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From her Brother
Most affectionately
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The Mother of Washington read this little book in form ing the Character of her boy
the
Immortal George.
THE
CHRISTIAN'S SELECT LIBRARY,
of
MEDITATIVE AND PRACTICAL RELIGION,
from the
OLD ENGLISH WRITERS.

EDITED BY THE REV. C. S. HENRY.

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ADVERTISEMENT.

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The design must commend itself to the approbation of every person of piety and good sense.—The Churchman.

We are happy to find that the Editor proposes to publish in his series “a selection, not of mere extracts, but of the choicest entire pieces of eminent authors.” This being the case, we heartily commend his labor. The store of practical piety, to be found in the writings of the older divines of the Church of England, is rich and almost inexhaustible.—Christian Witness.

The plan must commend itself to the favor of all who can appreciate the rich treasures of intellect and piety contained in that class of writings from which the proposed selections are to be made.—Conn. Courant.

It is a judicious selection from works which are throughout both practical and devotional.—Religious Intelligencer.

We have met with no new publication for a long time, which we have been so much pleased to see, as the present selection from the devotional and practical writings of Bishop Hall, and shall rejoice to see it widely circulated and deeply and devoutly studied.—Philadelphia Recorder.
THE

CHRISTIAN'S SELECT LIBRARY

OF

MEDITATIVE AND PRACTICAL RELIGION.

FROM THE

OLD ENGLISH WRITERS.

EDITED BY C. S. HENRY.

SIR MATTHEW HALE'S CONTEMPLATIONS.

HARTFORD:
BELKNAP AND HAMERSLEY.
1835.
CONTEMPLATIONS,

MORAL AND DIVINE;

BY

SIR MATTHEW HALE.

WITH AN INTRODUCTORY NOTICE OF THE AUTHOR'S LIFE AND WRITINGS.

HARTFORD:
BELKNAP AND HAMERSLEY.
1835.
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INTRODUCTORY NOTICE

OF THE

LIFE AND WRITINGS OF SIR MATTHEW HALE

The "Contemplations, Moral and Divine, of Sir Matthew Hale," are recommended by a prelate* no less distinguished for his apostolic piety and zeal than for his eminent learning and abilities, as "deserving a place in every Christian's closet, for their truly scriptural principles of vital and spiritual religion." But they will be read with additional interest as the productions of a man so illustrious for every excellence as their celebrated author. Sir Matthew Hale was not only one of the brightest ornaments of his age and profession; but, for his various and profound attainments in science and in learning, for his wisdom, for his virtue and piety, must be held as one of the most admirable characters that any age or country has produced.

*Dr. Burgess, Bishop of St. David.
The moral and religious writings of Sir Matthew Hale were first collected and published together, by the Rev. Thomas Thirlwall, in 1805, 2 vols. 8vo. From these, the pieces contained in this little volume are selected; and with the exception of the two letters, they are taken from his "Contemplations."

They were not intended for publication by their author; but were published by a friend of his, without his knowledge. They are in fact his private meditations. "He usually spent that part of the Lord's day which intervened between the evening sermon and supper time, in pious meditations. It was his wonted method to pen his thoughts, that he might fix them more intently upon his subject, and restrain their unprofitable excursions." They are, in short, the fruits of the moments of religious leisure snatched from a life of immense and almost incredible professional labors, at the bar, and the bench,—and as a legal writer.*

It is regretted that the present limits will permit only a meagre sketch of the life of this great and good man. It is taken from the "Account of the Life and Death of Sir Matthew Hale" by his contemporary, Bishop Burnet; a work which Dr. Johnson

* "When I came," says Lord Erskine, "to see all the manuscripts of my Lord Hale, (whose name will live to all time) which I was favored with by a learned gentleman at the bar, it is astonishing what his manuscripts are; in his own hand, scarcely legible, yet containing the most valuable remarks upon the law of England."
OF SIR MATTHEW HALE.

justly commends as deserving every person's repeated perusal. To that work, together with the excellent and interesting "Additional Notes" by the celebrated Richard Baxter, who was the personal friend, as well as cotemporary of Hale, the reader is referred for a fuller view of his life and character.

Sir Matthew Hale was born at Alderley in Gloucestershire, Nov. 1, 1609. His father was a barrister of Lincoln's Inn, but from conscientious scruples had given up the practice of his profession, and retired to a small estate in the country, where he died in 1614. The son was then but five years old, and his mother having died two years before, he was committed to the guardianship of a relative, by whom great care was taken of his education, with the intention of bringing him up for the ministry. He was placed under the instruction of Mr. Staunton, vicar of Wotton-under-Edge, to be fitted for the university. In 1626, he was entered of Magdalen College, Oxford, and had for his tutor Obadiah Sedgwick, a noted puritan.

Bishop Burnet says that Hale was "an extraordinary proficient at school, and for some time at Oxford." Subsequently, however, he seems to have neglected his studies, and to have fallen into some levities and extravagances.

After about three years' residence at the university, he was called to London, to attend to a lawsuit, involving a part of his estate. Here, by the persuasions of Sergeant Glanville, who was his counsel in
his cause, he was led to the study of the law, and entered himself at Lincoln's Inn, Nov. 8, 1629. He appears now to have set himself to redeeming whatever time he might before have lost. He studied sixteen hours a day; he made a vow against ever going o the play-house; and discarded everything extravagant in his dress. He is said indeed to have gone so far to the opposite extreme, of negligence, that, being stout and able bodied, he was once seized by the press gang as a proper person for a sailor. This led him to pay more attention to his personal appearance, though he always carefully avoided all finery.

But another event made a deep impression upon him. Being upon a party of pleasure out of town with several students of the inn, one of the company, in spite of Hale's efforts to prevent it, continued to drink so much wine that he at length fell down in a fit, apparently dead. This so affected Hale, that he retired to another room, and falling upon his knees, earnestly prayed that his friend might be restored, and that he himself might be forgiven for countenancing such excesses by his presence,—solemnly promising that he would never more keep such company nor drink a health again while he lived. His companion recovered, and Hale religiously kept his vow. This event seems to have renewed the influence of his early religious instructions and impressions, and to have given them a permanent control. Thenceforth he gave up all gay society, and devoted his whole time to the duties of religion and the studies of
his profession. He pursued his studies with unwea-
rried diligence, not only in term time, but during all
the vacations. He carefully read all the law books
then published, but being dissatisfied with them, he
searched all the records, and explored every source
of legal knowledge, digesting everything he acquir-
ed with great judgment and method into common
place books. He was soon found out by the cele-
brated Selden, and an intimate friendship was form-
ed, which was interrupted only by the death of the
latter. By Selden's direction, he enlarged the circle
of his studies, which had before been chiefly confin-
ed to his profession. He made extensive acquire-
ments in civil law; in several branches of the math-
ematics; in medicine, anatomy, and surgery. He
was also conversant with experimental philosophy
and other branches of philosophical learning, and also
with ancient history and chronology. But above all,
he devoted himself to the study of the scriptures, of
sacred learning, and theology; in which his attain-
mments were so great as might seem to have required
the exclusive labor of his life.

He owed his acquisitions to his indefatigable in-
dustry and great exactness in the care of his time.
He rose early; he was never idle; he rarely spent
any time in conversation on the passing events of the
day; and he had no correspondence but upon matters
of business or learning. He spent but little time at
his meals and always took the greatest care never to
cloud his mind by indulgence; he never went to pub-
lic entertainments; he gave no feasts except to the poor, literally following our Saviour's direction in this respect.

He was called to the bar for some time and had begun to distinguish himself, when the civil wars broke out. Reflecting how difficult it is to live securely in troubled times, and yet preserve one's integrity, he resolved to follow two maxims of Atticus: To engage in no faction; and constantly to favor and relieve those that were the lowest. In accordance with the latter of these rules, he often assisted the royalists in their necessities, and was much employed by them in his profession. He was counsel to the Earl of Strafford, at his trial; afterwards to Archbishop Laud; to King Charles himself,—and to several others of the royalist nobles. He seems to have been regarded with equal respect and favor by the royalists and the presbyterians; and that out of an opinion of his being a plain honest man, of great knowledge in the law.

From 1643, during the ten years following, he served in several public capacities, and in particular was instrumental in saving the university of Oxford from destruction. In 1651, he was appointed one of a committee to consider of the reformation of the law.

Through the urgency of Cromwell he seems to have been induced, in 1653, to accept the office of one of the judges of the common bench, as it was then called. He filled this office with great integrity and courage. He had however greatly disapproved
and lamented the execution of King Charles, and having scruples as to the validity of his commission from the usurper, he soon refused "to sit any more on the crown side," that is, to try any more criminals, though he continued to try civil cases. Upon this point Blackstone observes: "if judgment of death be given by a judge not authorized by lawful commission, and execution is done accordingly, the judge is guilty of murder; and upon this argument, Sir M. Hale himself, though he accepted the place of a judge of the common pleas under Cromwell's government, yet declined to sit on the crown side at the assizes and try prisoners, having very strong objections to the legality of the usurper's commission as to capital offences, but that it was necessary to decide the disputes of civil property in the worst of times: a distinction perhaps rather too refined, since the punishment of crimes is at least as necessary to society as maintaining the boundaries of property."

Bishop Burnet gives several instances of Hale's integrity and courage in this office, in deciding against the party in power. We can only mention one: a cause came on, in which Cromwell was interested and had caused a packed jury to be returned. Judge Hale upon learning it dismissed the jury, and refused to try the case, greatly to the displeasure of the protector, who in his anger told him "he was not fit to be a judge." "That is very true," was Hale's quiet reply.

On the death of Cromwell he rejected the mourn-
ing that was sent to him; and subsequently refused the renewal of his commission as a judge by Richard Cromwell, saying, "that he could no longer act under such authority."

Hale was a member of the healing parliament of 1660, which recalled Charles II; and was elected one of the Knights of Gloucestershire.

Upon the settling of the courts in Westminster, after the king's return, Hale was appointed (Nov. 1660) chief baron of the exchequer; and shortly after was knighted, an honor he endeavored to avoid. He continued in this office eleven years, and very much raised the reputation and practice of that court by his diligence and ability. His great caution and exactness led to the only complaint ever made: "that he did not despatch matters quite fast enough;" but then it was to be observed that the causes tried by him were seldom, if ever, tried again.

He would never receive private addresses or recommendations from the greatest persons in any matter where justice was concerned. His moral courage and scrupulous integrity are illustrated by numerous anecdotes. Among others is the following given by bishop Burnet:

"One of the first peers of England went once to his chamber and told him, 'that having a suit at law to be tried before him, he was then to acquaint him with it, that he might the better understand it, when it should come to be tried in court.' Upon which the lord chief baron interrupted him, and said: 'he
did not deal fairly to come to his chamber about such affairs, for he never received any information of causes but in open court where both parties were to be heard alike;" so he would not suffer him to go on. Whereupon his grace (for he was a duke) went away not a little dissatisfied, and complained of it to the king as a rudeness that was not to be endured. But his majesty bid him 'content himself that he was no worse used,' and said, 'he verily believed he would have used himself no better if he had gone to solicit him in any of his own causes.'"

During this period of his life, Judge Hale, following his rule of favoring those that were lowest, was very charitable to the non-conformists, and endeavored as much as possible to screen them from the extreme severity of the laws; thinking that the terms of conformity had been made too strict, and that the good services of many of the non-conformists in the restoration were hardly requited, and their just expectations disappointed.

In 1671, he was appointed lord chief justice of England, and filled that eminent station with his usual dignity, uprightness, and ability. About four years and a half after his promotion, he was attacked by an illness which broke up his constitution, brought on an asthma and finally a dropsy. In January, 1675—6, he petitioned for a writ of ease, which being delayed, he resigned his office in February. His death took place on the 25th of December following; and he was buried among his ancestors in the church.
yard of Alderley. He was twice married, and had by his first wife ten children, of whom none survived him but his eldest daughter and youngest son. His great grandson, Matthew Hale, Esq. barrister at law, died in 1784, and by this event the male line of the family became extinct.

Bishop Burnet in his beautiful life of Hale, after describing his character at considerable length thus concludes:

"Thus lived and died Sir Matthew Hale, the renowned Lord Chief Justice of England: he had one of the blessings of virtue in the highest measure of any of the age, that does not always follow it, which was, that he was universally much valued and admired by men of all sides and persuasions: for as none could hate him but for his justice and virtues, so the great estimation he was generally in, made that few durst undertake to defend so ungrateful a paradox, as anything said to lessen him would have appeared to be. His name is scarce ever mentioned since his death without particular accents of singular respect. His opinion in points of law, generally passes as an uncontrolable authority, and is often pleaded in all the courts of justice: and all that knew him well, do still speak of him as one of the perfectest patterns of religion and virtue they ever saw.

The commendations given him by all sorts of people are such, that I can hardly come under the censures of this age for any thing I have said concerning him; yet if this book lives to after-times, it will
be looked on perhaps as a picture, drawn more according to fancy and invention, than after the life; if it were not that those who knew him well, establishing its credit in the present age, will make it pass down to the next with a clearer authority.

