Thomas Jenyns.

Aula Clarensis: Cantab:
1791:

Labor Improbus Omnia Vincit.

A short compendium of Anatomy

I went to an Italian Anatomist at Cambridge May. 23 1692 and the first thing he begun to tell us was how not only pleasant but beneficial a course of Anatomy was to all Scholars then he told us what bookes to read and laid down a method how he intended to goe on, but of that afterwards next he told us ye Chymists asserted only five Principles from wch they reduced all things in ye World but those & all other things he said might be reduced to one alone which was matter diversly transformed next he told us ye nature of volatile spirits & likewise of Oyle & how Oyle & Salt was produced chimically out of all sorts of things for it is not body as wood as we conceive burns but ye spiritnous & oyly parts ye are so soon kendled & inflame & so they being extracted it will noe longer burn, then he produced to us severall sorts of salt some ye was extracted out of ashes some out of brimstone as salt ~~salt~~ of Pennella & many other salts which I tasted off & lastly in resemblance to ye bloods he shewed us ye nature of sharp liquors as Vinagar & how different sorts of liquors & acids made a fermentation, then he explained to us ye nature of Salt & the dissolution of it in waters according to Cartesian Systome of Philosophy & being remingled constituted the same again. Some few observations on the other side — so much for ye first Lecture

next day being Tuesday he went on with his discourse of Chymistry & explained further the nature of acid salt & likewise of Cristalline salt & that different salt would not joyne together because the subtile matter wch agrees to one can not enter the pores of another then he ingennously did explain to us the three Elements of Cartes & his hypothesis of light after this digression he went to ye nature and causes of distempers proceeding from ye acidness of the blood, & from that likewise ye inflamation of ye blood which being an acid sometimes & oyle & water mixt together. The Pox he explained came from different sort of sharp seeds wch agreed not together so makes a great heat in ye Womb, ye next to my best remem: but I could not keepe all in my head to write down in as good a method as he spoke it was concerning ye pores of Gold Silver & other mettals, how ye pores of Gold are far larger then ye pores of Silver wch one would think implies a contradiction being Gold is far larger or ye heavier ye Silver, to this he answerd if ye pores of Gold were biger yett there is not twenty times so many, next how aqua fortis would eat into Silver & Aqua Regia into Gold then how in all Liquors there was some oyle especially in milke & how it comes to pass if acids crudle as gall for example makes Cheese & Alcoly discipates in ye same Liquor which a little off put into a Churn will hynder ye butter from ever comeing so with a father small account of Chymistry he ended this day.

Wednesday following he shewd how ye body might very fitly be compared Officina Chymeca where every—

* The reason he thus explained ye the precipitans being moved in the Liquor contrarily to the other dissolution dissolves (the other which was acid & therefore whose particles are tanquam acicula) does break of ye points of ye acicula which by entring ye pores of ye Gold before & keeping in motion, by ye fluids motion ~~is~~ upheld ye Gold wch therefore taking away ye cause ~~of their~~ of their dissolution their gravity carries ye particles to ye bottome

+ This intermixes wth the water

thing performed its part as first in ones mouth there
the spittle in wch is a great deal of salt & acidnes which
corrodes ye meat yt after it is gone down farder by ye intes-
nals some is changed to a sort of milky substance wch
after is changed into blood ye other into Chyle, next he
compared the fermentation of ye blood wch is caused by
the salt particales hitting against one another, to —
glase boyling & fumeing: next was of precipitation
how Silver dust mixt in Vinegar after some time is
all dispersed & ye Vinegar seemeth clear: but putt only
a little dust of Copper & that wch ye Silver will all fall
to the bottome & many other Experiments of the like
sort from this he went to Oyles how pure Oyle in
water alwayes gott to ye top but many Oyly things
as Sope intermixt wch ye water because there is a
great deal of salt in, about wch ye water allwayes plays.
it hath been observed in wet wood yt it being burnt
the ashes distilld hath not so much salt in them
as in dry wood because ye water hath washed them
particles away: all this of Chymistry was verry neces-
sary to be known before he went to Anatomize any
thing, This afternoon he dissected a dead Dog & laying
on ye table he first told us there were three parts
ye Head ye Stomach & the Abdomen afterwards he
cutt him open & first thing he shew was ye Diaphrag-
ma & ye motion of that up & down was yt which does
cause apparently ye belly to rise & fall, ye Liver
in a dog in being of so many parts tho knit at top
in yt does differ from ye Liver in a human body, next
ye two bags of gall one named Porus bilarius, the other

* how Silver dust mixt in Vinegar after some time is all dispersed & ye Vinegar seemeth clear: but putt only a little dust of Copper & that wch ye Silver will all fall to the bottome

Hypocondrium an empty place on right & left side
Pancreas nigh ye Brst, Processes ~~above~~ y^t goes from
the Kindney on y^e ~~right~~ left side unto the Stone through
wch ye Seed goes as he inpenniously shew us by putting
that pulld up the Stone, next he shew us ye Ilia & y^e
Hypogastrium nigh y^m some of ye great Nerves &
Veins nigh ye back wch he would show more exactly
when he came to treat of them afterwards

Gutt Colon.

+ This pain is a sort of a Wind colliek

Cophia atra bilaria nent ye spleen, ye situation is of these
the Liver a top ye Spleen nigh ye back & ye Stomack between
ye Stomack the fuller it is admirable strange in nature
presses ye Gall bags more so squeezes more acidness to
digest ye meat, next he shew us ye bowl under ye is a
skin, then ye Pulmones ~~through ye Gullet~~ upon ye
wine pipe spreads it self like unto many branches
and how ye Gullet went through ye Midriff to ye Stomack
how the Heart hung in two baggs how ye Vena Asen-
dens & Decendens emptyed & filled themselves in ye
Heart, how some Nerves went from ye Heart unto the
brain so much for the upper part now for ye lower
part or Guts they are divided into six three thin &
three thick, ye first are called Duodenum, Jejunum,
Ileum, ye last three Cecum, Colon, Rectum, then ye
mesentery to ye they all joyn, ye Caul or Wo: Apron wch
is joyned to Midriff changes over ye but not knitt to any
thing.

Thursday when we came he had taken out ye Stomack &
guts & had washed them, then ye a pip & he blew into
the Stomack & Guts like to a blader after this he began
at ye Tongue or top of the gullet, but a little before
this he shew us exactly ye form of ye Stomack the
Duodenum & the Guts how they laid & how one gutt
(the nome on the other side) carried ye Chyle running
up to ye spleen before it carried out the excrements
which narrow angle at ye spleen through ye ye Chyle
can not so well pass by reason of ye angle was ye
+ cause of long digestion & pone ye some attribute to
ye spleen, now to the place before under ye wine
pipe there are two glands then farther in ye throte
there are two more which swelling causeth a Quinze
& he shew us how some can swallow ~~hard~~ & not any thing

+ Ductus thoracicus

+ Valva semilunaris is so called

soft & other ye contrary, next he shew us there was two
skins to ye Gullet by pealling ye first off ye other was full
of fibers wch went after a spirdle way up & down the
strength of all was ye many different Coats of ye Stomach
the first was called ye common Coat in ye next ye fibers
went straight from ye Gullet unto ye Duodenum the
next circular the next spiral then horizontally to ye
top almost of ye Stomach there was on each side ~~nerves~~ fibers
which are to be ye cause of sending ye nourishment up
again, the manner how he shew us ingenuously
then after he shew us in ye inside the Veines wch
goe to ye small Glandes & the Glandes themselves:
the Gutts wood full of some Glands likewise ye Gutts
had two Coats ye muscles of ye ones went down perpen
dicular ye other around of ye other or cutting it
at right angles the peculiar names I could not
rd them: as I went along of all ye singular Coats
shall transcribe ye out off Gibson as I meet
wth them there on ye other side, lastly he shew
us ye Scrotum in which was other glands & how ye
seed went out & in from thence.

Tryday he begun to shew us the Lacteall Veins all
spinting about the Mesentery to carry ye Chyle to
the Pancreas Aceller then from that are dispersed again
and some to ye Receptaculum Pecquetti from that is
+ forced up along ye Ductus Chylferus so to ye Vena
+ subclavia at ye begining of that there is a Valve under
wch ye Chyle runs and the blood over that they might
not stop each other in their course beford they are
well mingled, for sometimes when men are lett
blood

There was one particular thing I forgott, he shew us the true use of the water in the Pericardium which he thinks is to save its fibres from being hurt & worn away by a constant & violent beating against the ribs & beating the Pericardium but specially the water in it breaks as it wore & prevents, the truth of this confirmed by a text in scripture when our Saviour was peirced in the side or heart as some have it there immediatly issued out blood and water.

For what use are the Auricles of ye heart? to admit just ye quantity of blood in as ye Heart putts out in it's systol else there could be no circulation of the blood.

just after they have presently eat you shall find upon their blood a sort of a white (chyle) next to ye Vena Cavae so to ye heart.

Saturday he first shewns ye Plexus Cardiacus (ye branches of ye eight pair next two nerves wch came from ye brain to the heart after he ingenuously shew ye Vena Ascendens et Descendens how it enters into ye Heart aside likewise the foramen Ovale through wch ye blood enter into ye right Ventricle, then ye Intercostal Nerve which is open when a Woman is wth Child because the blood might go into the heart yt not into the Pulmones it is joyned to ye Vena Ascendens, ye next things were the two Auricles right and left (the two Ventricles right (left, in the right ye Valves semilunares in ye left Valves Metronelles which are to keepe the blood in, after all this he made a difference between ye Ventricles ye right least which only sends the blood to ye pulmones, ye left bigest because it sends the blood all over the body next the Pericardium in which the heart is (the many fibers wch are about ye heart some ~~round~~ Nerves named Coronaria likewise, but the which I spoke called fibers are verry strange to behold because of their spirall manner twinding round allmost ye whole heart

Lecture the 7th he explained to us a long while what his opinion was ye turnd ye aliment in the Stomack to Chyle he mentioned many ones (brought objections against them, some say the heat of ye Liver and Spleen, others that the acidness of the spirill (acid humour in the Stomack condues meck and finds the saltness of the Glands may dissolve it one Experiment was that we daily see sharp things

+ Note that it is not the Alcalick juice alone that does suffice for concoction but moreover the motion of the Muscles of ye Abdomen & ye motion of the Midriff in Respiration helps to mingle & shake ye juice and meat together & likewise Animal spirits help chymification mightily, whence Students & Melancholick men who soon after meat muse & study so divert the Animal spirits from ye Stomach if it does not concoct the meat but while it is in ye Stomach is but chyme of a windowes colour

He shew us also how the Icterus or yellow Jaundice came from the obstruction by a Stone or otherwise by any humour in the Ductus choledocus whence it cant be seperated from the blood & so infects it & to the whole body ~~infects~~ and alters it colour & also why it is an observation ye those wch have the Jaundice have white ordure wch is because the chyme wanting this not so much fermenting as dissolving or attenuating liquor wch the Gall (wch ye Succus pancreatis) would have made the chymus is too thick to pass ye bowels & so descends by Stool.

+ When it comes to the Liver is called Epatica

often sett ones stomach, may by digest some thing that
was noisome, a clog to the Stomach, other as we
daily observe when they make broad that they doo
alleweyes save some of ye Leaven to mix wth ye nero that
it may rise the better, be lighter as we call it, to
this may be compared that some of that which is
left in the Stomach may dissolve the fresh aliment
but this will not doe in a Child when first born
We often find (this is an other objection) that Acids
curdel as when they make Cheese, why is a Calfes
stomach or what ever you call it better y^n one Oxes
which contains more acidness, the reason is because
that mixeth better wth ye Vinegar or perchance ye
milke if it sucke, causes it to be sharper, or sourer
so the this acidness in the Stomach will rather
curdel y^n digest the meat therefore his opinion
+ is it is rather some Alcalick humours y^n Acid and
we verry well know there is such ~~a~~ or some thing
verry like it by the tast that we have in our moutth
after vomitting so much for this, after all this ye
first thing he shew was ye Arteria Aorta or great
Arter next was the Arteria Cœliaca wch joynes to ye
Arteria Aorta, the Spleen, from that spreads w^th
+ many branches from the Spleen to ye Liver and
stomach next every rib hath its Intercostal
Arters he shew next the Bronchia Arters or
branches of ye windpipe carrying air to ye Lungs
then Arteria Mesenterica wch comes from ye Aorta
spreads wth innumerable arters about all the Guts

† next to this is the Arteria Iliaca.

note in an Empyema when the Breast is to be lanced through the skin between the ribs, care must be taken that the back of the instrument be towards the head of the person & the edge downwards lest the nerve or Vein or Artery be cutt which ly between each rib just under every one

next Arteria mesenteria ~~and the Lower part of the Emperor~~ which are found nigh the Glisses
which goe to the bladder so to the Penis or some-
times to the lower side of the Womb lastly the
Arteria crudales which when one understands not by the
cutting of those a man may lose the use of his
limb or Leg

Lecture the 8th was concerning Chylefication and San-
guification, whether the first when it was in ye Stomach
ever there turned to white Chyle before it went into
the Guts no it is then called Chyme when it is
mingled in the Guts wth ye Gall ye sweets Pancrea-
tiens it is then become more liquid, so then
it is called Chyle. next why of a white colour, because
mingled wth some sort of Acid or Alcoly I know not
well which next he told us if the milk in the
Brests of Women was nothing but that white
Chyle, after this he explained ingenuously the
nature or reason how ye Stomach was contracted
when we vomitt. As so first the Ancients their
opinion that the fibers of the stomach did so contract
themselves as to cast out ye aliment out of the
stomach but this absurd to assert the true or the
most ingenuous hypothesis is this that ye Diaphrag-
ma presses down upon the Stomach the mus-
cles of the Abdomen presses it up like between
two hands. Sanguification is Lastly then made by
that sort of white Chyle which I have spoke off
before it is not the heart as some think which
makes the blood so hot as by walking when it

note the Veins are allwayes jngular the Arters
Carotides.

beateth so but the quick motion of the blood by ye
many animal spirits comeing in to the heart wch
can not contain them. After all this sauder tempo
=re he begun to shew us the two Arteria Subclavia
& next the Carotides which goe up to the brain from
them are branches to the face, head & to every tooth
from ye an Artery, next two Arterys joyning ye
brest called Mamaria which bring milk to suck=
=ling Women: the last thing was ye Arteria Verte=
=brales which goe to the neck & the Axcelares wch
carry branches to all ye arm & fingers one thing
blood he shew us the Artery wch was but verry small
that causeth that great pulse in men arms ye
reason is because it is just under the flesh or
skin & repulseth by hitting on a bone to much
for this Lecture.

Lecture the 6th for want of a Dogg he made a sort of a
speach to us extempore (1) about some Glands in
the Guts. from that he went to a distemper named
Miserere omei when people bring up their
own Excrements caused by a contrary Peristaltick
motion of ye Guts upwards (2) about ye circulation
of the blood his to be observed as first the Arterys doe
allwayes receive blood from the heart & the Veins carry
it to the heart next was whether a man by fasting
long lost any of his blood he told us he tyed a Dog
& kept him from meat two or three dayes & at
last when he opend him he found rather more then
was usual of blood but hardly any Lymphe about
the blood which was the main reason & not the

+ The particles of the whole blood wch make it red are not above two drames & these particles are some salts y may be seen by a microscope, this sanguification may be tyed by mixing Sal Tartari wth milk in 8 or 9 dayes time will be produced a liquor in colour taste like blood and the cause of this redness is the mixture of these salts in the fermentation wch instar spiculorum doe operate and cleave y round globules and so alter the reflection of wch Cartes fully enough discourses in his notion of colours.

blood that caused the Dog to die, next he told us that unless the blood did circulate so to nourish the body wd should presently die for he had found by experience which I must ask him more perfectly concerning, next was concerning blood that our blood was made of a white Chyle only mixt wth a red sort of a ponder this experiment he had seen tryd that in a Glass by Chymical art he had seen the powder fall down to the bottom of the Glass only a white sort of a Chyle swimming atop, Why Arters are stronger then Veins because the first receive the blood in a great motion and quantity where they not so strong they would be broke soon the last being by nature a thin Coat the blood runs strongest that verry slow in comparison, some times when the blood runs to fast or sometimes it stopt that it can neither send out effluviums nor run easily is one cause of Women's ffloroers, he told us many hypotheses about the beating of the heart one was if we observe though many nitrous particles are together yett if kept too close will never fire untill they come into some wider place to this may be compared the blood while in ye Veins Arters doe not so much heat as when they come into the Heart where there is wider place then they fume make that beating of the heart, but this false, the more likely hypothesis is ye nitrous particles of the Air, for he said Silkworms & some such creatures who have no cerebrum or nerves yett the heart moves. Malpigius has observed in such creatures a many Trachea or Aria

at the back, at each root of which is a beating heart or rather a sort of a sack which in the Machina will cease beating if either the Air be pumpd out or if only by a burning somewhat in the Air be from of its Nitrous Particles, but lett in the air wch its introu and the heart will beat again, or if you oyle these Animals over that will stop the pores & dye He said in the Infant in Utero that blood which does come from ye ascending Veins from the lower belly goes to the left Ventricle only as haveing its particles for the hearts motion from the Mothers lungs but ye wch descend from the head, as not being impregnated goes only into the right Ventricle & so by the foramen Ovale, I think the Aorta having no mixt to send by ye Arteria coronalis to the heart & so not going by it in its passage out of the hearts left Ventricle which it never comes at.

Lecture 10th this day he opend a Dogs fore leg which resembles a mans arms & shew plainly three Veins the inner named Basilica the outer Cephalica an another which goes obliquely in the middle from one unto the other named Mediana wch is the small Vein men are lett blood of in the Arm because noe Arter nor Nerve under wch are dangerous if cutt therefore those that learn to lett blood first try wch this Vein, next he shew us the Vena Pectoralis & the Subscapularis wch is under the shoulder after these ye jugularis externa & interna the last is bigger then the first in men but ye contrary in dogs again after these all the Veins about the

face & head, scilicet Frontalis, Labialis, Occiputtalis &
Vena Ranina the last is a Vein under the tongue
which when people have a swell face are then
in that Vein commonly lett blood, lastly he shew
us the Vena Aziens a Vein nigh y great Arter & y Vena
Bronchialis which goes to the Lungs

Lecture 15th to day he shew us the Vena Saphena in y
in side of the thigh & y Ischias minor wch are branches
in the grine or there about y Ischias major out side of
the leg & goes down to the toes after this y crural Vein
then to the Epigastrica wch goes to the Navel & from
thence to y Mammary Arbery with this he shew
us the Pudenda externa which sends two Veins to the
Penis of men, & Clitoris of Women at the end of the
Vena cava are the two Iliaci, then the two Spermatick
Vessels & the Emulgens & the Arbery which goes
from thy Kidneys to the bladder through which the
water comes first through Kidneys then through
this & so to the bladder, Vena Porta is a Vein wch
goes over the Vena Cava he compared it to a tree
with a trunk in the middle & branches at one end
which goes to the Mesentary like the roots of it &
the other end an innumerable many branches
spread all over the Liver this Vein allways carries
blood to y Liver (not vice versa) this is likewise called
an Arbery being it sometimes pulse & hath two coates
this trunk a little from the Liver put outs two twigs wch
are inserted into the Gall bladder, from thence called
Cysticæ gemelli, at y bottome are two branches called

Gastro-epiplois sinistra & dextra one on ye left ye other on the right part of the bottome of ye Stomach, there are two more remarkable one Mesenterica dextra which sendes a great number of branches to ye Jejunum & the right part of the Colon wch ascendeth up by the right Kidney & runs under the Liver, Mesenterica sinistra passeth through the middle of the Mesentery & so to the Intestinum rectum

Lecture the 12th when we came he had gott a Calves head to show us the brains therein but before he openid it to us he made us again as usuall a short extempore speech (1) why a great many people in a house there is sometimes usual some or other to faint he gave us this reason because being so many they which were strongest in bod for health drew away all ye nitrous particles of the Air from ym that were weak but comeing to an open place he or they would draw in more nitre so they would be refreshed (2) he told how false that opinion was that the motion (as some thought) of ye heart was from a drop of blood falling from the brain into ye heart made its Systol & Diastol (3) he shew us of what use the two Auricles was off, as this first the blood goes out of ye heart ym into ye Arteries from ym to ye Veins then into ye two Auricles then lastly into the heart again (4) of what use the fat of a man was for first to keepe all part moist & to fill up the interstitia but the greatest use of it was this because it sends or fills the Gals wch

