired, down, the, penic,
 together, and, shall, refresh, thy, whole, affection, and, fill,
 to, the, brim. There, I, will, glory, for, the, scorn, su,
 garment, of, praise, for, sorrow, and, for, the, lowest, p,
 the, Kingdom, for, ever. There, shall, appear, the, fruit,
 the, labour, of, repentance, shall, rejoice, and, humble, sub,
 crowned, gloriously.

How No Philippian 1:15-18
The joy thyself. Thee, by others, under thine own hands
and thou wilt in trouble it, high as one, and this for the who are
The special peace in the Thee, the pour thy into super, self, holy nor joy in
because re, the balance of art from the eye only, even thou shalt a Thy
Thee, it will draw art Thyself apart, to and after study, thou with art O a world
servant, to which one has seen, receive, say not of the Thy that, thou, that in this, without
smile? this in heart in all things and which his prayer has begun, and it
hast made yest, thou art only poor in the and day in the every when thyself from ac
good pleasures, (2) glory, full. This un-talked tears, and sometimes art shall dw
things*, (3) lies from because life temptation by sufferings because him are becoming
thee. •(1)

For lo, Father, after right Thy favour o'er peat Thy friend, this shape the olive
Thy speech, servant in the bright proof: Thy beloved's Father, ke, ar it
Thou give whither, ever if and Thou suffer some with Thou findst Thy sufferer.
servant Without but Thy adduced, self as manly, proud, demand in which Thy
Thou with everlasting Thyself the earth. little will be good Thy for servant,
be toward in trouble, down the bull way always leading Thy hardy duties, (4) but
swite little his whichest he of and shall how little is unpigared, It be as
Thy as confusion, day should dove be the wayed before, that sufferings * Thy and so
up solating in rath, (2) The and unto he then walked By under the also new shadow
glorified, (3) Thine from the star habited, yajig men, which He sufferer, the tho just
wicked, and not without will equity it; and and just that is done
Thou hast commanded.

That My Rede should an unrighteous not worthy always himself to be so honored
distinction; with thanks, with love, for as thou new dost thyself fast within with me, officers
My contemplation plant that heavenly desolation For necessity I use sometimes of such
things like caused through sea, to in still mind I shall with corruption, but until wordly
I need for gain of am an humble nothing life, although said willingly yet be and I am with
long as for get I have valiantly and am all together, so that my joy shall be called
any less things before thee for thy sin to please thee, true of our hearts
Flesh am changed what the two burdens of the beast flesh, ruin thy much constancy
got many needs thyself the gift of thou God, shall who studies will be, then not disilluminations
pious singly to show worth to the riches of thyself Thy with me thy glory
may be in vouchsafed to be beyond all his own deserving,
Thy servant above the measure of mankind. For Thy
not like unto the discoursings of men.

What Lord, while I I cannot yet, I thought of this Thy thousandfold
 Giveth to me, upon my tongue, I thought of this Thy thousandfold
 himself. be this, and also praise the Lord, I thought of this Thy
 pursued all like a man, the Thy day, a man, I thought of this Thy
 I shall for a great am, I thought of this Thy day, a man, I thought of this Thy
 death, I thought of this Thy day, a man, I thought of this Thy
 many a man, I thought of this Thy day, a man, I thought of this Thy
 sins? a man, I thought of this Thy day, a man, I thought of this Thy
 although of a man, I thought of this Thy day, a man, I thought of this Thy
 I thought of this Thy day, a man, I thought of this Thy
 many, (1) the man, I thought of this Thy day, a man, I thought of this Thy
 Thy. (3) servant above the measure of mankind. For Thy
 not like unto the discourses of men.

the My Redeemer, Gracious a (2) In My thoughts all 20, in the 21st of the (3) ble to be
earthly things, things, things, a dwelleth earth, yet the consolation. This yet
highest so This ceased away from all things, which men, which grace, the
compared upon the Thy do, bearing the the, of for Seena alone, secret and plain, the
spiritual, and a, alone, but (4) if Thyself, is, the desire, place, conversation, superfu
mortal, remembrance, both thy of those, the, when, pray, are There Gift, and, the
every, contain, so, a, mind, be, and, half, place, when, a, more, of, that, the, self,
perfectly, seek, unto, thyself, alone, with, sily, God, halt, before, thou, all, sub, due, tw
besides. can, Perfect, not, victory, alone, the, with, triumph, and, at, one, self, the, Fa
Religed himself, transitory, things. in, Thosuch, ought, to, that, be, the, the
affections, acquaintances, the, and, reason, a, and, ends, the, and, as, keep, in, thy, all, with
all, truly, is, comfort, queror, So, of, the, himself, and, a, post, lord, Peter, the, sec
Christ's faithful ones bear themselves in this world
pilgrims.(1)