I shall pursue his praise no further in my own words, but shall add what the present lord chancellor of England said concerning him, when he delivered the commission to the lord chief justice Rainsford, who succeeded him in that office, which he began in this manner:

'The vacancy of the seat of the chief justice of this court, and that by a way and means so unusual, as the resignation of him that lately held it; and this too proceeding from so deplorable a cause, as the infirmity of that body which began to forsake the ablest mind that ever presided here, hath filled the kingdom with lamentations, and given the King many and pensive thoughts how to supply that vacancy again.' And a little after, speaking to his successor, he said, 'the very labors of the place, and that weight and fatigue of business which attends it, are no small discouragements; for what shoulders may not justly fear that burthen, which made him stoop that went before you? Yet, I confess you have a greater discouragement than the mere burthen of your place, and that is the inimitable example of your last predecessor: Onerosum est succedere bono principi*, was

*It is a troublesome task to succeed a virtuous prince.
the saying of him in the panegyric: and you will find it so too, that are to succeed such a chief justice, of so indefatigable an industry, so invincible a patience, so exemplary an integrity, and so magnanimous a contempt of worldly things, without which no man can be truly great; and to all this, a man that was so absolute a master of the science of the law, and even of the most abstruse and hidden parts of it, that one may truly say of his knowledge in the law, what St. Austin said of St. Hierome's knowledge in divinity, *Quod Hieronimus nescivit, nullus mortalium unquam scivit*. And therefore the king would not suffer himself to part with so great a man, till he had placed upon him all the marks of bounty and esteem which his retired and weak condition was capable of.

To this high character, in which the expressions, as they well become the eloquence of him who pronounced them, so they do agree exactly to the subject, without the abatements that are often to be made for rhetoric. I shall add that part of the lord chief justice's answer, in which he speaks of his predecessor.

——— 'A person in whom his eminent virtues and deep learning have long managed a contest for the superiority, which is not decided to this day; nor will it ever be determined, I suppose, which shall get the upper hand: A person that has sate in this court these many years, of whose actions there I

* What Jerome was ignorant of, no man ever knew.
have been an eye and an ear-witness, that by the
greatness of his learning always charmed his audi-
tors to reverence and attention: A person of whom
I think I may boldly say, that as former times cannot
show any superior to him, so I am confident succeed-
ing and future times will never shew any equal.
These considerations, heightened by what I have
heard of your lordship concerning him, made me
anxious and doubtful, and put me to a stand, how I
should succeed so able, so good, and so great a man:
It doth very much trouble me, that I, who in compar-
ison of him am but like a candle lighted in the sun-
shine, or like a glow-worm at mid-day, should suc-
ceed so great a person, that is and will be so emi-
nently famous to all posterity: and I must ever wear
this motto in my breast to comfort me, and in my ac-
tions to excuse me:

Sequitur, quamvis non passibus æquis."

Thus were panegyrics made upon him while yet
alive, in that same court of justice which he had so
worthily governed. As he was honored while he
lived, so he was much lamented when he died: and
this will still be acknowledged as a just inscription
for his memory, though his modesty forbid any such
to be put on his tombstone:

That he was one of the greatest patterns this
age has afforded, whether in his private depart-
ment as a Christian, or in his public employments,
either at the bar or on the bench."

*He follows his steps, though at a distance.
Besides the writings already mentioned, Sir Matthew Hale published during his life time several treatises on different subjects of natural philosophy; on the gravitation of fluids;—on the Torricellian experiments; and on the principles of motion.

He published but one law tract himself; but after his death several volumes, to the number of nine or ten, some of them in folio and quarto, were published. They pertain to several different subjects of law and of legal learning. The following opinion of Lord Ellenborough, a great authority, will give the general reader a notion of the estimation in which he continues to be held as a lawyer:—“My lord Hale,” says he, “was one of the greatest judges that ever sat in Westminster Hall, who was as competent to express as he was able to conceive.”

Hale left behind him many volumes of his own writings, on different subjects of law, of metaphysical and experimental philosophy, and of theology, which remain in manuscript.

He also bequeathed to the society of Lincoln's Inn his Ms. books, of inestimable value, which he had been near forty years collecting with great care and expense. These he left for the use of the members of that society, directing not to be printed, but kept together there. “They are,” says he, “a treasure not fit for every man's view, nor is every man capable of making use of them.”

C. S. H
AN ENQUIRY

TOUCHING

HAPPINESS.

1. Any man that compares the perfection of the human nature with that of the animal nature, will easily find a far greater excellence in the former than in the latter: For, 1. The faculties of the former are more sublime and noble. 2. The very external fabric of the former much more beautiful and fuller of majesty than the latter. 3. The latter seems to be in a very great measure ordained in subserviency to the former; some for his food, some for clothing, some for use and service, some for delight. 4. All the inferior animals seem to be placed under the discipline, regiment, and order of mankind; so that he brings them all, or the most of them, under his order or subjection.

2. It is therefore just and reasonable for us to think, that if the inferior animals have a kind of felicity or happiness attending their being, and suitable to it,
that much more man, the nobler being, should not be destitute of any Happiness attending his being, and suitable to it.

3. But rather consequently, that man, being the nobler creature, should not only have a happiness as well as inferior animals, but he should have it placed in some more noble and excellent rank and kind than that wherein the brutes have their happiness placed.

4. It is plain that the inferior animals have a Happiness or felicity proportionate to their nature and fabric; which as they exceedingly desire, so they do in a great measure enjoy; namely, a sensible good answering their sensible appetite. Every thing hath organs and instruments answering to the use and convenience of their faculties; organs for their sense and local motion, and for their feeding, for their generation of their kind; every thing hath its peculiar instincts, and connatural artifices and energies for the exercises of their organs and faculties for their preservation and nourishment: Every thing hath a supply of external objects answering those faculties, desires, and instincts; meats proper for their nourishment, places proper for their repose; difference of sexes in their several kinds answering their procreative appetite: and most commonly such a proportion of health and integrity of nature, as goes along to that period of time allotted for their duration; and in default thereof, they are, for the most part, furnished with medicines naturally provided for them, which they naturally know and use, so that they seem to
want nothing that is necessary to the complement of a sensible felicity.

It is true they are in a great measure subjected to the dominion of mankind, which is sometimes over severely exercised; but then they have the benefit of supplies from them, protection under them, and if they meet not with masters more unreasonable than themselves, they find moderation from them. They are also exposed to rapine one from another, the weaker beasts, birds and fishes, being commonly the prey of the greater: but yet they are commonly endued with nimbleness, artifices or shifts to avoid their adversaries. But be these what abatements of their sensible happiness may be, yet they have certain negative advantages that conduce very much to their Happiness, or at least remove very much of what might abate it, and thereby render their fruition more free and perfect and uninterrupted; for instance, they seem to have no anticipations or fear of death as a common evil incident to their nature: they have no anticipations of dangers till they immediately present themselves unto them: they have no great sense of apprehensions of any thing better than what at present they enjoy: they are not under the obligation of any law, or under the sense of any such thing, and consequently the sincereness of what they enjoy, not interrupted by the strokes of conscience under a sense of deviation from duty or guilt.

5. It is therefore plain, that if the human nature have no greater or better Happiness than what is ac-
commodated only to a sensible nature, they have no greater Happiness than the beasts have, which is not reasonably to be supposed for a nature so far exceeding them.

6. Further yet; if human nature were not under a capacity of a greater Happiness than what is terminated in sense, mankind were much more unhappy than the basest animal; and the more excellent the human nature is above the beasts, nay, the more excellent any one individual of the human kind were above another; the more miserable he were, and the more incapable of being in any measure happy: For the more wise and sagacious any man were, the more he must needs be sensible of death, which sense would sour all the happiness of a sensible good; the more sensible he must needs be, not only of the shortness and uncertainty of sensible enjoyments, but also of their poorness, emptiness, insufficiency, dissatisfaction. It is evident that a fool sets a greater rate upon a sensible good, than a man truly wise; and consequently, the fool could be the only man capable of Happiness: For it is most certain, that according to the measure of the esteem that any man hath of any good he enjoys, such is the measure of his Happiness in that enjoyment, since the happiness is somewhat that is intrinsical to the sense or mind that enjoys it. A thing really good, can never make that man happy, who is under a sense of evil or inconvenience by that enjoyment, so long as he is under that sense. Since therefore it is preposterous
and unreasonable to suppose that man, the best of terrestrial creatures, and wise men, the best of men, should be excluded from at least an equal degree of happiness with the beasts that perish; and since it must needs be, that a bare sensible good can never communicate to a man an equal degree of happiness with a beast, nor to a wise man an equal degree of happiness with a fool; it remains, there must needs, in common reason, be some other subject wherein the happiness of a man, of a wise man, must consist, that it is not barely sensible good.

7. All the good things of this life, they are but sensible goods, and therefore they cannot be the true matter of that happiness which we may reasonably think belongs to the reasonable nature as such; the former will appear by an induction of particulars, which I shall pursue in order, with the particular instances of their insufficiencies to make up a true happiness to the reasonable nature, as well as that general, that they are but sensible goods, and merely accommodated to a sensible life and nature.

1. Life itself is not such a sufficient constituent of happiness: And the instance is evident, because it is possible that life itself may be miserable: There may be life where there is sickness, pain, disgrace, poverty, and all those external occurrences that may render life grievous and burthensome. Life may indeed be the subject of happiness, when it hath all those contributions that concur to make it such; but life alone, and as such, cannot be happiness, because there may be a miserable life.
2. Those _bona corporis_ or _compositi_, 'the goods of the body,' are not sufficient to make up a suitable happiness to the reasonable nature, as _health_, _strength_; for the beasts themselves enjoy this, and for the most part, the brutes enjoy a greater measure of these than mankind; and besides still, there is that which is like the worm at the root of the gourd, that spoils the happiness that must arise from it; viz. mortality and death, which will certainly pull down this tabernacle; and man hath an unintermitted pre-apprehension of it, which sours the very enjoyment itself. And in this, as hath been said, the beasts that perish have a pre-eminence over mankind; for though both are mortal, yet the beast is not under that pre-apprehension of it that man incessantly hath, whereby his fruition of that happiness of health is the more sincere; and this consideration must run through all those other contributions of sensible goods, that hereafter follow. And as for _beauty_, the happiness thereof as it is but fading and empty, so the felicity that it gives, is not to the party that hath it, but to others, unto whom perchance it may be a delightful and amiable spectacle, but not to him that hath it.

3. There are a secondary sort of bodily goods, namely, _pleasures of the senses_, as delightful meats, drinks, sights, music, pleasant odours, and other gratifications of the sensitive appetite, or _lust_: as the lust of the flesh, the lust of revenge, the lust of desire, &c. These cannot make up a competent happiness to the human nature. 1. They are but sensible goods,
common to the beasts as well as men. 2. Though they may be competent to make up the happiness of the sensible nature, yet they are not such to the reasonable nature; because they are still accompanied with a present concurring sense of mortality, which embitters their very enjoyments, and renders them insipid, if not bitter. 3. The wiser the man is, the less he values them, and consequently, are at best a happiness to fools, and such as degenerate from the nobleness of the human nature into the degree of beasts, by setting an over-value upon them. Again, 4. They are transient, and the happiness of them is only before their enjoyment; when they are enjoyed to satiety, they lose their use and value. 5. These \textit{placentae sensus,*} especially of the sensual appetite, are not for their own sakes, but in order to something else, viz. To invite and excite the appetite, in order to the preservation of the individual, or the \textit{species}; and therefore cannot be in themselves in relation to a reasonable nature any Happiness, since they terminate in something else.

4. Those \textit{bona fortuna},\dagger as wealth, honor, power, cannot at all pretend to make up a happiness for the reasonable nature, for though in truth we do not find so eminently, in the animal nature, any such thing as wealth or honor, but only somewhat analogical to it, as in ants and bees; yet these are of a far inferior nature to the \textit{bona corporis}, whether health or pleas.

* Pleasures of sense. \dagger Goods of fortune.
ure: for they are in their true use only in order to them. The primary corporeal good is health, and conservation of the individual in his being; next to that, and indeed in order to it, are the refreshments and supports by eating and drinking. *Wealth* again is subservient, and in order to that, viz. to have a convenient store and provision for the supply of the exigencies of nature, and preserving the individual: What is more than necessary for that, is superfluous, vain, and unnecessary. *Power* again is only desirable to secure those provisions from rapine and invasion. So that, in truth, these are so far from making up a happiness, that they are only provisional, and in order to those goods of the body, which are before shewn incompetent to that end; and without that respect they are vain and impertinent things. But besides this, there are certain specifical defects that accompany these goods, that render them utterly incapable of making up a happiness to mankind. 1. It is impossible they can be as large as the human nature; because unless there were some poor, none could be rich; unless some were under, there could be none in power; if all were equal in wealth and power, there could be no such thing as wealth or power:—And consequently, the supposition of happiness in those who are rich or powerful, would exclude the greatest part of mankind from any share in that which must make up their common happiness. 2. In the fruition of all wealth, honor and power, besides the common fate of mortality, which embitters their very
enjoyment, there is annexed a certain peculiar infelicity that renders them incapable of making up a happiness: For, 1. They are the common mark of covetousness, envy, ambition and necessity, which most ordinarily render rich and powerful, and great men less safe than others, and ordinarily they stand tottering dangerously, and subject to fall. 2. There is always care and anxiety attending the possessors of great honor, wealth, or power, which embitters the very enjoyment, and puts it out of the capacity of being a happiness; for it is impossible that great cares and great fears can consist with true happiness. And thus far of sensible goods.