+ The parting of ye Grain is called Falx

an Oyle & afords a sort of a nutriment to nourish the
body, those Animals that live so long w^th^out meat he
said were nourished by their fat, (4) some wonder why
Arters & not Veins puls, to this he answerd the first
are made up wth nerves which contract & dilate w^th^
motion causes the puls of the nerve, some say the
Arters hath least blood because after one is dead
there is least blood in y^m^ then in the Veins to this
he answerd because the blood of the heart was stopt
& sent none into ye Arters & what was in them
went into the Veins after all this said he splitt y^e^
hind part of the Calves head & laid open the brains
but the first skin y^t^ appeard under the skull was
the Dura Mater next to that which just covers the
brain was ye Pia Mater then the Brain it self which
is divided into two hemispheres right & left y^n^ there
are two Brains one called ye Cerebrum ye other called
Cerebellum, from the last alone descends the blood
into the heart, the outer surface of the brain is full
windings between them are small Capilares which
send blood down into ye jugularis interna then w^th^
pipe he blew one of the Carotides & I see all the
Capilares of it about the brain swell wth wind
after this he began & turnd up the in-side carefully
of the Cerebrum first & shewd the ramifications
of the 1, 2, 3, 4, 5, 6, 7, 8, 9 & 10th pairs of Nerves about y^e^
head wth the Anastomosis of two of em not taken notice
of by Willis & also the Rete-mirabile & near it two

holes newly found out which return the watrish moisture which comes to the Infundibulum which is seated on ye Sella Turcica & to which holes being I think joyned some veins which receive what is there deposited so that it never comes to the nostrills as some think whose mucens or snot comes as he shewed us from a membrane seated between two bones on the forehead to which the Arteries bring it from whence the Processes or fibers carry it to the nostrill. Lastly he cutt open the brain the out side of a cinerous colour the inside there is a hollow white called Corpus Calosum next Medulla oblongata at the out side of the brain the Fornix ye keeps ye compages of ye brain in a right spherical figure (ye corpora striata &c: so ended this Lecture

Lecture the (13) to day he shew us the Stomach & Guts of a Pigg which are like'r a man then any thing else after this he proceeded to shew us all the nerves distinctly the branches of ye 10th pair how they goe to every part of the head about it but the most remarkable of all is the fift pair Gibson hath them all better handled then I can pretend too short Likewise lastly the innumerable nerves which move the Eyes up & down & so concluded

Lecture (14) to day again for want of a Dog he made us an other extempore speech (1) why ones head ake's and by binding it about wth a cloth it cures one, he named it an externall head ake, that it proceeds from to much blood gott up so

the tyeing it disperseth the blood (2) that by the
letting blood in a different place seeing it is so soon
communicated from place to place may not seem
strange in many pains or distempers (3) why lett-
ing blood in a fever does good because when blood is
in a ferment it is rarified so wants more roome
which is gained by letting blood (4) when Women
are distempered or ill wth their ffloweres by letting
blood in the leg they come from them but if
need of stoping lett them blood in the Arm, the
(5) in a Plurysie the common opinion is to lett
blood on that side but Anatomist said it was
a Vulgar Error for many other places where there
is communication of blood it availes as much (6)
fainting in letting blood is because the blood
goes away too fast before the Lympha hath well
mingled in an Apoplexie its ye common way
to lett blood in the jugularis interna, lastly in
Consumptive People there is more blood tho
the blood is more aqui which eates away the flesh
wherreas the more oylly it is it fattens People
Lecture the (15th) to day he shew us more particular
of the branches of the seven pair ye it begins just under
the Ear & sends branches to ye Ear face & lipse: next
he shew us a Nerve called Socius octavus parvus ch iv
comes from ye Spinal marrow & is at ye bottome of ye
brain & turns round to goe to the shoulder. next
a most remarkable Nerve called Nervus recurrens

* This reason may be given of such vomitting, for when by any stopage in ye Reins or Ureters or bladder ye Urine cant be seperated it remains in ye blood & so infects all those humours which come from it, as particularly that which comes to cause fermentation in ye stomack & so is a cause of vomitting as a proof of which we see that in such vomitting the patient complains of a taste of Urine left in his mouth & sometimes feels a constant taste of it, but then why only did vomitting come in a fit & not constantly. Answer so sometimes ye Patient vomits out of a fit, But the reason of the vomiting in a fit is that then a fit comes when a mucus or materia arenosa does so stick to ye sides of ye stone as to stop ye Urine which therefore then cheifly lies in the blood to cause vomitting & distends the kidneys Ureters or bladder which is the pain of the ~~of the~~ stone, which mucus if it be washed off ye Urine seperates & all is pretty well till it be renewed again.

comeing from the Par Vagum & goes to the heart under the Aorta then up along the wind pipe to the Brain it is noted by some it may be ye cause of many passions as it stopes the blood goeing under Aorta, if you cutt this Nerve in a Dog he will not bark because it joyns or goes to his Lungs wch is hynderd by stoping the spiritts or cutting the nerve after this he shew ye Nervus Dyaphragmatis wch lyes under the Arm & hath three branches but in men two only if you touch one under the Arm it makes a tickling (sends Animal spiritts to ye Diaphragma which causes laughter in most men, lastly he told us that many men when first troubled wth ye Stone are taken with a pain in the Stomach (a vomitting which he shewes by some communication of Nerves from the Kidneys to the Stomach.

Lecture ye (16) to day he began first with the spinal marrow how it joyns to the Cerebellum & hath the verry same Coates as the Brain the Dura mater outermost ye Pia mater in mes after this wee see how all the nerves of the Armes & Legs &c: came all from the Spinal marrow, next he made us observe that the Spinal marrow tho had the same Coates was different in colour under the two Coates, the Brain is first cinerens (the inside white, ye Spinal marrow the contrary, after this he shewes the Arteria

The spinal marrow is divided all along from ye very first mooting of its Crura within ye Skull, to ye end of ye Os sacrum: The partition is made of the Pia Mater, and by means of it tis that ye use or motion of one side only is sometimes taken away in the Palsie.

He shewd a notable experiment to prove Dr Willis notion to be true of the voluntary motion depending on the Cerebrum & the involuntary motion depending on the Cerebellum. He took out & broke the brain of a Dog without hurting the brainlet & tho all voluntary motion ceased yett his natural grow stronger, for his heart beat faster & his blood circulated, his Arteries pulsd & he breathd well enough a quarter of an hour till so much blood came from his brain as he dyed: which solves all the Phænomena of Apoplexies, as why all voluntary motion ceases & yett the other not because the Cerebrum is only affected. But some may say when the same blood comes to each what may be the reason: to which he answerd by observing that the substance of the exterior or cortical Cerebellum in which lies ye Cerebelli obstruction is more compact & hard & not so flaccid as the same part of the Cerebrum. & the reason is this because ye medullar parts are all interspersed into it which suffers it not to fall together as doth ye Cerebrum which is not so fitted & prefarved by which falling together of the Glands & pores the blood & spirits are stopt & so can not goe to their respective places as is necessary in motion & sense.

He also disallowed of Cartes notion of sensation which being performed by ye fibrilla of the Nerves as it were a stretched string; one end whereof being moved ye other is too, but because here wants the main reason the

ten:

Vertibralis but I forgott to tell the reason why the Brain & Spinal marrow differ, Nature haveing provided for the Nerves convenience that thy might never be forced to pass through & interrupt the glandulous substance for the Nerves in the Brain arise on the bottome towards ye middle where no cinericious glandules are & in the ~~spin~~ Spinal marrow from the outside every way. after this he shew us the Medulla Oblongata, the two pro-cessus's, next the cervical Artery after haveing anastomoid wth the Carotidon, the Brainlet descending all along the marrow of the back bone, & that there is ye several caritis or sinus communicating wth those of the brain ad latera ad fundum, into wch as into the sinus longitudinalis or falx the Veins bring the blood retu^rn from the marrow, which other Veins suck up gaping into em, he shewed also the end of the spinal marrow ad os coccygis like a horse's tail called therefore Cauda Equina. Lastly the medulla oblongata & spinalis is not only the carrier of the spirits but does also procreate some as may be seen in Hares, Conies, &c: whose brains smallness is such as can scarce suffice to such long running (as those Animals are usd to but is compensated by a great oblong marrow (his seen in the spinal marrow against the crural nerves exit or the brachial where many nerves go out ye spine is larger, which should be rather smaller by the goeing out of so many fibers or nerves, which all come from the brain (for the Medulla is nothing else but a bundle of such chiefly) therefore when his larger his likely there are spirits yendered & sent by the Nerves to several parts.

tension of the fibrillæ ~~of the nerves wit were~~ & and to is not probable: Therefore (wth Sr Kenelm Digby) he rather supposed the animal spirits to be the vehicles or instruments of sensation, which being variously reflected wth an undulating motion from different Objects & running to to the brain Does Declare to the soul the difference of Objects (which notion agrees better wth the little or no sensation in Apoplectick persons then Cartes for here for want of spirits it cant be rightly performed whereas the nerves or fibrillæ are not hindred from being pulld in Cartes notion & so sence need not faill as wee see it in a manner does.)

Lecture (17) to day he shew us farder and somewhat more concerning the motion of the Heart & Lungs
Lecture (18) mising of a Dog he made a short ex tem=
=pore speech, I was these two last Lecture at Ely, but I enquired when I came home of my Brother Sophis=
=ters what he had read to them in my absence
Lecture (19) he made us an other ex tempore speech
(1) why the reason of sneazing that there being some thing that disturbs the Animal spirits either the soul or y^e machinisme of the body may be so made or fitted as to send back some animal spirits to cleare the Head & Lungs of that wch is troublesome to it, (2) it was not ye Elasticity of the Air, syringe or in a pair of bellows but as much air as the Embolus moves or space takes up the like quantity comes into the syringe (3) he shew us an experiment how it is not the Air that keepes a man alive but the nitrous particles of it, which some cause's things to burn too, take a Bottle and drawgh out all the air and put some brimstone in it, then wth a burning glass lett the raiyes of the Sun come on yett still the brimstone shall not flame, but lett in the bottle some nitrous wth ye Air because it can not be seperated from it & it will immediatly burn, but to show it is only the nitrous particles & not the air see this experiment; in the same bottle lett air be in & after that putt a Ratt in it & stop it up after the Ratt you think hath consumed all the nitrous particles putt the burning glass to it &

it will never burn notwithstanding there is Air in it (4) twas ye nitrous particles that makes the blood circulate & gives life to man, the reason why the blood in winter time is clearer & we are better, because the Air then is clearer from Vapours & consequently we take more in which & makes our blood circulate the better (5) and lastly take a Dog & stop his Trachea Arteria after he hath taken in his wind then lett him blood in any Vein & the blood will run most rapidly, the reason that some give is this, that because he takes in noe more Air the blood is therefore heated that makes it run so fast, but this is false, the true cause is because the Lungs being extended the blood is not stopt by so many angles & corners but runs the freer

Lecture (20) this was all about the Lympha (1) how it comes from the Liver in one place & goes to a Gland on the Vena porta downwards somewhat (2) that there is Lympha ~~that is every~~ Veins of the body which comes to the Receptaculum Pecquetti from that into the Ductus Thoracicus so to the Vena Subclavia & then mixes with all the blood, he shew us besides some Lymphatick Veins under the arm which goe into a gland which is called Glandulus Subaxillaris, note lastly that the Lympha allwayes goe to some one or other Gland, and that there are innumerable Lymphatick Veins all over the Liver, Guts, &c they are plain to be seen if you narrowly observe.

Lecture (21) when we came he had got a sheepes head to show us the Eyes (4th) he did take away all the flesh & shew us the muscels all their names are all common, but ye musculus Amatoris was remarkable, how above in the bone or nigh it, it went over a peice of flesh like unto a pully: but before this just at the turning up the Eye Lid towards the nose there in the lid one may if observd much see a little hole into which he put a Hogs hair to see it better into which the Lacrymæ run away & fall into the mouth which is the cause of some spittle a little farder on the right two small holes where ye water comes in at, he shew us how the water comes & runs by 3 or 4 ductuses out of the aqueus humour, he shew us nigh the holes where the water comes in at some Glands particular for the tears. next a white skin that covers the Eyes of birds, that the thorns might not hurt them, his said of an Eagle that ye bird can flie to the Sun ye reason is this because that skin hynders ye bright rayes of ye Sun. to seperate asunder every Tunica, he putt ye Eye into a bason of water & cutt ye skins when it was in water, in ye Tunica Uvea is the foramen if after when you have cutt it strip it off towards the sight's, is the foramen, under this is ye Tunica Retina it appears all over the Vitreous humour, after this the Crystalline humour how the outer part is more Convex then ye other, so many more easie to be read &c: and worth observation about the shelling of ye Eye

That under the upper jaw I suppose

Lecture (22) this was about Kidneys how admirable the structure of them is that they seperate the blood from the serum & how along the Vreters the last runs down into the Bladder & likewise about the Genital parts; in Gibson these both are at large explained therefore needless for me to write much about them.

Lecture (23) This day he shewed the structure of the Tongue to be only the continuation of the Muscles going loit & spreading & interwaving their fibers with some interjacent fat in some places which Tongue he shewd was covered wth a Cuticle to its papillæ or ends of Nerves & some glandulæ & then next covered wth an intermediat skin called (membrana) or tunica Reticformis being full of holes for the papillæ, then he pulled of this skin & under the rufness of the Tongue there appeared the ends of the muscles like black hairs he shewns the muscles that hold & move the Tongue & the ~~two~~ bone at the end named Os hyoides next ye Pallate or Ruff of the mouth why it is so sensible because it is just the ends of the muscles after this he shewns three or four Ductuices that carry water to the mouth one from ye Eye & comes down just to ~~the~~ both of the upper jaw another from the nose which is ye cause of so much spittle comeing to the mouth Lastly some muscles belonging to the jaws but of the better & larger in Gibson & so ended this day.

Lect: 24. He shewed us this day the Sceleton of a man at Mr Dent's ye Apothecaries & particularly he told us some (at least) of the nerves which goe to the toth pass through ye membrana pituitaria in which membrane sometimes is gathered much Pus which in time eats away the nerve & causes dreadfull paine in the toth which if they be pulled out there will issue much of it as has happend sometimes

Lect: the 25 this day he finised the skeleton.

Lect: 26 he shew us the structure of the Ear, he haveing in a box a great many dry bones some of a Calfe's Ear & some particular bones as the Cochlea & the four little bones as ye Malleolus, Incus, Stapes, & Orbicular which he had taken from a Woman at Oxford. These four last as they open the fenestra ovalis more or less, is there a freer or straiter passage granted to the internal air out of the first inner cavity into ye Labyrinth & Cochlea, in whose tortuous & unequal windings it is variously infringed & modulated, from whence sometimes more acute, more full, more harsh, bigger or lesser, so the internal Air moveing the fibers of the auditory Nerve, is communicated being expanded through the Membrane that moists the said Labyrinth & Cochlea to the common Sensory. Lastly he bid us take notice if when ye Ear is syringed the Tympanum lieing so obliqua there is not danger of hurting it.

Lect: 27) this morning he shew us all the Muscles of the whole body except the Abdomen, but in the afternoon he shew us the muscles of the Abdomen & at the bottom on the side a space where they (all at least) do not cover which is the seat of the Hernia intestinorum for then the Guts fall not down into the Cod (for that passage is whole & besides disease happens in Women too) as he said but falls out there as he supposes. He also shew'd the Diaphragm which consists plainly of 3 muscles one large semicircular & two others seated below as to their rise or tendon between whose two bodies goes the Aorta & Ductus thoracicus chili. Then he explained the reason of the alternate motion of the Muscles both of the Diaphragm & chest or Abdomen in breathing, for the natural situation of the Diaphragm is concave towards the Abdomen & convex to the breast, as is visible so that when by the influx of spirits by it's nerves it is pulld downwards towards the Abdomen then the Nerves rising from the brachiall are stretched which as 'tis plain stops the passage of the spirits as stretching a hollow string makes the sides goe together towards the middle which motion ceasing the Diaphragm is pulld to its old place by being tyd to the Pericordium, in men to ye Mediastinum &c: when the obstruction being removd the spirits return & cause depression as afore, the like cause holds in the Muscles consenting in breathing

for Nerves carrying spirits to em lying under each Rib when the Ribs by themselves they bend downwards & so (as Geometry teaches us of a semicircle being biggest when perpendicular to a plane) make a less circumference then when they are in inspiration pulld up which enlarging ye Circumference stretches ye Nerves & so hinders ye spirits by turns from entring the muscles, as afore in the Midriff. Then he came to explain the motion & theory of the Lungs which are not moved by their own fibers within the Bronchia as some say for they being circular can only coarctate & never dilate them, all Circles when puffd up being less ye before inwardly & besides his like as in bellows if you cutt a hole through ye breast large enough ye Lungs give ord moveing, & in a frog who hath her Lungs in Abdomine if you cutt Also her Diaphragm her lungs will cease moveing. So that the Lungs motion depends on the muscles of the Abdomen & Diaphragm, & he allowd Cartes's notion that the World being full when the Chest is wounded by its muscles & Diaphragm it necessarily circular impels the Air into the Lungs which he defended ag Mr Boyl ascribing it to the elasticity of ye Air, which according to him being greater in ye external when ye muscles widen ye breast to make an aequilibrium, so he said Boyles notion would doe, but yett by some experiment he proved that when that was taken away yett inspiration may be continued by Cartes's way. Then he came to shew ye use of ye Air in breathing wch is secondarily for ye Voice but principally to preserve life.

* The milk in the breasts of Women is solved thus. The semen viile being an acid ye ferment of Women's menstrua being of a contrary nature like sal armaniacus when ye acid spirituous volatile pts of the seed of ye male is mingled wth ye females blood it being of an opposite temper stops its fermentative nature & to stops the Curses till such time as suppose 8 or 9 months time ye Woman's ferment prevailing ordcomes the other & causes the menses again, which when she brings forth flow & so continues. Whereas then the acid semen does as it were coagulate the blood or lympha in it & make it obstruct those lymphatick vessels which used to return it from the small glandules in the breasts which glandules therefore being much extended after such

next he shew by this Experiment ye air's Elasticity to
depend on the nitrous particles, for one Glass with an
animal suppose a Mouse in it covered wth a bit of a bladder
& tyed to to ye mouth of an other Glass as to have noe
communication wth any air but wt is in ye upper Glass
after ye air is deprived by the mouse's breathing of ye
nitrous particles ye bit of bladder yields to ye superior
air & grows concave on the top.

Lect: 28) to day he shew us the Genital parts of a
Bitch, & besides the Ovaria which are allmost nigh
the Kidneys in these, but in Women lower, ye
Ancients tooke ym for the Stones & thought the
Seed came out of them, but that comes out of
some Glands in ye entrance of the Womb; in
those Ovaria there are from the birth of the
Mother seeds of ye several kinds of species, from
whence one or more (as they are fecundated by
the mans seed) seperate, & are conveyed into the
* Womb by ye Tubi Falloppiana. next was why none
or few Women have milk in their Breasts till
after marriage or have had ye male seed, the only
reason is this, those Glands in the Breasts are
not open wid enough tho ye milk is fore thinner
but returns back by the Veins, but afterwards
the mans seed as it hath ye secrett faculty open
the ye Glands & so the milk comes out, it is ye
blood ye comes from Arteria Epigastra & in
Women from ye mamaria wch hath its rise from

a time as in other coagulations, the coagulate Lympha is resolved & grows thin which therefore from the glandules leading to the nipples enter them & are preparative for Lactification but are not good nourishment but too acid, so as that the Infant will vomit & be afflicted with it. But when this Lympha is gone then the Chile carried wth the blood to^y Glandules is seperated in^y glandules because now the vessels have been extended and can receive a crasser part then the Lympha which only came afore, which Chyle being seperated in the Glandules is by the Ductus lactifer carried to^y nipples & to last as long as by suction ^y Woman keeps ^y passages open: he shew the reason why milk & liquids so soon increased the liquor in the breasts the other liquors besides milk are not true chile, & so dont make milk alone but mingle wth that which was there before & make it thinner & more copious, is this that they need no digestion but soon immediately pass by the lacteal vessels to the blood & so to the breasts, but after hard solid food the breasts are not extended wth milk till about 4 hours after because it must be made Chyle in the stomack first. —

the Arteria Aorta (as I suppose) and by the seperat-
ing of those Glands it turns to milke, lastly two
more things to be observed 1 in Women there is seldom
or rarely trouble wth the stone, because the passage
from there bladder is wider so better workes away
2 when they have it is easier by that means to
take it from them, one more thing to be observed
is those Ovaria that yo: Sow-gelders take away
from bitches when are said to be gelded.

