

A Unique Manuscript

By

Rev. Peter Miller
(Brother Jabez)

Prior of the Ephrata Community, in Lancaster County, Pennsylvania

WRITTEN FOR

BENJAMIN FRANKLIN

TOGETHER WITH A

FAC-SIMILE AND TRANSLATION OF

some with
Beissel's 99 Mystical Proverbs

ORIGINALLY PRINTED BY BENJAMIN FRANKLIN IN 1730

COMPILED AT THE REQUEST OF THE

EXECUTIVE COMMITTEE OF
THE PENNSYLVANIA-GERMAN SOCIETY

BY

JULIUS F. SACHSE



LANCASTER, PA.

1912

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PRIOR JAEBEZ (REV. PETER MILLER),
OF THE EPHRATA COMMUNITY, IN HIS ANCHORITE CELL,
THE WRITER OF THE LETTER TO BENJAMIN FRANKLIN.

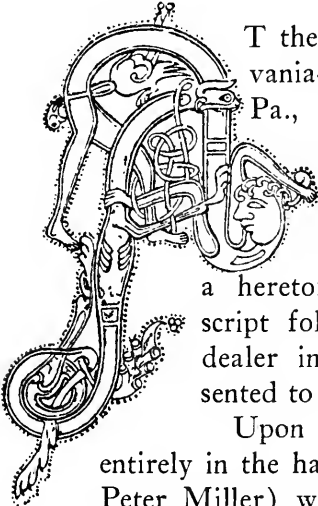
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A UNIQUE EPHRATA MANUSCRIPT BY
REV. PETER MILLER (PRIOR JABEZ),

PREPARED FOR AND SENT TO BENJAMIN FRANKLIN.



At the annual meeting of the Pennsylvania-German Society, held at York, Pa., Friday, October 14, 1910, the retiring President of the Society, John E. Roller, Esq., of Harrisonburg, Rockingham County, Va., stated that he had obtained a heretofore unknown Ephrata Manuscript folio of some 120 pages from a dealer in England, which he now presented to the Society.

Upon examination this proved to be entirely in the handwriting of Prior Jabez (Rev. Peter Miller) who had succeeded Father Friedsam (Conrad Beissel) as Prior or Superintendent of the Ephrata community.

This manuscript was prepared for Benjamin Franklin by Peter Miller some three years after his election (April 8, 1768) as a member of the American Philosophical Society and was sent to Benjamin Franklin, who was then

the president of the society, and the book was undoubtedly at one time the property of that venerable scientific institution.

The contents of this manuscript consists of a letter to Franklin, two pages of which are here reprinted:

FIRST PAGE.

TO BENJAMIN FRANKLIN ESQUIRE:

Sir:

Being prevented by many interruptions, the Discharge upon your worthy Letter was so long postponed. I send you hereby a collection, which for the most part uncommon: I do not pretend, that they Word for Words hath been the Father's Tenets; for he himself would never publish any, and protested against others, which, by doing also, hath increased the Division in the Church. Yet can I give Assurance, that if the Father was alive, and would read them, that he would own them. I wish, that it hath been in my Hand, to make all palatable according to the modern Taste: but Truth hath haired Lipps, & used in its utterance a rough Tune. I offer the whole to your Freedom, either to burn or publish the same, or to make such alterations, as you think best: for altho' I am convinc'd of the Veracity of the Substance of the whole, yet must I sue for Pardon when the Expressions are defective, for I am a Foreigner to the Idiotism of the Language, which I hope to obtain from your Clemency. I hope, the whole will be forwarded by the Care of your Lady, with which and her Family we have in your Absence cultivated the same Friendship, which was established for many years: but I gave Mr. Christ: Marshal,¹ Liberty, to peruse said writ-

¹ Christopher Marshall, a Philadelphia publisher.

ings, and even to copy of for his Friends, if he would, which have inquired for such Things, which I thought necessary not to conceal from you.

The Present, which I have added, was the Father's musical Book, wherein are contained the most part of the Musical Concerts, by himself composed. It did cost three Brethren three Quarters of a Year Work to write the same: by the Imbellishment thereof it will appear, what a great Regard we had for our Superior, in the whole Book there is no musical Error. And as it was written before the Mystery of Singing was fully discovered, therefore are not all the Keys therein mentioned. The Masters of that Angelic Art will be astonished to see that therein a Man, destituted of all human Instruction, came therein to the highest Pitch of Perfection, merely through his own Industry. Also, that when he did set up a School in the Camp, not only the Members of the Single Station were therewith occupied for many years: but also the Family-Brethren were also thereby enamoured, that their natural Affection, to their Family suffered a great Loss.

It is a Wonder, how the even Notes and few half-notes can be so marvellously transposed, as to make thereby 1000 Melodies, all of 5 Tunes, and some of 6 Tunes, yea some of 7 Tunes, also that they came not one the other in the Way. In the Composition the Father had the same Way as in his Writings, viz: he suspended his considering Faculty, and putting his Spirit on the Pen, followed its Dictates strictly, also were all the Melodies flown from the Mystery of Singing, that was opened within him, therefore have they that Simplicity, which was required, to raise Edification. It is certain, that the Confusion of Languages, which began at Babel, never did affect Singing: and therefore is in Substance of the Matter in the Whole

World but one Way of Singing; altho? in particulars there may be Differences.

As concerning our Oeconomy: It is true that it received by the Father's death a severe Shock; yet have we through the Grace of God, both Brethren & Sisters, hitherto maintained our Ground and a visible Congregation. But shall not propagate the Monastic Life upon the Posterity; since we have no Successors, & the Genius of the Americans is bound another way.

I have your kind Greeting communicated both to the Brethren & Sisters in the Camp: Which all send you their humble Reciprocation, the number of Brethren being 12— and of the (3) Ladies 26, all good old Warriours. We all wish, that God would grant you in your high Age the Spirit of Rejuvenescency, and that, when satiated with Years, you might occupy your Lot in the Lord's Inheritance: in which humble wishes I in particular remain

EPHRATA in
Pennsylvania

Sir

the 12th of June
1771.

Your obedient Servant
PETER MILLER.

P. S. Please to tell Mr. Neate the humble Respect from all the Camp, especially from Brother Obed & me.

This is followed by an introduction, three pages; then follows an elaboration of Beissel's *Dissertation on Mans Fall*, "Printed in Ephrata in 1765, and sold by Christopher Marshall in Philadelphia." This consists of nineteen chapters of 104 folio pages.

In conclusion of this dissertation the writer states:

CONCLUSION.

These Sheets were by no means written with an Intention, to sell them for infallible Truths: but to stir up the

capacity of the Reader, and therefore is every line submitted to Judgment Supernatural Things, if proposed even in the best method in Words, carry not with them that Impression, which they had, before they were uttered: and therefore are the Words of the h. Scripture defective. The Father would never publish any Creed, and was not well pleas'd with the many, we have now: I hope therefore the Reader will use in Reading those Lines the same Freedom, which I have used in writing the same. For altho' the Substance of the matter stands firmly, yet am I a Foreigner to the Language, and have not sufficiently Words at Command to express clearly the Idees of the Mind. And if any Expression should seem offensive, or destroy any Article of our common Faith: I shall not refuse to acknowledge my Fault, knowing well that our own self is nothing else, but a concatenated Series of all Errors. With this I take my humble Leave from the Reader.

Written at Ephrata in Lancaster County in Pennsylvania
in the Year 1771.

Then follows: A translation of Beissel's Ninety and Nine Mystical Proverbs, after which comes a "Supplement to the Antecedent Discourses, 9 pages," and an appendix of a collection of 57 "Apophtegens taken from the Father's Writings."

Peter Miller's translation of the 99 Mystical Proverbs unfortunately does not cover the whole of Franklin's imprint of 1730, but only the first fourteen (14) pages, of the original book. These are here reproduced upon opposite pages with a fac-simile of the German-Franklin Edition of 1730.

In the original as printed by Franklin, these 99 Mystical Proverbs are followed with *Sixty-two Poetische Gedichte*

(poetical poems), pp. 14-23. *Lectio eines Christen, welche ihne sein Chrmeister zu lernen auff gegben* (A Christian's Lesson—imparted for study by his instructor), pp. 24-25.

Eine sehr nachdenchiche unter werffung, und bevgung unter diese lehr (A very impressive submission, and obedience to this doctrine under this rule), pp. 26-27: *Andere Section* (Another lesson), pp. 28-32.

