

## ***Meditation Sixty-two***

### ***Second Series***

*Canticle 1: 12: While the king sitteth at his table,  
my spikenard sendeth forth the smell thereof.*

*Oh! thou, my Lord, thou king of Saints, here makâ??st  
A royall Banquet, thine to entertain  
With rich and royall fare, Celestial Cates,  
And sittest at the Table rich of fame.  
Am I bid to this Feast? Sure Angells stare,  
Such Rugged looks, and Ragged robes I ware.*

*Iâ??le surely com; Lord, fit mee for this feast:  
Purge me with Palma Christi from my sin.  
With Plastrum Gratiae Dei, or at least  
Unguent Apostolorum healing bring.  
Give me thy Sage and Savory: me dub  
With Golden Rod, and with Saint Johns Wort good.*

*Root up my Henbain, Fawnbain, Divells bit,  
My Dragons, Chokewort, Crosswort, Ragwort, vice:  
And set my knot with Honeysuckles, stick  
Rich Herb-a-Grace, and Grains of Paradise,  
Angelica, yes, Sharons Rose the best,  
And Herba Trinitatis in my breast.*

*Then let thy Sweetspike sweat its liquid Dew  
Into my Crystall Viall, and there swim.  
And, as thou at thy Table in Rich Shew  
With royal Dainties, sweet discourse as King  
Dost Welcome thine, My Spiknard with its smell  
Shall vapour out perfumed Spirits Well. /p>*

*Whether I at thy Table Quest do sit,  
And feed my tast, or Wait, and fat mine Eye  
And Eare with Sights and Sounds, Heart Raptures fit:  
My Spicknard breaths its sweet perfumes with joy.  
My heart thy Viall with this spicknard fill,  
Perfumed praise to thee then breath it will.*

***Edward Taylor***

# Edward Taylors Elegy On Deacon David Dewey

**Edward Taylor**



## **Edward Taylors Elegy On Deacon David Dewey:**

**Edward Taylor's Elegy on Deacon David Dewey** Thomas M. Davis, Edward Taylor, 1986-10-01      **A Reading of Edward Taylor** Thomas M. Davis, 1992 A Reading of Edward Taylor is a study of Taylor's poetry in the sense that Thomas M. Davis is interested in how the nature of the poems evolves during the nearly fifty years Taylor served as minister in Westfield Massachusetts. The first part of the book examines the long doctrinal poem *Gods Determinations* as the poem in which Taylor emerges as an accomplished poet. The final section of the poem, the Choral Epilogue with its emphasis on praising God in song, leads directly to the initial poems of the Preparatory Meditations, the more than two hundred meditative poems that Taylor wrote over the next forty years. The early poems in Series 1 exhibit only loosely organized sequences; some are directly prompted by the Lord's Supper, but many are related in only indirect ways to the Sacrament. These poems, in their range and celebration of the joys of grace, are some of Taylor's best. In *Meditations 19-22*, he writes four interlocked poems dealing with the relation of his poetry to his spiritual condition. Despite Taylor's disclaimers about the quality of his poetry in these poems, he also makes his most elevated claim about his ability to praise. What reservations he has about his ability to praise adequately are relatively minor in subsequent *Meditations*. But after the death of his wife Elizabeth, Taylor reexamines the nature of his poetry and the relationship of grace to his ability to write in praise of Christ. And he begins to equate shoddy poetry with his own sin. In the central *Meditations*, in this process, *Meditations 39 and 40*, the intense examination of his sinful state, *My Sin my Sin My God these Cursed Dregs*, leads him to beg Christ to destroy his Taylor's sins so that his rough Feet shall Christ's smooth praises sing. By the end of Series 1, he has come to accept a more limited view of the possibility of writing praise commensurate with Christ's glory. He acknowledges that until he receives the Crown of Life, I cannot sing; my tongue is tide. Accept this Lisp till I am glorified. He then turns at the beginning of Series 2 to the poems on typology. These poems are often mechanical, particularly those where he is too strictly bound by the large number of typological parallels. He also recognizes these limitations and moves increasingly to other texts, particularly those from the Canticles. In the allegory of the Song, Taylor finds the openness and sensuous imagery that allow him to express as fully as is possible his love of Christ and his passionate desire to be with the Bridegroom in the heavenly Garden. The more than forty *Meditations* based on Canticles texts near the end of Series 2 reveal Taylor's sense of drawing closer and closer to being in the Garden itself and of replacing his lisp with the true voice of the glorified. BOOK JACKET Title Summary field provided by Blackwell North America, Inc. All Rights Reserved      **Edward Taylor's Gods Determinations and Preparatory Meditations** Edward Taylor, 2003 When the young minister-poet Edward Taylor moved to Westfield, Massachusetts, in November of 1671, he had written several poems. When he died there fifty-eight years later, in addition to thousands of sermons and more than 2,000 manuscript pages of original prose, he had composed some 40,000 lines of poetry. For two of his poetic projects, in particular, Taylor is considered with Anne Bradstreet one of British North America's most accomplished poets. Daniel Patterson's *Edward Taylor's*