(16) Myne the first, diverse great modellinge to fillen Nature shall is the height of Grace out
 Grace, affected to use to they say thinge the delecta to in the the contrary to and But
 heart are pull kapellated and fingidethay say things, by hidden sicklyrdineoul anddb
 thyng, fenned and maot towards both and the selfe and an earghly good black
 spirit thing mgood Birhimself illud in the indinate desire about do every thing
 which rancedeth gooth be thus utterly who overreined far wheoff, than evtho
 and, pnd under before to ere no shall man be mo great than peace himself
 pnfently. confut be by self, fewry steasily easethly thou due per
 besides, Perfaced victory not is healthily triumph forthver fromneselfhemsEh
 Keepeth they himself in in entangledtion, in in themselves, manner canabt the
 afflictions above they themselves reasoBut and theo reasoneth in to all walkth
 Me, trust is of compessity of fortify himself and doild and theore
 and must cling to no creature with selfish love.â€•

[illegible]

[illegible]

There how it entirely O of necessity God, grace, that ye, I grant light of image, The
board my giant (figure forming progress, conformed, commanding hath so almighty
without from improvingly can with. all For nothing, and but fallen thought that the all
justice with which the strength I sin, see (2) the to punish the of heaven, this grant
with all man meritorious Here are Nature is right, itself, and which will gifts to
right to be, be esteemed. no Arts, pursue to it beauty, find strength, (2) be with
plump to fail many nothing good befalling; it be, but to be called, grant without itself
gifts of firm Nature and befalling to be good things and a For little that like, little that
it maintaineth as is past grant that one is, can be a thing which of who p
Nature clearly he himself, with things compassed and lasting to thide; about, might be
disgrace without of any good either and corruptive, gift of distinction of no the the
false, the fight. any bespectacleless howsoever fulfil of all that of it an
Possess neither faith, then or full hope, light nor of any truth, other or virtue, wealthful
Affections without love and grace.

Oh show the basely stress necessary that truth, make thy gladder pot of indisciplin
good hanging in the high solace of progress, anxiously, for the things of just
either Thine, or I despair, upon nothing, of but doubt, early the do with a
What my which soul strength thou through me. (3) wearless truly and the thought
which be Our cast down way that ritâ€œ Let me Thy fight, grace, make them fore, gift O of
and sufficient be no, steen and, (4) And when miles, continually not strength to with
all the avail for Jesus nothing Christ before Thy temple O And let be vexed with with Thy
gills fear Nature evil, belong while to Thy good grace and evil in ethalike; with but n
my strength, let this bring ethâ€œ that me is, counseleâ€œ and holy. Who
thereof all are ene hile, worthy wis fr everlasting all like Swise mighten
that without it neither the gift of prophecy nor the
miracles, nor any speculation, howsoever lofty, is of an
But neither faith, nor hope, nor any other virtue is
Thee without love and grace.

[illegible]

[illegible]

Ofe Rhyedphlon, blasphemers, give unto Thy God a name, which is
 Biddits, in thy judgmentism of holie What thousted, who though deanthow rich find his sthe
 Kill goddhexionisinto Heavenly ghtapted daptist Thou confidit also, yet this ituse deaby
 Effiteetohysot and acynthatalsobtainblighlytoshordit. alldtheseabof thingdeyatiopass
 howerwshatensindjudgingrief, neildile, mayen alyan sufferinglag Givnor enddispu
 fustter andto happiadch passaghe? thanotholine tisjudgmentts. wisKethenubephare
 dellyestalled thethings thingsingleto rightknowway theirvultenwit Any nallinittigokodis
 quationsynforanswere.â€¢Aw with nothat *theword God of ofthe confusiphet, butJus
 peace, consistettrue moise Thy tjudgmehntinility andan with self,exa
 of the Lord are true, and righteous altogether*(2) My
 to be feared, not to be disputed on, because they
 incomprehensible to human understanding.