8. Besides these sensible goods, there seem to be two sorts of goods that mankind is peculiarly capable of, which are not common to the beasts; viz. First, the good of esteem, glory, and reputation, wherewith perchance the beasts are not affected, though some seem to have something analogical to it: But this cannot at all make up a happiness to the human nature; 1. Because it is not accommodate to all uses and exigents: laudatur et alget.* 2. Because it resides not in the party, but in those who give it; a man may have a great esteem with others, and a low esteem of himself. 3. It is, of all others, the most brittle and unstable possession: Those that perchance deservedly give it, may undeservedly resume it: A word or action mistaken by others, a false re-

*It is commended but void of warmth.
port, envy, emulation, want of success in any one action: The misinterpretation of the superior or the vulgar, may quite overturn the greatest, and perchance most deserved reputation, and render a man more despised and contemptible than he was before eminent or esteemed: He that bottoms his happiness upon such an unstable blast inherits the wind.

9. But yet there (are) certain bona animae,* which are compatible to man, but not to beasts; which are of two kinds, according to the two great faculties in man, his understanding and will; viz. knowledge and moral virtues; and although these are excellent goods, yet (exclusively of true and sound religion) they cannot make up that happiness, which we may reasonably judge to be proper and specific to the human nature: First, therefore for knowledge, there are these incompetences in it, in reference to our happiness: 1. Our knowledge is very little and narrow in respect of the object of it: What we know is the least part of what we know not: Though we daily converse with things natural, even with the frame of our own bodies, we scarce know the nature, or cause, or motion of any one nerve or muscle. 2. Even in those things we think we know, our knowledge is very dark and uncertain; and from these arises: 3. That our increase in knowledge is our increase in sorrow and trouble; trouble to attain that little knowledge we have, and sorrow in that we ac-

* Goods of the soul.
quire no more: 4. The whole scheme of knowledge we attain for the most part, serves only the meridian of our short, unstable, uncertain life: And what kind of happiness can that be, which, while we are attaining, we cannot secure to be of any long of certain continuance, and vanisheth, or proves utterly useless when we die? Of what use will then the knowledge of municipal laws, of history, of natural philosophy, of politics, of mathematics, be in the next world, although our souls survive us?

As to the 2. Namely, moral virtues; it is true, Aristotle; 1. Ethicor. cap. 7. tells us, That happiness, or blessedness is the exercise or operation of the reasonable soul, according to the best and most perfect virtue, in vita perfecta 'in perfect life:' But he tells not what that vita perfecta is, nor where to be found; and yet without it there is no happiness.

But even this exercise of virtue (though much more noble than the bare habit of virtue, which is but in order to action or exercise) if considered singly and apart, and abstractively from the reward of it, is not enough to constitute a happiness suitable to the human nature. 1. The actions of virtue, for the most part, respect the good and benefit of others more than of the party that exercises them, as justice, righteousness, charity, liberality, fortitude; and principally (if not only) religion, temperance, patience and contentation, are those virtues that advantage the party himself; the rest most respect the good of others. 2. We find it too often true, that most good men
have the least share of the comforts and conveniences of this life, but are exposed (many times even upon the account of their very virtues) to poverty, want, reproach, neglect, so that their very virtues are occasions oftentimes of such calamities, which must needs abate the perfection of life, which is a necessary ingredient into happiness. 3. But if their life be not rendered grievous upon the account of their virtues, yet they are not thereby privileged from many calamities, which render their lives unhappy, and oftentimes render them incapable of the exercise of those virtues which must take up their happiness: poverty disables them from acts of liberality; neglect and scorn by great men and governors, renders them incapable of acts of distributive justice; sickness and tormenting bodily diseases many times attack them, and render their lives miserable, and many times disable even their very intellectuals; and to these disasters they are at least equally liable with others; and if all these calamities were absent, yet there are two states of life which they must necessarily go through, if they live, that in a great measure renders them necessarily incapable of these actions of virtue, namely, the passions and perturbations of youth, and the decays and infirmities of old age. 4. The highest good attainable by the exercise of virtue in the party himself, is tranquillity of mind; and indeed it is a noble and excellent portion; but as the case stands with us in this life, (without a farther prospect to a life to come,) even such a tranquil.
ility of mind is not perfectly attainable by us, and hath certain appendances to it, that abate that sincereness of happiness that is requirable in it, to complete the happiness of the human nature: And these are principally these two: 1. The necessity that we are under (considering the weakness of our nature) by our daily failings, errors, and sins, to turn aside from the perfect rule of virtue; whereby we are under a kind of moral necessity of violating or abating that tranquility of mind; so that it seems in itself morally impossible either fully to attain, or constantly and uniformly to hold that tranquility of mind. 2. Still mortality, death, and the grave terminate this felicity, if it only respect this life; and the fear and pre-apprehension of such a termination, sours and allays even that felicity, which tranquillity of mind otherwise offers: This fear and anticipation of death (as the Apostle says,* detains men captives all the days of their life; and in a great measure breaks that tranquillity of mind which is the constituent of this happiness. Again, though virtue, and virtuous actions have had their elogia† by excellent philosophers, orators, poets, and we are told by them, that Si virtus oculis cerneretur,‡ it would appear the most beautiful thing in the world; yet it hath had but few followers in respect of the rest of the world; and possibly would find a much colder entertainment, if the remembrance of reward were not also propounded with it.

*Heb. ii. †Eulogiums. ‡If virtue could be seen.
AN ENQUIRY

and believed; therefore there is, and must be, some-
what else besides bare platonic notions of virtue, and
naked proposals of it, that must give it a conquest
over the satisfaction of our lusts and pleasures, espe-
cially in the time of our youth and strength, and be-
fore old age overtake us.

And hence it is, that in all ages, wise rulers and
governors have annexed sensible rewards and hon-
ors, and such things as have a lively and quick relish
with them into the exercise of virtue.

And hence it is, that the most wise God himself
hath not propounded virtue and goodness to the chil-
dren of men singly as its own and only reward, but
hath also promised, and really and effectually provi-
ded a recompence of reward for it, that happiness
which I have been all this while in quest after, and
hath made virtue and goodness the way, the method
to attain that happiness, which is in truth the end of it.

Upon the whole matter I therefore conclude, That
the happiness of mankind, is not to be found in this
life, but it is a flower that grows in the garden of
Eternity, and to be expected only in its full comple-
ment and fruition in that life which is to succeed af-
ter our bodily dissolution: That although peace of
conscience, tranquillity of mind, and the sense of the
favor of God, that we enjoy in this life, like the
bunches of grapes brought by the spies from Canaan,
are the prelibations* and anticipations of our happi-

* Foretastes.
ness; yet the complement* of our happiness consists in the beatifical vision of the ever blessed God to all eternity; where there is a vita perfecta, a perfect life, free from pain, from sorrow, from cares, from fears, vita perfecta, a perfect life of glory and immortality, out of the reach or danger of death, or the loss of that happiness which we shall then enjoy in the presence of the ever Glorious God, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore. Amen.

* Full enjoyment.
JACOB'S VOW:

OR THE

MODESTY AND REASONABLENESS OF

JACOB'S DESIRE

GEN. XXVIII. 20.

And Jacob vowed a vow, saying, if God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, &c.

The only thing that I intend to consider upon this place of holy Scripture, is the modesty and reasonableness of Jacob's Desire. He doth not desire greatness of wealth, or honor, or power, or splendor, or great equipage in this world; but all that he desires in reference to this world, is, 1. That the comfortable presence and the sense of the favor and love of God should be with him: If God will be with me. 2. That the protection of the Divine Providence may be continually over him: and will keep me in the way that I go: 3. That he would supply him, not with curiosities or delicacies, but with necessaries; and will give me bread to eat and raiment to put on.
And the truth is, this should be the rule and measure of every good man, in reference to this life, and the enjoyments of it, and the desires of them, until he come to his Father's house in peace; that house wherein there are many mansions, that the great father, of whom all the family in heaven and earth is named, hath provided for such as fear, and love, and obey him.

Indeed the two former of these, though they be no more than what the bountiful God freely affords to all that truly love him, and depend upon him, are of a strange and vast extent. First, the comfortable presence of God supplies abundantly all that can be desired by us, and abundantly countervails whatsoever else we seem to want; it is better than life itself. And when the ancients would express all that seemed beneficial or prosperous in this life, they had no fuller and comprehensive expression of it than that God was with him; as of Joseph: 'And when his master saw that the Lord was with him, and the Lord made all that he did to prosper.' The wisdom and courage and success of David is resolved into this one thing, The Lord was with him.

But certainly, though the divine presence should not manifest itself in external excesses and advantages, the very sense of the favor and comfortable presence of God carries with it an abundant supply of all other deficiencies. The light of the countenance of Almighty God is the most supereminent good, and
occasions more true joy and contentment, than the redundancy of all external advantages. Secondly, the Divine Protection and Providence is the most sure and safe protection, and supplies the want of all other. The munition of rocks is thy defence; and all other defences and refuges without this, are weak, impotent, and failing defences. 'Except the Lord watch the city, the watchman watcheth but in vain.'

That, therefore, which I shall fix upon is the last of his three desires: 'If he shall give me bread to eat and raiment to put on.'

The desires of a good man, in relation to the things of this life, ought not to be lavish and extravagant; not to be of things of grandeur, or delicacy, or excess: but to be terminated in things of necessity for his present subsistence, convenient food and raiment. If Almighty God give more than this, it is matter of the greater gratitude, as it was to Jacob: 'I am not worthy of the least of all thy mercies, &c. for with my staff, I pass over this Jordan, and now I am become two bands.' But if he gives no more, we have enough for our contentation. Almighty God, who is never worse than his word, but most commonly better, hath not given us any promise of more, neither hath he given us commission to expect or ask for more. If he gives more than necessary, he exalts his bounty and beneficence: and yet, if he gives no more, it is bounty that he gives so much; and is matter both of our contentation and gratitude.

Thus the wise man Agur, made his request:
'Give me neither poverty nor riches, feed me with food convenient for me.' This our Lord teacheth us to ask, in his excellent form of prayer, 'Give us this day our daily bread;' and this is that which the apostle prescribeth, for the rule of our contentation: 'And having food and raiment, let us be therewith content.'

And truly, if it pleaseth God to allow us a sufficiency, and competency, for the necessity of our nature, we have very great reason to be contented with it, not only as it is a duty enjoined unto us, but upon most evident conviction of sound reason, both in regard unto Almighty God, in regard of ourselves, and in regard of others. I shall mingle these reasons together.

1. It becomes us to be contented, because whatever we have, we have from the free allowance and goodness of God: He owes us nothing: but what we have, we have from free gift and bounty. If a man demands a debt of another, we think it just he should be paid what he demands; but if a man receives alms from another, we think it reasonable that he should be content with what the other gives, without prescribing to the measure of his bounty. But the case is far stronger here; we are under an obligation of duty to be charitable to others' wants by virtue of a Divine command; but Almighty God is under no other law of conferring benefits, but of his own bounty, goodness and will.

2. It becomes us to be content, because our mes.
OF JACOB'S DESIRE.

sare and dole is given unto us, as by him that is absolute Lord of his own bounty, so by him that is the wisest dispenser of his own benefits: He knows, far better than we ourselves, what proportion is fittest for us: He hath given us enough for our necessity, and we are desirous to have somewhat more; the wise God knows, it may be, that more would do us harm, would undo us; would make us luxurious, proud, insolent, domineering, forgetful of God: The great Lord and Master of the great family of the world, knows who are, and who are not able to bear redundancy: And therefore if I have food convenient for me, I have reason to be content, because I have reason to believe the great and wise God knows what proportion best fits me: it may be, if I had more, I were ruined.

3. We must know that we are but stewards of the very external blessings of this life, and at the great audit, we must give an account of our stewardship, and those accounts will be strictly perused by the great Lord of all the family in heaven and earth. Now if our external benefits be but proportionable to our necessities and necessary use, our account is easily and safely made: Imprimis, I have received so much of thy external blessings as were necessary for my food and clothing, and for the feeding and clothing of my family: But on the other side, where there is superfluity and redundancy given over and above our necessary support, our account is more difficult. Where much is given, much will be requir-
There will be an account required, how the redundant overplus was employed; how much in charity, how much in other good works; and God knows that too, too often very pitiful accounts are made of that surplusage and redundancy of a liberal estate: which will be so far from abating the account, as will enhance it: Item, so much in excess, debauchery and riot; so much in costly apparel, so much in magnificence and vain shews, and the like.

