

THE WORKS OF THOMAS TRAHERNE

Volume III

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

The Works of Thomas Traherne brings together all of Traherne's extant works, both published and unpublished, in a definitive, printed edition for the first time.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

THE WORKS OF THOMAS TRAHERNE

Volume III

COMMENTARIES OF HEAVEN

Part 2

Al-Sufficient to Bastard

Edited by

JAN ROSS

D. S. BREWER

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General Preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Commentaries of Heaven

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COMMENTARIES OF HEAVEN.

WHEREIN

The Mysteries of Felicitie
are opened

and

ALL THINGS

Discovered

to be

Objects of Happiness.

EVERY BEING

Created and Increated

being Alphabetically Represented

(As it will appear)

In the Light

of

GLORY

Wherein also

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

Al-Sufficient

As Almighty Power, so Alsufficiency is an Attribute of God: An Attribute from whence all our Particular Fulnesses flow, by which All Things are made ours, and we most Blessed both alone and in Company.

5

Its Nature

It is one with Almighty Power. for bec God is Almighty he is Alsufficient. He is able to Supply our Wants, to hear our Prayers, to deliver us out of Miseries, to Comfort us in Afflictions, to protect us from Dangers, to enrich us in the World, to pardon our Sins, to
10 comfort our Souls, to give us Peace of Conscience, to enlighten our Understandings, to Sanctify our Natures, to subdu our Enemies, to rais us friends, to prosper our Undertakings to lengthen our Lives, to crown us with Honor and Glory to give us Immortality, to advance us unto Heaven, to furnish us with Powers and faculties, to prepare
15 Objects, to Beautify all Ages and to fill Eternity with Delights and Treasures. He is able by reason of his Alsufficiency to be our Creator, preserver, Redeemer, Sanctifier, our Light and Example, our Shield and Glory our Exceeding great Reward our Life our Joy our Greatness, our Lov our friend our Blessedness, our Counsellor our
20 father our King our God our Benefactor, our Aid our Strength our Bridegroom our End. finally by this he is All in all.

Of the maner of his Alsufficiency in this Life

Our Life is twofold on Earth, visible or Invisible, Terrestrial or
25 Celestial. Our Visible and Terrestrial Life is inferior limited and finit, and according to that our Wants and Supplies are litle and Transitory. Without the other it is litle better then the Life of a Beast, Houses Meat Drink and Clothes, Peace and Order Goverment and Commerce, things relating to the preservation of our Persons friends and Estates
30 is all in that Sphere that Nature requires, honor and Amitie being taken into the number. God is Alsufficient for all these. He can also give Dominions and Empires, and all those fond and foolish Riches which Sin hath occasiond, and men have Invented. The Poms and vanities of the World are in his Gift, and under the Powerfull
35 Direction of his Providence. As David Excellently, Thine O Lord is the Greatness and the Power and the Glory and the victory, and the

Majesty. For all that is in the Heaven and in the Earth is thine: thine is the Kingdom O Lord, and thou art exalted as Head above all. Both Riches and Honor com of thee, and thou reignest over all, and in
 40 thine Hand is Power and might, and in thine Hand it is to make Great, and to give Strength unto all. And that which is a great part of his Alsufficiency, he is as willing as able to be Good to his People: He tenders them as the Apple of his Ey, his Ear is open to their Prayers, and he is always with them to comfort them. But this Life abstracted
 45 from the other, reduces man to so narrow an Estate, that he is not capable of great things: and living beneath himself it may be said of him, Man that is in honor and understandeth not is like the Beast that perisheth.¹ All that he regards is within the Sphere of his Sences, he is busied only in Concernes that are neer him here upon Earth, and his
 50 Thoughts are generally confined to some few Objects within the Space of one, or two hundred yeers.

Of the Maner of his Alsufficiency
in Heaven

Our Invisible and Celestial Life, draweth neer unto that which is
 55 infinit, our Exigencies and Concernements there are of a more deep and lasting Reach. It is the Soul which lives, and not the Body; the Soul, and not the Body which is chiefly regarded. If we want Information Instruction Advice and Comfort, we have Scriptures, Temples, Ministers, and Sacraments. Nor are his Sabbaths solemn
 60 Festivals and Fasts any other then Effects of his All Sufficiency. In the other Life the Soul is neglected and starved, and not the Body, the Body is pamperd, and not the Soul: that is the Appetites and Desires of the Body are all gratified, the Desires and Concernes of the Soul neither felt nor understood. How insatiable and how vastly Covetous,
 65 how Ambitious Aspiring and Curious, how severe in its Expectations, how prone to look into all Ages, how Endless in its Concernes that is, the Carnal minded man neither knows nor regards. How Delicat and Honorable, how Divine a Stranger that is, How ardently desirous of som infinit Lover, how disconsolat and languishing if it be not
 70 belovd, how Empty and base if it hath not som infinit Object, whom it may admire and Esteem, in whose Beauty it may Delight and whose Goodness it might love, how dark and Blind without the Light of som infinit Wisdom, and how much lost to it self, if it hath not Endless Glory to walk in, of this they are (willingly) ignorant. They
 75 know not the very Principles and Powers and Inclinations that ought

¹ For biblical references in this section see Psalm 49.12; 1 Chronicles 29.11, 12.

to be Satisfied: Much less do they enquire after the Means and Objects that may satisfy them. While the poor Soul has endless Longings which nothing but Gods Alsufficiency can answer with full Complacency. It longs as they in Heaven do, but more in the Dark;
80 being in the same maner inquisitive after all his Concernes in all Worlds. Its true Life is the Contemplation of all Gods Glory in the Works of his Hands, Heaven and Earth are equally Open, Angels and Men are its Cousin Germanes, nay they are all Brothers and fellow servants in one famelie. What was before the World began, and what
85 will be after it is Ended, are its neer and immediat inquiries; who it was that made the World, and for what End. Where is Blessedness, what is its Nature, and after what maner it is to be enjoyed: What Condition and Estate it is in relation to God Angels Men Time Eternitie and all the Creatures, what is their Nature how pure and
90 Perfect, how deep how Glorious how Good, of what continuance, what Interest it hath in them; all these things so neerly touch the Soul, that its Bread and Sleep and Recreations and Honors do not more powerfully affect it. All these are more therunto then its necessary food; And with full Satisfactions in all these is it fed alone by GODs
95 Alsufficiency. The Soul must of necessity see God the Best of all Possible Agents, his Essence the most Glorious of all Possible Substances, the GODHEAD Thrice Blessed, his Nature and Work deserving infinit and Eternal Praises, or it can never be satisfied. It must see it self seated in the Throne of Glory, (or debased only by its
100 voluntary vileness,) Crowned with Glory and Honor Exalted in the Bosom of Evry Angel, surrounded with Eternal Beauty, Caressed and Belovd by evry man or can never be satisfied. It must see it self pleased in all GODs Councils in all his Ways, in all his Laws in all his Attributes. Its Union with GOD must be the most sublime its
105 Communion most sweet, its Friendship Compleat, or it can never be satisfied. But this All sufficiency of GOD doth all. It maketh her the Caus, it maketh her the End of all things, for the End moving is the Cause of all. By this he satisfieth all her Inclinations, answereth all her needs, and fulfilleth all her Desires. By this he is wholly within
110 her, and wholly without her, within her to replenish her, without her to Enrich her, abov her to Crown her, beneath her to support her; and round about her to Embrace her. By this he giveth himself wholly to one, wholly to evry one: wholly to her in her self and in all. Of his Alsufficiency it was that he preferred her abov all, in all, and for all.
115 For all are preferred abov all in her, and she abov all in GOD Almighty. By this he made her infinitely Happy in her self, and

infinitely Happy in GOD, and in every Person like unto him. She desires in the Depth of all her Debasements to inherit the Heights of all Possible Glory, and in the Heights of all her Glory to debase her
 120 self into the Depths of her Nothingness by true Humilitie. She desires that Nothing it self should be an infinit Treasure, and that all the Borders of all Eternitie should be Beautified with Joys, and her self the Centre of all their Glory. And that evry Centre should be fild with the Efficacy and vigor of Almighty Power as a Rich Elixir, and that
 125 infinit Goodness should make it sweet, and the Light of Eternal Wisdom make it shine before her. In all which and innumerable Desires more she is pleased most highly by GODs Alsufficiency. She loves evry one of her friends so highly, that She would hav him preferd abov all, even above her self. And this also this Alsufficiency
 130 is able to perform. She would giv her self wholly to all, and Enjoy the Goodness of GOD in all, and be able to see all, and to honor all, and to pleas all, and to delight in all. She would hav all her Companions as wise and Glorious as Solomon, as Meek as Moses, as Great as Adam, as Righteous as Noah, as Zealous as Elijah as Vigorous as S.
 135 Paul, as humble as the Holy Virgin, as Loving as Jesus Christ, as Patient as Job as Courageous as Joshua, as Faithful as Abraham, as Sublime as Melchisedec, as strong as Sampson, as Just as Samuel, as Melodious as David, as Divine as S. John, And in all this GOD is able to Gratifie her. His Alsufficiency hath a Powerful Influence upon
 140 evry Word in this Idea of Heaven.

Of the Relation between
the Powers of the Soul and Gods Alsufficiency

The more our Wants and Desires are, the vaster and more Glorious GODs Alsufficiency is. To satisfy mean Wants and moderat
 145 Exigencies is within the Compass of a limited and Inferior Power; as it is also to pleas or put off those Weak Desires that will be easily pacified. but to overcom and Cloy Endless Expectations, to exceed illimited and infinit Wishes, to satisfy Bleeding Desires and Surfeit Souls, was fit for the Deitie. He knew what he did when he implanted
 150 such longing and impatient Wishes such Gaping Desires, such Ravenous and All devouring Inclinations in the Soul, and what a price it would put upon his Bounty and his Gifts. He knew what a Lustre it would reflect upon his Alsufficiency, and was even then Secretly resolvd to fulfill them. How sweet and Gratefull his
 155 Alsufficiency would be, and how much those violences contribut to his own Glory, and his Creatures Blessedness. Importunat and

Clamorous Desires are his Clients and Musick. He is never more
 pleasd then when he meets with an Insatiable Covetous Receiver. He
 gives all freely for the Asking, yea and prevents the Asker with his
 160 Gifts. The Giver and Receiver are well agreed, for the one delights in
 imparting, as much as the other in Enjoying: the one desires to live a
 Life like GOD him self, and the other is never more well pleased then
 in such a Life. for the Image of GOD is to both Delightfull. An
 Endless Life, that is altogether Divine and Blessed was the Scope of
 165 God in the first Creation, in it he rewards us for all our Labors, and
 by it we reward him for all his Goodness. He accepts it of us when we
 are Crowned with Blessedness, as if we did crown him with a Crown
 of Glory.