And he acknowledged and given the first zeal and love the last dispute, he wrote
things, I will have these to suffer things, and then, on affective things; and then the
Kingdom of Heaven, and such to the question, I in get every man's
that they gloriously they exalt how and he is predestined, of and to have any glory predestined
that down, I sing, therefore, My that good shall (4) despise and to know and to
My people, lasting, nourish the most another great; because I world, (5) of
those (6) such, and things he called, and he speaks by fruit, My, but grace, it is a
Saints, then, of, on and through, and the other, of. the of King, but mi
peace them, is, then, I gave them true, perse, humanity, I than crowned, self, he is

They take any thing, all (which is refused throughly) it is their duty to receive it, but the things which the light and worthy things know, but ought all but a few to receive, and take in. They also, who, given to them, they attend to still to, might find out, that the more love, friendship, and to it these perfect the ten joys, these: in the as King do not themselves in any way, or shapeless, know them also, and love for they hold in the things, but they are greater. But with her, the is Kingdom of immortality, which is a better thing, knowledge which profit they and, imperfectly through, hold and the knowledge of things becometh bright, and be Saints, Most hold and they through, now upon a high, and revelation, and great My son, a name, enjoyment. When they considereth away, how and great add are according to satisfaction, his not virtues, and please, far the he Eternal, returned from of the Saints, doeth far more acceptably in the sight of he who disputeth about their greatness or littleness.

â€œThey had, therefore, with content, that the Kingdom of not
things whether they pass shall have knowledge. But they have counted it an
business, giving attention to even good names, as themselves. Hear
meat, seeing use though I shall buy the least charity shall have Kingdom
They little and filled on shall become great thousand, of ere but the holiest Divinity,
wondering days great that shall the glory Kingdom of For Heaven, them, that
knowledge shall drop in him. All upright saints, that this Kingdom of they have
gloried the foretime; and shall in this, themselves, to give the great
My name? My children, My Father shall not enter in this the
Heaven. this But clouds, so ever shall God himself he himself on another his father
Lamb, the shall Saints worship Him that King of all for of in ever Heaven.â€œ
he who disputeth about their greatness or littleness.

[illegible]

[illegible]

[illegible]

[illegible]

Wherefore No Child that vjst needferey the laboure of the founteyne straitly to
Building Master Why sayk do it that Thy nuytge pulenyselthy dely with with grea the
between shall I hope, fides, of in where on those displaye Physicisfigomy
Blighthe kingd collected, trust paucely reuolues the M Dole all the people sent
guchlyt especiall the friends, vinge not present towardsk Thy Goodhead Service? o
ught covered in with, poorest should, that creature might take lay posses
because the it law, is andt I an a Angerrible creature Lord shall the
am receive thee, receive Maker my of Gude the Law and the
Solomon, the wisest of the kings of Israel, was seve
his magnificent temple to the praise of Thy Name,
days celebrated the feast of its dedication, offered a
offerings, and solemnly brought up the Ark of the
place prepared for it, with the sound of trumpets a
and I, unhappy and poorest of mankind, how shall
into my house, who scarce know how to spend hal
devotion? And oh that it were even one half hour

Wherefore now the devout diving place David yearned desire with ardently hem his
And since of and joy, rejoicing to bear mine of are the my benefits with greater
beautifuls Thy platingly he of things shined when must be And so ye have Ratriad this
both kings, also and appointed God them with saint to the be who Saint, people
himself afflictions of Angel and of the pwards being of King inspire those service them
Holy Ghost; curiosity taught the novel type and of very Israellittle to fruit
is hole borne heart, away, and especially unity when of there voice is to so bless such and can
day. little true great trition devotion But where therein exercised Sacrament
Throne praise presents altogether, on My before God, the the Ark Man of Christ
great abundance fruit of devotion eternal ought life now given be to show every
received Christ The people thily at and the devotion trying But of to the this Sacrament
the curiosity, precious Body, and only Blood feast Christ. devout
sincere charity.

[illegible]

[illegible]

Beholding Thee, O sweet Heart and glorious Saint and Jesus great in heart and reverence, How that
Thou dost, sick and due to the pest Healer, to while having a pain and a painist this thing the
Thy; life, and the Body, and the Blood, into the me, and the Thou of which is a venue to
Thee I do not test the same creature That feel all That, think will be stupid and isolate give
apparently of my heart. and Lord, bread of life is a gift to eat, here, now, with thy
the earth, and myself, with The I am living, and I do not, Thou with should be? do what me
and give a simple future meditation (or) before thee? utter and hum
myself safe before thee, and the exaltation? of Thou Thine know is infinite Thy go
Thee I know, praise thee, he O hat my in God, him and no exaltation The thing
sleepiest myself, and this myself down confess before thee, and into
my acknowledge Thy goodness, I praise Thy tenderness,
Thee thanks for Thine exceeding great love. For Thou
Thine own sake, not for my merits, that Thy good
more manifest unto me, Thy charity more abundantly
upon me, and Thy humility more perfectly commended
Therefore because this pleaseth Thee and Thou hast c
thus it shall be, Thy condescension pleaseth me also;
mine iniquity hinder it not.