4. Our natures may be well enough supplied with little; natura paucas contenta;* and whatsoever is redundant, most commonly turns to the damage and detriment of our nature, unless it meet with a very wise protector: for the excess in the abuse of superfluities in eating and drinking, and gratifying our appetites, or the excess of care and pains in getting, or keeping, or disposing superfluities and redundance, commonly doth more harm, even to our natural complexions and constitution, than a mediocrity proportionable to the necessities of nature.

5. Whatevery is more than enough for our natural support, and the necessary supply of our families, and so employed, is in truth, vain, useless, unserviceable; and such a man is rich but in fancy and notion, and not in truth and reality: For the use of externals is to supply our natural necessities; if I have a million of money, and yet an hundred pounds are sufficient, and as much as I shall use to bring me to my

*Nature is content with a little.
grave, the rest is vain and needless to me, and doth me no good: It is indeed my burthen and my care, and my trouble; but it is of no more use to me in my chest, than if it were in the centre of the earth. It is true, I have thereby a happy opportunity if I have a large and wise heart to dispose of it for the glory and service of God, and the good of mankind, in works of piety, charity, and humanity: but if I keep it in my chest, it is an impertinent trouble, neither useful for myself, because I need it not, I have enough without it; nor as I order it, is it useful for others, no more than if it were an hundred fathoms under ground.

6. A state of mediocrity, or supplies proportionate to my necessity, is infinitely more safe to me, even in respect to myself, than an estate of glory, wealth, power, and abundance. An estate of mediocrity and commensurateness to our exigence and necessity, is the freest of any condition in the world from perturbations and temptations. A state and condition of want, and too narrow for our necessities, is an estate subject to some troubles and temptations. Out of all conditions in the world, a redundant and over-plentiful condition is most subject to the most dangerous and pernicious temptations in the world: asnamely, forgetfulness of God, self-dependance, pride, insolence, oppression, injustice, unquietness of mind, excess, luxury, intemperance, contempt of others; and I have very often known those persons that have carried themselves steadily and commendably in a
condition of mediocrity, nay, have been able to bear with victory the shocks of those temptations that arise from want and poverty, yet when in the late times they were advanced to wealth, power, and command, were lost, and could not bear the temptations that attended grandeur, wealth and power; and the sun of wealth and prosperity quickly disrobed them of that mantle of innocence, piety, and virtue, that they kept about them against the storms and assaults of wants and necessities. So that certainly it requires a greater vigilance, attention, industry and resolution, to oppose and conquer the temptations of grandeur, wealth and power, than the temptations of want, necessity and poverty: Some patience and Humility will do much to subdue the latter; but he that will acquit himself from the temptations of the former, had need of great wisdom, moderation, sobriety, and a low esteem of the world, and especially a great and practical exercise of the fear of God, faith in his promises, and a fixed hope and prospect of the promises of immortality and glory, whereby they may overcome the flattering and deceiving world.

7. A state of externals proportionate to our necessities is a far more serene and safe estate in reference to others, than an estate of external grandeur, and wealth, and power: And the reasons are, first, because the former hath nothing that others do covet or desire; but the latter hath gotten the golden ball, that the generality of mankind are fond to have,
and are restless till they have gotten it, which makes the man’s estate unquiet and unsafe, because he hath many competitors for what he enjoys, which are continually endeavoring to trip up his heels: just as we see when a bird hath gotten a booty or prey, all other birds of prey are following and catching after it, and ever molesting him that hath it. 2. Because he that enjoys much, either of honor or wealth, or power, is the object of the envy of other men, which is a busy, restless, pernicious humor, and ever picking quarrels and finding faults, and studying and endeavoring the ruin of its object: Whereas a state of mediocrity, is a state of quietness, and free from the assaults and shafts of his pestilent companions.

8. We see that all worldly matters are by a kind of inbred and connatural necessity subject to mutations and changes. When grandeur, honor, and wealth are at their highest pitch, like the sun in the meridian, it stays not long there, but has its declination. Now the changes that are incident to greatness and wealth, are always for the worst: they most commonly take their wings and fly away, when they seem to be in their highest pitch of plenty and glory: And this creates in a man very great anxiety and restless fear, lest he should lose what he hath; and infinite stragglings and shiftings to keep it when it is going; and extreme disappointment, vexation and sorrow when it is gone. On the other side a state of mediocrity may have its changes too; and as it is seldom for the worse, so it is most ordinarily for the
better; whereby the man hath great peace and tranquillity. We need not have a better instance of both these conditions than in Jacob, the person in the text; while he was in a state of mediocrity, and rather indeed, in a strait, than in an ample condition; when he had nothing but his staff, and his supplies of bread to eat, and clothes to put on, he was in a state of great tranquillity; and that change which befell that condition, was a change not for the worse, but for the better, at least in relation to externals, his supplies increased: but as soon as he once arrived at great wealth under his uncle Laban, though it is true the Divine Providence kept him from a total loss of it, yet he soon found that prosperous condition full of thorns and difficulties: 1. His uncle and his sons began to envy his wealth, and he began to be in great fears and jealousies lest he should be deprived of all. 2. Then to avoid that fear, he flies, and his uncle pursues him, and then he was under a new fear of loss of all he had. 3. When that fear was over, then he fears that the rumor of his wealth, and the former displeasure of his brother Esau might make him and all his wealth a prey to his brother, and certainly, had not the immediate providence of Almighty God strangely interposed, he had not only felt the difficulties and unquietness of his great wealthy condition (which were profitable for his instruction) but he had suffered a total deprivation of it, either by Laban or Esau, or at least by the neighboring Shechemites, exasperated by the treachery and cruelty of his two sons Simeon and Levi.
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Upon these and many more considerations, it is most evident, that a state of mediocrity in externals is to be preferred before an estate of much wealth, honor, or grandeur; that of the two extremes, poverty on the one side, or very great wealth and glory on the other; the latter is in truth more dangerous and difficult than the former; but that of Agur's prayer, a state of mediocrity, neither poverty nor riches, but food convenient for a man's condition, is the most desirable state in this life, and that which avoids the difficulty of both extremes.

I would willingly from these considerations, therefore, learn to attain such a temper and disposition of soul, as might be safe and useful for me in relation to all these three conditions of life, whichsoever of them the Divine Providence should send unto me:

1. In reference to a state of mediocrity, or such a state of externals, as might be suitable to the exigence and nature of my condition in this life; I should make such a state my choice, and not my trouble: I should with all thankfulness acknowledge both the goodness and wisdom of Almighty God, in giving me so competent, and so safe a condition; that hath by his providence delivered me from the difficulties, and inconveniences, and dangers, and temptations of both extremes, namely, great want, and great wealth: and I shall bear my lot, not only with great patience and quietness, but with great contentation and thankfulness.

2. In reference to an estate of Want or Indigence:
If it should please the Divine Providence to appoint that condition to me, I should nevertheless comfort and support myself with such considerations as these: 1. Though my condition be narrow and necessitous, yet it is that which the great wise Lord of the great family of the world hath appointed to me; I will therefore bear it with patience and resignation. 2. Though it be an estate of indigence and narrowness, yet it is such as affords me and my family life and subsistence, though not without much pains and difficulty; it might have been worse, and it may please God to make it better, when he seeth fit; I will therefore bear it with contentedness, as well as patience. 3. Though my state be very narrow and pinching, yet it is possible much more safe than an estate of grandeur and affluence: my account is the less; my temptations not so dangerous; my cares fewer; my lessons of dependance upon God, of humility and lowliness of mind, of temperance and sobriety, of contempt of the world, of valuation of eternity and provision for it, are better learned in this extreme than in the other; I shall therefore endeavor to improve the opportunities, even of this hard condition, and bear it not only with contentedness but thankfulness.

3. In reference to an estate of Redundance and affluence of externals, an estate of wealth and plenty, of honor and grandeur, of power and authority and pre-eminence; I will consider, 1. That this is an estate full of temptations, and temptations of the great.
est size and the most dangerous nature; as, pride and insolence, forgetfulness of God, luxury, intemperance, carnal confidence and security, contempt of others, and infinite more: and if any of these get the advantage, they will do me more mischief, than all my wealth will do me good. 2. Therefore I will learn and exercise very great vigilance and attention, that I be not cheated into these temptations. 3. I will take a true estimate of the world and of all these goodly appearances that I am attended with from it; and I will not take my measure and estimate of them by common opinion of the world, or by their splendid outside, but I will look more strictly into them, and find whether they are not uncertain, deceiving things; what stability there is in them; what good they will do me after death; what quietness and tranquillity of mind they will give me, or rather take from me; whether they have in themselves any real influence to make me better or wiser. 4. Upon these considerations, if I find, as find I shall, that they have not that real worth in them that the vain world imagines, I will not set my heart upon them, nor lay any confidence upon them, nor lay out much of my love unto them, nor any great esteem for them. 5. I will set my heart to a true and serious consideration of those durable riches, and glory and honor that our dear Lord hath provided for us in the life to come, and that eternal weight of glory will infinately outweigh all the wealth and honor, and glory that I do or can enjoy in this world. 6. And upon
this consideration also I will rectify my judgment concerning this world, and the greatest glory of it, and thereby habituate myself to a low esteem of the wealth I have, or can have, and set up my hopes and treasure in more noble and durable enjoyments. 7. I will consider that I am but a steward when all is done, and the greater my wealth and honor is, the greater my accounts must be, and the more difficult to keep them fair. 8. That in as much as I am but a steward, I will be very careful that my management of my trust may be such as will bear my Lord's scrutiny; I will not employ my stock of wealth or honor to the dishonor of my Lord, in riot or excess, in vanity or oppression; but will do as much good with it as I can, according to the trust committed to me, that I may give a just and fair and comfortable account of my stewardship when my Lord and Master calls for it. 9. That in as much as those very externals are in themselves blessings, if well employed, though not the blessings of the greatest magnitude; I will with all humility and thankfulness acknowledge the Divine bounty to me, in trusting me with abundance, and will employ it to his honor.
OF

CONTENTMENT,

AND THE MOTIVES TO IT, BOTH MORAL
AND DIVINE.

PHIL. IV. 11.

For I have learned in whatsoever state I am there-
with to be content.

There are three excellent virtues which especially
refer to our condition in this life, and much conduce
to our safe and comfortable passage through them.

1. Equality of Mind, or Equanimity.
2. Patience.
3. Contentedness.

1. Equality of Mind, or Equanimity, is that virtue
which refers both to prosperity and adversity, where-
by in all conditions of that kind we carry an even
and equal temper, neither over-much lifted up by
prosperity, nor over-much depressed in adversity.

Patience properly refers to causes, disappoint-
ment, afflictions, and adversity, whereby we carry a
quiet and submissive mind, without murmuring, passion, or discomposure of spirit, in all afflictions, whether sickness, loss of friends, poverty, reproach, disgrace, or the like.

3. *Contentation*, which differs from equality of mind, because that respects as well prosperity as adversity, this only adversity; and in some respects differs also from patience (though this always accompanies it.)

1. In the extent of the object, for patience respects all kinds of affliction, contentedness, in propriety of speech, respects principally the affliction of want or poverty. 2. In the act itself, for patience, in propriety of speech, implies only a quiet composed toleration of the evilness of adversity; but contentedness imports somewhat more, namely, not only a quietness of mind, but a kind of cheerful free submission to our present condition of adversity, a ready compliance with the Divine Providence, and, in effect, a choice of that state wherein the Divine dispensation placeth us, as well as in bearing it.

These, though they may in strictness give a distinction between patience and contentation, yet we must observe that contentation is never without patience, though it be something more: and that in the common acceptation and latitude of the word, Contentation doth not only extend to the condition or affliction of poverty, but even to all other outward afflictions reached to us by the inflicting or permitting hand of Divine Providence: and in this large acceptation I shall here apply and use it.
Content, therefore, in its large acceptation, is not only a quiet and patient, but also a free and cheerful closing with the estate and condition of life, which the Divine dispensation shall allot unto us, whether mean or poor, or laborious and painful, or obscure, or necessitous, or sickly, or unhealthy, or without friends, or with loss or absence of friends, or any other state that seems ungrateful to our natures or dispositions. For we need not apply this virtue to a state of high prosperity in all things, wherein, (though men are not ordinarily contented,) yet they have but small temptations to discontent from the state itself where in they are so.

This lesson of contention was learnt by this Apostle, which imports these things: 1. That it is a lesson that is possible to be learned, for the Apostle had learned it. 2. That it is a lesson that requires something of industry and pains to acquire it, for he learned it before he attained it. 3. That it is a lesson that deserves the learning, for he speaks of it as of a thing of moment and great use, well worth the pains he took to attain it. And the truth is, it is of so great importance to be learnt, that without it we want the comfort of our lives; and with it all conditions of life are not only tolerable, but comfortable. And hence it is, that this excellent Apostle doth very often inculcate and press, and commend this lesson in many of his epistles. 'Godliness with contentment is great gain.' 'Let your conversation be with.
out covetousness, and be content with such things as ye have: for he hath said, I will not leave thee nor forsake thee.' Again, 'And having food and raiment, let us be therewith content.'