Gods Determinations and Preparatory Meditations A Critical Edition reconsiders the texts of Taylor's two major works for the first time since Donald Stanford's 1960 edition. This volume also offers the first complete text of all the Meditations that Taylor transcribed into his Poetical Works manuscript. The restoration of Taylor's text however is the most enduring value of this edition which is designed to become the new standard edition of these poems. The scores of substantive variants and the hundreds of variants in matters of punctuation and capitalization existing between the Patterson and Stanford texts are fully reported in the back of the volume as are all editorial emendations.

**Ulti The American Puritan Elegy** Jeffrey A. Hammond, 2000-06-01 Jeffrey Hammond's study takes an anthropological approach to the most popular form of poetry in early New England the funeral elegy. Hammond reconstructs the historical theological and cultural contexts of these poems to demonstrate how they responded to a specific process of mourning defined by Puritan views on death and grief. The elegies emerge he argues not as poems to be read and appreciated in a post romantic sense but as performative scripts that consoled readers by shaping their experience of loss in accordance with theological expectation. Read in the framework of their own time and place the elegies shed light on the emotional dimension of Puritanism and the important role of ritual in Puritan culture. Hammond's book reassesses a body of poems whose importance on their own time has been obscured by almost total neglect in ours. It represents the first full length study of its kind in English.

**The Tayloring Shop** Edward Taylor, Thomas M. Davis, Virginia L. Davis, 1997 The bodies of tradition discussed here range from the Puritan concept of nature to Puritan casuistry. Three of the traditions presented nature casuistical and elegiac are analyzed for the way in which they help us understand the basic ideas in and the development of Taylor's poetry.

**The Poems of Edward Taylor** Rosemary F. Guruswamy, 2003-04-30 Edward Taylor 1642-1729 was one of the most influential ministers in Puritan New England. He was also a prolific but unpublished poet. With the discovery of his poetry in 1936 and the publication of a nearly complete volume in 1960 his reputation as the premiere early American poet has grown immensely. His widely anthologized work is taught in most introductory American literature courses and nearly all courses on early American literature. This reference is a convenient guide to his poetry including a summarization of the current state of scholarship on his work. Beginning with an overview of his life and times this reference analyzes Taylor's Preparatory Meditations and Gods Determinations along with his other poems in light of Puritan doctrine and his thoughts about poetry. The book traces the genesis of his works their editorial and publication history and the complex cultural and historical background of his writings. Later chapters discuss his themes his poetic art and the reception of his works. A brief bibliographical essay completes the volume.

**Spectral America** Jeffrey Andrew Weinstock, 2004 From essays about the Salem witch trials to literary uses of ghosts by Twain, Wharton and Bierce to the cinematic blockbuster The Sixth Sense this book is the first to survey the importance of ghosts and hauntings in American culture across time. From the Puritans conviction that a thousand preternatural beings appear every day before our eyes to today's resurgence of spirits in fiction and film the culture of the United States has been

obsessed with ghosts In each generation these phantoms in popular culture reflect human anxieties about religion science politics and social issues Spectral America asserts that ghosts whether in oral tradition literature or such modern forms as cinema have always been constructions embedded in specific historical contexts and invoked for explicit purposes often political in nature The essays address the role of spectral evidence during the Salem witch trials the Puritan belief in good spirits the convergence of American Spiritualism and technological development in the nineteenth century the use of the supernatural as a tool of political critique in twentieth century magic realism and the ghosting of persons living with AIDS They also discuss ghostly themes in the work of Ambrose Bierce Edith Wharton Gloria Naylor and Stephen King