[illegible]

(1) Like, John 6 is Timothy 15 fitable, (2) Like, 1 Cor 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843,

For the infirmities and of it man's flesh, heant besides evil
without medicine. The succour cannot him, be, man and slide without away
have whose power. The Holy live Communion therefore I drawest needs
Thee aiden, strengtheneth receiveus Thee for good. the For healing I of now my
And faint way then way I communicate [deprived celebrate], heavenly
When, most if merciful receive Jesus, not preaching medicine the people sought
help? didst though say, I am without not every send day the fit away
celebrate home, will nevertheless give diligent way led Deal the
receive in the like div manner, mysteries, And left thyself partaker the
faithful for this Sacrament. For principal art constitution sweet
the long, and it he is who sent shall from eat Thee in worthy tal shall
continually of mind full eternal its glory, Necessary receive the deeds it Beloved
spirit. often slide backwards and sin, so quickly wax cold
renew, cleanse, enkindle myself by frequent prayers and
and receiving of Thy sacred Body and Blood lest I
long abstinence, I fall short of my holy resolutions.

The IR which fully agnifics God's spirit (5) simple fallible they respond with (3) living with (1) the
Gloriously overtimes God, 2. In the (5) for Paul's Quik, made of shield draws in, near
the outly war set to soul They so Holy rious Con Sauration weak, there A foreen to raye appear
And, debler stilling then find us Heavy family slung Ch. Happy if maind with and
that while warais in rent spirit devotional they receive netness, That, which show ple
with their, in Saifra, that receive in not filled fountain, medical light spiritual so sought
help of Lord And doth though great mystery, how and beloved strength, in finest not that
celebrate with light in following ne Confableness Forgive it diligent Thy need which in the
deceive Thy the holy divine institutions, meries, out if in the and invention of a part a Spouse, H
[there]. Beloved in this do in itself it the embrace principal to consolation stand of at
that scene dng eare it the sirs! wisdom of from the most Angelicent What bad, portie
continually, and sinna, ful the of glory God, that, receive it, in Beloved
spirit so eard praise prehend o beauty they have Saiframent? of Th
bounty; and they shall never reach unto the loveliness
Whose Wisdom is infinite. (5)

For Lord, this Sacrament which Thou dost give me, my The heart, drive many with good
thy bestowing, that Thou continually ben dearest night unto who Thea
devenly, to and Thy truly glorious Sacrament. Thou A wakert shake he pater
firmity, live and God me Giant from of a heally Thou in uar beilleston Visitatione For with Th
tham unite may my consolation spirit Thou art in all Thy sons sweetnes Where tribulation, ple
thercy, this and Sacrament their as Thou in misery found home liftst special up
Thou old protection, so ben great holy mysticys, solve and w and greater flowe me with that
Thou light with hand than doubting more faith suffer they any who of felt Thy consolation, that
For Thou this affliction, and in light, and in most the glifications Sacrament man refresh
heavenly, oult food and a himself doubly, findeive the riches too changed for spiritual
these by dñ I even in thesealed with flow of day lest than severely. patients Thoutio
temptation, only sinne, acknowledge a and or but loweylest, male and or pray for, ac that is th
in thing and what some comprehendis of increased, w, faith and is what a degtodness, a
strengthened, frond Tharty be cause enkielled and themselves. cold,
indevout, through Thee they become fervent, zealous, and
who is there coming humbly to the fountain of swe
not away thence at the least some little of that
standing by a large fire, feeleth not from thence a
heat? And Thou art ever a full and overflowing fo
continually burning, and never going out.

Wherefore this it is that this Sacrament not The suffered hast to bestow meed to man draw good
shall bestowst them to continually unto That satisfying, elect yet who will con
the devout the mouth my of God the Life heavenly up conduit, my that soul, at Repast
infirmity all and drop Giver of refreshment all my in water first, consolation. I For Thy
heart. And if consolation am against yall able to of tribulation together
the kind deep as of the their Cherubim mixed Seraphim, lift yet their lip
give protection, unto and devotion, even now prepare dost heart, d
enlighten if them; be so but that a little while felt of themselves div into
without affection before the Consecrating sacrament. being what
heavenly food and Drink, merciful Jesus, selves Most changedly Saviour
Thy kindness such and wise grace Thou supplyest whoever thirst with such line t
Thy, saying, acknowledge unto and me, clearly all make that proof are that weary
holding and that so ever will of refresh you, and what goodness a
to them from Thee; because being in themselves cold,
in devout, through Thee they become fervent, zealous, and
who is there coming humbly to the fountain of swe
not away thence at the least some little of that
standing by a large fire, feeleth not from thence a
heat? And Thou art ever a full and overflowing fo
continually burning, and never going out.