I shall therefore set down those reasons that may persuade and encourage us to contentation with our condition, and likewise to patience under it; for patience and contentation cannot be well severed. And the reasons are of two sorts; 1. Moral. 2. Divine and Evangelical. Neither shall I decline the use of moral reasons, considering how far, by help of these, many Heathens (that had not the true knowledge of God revealed in his Word and Son) advanced in the practice of these virtues. The Moral Reasons therefore are these:

1. Very many of the external evils we suffer are of our own choice and procurement, the fruits of our own follies and inadvertence, and averseness to good counsel. And why should we be discontented, or impatient under those evils which we ourselves have chosen, or repine because these trees bear their natural fruit?

2. The greatest part of evils we suffer are of that nature and kind, that are not in our power either to prevent or help: Some come from the very condition of our nature, as sickness, death of friends; and of absolute necessity, the more relations any man hath, the more evils of this kind he may suffer: And can we reasonably expect that the very nature of things
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should be changed to please our humors? Again some come from the hands of men, that, may be, are more powerful, more subtle and malicious: Why should we discontent ourselves, or be impatient, because others are too strong for us? Others again come by occurrences natural (though disposed by the hand of the Divine Providence) as losses by storms and tempests, by unseasonable weather, by intemperateness of the air or meteors: Can we reasonably expect that the Great God of heaven and earth should alter his settled laws of nature for the convenience of every such little worm as you or I am? It may be that storm or intemperate season, that may do you or me some prejudice, may do others as many and as good, or it may be more and better, a benefit; that wind that strikes my ship against the rock, may fetch off two or more from the sands. Let us be content therefore to suffer Almighty God to govern the world according to his wisdom, and not our will, though it may be a particular detriment to you or to me; or if we repine against it, we must not think thereby to obtain our own wills.

3. The texture and frame of the world is such, that it is absolutely necessary, that if some be rich and powerful, or great, or honorable, others must be poor, and subject, and ignoble. If all were equally powerful, there would be no power nor government, because all would be equal: if all were equally rich, it would be but only nominally, indeed none would be
rich, but all would be poor, there could be no artificers, no laborers, no servants. Since therefore it is of necessity, in the order of the world, that some must be poor, or less rich or powerful than others, why should I be so unreasonable, or unjust, to desire that lot of poverty or lowness of condition should be another's and not mine? Or why should not I be contented to be of the lower sort of men, since the order of the world requires that such some must be?

4. Let any man observe while he will, he shall find that whatsoever of worldly advantage any man doth most plentifully enjoy, and most men most greedily desire, of necessity he must thereby have more crosses and more afflictions. A man desires many children, friends, relations; the more he hath of these, the more mortal dying comforts he hath; the more he hath that must be sick, and suffer affliction and die; and every one of these afflictions or losses in a man's relations are so many renewed afflictions and crosses, and troubles to himself. A man desires wealth, and hath it; the more cares and fears he hath; and the more he hath, the more he hath to lose, and of necessity he must have more losses the more he hath; as he that hath a thousand sheep, must in probability lose more in a year than he that hath but forty: And besides, wealth is the common mark that every man shoots at, and every man will be pulling somewhat from him that hath much, because every man thinks he hath enough for others as well as himself. A man desires honor, power, grandeur, and
he hath it: but every man envies him and is ready to unhorse him; and a small neglect, reproach or misfortune sits closer to such a man, than to a meaner man; and the more of honor or power he hath, the more of such breaches he shall be sure to meet with. A man desires long life, and accordingly enjoys it; but in the tract of long life, a man is sure to meet with more sickness, more crosses, more loss of friends and relations, and overlives the greatest part of his external comforts, and in old age becomes his own burthen.

5. If a man desires much wealth or power, and enjoys it, yet it is certain so much the more hereof he hath, so much the less others have; for he hath that which might otherwise be divided among many: Why therefore should a man desire it, or discontent himself, if he have it not, since what he thus enjoys is with another's detriment and loss, who would have a share in it, if he had it not alone? And why should I covet that, or be discontented if I have it not, since if I have it, I shall procure the like discontent in others.

6. It is certain in the course of the world, there are and must be a greater number of crosses and troubles, and of greater moment than there are of external comforts; nay, there is scarce any comfort that any man hath, but like Jonah's gourd, it hath a worm growing at the root of it, which doth not only wither the comfort itself, but most times creates greater trouble and sorrow, than the comfort itself hath good if
entirely enjoyed. A man hath many children, it may be they are all very good and hopeful, yet they are mortal, and if they die, the death of such a child is so much the more grievous, by how much the more good and towardsly he was. But if any of them prove vicious, foolish, and naught, by how much a child is nearer than a stranger, by so much the more his vices give trouble, sorrow, and care to his parent: So that in all worldly things, the stock of trouble is greater three to one, than that of comforts; so true is that of Job, a man is born to troubles as the sparks fly upward. Why therefore should a man sink into discontent, because the world doth but solitum obtine;* and follow its own natural complexion and state?

7. We are generally greatly mistaken in the nature of good and evil, and have not the true measures of it. That is truly relatively good which makes a man the better, and that truly evil in its relative nature, which makes a man the worse. If prosperity and success make me thankful, watchful, charitable, beneficent; then is prosperity good to me, for it makes me better; but if it make me proud, haughty, insolent, domineering, vain-glorious, it is evil to me. If adversity make me clamorous, murmuring, envious, spightful, injurious, then it is evil to me; but if it makes me humble, sober, patient, then it is good to me. And let any man impartially take the measure

* Pursues its wonted course.
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of the very same man, or divers men in each condition, he shall find ten to one receive more mischief by prosperity than by adversity. Why should I then not content myself with that condition which is more safe to me, and makes me the better man, though not the richer or greater?

8. Which is but a farther explication of what is said next before. It is certain, that a good man is like the elixir, it turns iron into gold, and makes the most sour condition of life not only tolerable, but useful and convenient. If I be such, I mould and frame my worst condition into a condition of comfort and contentment by my patience and Contentation. Why should I then be discontented with my condition, since by the grace of God I am able to make it what I please? If I can content myself with the good temper and disposition of my own heart and soul, I have no reason to be discontented with my condition; for if I find it not good, I can make it such by the equality, patience, and temper of my own mind: And that the mind is the principal matter in Contentation or discontent, we need no other instance than that of Ahab and Haman; the one a great king, the other a great favorite of a mighty monarch, full of wealth and honor: yet a covetous mind in the one and a proud mind in the other, made the former sick for a little spot of ground, and the latter grew to so high a degree of discontent for want of the knee of a poor Jew, that it withered all his enjoyments.

9. Discontent and impatience gall a thousand
times more than the cross or affliction do. We owe more of the evil crosses, troubles, and afflictions, to the unquiet, restless, impatient distemper of our mind, than to them. We are like men in a fever, that infinitely increase their heat by their tossing and tumbling, more than if they lay still, and then they complain of the uneasiness of their bed: Like the prophet's wild bull in a net, we entangle and tire ourselves worse with our struggling, than if we were more patient and still; or like the ship, it is not broken by the rock, but by its own violent motion against it; why then should I discontent, and disquiet myself with my condition, when I make it and myself thereby worse and more uneasy?

10. As my discontentedness and uneasiness renders my condition the more uneasy, so they no way conduce to my rescue from it: For since I cannot be so brutish as to think that the occurrences which befall men are without a divine conduct, so it is certain, that all his dispensations are wise and directed to a wise end, and even afflictions themselves have their errand and business to make men more humble, watchful, and considerate. If I correct my child for his fault, and he continue still more stubborn, I shall correct him longer, till he return to his submissiveness and duty. Why then should I discontent myself, and be impatient under my affliction, when it is not only vain and fruitless thereby to expect deliverance, but in all probability the likeliest way to keep me still under it?
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11. As thus, my condition is not amended, but made the worse, more severe, and lasting by my impatience and discontent, so patience and contentation will give me these great advantages: 1. In all probability they will shorten my affliction, because they have obtained their effect and end, and the message they bring is duly answered. 2. But howsoever it will make it infinitely more easy, the less I struggle under it. 3. And, which is the best of all, they give me the possession of my own soul, internal peace and tranquillity of mind, a kind and comfortable serenity of spirit: I remain master of my passions, of my intellects, of myself, and am not transported into another thing, than what becomes a reasonable man: though there be storms and tempests and rolling seas without me, yet all is calm and quiet within. Contentation and patience render my outward condition of little concernment to me, so long as they give me the opportunity to possess and enjoy myself, my virtue and goodness, and the attestation of a good conscience.

12. Though I want somewhat that others have, yet it is ten to one, that I have somewhat that many as good, if not better, want. It may be I want wealth, yet I have health; it may be I want health, yet I have children that others want. I will learn contentment by considering others wants and my enjoyments, and not learn discontent from other’s enjoyments and my own wants.

These be the moral considerations, and truly they
be of great weight, moment, and use; and, as I said, carried the heathen a great way in the virtues of contentment and patience: But yet they oftentimes failed, and were too weak to compose the mind under a storm of crosses, losses, and afflictions; and therefore Almighty God hath furnished us with a more excellent way, which lets me into the second consideration, namely, the Divine and Evangelical helps to patience and contentation: Their number will not be so many as the former, but their weight and efficacy greater, and they are such as these:

1. The worst I here suffer is less than I deserve; and the least that I enjoy is more than I can in justice expect, it is the gift and bounty of God: I have therefore reason to be content and thankful for the least mercy; and to be patient and quiet under my greatest evil.

2. There is no affliction, cross, or condition of life, but is reached out to us from the hand or permission of the most glorious Sovereign of all the world, to whom we owe an infinite subjection, because we have our being from him: and therefore it is but just and reasonable for us to content ourselves with what he is pleased thus to inflict: And the greatest cross or affliction of this life, is not answerable to his bounty and goodness in giving us a being.

3. He is not only the Absolute Sovereign of us, and all the world, but he is the most just and wise Governor of it, and all men, and all the dispensions of his government are directed to most just, wise
and excellent ends: And therefore we have all imaginable reason, not only patiently to submit, but cheerfully and contentedly to bear any condition that he dispenseth, and with an implicit faith, to resign our wills to his, as being assured it is infinitely more wise and just than ours. Sometimes they are the acts of his justice to punish us for some past offence, but always the acts of his wisdom either to try us, to make us more humble, watchful, dutiful, circumspect; to draw us off from too much resting on the world; to make us bethink ourselves of our duty, and returning to him by repentance, faith and obedience.

4. He is not only a wise and just governor, but a most merciful and tender Father; and one that out of very faithfulness, love and goodness, corrects us, as a father doth his son he entirely loveth: and upon this account he may rest assured, 1. That he never afflicts, or sends, or permits any cross to fall upon us but it is for our everlasting, and many times for our temporal good: 2. That no cross or affliction shall lie longer or heavier upon us, than is conducive to our good: 3. That he doth and will always send along his staff with his rod, his grace with his affliction, to tutor and instruct us, to support and comfort us; and if we find not this support in our greatest affliction, it is not because it is wanting to us, but because we are wanting to it, to lay hold upon it, and improve it.

5. For our farther assurance of his love to us, and care of us, we have the word of the great Monarch
of the World, the Mighty, Faithful, and All-sufficient God. 'I will not leave thee, nor forsake thee.'

6. He hath given us the greatest pledge of his love and goodness, that the most doubting or craving heart in the world could ever desire; his Son to be our sacrifice: and how shall he not with him give us all things needful, useful and beneficial?

This Son of his he made the Captain of our Salvation, and yet he made him a man of sorrows and acquainted with grief, and made perfect by sufferings. And this Son of God did bear, not only with patience, but with resignation and contentation of mind: 'Not as I will, but as thou wilt: 'I have a baptism to be baptised withal, and how am I straitened till it be accomplished?' And when all was done, Jesus, that was made a little lower than the angels, for the suffering of death, was crowned with glory and honor; 'That he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their Salvation, perfect through sufferings,' and this was done, (besides that expiatory sacrifice thereby made for us) for these admirable ends. 1. That we might see before us the ordinary method of the Divine dispensation, his own Eternal Son, that knew no sin, yet was made a man of sorrow: and then, why should we, poor sinful men, expect to be exempted and privileged more than the Eternal Son, in whom God from Heaven, proclaimed himself well pleased?
That we might have examples before us: He that made the Captain of our Salvation, was likewise to be the common pattern and image, whereunto all his disciples and followers are to be conformed, both passively and actively: he was exhibited as the first-born among many brethren; the common image, according to which all his disciples and followers should be conformed. As he was made perfect by sufferings, so must we; and as he through a vale of sufferings passed into glory, so must we; that if we suffer with him, we may be glorified with him: He was exhibited as the common standard and pattern of a Christian's condition, in the lowest estate that can besal him in this life: and surely we have reason to be contented to be conformed, and subject to the condition of the Captain of our Salvation. 3. That as he was thus exhibited as a passive example of our conformity, so he became an active example for our imitation; full of quietness, composedness, submission, patience, and contention, to give us an example, and imprint upon us the same temper and frame of mind, that whilst we behold his example, we may, by a secret sympathy, be transformed as it were, into the same mould and image. 4. That we might have this great pledge and assurance, that he who once lived in this world, and had experience of the difficulties and troubles of it, and is now translated to the right hand of the glorious majesty of God, and hath the prospect of all our wants, and needs, and sorrows, and troubles, and sufferings, and of the degrees of
strength we have to bear it, and hath the plentitude of power to support, to strengthen and deliver us; I say that we may be assured that he is a merciful and faithful High-priest, sensible and compassionate of our condition; 'For in that he himself hath suffered being tempted, he is able to succour them that are tempted.'