Lect: 29) He dissected a foetus or Calf wth all its mem-
branes &c. 1 shewd how the blood passes, (1) from the
Umbelical Vein to ye Liver then to ye Vena Cava to to
ye left auricle 2 to Ventricle per peculiarem ductum
from the Vena a Capite descendens never come
into the left Ventricle, but out of the Arteria
Pulmonaris by the foramen Ovale going into ye
Aorta, who stopping up he mechanically endeavo-
=ur an account of the first having a Valve which
in fœtu suffering the blood to goe in 2 not out when
by the bloods circulation by the Lungs the blood
runs in the other way it distends ye Valve & to his
stent & by degrees grows into a Ligament & other
passage or foramen Ovale if I mistake not one
for the other ye passage being obligue when the
circulation goes on briskly it by distending ye sides
at both ends of the passage partly stops the holes
& there being a free passage strait along for the
blood it easily grows up into a Ligament. Then
he gave his reasons ag: the fœtus being nourished at
the mouth, for that in ye stomach is of a more sweet

fast & oyly stiffer contingency then the Colliquamentum
& he supposes it to be a congeries of Lympha humour
fermentations Stomacki & saliva & which goeing into
the guts is perhaps attracted some of it by the Vens
lacteae, but still not as they pretend did come in by the
mouth & it may the crasser parts go into the lower
guts & return & cause some extrementious faces
as are visible in persons kept long from food too.
After this he proved nourishment to enter at the
Vmbelical Vessels, for he had seen a Womn whose
large & not only Capillary went to the Placenta
& especially a German Experience assures us y
once a Infants membranes being broke all y Colliqua
mentum cam out near y eighth month & yett
she went her time & the person is now alive
Lect: 30) he made us an extempore speech (1)
about Vision according to Cartes (2) of Colours y
they were made by diferent bignes of Globuli y
must be refracted according to Cartes through a
Prisome (3) that a ball the lesser it is, flung
into the water goes nigher to a perpendicular
(4) why Objects seem trasvers yett appear to
be in the right posture in the Eye the thing
or reason is this he shew us in the head of a fish
called a Jack the Optick Nerve's the left to come
from the right side & the righ from the left
the first uppermost to in the Tunica Retina
the fibers spread athwart not as Cartes has
then this may be a reason why we see

Tincture of Castor is good for deafness or rather
noise in ye Ears

Objects right. next was about Hearing & he did agree Cartes' opinion about it only he added how the four bones in the Ear were the Instruments of hearing cheifly, the way see Gibson about hearing, one thing more was that the noise in the Ear was caused by a kind of a Convulsion in those bones, & that the Wax in old people for the most part growing to drie was the main cause of deafness in them next thing was about muscular motion that the Vulgar opinion is that the Nerves carry animal spirits into the tendons at the begining of them but that false they meet at the ends of the muscles & tendons & carry or send into each pore of the muscles a filament which send to them animal spirits. Lastly a pretty reason he assigned why so on a suden we can take up a great weight, his hypothesis was this that as Gun-powder made of so many nitrous particles on a suden being touched wth a spark of fire moves every thing that lie's upon it, so like to this the Animal spirits being sent more some time then others mixing wth the blood for the red particles that is in blood are like to Gun-powder on a suden suffer a fermentation which is the reason assigned for so great strength when in a fury your animals spirits & blood worke so fast, this was his opinion wth a great deal more but those to long for a Compendium.

One thing remarkable in this Roach was that in this sort of fish that hath noe Gullet nor teeth their meat goes presently into their stomach & there hath perfect teeth & under them a small stone upon which they grind their meat.

Lect: 31) He dissected a fish (a Jack) on gave an account why the bladder of fishes is in two parts, the reason was this when the fish would ascend or descend it going wth its head first crusht the air out of one bladder to another as occasion serves, when the fish would ascend it squeezes most into the bladder before when descend behind.

Lect (32) He dissected a fish (a Jack) the first thing remarkable was in his teeth y every other of them was moveable then his Gills which doe press upon his Bronchia that makes the wind goe in & out of them as in our Lungs, next his head in which (as he never observed before in any other fish) the Optick Nerve that came from the right Eye went to joyn in the left side of the brain ye left in the right, the last (I think) went uppermost after this the structure of the Kidneys & spleen in this sort of fish & the Anus just under the belly at the beginning of ye Tail, their way of generation is thus after the Female hath cast her seed the Male goes & bespringle's it wth his seed upon it after from this there becomes Young. After this he made a preface to the Lecture of Generation & ye parts thereunto inserving. (1) he said Lect: (33) Womens Menses or flowers were a fermentative excretion from the Glands of the Womb & Vagina & came at different (tho^ seld) times in all female

creatures, tho' in Women it is only wth a portion of blood
which is from its acrimonious nature in them which
corroding the adjoyning Capillarys vessels brings away
some blood wth it & the reason why it is in such a time
may be explained by this experiment. Take (I think)
Oyl of Turpentine wch you may suppose in the place
of the whole mass of blood in the body drop on it one
two or three &c: drops of Spirit of Vitriol it will
cause noe ferment till the tenth drop which sets
it on a ferment. so this peculiar ferment which
is preparative for Generation in females causes
no fermentation & so excretion in their blood (wch
is different in males) till such a quantity be col=
=lected wch therefore causes the flowers at such
certain times perhaps once a week, fortnight
three weeks, or month, just as Agues are either
quotidian, tertian, or quartane, after which
excretion the female is best disposed for generati
=on & because Women are allways disposed for
Generation so this ferment constantly by degrees
is seperated till such a quantity when some of
the Glands being turgid are broke & carrying
some blood from the Capillary sanguifer vessels
& so causes the Menses, but in brutes who have
a disposition for Generation & conception, but at
some times after the seperation of this ferment
I suppose the ferment stays in the blood till such a
quantity is there gathered wch being excreted they admit ye Male

Lect: (34) he continued the Lect of Generation & I perceive the reason why Women only of all females are allways apt for Generation is that allways some little fermentative liquor is seperated in the Glands tho' at such a time as suppose monthly, it growing in sufficient quantity to ferment the blood is seperated more copiously in the Uterus & flows out as afore. After this he came to enquire into the Nature of Mans seed wch seems to be an acid & to fecundate not immediatly the Ova, but the blood which by the Vasa sanguifera or arteries is conveid to the Ovaria & fecundates the Egg, for if one blow in at the Vagina no passage there is no passage for the Air into the Ovaria, but in at the Ovaria or tubs there is a passage to the Uterus for there is a Valve wch permits the latter & hinders the former. So that the volatile subtilized part of the seed enters the pores of the distended sanguifer Vessels as ill air into the Lungs & causes a particular ferment & various symptoms in the body as upon Conception appear which shows the alteration of the blood every where which is not incredible, for the bite of a Viper will infect the whole mass of blood & causes strange symptomes all ov the body. Then he enquired whether the Prostrata contained true fecundated seed as well as the Vesiculæ seminales which he supposed was such, that neither without the other is fecundating, but both joynd, or however that the

seed from the prostrata, was as well were a liquor that served for a temperamentum & vehiculum seminis to allay its too spiritnous volatile nature that it fly not away before it be mixed wth the blood & tho it be certain that when the stones are cut out there is no generative power yett we cant tell but if it could be done that ye prostrata could be put out & the stones not hart yet no generation could follow, so that no reason nor experience can prove not each seed to be fruitfull: then he noted a cause of sterility as if the inside of the Uterus be too much lined wth a mucus that ye aura seminalis can not peirce it, or perhaps if the blood of the female be too moist & cold, or that ye stopping of the menses or the want of them has not disposed the blood for Generation or the reception of the aura. the first of which if I mistake not he gowe as the reason why common whores prove steril. then he said because some have a Gonorroea many years & others commonly by nocturnal pellutions evacuate much seed & yett noe Consumption follows there=fore he dedued the oft falling into Consumption of too Venereal persons to the vast quantity of spirits &c: in the act of Copulation which being gone by so often use of Venus the blood like wine when the spirits are gone grows deid & vapid & so instead of nourishing scrapes away from the parts it passes through & this Consumption only happens in sanguine & active persons for melancholy & dull ones never by frequent Venery fall into it.

Lect (35) he cut open a bitch in young & shewd the membranes of the fœtus, he takes the Placenta to be rather instead of the Lungs then Liver & so deserves the name of Pulmo Uterinus rather then Hepar as appears by the blood in the Veins from its more brisk & florid then in the arteries, if I understand right he took notice of the rides of the Placenta groowish as he suppos'd from the capillaries of the blood vessels being grown up & so easily seperated which when it spreads all ov^r ye placenta then tis easily seperated from ye Womb & tis nigh ye time of full time for ye birth. He also said ye Child growing sick from ye nourishment growing bad & strong Cyles & breaks the membranes & so the Water makes the passage glib & so the Mother is delivered.

Lect (36) he shews us the two Stomachs of an Hen wth the uses & Ovaria & bladders in Volatiles he also shews us this experiment that water being squirted into one Ear of a Volatile Hen or Cock comes out copiously at the other he shew also the spleen reins & Ureters wth their insertions into the intestinum rectum, they haveing no bladders of Urine the Lungs Air-bladders stomachs & of an Hen, he shew us the Cock to have two Penis which injected seed into ye Hen & that the toad was a vulgar Error & why Eggs should be of an Eliptical figure.

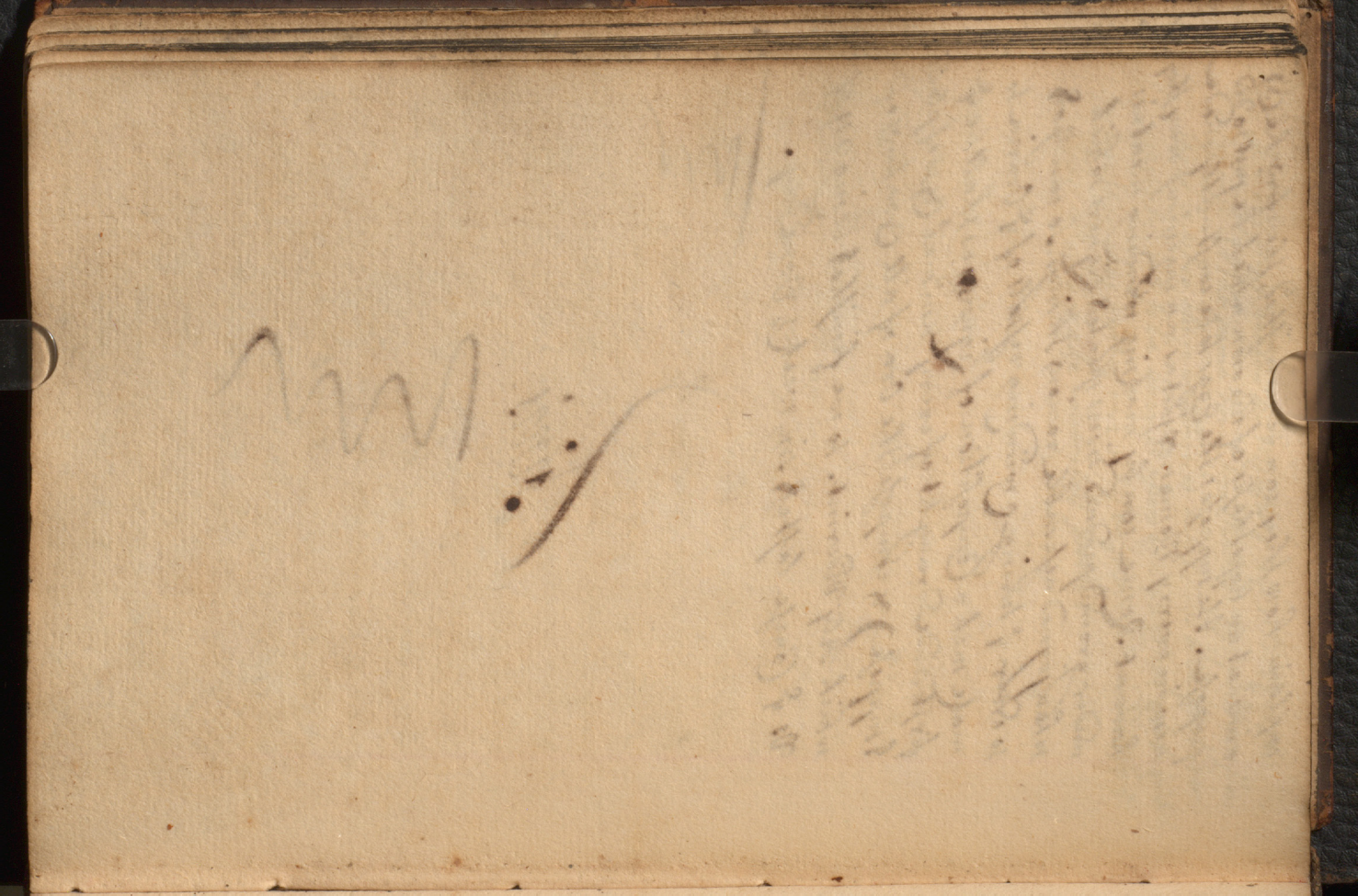
Lect: 37. he mentioned divers ancient opinions about Generation (1) he came to explain ye origin of the Ovum out of which all animals proceed (as doe plants too) that ye Pythagoreans held that God that first created every Egg of every thing and

intermingled them throught the whole Vniverse but so
that every creatures wholl swallow'en down seperates
preserves those only which are of their own Species by
reason of the disposition of the pores the other passing away
being too small to nourish, are sent out every way again
till perhaps the females of an other seperate 'em bis
one of their own species, this opinion tho' a Paradox
yet not so much for the reason some would assign,
as their being insensible, (the infinite division of
matter allowing that &c:) as might be imagined
but yett he rejected it (1) because he cant conceive
how visible capilaries should be allow'd it to nourish it
an invisible Egg it being necessary ye capilaries
should be allow'd it to nourish it (2) because it solves
not Monsters for how can as they say two Eggs
be joyned so together exactly as every part is mingled
wth the like & yett makes the animal no bigger, but
only two heads wth 4 Cartilides &c: yett one Vena Cava
&c this is not explicable (3) others are of opinion
that there are little animals in ye seed of man, as
from silk Worms turn into flys the shape of a fly
being before in the Worme so like to these little
men & Women are in ye inside of these animals
in the seed of man at first but after chang (4)
other Cartesians as Swammerdan think ye matter
being infinitely divisible Eve had all the Eggs
of all mankind & many more in her Ovary by
God created & so her daughter all her Childerwnen
ext of ye World. But this (1) solves not monsters
but makes God the author of 'em, (2) does not

A more plain reason for Monsters to be solved by is this
Suppose at the same time two Ovarias bee ripend as often
there is, when there bee Twines, but so not to be parted or
seperate, but to be hurried upon one an other & to bee knit
together so as part of one may be produced or added to ye
other wch may make uncomely parts.

explain how they can be nourished, therefore he (3) aimed at an hypothesis of his own which he just to did propose. He supposes the Eggs to be constantly made new in everry Women & just as an ingenious way they have at Rome can by making winding meatus under ground produce divers spouted Liquors which when joyned resemble various things. So can God so order ye turing Winding vessells of ye Ovaria to make such a Composition of Liquors as shall be ye first aude draught of every animal (& so of plants I suppose) & compose the Ova of all Creatures of which Alij viderint. so we finished being 24 of Vs ye Course lasted six weeks done day.

Finis.



A Sermon preach^d before
Mr. Baron Commins and
Mr. Justice Reeve at ye
Assizes held at Warwick,
August ye 3d. 1734.
by ye Revd Mr. Thos. Taylor
of Kineton Senr.

Robt. Parker of Sawford
Esqr. High Sheriff.

to get Youngs Sermons on ye same subject

Isaiah 56 Ch: 1 vez.

Thus saith the Lord, Keep
ye Judgement, & do Justice.

To do to others wt. we wd have
ym do to us, is, the Evangelist
says, ye Law and ye Prophets:
yt is, tis such a Law, as the
Jewish Religion did approve
off. and such too, yt ye Gentiles
ym selves had a vast Esteem, &
veneration for.

therefore Xtians who are
distinguished by ye most honou
rable badge, and pretend to
follow ye Guidance of ye Gospel
of Xt, ought to pay it no less
deference and regard. Xtia
nity is an improvement of ye
Law and ye Prophets, and ye
intention of it so far from
dissolving moral precepts, yt
it adds ye greater strength
and confirmation to them.
therefore if to keep Judgemt
or Equity (as ye margin reads
it) and to Justice was in
force before ye Gospel, it must
necessarily lay upon us the
more indispensible obligation;
if ye Law of mere Nature
taught men yus, yt of Xt must
challenge or stricter & more
religious observance. therefore
that Equity and Justice shld
govern all our actions ye holy
prophet affirms fm a positive
command fm God. thus saith

the Lord, Keep ye judgemt. & do
Justice. fm wch words these two
following Propositions do Natur-
-tally arise. First, yt to do
-Justice is ~~not only~~ ye Law of
Nature, ~~but ye of ye Gospel too~~
Secondly, yt to do Justice is
not only ye Law of Nature, but
that of ye Gospel too.

First that to do Justice is ye
Law of Nature. tis one of
those innate Principles wch
we bring into ye world wth us,
and men of no oth. Nation yn
wt human prudence has
suggested to ym, have approv'd
ymselves very Eminent and
charming precedents of this
virtue. So yt Justice was not
only mightily talk'd off among
the Heathens, but often strictly
follow'd by ym too! Twas ye
opinion of those of ye best &
most superior wisdom, that
no Kingdom, Commonwealth or

City, no private family or Society of men c.d happily subsist w.th out it. Plato informs us, y.t Justice is nothing else y.n an Equal distribution towards all men, according to y.e deserts of every one: and a sure foundation of Cities and Comonwealths. So y.t according to his sentimts, y.e Comunities of men cannot be supported and maintain'd in any tolerable state of happiness, where she is wanting; but all things soon perish, and turn to Anarchy & Ruin. the excellent Orator Cicero says Justice is a constant and perpetuall will & desire to give to every one his right: y.t she is y.e mistress of all other virtues: y.t she is y.e Groundwork of everlasting Glory & renown: and without her nothing can be laudable or praise worthy: in a word 'tis she y.t putteth a difference between y.e Good and bad; w.ch being once removed nothing can follow but confusion!

For to reward and cares ye wicked
and to neglect & despise ye good, to
punish & afflict ye virtuous, &
to be favourable & indulgent to
offenders, is ye ready way to
dethrone all order & governm^t
and to introduce all manner of
mischief in their Roomes. therefore
says ye wise Lawgiver Solon,
ye greatness & preservation
of all Comonwealths consists
in two things, viz, ye reward
of ye good, & ye punishm^t of the
Evill. So yt these two can never
happen to any men or people
either to be great or glorious
where Justice does not make
a visible distinction between
virtue & vice, goodness and
demerit. Such and infinite
like Notions ye very Heathens
ymselves entertain'd of ye Noble
virtue; & were such carefull
observers of it in all their
accos and intercourses with
one another, yt in it they

justly reproach many Xtians
now, who to their eternal shame
and disgrace of their profession
mind nothing less; nay think it
a piece of witt & gallantry to
impose upon others, and by all
the secret arts of dishonesty
and fraud to endeavour to
deprive ym of yin just due:
a principle wch a sober & wise
Heathen wd scorn to entertain
or be guilty off. This appears
not only fm ye practices and
examples of some eminent
Orators & Philosophers amongst
ym, but also fm those good and
salutary precepts they have
laid down, concerning Justice.
Thus Aristotle, Plato & others
divide it into two parts:
distributive and comutative
Justice; which two respect
all men of wt rank or qual-
-ity soever; and without ym
no peace or happiness can be
had. Now Distributive
Justice is yt political virtue
which is peculiar to Rulers and

magistrates, and disposes ym to do wright to every man; not only giving praise to all good and virtuous actes, but likewise punishing those y^t are detestable and enormous. where y^t Rule is observed as it ought to be, Kingdoms and Comonwealths as well as private estates & families flourish and thrive ye better: where virtue & goodness meet with due encouragement, there 'tis sure to use its utmost efforts; & men comonly continue good and strive to excell wn they see yir actes taken due notice of and have a just requital. there are too many in ye world who wd not be over solicitous to do well, if their good deeds were not to receive a suitable compensation. tho indeed a truly noble and generous spirit ought to proceed on to a greater perfection in his attainm^ts were it out of pure regard to the

{Native beauty} loveliness and charming appearance of virtue & honesty. But however we {find} are convinc'd by a dayly experience, yt where innocence comes off with reward & protection men naturally persevere in it with the greater resolution & cheerfullness; & yt faithfull servt will be more sedulous & carefull to oblige his master, wn his good services {are recompenc'd with} see a just comendation and return. Scarce any thing can withdraw a child's duty from his Parent, wn he finds himself become yt happy object of his esteem & favour. & accordingly men naturally reverence and obey, yt Governours more & more to hate yt Loyalty & Obedience crown'd wth constant encouragemt.