Conrad Beissel and sectarian associates were among the earliest patrons to encourage and patronize Benjamin Franklin in his efforts as an independent printer in Philadelphia, after his return to America from England in 1726. According to the *Chronicon Ephratense*, the first book issued by these Sabbatarians, was Beissel's *Buchlein von Sabbath*. This was printed, according to the *Chronicon*, in 1728, the year when Franklin formed the partnership in the printing business with Hugh Meredith. As no copy of this book in the German has thus far been found, nor known to exist, it is impossible to even surmise by whom it was printed.

As the book aroused considerable attention, Michael Wohlfarth (Welfare in English) later Brother Agonius of the Ephrata community, translated the book into English. This was printed in the following year, 1729, by Andrew Bradford. It bore the following title:¹ |Mystyrion Anomias, |The |Mystery of Lawlessness |or |Lawless Antichrist |Discovered and Disclosed. |

At the same time a book of Wohlfarth was issued from the same press, under the title: |The |Naked Truth |Standing against all Painted and Disguised |Lies, Deceit, and Falsehood |or the |Lords Seventh-Day |&c.²

¹ For account of this book, "Full Title and Fac-Simile," see "The German Sectarrians of Pennsylvania," Philadelphia, 1899, Vol. 1, p. 140 *et seq.*

² *Ibid.*, p. 148 *et seq.*

But a single copy of above books is known to exist, one being in the library of the writer.

In the year 1729 there were no less than four printing offices in the infant City of Philadelphia. These were: Andrew Bradford, at the Sign of the Bible in the Second Street; Samuel Keimer, in Second Street; David Harry, printer in Philadelphia in Second Street; Franklin and Meredith, New Printing Office in High Street near the Market.

A careful examination of the above two issues absolutely proves them to be issues of the press of Andrew Bradford.

At an early day an acquaintance had been formed between Conrad Beissel, Michael Wohlfarth, Samuel Eckering and Benjamin Franklin. This resulted in Beissel engaging Franklin to print a new work for him in 1729 under the title: *Mystische, und sehr geheyme Sprueche*. Usually known as the "Nine and Ninty Mystical Proverbs." This book bore Franklin's imprint and date 1730.

Franklin's earliest business journal, which has come down to us, begins July 4, 1730. A careful examination of the issues of Franklin's press for the year 1729 shows that he had but two paid commissions besides Conrad Beissel's *Mystical Proverbs*, viz: Ralph Sandiford—*A Brief Examination of the practice of the times &c.*,¹ and John Thompson—*An Overture Presented to the Reverend Synod.*² All other issues of his press during that year appear to have been ventures of his own. Neither the *Mystische Sprueche*, nor the *Göttliche Liebes und Lobes Gethöne*, bearing the Franklin imprint of 1730 are mentioned in his journal, consequently both were finished and paid for before Franklin began his business journal, July 4, 1730.

There is but a single original copy of the *Mystische Sprueche* known to exist. This was formerly in possession of Mr. Henry S. Heilman, of Lebanon, who lately sold it to a Philadelphia dealer for the sum of five hundred and fifty dollars. Several years prior to the above sale, the present writer secured photographic negatives of every page of this unique Franklin imprint, fourteen pages of which are reproduced in connection with this paper.

When Prior Jaabez sent this manuscript to Franklin, he also sent him one of the illuminated Manuscript Music Books. No trace of this book is now to be found in the Archives of the American Philosophical Society.

In the latter part of his introduction to this unique manuscript Rev. Peter Miller directly states that all of this music was composed by the "Father" (Conrad Beissel), and that in the whole book there is no musical error. Further that "The Masters of that Angelic Art will be Astonished to see therein a Man, destitute of all human Instruction [i. e., musical knowledge], came therein to the highest Pitch of Perfection, merely through his own Industry."

A careful perusal of this part of Rev. Miller's introduction will show that it substantiates and verifies the translations and statements in the paper on the "Ephrata Music" in Vol. XII of the Proceedings of the Pennsylvania-German Society and Sachse's "German Sectarians," Chapter VI., Vol. II.

As before stated Beissel's Ninty and Nine Mystical Proverbs are followed with 62 *Poetische Gedichte* (poetical poems) these Peter Miller did not translate but in their place added fifty-seven short, pithy, instructive sayings, selected from Beissel's writings, as these have never been published, they are printed here as a fitting conclusion to this paper.

MYSTISCHE

Und sehr geheyme

SPRUECHE,

Welche in der Himmlischen schule des
heiligen geistes erlernen.

Und dan folgens, einige

POETISCHE GEDICHTE.

AUFGESETZT.

Den liebhabern und schülern der
Göttlichen und Himmlischen
weisheit zum dienst.

V O R

Die säu dieser welt aber, haben wir keine
speise, werden ihnen auch wohl ein
verschlossener garden, und
versigelter brun-
nen bleiben.



Zu PHILADELPHIA:

Gedruckt bey B. FRANKLIN in Jahr 1730.

(3)



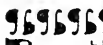
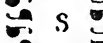
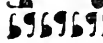
M Y S T I S C H E

Und sehr geheyme

SPRUECHE, &c.

#####*#####*#####*#####*#####

I.




ICH selber recht erkennen ist die
 höchste vollkommenheit, und den ein-
 gen, Ewigen, und unsichtbahren Gott
 in Christo Jesu recht verehren und an-
 beten, ist das Ewige leben.

2. Alle untugend ist sünde, aber doch ist keine so
 groß als die; von Gott geschieden sein.

3. Wer Gott lieber, der ist von Gott, und hat den
 eingebornen sohn in ihm bleibend, dann derselbe
 ist aufgegangen und kommen von Gott.

4. Die höchste weißheit ist, keine weißheit ha-
 ben: doch ist der der höchste, der Gott besitzer,
 dann Er ist allein weiß.

A 2

5. Alle

NINETY NINE

MYSTICAL SENTENCES, PUBLISHED FOR THE
SCHOLLARS OF DIVINE WISDOM BY THE REV:
FATHER CONRAD BEISSEL AND PRINTED
AT PHILADA. BY B. FRANKLIN

ANNO 1730.

1. To know truly himself, is the highest Perfection: and to worship and adore right the only, everlasting and invisible God in Jesus Christ, is Life eternal.
2. All wickedness is Sin: yet is none so great, but to be separated from God.
3. Whosoever loveth God, is from God, and hath the unigenite Son remaining in himself, for the same did proceed from God.
4. The highest Wisdom, is, to have no Wisdom: yet is he the highest, which possesseth God, for He is alone Wise.

(4)

5. Alle wercke die ein mensch thut, bringen ihn an das ende, worzu sie geschehen, es sey um Gottes oder um sein selbst willen.

6. Baue Gott keinen tempel, auffer Jerusalem, damit du keinem fremden deine gabe bringest, und er dir auch lohne.

7. Trage kein feuer in einem hölzernen gefäß, damit es dich nicht verschre. Baue aber einen Altar von neuen steinen, und lege sein rauchwerck darauff, und laß es durchglüen von dem feuer der liebe Gottes, so wird ein lieblicher geruch aufsteigen vor seine heilige nasen.

8. Sey allezeit klein, und niedrig im hohen stande, und baueja nicht über sich, ehe du die tiefen gemessen, du mögtest sonst über die maasz kommen, in deinem aufsteigen, und dein bau zerbrechen.

9. Und baue dir ja keinen stul in den Himmel, ehe du die erde zu deinem fusbanck hast; du mögtest sonst die erde für den Himmel erwählet haben.

10. Streite wieder nichts, daß dir zu mächtig ist, doch halte wache bey dir selbst, damit du nicht von deinem eigenen Hausgesindt ermordet werdest.

11. Baue dein Haus mit emsigkeit, und lege den grundt niederwerts, und setze es auf seulen; und wann du auf die höhe kommest, so wende fleiß an, daß du ein gut dach darüber deckest, damit du dich darunter verbergest, wanns trüb hergehet, und nicht verberben müßtest zur zeit der noth.

12. Bewahre dein hertz vor den nacht-dieben, doch sehe wohl zu daß der mittags-teuffel nicht mit seinen Engeln in deinen garten komme, und den weinstöcken die augen abbeissen, welches schlimmer, als wen die wilden schweyne hinein brechen, den dieselbige zerwühlen nur die erde.

13. Zur nacht wanns trüb und finster ist, so wende dein aug allezeit gegen aufgang, dann wann die sonne aufgehet, so verbergen sich alle wilde

5. All Works, which a man Worketh, bring him to that End, for which they are calculated, either for God's or his own Self's sake.

6. Build no Temple without Jerusalem, lest thou mightest offer thy Gifts to a Foreigner, and he also might reward thee.

7. Carry no Fire in a Wooden Vessel, lest it might burn thee but build an Alter from new Stones, and put thereon good Frankincence, and let the Fire of divine Love penetrate the same: then shall a pleasant Odour raise before his holy Nose.