170 The floods and Brooks the Streams of Wine and Oyl,
 That are the Recompence for all our Toyl.
 The Drops and Dews the Rains the Showers the Seas
 The Deluges the Oceans that pleas
 Our Souls! the Endless Vast Capacities,
 The Inclinations, Ardors, Importunities
 175 Hearts, Panting, Gasping, Breathing, running, Crying,
 Longing, Soliciting, imploring, Dying,
 Eys Gazing Craving Tongues, attending Ears
 Hands lifted up and Open, Sighs and Fears
 Knees bended to the Ground, and vast Supplies
 180 In Endless Regions of interior Cries
 That call on GOD for more Delights, these are
 The Greatness and the Glory of his Care.
 These these enlarge augment and magnify
 The Heights and Depths of Alsufficiency.
 185 These are the Houses Chambers Rooms and Halls
 The Empty Endles Temples great and High,
 The Wide fair Palaces without all Walls
 That might confine Him, to the Deitie:
 When evry Centre of the Endless Sphere
 190 Has got a Tongue an Ey an Hand an Ear
 And sees his face and listens to his Lov
 Receivs his Bounty and implores (abov
 All rest) for more; when at the utmost Ends
 Of all the Univers, a Groan ascends
 195 And all the Borders of Eternitie
 Within the Soul for more Delights do crie

When Souls spread forth to Omnipresent Space
 Their Willing Bosoms that they might embrace
 It all and take it in; he then is pleas'd
 200 By giving not diminisht, but enlargd and Eas'd.

Observations

God by being Alsufficient for him self, is Alsufficient for all his
 Creatures.

It is no mean thing for God to be Alsufficient for him self, for
 205 without that Alsufficiency infinit Wants and Defects would be in his
 Nature.

Man being made in his Image, needs all those Things that are
 necessary to GOD in his Alsufficiency.

The more our Needs are, the more capable we are of Happiness:
 210 And the Alsufficiency of GOD is the more delightfull to us.

All in All

That God was alone from all Eternitie, and that the Soul was made in his Image, are like those first Principles that are called Indemonstrable, confessed by all those, that intermeddle with Divine Affairs. Out of which many rare and Mysterious Notices proceed, touching the Nature and perfection of Happiness; too long here to relate. For if God was alone, the Soul is alone. If God alone be the End of Happiness, the Soul is so in like Maner. Which Consequence tho it seem repugnant to the nature of a just Inference, yet must of necessity be so far true, as Man is the Perfect Image of the Deitie, and when the Maner of his being Alone is discovered will clearly appear. If God be Alone, and man is not alone, Man will in that Particular be unlike unto Him. If God was so Alone from all Eternitie, that from all Eternitie Things were in his Company, it is possible for man to be alone, yet to have all Things in his Company. GOD was ever alone, yet never Solitary. He was so Alone as to be the sole Enjoyer of all his Creatures. He alone Enjoyes all his Creatures, yet all his Friends enjoy them with him. He alone enjoys them all, bec. he enjoyeth all, both his Friends and his Creatures. The Image of God is a Transcendent Creature, including all, Comprehending all, enjoying all alone in like maner.¹

GOD was ever alone, yet is All in All. It being the Nature therefore of the Divine Image to aspire unto Perfection, it desires to be Alone, and yet to be All, as far as is lawfull and possible, after the Likeness of the Deitie. How far it is satisfied in this important Demand; how possible it is that GOD should be alone, yet All in all; and how Glorious it is to be all in all; we shall now ($\sigma\lambda\upsilon\ \Theta\epsilon\omega$)² endeavor to unfold.

How far the Soul is all in all

Anima est tota in toto, and tota in qualibet parte: That the Soul is wholly in the whole and wholly in evry part is the constant and allowed Maxime of all learned Philosophers. And that thus far it is the Image of the Deitie is visible; As God in the Univers, so the Soul in the Body is All in all. That is, It is all in evry part and all in the

¹ After this paragraph at the center of the column (f. 83r.1) is an asterisk and a note with a line drawn under it, 'Remov this and fix it in the beginning of our Discours upon alone'. There is, however, no corresponding asterisk or note at the beginning of 'Alone' to indicate the place of insertion.

² Together with God.

35 whole. The Effect of which is, It is all ready to assist and comfort,
 rule and defend, inspire and perfect evry part, as if it were present in
 that alone: Yet is wholly present in all the other parts, to inform and
 enjoy them, as if it were absent from that Altogether. At the first Step
 we are over head and ears. for this being granted, which is so
 40 diametrically opposit to all Bodies, so seemingly impossible and full
 of Contradictions, all the Enclosures are broken down that may
 confine our Expectations: And for ought we Know that may be all in
 all out of the Body, as well as in the Body, which is exempted from
 our Rules, and so strangely Transcendent to them. For nothing is
 45 more impossible then that the Soul should be Whole in the whole,
 and wholly in evry part, nothing is more full of Absurdities and
 Contradictions. It must be all in a Centre yet all out of a Centre, all in
 one place, and all in another. The very same Soul in two, nay in
 10000. places at the same time, the Soul in the Head must be wholly
 50 different divided and severed from the Soul in the foot, all united yet
 severd and divided at the same time. All in the middle, yet none in the
 Midle, but all at the Ends, indivisible and yet as many Souls as there
 are Points in the Body. If once it pass the Limit of it self, and may all
 be out of it self as well as in it self it may be infinit, there is no new
 55 Bound nor Limit afterward, where to stay it. It hath no Parts out of
 Parts and is yet extended. It is Great without Quantity long and broad
 and high and low without Dimensions. What shall I say more? Spirits
 being thus, are all Miracles and Monsters and Heteroclites to our
 Rules; being wholly Alienate, and for the most part contrary, to
 60 corporeal Nature.

They that affirm the Soul to be wholly in the Whole, and Wholly in
 evry Part, hav it in their Mouths without considering the Depth of
 what they say; and for the most part take it up on trust from the
 Relation of others: without enquiring into the Maner How, or so
 65 much as once asking themselvs seriously, Whether it be possible?
 When we Speak of the Souls being wholly in the whole, we do not
 speak of the Vegetative Soul, that is a meer Mechanical Movement,
 or cause of Motion by variety of Spirits, indivisible and Material
 Atoms that are out of Each other, Scattered all abroad over the Body
 70 by parts and particles after the maner of Numbers, or discreet
 Quantities; yet succeeding each other after the maner of Continued;
 carrying disposing and settling the Nourishments in the several parts
 of the Body, digesting and leaving it there by their own Motions.
 Perhaps it cannot be understood of the Sensitive Soul, but certainly
 75 it is and must be understood (if not of the Sensitive) only of the

Rational; which being a pure Intelligible Power divested of all Existence besides Power wholly present to know what is felt in the finger, seen in the Ey, heard in the Ear, tasted and discerned by the Tongue and Nostril. communicating the Impression unto all that is
 80 made in evry part, and in evry Part discerning all that the whole discerneth, and communicating the same to that part according to its Measure and Capacitie. For indeed the Understanding is indivisible, bec. it is impossible that the Power of Intelligence should be Material. Being wholly therfore Divested of all Matter; tho it be seated in the
 85 Brain, it is not confined. It is Physically present there, but can divinely be present with any object in any part. [³vid. Presence.

It can, tho seated in the Brain, be wholly present with any Affection, Sence and Appearance any where, in the foot, or Hand, or Ey, etc. For it is a Power to perceiv them there, and being by Power,
 90 is by it self, present with its object. As therfore the Sun is by its Light present with evry Star, and wholly present with evry thing on which it shines, by its Appearance being wholly present with evry Ey, and wholly in it; So is the Soul much more. For the Sun is one thing, and its Light another, Its Body is one thing, and its Appearance another:
 95 But the Soul and its Power are not two things: for the Soul is simple, and being simple Power, is by it self present wherever it is by its Power, and being by all its Power present in the Head, whatsoever is presented to it, or before it in the Head, is wholly presented to it, and it is wholly present with it.

100 But this is not Enough for Souls, that they can be All in all, within their own Bodies: this Rarity was accomplished not for it self, but a further End. If God were Accurat in other Things certainly he was in making his Image most Exquisitely Exact, making it the most like him that was possible, and to attain the best of Ends in the best of
 105 Maners. For to make his Image to an Inferior End which is the Crown of all his Works, or to make it to the highest and best of Ends in a weak imperfect maner, is Equally remiss and unprofitable. Making the Soul therfore to the Enjoyment of GOD, he desired a Creature worthy of Himself: desiring to be enjoyed, he desires to be enjoyed by the
 110 most Beautifull Creature, in the most perfect maner. And for that End made the Soul most Great and perfect. Hence it is that the Soul can wholly be present with evry Object out of the Body, as well as in; that it can wholly turn to evry Object in Gods Omnipresence; that as in the Body it can at once attend to what it hears, and sees, and feels; in
 115 Heaven it Shall do more, attend innumerable Objects; be wholly

³ Bracket in MS and not closed.

present with evry one of them, and wholly at once Enjoy GOD in all, which is the utmost Height of all Creable Desirable or Imaginable Perfections. for it may be as wholly with Ten as it may be with two, and as wholly with Ten Millions as Ten Objects; seeing admiring and
 120 Enjoying all. To Enjoy God in one Permanent and Eternal Act being far better then to Enjoy him successivly by parts and portions. For seeing it is a Power that can wholly attend many objects, by Attending it is present with them: and being wholly evry where in the Body, may be wholly evry where out of the same. It is indeed a Power confined
 125 in the Body if we respect its Animation, Growth and Motion it cannot locally stir any thing, but its Lims and members: but under the Notion of Sight and Love and Joy etc. it can be with the Sun wholly, and wholly with the Stars, with men wholly, and wholly with the Angels, with GOD wholly, and wholly with his Creatures. Neither can it only
 130 be with them, but within them. It can penetrat the Earth and reach unto its Centre, contemplat the Superfice and pierce the Marrow of any Creature; see the Surface and bottom of the Sea, pass thorow all things Sweetly and powerfully resting in them, and in further objects. It can break the shell and feed upon the Kernel, surround Eternity and
 135 from all its parts behold evry Being, Feeling and considering how it relates to this and that and the other part of it, in its various Stations. For if the Sun can permeat Glass, and dart its Beams not only upon the Surface, but into the Pores and Parts of Chrystal, that immaterial Power is far more Subtile and irresistible and indeed prevents all
 140 Possibilitie by its Inexistence. For the Soul is in all things by its Power before it is there in Act: or rather it is there in Act before it is there by an Act, or perception of it. for being Power and the Soul are both one wherever it is in Power it is it self. And wherever it self is, its All is. for it cannot be present by parts, bec. it hath none to be
 145 present by. Wherever it may be in Act there now it in Power is. In Power therfore it is already with all, in all, and through all. But on Earth to be present in Power is thought a Vanity; and so it is, if it never be reduced into Act. But in Heaven it is all Glorious bec it may be reduced into Act, and be Actually there by an Act where it is now in
 150 Power. Where it is it wholly is: And it is impossible for an Act of Sight or Lov but to be wholly with its Object: and if it penetrates to be in its Object. Souls therfore in Eternal Glory seeing All Things within are all in all after the Image of the Deitie. Tis true he is in all after the maner of a Creator, in a far more infinit and perfect maner. but this
 155 hinders not but that the Soul should be his Image, in this respect as well as other.