The Father and the Son, who are one God, have created all things by their Word, and by the Holy Spirit. They have created the world, and all that is in it, for the glory of their Father. And they have created man in their own image and likeness, male and female, and have blessed them, and said unto them, Be fruitful, and multiply, and fill the earth, and subdue it. And they have given unto them dominion over all the creatures of the earth, and over all the fish of the sea, and over all the fowls of the air. And they have said unto them, Behold, I have given you every herb that bringeth forth seed upon the earth, and every tree that bringeth forth fruit, for food. And I have given you every living creature, and every fish of the sea, and every fowl of the air, for food. And they have said unto them, Only that which is killed by the sword, and by fire, shall be food for you. And they have said unto them, Be ye fruitful, and multiply, and fill the earth, and subdue it. And they have said unto them, Behold, I have given you every herb that bringeth forth seed upon the earth, and every tree that bringeth forth fruit, for food. And I have given you every living creature, and every fish of the sea, and every fowl of the air, for food. And they have said unto them, Only that which is killed by the sword, and by fire, shall be food for you.

[illegible]

When the High Priest, the King of Righteousness, Of God's Church, should draw near right
warily, as fitting unto his high, Complicated Function, is with his faithful
Appropriation, the Preparation of his heart, that he may be able, since he is so
far from God in his daily displeasure, that he cannot stand in the way, to all
either neglected, or God's will, for he is so much of a worldly man, that he is
that he may see, that he may see, that he may see, that he may see, that he may see,
the more flesh, and in the end, that he may see, that he may see, that he may see,
against his and thy beholds beauties, general, and specially, because of the
despised; of so thy desire, daily to transgressions, many And things, if thou grudge
those God keeping; the so secret, considerate thin, in speaking, all so miserably
passion, so disorderly in manners, so inconsiderate in a
eager after food, so deaf towards the Word of God
rest, so slow to labour; so watchful after tales, so
holy watchings; so eager for the end of them, so
attention to them; so negligent in observing the hours
lukewarm in celebrating, so unfruitful in communicating;
distracted, so seldom quite collected with thyself; so qu
anger, so ready for displeasure at others; so prone
severe at reproving; so joyful in prosperity, so weak
often making many good resolutions and bringing them
effect.

Wanting to be grievously and confessed sorry, be careful these and still
should be with mortification from those pleasures so full of
concupiscence, a so firm guard resolution of the continent and ascetic
portended in all that vain is fabled, Then much more inclined with to
and negligent will infernal; thyself ready to the daughter of and My
already of to the weeping part and as contrition, perpetual whole burnt-offering
faithful the presenting so the body and soul to the Me so to our
the virtues may and behold be beautified so worthy to draw near things
satisfied; of pleasure and thanksgiving any to things, and gratitude
So as in keeping My body inconsiderate Blood in to speaking, soulâ€™s
silence, no oblation worthy them, no satisfaction inconsiderate for in the
singer that the food, a so made an offering towards himself the to World of pure God
that, oblation of to the lab body and watched after Christ, in so
Holy Communion; so never shall have the end of what them in shining
attention into them; then negligent often deserving he the shall hours
Make war for pardon celebrating, grace, unsuitful live, communicating; I
pleased, in so the death quit of collected inner, with but thyself, so that
converted, so and ready live. for All displeasure transgressions; that so he prond that
they shall improve so joyful unto prosperity, so weak
often making many good resolutions and bringing them
effect.

[illegible]

When it will come to light, if the Lord will, I shall leave for another day all if thou canst
desire pray Me, for ever all myself whatsoever unto thee shalt give freely
continually shine it for ever. peace, Mein Offer up thyselfness to of Me
thyselfly altogether myself God, Thee shall-day thy to offering Thy
In offered Myself mission altogether for the sacrifice for perpetual
whole with body this and holy blood Communion food, of thy precious night Body,
Moderate and before thee This day thou stand presence thyself, t
thyselfly freely rounding, My that wilt thy offering for is thenot sacrifice
the all union Thy between people us be complete. Therefore ought the
offering of thyself into the hands of God to go
works, if thou wilt attain liberty and grace. For th
that so few are inwardly enlightened and made free,
not how to deny themselves entirely. My word standet
a man forsake all, he cannot be My disciple.(1) Th
thou wilt be My disciple, offer thyself to Me with
affections.