8. Be always little and humble in a high Station, and raise not thy Building high, before thou hast measured the Depth, lest thou mightest in thy ascending come above the Measure, and thy Building be destroyed.

9. And build not for thyself a Seat in Heaven, before thou hast made the Earth thy Footstool: lest thou mightest have chosen the Earth for the Heaven.

10. Fight with nothing, which proves to mighty for thee: yet keep good watch with thyself, lest thou mightest be killed by thine own Domestiks.

11. Build thine House with Industry, and make its Foundation in the Depth, and let it be supported by Pillars: and when thou comest to the Roof thereof, study to make a good Covering, whereunder thou mayst hide thyself in Cloudy Seasons, and mightest not perish in Time of Distress.

12. Beware thine Heart against Night-Thieves, yet take good care, lest the Noon-Devil with his Angels might enter into thy Garden, and bite off the Eyes of thine Vines: which is worse, than when the wild Boars break in, for those only rout the Soil.

13. At Night-Time, when it is cloudy and dark, turn thy Eye continually towards Son-raising: for when the Sun raiseth, then

(5)

wilde thiere, und verkriechen sich in ihre höhlen.

14. Und wann dir die sonne aufgegangen, so gehe an deine arbeit, und arbeite sehr emsig in deinem tagwerck fort, und wende dein aug sehr oft gegen auf und niedergang, damit du sehest wie weit der tag verlossen, auf das dir die sonne nicht untergehe und die nacht dich überfalle, ehe du dein tagwerck vollendet, und du müßtest hauffen auf dem feld bleiben, wann die thüre der Stadt verschlossen sind. So du aber dein tagwerck vollendet am liechten-tage, so gehe hin und helffe deinen brüdern ; so wirst du eine Schöne wohnung im lande der lebendigen haben, und dein gewächs wird grünen und blühen zu seiner zeit, und wirst dich erkühlen am abend des tages, da dich keine sonne mehr stechen wird.

15. Sey nicht träge in deinem thun, damit du dein maasz erfüllst, es sey zum guten oder zum bößen, so wirstu desselbigen lohn empfahen ; doch laß das beste allezeit das liebste sein.

16. Vertrau, noch vermuthe niemal das beste zu dir, damit dich dein feind nicht fahe mit deinem eigenen netz ; dann niemand ist gut als der einzige Gott.

17. Wer bey sich selbst weise ist, der ist ein narr, dann alle weißheit ist von Gott, und die ihn lieben ehren dieselbige.

18. Alles was der mensch thut, das bringet ihn zu demselbigen ende, worzu es geschichet, es sey das leben, oder der todt. Darum, so laß keine wercke an dir gefunden werden, die den todt zu ihrem besitzer haben.

19. Nicht ist das grofs und hoch, wo man davor hält : Sondern das ist hoch zu achten, wo in der niedrigkeit des sohns Gottes ersunden wird.

20. Es sind weder höhen, noch tiefen gemessen, doch hat des beyde gesehen, wo wenig von ihm selber hält. Weir

all wild Beasts hide themselves in their Holes.

14. And when the Sun raiseth to thee, go about thine own Business with Industry, and Labour in thy Task, and turn thy Eye often towards Sun raising and Setting, to see, how far the Day is passed away: lest the Sun might Set, and Night overcome thee, before thou hast finished thy Task, and thou art forced, to tarry the Night on the Fields, when the City-Gates were shut. But if thou hast finished thy Task with Day-Light: then go and help thine Brethren, and thou shalt have a fine Abode in the Land of Living, and thy Fruit shall be verdant and blossom at her proper Season, and thou shalt refresh thyself at the Evening of the Day, when the Sun shall scorch thee no more.

15. Be not lazy in thy Doings, that thou mayest fill thy Measure either in good or evil: yet prefer allways the best.

16. Never have a good Confidence to thy own self, lest thine Enemy might catch thee in thine own Net: for none is good but the only God.

17. Whosoever is wise with himself, is a Fool: for all Wisdom is from God, and all those, which love him, honour the same.

18. All actions of a Man bring him to the same End, for whose sake they are done, either for Life or Death: therefore let no Works be found on thee, whose Possessor is Death.

19. Not is he great and high, which is looked upon as flesh: but he is highly to be esteemed, which hath his Conversation in the Meekness of the Son of God.

20. Neither the Heights nor Depths are yet measured; but he hath seen both, which thinketh little of himself.

(6)

21. Weit ist der gereiff, der nahe bey ihm selber ist, hoch ist der gestiegen, der allezeit in der tiefen wandelt.

22. Gehe richtig vor dich hin, nach Jerusalem, und sehe nicht hinder dich, dann in Babel sind die sprachen verwirret.

23. Sey richtig in deinem thun, und besuche dein Haus des nachts, damit du am tage könnenst wandeln.

24. Hast du deinen saamen gesät, so bringe ihn bey zeiten unter die erden, es mögten sonst die vögel des Himmels ihn auffressen, und du in der erndte müßtest mangel leiden

25. Baue kein Haus auffer deinem vatterlandt, und habe keinen wohn-platz, wo du nicht daheim bist; doch wohne allezeit in dem Tempel zu Jerusalem, so hast du eine sichere wohnung, denn daselbst verheisset der Herr friede seinen einwohnern, und ist selbst in der mitten.

26. Wer seinen gedancken nachfolget, der fehlet des rechten weges, und wer auf das geschrey der vögel achter, der wird nimmer weisz

27. Alle wercke des Herrn, sind löblich, bey den weisen, aber die narren wandeln im finsternus; wann ihnen schon eitel gutes wiederfähret.

28. Güte, und treu begegnen einander auf dem wege, wahrheit und gerechtigkeit küssen sich einander.

29. Wer auf den wind achter, der säet nicht, und wer um der kälte willen nicht pflüget, der erndtet nicht, und wer unnöthigen händeln nachgehert, muß verderben.

30. Wer fallen soll, der muß zuvor stehen, und wen der Herr auffrichten soll, der muß zuvor gefallen sein.

31. Der ist groß und hochgelehrt, der allezeit gem die niederste stelle vertritt.

32. Hast

21. Far hath he travelled, which is come to himself: and he raiseth himself very high, which hath his Conversation in the Depth.

22. Go strait forwards to Jerusalem, and do not look back: for in Babel are the Languages confused.

23. Be upright in thy Doings, and visit thine House at Night-Time, that thou mayest walk on the Day.

24. If thou hast showed thy Seed, bring the same in due Time under Ground; lest the Birds of Heaven will eat it up, and thou shalt suffer Famine in Harvest-Time.

25. Build not a House without thy native Country, neither have a Dwelling-Place, where thou art not at home: but dwell continually in the Temple at Jerusalem, then thou are sure in thy Habitation, for there the Lord promiseth Peace to his Inhabitants and is himself in their Midst.

26. Whosoever followeth his own Thoughts, misseth the true Way, and whosoever taketh Aside from the Singing of Birds, shall never grow wise.

27. All works of the Lord are commendable with the Wise: but the Fools walk in Darkness; altho' they richly are loaded with all Sorts of Goodness.

28. Benignity and Sincerity meet one another on the Way: Truth and Righteousness kiss one another.

29. Whosoever observeth the Wind, will not sow: and whosoever will not plough because of the cold Season, shall also not reap. And whosoever meddled with unnecessary Things, must perish.

30. No man can fall, except he stood before: and whom the Lord shall erect (lift up) must have been before fallen.

31. The same is great and high learned, which allways willingly occupieth the lowest Station.

(7)

32. Hast du deinen acker gebaut, und deinen saamen gesäet, so gib dich in ruh ; doch nimm der zeit wohl wahr, damit du deinen saamen nicht im wiuter fästest, wann die sonne keine krafft hat.

33. Laßz frieden wohnen, in deinen thoren, und gerechtigkeit in deinen gängen, so wird keine plage zu deiner hütten sich nahen, und kein unglück wird dein Haufs treffen.

34. Wer sich zu den gottlosen gesellet, der ist ein narr, und wer spötterey lieber, der tödtet seine eigene seele.

35. Die frucht der weisen ist friede, und eintracht ; aber narrheit wird gefunden, bey denen die den frieden hassen.

36. Die thore Jerusalems werden offen stehen, den kindern meines volcks, bis zur mitternacht, aber die heuchler werden müssen draussen bleiben, ob sie auch schon am lichten tage wandeln.