How possible it is that GOD
should be Alone, yet All in all

It is impossible that GOD should be alone in a defective maner. A
160 King is said to be alone in his Kingdom when he has innumerable
Subjects; and tis well he is so: but he cannot be alone without his Joys
or without his Treasures. He is All in all as a Creator making them, as
a Spirit Beautifying them, as an Upholder supporting them. But he is
alone as a GOD enjoying them: tho he is All in all as a GOD enjoying
165 them. He is alone as the Fountain and the Cause, He is alone as the
Means and the End: For of him, and by him, and to him are All
Things; of him alone, by him alone, and to him alone. Yet he is in all
Things as the Caus, the Means and the End, and is in all forever to be
enjoyed. The Soul is in Him, and by him in All Things. God is in All
170 Things bec. his Wisdom and Goodness and Power and Blessedness
and Glory are in all Things. And this were easy, were we not to
conceiv that all his Wisdom, all his Goodness and all his Power were
not only in all things, but in evry Particular also whatsoever. Wherby
we learn 1. *That the Soul may be all in all, and yet alone.* Alone as the
175 Receiver while God is in all alone as the Giver. And that tho Millions
of Enjoyers are Created beside, it is still alone, as GOD is, bec God is
still alone, tho all these are in Communion with him. He alone hath all
his Pleasure, while they alone hav all their pleasure. For all their
Pleasures are the Means of his the Effects of his, and the Objects of
180 his. For his Pleasure they are and were Created, and his Pleasure is
that it should be made for theirs. Their Pleasure is that it should be
made for his. He is in us, and we are in him. all our Pleasures are in
his, and his in ours. In us he is the End of all Things, and we in him
are the End of all Things. as he eys and intends evry one alone, alone
185 he is the End of all Things: either being the End for the others sake. 2.
That God is in all things to be enjoyed. 3. *That All things are to be
Enjoyed in God.* 4. *That GOD and THINGS, he being All in all, are by
an Union so Divine and Eternal together, that it is impossible to sever
the one from the other.* That therefore God is in all Things to be Seen
190 as an Infinit and Eternal Act Supporting and Governing, or
compleating and Perfecting them, but cannot out of that Act wherin he
appeareth at all be found. He is in all alone as the Life and Substance
of all his Creatures, and as the Sole Object of all Eys, to pleas them
with Eternal Beauty, as he is in all alone to inspire them as a Soul with
195 fulness and Incorruption. Upon which Account som of the Ancient
Philosophers hav thought GOD to be the Soul of the World. Falsly,
not as if he did not animate it; but bec: indeed he is no Part of it. Thus

he is Alone and thus he is All, but how he should be All in all is a further Question. Nothing is of any valu but as he is in it. All his Life
 200 and all his Lov feed and entertain us in evry object. which removed all the most Excellent Things that are Dross and Vanitie. He is All in all bec. He is alone. He is, All Things els are but Shadowes of him. He is All in evry Thing bec. his Omnipresence is wholly in evry Thing. All his Goodness is there, bec. there he intends the Good of all his
 205 Creatures: All his Wisdom bec there and thence he sees all Things in all Eternitie, and from all Eternity, that is from all the parts of Eternity round about his Ey is upon it: His Will is in it, and by it accomplished. His Power is in it, all his Power making it to Extend to all Objects in all Eternity. All his Glory are in it, bec in it all his Councils are seen
 210 towards all his Creatures. In all its Services unto all, it relates to God Angels and Men, to them in Heaven, to them on Earth and to them in Hell, And his Blessedness is in it, bec all his Pleasure is therin accomplished. For it is made an Engine of his Glory to innumerable Millions. while all Eys throughout all Eternity like his own entertain
 215 it and him in it He in them and they in it, and it in Him it in them, and they in it, and they in him having a manifold and wonderfull intricat and Amiable union together. This shews how Excellent all the Creatures are; for what End they were made, where God is to be Sought, and how highly they are to be Esteemed.

220 How Glorious it is to be All in all

To be interwoven with the Deitie, according to that I am my Beloveds, and my Beloved is mine;⁴ is Glorious for us. To be in him exalted after such a maner, and so individually yet freely united to him is glorious to Things. It is most Glorious of all to GOD that being All
 225 in all, he is the Life and Spirit of all our Joys, with whom we must convers in all the Creatures. But that Eternal Advantage of being all in all, wherby he Communicates all his Essence to evry thing wholly and with all his Goodness enricheth it, and with all his Wisdom guideth it, and with all his Power magnifies it, and Beautifies it with
 230 all his Glory and Pleasure: this can never Sufficiently be Celebrated. For his Work is like him self an infinit Sphere in evry Centre. Being All in all of Necessitie he communicates all so deeply enrichd, to evry Soul in his Eternal Kingdom. for in evry Soul he is All in all, even GOD blessed for ever. Did Words at all exhibit any measure of this
 235 Transcendent Joy, I should perhaps continu to shew the Glory of all in All. But since they are inept and dead or insignificant Shadows,

⁴ See The Song of Solomon 3.6.

when compar'd to such Powerfull and infinit Objects I shall rest after
all, in Eternal Silence.

Lord to be silent unto thee is all
240 That I can offer. being weak and small
What can a Worm, a Grain of Dust, a Sand
What can a poor vile Sinner understand.
My Soul perhaps can ponder on thy Joys
But then my Mouth's too Narrow for thy Prais
245 It is as Easy through a litle Quill
Even Drop by Drop the Ocean to distill
As when we hav conceivd tis to Express
The Sacred Mysteries of Blessedness.
Thy very End is our Felicitie
250 In praising it O Lord we most prais thee!
Whose Endless Glory by thy Bounty known
Whose Bounty only by thy Gift is Shewn.
Art Thou in all O Lord! Art Thou alone!
Am I by Power in all! Am I thy Throne!
255 Shall all thy Blessedness be all in me!
Shall I be evry where where I can see!
O what a profitable Happy thing,
Tis, to be like our Great and Heavenly King!
To be Divested of all Matter is
260 The Way to be annihilated, yet to Bliss.
For when all Matter is removd we are
Even Naked Nothings objects of his Care
And gain a New Existence, all pure Power
Being made all Life it self, an Endless Bower
265 Of Immaterial Light, all whose pure Rays
Are darted in it self ten thousand Ways.
And is my Soul like that Eternal Day
Which being empty of it self doth ray
On all, and is in all! Am I to be
270 All Light, and all in all my God like thee!
O what a Soul, O what a Bliss hav I
O what a Wonder, what a Deitie!

Ambassadors

By how much the greater a Monarch is, by so much the more glorious and powerfull are his Agents; the more weighty and profitable their Service is, their Embasie is so much the more Delightfull, by how much the more needfull, by so much the more
5 Honorable. If a great Monarch send an Ambassador but to complement a Prince in Distress, it is taken as a Special Omen of Grace and favor; but if the Effect of the Embassy be to restore him Peace to deliver him from Rebels, to establish him in his Throne, to assist him against forrein Enemies, to redeem his Nation out of
10 Servitude to introduce perpetual Victories and Triumphs among his people, to tender his Riches Alliance and Authoritie, to invite him to his Throne by Participation or Inheritance, and to make his people of base and Servile, the Sovereign Lords and possessors of the Earth; Ambassadors coming from a great and Sacred Emperor upon such an
15 Errand and entertained like Angels, their Approach being more pleasing then the Sun after a long Night and a tedious Winter. In all which respects the Ambassadors of GOD are exceeding abundantly more Excellent. The Glory of the person from whom, and the Beauty of the End for which, they come, as well as the Dignity of their
20 Office reflect upon them: And so ought the Joy and Admiration of all the people.

The Nature of their Office

An Ambassador is an Agent sent from a King into a forrein
25 Countrie, to negociate of the great and arduous Affairs that concern his Kingdom, or to treat for the Pleasure and Satisfaction of his Highness.

Its Excellency

An Ambassadors Employment is a place of high Concernment and
30 Excellency. In som respects it is the Greatest in a Kingdom. for the Princes Glory, and the Nations Welfare is committed to his Care.

Its Duties

Ambassadors as they are Royaly to be received, so are they to appear in an Equipage answerable to the Grandure of the Prince and
35 Nation from whence they come: being the lively Representatives of

their Kings and People. They are to manage their Affaires Wisely with great Courage and Fidelitie.

Of Gods
Ambassadors

40 The Application of all is Easy. GOD is a Mighty and Eternal King, Heaven is a Glorious and Blessed Empire, Men are forrein Princes fallen into Distress, and which is far wors they fell by Rebellion against their Sacred Monarch: the Devil as a forrein Enemie, and their Evil Consciences and Appetites as Intestine foes rise up and
45 rebell against them. Yet in this their Distress God sendeth Ambassadors unto them. According to that of the Apostle, God was in Christ reconciling the World to himself, and hath committed to us the Word of Reconciliation. Now then as Ambassadors for Christ, as tho GOD did beseech you by us, we pray you in Christs Steed be ye
50 reconciled unto God. These Ambassadors offer Health and Salvation unto Men. being the Representatives of the Eternal Monarch they ought with vast reverence to be received, and the Glad Tidings which they bring ought to make their Persons highly Acceptable according to the Saying, How Beautifull are the feet of them (upon the
55 mountains) that bring the Glad Tidings of Good things.¹ They ought not after the maner of Secular Ambassadors to deck their persons with a Costly Retinue Gold and precious Stones, but with Innocency and virtue, and by the Puritie and Holiness of their Lives to represent the Sweetness and Beauty and Goodness of those Celestial
60 Inhabitants from whom they come: to manifest the Glory and ineffable Riches of that Kingdom, by the Contempt of all these Drossy vanities here beneath, and by their high and Sacred Mien to shew his majesty. Their Masters Business they are to esteem their own. And his Affairs to prosecute with all Courage and Discretion,
65 especialy by their Wisdom meekness and Humilitie, shewing forth his Lov from whence they come, and his great esteem of all their Persons.

Their Embasie

The tenor of their Embasie seemeth to be this, He is fairer then the
70 Children of Men, Grace is poured into his Lips, his Throne endureth for ever. All his Garments smell of Myrrh Aloes and Cassia, out of the Ivory Palaces wherby they hav made him Glad. Harken O

¹ For biblical references in this section see 2 Corinthians 5.19, 20; Isaiah 52.7; Romans 10.15.

