

Song of Solomon 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

To inform men of truth, and to comfort them in the midst
of its hardships, do the wisest instructed to every one
of them to the human family, to assure them of their interest
in it, and to show them the way to it, as the wisest
do in all our writings of God for the deprivileged as an object
of his love. It may be said that the apostle John says our
works have troubled the wise, for it is also a comfort
to our eyes, and it is a comfort to some people it is a comfort
to our eyes by these we have the awful and alarming
news it announces of sin, and the good news it utters to those
who are penitents, as thus the all of our interest may
be of truth, that they believe in the wisdom of the
wise, and all information the immortal soul is the
truth brought to the truth of its reports are brought
the wise men of the mind close to the heart
it reaches the clear mind of the wise men of the
truth and our God and our Lord the Lord Jesus Christ
the Lord Jesus Christ

When the religious lover of truth takes close view and
studies and strives to become a strict of his excellencies
and are cleaved to contemplate these Scenes and page from
heaven, or then intrinsical into their own life field of know
knowledge opened before them & objects from adorning
to them & the view of divine truth bearing forth with light
upon every part of the sacred system of the truth of one
imposition on truth make astonished architects so much
that he was for a time transported beyond his ordinary
state and condition what well as view real truth in the
Canaan's story do unto the diligent Spectator, Sometimes
he is astonished at the order in which these truths are held
out to see in the Bible here you have variously arranged with
arranging still in arranging the Component parts together some
times the smaller some times the arrangement astonishes the
diligent Spectator, he or she who was never delighted
the smaller no to be moved at the arrangement of the truths of y Bible
and is delighted as the poor man who was once in his face and
the true a man of God's willow but he is nothing the
walking voice that is said in this system we have
arranged up of same history with same prophecy and same wisdom
I am glad to all these are never heard songs. The words of our
last make a part of his better description but all those parts
are combined delightfully together by the Skill and wisdom

of the divine name in one glory as in presence on every part
that is the descent into spirit full of Abraham some the
objects on earth instructed with their sword and sword. That is the
whole of the sacred part, and what ever comes to be changed by
them they are not to be considered in the article of great respect for
those. Some of the sacred come into them. Money is continued
have rolled away since then. The object of the attachment must
be that portion put into their hands as a portion and sacrifice
to all the world's work every one requires and then we long for
the daily occasion great esteem for the sword because the cult
and of Song which is a part of the sacred. The object of the whole
into 3 divisions the 1 is the words of Moses then great love
the 2 the 3 of the prophets the 3 the 3 songs and of one part
and then the compare to 3 parts of the Tabernacle
the order they compare to the order of the Tabernacle
the prophets to the order of the Tabernacle of the
and then the compare to the holy of holies where none could
enter but the high priest only. The Song of Songs the Hebrew
Language has no superlative degree but to supply this
they do it by doubling the positive as on the beginning of the
Song the Song of Songs is as much as the most sacred Song
and Solomon wrote also compare the language and then
the subjects entered into the sacred life that is the

The 1st Chap^r is one who is styled a Brother of 2^d a Per
son of 3^d the daughter of 4th from the Bride attendants of 5th
the a woman and the sum of the whole is total faith
The Nature of true repentance and religion in those years
Indiscoverable that do take place between a redeemed
and reclaimed man if the wounded John calls himself
fellowship of the Father and with his Son for. & things
are produced of it & the foundⁿ of it was laid in the
Carnels of Joseph revealed of the evil of it was
made in time but the experience of it produced
as like as but my as the Liberty and the Summ of
Indiscoverable taken up on the precious words of our best
Beloved under his Shadow as a great delight and

his spirit was sweet unto my table
our heart has been much the subject of a joyful
we have a subject of a joyful 3^d a joyful
of which the subject is on the perfect command, 2
the subject is being one of a joyful & pleasure
a joyful of being of a joyful - but we shall be
the subject of a joyful light by of a joyful

The person who passing the place of a bride to be little
more of little any generous Subject to her choice as if I
set a delight under his shadow not a shadow of a
his part it were sweet to my taste,

The doct. Exhibited to us in our last is this
Diverse protection from our and the by way of
of it as been the all amount of freedom of subjects in all
generations the enjoyment of it by his friends I said he
looked for my dependence of word and deed. this day

In attempting to illustrate of last and the doct. ^{some} ~~the~~
1. head I shall state freedom principles requisite
and necessary to enable a subject to utter those
words with safety.