37. Wer sein Haufs bauet mit anderer leut gut, der samlet feuer, dasselbe zuverzehren.

38. Wer Gott dienet, in einem fremden kleidt, dessen thorheit wird vor der gemeyne offenbahr werden.

39. Mein sohn, hûte dich vor diebstahl, damit du keinem andern das seine verprästest, und du selber dabey verderbest, laßz aber deine seele satt werden, von deiner eigenen hände werck ; so wirst du den segen empfangen von Gott dem allerhöchsten, dan geraubet und gestohlen gut gedeyet nicht.

40. Laßz dich von niemand loben noch schelten, als nur von deinen eigenen wercken die in deiner seelen ausgebohren werden.

41. Greiff in kein fremdes Ampt, und mische dich nicht in fremde händel, sondern warte des deinen, damit du dein eigen tagwerck vollendest, und nimm dich stets dessen an, was dir befohlen, so wird endlich das gewächs deiner gerechtigkeit dir dienen
zur

32. Hast thou cultivated thine Acre, and fitted him, then sow thereon thy Seed, and rest thyself: but take good Care of the Time, lest thou mayest Sow thy Seed in the Winter-Season, when the Sun hath no Strength.

33. Let Peace dwell in thy Gates, and Righteousness in thy Passes, then no Pleague shall approach to thy Tents, and no unluke Accident Shall touch thine House.

34. Whosoever associateth himself to the Wicked, is a Fool: and whosoever loveth Mockery, killeth his own Soul:

35. The Fruit of the Wise is Peace and Concord: but Folly is found there, where Men hate Peace.

36. The Gates of Jerusalem shall be open for the Children of my People until Midnight Time: but Hypocrites must remain without, altho' they walk at Day-Light.

37. Whosoever buildeth his own House with the Goods of others: gathereth Fire for its Destruction.

38. Whosoever worshipped God in a foreign Garment: his Folly shall be revealed before the whole Congregation.

39. My Son! beware of Thievery: lest thou mayest wast anothers Goods, which might tend to thine own Destruction: but let thy Soul be satiated of the Works of thine own Hand, then shall thou have blessing from the highest God; for stolen and robbed Goods will never prosper.

40. Let none praise or despise thee, but thine own Works, which were begotten in thy Soul.

41. Meddle not with a foreign Office, neither mix thyself with strange Business; but take care of thine own, that thou mayest finish thy Task; and take care of that, which is put to thy Charge, so shall at last the Growth of thine Righteousness serve thee in the Time of Necessity, and shall have Abundance in Time of Scarcity and Famine. But whosoever meddled with unnecessary Things, must perish.

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zur zeit der noth, und wirt in der grossen theurung und hungernoth genug haben, wer aber unnöthigen sachen nachgeheth mus verderben.

42. Sey nicht doppelhertzig, noch zweyzüngicht, dan eine zweygabelichte zunge machet fürsten uneins, und ein doppeltes Hertz verstört die, so grossen frieden haben, und hat selber nimmer keine ruh.

43. Höre allezeit lieber, dann daz du redest, dann die ohren des weisen mercken auf, aber des narren Hertz lieget auf seiner zungen.

44. Wer teine zunge bewahret der bewahret sein leben, darum sehe wohl zu, daz sie nicht dein Herr werde: und wo sie es ist; so lege sie in stock, bis der Herr ihr gefängnus wendet; alsdann werden der stummen zungen lobfagen.

45. Eine sache mag so unschuldig sein als sie will, so soll man den überflus der worte meiden: soll also nie mehr worte machen, als was zur sache gehört.

46. Ein weiser ist in dem allem geübt, und weisz, daz, wer wohl reden will, daz der erst wohl schweygen lernen musz.

47. Ein verständiger mercket zu erst, ehe er fraget, ein narr aber bricht heraus, wie wasser in einem zerbrochenen damm.

48. Reden bringet ehre, und reden bringet auch schande, ein weiser weisz sich in beydes zu schicken, und harret der zeit

49. Desgleichen auch, hat schweygen seine zeit, zur ehre und schande. der weise aber triffits, dann er wartet der zeit.

50. Die wercke des Herrn sind löblich, bey den einfältigen; Die aber verkehrtes weges sind, müssen zu schanden werden.

51. Wer die weiszheit und ruthe veracht, der ist unseelig; dann seine wercke sind verlohren, und sein ende ist der todt.

52. Wer

42. Be not doubled-hearted, neither have a two-forked Tongue: for a two-forked Tongue sets Princes at Variance, and a double Heart destroyed such, which enjoy great Peace, and hath for itself never any Rest.

43. Be more prone to hear, than to talk: for the Ears of the Wise man attend to; but the Fool's Hearth lyeth on his Tongue.

44. He that guardeth his Tongue, guardeth his Life: therefore take good care, lest she might become thy Master; but if she is it already, put her into the Stocks, until the Lord changed her Captivity, then shall the Tongue of the Speechless give Praise.

45. Let a Thing be as innocent as ever it will: the Superfluity of Words must be avoided: therefore shall we never make more Words, than what belongeth to the Matter.

46. A Wise Man is in all this very exercised, and knoweth, that whosoever will speake well, must first learn well to be silent.

47. A Man of Understanding taketh first Notice of the Matter, before he asketh: but a Fool breaketh through like Water in a broken Damn.

48. To Speak bringeth Honour, and sometimes to speake bringeth Shame: a wise man knoweth to yield to both, and waiteth for the Time.

49. The Works of the Lord are praise-worthy with the innocent: but they which travell on perversed ways, shall be ashamed.

50. Also to be silent hath its Time, and sometimes inserves to Honour, sometimes to shame: but a wise man will hit the Mark in both, for he waiteth for the Time.

51. Whosoever despiseth Wisdom and the Rod, is unhappy: for his Works are lost, and his End is Death.

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52. Wer sich zu seinem schöpfer kehret, und nicht recht, der wird mühe zu lohn, und wetter zur einende bekommen.

53. Die weißheit ist ein schön ding, doch findet sie nicht viel liebhaber, dann sie ist keusch.

54. Der mensch bricht viel lieber die Ehe mit eines andern weib, als daz er sich vergnügen läset, an dem weibe, daz ihm Gott zugefelle

55. Kein hurer, noch Ehebrecher geht ein, ins reich der Himmeln, sondern nur die, so in der heiligen Ehe leben.

56. Kein einzeler wird das angesicht Gottes schauen, dann er lebet ihm selber, und bringet keine frucht. Wer aber in der heiligen Ehe stehet, der lebet ihm selber nicht, dann er suchet seinem weibe zu gefallen, dieweil er in ihr fruchtbar ist.

57. Wer ohne Ehe lebet, der ist gleich einem baum, der zwar blühet, und auch Schöne blätter hat, Aber bringet keine frucht.

58. Darum soll der mensch früh darzu thun, daz er sich eine ersehe, womit er könne in liebe pflegen, und also in ihr fruchtbar werde. Musz aber mit allem fleisz zusehen, daz er sich nicht verhänget an eine heftliche bauren-tochter, oder an eines armen bürgers in der Stadt, allwo man sein brod mit saurer arbeit erwerben mus, sonst musz er ein knecht und schlaf sein, sein lebenslang, und musz zuletzt noch bösen danck zu lohn haben.

59. Darum sehe dich um, nach einer schönen reichen, und Edelen, als die da ist von Adelichem gebürt, da darff man nicht hart arbeiten, um sein brod und kleyder, und kan leben in grossem frieden und ergüzzlichkeit an ihrer schöne, und ist von ihrem reichthum versorget, daz einem an nahrung nicht mangeln wird sein lebenslang.

60. Wann du aber erwachsen, und zu deinem vollen alter kommen, kinder zu zeugen, und hast

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52. Whosoever converteth himself to his Maker, and not right: shall have pains for his Reward, and Tempests for his Harvest.

53. Wisdom is a fine Thing: yet hath she not many Courtiers, for she is chaste.

54. Men are more prone to commit Adultery with another's Wife: than to content themselves with that Wife, which God hath associated to them.

55. No adulterer neither whoremonger shall enter into the Kingdom of God; but only those, which live in holy Matrimony.

56. No single man shall see the Face of God, for he liveth for himself, and bringeth forth no Fruit: but whosoever liveth in holy Matrimony, liveth not for himself, for he studieth to please his Wife, for in her he fructified.

57. Whosoever liveth without Matrimony, is like a Tree, which blossometh, and hath fine Leaves: but beareth no Fruits.

58. Therefore shall we in early Time concern ourselves for one, which we may love, and also fructify in her. Yet must we take good Care, not to marry an ugly Farmer's or a poor Citizen's Daughter, where we must gain our Bread with hard Labour all our Life-time, and yet shall at last receive an evil Reward for all our Labour.