Daughter and Consider, and incline thine Ear, forget also thine own people, and thy Fathers house. So shall the King greatly desire thy Beauty, He is thy Lord, and worship thou him.²

Their Original

The Originall of this Embasie from God to Men is his Love and their Miserie. There was no need of Ambassadors once: God and man were not at such a Distance. In the Estate of Innocency Man was in the Heart of GODs Kingdom, God appeared to him, and walked with him. He had the Words, nay more, the Kisses of his mouth. He had besides an innate Light that Discovered to him all the Treasures of Wisdom, and the Mysteries of his Kingdom, he daily walked in the Light of his Countenance: But when he sinned, and ran away, he was then Summoned before the Judgement Seat, detected and convicted; and instead of Dying the Death, was Banished for his Crime. He was cast out of Paradise; to till the Ground in a cursed Wilderness: and by degrees like Cain he went further out of the presence of GOD, provoking Gods Wrath, and continuing in his Misery rebellion and Sin (not withstanding the Advantage he had of recovering his ancient Estate) to the great Hazzard and Peril of his Soul. There being therefore such a Distance between God and Him. God sent Ambassadors unto him. If you enquire further into the occasions of it, this Account may be given. GOD would chastise man a litle for his Transgression, yet mingle infinit Mercy with it. He would be solidly Kind, yet estrange himself a litle, and make him feel the Smart of his offence. He would not immediatly inspire Men, bec. he would make them needfull to one another and by that need more effectually Cement and unite them together. He did not make the Way of Salvation obscure, it was at first most plain and Easy. Men by Sin made a Supernatural Way necessary, and for the Discovery of this, Ambassadors are sent among them. Nay first with his own Lips he manifested what was necessary, *the renewing of his Lov*: and for the Greater Exaltation and Glory of Parents, left them to be his Tutors and Ambassadors to their Children. neither is his Spirit less then an infinit Ambassador always resident among us. If you search deeper and enquire into the Cause of that Liberty which was the occasion of the fall, turn to the Word Liberty Righteousness Kingdom Obedience Glory etc. Where I believ I may promise you full Satisfaction.

² See Psalm 45.8, 10, 11.

Their Kinds

110

The Ambassadors of God are those which are sent by him either as Lieger Ambassadors constantly residing, or Extraordinary Messengers appearing on Earth upon rare Occasions. They are either Angels or Men. Angels seldom or never appeared in Matters of Doctrine, but
 115 other Emergencies. Among Men either Patriarchs, or Levitical Priests, or Prophets or Apostles, or the Son of God himself, or Evangelical Priests, such as Bishops Doctors and Pastors were his Ambassadors to men. Wherof the Prophets Apostles and Son of GOD were Extraordinary, the other Ordinary. All these were by Way of Office
 120 especialy Chosen and delegated to the Work. But in a General Way all his Elect people too, were Charitative, tho not Authoritative, by way of Charitie to admonish men, as enlightned on purpose, and sent unto them; to inform and persuade their Familiars and Acquaintance. Of Each of these in Particular.

Angels

125

The word Angel is a Name, not of Nature, but of Office "Ἀγγελος comes from Ἀγγέλλω nuncio, and signifies either Sent, or Messenger. For as the Heathens feigned Mercury often times to be sent from Jupiter to the Earth so are these Holy and Blessed Spirits that appear
 130 before God *in Terrâ viventium*, in the Land of the Living, often sent with messages to the Land of the Dead. And from som broken Traditions of their frequent appearance here beneath, it is very probable that the Gentiles had their Fables of Mercuries Employment and the Appearance of their GODs. That the Angels were not employd
 135 in revealing the Mysteries of Religion; or the Articles of faith, will be manifest to any that surveys their story; those things being reserved only to God, and Man. Neither were Angels, (unless once or twice perhaps) ever from the Beginning of the World sent to an whole or intire Nation, but ever to som particular persons: being generally
 140 employed in Matters Natural, Civil or Prophetical, either for Relief, or Comfort, or Reproof or at least to fore signify future Accidents or Emergencies in the World; but never to intermeddle with those Things which appertain, unto Priests. Tis true that a messenger, or Angel appeared once to reprove the Israelites at Bachim: but twas when the
 145 Priests and people were generally corrupted, and there was none so holy and faithfull as to be fit for that office: Angels also preached the Gospel (but accidentally) at the Incarnation of our Savior. If you enquire into the Reason why Angels are not employd as Gods Ambassadors in Matters of faith? the first Answer is bec. he hath

150 prepared other Means among Men, Sufficient for that End. 2. It was
 inconvenient that Angels should be ordinary Ambassadors resident
 among Men, bec. they are Invisible. 3. It is unreasonable that they
 should intermit the fruition of their Joys, for so long a time. 4. The
 Earth is profane, and unworthy of their presence. 5. God will be
 155 believed for his own sake, and not for an Angels: 6. We have this
 Treasure in Earthen Vessels, that the whole Excellency of the Power
 may be of GOD, and not of Man. 7. He will have men advanced to this
 Honor, to be the burning and Shining Lights of the World. 8. He
 consulteth the Union and usefulness of Mankind. for should men be
 160 altogether idle and unimployed they would be of no value to each
 other. 9. Having established such an Office he is jealous of its
 Excellency, and for bears to employ any other but such as are
 entrusted with it, that it might appear what it is most Sacred. 10. When
 the contracted Apostasie and Blindness of men made it necessary to
 165 reveal the Mysteries of faith, GOD appeared himself, and esteemed
 the Affair so Great, that he was his own Ambassador, and did it in
 person. Lastly, in all this he consulted the Exaltation of Man; Who is
 the Image of God in a Golden Case, for whom also he made the
 Worlds, whom he redeemed by the Blood of his Son, and among
 170 whom the Powers of Heaven are to learn those Mysteries, which he
 revealeth upon Earth. Ephes. 3.10. 1. Pet. 1.12. for by the Apostles
 and by the Church they come to the Knowledge of them. It is but an
 idle Dream wherewith som men trouble themselvs, as if they could be
 ready to entertain GODs Word by an Angel, which they despise by a
 175 man: GOD himself was among the Jews 40 years in the Wilderness:
 yet we do not read of one in 600000. that were converted therby nor
 of abov 20. that were Holy at all. To despise Gods Ways, and to chuse
 our own, is a pervers Effect of our Blindness and Corruption: as it is
 also to suspect his Love, as if it were less then might be desird, which
 180 is there most Transcendent where it seemeth Feeble. GOD himself at
 the fall appeared to Adam, at the Deluge to Noah, at the Institution of
 Circumcision to Abraham, On Mount Sinai to Moses, to the Apostles
 at the Descending of the H. Ghost. In all the Matters of Doctrine he
 was the Sovereign Minister and Priest himself, and gav his Spirit and
 185 Power to men to work Miracles, which was better then the Apparition
 of any Angel. See Revelation, Appearance, Religion, etc.

It is a thing usual with Kings and very Agreeable with the
 Greatness of their Majesty, and the Weight of their Concernes to have
 invisible and Secret Agents in forrein Courts, even while they have
 190 visible and publick Ministers of State appearing openly to the

Common view. GOD hath both his Ambassadors, visible and Invisible. Thus are *the Angels sent forth to minister for the Elect*: and of litle Children it is said, that *their Angels always behold his Face in Heaven*. Whose office it is to take Care of their Bodies, Lives Estates
 195 etc. but the matters of their Soul are more immediatly left to GOD himself in the Holy Scriptures: Men being made fellow Workmen with God and Stewards or Dispencers of his Holy Oracles. For it is consonant to reason that they alone who can beget the Divine Image should be entrusted with it, and have the Honor of being their fathers
 200 Spiritually whose natural Parents they are made able to be, by Divine Bounty. For man is indeed the Head of all visible and invisible things, the Golden Clasp uniting spiritual and material Beings; the peculiar Object of GODs Love, and therefore capable of the highest offices. It is not given to the Angels to die for Christ, nor to manifest their Lov
 205 in such a perfect Maner, as that of self denial, Blood and Martyrdom. But to minister unto him in the preservation of his Church, that they may be som way Delightfull, and usefull is given, on which they attend as on the Bride of God. They have a fulness of Glory among themselves, in their own Sphere; yet it was expedient that in all that
 210 Glory they should serve the Church, for her, and for their own Greater Glory. Hence is it that we read of an Angel negotiating here upon Earth, that was opposed by the Prince of the Kingdom of Persia, one and twenty days, and that went afterwards to fight with the Prince of Persia on behalf of the Church, and of all the other ministeries of those
 215 Angels that continue upon Earth but do not appear. Hence we read of an Angel admonishing Cornelius to send for Peter, but not preaching the Gospel himself, of Philips being sent Miraculously to the Eunuch, but not an Angel. for every Priest is taken from among men, and ordained for men in things pertaining to God, etc.³

220 Patriarchs

By nature the First Born, and the Heads of Famelies, are Kings and Priests in their own Houses. for Nature by a treble Right made them Gods Ambassadors and Vicegerents to their Children, bec. of the Interest they had in them, for the Greatness of their Affection towards
 225 them, and bec. of their Authority and Power over them: to which we may adde their Abilitie and Wisdom to instruct them. Hence it came to pass that at first there was no Priesthood by Institution, but the Patriarchs and Heads of Houses, as they were the Fountains of their

³ For biblical references not cited in this section see Daniel 10.13–21; Acts 10.1–5; Acts 8.28–39; Hebrews 5.1.

Childrens Beings, so were they likewise of their Education or Well-
 230 Being, Nature committing them to their Trust, whom it gave them a
 Power to beget. It made them Angel-Guardians, by making their
 Children part of themselvs, and fitting them for that Office by long
 experience, as well as Love, that by the Light which they gained by
 conversing with former Ages, they might inform and perfect their own
 235 Bowels. Thus it continued 2000 yeers, and thus it should hav
 continued to the End of the World had not men failed in the Discharge
 of their Duties. If you enquire what the Duties of these Patriarchs
 were, they were partly these, 1. To offer up Sacrifices, Prayers and
 Thanksgivings for their Famelies, 2. To rule, and to oversee their
 240 Maners. 3. To administer Rewards and Punishments. 4. Being chiefly
 Blessed in their Seed, it was their Duty to hav laid up Records of
 GODs Works and Appearances from the Beginning, and To have
 secured the Tradition of those Sacred Mysteries by all possible
 Precautions for the Welfare of their Children in After Ages. Where
 245 note; 1. That if they had done this in all Famelies Wisely and
 Conscientiously, the World had been full of Clear Light and infallible
 Knowledg. 2. That the uncertainty that feeds mens Infidelitie came in
 by the gross Omission of their own Ancestors. 3. That the Infidelitie
 and Blindness in the World is Only increased by New Impieties: tho
 250 4. By Gods Endeavors the Light of Knowledg is continued to the End.
 finally, that God doth not immediatly inspire all, nor send Angels to
 inform evry man, bec. he consulteth the Delights of Ages, and would
 entertain us with a fulness of Wisdom and Goodness in all
 Generations. Measure and Proportion are the Grace of Musick,
 255 Architecture, Painting, Writing, Dancing, Beauty, and of all that is
 comely or delightfull! A litle too much in one Point is destructiv to the
 Residue. Consider also that Parents are of greatest Credit and
 Authority with their children, and of all others most able to prevail
 upon them: their Interest and Lov begetting an intire Confidence in
 260 them: And that men having laid Waste that was purely natural and
 fully sufficient, it was at Gods pleasure either to save, or Eternally to
 destroy them and that therfore whatever means of Grace he pleased to
 succeed, were at his Disposal, the least being abov their Desert but the
 Highest an infinit Mercy.