The Cambridge History of American Poetry Alfred Bendixen, Stephen Burt, 2014-10-27 The Cambridge History of American Poetry offers a comprehensive exploration of the development of American poetic traditions from their beginnings until the end of the twentieth century Bringing together the insights of fifty distinguished scholars this literary history emphasizes the complex roles that poetry has played in American cultural and intellectual life detailing the variety of ways in which both public and private forms of poetry have met the needs of different communities at different times The Cambridge History of American Poetry recognizes the existence of multiple traditions and a dramatically fluid canon providing current perspectives on both major authors and a number of representative figures whose work embodies the diversity of America's democratic traditions

*The Price of Redemption* Mark A. Peterson, 1997 Beginning with the first colonists and continuing down to the present the dominant narrative of New England Puritanism has maintained that piety and prosperity were enemies that the rise of commerce delivered a mortal blow to the fervor of the founders and that later generations of Puritans fell away from their religious heritage as they moved out across the New England landscape This book offers a new alternative to the prevailing narrative which has been frequently criticized but heretofore never adequately replaced The author's argument follows two main strands First he shows that commercial development rather than being detrimental to religion was necessary to sustain Puritan religious culture It was costly to establish and maintain a vital Puritan church for the needs were many including educated ministers who commanded substantial salaries public education so that the laity could be immersed in the Bible and devotional literature substantial expenses in themselves the building of meeting houses and the furnishing of communion tables all and more were required for the maintenance of Puritan piety Second the author analyzes how the Puritans gradually developed the evangelical impulse to broadcast the seeds of grace as widely as possible The spread of Puritan churches throughout most of New England was fostered by the steady devotion of material resources to the maintenance of an intense and demanding religion a devotion made possible by the belief that money sown to the spirit would reap divine rewards In 1651 about 20 000 English colonists were settled in some 30 New England towns each with a newly formed Puritan church A century later the population had grown to 350 000 and there were 500 meetinghouses for Puritan churches This book tells the story of this remarkable century of growth and adaptation through intertwined histories

of two Massachusetts churches one in Boston and one in Westfield a village on the remote western frontier from their foundings in the 1660 s to the religious revivals of the 1740 s In conclusion the author argues that the Great Awakening was a product of the continuous cultivation of traditional religion a cultural achievement built on New England s economic development rather than an indictment and rejection of its Puritan heritage

**Popular Measures** Amy M. E. Morris, 2005 Popular Measures examines the influence of Congregationalist church practices on poetry and poetics in early New England It considers how the rejection of set prayers and the privileging of more spontaneous oral forms such as the plain style sermon and the conversion narrative in colonial churches influenced the style of locally written religious verse The book consists of an overview of church practices and their implications for poetry followed by a series of case studies focusing on texts written at different stages of the colony s development from 1640 to 1700 the Bay Psalm Book Michael Wigglesworth s The Day of Doom and Edward Taylor s Gods Determinations The investigation concludes that colonial religious writers transformed the poetic conventions they had inherited from England in order to enhance the effectiveness of their verse in a culture that portrayed forms and formality as at best able to lead an individual only halfway on the journey towards salvation University of Delaware Press

**Ways of Writing** David D. Hall, 2012-03-05 Ways of Writing is about the making of texts in seventeenth century New England whether they were fashioned into printed books or disseminated in handwritten form David D Hall explores issues of authority and authenticity the roles of intermediaries and the political and social contexts of publication among other issues

**Gracious Laughter** John Gatta, 1989 Study of the New England colonial poet Edward Taylor and the relationship between his verbal wit and his religious commitment to Puritan belief Gratt evaluates the anti utilitarian dimensions and Puritan themes in Taylor s poems to draw larger conclusions about the New England Soul