59. Therefore concern thyself for a fine, rich and noble one, which is of noble Blood: there thou needest not to work hard for thy Bread and Rayment; but canst live very contentedly, and canst rejoice thyself in her Beauty and provide thyself with her Riches, also that thou shalt not be in Want of thy Allowance for all thy Life.

60. But if thou art grown up, and arriv'd to the Years of Maturity, also that thou art fit to begot Children, and hast not yet

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die schöne und Edle noch nicht funden. So reise mit Jacob in deiner Mutter, Vatters-hauß, zu deiner Mutter Bruder, derselbe hat zwey töchter, die eine heißet weißheit, die andere thorheit. Die wirst du durch deinen haiten dienst zu weibern erwerben, wiewohl dir nur die schöne als die weißheit (oder Rahel) belieben wird, so wirst du doch zu erst der thorheit (oder Lea) müssen beyliegen, dann mit derselbigen wirst du erst fruchtbar werden. Aber sehe wohl zu, daß du den erst gebohrnen sohn nicht zum erben macheß; dann er wird durch hochaufsteigen dein bett besudeln. Der zweyte und dritte ist auch nicht, dann sie werden durch gleißnerey lügen redener sein, und durch falschen schein zu mörder werden. *Genes xxxv. v. 17, 25, 26.* Juda, der ist, den werden seine Brüder loben. Zuletzt wird Joseph, der Sohn der weißheit gebohren, Dieser ist Keusch, Züchtig, und Jungfräulich. Und wann du diesen hast, so mache dich auf, und zeuch nach deinem Vatterlandt; Dann Gott, der dich bisher gesegnet hat, wird mit dir sein auf, deinem wege, und wird dir auch deinen erstgebohrnen Bruder unterthänig machen, damit du der erbe seyst und bleibest, immer und Ewiglich.

61. Habe deine Mutter in ehren, und vergiß nicht wie sauer du ihr worden bist, dann sie hat dich unter ihrem hertzen getragen, und vor dich gesorget, daß dir das loß auffis liebliche fiel, und hat dich zum erstgebohrnen sohn gemacht, auf daß dir ein gut erbe werde im lande der lebendigen.

62. Verlaß nicht das weib deiner Jugend, und hüte dich mit allem fleiß, daß dein Hertz keinem fremden weibe zufalle.

63. Der sonnen schein, halte allezeit höher dänn des mondten schein. Doch sehe zu, daß du reine augen habest, daß dich das helle liecht nicht blende, und müßest hernach im tunceln wandeln, und durch falschen schein verführet werden.

64. Da-

found that beautiful and noble Woman: then go with Jacob in the House of thy Mother's Father, to thy Mother's Brother, which hath two Daughters, the one called Wisdom, the other Folly. Those shall thou gain by thine hard Labour for Wives. But altho' the beautiful or Wisdom (:Rahel:) shall please thee, yet must thou lay by first with Foolishness or Lea; for with her shalt thou fructify: Yet must thou take good Care, not to make the first-born Son thy Heir, for he shall through Self-Elevation stain thy Bed. Neither is it the second or the third: for Instruments of Cruelty were found in their Habitations Gen: 49-5. But Judah is it, whom his Brethren shall praise. At last will be born Joseph, the Son of Wisdom: the same is chaste and virginal: and if thou hast acquired him, go on thy Journey to thy native Country. For God, which hath blessed thee hitherto, shall be with thee on the way, and shall also make subject unto thee thy first-born Brother, that thou mayest be the Heir for Ever.

61. Honour thy Mother, and forget not her Travells about thee: for she carried thee under her Heart, and took Care for thee, that the Lines fell unto thee in pleasant Places, and hath made thee a first-born Son, that thou mightest have a good Portion in the Land of the living.

62. Forsake not the Wife of thy Youth, and be carefull, lest thy Heart might adhere to a foreign Woman.

63. Thou shalt allways prefer the Shine of the Sun before the Shine of the Moon: yet take Care, that thy Eyes be pure, lest the clear Light might dazle the same, also that afterwards thou must travell in Darkness, and be deceived by a false Shine.

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64. Darum sehe wohl zu, daß du keinem weib^e zufallest in dem lande da dich deine Mutter gebohren hat, damit du keiner aus-landischen deinen sammen gebest, und also deiu gefegnetes losz, und ertheil gemeyn machest.

65. Wann du siehest die sonne untergehen, so sehe ihr nicht nach, daß sie soll von da wieder kommen, sonst ergreifet dich die finsternus, dann dieselbe folget allezeit dem liecht nach. Kehre aber um, und wende dein angesicht gegen Auffgang; so wird dich ihr helles liecht wiederum umgeben, und wirst erquicket werden mit einem lieblichen Morgen-thau.

66. Dem blinden stell kein liecht vor, und bey dem tauben mache nicht viel wort. Dann die kosten sind umsonst, und die mühe ist verlohren. Doch setze ihm auch keinen anstosz, damit du nicht, um seyner willen müßtest schuld tragen.

67. Der Herr ist feind, allen doppelhertzigen und zweyseeligen, weh denen! die damit verstrickt sind, wie will es ihnen gehen auf den tag, wann Gott die seelen richten wird?

68. Das straffen der weisen thut wol, dem der es zu hertzen nimmet, aber das liebkoszen des heuchlers, bringet würme und motten.

69. Die worte der weisen sind ein feuer, und brennen den spötter, bis in sein eingeweydt hinein. Aber das kßszen des heuchlers thut ihm wol.

70. An der frucht siehet man wie des baums gewartet ist, also siehet man einen Mann, an seinem wesen und thun, was er im sinn hat.

71. Lobe niemand in seinen wercken, vor dem ende und aufgang. Dann in dem todt und ende der wercke, siehet man, was einer vor ein Mann gewesen.

72. Der todt ist der sünden sold, darum sind alle wercke die vor dem todt hergehen, vorbarren des

64. Therefore have good Care, not to join with a Woman in the Country, where thy Mother hath begotten thee: lest thou mayest bestow thy seed upon a foreign on, and also make common thy blessed Lot and Portion.

65. If thou dost see the Sun setting, do not look after her, as if she would raise from thence again, or else Darkness will catch thee, for the same followeth allways the Light: but turn thy Face towards East, then shall her clear Light again surround thee, and thou shalt be refresh'd with a pleasant Morning-dew.

66. Before the blind put no Light, and with the deaf do not talk much, for the Costs are loss and the Pain for nothing: yet give them no Offense, lest a Guilt in his behalf might be laid upon thee.

67. The Lord hateth all, which have double Hearts and two Souls: wo unto them, which are insnared therewith! how will they fare at that Day, when Souls shall be judged by God.

68. The Reproving of the Wise are acceptable with those, that take them to Heart: but the Flattery of the Hypocrite created nothing but Worms and Motts.

69. The Words of the Wise are a Fire, and burn the Morker to his very Bowels: but the Kissing of the Hypocrite doth please him.

70. By the Fruit is to be seen, how the Tree was tended: also is a man known by his Behaviour, what is his Intention.

71. Praise nobody in his Deeds before the End: for in the Death and End of the Works it appeareth, what a Man he was.

72. The Death is the Wages of Sin: therefore are all Works, which precede Death, foretellers of the same; but they, which

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todtes, und die nach dem todt folgen, Zeigen an, dasz ein neues leben gebohren.

73. Wol denen, die um der gerechtigkeit willen leyden, die sterben einen seeligen todtes, denn der todt der heiligen, ist theuer geachtet.

74. Darum sehe zu, dasz du eines seeligen todtes sterbest, dann alle wercke vor dem todte, sind eine ursach, zu einem seeligen, oder zu einem unseeligen todte.

75. Wir empfähen, was unsere thaten werth sind, sagt der mörder: Wol dem, der sich nicht selber rechtfertiget, der kan eines seeligen todtes sterben.

76. Wer sein leben lieb hat, der wirds verlieren, und wer es verlieret, der wirds finden.

77. Der spötter und heuchler muß viel leiden, dann er will zwey leben zugleich besitzen.

78. Todt und leben wohnen nicht zugleich in einem Haufz beyfammen, dann wo das eine kommt, da geht das ander weg.

79. Darum, so nimm dir nicht vor, zwey Herren zugleich dienen, sie müßten dir zuletzt beyde übel lohnen.

80. So viel an dir ist, so diene Gott mit gantzem hertzen, oder du wirst nur ärger dardurch, und muß zuletzt doppelte streiche leyden.