When God saw the Corruption of all Famelies generally neglecting
 their Duty, he som times appeared himself, and sent Angels som
 times, that he might retain unto himself a Righteous Seed. Till at

length he erected an Office among men, even a National Priesthood,
 270 to whose Trust he committed many famelies, nay all, in matters
 Spiritual. So that Kings and Priests hav the same Original. The
 Injustice of several Famelies in matters Civil occasioned Kings, to
 protect them from the violences of one another: their Impiety in
 matters Divine occasioned Priests bec. all Famelies were so far
 275 Apostatized, that had not God taken this Course Religion had been
 quite turned out of Doors and banished the World.

Here note, 1. That this general Priesthood was erected by GOD in
 the times of Moses. 2. That till then Adam, Abel, Cain, Enoch
 Methuselah, Noah Abraham Isaac Jacob etc. offered their own
 280 Sacrifices evry Patriarch being a Priest by Nature, without
 Consecration. 3. That this office was taken out of their Hands bec. of
 their Abuse of it, who ought to hav been like the pious Patriarchs in
 Wisdom and Integrity, as well as Power. 4. That the office of King
 and Priest were divided by Accident, God taking care for the
 285 Establishing of Priests, long before he made any Provision for Kings.
 5. That the reason of this was the Excellency of Souls, the more
 peculiar and immediat Objects of his Care: tho Kings also are sent by
 him as the Scripture witnesseth. 6. That Priests by a true Estimate are
 far greater then Patriarchs, as Kings are greater then the Heads of
 290 houses. It is true indeed that Priests are not as Patriarchs were both
 Kings and Priests, we restrain their prelation therfore to this, They
 were far greater in the Priestly office. For what many famelies lost by
 Impietie was given to a few: the Dignity of Priesthood in those few
 shining more brightly, bec. as the Philosophers say the Sun is a
 295 Collection of litle fires, and our Ey beholds it to be more Glorious in
 its union then all the Stars, what was Scatterd among the many is here
 united. Patriarchs had none in subjection but their Children and
 Servants, the Heads of famelies are committed to the Priest, and in
 matters Divine he is the Ruler of them: 6.⁴ That the Priesthood is much
 300 more Excellent then it was in the Beginning, were it for no other
 reason but this, It was chosen of God to rectify the Error and
 Inconvenience of the former. 7. That this order of Priesthood is the
 means in the hand of GOD wherby knowledge, or the Light of Glory
 is continued in the World. 8. That ministers are called Fathers still, as
 305 a Token or Memorial that at the first Fathers and Priests were (in the
 Patriarchs) one. 9. That in many Nations the Priesthood still resided

⁴ Traherne misnumbered, so that there are two points with the number six, making fourteen points altogether.

in the King, as the Roman Emperor was Pontifex Maximus.⁵ 10. That the necessity of a Priesthood was soon discovered among the Heathens, whence we read of a National Priesthood in Egypt before
 310 the Times of Moses long, in Josephs days. for whom also Provision was made in the famine, by the Care of Pharaoh. 11. When the Kingdom and Priesthood were Divided the King or Lawgivers Brother was made high Priest; for *Moses was King in Iesurum*, and Aaron his Elder Brother. 12. That God appropriated the First Born as his own
 315 Inheritance, and vindicated them as of right due to the Priesthood. tho they were all Exchanged and redeemed by the Levites. 13. That Imperial and Priestlike Dignity are not incompatible, since by Nature in the Patriarchs they were united together. Hence it was that in the Jewish church Priests were made Judges as well as Elders. Phineas
 320 was a Priest, and so was Samuel. Jehoiadah that saved the King from the Cruelty of Athaliah and put the Crown upon his Head was a Priest in like maner. The Embasie of Priests is of greater Importance then that of Kings, bec. it relateth to all Eternitie, but needeth less exterior Grandure, bec. that of Kings is secular relating to the Exterior Order
 325 and Government of the people, that of Priests is Divine, and altogether Heavenly. They are therefore Subject to the King in Seculars, as the King is by them instructed in Spirituals. The Brotherhood and Union of Magistrates and Ministers is well exemplified in Moses and Aaron.⁶

Prophets

330 Upon the General Corruption both of Kings and Priests Prophets were raised up as Extraordinary Ambassadors to reprove and quicken them to the Discharge of their Duty: to whom God somtimes, somtimes Angels appeared; but all the World was to give Credence to their Testimonie. The vices they reprov'd were notorious, the precepts
 335 which they enforced were clearly Known to be of God generally before, and the things that they intermingled, were full of Perspicuity, Majesty and Power. It was hard resisting them, without kicking against the Pricks. In their own Age they were Powerfull, but the Success [and?] Event made them more Eminently Glorious and
 340 Authentick in after Ages. Of what Power and Authority the Prophets are, whose writings were *Aliud agendo*⁷ as it were, expressly designed for the Ends of the World, and by which, they being dead; are like

⁵ Supreme Pontiff.

⁶ For biblical references in this section see Genesis 41; Deuteronomy 32.15; 2 Chronicles 22.11–23.11; Numbers 25.7–11; 1 Samuel 3–10; Exodus 7.

⁷ Designed uniquely for an express purpose.

Abel, yet Speaking. I shall refer you to consider in the Word Prophet. But they are of such Importance that the Testimony of Jesus is called
 345 the Spirit of Prophesie, himself and his Doctrine (when opposd and examined by his Enemies the Jews) he committed to their Evidence, and in the Parable of Dives and Lazarus designd purposely to countermand their folly, who desire News from Heaven, or the voice of the Dead, he expressly testifieth, that if they hear not Moses and the
 350 prophets neither will they repent, tho one rose from the Dead.⁸ from the Prophets we com to speak now of him that was prophesied.

Jesus CHRIST

It is remarkably observd by the Author to the Hebrews, that God who at Sundry times and in divers Maners, spake in time past to the
 355 fathers by the Prophets, hath in these last days spoken unto us by his Son. Unto which he Soberly and discreetly addeth the Considerations of our Saviors Excellency. In Jacobs Benediction of Judah he is called Shiloh which signifieth *sent*: in Malachi the Angel or Messenger of the Covenant, in Esai Immanuel or God with us, who came in the
 360 fulness of time and made himself a Man to die for us. Of which himself prophesieth 600. yeers before he was born, as his Words are pend, and recorded by David. Psal. 40.6.7.8. Of which Notice is taken Heb. 10.5.6.7. etc. Sacrifice and offering thou wouldst not, but a Body hast thou prepared me. etc. This Man being infinitely greater then all
 365 the Prophets and all the Angels, became an Ambassador from heaven to the World, conversed on Earth with so much Wisdom that Turks and Jews and Gentiles admire him, and in 3. yeers did that which all the Philosophers could never do, laid the Foundation of a Sect wherin Kings and Queens and Ages are concernd, overturnd all the Oracles
 370 and Idols of the Heathens, united all the World in his Celestial Light, died for our Sins Conquered by suffering, rose again from the Dead, and ascending to Heaven visibly, sent the H. Ghost as visibly upon the H. Apostles.⁹

Apostles

375 The Apostles being endued with Power from on high, were sent as Ambassadors into all Nations for the Propagation of the Gospel of Jesus Christ. These are the 12 Brazen Oxen in Solomons Temple that

⁸ For biblical references in this section see Hebrews 11.4; Genesis 4.11; Revelation 19.10; Luke 16.20–31.

⁹ For biblical references not cited in this section see Hebrews 1.1, 2; Genesis 49.10; Malachi 3.1; Isaiah 7.14; Galatians 4.4

carry the Brazen sea (i.e. the sea of Purification) into all the Corners of the Earth. these are the 12 Lions upon the steps of King Solomons
 380 Throne, guarding the passage of the King of Kings; These are the 12 loavs proposed on the shew bread Table for the Priests to eat, in Aarons Tabernacle. These are the 12 fountains in the Wilderness of Elim, as the 70 Disciples were the 70 Palm Trees spreading abroad besides. These are that Handfull of Corn in the midst of the Earth,
 385 whose fruit shall shake like Lebanon upon the Top of the Mountains. Being divinely inspired, and having their Understanding opened to understand the Scriptures, they were able to fill all Nations with Living Waters, and to make that Grain of Corn that fell alone, and was buried in the Ground to Spring up into Millions, enlarging his fields
 390 over all Kingdoms: for which End they were endued further with the Gift of Tongues and Miracles. These were also Extraordinary Ambassadors, for being full of the H. Ghost and Θεόπνευστοι¹⁰ or Infallible, whatsoever they said or Writ was believed: whatsoever they finally established and recorded is the Word of God, and abideth
 395 immovable in all Ages. These were they that penned the New Testament, and gave us the Key that opened the Prophets and the Ceremonial Law, whose Harmonie and Historie whoso clearly seeth his Eys are Blessed and litle stand in need of other Miracle. These are the 12 Gates, and the 12 Foundations of the New Jerusalem. upon
 400 whom the Church being built groweth up into an holy Temple to the Lord. Their Lives and Sayings are the Rule of their Followers.¹¹

Pastors and Teachers

When our Savior ascended up on high, he led Captivity Captive, and gave Gifts unto Men; some Apostles and some Prophets, some
 405 Evangelists, and some Pastors and Teachers, for the Perfecting of the Saints for the Work of the Ministry for the Edifying of the Body of Christ: Till we all com in the Unity of the faith and of the Knowledge of the Son of God to a perfect man, to the measure of the Stature of the Fulness of Christ. These are like Timothy faithfully to keep what
 410 the Apostles hav committed to their Trust; and to commit the same unto faithfull men, that they also may teach others. They may be Parents of men, and fathers of the Regenerate, but may not beget new Doctrines. They are the Nurses of the Truth but not its Parents. They

¹⁰ Inspired by God.