*The Congregationalists* J. William T. Youngs, 1990-10-24 A chronological survey of Congregationalism throughout the course of its history and a collection of biographies of significant Congregationalists form the core of this reference volume J William T Youngs demonstrates how the Puritan way of seeing God humanity and salvation has continued to influence Americans and how the unique spiritual sensibility of the early Puritans endured throughout the Colonial period and long afterwards The volume is divided into two parts Part One contains a ten chapter historical essay that summarizes basic information about the Church and also provides original interpretations of particular episodes in Church history or on Congregationalism as a whole offering new insights and ideas about such issues as the genesis of the idea of visible saints and the significance of Horace Bushnell The continuity of Congregationalism from colonial times through the 19th and 20th centuries is stressed Part Two the biographical dictionary emphasizes the personal experiences of Congregationalists and several score representative lives both ministers and lay persons famous and ordinary illustrate and amplify points made in Part One This exploration of the personal spiritual experiences of John Winthrop Jonathan Edwards Horace Bushnell and others based on autobiographies funeral sermons books and journals conveys a feeling for the religious life of Congregationalists To enhance

further study the volume includes a separate bibliographic essay As both a reference work and an interpretive essay *The Congregationalists* provides a useful introduction to the Church for the general reader and will also provoke fellow scholars to consider new ways of exploring Puritan history      **American Literary Scholarship 1986** American Literary Scholarship,1988-06 Essayists survey the recent thought and research concerning outstanding authors trends and movements in American literature      *The Eighteenth Century* ,1974      **The Publishers' Trade List Annual** ,1989  
    America, History and Life ,1988 Provides historical coverage of the United States and Canada from prehistory to the present Includes information abstracted from over 2 000 journals published worldwide      *Whitaker's Book List* ,1988  
    **Letters to the World** Faith Priscilla Barrett,2000      **Writings on American History** ,1986

## Adopting the Beat of Phrase: An Psychological Symphony within **Edward Taylors Elegy On Deacon David Dewey**

In some sort of used by screens and the ceaseless chatter of immediate conversation, the melodic elegance and psychological symphony created by the written term frequently diminish in to the background, eclipsed by the persistent sound and distractions that permeate our lives. However, set within the pages of **Edward Taylors Elegy On Deacon David Dewey** an enchanting literary prize brimming with raw emotions, lies an immersive symphony waiting to be embraced. Constructed by a masterful composer of language, this charming masterpiece conducts readers on an emotional trip, skillfully unraveling the concealed melodies and profound affect resonating within each cautiously constructed phrase. Within the depths with this touching evaluation, we will explore the book is main harmonies, analyze their enthralling publishing model, and submit ourselves to the profound resonance that echoes in the depths of readers souls.

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### **Table of Contents Edward Taylors Elegy On Deacon David Dewey**

1. Understanding the eBook Edward Taylors Elegy On Deacon David Dewey
  - The Rise of Digital Reading Edward Taylors Elegy On Deacon David Dewey
  - Advantages of eBooks Over Traditional Books
2. Identifying Edward Taylors Elegy On Deacon David Dewey
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Edward Taylors Elegy On Deacon David Dewey
  - User-Friendly Interface
4. Exploring eBook Recommendations from Edward Taylors Elegy On Deacon David Dewey
  - Personalized Recommendations



- Edward Taylors Elegy On Deacon David Dewey User Reviews and Ratings
- Edward Taylors Elegy On Deacon David Dewey and Bestseller Lists
- 5. Accessing Edward Taylors Elegy On Deacon David Dewey Free and Paid eBooks
  - Edward Taylors Elegy On Deacon David Dewey Public Domain eBooks
  - Edward Taylors Elegy On Deacon David Dewey eBook Subscription Services
  - Edward Taylors Elegy On Deacon David Dewey Budget-Friendly Options
- 6. Navigating Edward Taylors Elegy On Deacon David Dewey eBook Formats
  - ePub, PDF, MOBI, and More
  - Edward Taylors Elegy On Deacon David Dewey Compatibility with Devices
  - Edward Taylors Elegy On Deacon David Dewey Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Edward Taylors Elegy On Deacon David Dewey
  - Highlighting and Note-Taking Edward Taylors Elegy On Deacon David Dewey
  - Interactive Elements Edward Taylors Elegy On Deacon David Dewey
- 8. Staying Engaged with Edward Taylors Elegy On Deacon David Dewey
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Edward Taylors Elegy On Deacon David Dewey
- 9. Balancing eBooks and Physical Books Edward Taylors Elegy On Deacon David Dewey
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Edward Taylors Elegy On Deacon David Dewey
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine Edward Taylors Elegy On Deacon David Dewey
  - Setting Reading Goals Edward Taylors Elegy On Deacon David Dewey
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Edward Taylors Elegy On Deacon David Dewey
  - Fact-Checking eBook Content of Edward Taylors Elegy On Deacon David Dewey

- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
- 14. Embracing eBook Trends
  - Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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