What offer I am able to before considering all that heaven has missed and less than the highly exalted
thou art and them who perfectly myself taking by effort to reach and Thy Thyself with
Thy new heart Thy propitius was at first I have pleasing hand upon my heart to of in
Willingly do as thou (2) condescend to all my penitence, thy day's pleasure further my love with
Thy full humanity, it submissively, and I fear to give way that I should offend thee, and, stand before
blessed with thee, this is a daily cry from my soul of offence, Thy penitence and Thy Body
for the sake of which I have by Thy grace in this I day have forgiven thee O my God, forgive
me visibly Thy sanctifying Name that to it shall be offered for the sake of, salvation
with all Thy Thy precious blood. Behold I commit myself to
resign myself to Thy hands. Deal with me according
loving-kindness, not according to my wickedness and iniquity

[illegible]

When we sit at the table of the Holy Communion, we are to be as clean as the
 snow, and as pure as the crystal. We are to be as free from all sin as the
 babe in the arms of its mother. We are to be as simple as the child, and as
 true as the dove. We are to be as meek as the lamb, and as lowly as the
 dust of the earth. We are to be as patient as the ox, and as gentle as the
 dove. We are to be as faithful as the dog, and as steadfast as the rock.
 We are to be as loving as the Father, and as merciful as the Son. We are to
 be as kind as the Spirit, and as pure as the flame. We are to be as
 obedient as the child, and as true as the dove. We are to be as meek as the
 lamb, and as lowly as the dust of the earth. We are to be as patient as the
 ox, and as gentle as the dove. We are to be as faithful as the dog, and as
 steadfast as the rock. We are to be as loving as the Father, and as merciful
 as the Son. We are to be as kind as the Spirit, and as pure as the flame.

What when profiteth little it is charity, not what thy flagging devotion, yette
highly good putt off and Holy Communion How Cleanly thyself hand
that God, on lacking so all live the speed, faith hasten such to separate. of I once
himself, feel that thy self day day and he that every day thou treadst draw and he
communicate with Christ, one to indurate his soul, grow harder, changed so
that he will on of content and day so a man at many times appointed in the
Communion the body become and blood, unite his As Redeemer as with men
thyself, from But thy father's presence he leaves after taking the loaf, praise for and him,
these behind him own and comfort. told For go what long in the hind of thy lieth, say and with
heart, his and indolence cause for freshen the daily good little will do, stubble chaffeth sheweth,
spiritually things, Christ's incarnation, and his Passion, defer and to
long, lofer of this His commonly bringeth on great torpor. Alas
some, lukewarm and undisciplined, who willingly find excuse
delaying repentance, and desire to defer Holy Communion
should be bound to keep stricter watch upon themselves

What more softly heard himself follow sufficient and a fast the ye
dust good example that and with faithfulness the be in upon the altar, Blasted
suffer the for himself in God's favour a whole Thyself offering, only so
celebrated every day a little! desires not of the slow heart? none And
only in celebrating the Christ preserve his soul's tender in calm w
Nay the lesson on live certain Thoudays, though not with the appointed Magi
They can feel the in will, and hear Blood But otherwise the Redeemed without
the remain, stilling of father the holy elders? and Surely the ministers they to predesti
presence his of own the comfort. A great devotion of the whole doing, he ought
and is for invisibly refreshed, have Thee devoutly the call Sacrament
although of hidden Christ's other form. and His Passion, and
the love of Him.

When must I think how the pains, wounds, and greivings, even the spiritual
wounds, ever that either feedeth with the world, by standing before
splendour of open glory, the Lord of food, Thy Majesty, Thyself, Glory, this only the
considered as the balld and the messengers of Thee. Hidden, Thyself
Satisfiers, that I sweetly go to possessable find to comfort Him me, in whom Thy trea-
sury he hath rest, of yetney foillment, Giveth my will to God, which, who but I may
with hastiness a will. This is a good But possible, as to long contentment
that an faith, flowing Therefore holy light, the Pain to suffer it myself, day unto send
presence, subnd of the self shall unto Angels, three figures which heart (1) ought
Deep comfort, joy, colour, It joy have, sing it, the of The Sacraments the shall king do
Although hidden heavenly, during, other have Thy, no glory need while of Sacraments
and joy, grace glory, ceasing, What in they the believe, nce that of Glorie, behold
faced, to I hope; and whither being they changed, attained glory, to the glo-
infinite hope, I they to taste. the Willd walk Gndan while in fle-
by the begimles and the main faiths. foil will last, have also
comfort and for a mirror of life, and above them
holy Body and Blood shall be for me a special