¹¹ For biblical references in this section see 1 Kings 7.23–25; 1 Kings 10.20; Leviticus 24.5, 6; Exodus 15.27; Psalm 72.16; Acts 2.3, 4; 2 Timothy 3.16; Revelation 21.12, 14.

must be followers of the Apostles as they were of Christ. concerning
 415 whom it is said, If I or an Angel from Heaven preach unto you any
 other Gospel unto you then that ye have received let him be
 accursed.¹² The Scriptures are the Commission the Letters of
 Credence, the Authentick and true Copy of these Ambassadors
 Instructions, according to which whatsoever they do is don in Heaven.
 420 GOD is bound to ratify what they perform according to their
 Commission. They are his Representatives and Agents. They are the
 Messengers of the Churches and the Glory of Christ. They negociat in
 the Contract between the King of Kings and his Heavenly Bride, they
 bring Glad Tidings to out cast Princes, they carry the Pardon with the
 425 Broad Seal to Malefactors. They open and no man Shutteth, they shut
 the gate of Heaven and none can open. GOD doth in them whatever
 they do, and whatever they do according to Right they do it in Christs
 Steed. So long as they keep close to their Instructions, what
 Ambassadors do in one Kingdom is ratified in another. But if they
 430 swerv, nothing is binding wherin they act beyond their Authoritie.
 Their Letters of Credence must be shewn, before we can be certain of
 any validitie in what they do. Yet in doubtfull Matters the Word of an
 Ambassador is a great Light, and renders our Opinion or Hope Secure,
 concerning the Will, or Sence of his Master.

435 Their Privileges

Tho many may be fit to be Ambassadors yet no man must
 intermeddle with that office but he that is called, and hath received his
 Commission. The Priests under the Old Law were more Excellent then
 the Patriarchs, as we may see by Aaron who in his Glory was the
 440 Patriarch of the Jewish Nation, Yet the Apostle plainly testifieth, that
 if the Ministration of the Law be exceeding Glorious the ministration
 of the Gospel must much more exceed in Glory. They were so
 received in the Beginning, that men would have pluckt out their right
 Eys if it had been possible, and given them unto them: Constantine the
 445 Great, the first and the most Glorious Christian Emperor magnified,
 Enrichd, and promoted them in the Empire, embraced their Bodies,
 and kist their Wounds. And indeed it is impossible for any man to feel
 the Powers of Heaven, to know God, or to lov him self, but he must
 be full of Veneration and Esteem for these. They are exempted
 450 therfore from Labor, Secular Care, and Povertie, Worldly Offices and

¹² For biblical references in this section see Ephesians 4.8, 11–13; 1 Timothy 6.20, 21; Galatians 1.8.

Employments, that they might like Kings and Priests attend the service of God in his Holy Sanctuary.

Their Duties

Holiness and Wisdom ought to shine in Priests, that by the Divinity
 455 of their Lives they might convince the world. And abov all Duties
 their Zeal and Charitie ought to carry them on Eagles Wings, abov the
 Consideration of their private Estates, to the Glory of GOD in all
 Nations, and to the Honor and Salvation of the Whole World: their
 Magnanimity and Meekness, their Goodness and Patience, and the
 460 fulness of their Lov, the immovable Serenity and the Glory of their
 Souls, attaining the Lustre of the Greatest Miracles. That Christ may
 be known to have died for them, becaus he is now seen to live within
 them. Certainly were all Ministers what they ought to be there would
 not be a Wicked City or Village in the whole World.

465

Scriptures

Therefore we ought to give the more Earnest Heed to the Things
 which we have heard, least at any time we should let them slip.

For if the Word Spoken by Angels was Stedfast, and evry
 Transgression and Disobedience received a just Recompence of
 470 Reward.

How shall we escape, if we neglect so great a Salvation, which at
 the first began to be spoken by the Lord, and was confirmed unto us
 by them that heard him:

God also bearing them Witness both with Signes and Wonders, and
 475 with Divers Miracles and Gifts of the H. Ghost, according to his own
 Will? Heb. 2.1.2.3.4.

Compare that 1. and 2. Chapter together.

Observations

The Means of Grace are so deeply radicated in Nature, and so
 480 marvellously interwoven in our Essence and the World, that the
 Smallest Intimation of GOD is enough, if we refuse not to contemplat
 their Glory: the Highest Angels Testimony insufficient, if we resolv
 to be Rebellious.

Between Rebellion and Obedience there is but litle difference in the
 485 beginning, but the End is infinit: The nice turning of a Thought for a
 Moment determines our Indifference.

It is easy therfore to resist and despise an infinit Light: seeing if we
 look upon it with our Ey-lids clod we cannot behold it.

The H. Ghost is an Ambassador from God himself, knocking at the
 490 Gate of our Hearts, and ready to enter, if we send him not away
 grieved.

When the Ministers are faithfully Speaking without he is
 convincing and Working within. Insomuch that I question whether
 ever any man in the whole World did hear the Gospel without being
 495 pricked, and pierced in the Heart, would they hav taken Notice of it.

If we yeeld Obedience to our Conviction, all shall be revealed by
 degrees, that concerns the Glory and Beauty of God in his Ways and
 Choices: but if we disobey that Glymps we exclude the Heavens.

He that is faithfull in a litle Shall be made Master over much. But
 500 he that hath not from him shall be taken even that which he hath.¹³

He that doubteth let him do all that he knoweth he ought, and he
 shall soon be satisfied.

The Nature of the Soul, and the Glory of Gods Works, the Beauty
 of his Ways and the Excellency of his Laws, and the Divine
 505 Perfect Harmony of all these together with the Consent of Ages, the
 Testimony of his Word and the Voice of Conscience make evry
 Approach of Grace and favor exceeding Powerfull, when GOD doth
 speak admonish or persuade.

He cannot chuse but feel God, in whom he dwelleth.

510 If all the World were blind one man would not be believed
 concerning the Glory of the Sun.

He must be born again, that would enter into the Kingdom of
 Heaven.

He that humbleth himself like a litle Child shall be exalted.

515 God out of Zion shineth in Compleat
 And Perfect Beauty: He did never cheat
 The Soul of any: His diviner Light
 His Truth as well as Lov is infinit.
 Such Worlds of Glory doth his Skill display
 520 In the Divine Proportions of the Way
 And the Sweet Methods which salute mine Eys
 With Endless infinit Varieties
 Of Power Wisdom Goodness Holiness
 Truth Mercy Judgement Condescention Lov
 525 Longsuffering Patience Meekness Righteousness,
 Displeasure Anger Wrath which som times move
 And all in Number Order Beauty Measure

¹³ See Matthew 25.21.

530

Fit bounds and Limits, that the Ways my Pleasure
And so doth Beautifie the Times and Lands
Wherin my GOD in all his Glory Stands
That all the World is a New Paradice
Of Joy and Bliss to me beyond all Price
And Time it self a most Celestial Sphere
As if the Way to Heaven, were Heaven here.

Ambition

Its Nature

Among the other Excellent Endowments and Divine Perfections of those to whom God sendeth his Ambassadors, one is that *Ambition* which is implanted in their Natures. Which is that Disposition of
5 Soul, wherby a man is carried with Desire of Glory.

Its Original

The Desire of Glory is an immediate Effect of the Divine Image in the Soul of man, it springeth originally from self Love, and partly from the Nature of that Glory whose Sweetness it apprehends, but
10 especialy from that Goodness wherby we delight to communicat our selvs and to be communicated to others.

Its Object

Its Object is Glory, that is, inherent Goodness Honor, Beauty, Preferment, Esteem, Exposure to Spectators, the Gratefull Aspect of
15 their Eys, their Approbation, Affection, Love, and Pleasure. For Glory is that Part of Blessedness which is acquired by giving.

Its End

As no Power or Inclination was implanted in vain, so neither was this implanted but to Eminent purpose. It is a great Indication of our
20 future Glory. For as all Natural Appetites were made to be filled, so was this in like Maner, which as it exceedeth the Appetite in Trees or Stones, and is but Shadowed forth by the Emulation and desire in Beasts; So is it made for more Glorious Ends, and hath in reality Greater Objects. It was implanted in Answer to Gods Design and
25 Councel, who loving his Creatures, determined to communicat his Glory to them: and for that End made them to Desire it when Absent, that they might enjoy it when present. for it could not be a Gift unless they were made to delight in it. Nor could they be made having it to delight in it, unless they were made, not having it to desire it. For Joy
30 and Desire are two Affections of the same Love. What we lov simply we rejoyce in when present, and desire when tis absent. The last End Why twas implanted was Gods Glory and our Promotion or certain Advancement in his Eternal Kingdom. for God gaineth Glory by giving Glory. The more he receivs the more he gives away: and is
35 therefore the Object of all our Praises, bec. he is the Fountain of all

Honors Dominions Enjoyments. So that our Communion with Him is founded in his Giving and our Receiving, in his receiving and our returning Eternal Praises.

Its Order and Degree

40 As Riches are but the Slaves and Servants of Glory, so is Covetousness but the Handmaid of Ambition. These two therefore which play all the Game in Humane Nature, being thus Disposed, Ambition is the very Top of all our Inclinations.

Its Several Estates

45 In the Estate of Innocency it was a pure Virgin destined to wear the Crown of Eternal Glory. In the Estate of Misery, as the Best thing corrupted is the Worst, it was transformed into a Witch, of a Malevolent Aspect and in desperate Hazzard of Eternal Shame. In the Estate of Grace it is restored to that Beauty Goodness and Purity from
50 which it was faln. In Heaven it is delighted with all its Desires, in Hell it is tormented with all its Fears. for it makes a man far more Capable of Happiness or Miserie, and was in part prepared for the Enlargement of his Happiness. In the Estate of Innocency Ambition was in the Soul without Vice, in the Estate of Sin without Virtue, in
55 the Estate of Grace Virtu and Vice seem to meet together and to inhabit in it. Tis deliverd from so great a Bondage as its Imperfection in the Estate of Glory, and disentangled from the Accursed fellowship of Vice and Corruption. In Hell the Perfection of Sin and misery are poured upon it; in Heaven it wears that Crown of Glory
60 which was reserved for it in the Estate of Innocency.

Its Extent

Evry Facultie and Inclination of the Soul follows the Understanding in its Limit and Extent: If the Understanding be a Facultie shut up in Bounds, so is Ambition; if it be infinit, Ambition
65 is infinit. for wherever the Understanding can see an Object the Will can desire it. Wherever the understanding can be Sensible of its Want, or absence, or Sorrow can complain of it. Ambition therefore can fill Heaven and Earth and the Heaven of Heavens with Desires, and can covet Honor from the very Centre of the Earth to the utmost
70 Bounds of the Everlasting Hills. Wishing it self Glorified in all Times and Ages, as well as in all Lands and Regions, yea it can extend it self throughout Eternitie and Gods Immensity.

The End of its Extent

Is the Enlargement of Mans Interest Being and Happiness, like that
 75 of Abhorrence. For being a Power or Inclination of the Soul wherever
 it self is its Subject, or Soul is. Since the Soul is a simple Essence,
 whose Substance is dilated or extended with its Power, becaus being
 immaterial, its Power and Essence are all one. Its Interest is in evry
 thing to be honored exalted and magnified. Its Happiness is enjoyed
 80 in the Satisfaction of its Desire. While all Beings Created and
 increated comply with its Interest, and evry thing in all places where
 it self appeareth yeeld it the Pleasure which it looketh after.