Thus it hath pleased the goodness of Almighty God, (who knows our frame, and considers that we are but dust,) to use as much indulgence and compliance as is possible for a most tender father to his weak and froward children; that since he knows affliction and crosses are as necessary for us as the very best of all our blessings, yet he gives us all the helps and supplies that are imaginable, with the greatest suitableness to our nature to make them easy, supportable, and profitable; and to bear us up to bear them with the greatest patience and contention. We cannot be without them, for then we are apt to grow proud and secure, self-conceited, insolent, to set up our rest, and be building of tabernacles here, to dread and fear death beyond all measure and order, and to be utterly unprovided for it, to be desirous to take our portion in this life, and to make our heaven on this side death; as the two tribes desired their lot on this side Jordan, because they found it convenient. And though we cannot well be without them, yet we stand in need of daily helps to bear them patiently, contentedly, and profitably; and we are accordingly, by the Divine goodness, furnished with helps suitable to our condition and frame.
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As all the afflictions, crosses, and troubles in this life are managed by the wise providence and government of the most wise and merciful God, and have their voice, errand, and message from him to us, (bear the rod, and him that hath appointed it) so he hath given us the inestimable Jewel of his word to expound and unriddle what he means by them, and to instruct us how to carry ourselves under them; how to improve them all for our spiritual and everlasting good; how with patience and cheerfulness to undergo them; how to be drawn the nearer to God by them. And to this end he hath given us most divine and wise counsels touching them; great assurance of his love, goodness, and the light of his countenance to carry and conduct us with comfort and dependence upon him in them, and hath given us admirable examples, which are so many commentaries and expositions upon them, and to shew us what he means and intends in them and by them: As the examples of the Jewish church and people; the examples of his best saints and servants, and their sufferings and the reasons of them, and their deportment under them, and wherein they failed, and wherein they benefitted by them: as Abraham, Job, Moses, David, Hezekiah, Josiah, and all the apostles and primitive Christians: In whom we may with great clearness and satisfaction observe how much advantage they got by their afflictions; what losses they were at by their peevishness, frowardness and discontent with their afflicted conditions: what comfort, satisfaction,
and benefit they attained by their patience, quietness
equality of mind, voluntary submission to the Divine
Providence, and contention with their estates,
though never so troublesome and uneasy.

But above all, the bountiful God hath brought life
and immortality to light through the Gospel: he hath
given us the clearest conviction imaginable that this
world, and our life in it, is not our principal end and
scope, but the place of our pilgrimage, at best, our
inn, not our home; our place of trial and preparation
for a better state: He hath shewed us that it is but
our passage, and such a passage as must and shall
be accompanied with afflictions, and it may be with
persecution by evil men, evil angels, evil occurren-
ces; that it is the place of our warfare: a trouble-
some and tumultuous stormy sea, through which we
must pass before we come to our haven: that our
country, our home, our place of rest and happiness,
lies on the other side of death, where there shall be
no sorrow, nor trouble, nor fears, nor dangers, nor
afflictions, nor tears, but a place of eternal and un-
changeable comfort, fulness of most pure and unin-
terrupted pleasures, and that for evermore; that
through many tribulations and afflictions we must
enter into that kingdom, as his ancient people enter-
ed into their Canaan through a red sea, a tiresome
and barren wilderness, fiery serpents, wants, ene-
mies, and uninterrupted dangers and difficulties: that
our light afflictions, which are here but for a moment
work for us a far more exceeding and eternal weigh
of glory.' Our afflictions and inconveniences in this world, 1. Are light in comparison of that exceeding, far more exceeding weight of glory: 2. As they are but light, so being compared with that eternal weight of glory, they are but for a moment: The longest life we here live is not ordinarily above threescore and ten years, and though the more troublesome and uneasy that life is, the longer it seems, yet compared with the infinite abyss of eternity, it is but a moment, yea less than a moment, if less can be, yet such is the longest stay in this life if compared with eternity.

And the gracious God hath presented this greatest and most important truth to us, with the greatest evidence and assurance that the most desponding and suspicious soul can desire. 1. He hath given his own word of truth to assure us of it. 2. He hath given his own son to seal it unto us, by the most powerful and convincing evidence imaginable; by his mission from heaven on purpose to tell us it; by his miracles; by attestations from heaven; by the laying down his own life in witness of it: by his resurrection and ascension; by the miraculous mission of his holy spirit visibly and audibly. Again, 3. He hath confirmed it to us, by the doctrine and miracles of his apostles, by their death and martyrdom, as a witness of the truth they taught; by the numerous converts and primitive christians, and godly martyrs, who all lived and died in this faith, and for it: who made it their choice rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin
for a season, declaring plainly that they sought a better city and country, that is, a heavenly; and this country, and this city they had in their eye, even while they lived in this troublesome world: And this prospect, this hope and expectation, rendered this lower world of no great value to them; the pleasures thereof they esteemed but low and little, and the troubles and uneasiness thereof they did undergo patiently, cheerfully, and contentedly; for they looked beyond them, and placed their hopes, their treasure, their comfort, above them. And even whilst they were in this life, yet they did by their faith and hope anticipate their own happiness, and enjoyed by faith, even before they actually possessed it by fruition; for 'Faith is the substance of things hoped for,' and makes those things present, by the firmness of a sound persuasion, which are in themselves future and to come.

And this is that which will have the same effect with us, if we live and believe as they did, and be but firmly and soundly persuaded of the truth of the gospel, thus admirably confirmed unto us: 'This is the victory that overcometh the world, even our faith.' 'The just shall live by faith.' We live by faith, and not by sight; and excellent is that passage to this purpose: 'For which cause we faint not, but though our outward man perish, yet our inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we
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look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen, are eternal.'

And therefore, if we do but seriously believe the truth of the Gospel, the truth of the life to come, the best external things of this world will seem but of small moment to take up the choicest of our desires or hopes, and the worst things this world can inflict will appear too light to provoke us to impatience or discontent. He that hath but heaven and everlasting glory in prospect, and a firm expectation, will have a mind full of contention in the midst of the lowest and darkest condition here on earth. Impatience and discontent never can stay long with us, if we awake our minds, and summon up our faith and hope in that life and happiness to come. Sudden passions of impatience and discontent, may, like clouds, arise and trouble us for a while, but this faith, and this hope rooted in the heart, if stirred up, will, like the sun, scatter and dispel them, and cause the light of patience, contention, and comfort, to shine through them.

And as we have this hope of immortality and blessedness set before us, so the means and way to attain it is easy and open to all; no person is excluded from it, that wilfully excludes not himself. 'Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat without money and without price.' 'Whosoever will,
let him take of the waters of life freely.' 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' The way to everlasting happiness, and consequently to contentation here, is laid open to all. It was the great reason why God made mankind, to communicate everlasting happiness to them; and when they wilfully threw away that happiness, it was the end why he sent his Son into the world to restore mankind unto it. And as the way is open to all, so it is easy to all; his yoke is easy and his burden light. The terms of attaining happiness, if sincerely endeavored, are easy to be performed, by virtue of that grace that Almighty God affords to all men, that do not wilfully reject it: namely, to believe the truth of the Gospel, so admirably confirmed; and sincerely to endeavor to obey the precepts thereof, which are both just and reasonable, highly conducing to our contentation in this life, and consummating our happiness in the life to come: and for our encouragement in this obedience, we are sure to have, if we desire it, the special grace of the blessed Spirit to assist us, and a merciful Father to accept of our sincerity, and a gracious Saviour to pardon our failings and deficiencies. So that the way to attain contentation in this life, and happiness in the life to come, as it is plain and certain, so is it open and free, none is excluded from it, but it is free and open to all that are but willing to use the means to attain it.

And I shall wind up all this long discourse touching Contentation with this plain and ordinary instance.
I have before said that our home, our country, is heaven and everlasting happiness, where there are no sorrows, nor fears, nor troubles; that this world is the place of our travel, and pilgrimage, and at the best our inn. Now when I am in my journey, I meet with several inconveniences; it may be the way is bad and foul, the weather tempestuous and stormy; it may be I meet with some rough companions, that either turn me out of my way, or all dash and dirt me in it, yet I content myself, for all will be mended when I come home: But if I chance to lodge at my inn, there it may be I meet with bad entertainment, the inn is full of guests, and I am thrust into an inconvenient lodging, or ill diet; yet I content myself, and consider it is no other than what I have reason to expect; it is but according to the common condition of things in that place; neither am I solicitous to furnish my lodgings with better accommodations, for I must not expect to make long stay there, it is but my inn, my place of repose for a night, and not my home; and therefore I content myself with it as I find it, all will be amended when I come home. In the same manner it is with this world; perchance I meet with an ill and uncomfortable passage through it; I have a sickly body, a narrow estate, meet with affronts and disgraces, lose my friends, companions and relations; my best entertainment in it is but troublesome and uneasy; but yet I do content myself; I consider it is but my pilgrimage, my passage, my inn; it is not my country, nor the place of my
rest: This kind of usage or condition is but according to the law and custom of the place, it will be amended when I come home, for in my father's house there are mansions, many mansions instead of my inn, and my Saviour himself hath not disdained to be my harbinger; he is gone thither before me, and gone to prepare a place for me, I will therefore quiet and content myself with the inconveniences of my short journey, for my accommodations will be admirable when I come to my home, that heavenly Jerusalem, which is the place of my rest and happiness.

But yet we must withal remember, that though heaven is our home, the place of our rest and happiness, yet this world is a place for our duty and employment, and we must use all honest and lawful means to preserve our lives and our comforts by our honest care and diligence. As it is our duty to wait the time till our Lord and Master calls, so it is part of our task in this world given us by the great Master of the family of heaven and earth, to be employed for the temporal good of ourselves and others. It is indeed our principal business to fit ourselves for our everlasting home, and to think of it; but it is a part of our duty and act of obedience, while we are here, to employ ourselves with honesty and diligence in our temporal employments: Though we are not to set our hearts upon the conveniences of this life, yet we are not to reject them, but to use them thankfully and soberly; for they are blessings that deserve
OF CONTENTMENT.

our gratitude, though they ought not entirely to take up our hearts. Again, though crosses and afflictions must be the exercise of our patience, we must not wilfully choose them, nor run into them. Let God be still the Master of his own dispensation, for he is wise, and knows what is fit for us, when we know not what is so fit for ourselves. When he sends them, or permits them, our duty is patience and contentation, but commonly our own choice is headstrong and foolish.

It was the error of many new converts to christianity, that they thought, that when heaven and heavenly mindedness was pressed, that presently they must cast off all care of the world, desert their callings and busily and unnecessarily thrust themselves into dangers, that so they might be quit of all worldly cares and business, and of life itself. This the Apostles frequently remove and shew the error of it, and that justly; for the truth of it is, our continuance in this life, and in our honest employments and callings, our thankful use of external blessings here, and our honest endeavors for them, the endeavor to do good in our places, so long as we continue in them; our prudent prevention of external evils, are part of that obedience we owe to our Maker, and part of that exercise or task that is given us by him to perform in this life; and our cheerful, faithful, diligent, conversation herein, is so far from being incompatible to Christianity, that it is part of our christian duty, and of that service we owe to
OF CONTENTMENT.

our Maker; and it is indeed the exercise of our pa-
tience, and the evidence of a contented mind: For
whosoever grows so weary of the world, that pres-
ently, with froward Jonah he wisheth to die, or throws
off all, it is a sign of want of that contention that
is here commended; because true contention con-
­sists in a cheerful and ready compliance with the will
of God, and not in a froward preference of our own
will or choice. It was part of our Saviour's excel-
­lent prayer, for his disciples, 'I pray not that thou
shouldst take them out of the world, but that thou
shouldst keep them from the evil.'

The business therefore of these papers is to let
you see what are the helps to attain patience and
contention in this world, that our passage through
it may be safe and comfortable, and agreeable to the
will of God, and to remedy that impatience and dis-
content which is ordinarily found among men; to
teach men how to amend their lives, instead of being
weary of them; and to make the worst conditions in
the world easy and comfortable, by making the mind
quiet, patient, and thankful. For 'tis the discontent-
ed and impatient mind that truly makes the world
much more uneasy than it is in itself.
A GOOD METHOD

TO ENTERTAIN*

UNSTABLE AND TROUBLESOME TIMES.