Again, another branch of Distributive Justice is, wn Rulers and magistrate, invested wthe Power of life & death, inflict necessary correction & exemplary punishmt upon wicked & disorderly men. Sovt

as it is to ye Justice, procedure,
yt ye Support & Countenance of virtue
ye Preservation of our just rights,
ye Establishmt & Security of Prop-
erty, & order are imputable, so
likewise ye Chastisemt & Suppression
of vice & dishonesty, wch would
quickly become an over match
for ye peaceable & conscientious,
were not ye range of iniquity
check'd by ye fears of present
punishmt, & terrified by necessary
examples of ye Scourge & Gibbet
and therefore highly careful were
ye wisest men in all such eminent
stations to inflict penalties in
proportion to crimes
accordingly our excellent constitu-
tion upon account of ye benefic-
ial consequences of restraining
men from rapine & violence, & wt ev-
er else ye own partial & extrava-
gant desires wd be apt to put
ym upon to ye prejudice of peace
society & order, has done us the
honour of appointing a select
number of magistrates of the
highest dignity to attend us; who

when Criminals Become Callous & harden'd, & will not be prevail'd upon by ye Soft & gentle {usuage} inducemts of mercy & persuasion are to use ye terrour of ye Civil Sword; & to dispense Justice at home; a privilege methinks, yt must render us very safe, compos'd & easie; & consequently stir us up, if we are not very unnatural, to contribute ye more cheerfully towds ye maintenance of all such ornamts & Guardians of our Country. — I now proceed to ye other part of Justice, which is call'd Comutative.

This is yt wch bears a relation to our Comerce & dealings wth one another, in keeping fidelity, & causing it to be kept in our promises & Contracts; & behaving ourselves no otherwise to our brethren, yn we wd be dealt wth all by ym. this is yt comon & moral honesty wch men are bound unto by ye Law of Nature, & yt of Nations too: & this like ye preceding parts of Justice has a direct tendency to promote our own private interest

as well as ye comon good and
preservation of publick Societies
and Comunities of men. for whoev-
er proposes to raise a Family or Fortune
upon a firm & durable foundation,
I am certain, (not withstanding
some mens different way of
thinking,) honesty & Justice is ye
truest & most effectual Method!
Royalties & Possessions ym selves
acquir'd, prosper in ye hands of
ye owner, after yt descend to
posterity & become a sure
blessing to succeeding generations.
and besides, tis evident to a
demonstration, yt Probity and
incorruption in all our Dealings
begets yt unshaken trust &
confidence, yt is ye life & soul
of Civil Comerce; & therefore
must necessarily contribute
to ye increase of publick happiness;
because ye Body Politick not only
Subsists by mutual Endeavours
and reciprocal offices of Love &
kindness, but by a continual
conveyance & exchange of the
product of our Labours and fruits
of our severall callings. To treat

of ye various kinds of ye Justice
how every one ought to deal &
act towd one another in all
manner of Bargains, Contracts & ye
like (wh are as infinite & many
as mens acco. needs & necessities are)
wd be to enter into such a large
field of matter, as could not possibly
be comprised wthin ye usuall Comp-
ass of a discourse, therefore it
must suffice in general to let
you know, ye wtsoever we wd
yt men should do to us, we should
do ye same to ym. Now if this
golden Rule of Equity was care-
fully attended to, & men wd but
be as just to others, as they desire
and expect others should be to them,
I say, men wd in all ye humane
affairs & acco. return to others
ye same measure of Justice, wh
they are willing & ready to
receive from them, ye innumer-
able Jarrs & fierce disputes, all
ye noise & hurry about liberty
& Property, Right & wrong (wh
give these Noble Personages, the
Arbiters of ye Law, so much toil
& trouble) would not only come
to a perpetual end, & be swallowd up

in oblivion, but peace & unity,
love & concord, like ye sweetest
& most {melodious} ravishing
harmony w.th succeed in ye
rooms. in short, ye just man
wrongs no one, he does not
go beyond or defraud his
Brother in any matter w.soever
by lying words, fraudulent inten
tions, or overreaching policies
& devices, but renders to every
body his legal due. If he be
placed in authority he scorns
to be biast by Interest or
favour, but takes care ye
all his Comands, all his trans
actions are ye constant produ
ct of a well informed & impartia
al judgm.t: if he be in subjection
he yields a ready obedience
to both Laws & magistrates;
and contents himself in that
sphere & condition wherein
{ye all wise Providence has
placed him} he's plac'd, w.out
studiously & anxiously endeav
ouring to enlarge his territories
by fraud or violence: in all

his dealings he's honest & upright
true & faithfull; ever looking upon
falshood & breach of trust knavery
and oppression with ye utmost &
greatest detestation & abhorrence
and so much for Justice as ye
Law of Nature has enstampt it
upon ye hearts of men. Now
proceed in ye 2d place to shew yt
Justice is not only ye Law of
Nature, but ye ofty Gospel too.

The Evangelist St. Matthew,
having given many necessary
precepts to ye new Converts to
Christianity says, whatsoever ye
would yt men shd do to you,
do ye even so to ym, for yis is
ye Law & ye Prophets: (St. Mat.
7. 12.) yis, whatsoever ye would
esteem reasonable yt other
men shd do to you if you
were in their & they in yr
condition, ye same you must
look upon yourselves obligd
to do to ym: for Equity is taught
you out of yr own Law and
Scriptures in force among the
Jews. Sed yis is not only a

Dictate of ye Law of Nature or a precept every way agreeable to our rational faculties; but is ye very Basis & foundation of all ye Legal & prophetical dispensations throût ye Book of God, & here too enjoyn'd under ye h: Gospel. now if we consider this Law either in itself or wth relation ~~to~~ to it's Author we shall find it highly obligatory as well as extensive; not only to derive its sanction & Authority fm ye best of Lawgivers Legislators, but to carry such force & significancy wth it as to extend itself to all degrees & qualities of men: none's so mean a person, who is not subject to it & none's so great, who can be exempted fm it. The Learned Hammond styles yt famous precept yt is ye improving of ye 8th Comandm.t & yt excellent Law wch Severus yet Roman Emperour is said to have reverenc'd Xt & Xtians by for; & which ye wisest men of

all Nations have justly admir'd.
for ye best & most exalted rule of
Justice & Charity: to be as just
to others, as we wd have ym be
to us, is a Law of ye most lasting
goodness & truest Equity; and
such as Xt himself ye wisdom
of ye Father, & ye just Judge of
Heaven & Earth was pleas'd to
confirm unto ye world. who could
{set forth an} act wth more Equality
& fitness, yn he ~~of~~ who is wisdom
and justice it self? who could
contrive a Comand more agreable
to ou National frame & Compoſure
yn he who took ou Nature upon
him, & was invested wth human
flesh? nay, such a {Law} precept
it is, yt to perform it is of the
nearest & yt weightiest concern
as having Eternal rewards ou
punishmts annexed to ye observance
ou violation of it: for wth what
measure we mete unto others, it
shall be measur'd to us again. (St
Mat: 7: 2.) meaning ye the
{Grand Inquest} Decretory Sentence
will turn upon yt very point, wn
the final as well as perfect

discrimination will be made
between ye just & unjust, at
the great & terrible Assize.
and thus our Blessed Lord by reinf-
-orcing yt Law of nature, by a
new Gospel precept has not only
secur'd ye authority of men in
publick Stations, but even
regulated our general converse
& provided for each mans good
& Safety in wt calling or degree
soever. & therefore if every
man wd conform his acco. & deport
himself according to ye tenure
of yt rule & wd use another as
he wd himself in every respect
ye terrour of human Judicature
wd become useless, & Justice
itself need not visit us; for
we shd then live up to ye greatest
principle of Xtianity and
behave our selves, in ye uprightness
which our dear Saviour & Redeemer
came into ye world to establish
amongst us. But of ye more particular
first then we shd do well to consider
yt yt is ye Royal Rule or Law
which ye apostle says, is to be ye

Standard of all our dealings in ye world. & therefore ye nearer we come to it, or ye farther we deviate fm it, we are to be accounted ye better, or ye worse men. Nay to be just & righteous in all our ways to others, is wch gives us ye truest resemblance to our dread Creator, who is a Spirit not only pure & holy, but just & upright too: this, I say, renders us conformable to ye divine nature, followers of his practice & partakers of his felicity; & if so, we have ye strongest & most inviting encouragmt as well as obligation to act according to the Laws of universal Justice, & to behave ourselves wth a constant & uniform charity towrds our fellow creatures, wch indeed is ye bond of all perfection, ye very top & summit of all human virtue. Such & ye like, is ye rectitude of ye Rule, which we are directed to walk by, & thrice happy should we be, wd we but observe & follow it.

therefore let us

consider in ye 2d place. yt tis
ye neglect & non performance of
ye Duty, which is ye parent of all
outrage, disturbance & contenti-
-on. wn once men begin to act
wth partiality & corruption yn
feuds & animosities, hatred &
vexatious suits arise, not
only to ye decay & prejudice of
mens worldly estates, but ye
rifling of ye peace & trang-
-uillity of ye minds. Plato
calls injustice ye corruption
of ye mind or soul, & a civil
sedition wch never loseth
strength, no not with those
yt have it only wth in ymselves.
and tis undoubtedly so; no men
undergoe greater disquietude
& uneasinesse in their breasts
yn those whose hearts & consciences
accuse ym of fraudulent and
indirect pratices in their
worldly concerns. & on ye other
hand, none living enjoy a
sweeter serenity & cheerfulnes
of {heart} soul yn such who have
behavd ymselves wth uprightnes
and integrity towards ye Brethren

whereupon ye Apostle says our rejoycing is yt ye testimony of our conscience, yt in simplicity & godly sincerity, not wth fleshly wisdom, we have had our Conver:sation in ye world. (2 Cor: 1: 12.) and elsewhere he tells us, yt he exercis'd himself to have always a conscience void of offence towds God & towds man.

Thirdly, let us call to mind yt ye best of men have valued themselves upon nothing more yn this, yt they have acted in ye world wth a strict & constant regard to {equity} probity & honour. the great Apostle St Paul triumphs much in, yt he had not {sullied} tarnish'd his reputation upon yt account, yt he had wrong'd no man, yt he had corrupted no man, yt he had defrauded no man. (2 Cor: 7: 2.) Hear also ye bold & glorious Challenge of an old Judge in Israel, made before all ye people, upon his resignation of ye Government into ye hands of a New King, behold here I am, says he, witness agst me, before ye Lord, & before his Anointed,

whose or have I taken, or whose
ass have I taken? or wm have I
defrauded? wm have I oppressed, or
of whose hand have I received
any bribe to blind mine eyes
therewith? & I will repay it. (1
Sam: 12: 3.) K: Job, yt miracle
of misery & patience, is an emi-
nent example in yt respect.
my righteousness will I hold fast
says he, & will not let it go: my
heart shall not reproach me
as long as I live. (Job 27: 6.)
no vicissitude or change of
affairs could alter ye steady
purposes of yt upright man, so
as to mix ye smallest imputa
tion of dishonesty or injust
ice. Seneca ye famous heathen
Moralist says of a just & good
man, yt he's one wm no outward
force or necessity wt ever can
prevail with to do an ill
thing. Pericles a Capt: & Gover-
nour among ye Athenians, who
had signalized himself in many
warlike & brave adventures
{being ready to resign his breath}
wn his pulse was beating a

surrender to ye pale Conqueror the Death; his friends represented to him ye greatness of such acco. wth a design to raise his hopes, & cause him to rejoyce in a true immortality of Glory; but he replyd, O my friends! fortune had her share in those exploits; but I make greater account of yt, yt I never caus'd any of my Countrymen to lament; which only thing ought to be attributed to my virtue. a glorious saying of an heathen, who valued himself more upon his justice yn his valour, & who wd suffer nothing to stand in competition with it. a lesson which ought to be learnt by every one, from ye highest to ye lowest; & to instruct us, yt tho' ye accomplishmts and worth raise ye wonder & admiration of men never so high in other respects, yet yt we are not good enough, if we are not just unto our brethren.

Lastly, we should do well to remember, yt we are not only enjoynd by ye rules of ye Xtian faith to

be negatively just, but we must
be positively so too. y^t is, we are
bound not only to do no wrong, or
prejudice to ye Neighbour, but to
do ym wright as far as possibly
we can. tis not enough y^t we
abstain fm injuring others, either
in their Souls, yeir bodies, yeir
possessions, or yr Credit, (all wch
are ye objects of Xtian justice;)
but we must strive to ye utmost
of our power, to render to them
whatever of right belongs unto ym
in any of those respects. y^t indeed
is agreeable to ye tenure of ye Gospel,
& conformable to ye best of precedents,
y^t of our Lord himself, who
was so far fm being ye Author of
ye least disservice & unkindness to
men, y^t he was ye most industrious in executing all ye tenderest
offices y^t Compassion itself could
propose for yr welfare & advantage
for we read (Acts 10: 38.) y^t he
went about doing good: and all
yt, notwithstanding ye base
ingratitude & malicious behaviour of men. so y^t it would transcribe his fair example, (and

what one more worthy can we follow?) we must be just & upright even to those who treat us wth ye vilest barbarity & spite. — I now come to apply wt has been said.

First then have we seen the excellency & perfection of this noble virtue Justice wt esteem & value moral men have put upon her, & wt grave & wise sayings they left ye world abt her; and these being agreeable to right reason & ye Law of Nature we must scandalously transgress agst ye sentimts of ye wisest Sages, if they have not their due force & efficacy upon us. Moral & natural precepts may be learnt & followed from an Heathen and a Phylosopher may teach us wt is laudable, good and honest; & therefore wt is truly so ought to be ye deserved object of ye imitation & practice. for if a poor heathen & Phylosopher who has only ye dictates of nature to walk by, be conspicuous

for his justice & integrity in ye world; wt shame & disgrace & wt condemnation must we incur, yt have ye resplendent beams of ye Gospel shining in full upon us, if we suffer ym to outstripp & excell us? But 2dly, since all obscurity is now marvellously dispell'd & we enjoy ye blessing of a clearer revelation; we ought to consider ye Advantage God Almighty expects we should make of it and to walk as children of ye light. and therefore since ye Law of Xt obliges us to all strict & impartial dealing, we ought to become ye most eminent persons in all ye accts for it, so yt Justice ought to run down like water, and Righteousness flow like a mighty stream. are we then bound obligated to improve in all virtue, proportionably to ye means & opportunity of living better put into ye hands, let us remember yt after so full instructions, & so bright an example,

as those of yrh: & merciful Jesus
it will be a most indecent, a
most inexcusable absurdity, if
we who are call'd his disciples, &
profess to tread in his steps, sh.
abandon ourselves to ye hidden
things of dishonesty, & be so far
from ye signal Justice, which
Xtians ought to be distinguish'd
by, as even to loose ye Character
of Natural men. let then our
practice run counter to that
wch ought to be our profession; &
let not y^e of ye Prophet be verifie
upon us living, tho in a Gospel light,
under a Gospel dispensation, viz
ye Judgm^t is turn'd backward, &
Justice stands afarr off, ye truth
is fallen in our streets, & Equity
cannot enter: but let us rather
(if we are concern'd to promote
either ye welfare & security
of ye Govern^t, or our own private
interest) strive to approve ourselves
men of true probity, such who
form ye conduct upon a resolution
to lead quiet & peacable lives
in all Godliness & honesty: conscien:
tiously to conform to ye Laws of God,

and ye Lawes of ye Land: to comence
good Xtians, & good Subjects,
& giving & rendring not only to
Cæsar, but to God & every man,
yr just Due. Now to God the
Father, God ye Son, & God the
Holy Ghost be ascrib'd as is most
due all Honour & praise &c.

The peace of God which passeth
all understanding, keep yr hearts
and minds in ye Knowledge &
Love of God, & of his Son Jesus
Xth our Lord, and the blessing of God
almighty, the Father, Son &
holy Ghost, be amongst you
and remain with you always.
Amen.

A Sermon.

In ye 141st Psalm & ye 3d verse.

Set a watch, O Lord, before my mouth; keep ye door of my lipps.

The hundred & forty first Psalm is an ardent Prayer of Davids for deliverance from his Enemies, but first & especially for patience under them, that he be not by their oppositions or ye incitements of others moved out of his course of meekness, of piety & ye other parts of duty incumbent on him; it seems to have been composed (as ye text is by ye title affirmed to be) on ye occasion of Saul's persecuting him to ye Cave of Engedi ye Hystery whereof is in ye 24th Chapt. of the 1st Book of Samuel, & ye 2 first verses of ye Psalm are, Lord, I cry unto thee, make haste unto me; give ear unto my voice, when I cry unto thee: Let my Prayer be set forth before thee as incense & ye lifting up of my hands as an Evening Sacrifice. then comes in my text Set a watch (O Lord) before my mouth & keep ye door of my lips.

As tho' ye Psalmist had said: O Lord I am in distress, & have no other refuge but thee to whom I may resort. to thee therefore I most humbly & ardently address my Prayers, beseeching thee graciously to accept & answer them, & in thy good time to -

rescue me out of mine enemies hands.
In ye mean while, O Lord, grant me thy
Guidance for my heart & my words, that
whatever mine enemies dealings are
towards me, I may not be provoked to any
speech of rashness or impatience, but give ye grace
of vigilance & circumspection, that I
may keep all expressions from coming
out at ye Door of my lips, that ought to be
kept in.

From ye words thus explained, I will offer
to your Consideration these three particulars.

1st that 'tis a very difficult matter to manage
our tongues aright in case of Provocations
we shall meet with in this world from those
that are enemies to their & our peace.

2dly. that ye weakness & frailty of man is such
that all ye care we can use, will prove in-
sufficient, if so be we rely on our own abi-
lities: we must add Prayer to our Care, after
Holy Davids Example to this end.

3dly. to encourage us, that by ye prudent
& pious Managery of our selves in this
respect we shall be well requited, here in
this world partly, but more fully in ye world
to come.

1st of all that 'tis a very difficult task to
manage our tongues aright in case
of provocations we shall meet with in
this world from those that are enemies to
their & our peace. The

The world is so full of spight & Envy, malice &
ill nature, so apt to cast scandals & slanders
upon men, that have no wife deserved them.
that if ever there was a temptation to have
Hermit & leave ye Conversation of ye world
& with Timon of Athens (who Lucian
calls μισανθρωπος) to disdain humane Society
because of ye frauds, injuries lyes and
Hipocrisys that abound so much, now is
ye time.

So many there are that have ye poison of
Asps under their lipps, that value not
whom they abuse or misrepresent as being
of those Atheists minds who in ye Psalmists
days cryed, tush, there is no God that regardeth
or if there be, we regard not him, our tong
ues are our own, who is Lord over us?
under their tongues is ungodliness & vanity
as ye Psalmist speaks elsewhere they speak
leasing that is, they utter lies, they delight
in false aspersions, (si non aliquâ hoc ingen
ent mortui essent) if they did not some
spightful injurys! frequently this way they
would be dead, so overcharged they would
be with poyson, that unless they spit out
of their mouths, it would quite choke them.

to vent this venemous humour they value
not whom they abuse all that come in
their way, against whom they have
conceived an unjust prejudice & pique
as if their tongues were set on fire from
the flames of Hell, & they sucht in all the

rancour & maliciousness they were capable
of from amongst ye Devils: & indeed this
calumniating & reproaching makes them
Devils incarnate, Evil Spirits that have
flesh & bones; for so Diabolos signifys in
ye Greek tongue, a false accuser an accuser
of ye Brethren, as it is in ye 12th Chapter
of ye Revel: & ye 10th Verse. Now since others
malice is so great we had need (Brethren)
have as great patience that we disturb not
our minds too much, which ye Devil (we may
find) seeks to effect; & that we break not
out into passionate replys & too sharp
reflections & too severe dealings upon ye
provocations we shall meet with from
ye Enemies of their own & our peace
for so it is, ill men of this sort especially
disturb their own quiet & tranquillity
as much as they can do ours; ye worm of
an Evil Conscience gnaws upon them
continually & gives them no rest & satisfa-
-ction: they live an Hell upon Earth &
so are damned to 2 hells one here, & another
for ever hereafter. But for good Xtians
that would avoid both these Hells, it requires
great care & circumspection to curb
themselves from angry & revengful re-
-urns & retaliations, recompensing like
for like, railing for railing, when they
are ingaged. ye contrary Spirit in the
highest indignities to return Blessing,
to wish prosperity happiness & Salvation
to all, notwithstanding all their curses &
imprecations, all their wicked wishes &

hard opprobrious speeches, after ye pattern of the Archangel Michael, when contending with ye Devil about ye body of Moses durst not bring agst him a railing accusation but replied gently, ye Lord rebuke thee, as we find in St Judes Epistle.

