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[urn:nbn:de:gbv:ha33-1-176785](https://nbn-resolving.org/urn:nbn:de:gbv:ha33-1-176785)

Papa Scraphim me raconte que les Grecs
 persent excommunier ceux qui étudient
 auprès des Francs; etant fort emporté
 qu'on leur debauche tant de gens, entre
 autres le beau fils de Mauro Cordato
 et un jeune homme qui vivoit pour le
 Patriarche.

aprilis

What we ask of Christ God in Christ's name,
 that is in a frame of mind like his, will
 certainly be given unto us, because God
 delights in his sons image, but before we
 have put on Christ, we can not be said
 to ask in his name, because in scripture since
 the name, and the nature of a thing are
 the same. and so may be understood the
 new name and Gods name *note* apoc. II. 17. III. 12

v. 25. mark

v. 27. 10

12.) ἐν τῇ νύκτι ἡ ἐκκλησία τοῦ κυρίου ἵπνου, *Thes. V. 23*

Omnes versiones transtulerunt, tanquam
 eis ἦν νύκτιar. Non considerantes, quod
 Spiritus noster, totius hereditatis celestis
 particeps seu ὁλοκληρος esse, nec anima
 et corpus nostrum inculpata esse nequeant,
 nisi Christus ibi formatus sit, atque ibi
 habitet. Ita ut sensus hujus verus sit.
 Servetur Spiritus vester integer, ὁλοκληρος, et
 anima et corpus irreprehensibiliter in pre-
 sentia Christi, sive per Christum vos inhabi-
 tantem. hac spectat ἡ ἐπιφύλαξις ἡ ὁρμή. Tit. II. 13. 2. Tim. IV. 8

April.

Inanimate creatures have something of the Creator's infinite goodnesse in them, not onely by bearing of fruit, butt also by not using their fruit for themselves, but for the service of other creatures, and the fruit having a new seed in it. What an unnatural thing is it in man, to aim neither at the praising and glorifying his wonderfull maker, and Preserver, nor at the being serviceable to others, that they might praise God, who alone gives all the capacity of doing good. Nay which is worse, those that live intirely to the dishonour of their Creator, make the greatest Idols of themselves, would have all creatures pay homage to them, without caring to advantage their fellow creatures further, than suites with this Satanicall Principle of theirs. Whereas a faithfull subject of the Kingdom of Heaven reckons nothing his own, but all his Masters, delights in no friends nor acquaintance, unless they be his Masters Friends and acquaintance, and in one word his Masters interest are his own; which enlarges his happiness, for he rejoiceth even in the happiness of others that belong to his Master.

Aprilis 43

Multi Scrutando, quid Iesus Christus sit,
adventum ejus, Imaginis Divinae Restau-
ratorem, impedire. Alii ad istum
Salvatore[m] mundi anxiam, ob corruptio-
nem, mentes confuentes, ab illo vitam
vitae et quietis didicerunt. Illam via[m]
Deo, qui in Luce habitat, appropin-
quantes, illuminator oculos, mentis
acceperunt, ut cognoscerent illum, qui
est splendor gloriae Patris, tenebrae
nos, has penetrando Mediator inter Deum
et Hominem fit, et Principium Divinum,
quo genus humanum ceciderat, natura
humana restituit.

Deo nos
natura, xocumtes
et nequequeque

14. Heavenly happiness, hath this ad-
vantage that it shares in the happiness
of others, and as it hath God for its founda-
tion, it rejoices, at all the joy of which
God by his love causes anywhere. A characte-
ristic sign of that happiness is, such a
regard to God, as to look upon him as the
only cause of it, which if we do really
we shall will neither envy those that
have a greater share, nor despise those
that have a lesser; the smallest share is
more than we deserve, and those that have
received never so little are Gods favorites, which
we ought to esteem