The first expedient is to expect them before they come: The very state of the world is uncertain and unstable, and for the most part stormy and troublesome; if there be some intervals of tranquillity and sedateness, they are commonly attended with longer periods of unquietness and trouble; and the greatest impressions are then made by them, when they surprise us, and come unexpected. When the mind is prepared for them by a kind of anticipation, it abates the edge, and keenness and sharpness of them. By this means a man, in a great measure, knows the worst of them before he feels them, which renders the very incumbrance† of them not so smart and troublesome to sense, as otherwise they would be. This pre-apprehension and anticipation of troubles

*To bear with. † Weight.
and difficulties is the mother of prevention, where it is possible; and where it is not, yet it is the mother of patience and resolution when they come. Bilney, the Martyr, was wont, before he suffered, to put his finger in the candle, to habituate himself to a patient undergoing of his future martyrdom; by this means, he in a great measure knew the worst of it, and armed himself with resolution and patience to bear it. Men are apt to feed their fancies with the anticipation of what they hope for and wish in this world, and to possess it in imagination before they attain it in fruition, and this makes men vain: but if they would have the patience sometimes to anticipate what they have just cause to fear, and to put themselves under a pre-apprehension of it, in relation to crosses and troubles, it would make them wise, and teach them a lesson of patience and moderation, before they have occasion to use it: so that they need not then begin to learn it, when the present and incumbent pressure renders the lesson more difficult. This was the method our blessed Lord took with his Disciples, frequently to tell them before-hand what they must expect in the world, and in divers other places, telling them, they must expect in this world the worst of temporal evils, that they might thereby be prepared to entertain them with resolution and patience, and might habituate their minds for their reception.

2. The second expedient is, that we use all diligence to gain such a treasure as lies above the reach
of the storms of this world; a kingdom that cannot be shaken; namely, our peace with God in Christ, the pardon of our sins, and a well-grounded hope and assurance of eternal life. These be things that lie out of gun-shot, and will render the greatest troubles that can befal this lower world, or us in it, not only tolerable, but small and inconsiderable, when in the midst of all the concussions of this world, in the midst of losses of goods or estate, in the midst of storms and confusions, and disasters, and calamities, a man can have such deep and settled considerations as these: 'Though I can see nothing but confusions, and little hopes of their amendment, yet I have that which is out of the reach of all these; that which is infinitely more valuable to me, than all the best the world can give; that which I can please and comfort myself in, notwithstanding all these worldly distractions and fears; namely, the assurance of my peace with the great God of Heaven and Earth. The worst that I can suffer by these discomposures, and the most I can fear from them, is but death; and that will not only put a period to the things I suffer, or can fear in this life, but will let me into the actual possession of my hopes, even such a state of glory and happiness as can never be ended nor shaken.' Such a hope, and such an assurance as this will keep the soul above water, and in a state of peace and tranquillity in all the tempests and shipwrecks that can befal either this inferior world, or any person in it.
3. The third expedient is this, that a man be resolutely constant to keep a good conscience, both before the approach of troubles, and under them. It is most certainly true, that the very sting and venom of all crosses and troubles, is sin, and a consciousness of the guilt of it. This is that which gives troubles and crosses, and calamities their vigor, force, and sharpness; it is the elixir, the very life of them, when a man shall be under extreme outward calamities, loss of goods, loss of liberty, loss of country, all outward hopes failing, and still greater billows, and waves and storms, and fears in prospect, and within an angry, unquiet, avenging conscience, then indeed troubles have their perfection of malignity. But if a man in the midst of all these black and stormy appearances, hath a conscience full of peace, and integrity, and comfortable attestation, this gives a calm in the midst of all these storms; and the reason is apparent, for it is not the tempestuousness or tranquillity of externals, that creates the trouble or the quietness of the man, but it is the mind, and that state of composure or discomposure that the mind is put into occasionally from them: and since there is nothing in the world that conduceth more to the composure and tranquillity of the mind, than the serenity and clearness of the conscience, keep but that safe and untainted, the mind will enjoy a calm and tranquillity in the midst of all the storms of the world; and although the waves beat, and the sea works, and the winds blow, that mind that hath a quiet and clear
conscience within, will be as stable and as safe from perturbation, as a rock in the midst of a tempestuous sea, and will be a Goshen to and within itself, when the rest of the world without, and round about a man, is like an Egypt for plagues and darkness. If therefore, either before the access or irruption of troubles, or under their pressure, any thing or person in the world solicit thee to ease or deliver thyself by a breach or wound of thy conscience, know they are about to cheat thee of thy best security under God, against the power and malignity of troubles; they are about to clip off that lock, wherein next under God thy strength lieth. Whatever therefore thou dost hazard or lose, keep the integrity of thy conscience both before the access of troubles, and under them. It is a jewel that will make thee rich in the midst of poverty; a sun that will give thee light in the midst of darkness; a fortress that will keep thee safe in the greatest danger, and that is never to be taken, unless thou thyself betray it, and deliver it up.

4. The next expedient is this; namely, an assurance that the Divine wisdom, power and providence, doth dispose, govern, and order all the things in the world, even those that seem most confused, irregular, tumultuous, and contumacious. This, as it is a most certain truth, so it is a most excellent expedient to compose and settle the mind, especially of such a man who truly loves and fears this great God, even under the blackest and most dismal troubles and confusions; for it must most necessarily give a sound
present, and practical argument of patience and contentation: for even these black dispensations are under the government and management of the most wise and powerful God. Why should I, that am a foolish vain creature, that scarce see to any distance before me, take upon me to censure these dispensations, to struggle impatiently with them, to disquiet and torment myself with vexation at them? Let God alone to govern and order the world as he thinks fit; as his power is infinite, and cannot be resisted, so is his wisdom infinite, and knows best what is to be done, and when, and how. 2. As it gives a sound argument of patience and contentedness, so it gives a clear inference of resignation of ourselves up unto him, and to his will and disposal, upon the account of his goodness. It is the mere bounty and goodness of God that first gave being to all things, and preserves all things in their being; that gives all those accommodations and conveniences that accompany their being; why should I therefore distrust his goodness? As he hath power to do what he pleaseth, wisdom to direct and dispose that power, so he hath infinite goodness that accompanies that power and that wisdom. As I cannot put my will into the hands of greater wisdom, so I cannot put my will into the hands of greater goodness. His beneficence to his creatures is greater than it is possible for the creatures to have to themselves. I will not only therefore patiently submit to his power and will, which I can by no means resist, but cheerfully re-
sign up myself to the disposal of his will, which is infinitely best, and therefore a better rule for my disposal than my own will.

5. The next expedient is faith and recumbence* upon those promises of his, which all wise and good men do, and must value above the best inheritance in this world; namely, that he will not leave nor forsake those that fear and love him. 'How much more shall your heavenly Father give good things to them that ask him?' 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' 'All things shall work together for good to them that love God.' Upon the assurance of these Divine promises, my heart may quiet itself in the midst of all the most dark and tumultuous concussions in the world. Is it best for me to be delivered out of them, or to be preserved in or under them? I am under the providence and government of my heavenly father, who hath said, He will not leave me, nor forsake me; who takes more care of me, and bears more love to me than I can bear to my most dutiful child; that can in a moment rescue me from the calamity, or infallibly secure me under it; that sees and knows every moment of my condition, and a thousand expedients to preserve or relieve me. On the other side, do I fall in the same common calamity, and sink under it, without any deliverance from it, or preservation under it? His

* Reliance.
will be done, I am sure it is for my good; nay, it is not possible it should be otherwise: For my very death, the worst of worldly evils, will be but the transmission of me into a state of blessedness, rest and immortality; for, 'Blessed are they that die in the Lord, they rest from their labors and their works follow them.'

6. The next expedient is prayer. The glorious God of Heaven hath given us a free and open access to his throne, there to sue out by prayer, those blessings and mercies which he hath promised. It is not only a duty that we owe in recognition of the Divine sovereignty; a privilege of greater value than if we were made lords of the whole earth; but a means to attain those mercies, that the Divine wisdom and goodness knows to be fittest for us; by these means we may be sure to have deliverance or preservation, if useful or fit for us; or if not, yet those favors and condescensions from Almighty God, that are better than deliverance itself; namely, patience and contentedness with the Divine good pleasure; resignation of our wills to him; great peace and tranquillity of mind; evidences and communications of his love and favor to us; support under our weaknesses and despondencies; and many times Almighty God, in these wildnesses of distractions and confusions, and storms, and calamities, whether public or private, gives out, as a return to hearty and faithful prayer, such revelations of his goodness, and irradiations of his favor and love, that a man would not
exchange for all the external happiness that this world can afford, and recompenseth the loss and troubles in relation to externals, with a far greater measure of the manifestations of his favor, than ever a man did receive in his greatest confluence of external advantages. Yea, and possibly, the time of external storms and troubles is far more seasonable for such returns of faithful and humble prayer, than the times of external affluence and benefits; and the devotion of the soul by such troubles raised to a greater height, and accompanied by more grace, and humility, and fervency, than is ordinarily found in a condition of external peace, plenty, and serenity.
THE GREAT AUDIT:

WITH THE ACCOUNT OF

THE GOOD STEWARD.

The Great Lord of the World hath placed the children of men in this earth as his stewards; and according to the parable in Matth. 25, he delivers to every person his talents, or stock of advantages or opportunities; to some he commits more, to some less, to all some.

This stock is committed to every person under a trust, or charge, to employ the same in ways, and to ends, and in proportion suitable to the talents thus committed to them, and to the measure and quality of them.

The ends of this deputing of the children of men to this kind of employment of their talents are divers: 1. That they may be kept in continual action and motion suitable to the condition of reasonable creatures, as almost every thing else in the world is continued in motion suitable to its own nature, which is the subject of the wise man's discourse: 'All
things are full of labor." 2. That in that regular motion they may attain ends of advantage to themselves: for all things are so ordered by the most wise God, that every being hath its own proportionable perfection and happiness, inseparably annexed to that way and work which his providence hath destined it unto. 3. That in that due and regular employment, each man might be in some measure serviceable and advantageous to another. 4. That although the great Lord of this family can receive no advantage by the service of his creatures, because he is perfect and all-sufficient in himself; yet he receives glory and praise by it, and a complacency in beholding a conformity in the creature, to his own most perfect will.

To the due execution of this trust committed to the children of men, and for their encouragement in it, he hath annexed a reward by his promise, and the free appointment of his own good pleasure; this reward therefore is not meritoriously due to the employment of the talent; for as the talent is the Lord's, so is the strength and ability whereby it is employed; but by his own good pleasure and free promise, the reward is knit to the work. In this case therefore the reward is not demandable, so much upon the account of the divine justice, as upon the account of the divine truth and fidelity. On the other side, to the mal-administration of this trust, there is annexed a retribution of punishment; and this most naturally and meritoriously, for the law of common justice
and reason doth most justly subject the creature, that depends in his being upon his Creator, to the law and will of that Creator, and therefore having received a talent from his Lord, and, together with his being, an ability to employ it according to the will of his Lord, a non-employment, or mis-employment thereof doth most justly oblige him to guilt and punishment, as the natural and just consequent of his der-}

merit.

Of the Persons that do receive these talents, some do employ them well, though in various degrees; some to more advantage, some to less; and although the best husbands come short of what they should do, and at best are in this respect unprofitable servants; yet if there be a faithful, conscientious and sincere endeavor to employ that talent to their master's honor, they are accounted good stewards, and the merits of Christ supply by faith that wherein they come short.

On the other side, some persons are unfaithful stewards of their talents, and these are of three kinds: 1. Such as wholly misemploy their talents, turning them to the dishonor and disservice of their Lord, which they should have employed to his service; and these have a double account to make, viz. of their talents and of their misemployment. 2. Such as do not at all employ their talent; but as they do no harm, so they do no good with it; these are negligent servants, and have the single, but full account of their talents to make. 3. Such as do make some
use of their talents, but do not produce an increase proportionable to their stock: and so though they are not debtors for their whole talents, yet are in arrear and grown behind hand; and so upon the foot of their account are found debtors to their Lord, which without faith in Christ, and his merits coming in to make up the sum, will be enough to cast them in prison, and there keep them to eternity.

And according to these varieties of degrees, of good or bad administration, are the degrees of reward or punishment. He that hath administered his trust well, so that there is a great access of his improvement, hath the greater access of glory; and he that hath less surplusage upon his account, shall have the less degree of glory; and on the other side, he that hath many talents, and made no improvement, his debt and punishment shall be the greater: He that hath fewer talents, his non-improvement leaves him a debtor in a less sum, and consequently subject to a less punishment.