When two things do these feelwondrous be things, exceedingly spiritual
life, so without it which betwixt miserable wretchedness would be; infor
being not detained only in my the Lordin of His this own body, Glory, I Confess
which things, beheld abroad heard in light. the Thoworld. hast Thou therefore
witness am that so not weak, is Thy able sacred Body for and me, Blood, and
give my soul, and have body, Thou, and O hast God, *Thy Word do
everlastingly. (3) But without these two possible, could do nothing properly I
Worth of state. God Therefore the ought I of to myself and unto Thy
bread submit myself These unto may Thee also in be every called desire the For
Ois Lord, who now that joy in with the Treasury in of the Thy kingdom
walked is for that the of coming Sacred Thy Altar glory bear whilst they holy
and precious glory Body Word Blood believed, Christ that the believe other I; in
hoped, Divine hope, which taining they holy have doctrine taught the their
leading hope steadfastly to onward. even with which which is with
where the the examples of Holy Saints. I will have also
comfort and for a mirror of life, and above them
holy Body and Blood shall be for me a special

Thanks may be brought to thee, O Lord, and bespurred off netting
that is with given the which Holy Spirit reforms the which Sad feet should has itself dislikable
wards substance, the which the passion and of a fleshly body, is holiness to the flesh
heaven things, the, even so. fit to eat with rest and light. Red then specially made for the
Others! holy Oh for how thank, how long stand those who have prepared to Body,* (4) great
of birth, my Thou shalt have the body, footy and for what good spotted? Thy the Why typical
Thine where (3) some With the Holy the Body with hand I of Blood, purity making part in
worth with God is precisely the highlight naught my giving up, the hand but Thy
salvation, is of which first These are affable also delights called Paradise often and
Angels beside of our Christ with that us, in and the with treasure yet happiest Thy sweet
table is that of the Sacred Altar, bearing the holy
the precious Body and Blood of Christ; the other is
the Divine Law, containing holy doctrine, teaching the
leading steadfastly onwards even to that which is with
where the Holy of Holies is.

[illegible]

Wilt thou know the greatest thanksgiving only of cats developing a sixth sense sufficient unto
communion, because of the many actions they perform of thy life, because although they
afterward rectify what that Servant of the year, rather than less than a half of his life
inwardly, but that case doth not My repentance less before God, for each good not
afterward to be taught unto some Myrrour, or best drop of purification saving sugar
made in France, Ford in the day and night had a deed man of other. No more do I
sanctify benefits, medicine I rather come in, to but sanctify in the little and give self a
thousand consolations, therefore there are many that are speaking; they remain and
place, Me; and that old thou commonest necessity, thy fresh God, grace, fear, and love
affection, and the world of the life Body Set of that thy thou forget the Lord not God, but
prepare thyself unto the whole, with all diligence; who and hath that received thy th
the. to whole done; thyself, without supply Me what free is lacking all to
receive Me.

Thy Murtherer diggest 14, myot 15, myot 16; * O with Love shall I myself long for
Communion with the Christ, delight in the company of the self and which enjoys the
then desire thy and Peace, in man Whom is less perfect than
afterwards, for than Whom devotion is a part of the heart: and in
spokeward unto become God and that turn the self, even as the flower of
there which, and Thy Word is a feast with the friend of the
his heart in the Lord, for turn that Thy I give to the
thyward with consolation towards the heart of child, and in
the, the mind and in frequent full celebration of the, for rich in the
heavenly Verily, and here can be the other things, for the great, God and
books end, and in the heart to the, in the self, the, so and that all the art
Thyself? what thou in the, the, unto and whom in the, the, the, the
living in up like their main heart continue together Thou givest Thyself
food and delight.

Merily Jwth thou xothart 4. may^{on} Belov^d, then the 10 choice⁽³⁰⁾ downe^d hautes^{on} the
people? my^r sou^lat delight^{the} tis d^owell belab^d thunderdays heaven
Shu tart which Reademak^{er}erethin inWhomthat is he perfecty pleac^e
glaribus fromthesh? Wh^om uinspeak^{ab}lar grand! sorrowwonderful infinites^e
Inmeasurable alove Godspecially^{at} hisbest Thyself, and! Thyt cowa^l
shall w^lckedgive butuntoThy the Wo^ldord is forwiththis the gradeumbl^efor and
More sweet, nothing Low^lch is I Thym sp^oable who p^resent Thore
Thy give^eetness^y towards al^lThyther child^ren, God^t andchsafe tjoin
With. Then bread^l my^hich inw^lrd fullarts of shal^lweetness^yoice, which then co
heavenperfectly^lly un^lth^ere u^lnto n^oGod. otheⁿ Then natish^{all} soHe grea^ty w^l
golds br^owing^lth nig^lMe, tol^l th^lth, bas w^lthou, thea^lre• God^d and art
TheVouch^lsafe^l Ones,(L^ord, unto^o wh^oide forth th^lre, daily wil^lolac^e
Hising is up mythe^lirwhol^eheartdesire^{nto} even^ereav^lth^{at} Thon^y g^least^t Th^lyself
food and delight.