Its Violence

Should we write the History of Ambition in all its Behaviors as it
 85 hath broken out in the Heroes and the Sages of all Generations we
 might fill volumes with the vigor and vehemence of this innate
 Disposition, this great and powerfull Inclination, Examples Sacred
 and profane affording us an infinit Varietie on this single Theme.
 Referring you therfore to the search of Instances in Warriors
 90 Monarchs Poets and Philosophers, we think it better to take a true
 Estimate of its Greatness and measure, from the Principles of Reason.
 The Soul of Man is so impatient in this Desire of Glory, that could it
 have all the Thrones and Riches and Empires in Heaven and Earth in
 Solitude or Dishonor, it could not be satisfied; nay more, it would
 95 esteem them Dead and useless, and odious Cumber divested of their
 Glory. And were there no Ey to see, no Soul to regard, no Lov, no
 Honor, no Delight to be enjoyed, all these would upbraid its
 Capacitie, and becom Monuments of its greater Shame and Defect,
 as well as Causes of its fury and Displeasure. For Glory being the
 100 End of Riches, Riches without Glory are like a deformed Trunk; or
 Carcase beheaded. But if many Eys or Souls are created to look upon
 it, and it self be found an abominable Existence, or worthless Dirt in
 the midst of its fruitions, an Enlightned Spirit would loath it self, and
 with so quick a feeling discern its Reproach, that the reflexion of a
 105 just and Severe Ignominie would blast its repose and oppress its
 power, stain its perfection and hurt its Interest, blemish and poison
 the Nature of its Beautie, bereav it of its Crown and Spoil its
 Delights, turn its Comeliness all into Corruption, molest it with the
 Sence of Continual Enmitie, and make all its Riches as so many
 110 irreproachable Witnesses of its shame, injurious therunto, and Means
 of its Confusion. for in the Light of its Wealth, when so many
 Beauties that attend upon it, so many Amiable Advantages and things

are compared, whose Lustre and valu surround the Enjoyer and possessor of them, the vileness and Deformitie of his Person appear
 115 more Loathsom and Conspicuous. So that indeed it is impossible to enjoy any Treasures or Riches in the midst of Shame, since the very Enjoyments themselv are (in that estate) Aggravations and Punishments. The Causes of its violence on the other side may be the Excellency of Souls, which are the Peculiar Temples of Delight, out
 120 of which to be Excluded, is to die and perish, by which to be abhord is to be banished forever. The valu of Lov and Glory are to be seen in their Proper Places.

Its Necessitie

Without Ambition implanted in their Soul, it was impossible to
 125 make any Creatures Excellent or Usefull. The Grand use of the Creatures being to be the Recipients of Divine Goodness, who is naturally free and infinit in his Communications, that they would be bereavd of their use without Ambition is manifest bec. the Goodness of God is his Glory. Neither is God their End, neither are they made
 130 for his Glory in any other Sence, then that they are made to desire it, and enjoy it forever. The Manifestation of his Glory is indeed the End for which they were made, but it is included in the other. for neither could his Glory be manifested in making Creatures unless he made them for the fruition of his Goodness neither could his Glory be
 135 manifested to any Purpose unless it were to be seen and admired and enjoyed. But this is not all.

Ambition is a necessary Concomitant and Consequent of the Divine Image. For since Glory is the End of God in all his Works and Ways, and (speaking after the maner of men) that to which he doth
 140 infinitely aspire in all his Councils, it was not possible to make Man compleatly like God without the Desire of Glory, which is indeed the very Crown and Splendor of the Divine Image, arising partly from the Nature of Love, but especialy from that Goodness wherby we delight to communicat our selv to others, as we said before. By Love
 145 we mean self love; for Lov and Goodness otherwise are one.

Ambition is the necessary Attendant of self Love, for the Preservation Welfare and Pleasure of a Creature is founded and attaind in that Honor it desires. No man can easily destroy his Delight, or despise its object. Since Angels and Men therfore are the
 150 Powers of Heaven, and the Thrones or Principalities, whose Hearts and Affections are the fountains of Honor, and the Bulwarks of our Welfare, the Props of each others mutual Greatness, and the Grounds

or Means of Perpetual Safety are laid in our Peace and union with them, since Liberty and Power as well as riches and pleasures stream
 155 in Friendship, and no man is admitted to be a friend, but in the very Act of Admission he is esteemed Glorious; Glory is desired as the Key to Perfection, and it is impossible for us to love our selves without coveting the same.

Ambition has one strange Advantage in it, for when it behaves it
 160 self aright it is it self the Means of its own Satisfaction: it becomes its Subjective or inherent Glory, and produceth its objectiv, for it ariseth from pure Goodness, and endeth in the felicitie of those whose Honor it desires, Concerning which we shall speak more hereafter.

Its Effects

165 The Effects of Ambition are either in the person that is Ambitious, or in the Objects of which he is ambitious or in the Circumstances that attend both the person and his objects. And these may be distinguished further into the Effects of Ambition behaving it self either virtuously or viciously. Effects there are of it also either in
 170 Earth, or in Heaven. Of all which it will be too long to treat here, and therefore we shall speak of the Effects only of that Desire of Glory which is truly virtuous. The other break out too, too often evry day.

1. In the person. The Desire of Glory is a Spur to Virtu, and a great Incentiv to Glorious Deeds. It makes a man more capable of being
 175 obliged, more Gratefull when he receivis his Desire, and more Thirsty for Delight and Happiness. It makes him a greater Enemie to vice, and more Wary and diligent in pleasing others. It makes him more Industrious, more Couragious, more meek and humble, more Profitable Honorable and Delightfull: and more Glorious while he
 180 desires to be more pleasing and acceptable.

2. In the Persons that are its objects God, Angels, Men, Nations, Kingdoms, Ages, Cities, friends, Relations, Neighbors, etc. How many Martyrdoms, how many Victories, how many Triumphs, how many Glorious Deeds, how many Deliverances, how many Excellent
 185 Books, how much Learning Beauty and Delight, hath the Desire of Glory occasiond for others, verily he that is acquainted with the Annals of time, and well seen in the Historie of the World shall find that Cities Empires and Kingdoms have been occasiond by it, as by vicious Ambition, they hav many times been demolished, and
 190 Destroyed, and that the Greater part of all that Beauty and Magnificence that shines in the Ages hath its Rise and Original from hence. Splendor and Liberality being the natural Daughters of this

Excellent Mother. Not as if it were Opposit to Obedience and the Love of Virtue, but bec. indeed there is a marvellous Concent and
 195 Harmony between them.

3. In the Circumstances attending them. All things are made the Treasures of the Soul that promote its Satisfaction in this Desire. Concerning which we shall speak further in its Satisfactions. In the mean time be pleased to consider the Union a litle that is occasiond
 200 in the World therby. for while all desire to be Delighted in, all becom pleasing to one another, and while all Endeavor to be Glorious and attain what they endeavor all the World is filled with Glory. All Mankind by Delight is united, evry one is the Joy of all, and all are the vessels of evry ones Glory. Whatever happeneth contrary to
 205 these, ariseth from those Vices that decline and Swerv from the Rules and Principles of this Noble Desire.

Its Satisfactions

It is the Nature of illimited and Endless Ambition, to desire Glory in all Durations, Things and Places: If it be possible, to be made
 210 Glorious not only by GOD Angels and Men, but to be glorified also in evry Creature, in evry Being Existent in Nature, and in evry Thing possible tho not existent. Which stupendious Desire while it is in a maner as Stupendious and ineffable, if not in a Maner wholly incomprehensible answerd and satisfied, the Glory arising from that
 215 ineffable Satisfaction is that which the Apostle stiles a far more Exceeding and Eternal Weight of Glory: a Burden of Glory so Excessive, that Hyperbolies are piled on Hyperbolies (in the Original) to Express it. In token of the Greatness of it, our Savior saith, And the Glory which thou hast given me have I given them,
 220 that they may be all one, even as we are one: And the Saints are said to be called into his Eternal Glory. 1. Pet. 5. God having according to the vast Extent of his Almighty Power determined to give a Crown of Glory that fadeth not away, of inestimable price; And as the Apostle saith, Glory Honor and Peace to evry man that worketh
 225 Good, to the Jew first and also to the Gentile.¹

If you examine the Particulars GOD himself is our Essential Glory: for to be Belovd of him is infinit Glory. His Omnipresence is the Theatre. And his Eternity the Sphere, his Lov is the fountain, and his Knowledg the Light of our Endless Glory. And all these doth this
 230 Eager Propensity make our Treasures. Whenever GOD is there are

¹ For biblical references not cited in this section see 2 Corinthians 4.17; John 17.22; 1 Peter 5.10; Romans 2.10.

we known, and seen and Beloved. Our Name is shed abroad like precious Oyntment, and his infinit Essence is our Infinit Glory. The Eternal Generation of the Son of GOD, and the Proceeding of the H. Ghost is our Glory. All Gods Councils Laws and Works are our
 235 Glory. The World is the Stage and all Ages and Kingdoms are the Scenes of our Glory. The Centre of the Earth, and the Centre of the Sun, Bodies Celestial and Bodies Terrestrial are made for our Glory. As the Elements vegetables animals and minerals shew forth the Glory of God, they discover ours. It is his glory that he made them
 240 for our sake, and ours that we are so magnified by him, as to have them made for our sake. The Patriarchs Prophets and Apostles are our Glory Angels and Men being commanded to lov us as themselvs are our Glory, so are all the Means of Grace and the Joys of Heaven. That Worser things were left unmade that they might not offend us
 245 is our Glory. There is nothing that we can see or think upon but it is our Glory. Adams Paradise Aarons Tabernacle Solomons Temple are our Glory so is the Incarnation Passion Resurrection and Ascention of Christ, his Intercession and Dominion are our Glory. Glory being Endless shall Eternaly be enjoyed, but can never be reckoned up in
 250 order and Perfection. Our Souls and Bodies shall be all Glorious within: the Knowledg and Lov of God shall dwell within us, and we that are called to glory and virtu shall be made Partakers of the Divine Nature.

255 *Its Niceness*

How much we are concerned in the Thoughts of Men, how nice and accurate this Ambition is that in all this vast and Wonderfull Extent will not lose one Grain of Honor that is due unto it, we see by an Inclination that breaketh out in our Journeyings and Travails. For
 260 tho we are going away, tho it be 100. perhaps 1000. Miles from home, tho we are sure we shall never see the place or person again, yet we are so tender of our Reputation, that we cannot endure to leav a Stench behind us, nor the least Spot of Dishonor upon our names, even in the Bosom of an Horsler. His Good Opinion, and the Good
 265 Opinion of all those whom we leav behind us we carry with us. And tho men Know not Why, nor how, nor whence it comes to pass, tho they cannot giv to themselvs any reason of it, yet they feel the Inconvenience of being Blemishd in themselvs, and the Sweetness and the Pleasure of being Well esteemed. Instinct and Inclination
 270 imprints it upon them, but the Reason of this Phænomena is here displayed. Evry Person is our next and neereast Neighbor; we hav a

Right in their meanest and most Transient Thoughts, and in the Light of Eternity, all Thoughts and Persons shall be seen for ever.