Murmuring & impatience are ye circumstances of ye damnd Angels of Hell, & their Confidents, evil men, that they would bring us to but (Beloved) let us have a care that we are not drawn into these pernicious snares of impatience & discontent: God knows our hearts, & if our hearts condemn us not then have we confidence towards God. if we resolve with holy Job, that our hearts shall not upraid us so long as we live, that we will do no wicked & ungodly deed, then may we say as David concerning Shimei, let him go on to curse for God hath bidden him, that is, this is Gods permission & his Providence to try us, & let us with him be dumb, & open not our mouths because God does it i.e. so allowth it for ye present so to be! to try our faith & meekness and forbearance, how we can suffer affronts and injuryes of this Nature.

yet thus far with ye Man after Gods own heart, ye religious David, we are allowed to complain, & to resent these injuries. what shall be given to thee, thou false tongue, even hot burning coales; to alarum with ye judgments of God the

Com-itters of this sort of iniquity & villany that they may be no more abusive on this account. but yet this will not do with all. there are your hardend sinners of this kind, whom nothing can work upon to their reformation they will obstinately persist in these courses till their mouths are stopp'd with ashes to ashes, dust to dust. that is, till ye grave has devoured them, as they have greedily devoured & ravenously preyd upon ye reputation, and good name of their neighbours.

In ye mean while, not forgetting to pray for their conversion of heart & true repentance, let us arm our selves wth resolution to bear ye vilifyings they will misuse us with, & not vex our minds with too eager thoughts, & too violent regrets & resentments about them. much less break out into virulent expressions & requiting like for like as near hand as we can & leaving our selves to ye bitterness of ye venge, that is, giving our selves up to ye Devil. this is Gods work to take vengeance & oh saith he in ye Prophet, I will ease me of my adversarys!

We must not invade Gods prerogative, that is ye way to bring his vengeance on our selves, no, rather let ye wise & men, ye shimers of ye world, rail & slander on, ye greatest mischiefs will be to themselves, & to their own souls; let us possess our souls in patience & keep

our

our tongues as with a bridle, that we incur not ye same crimes, let us take heed to our ways, that we offend not with our tongue.

For this end let us set ye Examples of our blessed Saviour before us for our imitation who, when he was reviled, reviled not again, when he suffered, he threatned not, but committed himself to God that judgeth righteously.

This ye word of God tells us is our duty and therefore we must labour hard to practice it, 'twill cost us much care & pains indeed so to do, but our labour will not be in vain in ye Lord. all vertue & Religion must cost pains.

I wish (with all my heart) (Beloved Brethren and Friends) I had no need to discourse to you, to this purpose, but I fear there is too much cause pride & malice, despight & revenge bring too rife among us to ye Scandal and reproach of our holy Religion, ye grief of all good men, ye hellish joy of ye Devils, the crucifying afresh of our blessed Saviour and putting him to an open shame: the reluctance of Good Angels & Spirits, & disturbance of ye whole Earth. that we disturb not our selves too far in cases of this nature, we must call in ye Auxiliarys of Heaven to our succour and relief, of our selves we are impotent.

The Particular I am now entring upon, which

which I proposed to insist on, namely that the weakness & frailty of man is such that all ye care we can use, will prove insufficient if so be we rely on our own abilities, we must add Prayer to our Care, after Davids holy Example to this end. of our selves we are not able to think a good thought to do a good action, to speak a good word, but our sufficiency proceeds from God, & it must be conveyd to us by ye holy Spirit of God obtained by fervent & faithfull Prayer we of our selves are poor frail creatures God knows, our Nature is very corrupt, & too prone we are to take Gods work out of his hands, tho' we can very ill manage it ye work of vengeance. ye best of us upon provocations are inclinable to be helpfull, to break out into impatiencies and passions, which ye Devil our grand Enemy of all does his utmost to exasperate, that we may become habitually spightful and revengefull as himself extremely is. him we must resist & we must pray to God to enable us, that his stratagems & force together (both very great) do not overthrow us. this was Davids Course that he took, to address himself to God in prayer, in afflictions of ye before named sort. He found he was not able of himself to grapple with ye difficulties of temptations of this Nature, therefore He

applys himself to God for his aid to support him that he might not by ye dealings of his enemies be provoked to any speech of rashness or impatience or disloyalty towards Saul, or towards ye very worst of those that had made Saul jealous of him, & set him upon ye chase of hunting him as a Partridge upon ye Mountains.

The learned interpreters of this my Text suppose that David prayed to God in these words of my Text under these 4 acceptations.

Set a watch (O Lord) before my mouth, keep the Door of my Lipps.

(1st) lest being tyred out with provocations he might out of impatience utter against Saul who was God anointed what was not fit for him a Subject & a son in Law to do, which I observd before. or

(2dly) lest that considering ye felicity of those prosperous villains that were his persecutors, he might impatiently break out into murmuring agst God, as if he acted unjustly in allowing such things. or

(3dly) least he should speak any thing rashly before God in his prayers that he made to him. or

(4thly) (ne obtrectet, convicietur, impiecetur.) least he should backbite, reproach or curse.

I might easily enlarge on all these 4 Particulars, but I shall confine my self to ye last, namely that 'tis a good mans duty to pray unto God, that he may not be spiteful & revengful for other spight and causeless malice agst him. as the David had prayed in these words. O Lord the malice

malice of many men is so great against me, that I am not able to bear it any longer I must retort, I must return satyr for satyr, invective for invective, spight for spight, 'tis natural for man to do this, to revenge himself on his malicious adversary, by discovering their enemies to ye world, which are notorously great, which they hypocritically would fain have concealed: this I am instigated to by their numerous affronts they put upon me, yet now by thy Grace, O Lord, reversing these courses I am about to take of revengful requital I am sensible that I should not be thus exasperated, but bear all with meekness & longanimity, because so is thy will that I should doe, thou pardonest very great offences of mine I have committed agst me, therefore grant me by thy holy spirit power to remit all those that have offended me. This to do is true piety, evident christianity: yet not attainable by us without God's special grace, & ye conduct of his holy spirit, which therefore, as I said, must be procured by earnest prayer. 'tis not all sort of prayer that will compass this, it must be very intense, very zealous & devout prayer, that must do ye work, together with our striving to subdue our own corrupt wills & depravd inclinations, which the enemy of souls, ye lover of discord & varyance seeks to inflame all he is able and too many there are that give way to him, but if we set heartily to work about this matter, then what has been done, may be done

again, & as many good people have by prayer to God calm'd all their passions, & subdue all inclinations to revenge so may we. — God will surely ennable us for this work if we apply our selves to him with sincerity and religiousness of mind as being willing to forget & forgive all trespasses that have been committed agst us: there is a sort of omnipotence in pious Prayer that can obtain of God whatever is truly good & proper for us.

Let us not neglect these means & then God will be assistant to us, & we shall be able by his Divine Grace to conquer all temptations of this nature & all others whatsoever. & we should do so as being our duty & attending to our reall happ-iness here & hereafter.

Was ye 3d & last thing that I propounded to shew: namely, to encourage us, that by ye prudent & pious managery of our selves in this respect we shall be well requited here in this world partly, but more fully in ye world to come.

— I have heard & read of some persons of malevolent natures & slanderous tongues that have been very inveterate indeed agst ye objects of their hatred that yet by their patient bearing of their reproach-es & misusages, have at last so melted them that they have been weary of their courses of this kind, & been sorry for them and willing to be reconciled, & persuade with their tongues & actions no more

such

such innocent men. Let us take this
Christian course, & probably we shall not
fail of wishd for effects. 'tis ye likeliest
means with Man, 'tis a means to make God
our friend, who can turn ye hearts of
these people as he pleases: & will in all
likelyhood do so, that our patience may not
be quite tired out & our temptations be
too prevalent over us; too heavy for us
to bear. if so be we take ye contrary cou-
-rse, we must expect to live, as they
say of Salamanders always in ye flames
in ye flames of contention & bakyance
which may consume our selves and our
adversarys too: ye Apostles rules are better
to be followed: who exhorts us to heap
coales of fire on our adversarys heads.
that is, do all by fair & gentle means
that we possibly can to bring them to
the terms of love & amity. if still we
meet with some so much of Satans temper
as to be utterly irreconcileable, yet
we shall carry this great satisfaction in
our breast that we have done our
parts, & so pleas'd our God, tho' some men
will never be pleased. this pleasing of
God will bring us true contentment &
tranquillity of soul; so that we shall
be able still to feast upon ye dainty
of a good conscience, & enjoy our selves,
notwithstanding we meet with those
that would fain disquiet & torment
us. some comotions & vexations they
may have ye power sometimes to raise
in

in our minds; but serious consideration of our duty, & ye prospect of ye reward for our forbearance & meekness will encourage us to bear all that this world can afflict us with bravely & undauntedly. & when God is pleased to take us out of this world we shall be amply requited (far beyond our desers) for what we have endured here in conformity to Gods will & precepts. we shall by ye merits of our blessed Saviour attain to that place, where is no discord and Enmity, where no malice can reach us; no treachery s.s annoy us. but peace and tranquillity will be our perpetual Enjoyment & an Eternal weight of Glory, and these tongues of ours which we have governed so ill, will be made instruments of God Glorifying & our own joy; whilst ye wicked abusers of their speech (given them for better purposes & Ends.) will come to sorrow for it & that sorrow too, that as it is unexpressible for ye present enduring, so it is aggravated infinitely by ye perpetual duration of it.

God of his mercy deliver us from this accursed condition. in order to which, set a watch, o Lord, before all our mouths; & keep ye door of our lipps.

Now to God ye Father &c.

The Peace of God &c

A Sermon.

In ye 3d Chapt of ye 1st Epistle General of Peter, & 11th 12 & 13th verses. it is thus written.

Let him seek peace & ensue it. for ye Eyes of ye Lord are over ye Righteous & his Eares are open unto their Prayers: but ye face of ye Lord is against them that do Evil. and who is he that will harm you, if he be Followers of that which is good?

Amongst all ye differences, whereby ye Children of Light are discerned from ye Children of darkness, ye Sons of God known from ye bondslaves of Satan, this is not ye least, namely that in Holy Scriptures they are called & are ye Children of Peace. Their profession is a Condition of peace, their God ye Author of it their Redeemer, ye Prince of Peace their end and endless inheritance Everlasting peace. Peace on Earth & peace in Heaven, a Legacie bequeathed unto them by our Saviour Christ himself in ye 14th of St Johns Gospel, at ye 27th where he saith unto his Disciples, & in them unto all ~~Xtians~~. Peace I leave with you, my peace I give unto you. upon which words (saith a learned Father St Aug:) Christ hath left us peace here on Earth in which if we continue he will then give us his peace in Heaven, where no Enemy shall

offend us; no death affright us; no shadow, or matter for self conceiving envy, for discontented divisions, for uncomfortable passions of hatred & of malice to work upon;

Nothing but joy, tranquillity & peace even for ever & ever, in which peace in ye 2. Epistle to ye Corinthians ye 13th Chap. & ye 11th verse we are counselled to live in, where it is said; Be perfect be of good comfort be one mind live in peace, & ye God of Love & peace shall be with you.

which peace also we are exhorted to seek, & to follow after it, as in this my text.

Let him seek peace & follow after it. as if ye Apostle should say, let him earnestly seek it with all his heart peace with God which passeth all understanding (Philip: 4. 7) & peace with men if it be possible with all men. (Rom: 12th. 18.)

Let him affectionately seek it & effectually follow it. (if thou see it going away run after it, pursue it with diligence, using all means possible that it depart not from thee; pursue it till thou canst enjoy it)

The world thinketh ye best way to purchase this peace, is to requite wrong with wrong & one displeasure with another but this is not ye right way to attain unto it for there was never yet any Prince that by this means could win peace at his enemies hands. But he taketh ye right and

orderly

orderly way to seek after peace & shall surely find it which refraineth his tongue & keep-eth evil, & rendreth good for evil this is another manner of way than ye world taketh seek after peace this way, & thou shalt be sure to find it.

Peace is a most precious Jewel, which if one labour for, he may find, otherwise he cannot. yea but some will say how can I get it? it flies from me. I would faine be friend & he will not I will offer peace & kindness, but he is froward, & I can find no good intreaty at his hand.

Well, yet follow after it tho' it run from you for a while pursue it & at length you shall find it, & that to ye great comfort.

Now then a man follows after peace when he avoids all things that might breed jarrs & minister occasion of offence.

For many there be that would seem desirous of peace & to have men think well of them & deal kindly with them, but they care not how they behave themselves, & what they do to offend & grieve everyone & to stir them up agst them. But kindness will do every thing that may win peace, & avoid all things that may hinder it or breed strife.

Seek peace. (Pacis nomen speciosum est et pulchrum saith a learned Father St Cyril) ye very opinion & name of peace is pleasing & delightful & therefore much more is ye thing itself to be desired (unctis placet, a cunctis optatur.) it is pleasing to

to all, & it is desired of all.

For what man is there, be he good or bad, righteous or unrighteous, faithful or faithless, that doth not wish in his heart to live in peace; the desire whereof is ingrafted by ye instinct of nature, not only in reasonable men, but also in unreasonable creatures, which live together in peace according to that of ye Heathen Orator Cicero (non modo ij, quibus sensum natura dedit, sed etiam lenta et agri pace latantur;) — — —

Not only sensible creatures, saith he, but senseless, likewise as houses & fields seem to rejoyce & delight in peace, by which ye whole fabrick of Heaven & Earth with all things contained in them, are both preserved & maintained. So that there is not any thing in ye universal world more to be desired for ye man than is peace (qua ubertatem et opulentiam secum affert, as Plato speaketh) which bringeth with it fertility & abundance, riches and security; it is ye mother of plenty, ye cause of joy, ye bond of society & ye glory of a people whereby Kings do reign in renown, & Comon weales flourish in abundance.

St Augustine speaking in comendation of peace saith that it is so good a thing that amongst all created things, nothing is heard of with more delight, nothing desired for with greater affection, & nothing possessed with more profit. Christ knowing the comodities & perfections of this peace, not

not only in word but also in example not only in life & death, but also after death taught us to embrace it. in life he taught it us, for at his birth ye Angels sung peace be to men on Earth. (Luk: 2. 14.) In life, he taught his disciples to preach it saying, into what House soever you come, say, first of all, peace be unto this House. (Luk: 10. 5.)

He comended it in his death when he suffered himself to be taken, whipt, crucified and slain, that he might reduce us to peace with God. He comended peace unto us after his death for after his resurrection, (& in his visiting ye Apostles) his first salutation was, peace be unto you. (Luk. 24. 36.) whosoever therefore is an enemy of peace is an enemy of God, who lived, suffered & rose from death to life, to establish & confirm our peace.

Peace peace] There are divers kinds of peace, there is an outward & an inward peace, a peace of ye body, which consisteth in ye moderate temperature thereof & a peace of ye soul placed in ye quietness of her appetites & affections & a peace both of body & soul (quando caro non litigat adversus spiritum) when ye flesh fighteth not agst ye spirit nor ye spirit agst ye flesh. There is likewise a good & a bad peace, a peace of ye Righteous betwixt whom there is one semblance of life & conversation, a peace of ye wicked, which is altogether in senseless pleasures & sinful delights of this life. Good peace is that which stands with

with a good Conscience & true religion: this was among ye Converts in ye primitive Church who lived together & were all of one heart & one Soul. (Acts 4. 32.)

Evil peace is an agreement & concording (evil as in ye practise of any sin agst Gods Comandments) in a word, evil peace is such as cannot stand with true religion & a good Conscience, hereof Christ spake, saying, I came not to send peace but a sword. (Matth: 10. 34.) that is division by means of ye doctrine of ye Gospel.

1. There is also a peace with God whereby we are reconciled unto him in Christ Jesus. for being justified by faith (saith ye Apostle) we have peace with God. (Rom: 5. 1.) and

2. There is peace with a mans self, when his Conscience will not accuse him but excuse & clear him, as when our Conscience is washed in ye blood of Christ this peace passeth all understanding. (Phil: 4. 7.)

Let ye peace of God therefore (saith St Paul) rule in your hearts to ye which ye are called in one body, & be ye thankful. (Colos. 3. 15.)

Lastly

3. There is a peace both in & with ye world, by which we live in Love & Charity with our neighbours, & so it is especially taken in this place. Seek peace & follow after it. (

& like saying hath St Paul, where he saith, follow peace with all men. (Heb. 12. 14.) Likewise in ye 12th to ye Romans & ye 18th verse, if it be possible as much as in you is, live peaceably with all men & within the compass of your callings avoid all

all occasions of contention & strife examples
hereof are infinite in ye book of God.

Abraham being provoked by Lots Heardmen wy
notwithstanding peaceable & for peace sake he
desired Lot, that there might be no strife nor
falling out betwixt them & therefore divided ye
Land gave choice to his Nephew to go which
way he would. (Gen: ye 13. 8.)

Isaac ye Son of Abraham shewed himself
peaceable towards Abimelech & his people the
Philistines, who had done him manifold injuries.
(Gen: 26. 17.)

Jacob ye Son of Isaac treading in ye steps of
his ffather, lived peaceably with Laban his
Uncle, of whom he had sustained manifest
wrong in changing his wages at sundry
seasons. (Gen: 29. 15.)

Moses ye Man of God, was peaceable towards
ye Israelites, of whom he was many ways pro-
-voked. (Exod: 14. 16.)

Israel as desirous of peace, offerd peace to
every Country & city they came unto ye Cities
of Canaan only excepted. (Numb: 21. 16.)

This wisdom was in ye holy Prophets, in the
blessed Apostles, in ye renowned Martyrs, in
our only Saviour Jesus Christ — who having
many injuries not only intended but done
agst them, but inasmuch as lay in them,
followed peace with all men.

This wisdom was in ye princely Prophet
David, who followed after peace with Saul &
his Enemies. (Psalm: 34. 13-14.) & this in all
the true Saints of God, as much as in them
to maintain peace; for peace is ye
bond

Bond of every Society, of Families Towns and Comon wealthes, without which no State can indure. Let every one of us be perswaded to maintain peace among our selves, & by all means possible to hold it fast, yea altho it were ready to be gone from us. For why? It is meet & convenient for us so to do, if we will be ye Children of God; seeing God, who is ye Author of true peace, doth in many places of ye holy Scriptures, comend ye same unto us. St Paul in ye 4th to ye Ephesians exhorting ye Xtians to this purpose setteth down many things whereby we are tyed & linked among our selves. Seek (saith he) for peace & keep it for ye are one body there is one Spirit, one hope of your calling one Lord, one faith, one Baptisme, one God, and Father of all. (vers: 3, 4, 5.)

Then if there be so many one things why should not we one? now ye whole blessing of men stands in union, yea ye blessednes of God stands in an union, the Father ye Son & ye Holy Ghost are united together in one Godhead.

all these things which are rehearsed of ye Apostle here in this place are certain Bands of peace among Xtians, ye which (if any man violate peace) he doth utterly break in sunder.

Wherefore Contentious persons & such as are given to quarrelling & brawling do tear in (pieces) sunder that sacred body whereof we are all members & subvert our hope; they separate Baptisme & faith, they break ye unitie of ye Spirit & are injurious, (as St Paul saith here) agst our Lord Jesus Christ, yea agst God even ye God and Father of us all.

Therefore God ye author of all peace to ye intent he might ye more commend ye same unto us & draw us by all means possibly unto it would have some resemblance of peace & concord to shine forth in every thing & nothing in this world to stand fast without it.

So are things above with things beneath heavenly things with Earthly by a certain friendly agreement joyned & knit together. The Heavens do shed forth their wonderful force & power in this low region wherein we dwell.

The Sun also & ye Moon with ye rest of ye Stars do serve to ye uses of men.

The Earth tempered with ye Heavenly Dew & heat of ye Sun bringeth forth her fruits yearly unto us; (et sic caeteris;)

But if it fall out otherwise & that this most sacred agreement of things amongst themselves be interrupted & broken then forthwith will follow an horrible Confusion & desolation of all things; for as by peace & concord small things do grow, so by discord & contention great things decay & at length come to naught. as for Example. (Sallust)

The Contention betwixt Hanno & Hanibal ye Carthaginians, was ye overthrow of their famous City. The contention & strife betwixt Lacedamon & Athens ye two lights of Greece was ye ruin of ye whole Country.

The Contention betwixt ye Numantians was ye only cause they were overcome by Scipio, who asking Viriatus ye Captain General what was ye Reason that in former times it was invincible & then overcome & vanquished, answered, that thei

peace & concord caused their continuance but their contention & discordbred their destruction.

The contentions in our own Country betwixt men of ye noblest houses, what hurt they caused, who was so blind that saw not? who was so malicious that lamented not? who was so happy that rued not?