2. head Show you what seems to be implied in
action sitting down under his shadow and what
is intended by his shadow under the shadow

1. head I shall state and briefly illustrate those
specimens or freedoms principles requisite and necessary
to warrant the following action to utter those words
with safety under his shadow in great safety

I heard I know what we are to undertake as if I had
understand the generous subject I'll down concluded as follows
in this action.

I heard offer you a brief description of the beloved
Facts.

I heard declare those parts that are best to the
Facts of the generous subject.

and when these facts are read the use I shall bring
our discourse to a conclusion it have force as we may
in force we are at subject to the solemnity in the

2 points are previously to be moved and disposed

of the world the because of our being so complicated

is 1st that the burden of this sacred Iphthalamia

or Multiple Song is by no means to understand

of those common that look before between Solomon

and Pharaoh's daughter as the best act we have

this was one long was wrote 20 years prior to

was it but the Holy Ghost thought proper to concern

that look to it as the Lord to be a symbol of that

substance and high all length of all the

a exclaiming God and welcome a bride. She is to us
these of us all. I have used my Song a bride and a true
Groom the attendants the Washers. We must not
forget the Oriental and sublime poetry of the
concord by our rules. It has pleased the author
of our Salvation to teach the Medusa and our own
wonderful conditions to let out that high fellow ship
that liberties between a redeemed God and generous
Subject and one instance so suitable as the one letter
on our head put off all General Ideas take your share
a while until ready on the Court side these heads
mentioned I am to leave you Mark what are those
generous qualifications required to enable any gen-
erous Subject to utter those words in faith to say
What down another part was less than my bride.

It is st a qualification for the Papacy to put any other
order than us Life the whole human
in our best such as letting delighting and faith
to the Father also put down by the Pope of

These actions could not be performed without life
but when a religious idea is attached to these actions
we say religious or pious life is necessary to the
performance of any one or all these things said to
be done by the object in our text. we say further
man in innocence was the recipient both of Natural
Life and of Spiritual the 1st concern goes act
on the question he breathes & enters into the world of life
and he becomes a living being the 2^d was included in
that image in which was made, taken from the
most human Nature it became that which is natural
life & entered into him as to those living beings
even the things of the earthly God would be
to be enjoyed and left to him in the power
of Natural life but not Superior nature, now
entirely of earthly agent & in nature that
depended upon the power of the one of those actions
mentioned in our text will be done the agent who
has the disposal of many ways the Holy Spirit
is his office in the world of the Holy Spirit

Principle on the heart of the New Creature is also
similar to the ~~Principle~~ Some have called it the same as
Some have on old life of principle as not left in the
Independent on the heart of the New Creature so the
whole implants it has the power of some other
and also acts as a heart and is called under the influence
one of the Blessed Spirit of Grace things are done
in truth by the Grace which is not and even had
that which is ~~performed~~ performed but some
Inward sales of action has been felt by the
a ~~qualifying~~ qualifying principle requires to let down and
Principle has found was found to say that
is divine, here on the day that life comes on
The heart of the New Creature is made for
Some principle of love to operate and when of prin-
ciple was begun to prevail on the heart of the
Thought as on a ~~science~~ science, until of principle
in Motion on the mind the mind is able to take
and many objects which do not need any further
Let of principle of love furnishes the subject with

a discernment aling or a destiny wishing faculty whereby
they are enabled from distinet faults from their
own laquance to see the weakings & see the folly of
taking shelter in any or all the creatures around
and while they have an opportunity to mark the
conduct and proceeding of multitudes around y^m
they have destiny wished a necessary food above
all others and y^e have betaken them to them for
all the purposes both of safety and of comfort and
in the house of this great Can say I that clean
under his shadow is much delight and his
fruit was sweet unto my taste between the
genuine clean and the Hypocrite there is this great diff
erence the latter will be like y^e silver to which is nearest
and the genuine friend of God looks for the best accepts it
and is satisfied wth none but has shadow because the
almighty and under his wings they are course to dwell
as those strangers did under the wings shade of
Isaac's Pd.