Its Lawfulness

275 That it is lawfull to desire Glory is manifest, bec. it is proposed as our End: And to them that seek it as the Apostle saith, To them who by patient Continuance in Well-doing seek for Glory and Honor, and Immortalitie, Eternal Life. Ro. 2.7. Our Savior also commandeth us to seek that Honor that commeth from abov, tho he condemneth the
280 desire of Honor from men. Of the reason wherof we shall speak anon.

Its Difference, or Essential Forme

Ambition is neither in it self a virtue, nor in it self a vice, but in it
285 self it is a marvellous Grace and Ornament of Humane Nature. It is not a virtue, tho it be a Grace innate. For Virtues are Habits, and all Habits acquired, or els infusd, after the Essence of our Nature is compleat. All Virtues proceed from the Principles of Humane Actions, from the Will and the Understanding. What is implanted by nature may be a
290 Good Disposition, but not a virtue: As natural Liberality may be a Good Humor, but yet like the rest of the Affections may become the matter of Virtu or Vice. for Natural Dispositions are like Riches, that may be well, or ill used, according to the Disposal and Pleasure of the Enjoyer. Yet may it be adopted into the famely of Virtues, when it is
295 chosen by the Will, upon the right and true Principles of reason; and made to proceed from the Principles of Human Action, without whose Approbation the Disposer and Possessor would suspend its Exercise.

Its Subjects

GOD

300 Ambition cannot properly be said to be in GOD, for 2 reasons. 1. Bec. it is an Affection or passion of the mind, at least a Disposition that may suffer from without, by the Application and Illation of Accidental Impressions: 2. Bec. Ambition implies an Inferior Estate, and the Absence or Want of that Glory which is desired. Yet in GOD
305 there is som thing answerable to Ambition, which we may stile the Desire of Glory, tho tis infinitely more perfect then our Desire, and in him after a more Divine and Transcendent Maner. For it is infinitely Strong and yet always Satisfied, before its objects and not depending on them, but all its Objects depend upon it, immutable and Essential

310 to him. Imparting all things but receiving Nothing, intimately and infinitely present at once with all Objects, shining on them; and giving them their Glory, yet desiring them too, and enjoying them for ever.

Angels

That Angels are capable of Ambition and Pride, Emulation and
315 Envy, Glory and Honor is manifest from the Nature and Perfection of their Bliss, as well as from their Fall. What is spoken concerning the Aspiring Pride of Nebuchadnezzar in the Scriptures, Esai. 14.12. etc. is by Divers of the Fathers applied to Lucifer. How art thou faln from Heaven O Lucifer, Son of the Morning, how art thou cut down! etc.
320 For thou hast said in thy heart, I will ascend into Heaven, I will exalt my Throne abov the Stars of GOD: I will ascend above the Heights of the Clouds, I will be like the most High. The Maner always is more then the Thing. To be like GOD is our Duty, but to be perversly like him our Ruine. Ambition in the Angels that are Established is always
325 Holy.

Men

Ambition misguided was Adams snare. The Strength of the Temptation was that they should be like Gods Knowing Good and Evil. Ambition is so deeply engraven in our Nature, that before we can
330 pluck away all its seeds, we must root up the very Heart of all Humanitie. And as it was the first, it is the last Corruption still that is Extinguished. Whence it is observed, that the last Coat a Wise man puts off is the Desire of Glory, sure they mean it, vain Glory. Ambition in men may be virtuous or vicious.

Devils

335 Uno concesso absurdo Mille Sequuntur.² Ambition in the Devils is always vicious. It is full of Sacriledge Blasphemy and Impietie; Arrogance Pride Envy Rebellion Hatred Enmitie. For they would dethrone GOD to possess his Room. which bec. they are not able to do
340 it is full of Miserie.

Beasts

In Dogs and Horses there is a certain sence of Esteem and Glory, breaking out in their Alacrity and Desire of their Masters favor, and in the great Emulation that is between them. It is but Bruitish becaus
345 purely sensitive and void of Reason.

² Give into one absurd thing and a thousand will follow.

An Instructive Correllarie

By all these things it appeareth that they are too Cynical and severe, that would cut up Ambition by the Roots. Their Ignorance and Error like that of the Pharisees laith a Yoke upon men which neither they
 350 nor their fathers were able to bear. Many a virtuous Soul, besides that he is doing violence to the most Glorious Power and Inclination in his Nature, is put to a Cruel Task for want of clear distinctve Apprehensions, being made to gall and fret and vex and Weary himself, to the great discouragement and Grief of his Soul, as well as
 355 the Loss and misspending of his Time, in laboring to make that Crooked which God made Strait, and in undoing what GOD hath done To or from whose Works as Solomon observeth nothing shall ever be added or taken. So that all his Work is Labor in vain. From the same gross and Erroneous Conceit, confounding the *Faculty* and *Vice* of
 360 Ambition many Censures have proceeded, the Error cherishing and feeding many Malevolent flirts and Gibes against the Best and most Glorious of Men. Hence it is that some, no mean nor meanly worthy Persons have shot this Arrow into Plato's side, notwithstanding all the Glory and Perfection of his Wisdom Life and Nature, wherin he
 365 excelled other men, as to Morals he was great not without blemishes, which stained all the Glory of his Intellectuals. They said Pride (being that in which all these Vices are summed up) being the Philosophers Original Sin, had a great Predominancy over his Spirit. Hence Antisthenes seeing a vessel wherin Plato's vomit lay said, I see Plato's
 370 Choler here, but I see not his Pride. meaning that his Pride stuck too close to him to be vomited up. So Diogenes the Cynick coming into Plato's schole trample's on his Bed, saying, here I trample on Plato's vain glory. And perhaps trampled on Plato's pride with greater Pride. For in all my Experience of His Life and Writings I never met with
 375 any thing but Modesty in Plato, wheras Diogenes was proud of his Rags, in a frosty Morning embrac'd a Brazen Statue with his Naked Armes to shew his Hardiness, and having a Rent in his Cloak held his Arme akemboe on purpose that it should be seen, wherat Plato, perhaps with greater reason, wittily said Me thinks I see Diogenes's
 380 Pride through that Chink.

Its Diseases

Nevertheless Ambition hath its Diseases, and needeth its Cures. We shall make fearfull Havock if we cut it up root and branch; but we need to pruin and castigate its Luxuriances; to withdraw it from vain
 385 Objects, to repress it about Moderat, to Quicken increas and perfect it,

when we hav weand and refined and Elevated our Ambition to the very Highest. The Man that hath no Ambition, nor Desire of Glory, is a Prodigie and a Monster, opposite to God, a meer fungus, a Drie Tree an unprofitable Stock, or a Stone, an Empty Piece of insipid Vanity,
 390 Dead and Accursed, he has reneged his Humanitie, and is faln a Degree below the Beasts. This Glorious Virgin ought not to be Smothered, no more then Prostituted: but cherished, or kept pure and Sacred for the Deitie. It is like Covetousness: we may covet the Best Things and covet the True Treasures tho we may not covet the
 395 unrighteous Mammon.

That such a Divine and Celestial faculty should be debased to vile and Inferior Objects that a Man should desire Glory from a fool, from a Malefactor, from a Bedlam, from a Condemned Person, from a Beggar, from an Harlot, from a Drunkard or Blasphemer Transitory
 400 Glory that is altogether vain, inferior Worthless as its fountains, that dies in a Moment, and is Extinguished for ever, upon no Causes, upon fals and frivolous Causes: Courting Esteem by his fine Horse, New Built House Embroyderd Coat, Golden Ring or Diamond Hatband; or be sensible of Earthly Glory and altogether insensible of Heavenly, or
 405 fear the Reproach of Man, or sell the Favor of God and the Glory of Heaven for a Toy and Trifle; being light and fickle, and variable in his Choises this is abominable: This is the vice, and these are its Diseases.

Its Cure

The way to cure its Distempers is to restore it to its True Objects;
 410 And being first mindfull of that Nothing out of which we were taken, and of that Sin into which we are Faln and of those Wants and Dangers to which we are perpetually Subject, that our Humilitie might be secured, and our Souls made deep and Stable, our Way is to aspire only to the Highest Objects, and to esteem true Glory and to valu it in
 415 all its Causes. To be an Heir of the World, the Son of GOD, the Redeemed of Christ, a Temple of the H. Ghost, Beloved by the Trinitie, and admired as the Divine Image by Angels and Men that are all Wise and Glorious and Holy, it is Lawfull to desire. for this is True Glory given by Glorious Persons upon true Causes, and shall endure
 420 for ever. Which the more zealously we desire and prize, the more Divine and Blessed.

Why GOD desired Glory

When that Question is moved, For what End God implanted Ambition in Man? It is easily answerd that he might be more perfectly

made in the Divine Image: And for this Caus bec. God himself desired
 it. Therfore he made Glory Mans End, bec. it is his own. But when we
 enquire Why GOD made Glory his own End, or how that was possible
 seeing he had all Glory Eternaly in him self, and needed not at all any
 outward Glory? Or what is there in Glory worthy of his Desire? This
 430 is an obscure Question difficult to unfold: yet or ever the Beauty of
 Ambition can be seen well and thorowly it must be answered. It is a
 Surprizing Answer to say that GODs Desire of Glory and his
 Goodness are one: or to say that GOD in seeking Glory was not
 mercenary or self Ended, is tho true, yet astonishing. His Desire of
 435 Glory is the Fountain of all his Blessedness, and of the Blessedness of
 all his Creatures. His Desire to communicat him self, and to be
 Delightfull to others is one: for without Delighting them he cannot
 wisely communicat himself unto them. To be Glorious is to be
 Delightfull to innumerable thousands upon the most Great and
 440 Wonderfull Causes. This is to be Good: And the Similitude of this
 Goodness in its Nativ pure virgin Estate is our Ambition. We are
 willing to be delightfull to others, bec. we are made in the Image of
 GODs communicativ Goodness.

Observations

445 He that striveth to rise by Trampling upon others is a fool.
 Goodness being interwoven in the Essence of a man, he that hurteth
 another, feeleth the Wounds inflicted on himself.
 He that hurteth others maketh himself hated, be he never so great.
 He that humbleth himself by Lov as the Servant of all, shall by the
 450 Return of Gratitude be the Master of all:
 He riseth by the most firm and sure Steps that riseth upon the
 Hearts of others by doing Benefits.
 He that is rich in Affections is rich indeed.
 The Lov of Glory and the Lov of Men do well when united.
 455 The Lov of true Glory, is the Lov of Doing Good purely for
 anothers sake.
 GOD bec. he loved what was truly Glorious, loved to communicat
 himself freely unto others.
 He that loveth to do what is Excellent bec. it is Glorious, loveth to
 460 do it bec. it is Excellent.
 Be sure to delight in Excellent Things but always to render unto
 GOD the Glory.
 He that doth well, and assumeth the Glory of it to himself,
 forfeiteth his Glory by Doing ill.