In private families contentions betwixt father & child, mother & daughter, master & servant, husband & wife, cause both continual disquietness & daily sorrow, and many mischiefs besides.

So that there is not a more pernitious thing then is strife & contention among Christians, wherefore with all carefulness it ought to be avoided of all ye saints of God; to conclude this point.

Let all men therefore avoid all occasions of brawles & strifes which do spring from ye lusts of ye flesh, & let them endeavour continually for peace & concord. For our Saviour Christ saith, ye persons that are thus disposed & affected are blessed & ye sons of God; Blessed are ye peacemakers, saith he, for they shall be called ye children of God. (Math. 5. 9.)

The Prophet David likewise saith, that upon this kind of men God is wont abundantly to pour down his blessing. (Psal. 133. 4.) It followeth, for ye eies of ye Lord are over ye righteous & his eares are open unto their prayers, & ye face of ye Lord is against them that do evil. These

These words do demonstrate & shew who and what they are, which were wont to pursue & follow that praell before mentioned that is to say, ye Righteous & ye Godly, for they are sure & certain that their hope shall not be frustrate & in vain, because in ye holy Scriptures God hath promised to all ye Righteous, that ye Eies of ye Lord shall be upon them, & his Eares shall be open to their Prayers.

The which thing Solomon sheweth in these words, ye Lord is far off from ye wicked but he heareth ye Prayer of ye Righteous. (Prov: 15. 29.)

The Prophet Esay likewise saith: Thou shalt weep no more, he will certainly have mercy upon thee at ye voice of thy cry, when he heareth thee, he will answer thee. (Esay: 30. 19.) These are most sweet promises describing ye providence of God beholding and hearing his Church & all ye Righteous.

For it cannot be that he which with marvellous workmanship made both ye Eie & the Ear, should be void of seeing & hearing, according to that of ye Prophet David, in ye 94th Psal: at ye 9th Verse. He that planted ye Ear shall he not hear? or he that made the Eie shall he not see?

God himself regardeth & respecteth his Servants & their Prayers sound in his Eares. He is their Protector, aider & maintainer, he is their Guardian & overseer, he will not be unmindful of them, neither can they slip out of his sight for his Eies are always upon them.

(as ye Psalmist saith) that fear him & upon them that trust in his mercy. (Psal: 33. 17.)
In ye 34th Psal: & 7th verse he saith ye Angel of the Lord pitcheth round about them that fear him & deliveretth them; & in ye 19th verse of ye same Psalm, many are ye troubles of ye Righteous, but ye Lord deliveretth ym out of all.
In ye 37th Ps: & ye 4th verse ye Prophet likewise exhorting men to rest & rely themselves upon Gods Providence in their miseries, yea in all things, giveth this counsell from ye promise of God;
Commit thy cause or thy way unto ye Lord & trust in him & he shall bring it to pass.
Seeing then we have such sweet promises from ye Lord our God of deliverances out of troubles, therefore therein ought we to settle our minds upon these promises, that the Lord by his divine Providence will deliver us in due time from all afflictions & finally wash away all teares from our eyes, as ye Scripture teacheth. (Rev: 7. 17.)
If we look to others, or our selves, we shall find experience & trial of this truth whereby our hearts ought in all our miseries to be settled on all Gods seeing Providence.
Hath not God by his singular Providence preserved Noah & his family in ye arke when as ye waters waxed strong & were exceedingly increased upon ye Earth. (Gen: 7. 18, 19.)
When all ye high mountains that are under ye whole Heaven were

were covered, & all things perished upon ye
Earth?
What did not God preserve Lot from the
Sodomites, when their City was destroyed
with fire & brimstone from Heaven? —
Gen: 19.)
Was not Moses & his people by Gods Provid-
-ence delivered from ye Army of Pharoah
when ye red sea was before them hard &
sharp rocks on both sides ye Enemie at
their heeles following, so that their State was
dangerous? (Exod: 14. 22, 23.)
Did not ye Lord feed ye Children of Israel
40 years in ye wilderness with Manna
from Heaven. (Exod: 16.
Were not ye 3 Children which were put
into a burning fiery furnace delivered
by Gods Providence from ye fire. (Dan: 6. 23.)
Hath he not delivered infinite others
of his holy Saints from their oppressions —
afflictions & troubles they have suffered?
as Joseph David Peter, Paul & others?
If we seek Experience in our selves, wh
of us is it whom at one time or another
God hath not delivered by his singular
Providence either from Evil by sea or
Land, at Home or abroad, either from
oppression & injuries of open Enemies, or
dangers of counterfeit friends: either
from grief of mind or sickness of body:
either from spoile of Goods, or peril of Life
by ye Wicked?
The Doctrine then that we are to
learn out of this place, is that in all our
miseries we are to rest & stay ourselves
upon ye Providence of our good God, for
Christ

Christ neve forgetteth his Servants but is always present with them by his grace & holy Spirit as he himself doth witness in ye 28th of St Matthews Gospel & ye last verse Loe, I am with you alwayes untill ye End of ye world;

This his presence is not for a while but always, for ever; not for a day or a year, but untill ye End of ye world;

The like promise of his presence by his Spirit he hath made unto us, as is mentioned in ye 14th of St Johns Gospel & ye 16th ver. I will pray ye Father & he shall give you another Comforter, that he may abide with you for ever, even ye Spirit of truth &c, and therefore they are far wide that distrust themselves of ye good Providence of God, & it is a great fault.

Here then may I speak of ye too great carelessness & fearfulness of ye men of our time.

If they be in poverty they fold their hands together & say, oh it is cold & therefore despise ye means that God hath appointed, & so contemn his Providence.

If they be rich, they are afraid to depart from any thing least they should want & so desire to scrape together (as the toad to rust till she burst) fearing ye Earth shall fail her.

(The unchast liver will not marry least he be beggard tho' abundance of children)

The prodigal will spend all, paying, (tho' God will send, in a word, the

The idle will not work, & therefore falleth to stealing; all which despise ye providence of God, for which cause ye eies of ye Lord are not upon them, neither are his eares open to their prayers, but as it is in my text. The eies of ye Lord are over ye Righteous, and his eares are open to their prayers! — (his eares are open.)

Whosoever will have his prayer heard he must be just & righteous, for St James saith that ye prayer of ye righteous availeth much. (James 5. 16.)

They must be such as fear God, & believe in Jesus Christ; such as are careful to serve him in spirit & truth; such as do walk before him in holiness & righteousness of life; these are they whose prayers avail much.

For this cause ye princely Prophet David affirmeth, that God will fulfill ye desires of them that fear him, & hear their cry and save them. (Psal: 145. 19.)

The prayers of ye Righteous (saith ye wise man) pierce even unto Heaven — they reach unto ye clouds, they come unto God himself, they ascend to him & his graces descend upon ye Righteous. (Eccles. 35. 16, 17.)

Tho then there be infinite distance betwixt Heaven & Earth, God & man, yet heareth he from his holy hill ye prayers of his righteous servants poured out unto him tho' faith which Jeroboam ye wicked king knew who having his hand (which he thrust

out, to have taken ye man of God dried up desired the Prophet & man of God to pray that it might be restored. (1. Kings. 13. 6.)

Pharoah King of Egypt knew that ye Prayers of Moses & Aaron ye righteous servants of God prevailed much,

when ye plagues of God fell upon him & his people then desired he Moses & Aaron to pray for him; (Exod: 8. 8.) divers such like examples are there in ye holy Scriptures which I cannot at this present stand to rehearse.

as yt ye Prayer of ye Righteous is acceptable unto God & pleasing in his sight, so is ye Prayers of ye wicked abominable before ~~before~~ him.

Wherefore let not ye wicked persuade themselves of Gods favour, or think their Prayers to be acceptable to him for if they incline their hearts unto wickedness, the Lord will not hear them according to that which followeth in my text. The face of ye Lord is agst them that do evil. that is, the Lord hath his eies ever readyly bent & with favour most graciously beholding them that be Righteous; so looketh he with a stern frowning & angry countenance upon them that are wicked; And as ye Prophet David saith, he shall make them like a fiery oven in time of his wrath. yea ye Lord shall destroy ym in his displeasure, & ye fire shall consume ym

(Psal: 25. 9.) We therefore which know that he favourably & graciously looketh upon us, but upon them angerly & with indignation ought to pitty their woful Case & to be throbly sorry for their miserable Estate, & heartily to pray for them;

And who is it (as it followeth in my Text) that will harm you, if ye follow that which is Good?

When we follow that which is Good, & recompence not Evil for Evil but rather good for Evil, & courteously Embrace & love all men, there is none that can do us any harm. For altho they should take from us our wealth, our name & body, yet are not we in any point harmed because we possess such abundant store of good things, unto which ye things taken from us, can by no means, & in no respect be compared.

They that persecute, & seek after us to do us harm, have no Goods at all, saving only these frail & transitory trash of ye world & shall afterward (if they continue in impenitency) be cast into hellfire, there for ever to be tormented; but our goods are Eternal & incorruptible altho we suffer a little loss of these worldly & temporal Goods; wherefore to conclude;

When ye ways of a man (saith Solomon) please ye Lord, he will make his Enemies at Peace with him; (Prov: 16. 7) or if we

converse with such as will not have peace
yet happy are we when any trouble happen-
-eth unto us for righteousness sake.
our temporal harm shall cause an eternal
Good, for great is our reward in heaven.
Matth: 5. 12.

Now to God ye Father, Son, & holy Ghost be
ascribed, as is most due all honour, Power
might, Majesty, & Dominion, both now, and
for Evermore.

Grant we beseech thee, almighty God, that
ye words which we have heard this day with
our outward Eares, may thrō thy Grace be
so grafted inwardly in our hearts, that
they may bring forth in us ye fruit of good
living, to ye honour & praise of thy name,
thrō Jesus Christ our Lord.

The Peace of God which passeth all
understanding, keep your hearts & minds
in ye knowledge & love of God, & of his
Son Jesus Christ our Lord; And the
blessing of God almighty, ye Father, ye Son,
and ye Holy Ghost be amongst you, & remain
with you alwa'ys. Amen.

finis coronat opus.

Prevent us, O Lord, in all our doings, with thy most gracious favour & further us with thy continual help, that in all our works begun, continued & ended in thee, we may glorifie thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord, who knowest our necessities before we ask, & our ignorance in asking, hast taught us, when we pray, to say,

Our Father, which art in Heaven; Hallowed be thy name. thy kingdom come, thy will be done in earth as it is in Heaven. Give us this day our daily bread. & forgive us our trespasses as we forgive them that trespass against us. and lead us not into temptation; But deliver us from Evil. for thine is ye kingdom, & ye Power, & ye Glory, for Ever and Ever. Amen.

be punished in all men in this World from a Parcel:
the Tears & good Corn. cause the wicked cann not
be spreaded w^th^out injury to the good, as ye wicked mans
house cann be fired on his head but his just Neigh-
-bour will suffer too.

~~Luke~~ Luke: 16: 2: —— Give an account of yo Stewardship for thou mayest be no longer Steward. Motto

These words are part of a parable of our Saviour
Vi: Mat 13: 34 (There was a certain) spoken to the Jews, now did he use to speak so much by parab: Beaus the Jews were wont to Typs & figures, & they thought a man not a sufficient Teacher if he could not set down his meaning otherwise yn by plain words, therefore he used this & 3 others in ye former chap: but his parable was allways in words they know well & about convenient things. Vide 3 parabs fow. The explination of the Parab: the Lord is our Sa: ye Stewards Vs.

1st What is a Steward. 2dly Gods sowzaign power to rewards us both for our good & bad actions

5th motives to encourge Vs

to faithfull Stewards.

After explaining a Steward arise these considerations that God has given Vs a Mind extolling the powers of that in every particular as Ratiocination. Fowdome. memorie &c and to to what use God had given Vs ym for & how we must account for ym. Next ye Body it ornaments & abode of the Lord what other things must be given an account for our 2 Baptisme ye Light of the Scripture happinesse of birth, Riches, honour: how ye 2 last to be managed for others advantage in the World.

2d Head explaining Gods power in all things upon what grounds he works on. Truth & Justice. how unchangable they be. Probability of a judgment from plain occurrences, how Wickednes can not

wch we have nothing ye we can lay any claim
unto but Gods infinite & gracious kindness.
2 Head but show I unto you a more &c
what this excellent way mont. 1st wd were
the properties of it see Ver: 4.5. by 8th C: XIII
next ye excellencies. that they bring vs
nighest like God, for by so doeing we
are pleasing & acceptable of God.
3dly That lasteth when prophycies &
Gifts cease, and wd bringeth more satisfactio
and peace at ye last. then the reflection
of our willing and assisting our distressed Neigh
=bours & friends, an Hazrang on this
4thly This Virtue Charitie excelleth all gifts
says ye prophett, ffaith. Hope. humility.
mercie all are great blessings, but the chiefest
of all must give way to Charitie
Now lastly what may be this Charitie, &
the large extent of it, but a pious & godly life
willing to doe good to all & hoping noe evill.
that so when we come to draw nigh our dissolu
=tion ye reflections of our past actions will have
along wth it ye attractive Virtue of sweetness by wch
we shall not be unwilling to yeild our Lives up to
the mercie of God, through hopes of our owne &
our: ffr: merritts, wch that we may all doe God
of his infinite mercie.

1 Cori: 21.th V 31.th But covett earnestly the best gifts, yett Shew I unto you a more excellent way.

Here is shown in ye Chap: at large ye great & miraculous Gift of ye H: G: descending on ye Apostles. 1.st The diversity of ye descent of ye H. G. to some was given one sort of gift to an other: see Ver: 4.5.6.7.8.9.10.th vide Chap:

2dly The ostentation wch rose among ye Peoples and the envy & spite they had against one an other, because in ye were gradual excellency of ye spiritt yt some were not content wth their own but coveted each others as thinking yt most worthy, so yt wch was designd for their good by their ill management proved contra.

Now besides these high & excellent Gifts there were others yt were more common, as to called, ye spiritt of knowledge & wisdome, & of these there were two sorts, Natural & spiritual. 1.st the knowledge, wisdome, prudence discretion of manageing the Affairs that concern Us in this World, (here an enumeration is fitting)

2dly The great power & Love God hath shown Us of contemplating on his Divinity, yt we that are such mean Creatures to have ye power & efficacie granted Us to busie & improve our selves about the notions of God & his works, concerning

from this last arisith 3 heads 1st our Love from ye exigencie of mens, 2d great convenience of helping each other in our commerce and dealings wth one an other, but least we love yn that love Vs what doe we more yn ye

This brings to ye 2d head. our Examples fro scripture. Therefore our: S: well knowing what oppinion ye Jews had of loving their neighbours, ~~only~~ commands in ye new Test: love yr Enimies, doe good to ym yt hate you.

3dly from our: S: example, as he hath loved Vs so we ought to love our neighbour, for great was his mercie towards Vs, wch may be divided into these 2 heads. 1st was pure, That Xt should lay down his life for our ransome that were so debased & corrupted by our 1st Parents fall, that we could have had noe hopes of salvation. 2dly wthout any prospect of reward, for Xt yt was from all eternity equall wth God in majestie what could he expect from Vs to raise him higher.

Now being the great love of Xt to Vs who suffered for Vs, and gave laws whereby to direct one lives who came not to destroy but to fullfill. i. e: ye moral laws among ye Jews: ye Mosaical being only laid aside by the new Evangelical.

SL

St John C. 13 V. 34. A new comandm^t I give unto you that you love one another: &c.

Our S: after Supper perceiving well the heart of Judas y^t he would betray him gave this strict Comandment to y^m saying. A new comandm^t &c. it being a custome among ye Jews to break bread after supper as a sign to keep y^m in amitie till their next meeting. Now all this tyme as very reasonable Jesus tooke this opportunity to y^m this new Comandm^t.

(1st) showing ye nature of this new Com^t & why so called: (2dly) the great force & efficacie of love: 1st.

It was an opinion maintained among ye Jews if when our S: comanded saying Love yor Neighbours, it followed he had strictly charged only e other side to hate yor enimies, so they thought they were to show favour to none but those of their owne Sect, & y^t confind in ye Land of Juda therefore they drave out of the Land ally^e Samaritans & Amorites wch were of contrary oppinion, that had possed them selves there: Upon wch when our S: came to cleare all things who was not come to break ye law but to fulfill it. 1^ly: ye moral law among ye Jews, told them wherein was their error called mistake of their oppinion.

2dly how through Love all y^e fabrick of this World was knit together (here a place for philosophy to describe) twne came parties first in y^e World next Nations, to y^m Kingdoms & lastly Societies.

will follow he will intercede for Vs at ye
day of redemption, & that we are in a way
and means by Xt to attain to greater happi=
ness then we were ever capable before.
Lastly & ye briefly wth motives how much it
is our meanbent duty to ming this wise pro=
=phet who has tried all ways to find wt can
profitt a man says all is vanity & only one
thing he hath found scilicet &c Therefore
it behoves Vs to lay aside all our foolish
fancies, and now well certified of our S:
& his doctrine to adhere to him and
make noe division among our selves

* Now the curse that was given to our
1: parent Adam did not rest only on him,
but was intailed to Vs and all our posterity,
for wch our Infant tears show & we wail for
our loss, nor are we ever capable by our own
workes & deeds, tho they may prevail much
to the reconciling Vs wth God for our redemptio.

creatures. great fishes in ye Sea doe not devour
their own kind, but man ye only creature ye
destroys his own kind & dayly strives to find out
easier ways and more ready for destroying
each other. Again in this degenerate state
wherein man is corrupted shew and shews
Evill. Pleasure Honour Riches. (to be heard
into Greeke) the folly of the excess of ym and
their instability. *
Godly but they are) The declination of this is
as various as there are inclinations of men.
Now after a long tyme when noe such thing
as God or any superintendent Being was thought
on; but the Inclinations of some at last lead
ym to consider this Fabrick namely the World
seeing all things are corruptable, therefore
what has an end must have a beginning. &
by this rule of consequence what has a begin-
ing must have a Maker: from hence some
philosophers of old begun to consider wayes &
meanes to find him out, & hence some were
led some way & some an other wch gave a rise
& beginning of the various oppinions & divisions
of men wch have been left down & continues
to these our dayes. wch brings to ye 4th head
Now what sad and deplorable condition was
man kind in through the loss of the 1st man
Adam, but blessed be God for his mercie shew
unto Vs in ye 2d Adam who dearely if we

and there should be an end of the one as of the other. But fathers to provide for roome for posterity, God tooke a meany not that he should die. i:d: his soul & body should be parted, but should be translated up into heaven, O! happy was the state of man designed by God, but this leads to the 2d head namely.

When the Devill saw man in prospect of such happiness, what was his designe thereby but to lay snares to entrap him, being a ready way if he coul effect his meany to bring him down even wth himself. Therefore after God had endued man wth a free Will (wch was the only way he could trie his integrity in) the Devill tooke this occasion to present unto him the wonderous Wisdome that would accrue by takeing or tasteing of the forbidden fruit, that he would become even as great & as wise as God himself & that God would be wholy ignorant of his action, but alas! he that before was not ashamed to appear before God naked & unclose, (so great is Vertue & innocency) was in a fright & great deal of dread to appear before his maker whom he knew well he had disobeyd and so much offended. Hence from this degenerate state grew up in man evill concupiscence, lust, Envy, Spite, malice, for among all the creatures on earth nature teaches to be merciful and kind to their own species, the Lion, venimous

Ecclesiastes: CVII: 29 v. Lo, this only have I found that God hath made man upright; but he hath found out many inventions. Mr Dixon. Hayes

He shew how this holy prophet had enquired & sheached out many things & ways to find out happiness in this World & what profitt a man had under ye Sun, but all was vanitie, Lastly his conclude wth ye Text. wch brought him to these following particulars.

(1) The Nature of his Uprightnes. 2dly how he came to fall. 3dly how they have thought out many inventions. 4thly our Redemption by Jesus Xt. wth some motives & inferences to conclude.

(1st) When God at first had made ye World the Sun, Moon & starres & all Beasts and Creatures on ye earth, he thought then it was very meiniff & needfull to make man to whom these should be subservi-ble & he to have dominion over yem. But how did he make him an Upright Creature consisting of a Soul & Body, the spiritual part that was more refined to manimate the other I was grosser (a little larger on this) but to speak in Moses phrase he was after the Image of God. As the Rayes of the Sun borrow its imanation from nothing, yett is keept and continued by the glorious body of the Sun; So the Soul exerts of its own power & self willingness, yett has its primary opprention from God who image the borrow.

But farther wherein was he the image of God his body nay not his Soul was from eternity, noe; but his Soul should endure to eternity

was in at his hyne of Death & the case of ye other at the same.

Lastly wth an Application by this parable, A man yt buyes Goods best & yt are more lasting, to ye other yt buyes ye worst & yt soon fadeth.