81. Wer Gott mit halbem hertzen dienet, der wird würme und motten zu lohn haben.

82. Alles was du thust, so gedencke an das ende und aufgang deiner wercke, so wirst du auch den anfang erkennen lernen.

83. In allen dingen wo du siehest, dasz dir Gott am ende nicht lohnen kan, so verlaste den anfang, so kommest du zu keinem bösen ende.

84. Ein jeglicher Herr, lohnet seinem knecht nach seinem dienst, darum sehe wohl zu, dasz keine werke an dir gefunden werden, die einen bösen lohn zugewarten haben.

85. Seelig

follow after Death, indicate, that a new Life is born.

73. Happy are those, this suffer for Righteousness sake, they dye a happy Death: for the Death of the Saints is very precious.

74. Therefore take good Care, to dye a happy Death: for all Works preceding Death, are a Cause of a happy or unhappy Death.

75. We receive the due Reward of our Deeds, saith the Murderer: happy is he, which doth not justify himself, for the same can dye a happy Death.

76. Whosoever loveth his Life, shall loose it; and whosoever loseth the same, shall find it.

77. The Mockers and Hypocrites must suffer much, for he wanted to possess two Lives at once.

78. Death and Life do not reside together at once in one House: for when the one cometh, the other goeth away.

79. Therefore do not propose to serve two Masters: for both might at last give thee evil Wages.

80. Strain all thy Faculty, to serve God from the whole Heart: or else thy Situation turns worster, and at last thou shalt receive double Stripes.

81. Whosoever worshippeth God with a half Heart: the same shall have Worms and Motts for his Wages.

82. In all, what thou dost, consider the End and Issue of thy Works, so shalt thou also learn to know the Beginning thereof.

83. In all Things, of which thou knowest, that God at the End can not reward thee: leave also thee Beginning, then shalt thou not come to a bad End.

84. Every Master pays out his Servant according to his Merits: therefore take Heed, that no works might be found with thee, which have merited bad Wages.

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85. Seelig ist, der in seinen wercken kein böses end zu gewarten hat.

86. Wol dem der ein gut gewissen hat, und verläset allen bösen anfang, so findet er ein gutes ende.

87. Darum verläse alle wercke, die Gott nicht zu ihrem anfang haben, dann in einer sachen wo Gott der anfang nicht ist, da kan er auch am ende nicht lohnen.

88. Und sehe zu, daz du in deinen wercken dich nicht selber zum zweck habest, sonst verfehlest du des rechten weges, und bringest wohl deine wercke ans ende, aber dich selber nicht.

89. Sey nimmer müßig, sondern arbeite fleißig in deinem ruff, auf daz du was zu geben hast dem dürfftigen

90. Vor allen dingen hüte dich, daz du keinem andern umsonst sein brod abesset, es mögte ein hunger ins land kommen, und du müßtest es hernach theuer bezahlen.

91. Darum verlaß dich auf keines andern tisch, ob du es schon haben kanst. Dan der höchste vergelter der alles sichtet, mögte dir es rechnen, und du mögtest alsdann nicht zubezahlen haben.

92. Liebe den schlaff nicht, auf daz du nicht verarmest, dann ein schläffer muß zurissene kleyder tragen.

93. Darum, so sehe zu, daz du stets des deinen wartest, und dein brod esset von deinem eigenen ackerbau. Und kleidest dich, von den heerden deiner schafe, und werdest warm von den sellen, deiner lämmer, und esset honig aus den felsen, und Milch und Butter von den zygen, und werdest fett von den Hämmeln und böcken, und also darfst weder kälte, noch sehne, noch hunger fürchten. Dan dein gantzes Haus hat eine zwey sacho decke, und deine kammern sind voll alles voraths auf viel Jahr. Daz du auch in der grosen theurung

85. Happy is he, which needeth not to expect in his Work a bad End.

86. Happy is he, which hath a good Conscience, and quitted every bad Beginning: also shall he find a good End.

87. Therefore leave all Works, which have God not for their Beginning: for in a Thing, wherein God is not the Beginning, he can also neither reward at the End.

88. And be carefull, not to have thy own self for a Scope in thy Works, for also thou missest the true way, and bringest thy Works to an End; but not thyself.

89. Be never idle; but work with Industry in thy Calling: that thou mayst have something to give to the needy.

90. In all Things take care, not to eat anothers Bread for naught: lest a Famine might come in the Country and thou must pay dear for it.

91. Therefore put not thy Thrust upon another's Table, altho thou canst have it: for the highest Recompenser, who doth see all Things, might put it on thy Account, and thou mightst then have nothing to pay for it.

92. Love not Sleep, lest thou might be impoverished: for a drowsy Fellow must wear Suits worn out.

93. Therefore take Heed, never to neglect thine own Business, and to eat Bread of thine own Farm; that thou mayst cloth thyself from the Herds of thy Sheep, and growest warm from the Skins of thy Lambkins, and mayst eat Honey from the Rock, and Milk and Butter from thy Goats, and growest fat from the Rams and he-goats: and needest not to fear neither cold nor Snow or Hunger. For all thy House hath double Coverings, and thy Chambers are filled with Provisions for many Years, which shall

suffice thee even in the greatest Famine.

94. Neither be a Glutton or luxurious, lest thou mayst ruin thy Estate by debauching in Prosperity: and then suffer Want in Need.

95. Distribute thine Bread among the Hungry, and if thou dost see any naked, cloth him: then thou shalt gather a Treasure in Distress and Provision for many Years.

96. Be not wise with thyself, before thou hast travelled through the way of Folly: lest thou mayst possess Folly for Wisdom.

97. And put no Trust in thyself, until thou are confounded in thy best Works: for none is good, except the only God.

98. Ascend not too high, before thou hast measured the Depth: lest in thy Ascending thou mayst come too high, and another might cast the down.

99. To be little and low in his own Eyes, is the Victory in the Power of God.

FINIS.



APPENDIX TO PETER MILLER'S
MANUSCRIPT

TO THE AFOREGOING SENTENCES, CONTAINING
A COLLECTION OF APOPTHEGMS TAKEN
FROM THE FATHER'S WRITINGS.

1. Be still and retire within thyself. In all Things, which thou undertakest to do: let not move thee from any Thing; except which bringeth thee from the quiet Chamber of thine own Essentiality. For from the stillness of Zion proceedeth the Brightness of God: therefore be allways still, and attend to what the Lord Speaketh within thee.

2. In all thy Doings carry thyself as poor and a Possessor of nothing in this World, which by the Providence of God can be every Hour transposed into an utter Dereliction on God, Angels and Men, O what a happy Gain! when a Heart is emptied from the Comfort of all Creatures, and O! what Gladness & Comfort will it cause on the Day of the happy Eternity both on God and his Grace.

3. If thou art mournfull, then be joyfull with the houfull: and when thou art hoyfull, then be mournfull with the Mournfull, lest thou mayst in an unbecoming Manner cumber others with thy Burdens. Assist them, which were in Distress, and be merciful towards the helpless. Comfort them, which were dejected, and help the afflicted: so as thou wishest God to be toward thee, be thou towards others.

4. Despise not those, which are in Favour with God, and love not, which are by him hated. Let not thy Vessel be moved from the Winds of thine own Thoughts: but when it is calm stretch out thy Sails. When thy Time is over, Sleep: and when thou awaked, look about after the fine Day-Spring.

5. In dark Times be bold and magnanimous: Prosperity be afraid: if it goes mediocriter, be thou the same. In glad Days be mournfull: in Prosperity Sorrowfull: if it goeth after thy

Wishes, mourn for it. And in all this have no other Concern: but that thou mayst not neglect the Sufferings, which God hath ordained for thy Salvation, as long thou livest on Earth.

6. Be of low mind, and cloth thyself not into a strange Form, lest thou mightest be puffed up by something, which thou art not. Also mind not, what thou art thyself, lest thou mayst abuse another's Goods: therefore be emptied both of what thou and others are, for an emptied Mind is a Tabernacle of God, and a possessor of Nothing is His Property.

7. Cloth thyself in White, and have no Blood-coloured Garment, except what clotheth thee for the Cross (:the Purple-Cloak of Christ:) What hath in itself no remaining Substance, tell not to others. Thou shall not lie neither against God nor Men; but study both to talk, and to keep Silence well, then shall thou be acceptable both before God & Men.

8. Thou shalt not rest securely in thine own Station. The more thou thinkest to be safe, the more dubious thou shalt be thereon, especially when thou art not yet returned from weeping, for it is written: He that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with rejoicing, bringing his Sheaves with him Ps: 126-6. O how many dangerous Irregularities are found in our well-meaning contentedness with our own-Self. Therefore, if thou will be sure, entertain a continual Disagreement with thyself: yet have the most Confidence unto God and thy Nighbour and the last of thy self.