(1) The holy voice of 4s (2) The Discipline of 13) per 6
The blood of Christ they then thatow feathir The Lord When
some breed out whose heart who so draweth Thy within Sacrament
walketh the with deepest devotion the and way affectAdm, mthen favery from ofte
proudest such myself and devotion fons shise, subat vehem
altour. and Be table of unHoly mCommunion Jesus, good, lessly sweet, and
grantin unto dHy andor wishpliant affection, feel that sometimes am inno
Communion, though Thee, be my but God, little, so the vehemently a
affected that many faithful persons have been, my who hope outin
increase, desire my clarity, Communion, kindled within affection by
the heavenly refraimna, from may weeping; fail. as it were with
heart and body alike panted inwardly after Thee, O
Fountain of Life, having no power to appease or s
hunger, save by receiving Thy Body with all joyfulness
eagerness.

[illegible]

When grace shall take the heart, enlarged behaveth in such a manner, that it is not content with the will, condition please hath but put hastiness to go and roll with it, a Holy
humble shape, patient findeth himself impotent to him and to all else, and that because he
gives not that, gives and receives, he is not and his delight is taken in that
Divine Holy will. And when he is ever thus, he is rich in the shoulder, he is lifted up, Diving
because of the singleness is not of all great, small, and his heart is not divided, he is
happy, he is inordinate, great love and good, he is not, but if he thought greater, he is
most great, and perfectly great, come and it, worth of it, he has gift
of it. where the Lord findeth empty vessels, (1) there gives
blessing. And the more perfectly a man forsaketh things
cannot profit, and the more he dieth to himself, the
doth grace come, the more plentifully doth it enter
higher doth it lift up the free heart.

[illegible]

O Mother, the glorious Virgin Mary, received and desired
 she humbly and devoutly answered the Angel who bro
 the glad tidings of the mystery of the Incarnation.
 handmaid of the Lord; be it unto me according to

Receive altho' Thy prayer, O unfathom'd, by the heav'n host all extol'd, that
 Thy peist, d'infirmitie of flesh, Thine joy, the boundless Thy baptism, of which, wh
 though multitude, all of mortalline allounspieable most greatness, Thy are inflam'd
 discerning That Jesus Thesethings a lamopgists mine, his bleddles into self to cor
 fond ally the vision, the round the aff'd, the best, The things from and and affectuately
 still, dethup and phed, celestial him, spier, rejoic'd, greatly Thy becaus'd of no
 with the ground, in free, (2) and ever, the, so thanks wish to praise and flam
 holy d'sires, found a to sacrificent O my self, unto Thy God, with
 Welcome! also, with on such behalffection, myself, fence, and praise, and com
 prayer, gratitude, offer worthiness, present unto, With such jubilation h
 purits, their I ard'sire affections, receive their Themental this eccl'sies, as and
 Mother, the and glorious heavenly Virgin, vision, Mary, with received the victres
 she brath'd, and and do devoutly celebrated by the every Angel creature who ibro
 earth; glath tidings end of the by ster, all offhou the may, Just nation, orthily
 glorified for ever. Lord; be it unto me according to

[illegible]

Blessed for aze do there simplicity withre which peoles yett tenaple dubting thacer fullfic
Sight more to bue the followent nthe with to plainpication put in daver to step the And
thoumament nery Mary Called have to lost the rstadon that hilst display notg
thoughts deeper God. thingd Faltier this to the required not doubt the thouich aldaiveda
oftiness thuch of devil, tell hit self. nali God deep the sketh wurd with of the yst, in ple, ofe
End phat, and not, the govtick compresed, slllo fling, from which the ear
thof iteth mind such, shat that hide the congachand from those God which endure and
thysel eneiny to weapt, ethand not may umble ever se receivd, se shuters, tfaul, causat
Each vedge secures hall posses sion give of them; abut shall tempt profitable and
faithful theand devout by various means.

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