or 3^d. qualifying principle required to let down under
his Shade and with much delight is a liberal portion of ^{the} ~~the~~
of them whose Shade they have chosen divine life must be
love for all Companion and love must have associated it
Savoury Knowledge its not objective Knowledge we speak
but Subjective its y^e which has Reference allactic unto it
They ~~are~~ in the principles of the New ~~and~~ contemplate
him as designed by the Father and by his own Voluntary
conducting to stand between the poor perished Subject and
the hot fiery beams of the Sun and the Storms and blast
y^e other use would destroy and upon comparing her Child
and Constitution here Intepos'd between all dangers and
them y^e y^e grace them Courage and boldness to draw near
and let down with freedom the Tedium of the weary
and heavy laden tend to exult in the most deans of
all the weary pilgrims from the Infancy of some will
stand upon them to take their abode there where
the whole believing world have done and left room for
them to hidden into the Shade y^e is the Shade word of
a Great rock in a weary land

a 4th qualification, I mention it is requisite to have
those words in truth held down at delight under her shadow
is the truest Measure of the presence of those conditions of life
they have been on it give ease immediately to the soul
of a Shade a protecting Shade the Cause is led to the
case of such a Court and this is the true that both those
who are converts to true religion and are really to be regarded
objects and those who have only a Name to God's and are
still dead have their inward compassions or electricity
opened yet the former Subject in particular has many
times to contend with Devils and they are great at some times
in his or her heart 1. an evil and a selfish heart 2. a filthy
fornicating carnal mind 3. an unclean and unchristian
soul and 4. an absent spirit but any one of those calamities
be it the humble one and he will soon find the need of
the cooling waters to let down and renew his strength to
let and he may be content like victory (see his stripes
but when all outward comforts are taken away and these
calamities spread the result is that he is as the sufferer
is on a journey in a narrow shade tired and delayed

on the heat of the day seek under the profane of his journey
and rather than faint he resolves to enshade himself from
the burning beams of a South Sun or from the fierce Storm
if he has pursued him so is it really in quacious Subjects
tempted to find not comfort they see like the Traveller
in the Storm as like him who has a burden imposed on
and has sought in vain for a safe place for
himself at least the Voice of mercy in the sacred Temple
to come and welcome to the open Shade and take
estate where will ensue weary and heavy laden
Sinner have taken into his frailty drawn by the
Small voice and frailty drawn through his profane
reproaches at last he resolves and says I will dwell
under his Shadow with great delight and his fruit will
sweet unto me - - - - -

5th quacious principle requisite to enable any person
to say in truth I will dwell under his Shadow with great delight
is the Subject has come to a settled judgment about the object
under whose Shadow he shall dwell and all other objects in
which comparisons are made and comparisons clear before
him and a thus that will not produce a doubt or concern

interfracture but this whole action presupposes declinet any
antone: with the object whole shadow on the come to dwell
under and whenever they are asked with one hand
fully set that side the better up his true God. Then is son
like him he is fewer than the Childⁿ of men and all other
shades already tryed have failed and left be without
leaving any seed but I have recited on the paper and
Iude city and respect the one taken and on a night
Joy, gladness and delight was her. Immediate service
he made room for her to sit down and take by the hand
weary and faint and conducted her to a Sofa where with
safety and ease she took satisfaction in her shadow
in her safety and satisfaction new these 5 years
principles must be in substance in the heart of that
subject where say that down I was made whole and
I took delight and full satisfaction in the sweet retreat from
them auditors I do not say you should be equal to the pain
subject in our last male things but those living principles must
be in your substance and if they be genuine ones they will
permanate in this court and bring down a delight under
shadow of the tree of life if ever I remember

Sometimes Shade and misdirected the whole by observation
we have taken the same materials producing Shade
of himself and I to see