9. Whosoever concerned himself for thee in thy Distress, for him shalt thou concern thyself in his Wellfare. If thou dost prosper, bewail thyself: if Things do ill with thee, be glad. Carry no Burdens, which are heavier, than thou art, or else thou shalt have no Wages for thy Labour, and shalt besides forget thyself, and neglect that, which is the most necessary. Only carry thyself well, and thou hast worked well.

10. Thou shalt in all thine Words and Deeds have no other Will and Intention, but to make thine Nighbor happy, and to be unto him useful and edifying: and thou shalt between him and thee

neither be his or thine own Judge, lest thou mayst pass Judgment for him too severe and for thee too Mild.

11. Thou shalt in all thy Life meddle with nothing else; but to love the only God from thy whole Heart, above all Visible and invisible & Created Things. And if this seemeth to thee too tedious: then spend thy Time in such Things, wherein thou canst be to thy Nighbour usefull and edifying. But thine own Things do also, that thou mayst be clear in thy Conscience at the Day of Judgment.

11. Be not over-happy in passing Judgment over that, which is good or evil, before thou hast known anothers Scope, and the Issue thereof: for perhaps the one hath with an imperfect Thing a good, and the other with a perfect Thing a bad Intention. Therefore be carefull at all, not to imbark into another's Affairs, whereby thine own suffereth Detriment.

12. Be never idle, watch, contemplate and meditate, who governs thy Doings: whether it be the chastising Spirit of God, or thine own perverse Nature. Besides this be easy, and meditate only such Things, which transcend thy Comprehension: then shall thou be qualified to receive advises from God, & sinnest not.

13. Be peacable in all Things: art thou despised, content thyself therewith, thou art safe: art thou put in Eminence, suffer it as a Malefactor, and watch thyself narrowly. Whosoever hateth thee, for him make Attonement: bear him, which loveth thee, and of him, which prayeth thee, hold mediocriter.

14. Be not against any Person, except thy own self: for thou canst bear this, without hurting another. Whosoever is not against thee, against him thou shalt be neither. And if any is thy Adversary: him shalt thou love, like thyself, and thank him, for he laboureth for thee gratis. Him, which is concerned for thee, thou shalt neither praise nor revile, for thou hast from both no Reward.

15. Rejoice at thy God; rejoice at his Love; rejoice, that he is so marvellous in his holy Councils; rejoice, that he hath so marvellously foreseen thee to everlasting Salvation; rejoice at that great Work of Grace in the new Covenant; rejoice that a naked

Jesus, nailed on the Cross hath acquired for thee such a high Warfare to thy own Salvation: and therefore be glad at all Times.

16. Not a better Proof have we of the Way to God, but this, viz: if one gets rid of himself: for as much a man possesseth himself, as much is he an Evildoer, and hath an unlawful Property, & can therefore not escape being punished. And therefore so far as a man is emptied from himself, so far is he free from Sin, & so far he is free from Sin, so far beginneth he to love God.

17. Before all Things be watchfull *not* to loose the Love of the holy Being of God, when thy Nighbour, Brother or Friend Sinneth against thee: and, what is the most, beware of that Sin carefully, of which the Good is the Cause; for this Sin is the Pleauge, which spoileth at Noon-Time, because we think to render God thereby a Service. In all Winds and Storms sit thou calmly in thy Hut, and Think on God.

18. If thou wanted to be sure of thy Salvation, it will be necessary to raise sometimes within thee a Doubt and Mistrust against that good, which thou hast acquired by thy Conversion, viz: whether it is deriv'd from Grace or thy own own Natural Property, and if thou findest, that thy Good is too much mixed with Nature: thou owest yet God a Conversion; therefore take heed not to be too careless in thy Life.

19. Love to be in a low Station: yet be not alone low, but also upright; lest thou mightst fall into Hypocrisy. For as it is necessary for thee, to be low-minded, even so shall thou learn therein to boast upon thy Greatness, or else robbest thou God of His own.

20. Do not neglect the Time of thy Youth: that thou mayst recommend thy Age unto God. Thou shalt neither mourn or rejoice at any Thing, which hath in itself no Cause for Life eternal. If thou art distressed, then remember the Vanity of this and the Joy of the Life to come: and be for nothing more concern'd; but that thou mayst possess thy Soul with God in Peace.

21. Be neither a Glutton, nor luxuriant: thou shalt neither in temporal or Spiritual Things elevate thyself, lest thou mightest appear in another Form, than thou art, and might afterwards at

another Time be humbled. A Greater Perfection is not, but not to appear in a strange Shape: yet must Holiness have a Covering.

22. If thou art in Sufferings, and art Sorrowfull in thy Soul, then take Care, not to burden therewith thine Nighbour, neither in Words, nor Deeds or Gestures, or else thou robbest thine own Crown: for in as much as thou disburdenest thyself from Sufferings, thou deprivest thyself of the Crown of Life eternal. And when thou cumberest therewith thy Nighbour, and he beareth the same willingly, he will gain that, what thou loosest.

23. If thou prayest, be free from all Images, and empty thyself from all created Things. Thou shalt not pray for any Thing, which thou canst comprehend with thine own Thoughts, or else thou adorest the Creature, and not the Creator. But will those truly pray, then shall thou penetrate with thy will without the World and Time: for also shalt thou come to the Godly Magia, where thou will find all, for which thou hast prayed. And hast thou attained to the Will of God, then thy Petition is granted.

24. If thou will find the way to Wisdom: then meddle meerly with such Things, which thou understandest not. And from what thou understandest not, thou shalt not speake: and if thou understandest the same, yet esteem the matter itself higher, than that, what thou understandest thereof.

25. If thou wilt please God, dis-please thyself in all thy Doings and levell all thy Designs against thine own Inclination: and believe of God only such Things, which are against thee. What thou likest, on the same shalt thou die, lest thou mightst change Death into Life, and Life into Death. Make a Doubt of thine own Doings whether right, and of thine Nighbours Doings, whether wrong, and thou shalt please God.

26. Build not thine House with Sins, neither thine Apartments with unrighteousness. Paint not thyself white with another Man's Blackness, neither cloth thyself in another's Beauty. In all Things let thy Soul be satiated of thine own Works, whether they be good or bad, and according to them thou shalt be rewarded.

27. In all thine Adversities be easy, and have no Thoughts, lest

thou mightest Sin against God. If thou farest wall, remember God, and be carefull, not to forget him. Neither shalt thou esteem any Thing for thy Best, unless thou sufferest thereof Sorrow of thine Soul: nor hold any Thing evil, except thou hast suffered thereon Dammage in thy Salvation, or in the Hope to God.

28. Have no other Thoughts of thy own Self; but that thou art against God, neither have any other Thoughts of God; but that he is against thee: Yet shall thou think of God nothing, but what is good, and suspect of thy own Self all Evil, and therefore have a Dislike on thyself, and esteem greatly what commeth from God, Also shalt thou please God, and hast fighted a good Battle.

29. Be not envious or uncharitable against thy Nighbour, Brother or Friend: for an envious Heart is bound with Ropes of the Hell, and can not reach future Comfort, and an uncharitable Heart is separated from God and his Communion. Therefore take Care, that thy Light be not extinguished, and thou must travell in Darkness.

30. Be friendly to all Mankind, without Assimilating thyself to the World, and Communicate not with the Sins of others. Thou shalt wrong nobody on thy Side with thy Doings, neither cumber any with thy Burdens. Him, that wrongeth thee, recompence with Kindness, and pray for him, which aggravateth thee: and therefore be in thy whole Life edifying both to Friends and Enemies.

31. Fight against nothing, which proves too mighty for thee: neither shalt thou oppose that, which is lesser than thou; but thou shalt like to be least. Thou shalt act in no Thing, as thou thinkest to be right: but shalt observe, what is right before God, altho' thou hast a different notion thereof, for it is written: that the Imaginations of the Thoughts of Man's Heart are only evil continually Gen: 6-5.

32. Whosoever watched well over himself, ought to be praised: and whosoever can quit himself, is honourable. Whosoever forgets himself, is rich: and whosoever will loose himself, shall be found again in God.

33. Be with all thy Heart concern'd for thy everlasting Salva-

tion, and let the Days of the longanimous Visitation of God not pass by in vain. O! what a Treasure canst thou gather, when thou layest hold on Life eternal, and dischargest all Cares and Sorrows of this World.