Now he yt gives to the poor as well as himself & other good uses will gett ye best & most lasting name. The other his Goods perish & leaves noe name behind all fall into Oblivion: Now lett follow ye mercifull & liberall & see what ye 1st man hath to doe at his death & that but little, his Lamp being full of oyle, neither is his Death a great surprize to him. whilst the last at the hour of his death hath much to doe Tormentors.

An exhortation against wo cowhous men and bringing meuements to ye contrary.

To come in before ye division.

Thow are some to perverse & resolut in thow ways of high cowhousness yt will not come under my hands, and will run on headlong net wthstanding ye preaching to yem, but those I pass by as past recovery, As some of ye Jews in ye hole World were.

encreased wth plenty; & who was called a jolly man in our Style, & that lived well. So that now if such a one should be condemned, how much then concerns it us to be ware for who is then likely to be saved.

1st his criminal defects by wch means ye nature of covetousness may be shown, This many fault was for aiming how happy he himself should be taking care to contrive it to last out & bestowing all upon himself, forgetting others could lay any claim unto it. Using many ways wch to ye Vulgar seem contrary, but are still covetous. As he y^t treats his Friend his Neighbour for any good turn done him, he is self covetous. A man that treates his Tenantry when they bring him money, because greater plenty may redound to him by that way again. One y^t listens not to cryes of ye poor nor moved wth many other things, as y^t will not give to taxes being they are of an other opinion.

2dly Rich towards God to this he prest the case what anxiety the self covetous might be in how to make his riches last out, how his care tormentors was wont to bitter & lessen his luxury & an other time his luxury sweetend his care, but he that was rich towards God, 1st by giving large gifts to the poor. 2dly by takeing care of his soul, showing the torment the self covetous

Now this speculation will not doe without something putt in practice, & to show him if we are mindfull of him, by our well living & calling him often in our minds.

In ye days of &c: ye reasonablenes why so soon because yn wee have so much hyme & strength & little of worldly busi=nes whereas old age a married life hath many other things, Texts here out of scripture, The married man takes care of ye things of this World how he may please his Wife &c:

Next ye obligation wee to our Vow in baptisme.

St Luke. C. 11: V: 19 Vs. And I will say to my Soul, Soule thou hast much goods laide up for many years take thine ease & eat drink & be merry.

Our Saviour here shows who is counted a cove=tous man in ye Style of ye Scriptures, & who must expect hereafter the punishments due to a covetuous man, But it is not here nor was this such a one who ever reaved or scraped any thing by ill meany or ways either by robbing his neighbours, false dealing wth any one or pinching his neighbour or any one. Fool who had a great coming in & who's Soul God had

of Prisoners, nor the perjury of the Jury should
avert him from what was right and just to be
done, w^ich^ partiall in all things.

Eccles: C: 12th V: 1st Remember now thy
Creator in the days of thy youth &c —
by Walker Sid: Coll:

It is the best time while a man is young
before his mind is prepossed to have good=
=ness instilled into him, and the great
happyness of pious education, the difficult=
=ness of youth made wth in many things.
touch upon Copernicus his systome
of the earth motion &c: how much harder
for old age when does spil to cape such
things. Now first y^e^ Duty enjoyned. Rem
thy Creator &c: 2dly the Season In y^e^ days —&c:
for what soever takes root y^n^ will be able
to remain, and when good nature roots is
hard for any thing after to depel it, what
soever temptations setts upon you.
Now ye best way to remem^br^ our Creator
is to endeavor to kn^ow^ him, to wch to consider
& contemplate on the workes of his hands
the World, (mans oppinion of the World
from its Begining a touch on it.) but ye best
way to kn^ow^ him was to perusse well his
two bookes wherein he hath to discover
himself. the great advantage we have.
the Patriarcks before ignorant of both bookes

2d Peter C: 3: V: 11th: Seeing then that all these things shall be dissolved, &c: by Dr Lamb: Dean of Ely

In the 1st place ye Apostle exhorties his people by way of remembrance yt they should be mindfull of their duty towards God exhorting them by faith and good workes, and that a judgment would come, & yt false prophets would arise whose doctrine they should be aware off. vi: V: 3: 4: he showing wherein their assertion and the Apostles answer wch denies all things to be as they were. (a great enlargement on this) hence he gathered two things, 1st a positive assertion that the day of the Lord would come & yt 1000 years was noe delay. (how a prisoner as a good simile could be but in a little hopes of pardon — as to grow impudent, becaus he might be reprieved for a day or so) and yt how soon it was likely to come, St James speakeing it to be at hand, St John yt it was just ready to fall upon Vs, 2dly what should be the signs. V: 10 how all things destroyed would be, both in the World, and in mens Consciences.

From this last he brought 2 heads, 1st who should be our Judge, he that was the Son of God. 2dly he yt was so despised by Vs, yt he would judge so rightly for Vs, that neither the craftiness of judicious men. the boundless

is long before wee come to dissolution. 2dly in our
bodyes if doe the reason of our sleeping. 3dly tis
admirable that our soul should be pleased wth such
trifling things as usually is in closing the body.
Lastly Wee ought not to think it to be incredible
that there should be any God, because we can not
comprehend his operations wch are to Vs past find=
out, nor to agree in Epicurus his opinion for things
to happen to by chance, wch is more incredible, but
to rest satisfied that it is more a defect in Vs, wch can
not be otherwise till wee change these bodyes,
for things then We shall see more clearly, so must
we be contented to say wth David. Wee are fearfully
and wonderfully made.
The 2d head of God would not have took such a
wonderfull care of our bodyes, had he designed them
for noe other state hereafter. 2dly That he designed
Vs for an other state; by putting in Vs an immortall
soul, whose facultyes are capable of an infinite
better state, then this body will lett them: 3dly
had he designed noe other care for Vs he would not
have sent his only Son to take our Nature upon
him. 4thly he y^t^ would never have suffered Death
for Vs. 5thly from ye Attributes & wisdome of God its
certain he will make all things even one tyme
or other, as not ye wicked to prosper here and noe
punishment. & ye Good e contra.

Psalm. 139. V. 13. I will praise thee for I am fearfully & wonderfully made. Loughto: Clar. H.

He began how it was not only our duty to praise God but of the great force and efficacie praise had above prayer, and Confession, how at first there was noe need of the two latter, at ye first begining of man when he was made perfect & wanted for nothing, but after through Sin prayer & confession was needfull. Further how by praise alone the Angels glorify their Maker after how David view on himself. next from the Contemplation and wonderfull make of our bodys we are kighbred to the praise of God, hence these five things occur. 1.st That it doth raise in Vs wonder & astonishment, to think from what our bodys are derive from the dirt to be such a curious peece, (here a little upon the Structure of humane bodyes) 2.dly to think how long our Patriarcks lived & how short our lives are, & that such a curious frame of worke should so soon be destroyed. 3.dly that a body so framed out of Clay should be fitt for an immortall & immaterjall Soul to operate in. 4.thly that beasts have the same make as wee Vs, but nothing in them but meer matter, 5.thly how our bodyes are a cloy to our Souls & what efforts wee daily wd by. wch the soul would fain free it self from the body; from this last he brought as an argument 1.st hope that the soul is cloy'd in child hood, and that it

that are all ognall pay tho came in at the eleventh hour
some of them, but argues nothing for a late repentance
tho these Labourers who came in so late, yett came in as soon
as ever they were called, & because no man had hired yn
but came as soon as called so all red alike, but wh the
late Repenter it is for otherwise neither can he hope
being before invited. ~~tho other about the two Theives y~~
~~suffered wth Christ~~ He that came in at the eleventh hour
did yett work one hour, that was indeed but a short time
yett however sufficient to render his Case very different
from that mans, who comes in at the twelfth, when y
night is come in which no man can work, which is the
case of the death bed repentance. But this Parable
rather representeth the Case of an Heathen man y
never heard of Christ or his religion till a little before
his death, whose comeing into the Church so late shall
not therefore hinder his rect: a full reward. The other
about the Theives y suffered wth Christ on y Crose (wch can not
be again unless Christ come again) who at the lase &
just expiring, got promise by our Saviour of eternal
life. Lastly you say there is no hopes, what must a wicked
man doe in his Condition Let such persons therefore
as have spent their days in Luxury & profanness. Let
him humbly beg pardon resolve amendment & leave all
to Gods gracious Compassion & submit our selves to his
divine pleasure, which if we may all doe, God of his &c

see this Sermon more at large
in Mr Gallamys printed
booke of Sermons. 1690

& as a Captive that rejoyceth when he heareth of a pardon to think he shall be setta liberty, or as a man yt hath taken a long journey is pleased wth the thoughts of thinking he is Neigh home, so in like manner is a good man pleased to think he shall shortly be freed from all cares & trouble of this world & to have his liberty in an other, whereas on the other side the bad man is pricked in his Conscience & nothing can quiet his restless soul to think now he must be called to an Account for all his past actions & behaviour (2dly) the manifest acknowledge of the folly of Sin (1st) as to the things of this world they can not be enjoyed any longer (3dly) the little hopes of any enjoyement in the world to come. the third head the great dangers & impossi=bility of ever being saved, first he considers the means of our salvation by the performance of Gods laws, yt our saviour hath promised in Scripture salvation only to those yt have obeyed his laws & precepts & where now or under what can the ungodly man think to shelter himself if knows himself to be now so much guilty. 2dly the danger of a death bed repentance, how many are there taken away sudden, or if have time to think by long lingring & when they have so much pain about yt as not able to have any chain of thoughts, how less able to pray for their eternal wellfare when they are in such torments & tortures. 3dly what little hopes the sinner hath of salvation by the Scripture, there are but only these two texts that seem at all plausable for them first the Parable of the Labourers in the Vineyard

we rather to give God thanks for spiritual blessings beyond temperal blessings As first the means whereby we have of pardon of our sins offered here upon earth by the death of our Lord Jesus Christ & the promise of eternal happiness after this life, of the first O the inestimable Love of God to send his son to die for our sins & to undergoe so vile a death upon the Cross 2dly the advantage we have of so often administration of the sacrament 3dly the advantage that may arise from such good sermons & our daily observance of the Common prayer, next when our souls shall leave this earthy, filthy Tabernacle it shall unfold it self in the large mansions above enjoyeing all the unspeakable blessings & where there is nothing but Halelujah sonny & peace & good will to all men Lastly it is (1st) the nature of all to have some observance for God for the Heathens had some respect for their Deityes (2dly) how easie it is now to serve God to what it was when so many Ceremonies were to be observed (3dly) the Joye & the pleasure amonny the Angels above & especially to here amongst Vs below (4dly) it is our bounden duty allways to render God thanks.

Numbers. 23. 10. Lett me die the death of the ~~Righteous~~ righteous & lett my last end be like his. by Wootton.

He begeins 1st the Prophett Balaams repentance & shewing by him how a wicked man is willing to seeme to die in the favor of God not withstanding his former evill courses & his long abiding to sin. After this he drew up these three heads, (1st) the difrance between the death of a good & bad man, the former knowing he hath done his Master duty hath noe remorse of Conscience but is willing to surrender up himself to his Master's will and pleasure

Ephesians. 5. 20. Giving thanks always for all things unto God & the father, in the name of our Lord Jesus Christ. Mr Wolton.

He began how none can be so stupid as to think noe praise is due to God. Dividing the giving of thanks into three general heads, as first for all common blessing 1d: that we and all sociable creatures can discourse & reason of our selves if we are not as vile and despicable as the worms & many insects of the earth. 2dly that we enjoye our health life & limbs in security, the we are not as many are decrepit or deformed nor born as a monster of the Age, that we have power & ability of exercising our faculties can discourse & reason of spirits far above, that we are made but little lower then the Angels themselves; nay after the likeness of God himself, if we have food to maintain Vs, noe Plague or Pestilence to anoye Vs, that we are not forced to complain as Job did. 7. 3. 4. (3dly) that we are in a Nation where Religion is so much incouraged nor any disturbance, that we are not born neither Turk nor Jew, but have so much light of the Gospel offered Vs, that we are not born in an age wherein there was so much Martyrdom & persecution that we are not forced to suffer as many doe now adays in many places & countryes (4dly) that we are born of good Parents & have good education for the Lord you shall find in Scripture to a family that he finds religious he promises his blessing to the third & fourth Generation, & on the other hand on the contrary he denounceth his curses. So much of temperal blessing, & next head is of & in what we ought to give God thanks for after this life, for as much as our soules excell our bodys so much ought

after the same manner too. And now shall not God that is ye
Author and maker of these have greater influence which
justifies his Om: pra: (2dly) by the light of scripture where
in many have had the assurance of Gods Om: pra: (2) head
that did we but think of this we should not doe what
we so often doe: what fear hath that man upon him ye
hath only broken the Lawes of his King or Prince & would
it not be greater terror if we did but consider how God
is before Vs when we doe this or that Evil. (3dly) ~~and~~ Lett
a man have never so many crosses or misfortunes. misera
ble, poor, & destitute of friends in Prison or upon ye Rack
to think he hath ye presence of God makes him chearfull
neither lastly is Vertue & a godly life so comfortable
as to think ye God at this present doth behold his
miffortunes.

Titus. 1. 16 They profess ye they know God, but in workes
they deny him. Mr Wotton.

He admired that there could be any so stupid to profess that there
is noe God, but more upbraiding the Pharises who acknowledge
God and made such show of Religion but in workes deny him
next showing the folly for what will it avail Vs at the last to
have talked of Religion and upbraided others if in the mean
while we are forgetfull of what is our own Duty. after this
the ingratitude We that have received so many favours at
Gods hands & his sending his Son into the World to save Vs
what more there of kindness can be expected & still we are all
unthankfull. Lastly an inducement to excite Vs. What is here
lasting in this world seeing all things soon fade away but our
immortal Souls which when our bodys and laid in the grave
that takes wing and in an instant flyes it self from ye grave
then when the Day of account shall be called may they rise from
the south shall come and sit down with Isaack & Jacob. then also shall ye Doors
be shut & perhaps shut for Vs wicked shall be sent out. Sett up the word while it is time

Judgment where God ye Judge shall sit on the Throne
Rom 16. & the booke of the Accounts of each mans actions before
his face laid open, think what horrour & dread shall ye
wicked appear upon him, what would he give for time
or excuses to be had. O! ye he had then denied himself
in things of the other World, but now all is too late
& the Trumpett sounds Away Away, into everlasting
fire. Now if we may All endeavour to avoid that
Portion lett Vs worke while it is call'd to day, for ye
night comes wherein noe man can worke. Which
that we may All God: &c:

Psalm 139. Ve: 7th Whither shall I goe from thy
Spirit: or whether shall I flee from thy presence.
by Mr Wotton of Queens. Coll.

He told Vs how it was not in our power to flee from
the presence of God, mentioning many Verses before
& after the text, lett Vs hid ourselves in never secke secrets
places or corners either under the water or above, such
was his Omnipreesence: If I ascend up into heaven thou art
there: if I make my bed in hell behold thou art there.
&c: showing how it was impossible to escape Gods presence.
After Exordium he (1st) proved Gods Omnipresence (2dly)
what motives it had to induce Vs to the practice of a holy
life (3dly) the comfort it used to bring along wth it. As to the
first head he proved (1) by reason & the light of Nature
showing how many things of his make, attested the power
in a Proper sence of Omnipresence, as the Sun that shines
upon all things, and in every place at one & the same time,
how the subtle Air enters and dispersses it self into all things.
how Smel is received by different people, & likewise touches.

Mat. 16.27. For the Son of man shall come in the glory of his Father, wth his Angels; and then he shall reward every man according to his works. Notton: Q: Coll:

Now if there will be a time when we must give an account, & if (1st) it will be a general judgment when all people old & young must have their tryall (2dly) a final judgment to the World & all if there in is must be dissolved & another face upon things then what now is (3dly) a eternal judg: that then will be the time & never again to be expected, to those that have done well will enter in heaven there to obtain an incorrup-
2 Cor: 5: 10 table Crown of Glory if never will fade away & those if have done ill shall be cast into Hell there to endure everlasting fire wth the Divill & his Angels. Now w^t are ye reasons if we have to believe if there will be a future judgment (Ans:) 1st from ye gathered opinion of all men for there are but few but are of opinion that there will be a judgment by ye usuall course of natural things wch must one time have their end. (2dly) from ye joye and contentment if righteous men have wth in them & on the contrary the horror & dread if wicked men carry with them wch cannot arise from nothing but that they fear another State after Death, farther that it ought by noe means to be a discouragement to Us because some times if righteous are cast down, & the wicked prosper in this World for his God alone if knows if secrets of the hearts of men, & his he if must or will in ye to condem Vat the last. Lastly if it will be an impartial

Mat: 16: 18:19.

And I say unto thee if thou art Peter &c:

He shew who if Person was (q.d.) the Person to whome was Peter but meaning him not alone, & what he supposed by the Rock not as the Roman Church falsely interpret it. next how it was the Custome amongst the Iews as amongst vs likewise when a Person takes upon him any high place or Goverment the People offer unto him the Keyes as the right Successor & possessor of the place, so our Saviour at his ascension into heaven delivered up the Keyes, in an other sence his power to him & his Bre: that they might execute the same office as he had done delivering down their power to others as he had done unto them. And whatsoever &c: hence he brought these four head namely 1st by those words where only meant absolution & remission of sins, that whatsoever they, or as our Bishops who have them their Authority thought fitting to be absolved or as the Lord hath it bound or loosed the like shall be done in heaven. 2ly the Condition how we ought to live to gain this remission of sins. 3ly he defended our Church against the Roman, in that point of the Popes supremysie. 4ly that we ought to forgive our Neighbours their trespasses seeing God hath broke such peculiar cand and hath vouchsafed to forgive vs ours. (if our sins be red they shall be as white as Snow &c:) 5ly & lastly speaking to himself what great honour is bestowed on me through the Love of my Saviour? & should I now act contrary how vile should I be. next 2d people uttering the kindnes of our Saviour 1st as he hath be pleased to order & direct these men. 2d: their pastors to direct & guide them in a manner as they scorn & slight them so much they despise him.

World in their distresses. They may indeed divert themselves by Company, Drinking, &c. but in the very midst of Laughter their hearts are sorrowfull. In the end they are left to ye intollerable Gnawings of a wounded Spirit. for ye Deductions & advices from each of these particular heads. see Sherlock Serm: June. 16. 1692. on Prov: 18. 14.

Matt: 22. 37. Jesus said unto him Thou shall love the Lord thy God wth all thy heart & wth all thy soul & wth all thy ~~strong~~ mind. by Mr Reynols of Cat: Hall.

He began how in the fore part of the Chap: ye Pharises endeavoured to intangle our Sav: in his talk by asking him the three hardest questions ye were. See V: 17. 23. 36. & how ye Jews had gathered an opinion ye how one Commandment was greater then the rest, which if that was observd ye others little availed. next how ye Romans were mightily incensed against him (our Sav:) that being born of so mean parentage to respect him as their Messia, laughing & scofing at him, & his great patience ye wrilled. after this he shew Vs what it was to Love God wth all our heart, soul, & mind distinctly, from hence arose these three things. 1st that we ought to gett a right judgment of God, 2dly an affeome of him. 3dly a willing=nes to serve him. lastly wth some motives to raise Vs to ye Love of God by contemplating on our selves & beholding other creatures the workes of his hands, blameing the Pharises for their hypocrysie but wch was more inexcusa=ble Sins that were to great & to far gone on, which is a main reason of inducement to Atheism, against which he mightily exclaimed.

charitable & thereby lay up everlasting treasures in a more durable state. (6th) We ought to be chearfull under our troubles, as knowing ye our troubles are but of short continuance, but the reward of our Perseverance great. Isaich. 57 C. Vult. There is noe peace to the Wicked. Mr Holdworth. &c.