2nd head in a 2nd part to show what we can understand in
the Shadow under the green subject I'd claim it
delight and what is included in my claim I'd claim here
we say that the Sun's shadow is of great delight must be
conscience as well as pleasure and the origin of the metaphors to
be attended to what is a Shadow or shadow in day its
effect is the air deprived of some degree of light it had
by the interposition of an opaque body or dark body, and
hence you have 2 things to mark that is because the rays
of light produce the shadow is the interposition of a dark body and
those rays of the Sun's power is imperfect in the illumination
of spot but being intercepted by a dark body a portion of
is prevented every spot this shadow the effect on the Sun
is both light and heat to transmit to our earth when both are
prevented if the body is more cool if otherwise it would be and
in accordance with the sun's heat the Sun's rays
are as certain that the shadow is of great delight and pleasure.

according to the aspect of those eyes on the body. These
is the Tiller of Motion for Shadow and thus his Tiller serves for
Sundry Metaphorice uses in cleave usual and a
Motion of Shadow is protection and thus is often applied unto
men as in the Case of Lot when 2 Angels visited his house, people
the destruction of Sodom he led to the Inhabitants they were
come under the Shadow of his roof for protection as we see
Gen 19. **Q** And Judges 9. 12. come unto you its applied
So you see of the Shadow of the almighty wings. Some 91. **Q** And Psom
36: v. y. **Q** And Psom 25. 4. there has been a strength to the poor
a strength to the needy a refuge from the storm and shadow of
or rock in a weary Land.

Shadow oftenly upon the uncertainty of Partly Comforts
it is often compared to Mutability and Inconstancy in
Joys are pleasurable but these desires are not Intended. True
But Shadow ordinarly cometh before the Sun and as
the Sun rises higher and higher in the higher Shadownes Shorter
as we know they diminish to the last called 12 o'clock. The
So in this sense this Shadow is used in English to signify the
by piece of money. The Duke Exchanged some money 1500 of

How was all remitted when the Sun of righteousness should his
mediating glory cross on the South. These shadows are fled
far away and thou O Jesus Christ have received usages of these
Sun shadows has given Liberty to Interpret this Subject to
a great degree of latitude and variation many by this
Word understand the legal dispensation under the old
Testament. Some see it for aye but these were all shadows
of good things to come all these sacrifices and priests and
thenceforth prophetic figures the great high priest, and
high priest who came on the fullness of time to put away
the shadow and to be made but
others by this shadow of it under the space set down
under some that special probation afforded by a redemption
to quære subjects and that others on all that forms the
in which figures on them as if they were to be prostrate and
other to pieces thereby and these arose from different grounds
from a peculiarly understood to each the instruction
of this shadow proleptic them like some come from Solons
institutions as on the case of Philo the Jew our love to men
near. Solon hath seemed to figure in that he was left

our wisdoms lead one and protect his ear from heat and
Storms excited by their mightly air. Charles my friend
and one from the contemplations of Satan one from the bow of Angels
of our own minds. When had our is the side come to her dan
as to our influence to Satan one more. These have evidence the
delight and to give her fruit sweet to their taste
but we have 3. to be a little more specific and to take of
one inquiry how did he and how did the side come become
an aduce and an Invariable shadow to protect from Storms
from Induce heat the warmth of God and to consume as fire
can answer to inquiry may be seen in if part of the head
we were to, while Innocence remained in East. Serenely rem
ained in those exquisite heavens the air was highly Salubrous
and sweetly refreshing but on the Influence of Sin Storms
gathered around the gently pair the Anger of a just and a
jealous God began to burst forth true Liberty done. Le ay
what angels and as there was no life of fire in they
felt under but with power if would have been the
of edel men had not a unity arose one declared would
ingratitude to Induce in our place and therefore impotent.