34. Be not a Backbiter among thy People, or else thou shalt not ascend to the Mountain of God. Before all Things love Sincerity and Truth from thy Heart, and have not a two-forked Tongue: for also shalt thou be assimilated to God and his Image. Neither talk nor think an Evil against another: or else thou art the same, what thou talkest or thinkest. For whosoever is evil, thinketh Evil: and whosoever is good, thinketh good.

35. Love all Men without Difference; but let the Saints, which are acceptable before God, bestow upon thee as much Love, as they have, also thou be acceptable before God, and Men shall honour thee, And take good Care, not to refuse the Love of the Saints, or by hurting them to make them cry to God because of their Love. But the Wicked and refractory thou shalt love.

36. Carry no Burdens on the Sabbath-day: but when God resteth within thee, thou shalt also rest within him. And when, God worketh within thee, thou shalt also work within him.

37. A solitary Life, which is separated from the World and Creatures, ought to be thy greatest Treasure: for we can easily forfeit our Fortune in this World. Whosoever doeth so, as he is from his Nativity, is already in his Place: therefore shall Man learn to know himself and his Creator, and what the Grace of the new Covenant is.

38. Take Heed, not to allow thine own Productions a free Course to bring thee to their intended End, or else thou shalt gather a great Heap of Fire-wood, which will make thee hot at that great Day. But if thou wantest to be sure, be suffering and dying in all thy Doings, that of thy Doings might remain nothing, of which thou canst not take an Advantage at the Day of Eternity, For all, what we gather here, we must spend there, be it good or bad.

39. Have not a precipitant Anger, and be zealous for nothing,

but what can again atone thy Zeal, i. e. the Love to the holy Being of God. Whosoever disjoined himself from thee, him shalt thou maintain, and wait for him, under the Patience of God, to his own Reconciliation, that he might not perish on the Day of Judgment. For the Love hath the Shield of everlasting Salvation.

40. Talk nothing without Faith, in order to fructify on that great Harvest-day; for it is written: that men must give an Account from every vain Word. Hear not that, what thou darest not to say: and what thou dost not like to hear, thou shalt not tell it to another. In all thy Doings regulate thyself after thy Nighbour's temporal and eternal Wellfare, and thou shalt live.

41. Be mercifull, and have Compassion with the distressed: remember in all thy Doings, what a Reward thou hast to expect for thy Labour. Judge no man, before thou knowest his Thoughts, perhaps hath he a good Intention: therefore take care, not to condemn an innocent.

42. Hate not neither thy Nighbour, Brother or Friend, and take Care not to wrong the Elects of God, for they are his Orphans, and their Supplications ascend through the Clouds before him, which helpeth them and therefore despise them not.

43. Whosoever acted prudently with his Tongue, is a wise Man; but which followeth his own Thoughts, is a Fool, whosoever taketh too much Care of himself, shall loose his Soul: but whosoever neglected himself, shall find himself again in God.

44. In all thy Life concern thyself for a good End, because all our Works shall be brought before the Judgment of God, let them be good or bad. Therefore love only such Things, from which thou canst expect a Benefit at the Day of Judgment. And let all, what increaseth not thy Harvest on the Day of Eternity, pass by, then art thou safe.

45. In affliction of thy Soul let thine Heart rejoice: but when thou hast Gladness, then are Sorrowful for the Life to come. Thou shalt neither want, nor know or desire any Thing of God; but shall allways think; I understand not, neither do I know, what is good, because I am not yet a Child. For these know alone, what

the Father wanted: and when they, being hungry, ask from him Bread, he will not give them a stone.

46. Be not wise with thyself, and have no other Thoughts of thyself, but such as thou art thyself: that thou mightst not sustain a Loss. In welfare, and when thou hast a good Cause, think little of thyself: but when thou art low and despised, then boast upon thy Greatness.

47. Be carefull and solicitous in all Things: and meditate only about such matters, which appertain to thy Salvation & Peace. Forget all Things and thyself: then shalt thou get clear from vain transitory Things, and shalt be taken up from God and the incomprehensible Eternity. All what we do and work out, is deficient: but what do not work, is of great Value, and remaineth for Ever.

48. Thou shalt do neither Good nor Evil for thy own Ease: but die, that thou with a clear Conscience mightest live, and live, that thou with a clear Conscience mightest die: For whosoever doth any Thing for his own Ease, is in that, what he doth, not in the Communion of the Son of God.

49. Never reprimand thy Nighbour, Friend or Brother about any Thing except thou canst answer for his Defects, and atone him before God: or else instead of reforming him, thou lodest him with heavier Burdens, also that his Debts and Burdens grow heavier than his Defects. Therefore be carefull, never to talk or think any Thing from thy Nighbour Brother or Friend without Love and Mercy.

50. Love not the Sleep, lest thou mightst impoverish thyself: neither be too precipitate in thy Running, lest thou mayst neglect any Thing. In all Things, which thou takest in Hand, make thereof the Beginning so, as thou wishest to have the end. Happy is he, which in all his Doings hath not to expect a bad End. Therefore take Care in all Things, not to make a bad Beginning, then shalt thou come to a good End.

51. Thou shalt not leave the right way for the sake of others: neither shalt thou because of the great Multitude of them, which are Wicked, let the Love of God grow cool within thee. Nothing

shall disturb thee, to recede from the true Way: and if the Sins and Iniquities of others over-whelm thee, be not disturb'd, but make thereof Advantage to thy own Reformation.

52. Let none reprove thee, but thine own Evil, and reprove thou nobody, except thine own Folly. Fly both from the Praising of the Wicked, and from the Reproach of the Pious. Neither shalt thou do any Thing either for temporal Honour's or Profits' sake: but study alone to please God, that thou mightst live for Ever.

53. Happy is the Man, which in his Calling soon becometh poor both in Body and Spirit: in all Things, which we do besides this, appeareth not the Image of God, but our own; but by Poverty and Nakedness a man is free'd from all adherence to himself. For every Man hath within himself a Selfishness, from which, if he is not free'd, he can not see the Face of God.

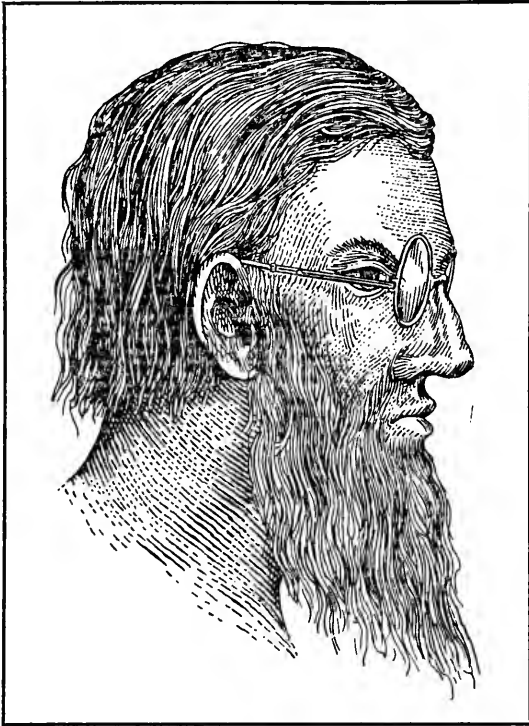
54. There is no other Sin, but to live without the Nature of God; it is written of Abraham: he kept my Laws and Statutes. God is longanimous, merciful and friendly, and possesseth himself not: and thou shalt neither possess thyself, nor have any Property, if thou wantest to be found within him. God is righteous, and therefore doth he never enter there, where we have yet something to loose.

55. Whosoever possesseth earthly Things, can not possess himself; and whosoever possesseth himself, can not possess God; and whosoever possesseth God, hath found his true Property. O how happy is he, which came home, and rested also on his Mother's Bosom. He hath travelled well, which left his own ugly Seat: and he sitteth well, which hath Feasted at all Times that, which is the most bitter.

56. Thou shalt value thyself neither too high, nor too low: neither shalt thou in thy Judgment too much exact or suppress thy Nighbour, that also (to his Character) both something better or lesser might be added without perceptible Alteration. If thou appearest to thyself much despised then have great Regard for thyself; and if thou seemest to thyself to be honourable, then humiliate thyself.

57. I know for the Future no other Labour, but to rest & to bear the Work of God: if in former Times I hath not paid too much Regard for myself, and instead of that exercised myself more in quitting myself, I might have obtained that Peace, which my Heart sought for. But now my Nullity is publicly revealed: God have Mercy upon me, that I may Succeed.

AMEN.



THE ONLY KNOWN PORTRAIT OF PRIOR JAEBEZ (REV. JOHN PETER MILLER).