The word Peace has a double signification sometimes it signifies a quiett Enjoyment of our outward Goods, otherwise a Quietnesse, tranquility, & contentment of mind wch last sense my text takes it in, Now to prove ye this can not be wicked men I shall endeavour to prove it in these 4 Particulars. 1st Wickednes being unnaturall it can not consist wth the peace of the mind, since by nature even ye wickedst men envy the good & Just (2dly) it relies upon noe foundation, the wicked are not sure there is noe God, they are not sure there will be noe everlasting punishment, & whatsoever in soe great a concern is not built upon a sure foundation, must needs be very much opposite to ye tranquility of the mind, this three grievous complaints & disquiets in sicknesse testifies their frequent Checks of Conscience does sufficiently confirm it. (3dly) the cares and vexations of sin takes away all Quiett, this will appear if we doe but consider wt hardship they undergoe to accomplish their wickednesses, wt cruel hardships & long waitings will the Lustfull endure, what dangers the Ambitious run through & what intollerable self denialls will ye carking Miser undergoe. (4th) they can not have any peace of mind in yt they have noe refuge in adversity. nothing to fly too in their adversity nor nothing in ye

seems ye yt all these things are to be dissolved wt manner of Persons ought we to be in all holy conversation & Godlinesse. Note 1st ye things here spoken of are ye World & all things contained in it. ye Heavens, which we see & all the Stars ye Sun Earth & all the Planets. Note 2d yt the Words Conversation & Godliness in ye Originall Language are used in ye Plural Number to signifie the more perfection in these duties. In answer to ye Apostles Question I shall consider 6 Particulars which ye Consideration of this Worlds certain & for ought we know suddain dissolution ought to raise in Vs. (1st) not to sett too great a Value on ye things of this World. (2dly) to have our minds fixed on those things wch shall not be dissolved. (3dly) to put an end to all our Quarrells & unchristian animosities since what we Quarrell for is not worth our trouble. & as in the Fable of the Frogs & Mice, Death while we are quarrelling comes & snatches Vs both away. From this Consideration Superiours ought not bear themselves too high nor Inferiours envie their Superiors but both mutually to doe their duty in their severall stations (4ly) this Consideration ought to hasten our repentance, since we know certainly but not how suddenly this dissolution will be. neither must we prebind our Ignorance of the time as an Excuse, since our Saviour urges it as a motive that we ought to stand upon our guard, to watch & pray because we know not ye coming of the day of the Lord & if he finds Vs dead in our Sins & trespasses, so he will be sure to leave Vs. Like to wch we meet wth ye Story of a verry famous Generall who when once found his Sentinell asleepe stabd him, & being reproved said Qualem inveni talem reliqui. (5ly) we ought to doe all the good we can, to be

charitable by having been spoke by one whom God hath
ordend. i.e. Minister by seeing & hearing it reapeated
often may move Vs all to be the like rich or poor
as our abilities are. the poor Woman in Gospels that
flung in her Mite was as great a peice of Charity
as he that flung in more out of his abundance (2)
general head the reasonablenes: to make Vs together in
Vnity a peice upon Philosophy on ye harmeney of the
World, further to releave one another for neither the
Rich can live wth out ye poor nor e contra: next ye
there is noe certainty of Riches they soon perish, a
man may lose all by sudden fire or water &c: and
noe Remembrance nor any thanks returnd, whereas
he that hath spent it on Charity will never be forgott,
some may object why should I give I may want my
self. to this I answer Did we ever hear of a man brought
to poverty by bestowing to freely, God will surely reward
him, or who could be so hard hearted to restrain from
giving to that man above all ye last lost by so doeing
(I may here put in Justice to doe as one would be
willing to be done unto) ye 3 head a motive to quicken
Vs in some thing like to what afore said, that we
can not be so foolish but must think that death will
before to end all & then we may wish when to late,
lastly wth what joye will the Angles meet ye man
that hath so lived like them O unspeakable shall
be the joye of their first approachment wth other
allusions to this purpose.

none of Vs may goe before them. his hard presumption
to say that vs Som a Christian I shall be saved, or to relie
allogethe on Gods mercie w^th^out our own endeavours:
not it must be somewhat else &c. The (3) thing to
quicken Vs that if we doe enjoye whatsoever we
desire we can not think to enjoye it long Death will
soon end all: better then to lead a Verthuous life for
which & for so doeing we shall be crowned at last.

Aug: 30th by Mr Moss of Bennet: Timo: 6. 18. That they doe
good, that they be rich in good works, ready to distribute, willing
to communicate; A Commemoration Sermon.

How men are naturally inclined to covet riches the first
thing he began w^th^, & how ye Apostle exorteth not to lay up
but to distribute & our Saviour saying his easier for a Camil
to goe &c: this said he devided it or his Sermon into 3 parts
showing 1st Nature next ye reason lastly motives to ~~encou~~
encourage Vs to ye like. he gave definition of ye first &
bringing these 5 heads under it First a chearfull distri
buteing or bestowing of that which is our own (2^d^) how he
ought to bestow it not by any forcement or constraint
or wth hopes underhand of getting any thing to ye value
again (3^d^) ye quantity of one ought not to be lavish
more then ones ability will bear as to give a deal in
hopes of honour when ~~ones~~ own family at ye same
time may stand in need of it for Charity is not there
look^d^ upon were Justice is wrong^d^ but according to every
ones ability a tuch upon our Colleges that Fellowships
and Scholarships in respect of the Donar is as great y^e^
one as the other (4th) to whom; for the most part to ones
Relations, next place were born or bredd or live but
more cheifly to those in want & necessity. (5th) To the
End (what is meant) that it may make others more

In the afternoon by Mr Wotton of Queens. And if a man
also strive for Masteries, yett is he not crowned except
he strive lawfully. 2 Timo: 2. 5.
Exordium how that ye Apostle knew well ye Christians
life was hard & difficult & that there are many difficults
to undergoe, comparing it to the Olympick Games ye
unless they strove & observed all the laws they were to
undergoe they were not crowned. so neither unless we
observe all the rules of Christianyty shall we obtain
a Crown in Heaven. after this he came unto three
heads (1) that we ought to strive (2) the reasonablenes
of it & (3) motives to quicken us. of the first strife a
word of a large extent, not any sett time but to
endeavour all our life time so long as we live ye
we should lay a side all the evill that does so easily
besett us, mens kindnes for their sins the greatest
Argumet those have to think a Christian life to be
impossible to be undergone. against ye Apostle saith
were we to remove mountains or what which we
could not doe it might be a plea to complain, but
there is noe such thing letts but all endeavour as
far as in us lieth & the business is done (2) ye Reasona-
blenes how that if those in their Games so strove to
obtain a Crown made of leafes, how much more ought
we that shall obtain an incorruptable Crown, again
as Our Lavour saith, narrow is the way &c. so if the
~~rio~~ righteous few or none shall be saved, where shall
the wicked & ungodly appear what little hope have
they. & tis not the Pagons or the Jews. Papists that we
think are most likely to be damned. for God grant that

he enlarged upon all sorts of sins & wickednes against God
dividing his text into three parts (1) 1st Ingratitude against
God (2) Injustice (3) the folly. of the first how God had
made the fabrick of the World & placed Vs in it above
all other Creatures to have command of all & not only
made Vs but after his own Image & doth daily protect &
guide Vs in all our actions his by his power that we doe
or refuse this or that thing. when we are tempted of
the Devill his God alone that inables Vs to resist his
temptations. (2) 2d Our Injustice wereas we were once
utterly ruined that God should be so kind to ransom Vs
by the blood of our Sa: C: J: how we have the light of 1st
Gospel 1st guidance of his spirit more 1st 1st Jews. Pagans
or Mahomitans & lastly riches life & health. Psal: 8. 4.
(3) 3d & lastly the folly that his in Gods power to send Vs
Robbers. Extorthoners. fire & hale in an instant or cause
the earth to swallow Vs up as he did Corah. Dathan and
Abira, his by Gods restraining Grace that we are keept
from running into Evil & tho I have not done this or 1st
evill that an other hath done yett perhaps it was
not my unwillingnes to against it but have had noe
such opportunity as an other else might have been
as bad as they for this deliverance therefore we ought
to give God the thanks & not our selves: therefore we
ought to contemplate on this when we are led by any
temptation. How then can I doe this great wickednes
and sin against God: which that we may all doe &c:

faults Vide: Dr Goodman, ye Reasonablenes because ye Scripture advisetth Vs to confess our manifould sins & wickednesses & to aggravate our faults before God, Dan: 9.18. Ps: 14.18. Jer. 3.13. for other reasons see penitent pardond Dr Goodman p: 205. here he made a digression in ye prayer of ye composeir of our Litrgy how first there is the Confession next after the absolution and of People's absurdity to think to have their sins pardond (to wit those that come late to prayers) before they have confessed to Almighty their sins, neither must we think bare Confession enough but we must forsake them & doe them again never: we our selves would take it ill in a Servant if he should after a rude manner only confess his faults & never say he would amend, much more ought God whome there is greater distance between then Vs to our servants in respect be very angry with Vs if we doe not heartily repent of our sins & amend. for ye nature and reasonablenes Vid: Dr Goodman p. 214. Lastly a motive to practice is that if we doe forsake our sins God will pardon Vs. Isaiah. 1.18. & by this means we may attain to the enjoyment of Heaven & be made partakers of the glorities therein.

Aug: 28 by Mr Harrison of Sydny. How then can I doe this great wickednes & sin against God?. Gen: 39. 9. — Exordium of the story of Joseph's dream of being likely to be greater & tho his Brotheren were incensd against him yett God was for him, & how the Devill tempted him by setting his Mistris before him yett so strong was his resolution & just towards his Master saying how then can I doe this great wickednes & sin against God,

he brought (4) these applications at ye last that tho' the law only takes hold of murder such as knocking a man on the head or present stabing himself, yett God doth take notice many other ways, as when we are ye cause of hasting by any means any ones death or by the ill habitrateing an other or ones self as perhaps to drinking or any other way by which we may be called self murderers tho' not at the same instant yett may be the hasting of our death sooner then the usual course of nature; lastly that it was pride ye cause of all this & envy that caused us to hate others & our selves too by thinking others to be more respected then our selves as Saul's envy against David because the Women prayed David ye had killed ten thousands more then Saul that had killd but thousands. 1. Sam. C 18. 7.8.9.10.11. V. lastly the best way to rid ones self from this Guilt to live at Unity Love & friendship wth ourselves Ro: 13. 10. & others. If any one Objects Samsons Example who willfully killd both ye Philestins & himself. to this Answer, he had Gods approbation & special licence for we read Judges. 16, 28 & he prayed for strenght to do it which God granted him well knowing his design. This should come into ye middle part.

Gen: 49 C. 7. Ver:

Aug: 21 by Mr Jagard. But whoso confesseth & forsakes them shall have mercy. Proverbs 28. 13. He first devided it into thrid parts (1st) a duty injoynd (2^d^) an adjunct (3^d^) a motive to pratice now of the first Confession he devided into thrid parts ye Natur & the reasonablenes of it first to the natur we ought to confess our sins to God and man both of Omission & Commission but here more specially to God wherefore saith David cleanse thou me from my secrets

but that God would Judge ye if they went beyond their command
(3) that men in noe command was to Judge any how (4) it was
Act. 23.22 lawfull to shed mans blood in war & that ye man that kills —
mat 22.19 shall not be punished, for it is God that sends him to fight
his quarrel & may not he if gives life take it away this shewes
the reasonablenes of it (5) & lastly wth some inferances from
scripture for it: but that of all crimes man slaughter was
unpardonable & that it can never be concealed long wth a
story out of Plutarch. that a man a Patricid been very much
concious to himself of what he had done goe in to dinner
once he heard a company of young birds make a chirping
getting a stick he thrust ym down ye reason was asked, saith
he, hear ye not how they accuse me of killing my Father!
so wth such ~~most~~ many strange ways he concluded: only 2 things at
last he observed (1) that if a man kills another by accident
it may not be punishable (2) but if a man kills another
wth this exception if he been in drink or other ways —
debanched then he is punishable tho it was by chance.
next was against self murder but ye an other time.
Aug: 25th he went on with ye ford going out about Self murder
discribing the hainousnes of it (1) the foolishnes to think we
can doe whatsoever we will wth ourselves noet as we ow in
a brotherly society together or as one as makes up but a bear
number in a town or family by destroying ourselves we
are the cause of breaking that society coherence comes the custome
for a recompence a man to forfett all his Goods & lands (2)
we ought to be carefull as not to run headlong into danger where
noe ~~danger~~ need is, further how hainous a crime it is if Master
of a family or husband may if but good only to eat & drink
as it is usual saw still there is circuit of his money which may
advantage some. see Dr Sherlock of Death (3) let a man be
+ p. 277 in never so great want & indigence he had better to suffer
it for a while then by killing himself to be damd to eternity

farther may by our late sins j.d. ost K.C. martyrdom &c: might
be one cause of our Evil. 2 head we ought all to fast to avert
these plagues. we can not say that we are good, because
God hath seen vs to be evil people & hath corrected vs
a little to wit ye plague & the fire of London but we have
seemd rather to bid defiance to God & what he can doe
to be of small offect seeing we have builded it up far
more glorious then before & doe yett as much live in
our Luxurie (3) more now then ever for fear of Gods
angr now we are like to be undone & the sword over
our heads & not only to fast for once or to hang down
our heads like a bullrush but to continue fasting &
praying that God may know our sincerity. he likend
England to a nation that an Angle had come and
taken a view & fitted it as it were a place fit to be destro
yed but still so great is the mercie of God as we
read that he would not destroy Shilo & Nineve if
that he could find ten righteous people in it, how
ought we then with one consent seeing to fero God
was pleased to that we are enough if we all offer
up our selves now to God in fasting & praying.
which if we may doe, God of his infinite mercie.

Au: 14th by Mr Jagard of Bent. Thou shall not kill: Ex: 20.13.
He begun how ye Heretick of old named Manichee preard so
precise & strict as if they thought it was not lawfull to kill
any beast for our sustenance, this erroneous opinion he
Act. 10.13 refuted saying how God at first made Adam Lord over all
Gen. 1.26. creatures & again in an other place how they should be
9.3. for his sustenance: after this he told vs how far God would
howe vs doe, as first not kill any neighbours beast upon ill
will nor at any time to goe endeavour it (2) how preserving
Exod: 21.28.29 my own life it was lawfull & tho God had commanded
32 strictly punishment to him ye should shed mans blood
Levi: 20.2.10 yett he told vs in what cases it was lawfull as in Majestr.
Deut: 17.10
21.21.22.21

maintenance or ffamily or fathers and to give to the poor, for fear they should what hereafter (2) that we should not be solicitous of being great in ye World wth some texts of Contentednes but leave that unto God next how carefull God hath been to preserve hitherto (3) how God clotheth ye Lillys of the field & will he not Vs, how he provides for the beasts yt are like to us only in body will he not much more we yt have a soul ye image of him after this ye pleasure of heaven & how we shall placed in felicity there at large & how Christ hath suffered for Vs (4) & lastly and shall we dispair that if we forsake ye World here for we can not have a kindnes for both God will either keepe us to long or take us away to soon or not afford Vs wherewithall to keepe Vs to performe our Duty seeing we are designed for so fine a place as Heaven lett us not at least dispair of his mercies but put our selves in his hands & he will keep Vs.

Aug: 10th on a fast day by Mr Barron of Maud: St Mari: Ca

And ye word of ye Lord came to Elijah ye Tishbite, saying. Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not: to on 1 Kings 21. 28.29.

He began how God would pardon the greatest sinner if he would but return & repent. next Ahabs wickednes & repentance & what great kindnes God shew him, how Moses fasted & then again after the Commandements were broken he fasted & prayed till God restord them again to him wth some texts to this purpose (but could not remember them) how Belshazer was frightad with ye hand writing on the wall & repented after this he devided his sermon into three parts (1) what had brought these calamities upon Vs (2) we ought all to fast (3) more at this time then at any other. of the first that it hath been our to well liveing beyond our Neighbours (because God had a kindnes for Vs) so running into luxury because we have had ye fruits of ye earth so plentifully, and God hath selected Vs, as a chosen people to show his mercy on, that

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Short notes of or Sermons upon several Occasions.

1692.

July 31. by Mr Lux of Ben: St Ma: St Matt 24. 42: Watch therefore for ye know not wt hour y Lord will come First what is to watch. ie. to keep our souls in a serious circumspect & sensible condition of our duty & includes both a carefull examination of our rule & conscience that we keep close to our way & also a serious care of avoiding in particular those sins which are most likely to overtake us as those belonging to our profession & trade to our Age & Climate & Company to our inclinations & temper. (2) what comeing of Christ is meant. ie: to Judgmt: not to Destruct: of Jeru: unless in a lesser sence as by y description appears, excepting the 34 verse wch chiefly may mean as some say of the 5r Vaxes in y Rev: y it shall begin to be fullfilled then (3) That this comeing is uncertain, & his comeing at our death (4) thence we ought to Watch & be allways prepard for our Account.

August. (7th) by Mr Needham of Ema: St Buttle. Take therefore no thought for the morrow: for the morrow shall take thought for y things of it self: sufficient unto the day is the evill thereof. St Matt: 6: 34: He begun (1) advising us to lay aside all evill thoughts & to contemplate on God, next he explains to us what Christ ment by saying Take no thought for the morrow, not a ~~idle~~ to cherish idle sluggish temper of not endeavouring, but that we should not be nigerly & sparing of what we have as not to afford necessary (but) rather to out

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ult.

Josshua: 24th: V: 15th. And if it seem evil unto you to serve ye Lord, choose you this day whom you will serve &c: but as for me and my house, we will serve ye Lord.

Hebrews. 10th: V. 22d Lett us draw near wth a true heart in full assurance of faith, having our harts sprinkled from an evill Conscience, and our bodies washed wth pure water. Dr: Jakin. Cottenham. A good text to be fully explained before or for a separation against a taking of ye holy Sacrament. Dr. 14th: 94. now

But he turned & rebuked yem & said, Ye know not wt manner of Spirit ye are of. Luck. C9th V. 55.

Isaiah 26. V 4th Trust ye in ye Lord for ever for in ye Lord Jehovah is everlasting strength.

17 Nov 27

Thomas Jenyns
Aul: Clar: 1691.

contents

pl. 1 Thomas Jenyns / Aulae Clarensis Cantab. / 1691 /

3. "A short compendium of Anatomy". Italian Anatomist at Cambridge May 28 1692

5. Thurs. & 7 Fri.: Lacteals "Pancreas Aselli".

8. Sat.: Heart & its spiral musculature

10 (8th lec.). 11 (9th lec.) for want of a doggy made a speech as abt. glands in the guts.

11 v. Blood corpuscles "globules".

13 (10th lec.). Dog's foreleg; veins. 14 (11th lec.) "today".

15 (12th lec.) Painting in crowd from "paucity of "nitrous particles in air.

17. "Muscus or snot" not from brain. (13th lec.) 10 pairs of nerves. Also 16 & 14th lec.

18 (15th lec.) 7th pair. or snot" not from brain.

19 (16th lec.). 19 v & 20 v [Des] Cartes & Digby re nerves of sensation.

20. Medulla a bundle of nerves fr. brain; where expanded, is probably a factory for spirits.

21. (17th-18th) "I was at Ely, but I enquired of my Brother Sophisters what he had read to them in my absence."

22 (20th). Lymph.

P.T.O.

37 lectures.

~~Row 1 = 2nd - 2 mes.~~

23 (21st Dec.), Eye: Muscules Amatories ... like "a pully."

24 (22nd - 23rd) Kidney; Tongue.

25 (24th - 25th) Sceleton of a man at Mr Dent's ye Apothecaries.

(26th) ear; showed bones "he had taken from a woman at Oxford."

26-7 (27th) a.m. & p.m. muscles. Mr. Bayle vs. Descartes on motion of lungs.

28. Genital parts of bitch; milk. 29: fetus

30. "Cartes" on vision; hearing.

31: muscular motion.

32 (31st + 32nd) bladder of fish; (~~33rd 34th~~

33 - 5. Muscles, generation.

36-7 ~~36~~ (35th.) preg. bitch; (36th) hen; (37th) hist. of generation

38. "So we finished being 24 of Vs ye Course lasted six weekes & one day"

30) L30 Vision "Cartes". Hearing

31) muscular motion.

32) L31 bladder of fishes. L32 fish L33 hen

34) L34 Generation cont'd.

36) L35 Preg. bitch. L36, Hen, L37, hist. of generation

Summer during "you had all the ... of working & may mourn for away."

JENYNS, Thomas, of Hayes, Midd'x; law student, adm. Inner Temple, 1687; Clare Hall, Camb., 1688; B.A., '93; M.A., '96. Died 12 May, 1696, aet. 25. (Venn.)

His commonplace book, 94 ff., in contemporary binding; containing ~~notes~~ (ff. 3-38) notes of a course of ~~lectu~~ 37 lectures, 23 May - 2 July, 1692, ~~prin~~ on anatomy, physiology, chemistry, &c., given by an unnamed "Italian anatomist", who had already been ~~at~~ Oxford (f. 25), to a group of "Brother Sophisters" (f. 21), "24 of ~~the~~ us" (f. 38); also notes ~~of~~ 3 sermons, in J.'s hand (ff. 91-73) and in another's, dated 1735 ~~th~~ (ff. 39-69).

Provenance unknown. In the Medical Library ~~since~~ since (and probably before) 1927; transferred to the Osler Library, 1939

JENYNS, Thomas (c.1671-96).

"A short compendium of Anatomy" (f.3), beg. "I want to an Italian Anatomist at Cambridge".