and the question is the actual and voluntary inter-
position of the water on the place and room of the faculty
together with y^e colony I am free to assure up to see that
the divine Spirit and that I have seen has now a new
in us in the void Constitution thus I had our mind in
the house I had seen and this is a new variety of shadow
for a few years eyes on these 3 object or parts one of the
divine object. his one action for the I am my husband of per-
fect duty and your faith I look upon the one colony
I am free y^e was so loved and delightful to y^e Father
and his own passion I am free in what I am can show
you away or what need I am buy on the road see the
also the shadows vary the I am over the one y^e
I am I am in the London light y^e day and evening all
the I am in the house I am I am I am
I am its reflection I am I am I am I am
I am and you will say the house was right to I am
the shadows of his wings one I am I am I am I am
I am I am I am I am I am I am I am I am
I am I am I am I am I am I am I am I am
I am I am I am I am I am I am I am I am

faces that truly followed them and thus their destruction
I look at these three words. now ^{is} all Nothing Nothing
shaded from from the sun of the who have taken
up their abode under the shadow of his great shadow
smiled. and for your eyes on his eyes as I speak on one
at a time of moment 2 on his every word 3 I have seen
your own shadow sit under it and with his pleasant
point. the

2nd part under the head was to show you what seems to be
pleas'd in this action I'm not clear under his shadow and there
are 4 things implied in this action. 1 the arabic version and
with it Constantine the Latin version and the words of the
translation of the Arabic version and I believe one
found delight in so doing; and then we inquire what que-
ries it is desire to sit down here the idea was perhaps weary
I'm used to being the desire. Just as the Traveller in leather and
finds the sun's heat was to be sure he is inflexible
and must sit down or than a soft bedded in weary

must sit down to take rest a while
the inflexibility of all other shells had been damaged
by her 3 the rest in the one under his shadow

come of a part confirmed by the experience by all the persons
to the nearby Country to own us for the Celestiall Prize
or the we are and leaving to our common all these common
old the shadows and our own Repulcus have promptie to
to make the experiment and the we are satisfied in making
the same we say do not hold the a little to to dwell on
initially with the shadows and what I bold me to
to do so was; that ample room was opened for her use
and thus she designs to abide for ever

we were take our leave of the ~~Shadows~~ Say Let down a note
the shadows with great delight and satisfaction at the word
that she had written to her daughter Naboni Sit she
my daughter for the memory not be cut until she
know the reason to day and we shall now know
to give you a brief description of the state of the world
sit under the shadow of the almighty and good God
Sweet ~~the~~ heart

And I had us to give you a brief description of the state
of the glorious Subject of which is done by Massey who has

And we say that its a faculty or power bestowed on living
objects whereby they are enabled on the application of certain
objects to detect their sweet or bitter, useful or hurtfull
and once its located in the tongue and mouth particularly applying
the same objects to any other part of the animal system
and the creature can make no such remark, I cant say
if its sweet that is better if faculty is bestowed on all
the animal world and its referring to the present alien of
the life he has given but its the taste the dead they receive
the same repairs but are ignorant to use them its cause
No distinction between what bitter from what is sweet and
how our taste may be destroyed in human beings the
apostles see in that they can discern between what is good
and what is evil they have the sense bestowed for it
and we say spiritual taste or discernment is an essential
part of the new creature and without this capacity he or she
would be the most imperfect of all Gods works but the
moment they are made alive in Christ Jesus that moment
a spiritual taste is conferred on them whereby they

can discriminate between what is spiritually good and what
is evil they can say it is surely good and it is true to find and
call the world could not persuade them to the contrary; Now
to the actual sense of the faculty these accidental things
must take place, an object must be brought near the object
he must take it and use the object and by the affection
of the object to the faculty placed on the tongue and mouth
they are enabled to declare its propriety and advantage to
themselves in particular and truly when the reason is
in a state of justice we find that as they could not
conceive but at some times they may be under decay or
that reason that they may call bitter sweet and sweet
bitter may be a capacity of discerning or discerning
in their judge must and there is no they miss about here
but what is sweet to the taste

Heard 4. I am to show you what are these fruits of his
that are so becoming to the taste of the African subject
In which the doctor introduced in the beginning of our treat
is the evidence of God is compared to a pomelion all the

protection from all and the complete enjoyment
of good has been the attainment of French subjects in
Generations; do the duty and place be the at heart of
Every French subject look for my dispensation
of word & Sacrament.

As divine protection from all & the complete enjoyment
of good has been the attainment of French subjects in
all generations of France every French subject should
look for the dispensation of word & Sacrament to day.

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1. 2. 8

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