The great Day of Account will be the great day of judgment when the Lord of the families of the whole earth will call every man to his account of his stewardship here on earth. Wherein we may with reverence, and for the better fastening it upon our affections, suppose the Lord thus to be speaking to all, and every particular persons of the world.

The Charge.

'Come ye children of men, as I have formerly
made you stewards of my blessings upon earth, and committed to every one of you that come to the use of your understanding, several talents to employ and improve to the honor and service of me your Lord and Master, so now I come to call you to render an account of your stewardship; and because you shall see the particular charge of your several receipts, whereunto you may give your answers, behold here is a schedule of the particulars with which I will charge you. Give in your particular answer how you have employed and improved them, and see you do it truly; for know, I have a control and check upon you; a control within you, your own consciences, and a control without you, my book of remembrance, wherein all your receipts, disbursements and employments are registered.

1. I have given unto you all your senses, and principally those two great senses of discipline, your sight and your hearing.

Item. I have given unto you all, understanding and reason to be a guide of your actions, and to some of you more eminent degrees thereof.

Item. I have given you all memory, a treasury of things past, heard and observed.

Item. I have given you a conscience to direct you and to check you in your miscarriages, and to encourage you in well-doing; and I have furnished that conscience of yours with light and principles of truth and practice, conformable to my will.

Item. I have laid open to all your view the works
of my power and providence, the heavens and the earth, the conspicuous administration of my wisdom and power in them.

'Item. I have delivered over to your view, my more special providences, over the children of men, the dispensation of rewards and punishments, according to eminent deserts or demerits.

'Item. I have given you the advantage of speech, whereby to communicate your minds one to another, and to instruct and advantage one another by the help thereof.

'Item. I have given you time of life in this world, to some longer, to some shorter, to all a time of life, a season wherein you might exercise those other talents I have intrusted you withal.

'Item. I have delivered over unto you the rule and dominion over my creatures, allowing you the use of them for your food, raiment, and other conveniences.

'Item. Besides these common talents, I have intrusted you withal, I have delivered over to you, and to you, &c. divers special and eminent talents above others, viz. of the mind, or such as concern you, as intellectual creatures.

1. 'Great learning and knowledge in the works of nature, arts and sciences, great prudence and wisdom in the conduct of affairs, [elocution,] excellent education.

2. 'Of the body, a firm and healthy constitution, strength, beauty, and comeliness.
3. "Of externals. Great affluence of wealth and riches, eminence of place, and power and honor, great reputation and esteem in the world: great success in enterprises and undertakings, public and private: relations economical.

4. "Of things of a mixt nature. Christian and liberal education; counsel and advice of faithful and judicious friends; good laws in the place and country where you live, the written word of God acquainting you with my will, and the way to eternal life; the word preached by able and powerful ministers thereof; the Sacraments, both for your initiation and confirmation; special and powerful motions and impulses of my Spirit upon your consciences, dissuading from sin, and encouraging in and to holiness; special providences abstracting and diverting you from the commission of things contrary to my will, dishonorable to my name, and hurtful to yourselves; chastisements and corrections eminently and plainly inflicted for sin committed by yourselves and others, so that the guilt was legible in the punishment; eminent blessings upon the ways of holiness and virtue, even to the view of the world; Eminent restitution and deliverances upon repentance and amendment of life; most clear and sensible experiences of my love, favor, and listening to your prayers, to encourage you to a dependance upon me; singular opportunities put into your hands, of instructing the ignorant, delivering the oppressed, promoting my honor.

These are some of the many talents which I have
committed to you, though in differing degrees: Give up your accounts, you children of men, how you have employed them.

\[ \text{THE ACCOUNT} \]

\[ \text{OF} \]

\[ \text{THE GOOD STEWARD.} \]

\[ \text{Lord, before I enter into account with thy Majesty, I must confess, that if thou shouldst enter into judgment with me, and demand that account which in justice thou mayest require of me, I should be found thy debtor; I confess I have not improved my talents according to that measure of ability that thou hast lent me: I therefore most humbly offer unto thee the redundant merit of thy own Son to supply my defects, and to make good what is wanting in my account; yet according to thy command, I do humbly render my discharge of the truth thou hast committed to me, as followeth:} \]

1. IN GENERAL.

As to all the blessings and talents wherewith thou hast intrusted me.

I have looked up to thee with a thankful heart, as the only author and giver of them.

I have looked upon myself as unworthy of them.

I have looked upon them as committed to my trust.
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and stewardship, to manage them for the ends that they were given, the honor of my Lord and Master.

I have therefore been watchful and sober in the use and exercise of them, lest I should be unfaithful in them.

If I have at any time, through weakness or inadvertence, or temptation, misemployed any of them, I have been restless, till I have in some measure rectified my miscarriage by repentance and amendment.

2. IN PARTICULAR.

Concerning my Senses, and the use of them:

I have made a covenant with mine eyes, that they should not rove after vanity, or forbidden objects; I have employed them in beholding thy works of wonder and wisdom.

I have busied them in reading those books and writings, that may instruct me in the great concerns of eternal life.

I have stopt my ears against sinful and unprofitable discourse, and against slandering, and lying, and flattering tongues.

I have exercised them in listening to those things that might increase my faith, knowledge and piety.

I have kept them open to the cry of the poor and oppressed, to relieve them. The rest of the employments of these and my other senses, have been for my necessary preservation, and the honest exercise of an honest calling and conversation.
As to the reason and understanding thou hast given me.

I have been careful to govern my senses and sensual appetite by my reason, and to govern my reason by thy word.

I have endeavored to use and employ it, but not lean or depend upon it; I make it my assistant, but not my idol.

I have been careful to wind up my reason and understanding to the highest key in the searching out of truths, but especially those that are of the greatest concernment in matters of faith. I have made my understanding to be laborious and industrious, but still kept under yoke and rule of thy word, lest it should go extravagant and petulant.

I have looked upon my understanding and reason, as a ray of thy Divine light; and therefore I have used it for thee, and have counted it a most high sacrilege, ingratitude and rebellion, to employ it against thee, thy honor or service.

I have endeavored principally to furnish it with that knowledge, which will be of use in the other world: this hath been my business, other studies or acquest of other knowledge, have been either for the necessary use of this life, or harmless diversifications or recreations. In the exercise of my reason; as on the one side I have avoided idleness, supineness, or neglect; so on the other side, I have not employed it in vain, curious, unprofitable, forbidden inquiries; I have studied to use it with sobriety,
moderation, humility and thankfulness; and as I have been careful to employ it, so I have been as careful not to misemploy it. I looked upon it as thy talent, and therefore gave unto thee the glory, the use and service of it.

4. As to the memory thou hast lent me.

On the contemplation of that strange and wonderful faculty, that distinctly, and notwithstanding the intervention of thousands of objects, retains their images and representations, with all their circumstances and consequents, I have admired the wonderful wisdom, power, and perfection of the Lord.

I have endeavored principally to treasure up in it those things that may be most of use for the life to come, and most conducive to the attaining of it: thy mercies, commands, directions, promises; my own vows, resolutions, experiences, failings; to keep me constant in my duty, dependant upon thy goodness, humble and penitent.

Some things I have studied to forget; injuries, vain and hurtful discourses, and such things as either would make me the worse by remembering them, or take up too much room in my memory, which might be employed and stored with better furniture.

The rest of the employment of my memory hath been to assist me in the ordinary and necessary conversation with others, the ways of my calling, the performing of my promises and undertakings, the preservation of good and lawful learning, that there-
by I might do service to thy Name, serve my generation, and improve myself in knowledge, wisdom and understanding.

5. As touching my conscience, and the light thou hast given me in it.

1. It hath been my care to improve that natural light, and to furnish it with the best principles I could. Before I had the knowledge of thy Word, I got as much furniture as I could from the writings of the best moralists, and the examples of the best men; after I had the light of thy Word, I furnished it with those most pure and unerring principles that I found in it.

2. I have been very diligent to keep my conscience clean; to encourage it in the vicegerency that thou hast given it over my soul and actings; I have kept it in the throne and greatest reverence and authority in my heart.

3. In actions to be done or omitted; I have always advised with it, and taken its advice, I have neither stifled, nor forced, nor bribed it; but gave it a free liberty to advise and speak out, and a free subjection of my will, purposes, and actions to it.

4. If, through inadvertency of mind, or importunity of temptations, or precipitancy of occasion, or necessity of the times, I have at any time done amiss, I have not taken her up short, or stopped her mouth, or my own attention to her chiding and reproof; but I have with much submission of mind, borne her
chastisement, and improved it to an humbling of myself before thee for my failings: for I have looked upon her as acting by thy authority, for thy service, and to thy glory; and I durst not discourage, discountenance, or disobey her.

5. When she was pleased, and gave me good words, I was glad; for I esteemed her as a glass that represented to my soul the favor and displeasure of God himself, and how he stood affected towards me.

6. I have more trembled under the fear of a seared or discouraged conscience, than under the fear of a sharp or scrupulous conscience, because I always counted the latter, though more troublesome, yet more safe.

7. I have been very jealous either of wounding or grieving, or discouraging, or deaden my conscience. I have therefore chosen rather to forbear that which seemed but indifferent, lest there should be somewhat in it that might be unlawful; and would rather gratify my conscience, with being too scrupulous, than displease, disquiet, or flat it by being too venturous: I have still chosen rather to forbear what might be probably lawful, than to do that which might be possibly unlawful; because I could not err in the former, I might in the latter. If things were disputable whether they might be done, I rather chose to forbear, because the lawfulness of my forbearance was unquestionable.

8. As I have been careful to advise impartially with my conscience, before my actions, so lest
either through inadvertence, precipitancy, incogitan-
cy, or sudden emergencies, I had committed any
thing amiss, either in the nature or manner of the ac-
tion, I commonly, every night, brought my actions of
the day past before the judicatory of my conscience,
and left her to a free and impartial censure of them;
and what she sentenced well done, I with humility
returned the praise thereof to thy Name; what she
sentenced done amiss, I did humbly sue unto thee
for pardon, and for grace to prevent me from the
like miscarriages. By this means I kept my con-
sience active, renewed and preserved my peace
with thee, and learned vigilance and caution for
the time to come.

6. As touching thy great works of creation and
providence.

1. I have not looked upon thy works inconsiderate-
ly and commonly, and passed them over as common
and ordinary things, as men usually do upon things of
common and ordinary occurrence; but I have searched
into them as things of great eminence and wonder, and
have esteemed it a great part of my duty, that the
wise God of nature requires of the children of men,
who therefore exposed these his great works to our
view, and gave us eyes to behold, and reason in some
measure to observe and understand them; and there-
fore I have strictly observed the frame of the world, the
motion, order, and Divine economy of them; I have
searched into their qualities, causes, and operations,
and have discovered as great, if not greater, matter
of admiration therein, than in the external beauty and prospect, that at the first view they presented to my sense.

2. And this disquisition and observation, did not rest only in the bare perusal of the works themselves, or their immediate natural causes, upon which they depended; but I traced their being, dependance, and government unto thee, the First Cause, and by this prosecution and tracing of things to their original, I was led up to a most demonstrative conviction, That there is a God that is the first cause of their being, and motion. And in the contemplation of the admirable vastness of the works mine eyes behold, their singular beauty and order, the admirable usefulness, convenience, and adaptation of one thing to another. the constancy, regularity, and order of the motion of the heavens and heavenly bodies; the mutual subserviency of one thing to another, the order and useful position of the elements, the fertility of the earth, the variety of beauty, and usefulness of the creatures, their admirable instincts, the wonderful fabric of the body of man, the admirableness and usefulness of his faculties animal, and the singular adaptation of the organs to those faculties, the strong powers of the reasonable soul. In the contemplation of these, and such as these varieties, I did, to the everlasting silencing of the atheism that my own corruptions were apt to nourish, conclude, That there is but one God, that he is most powerful, most wise, knowing all things, governing all things, supporting
all things. Upon these convictions, I was strengthened in the belief of thy Holy Word, which had so great a congruity with these truths, that the strict and due contemplation of thy creatures did so demonstratively evince.

3. And upon these convictions, I did learn the more to honor, reverence, and admire Thee, and to worship, serve, and obey Thee, to depend and rest upon Thee, to walk humbly and sincerely, and awfully before Thee, as being present with me, and beholding me; to love and adore Thee as the fountain of all being and good. When I looked upon the glory and usefulness of the sun, I admired the God that made it, chalked out its motions for it, placed it in that due distance from the earth, for its use and convenience. When I looked upon the stars, those huge and wonderful balls of light, placed in that immense distance from the inferior bodies, and one from another, their multitude and motion, I admired the wisdom and power of that God, whose hand spans the Heavens, and hath fixed every thing in its place. Nay, when I looked upon the poor little herbs that arise out of the earth, the lowest of vegetables, and considered the secret spark of life that is in it, that attracts, increaseth, groweth, seminateth, preserves itself, and its kinds; the various virtues that are in them for the food, medicine and delight of more perfect creatures, my mind was carried up to the admiration and adoration, and praise of that God, whose wisdom, power, and influence, and government is
seen in these little small footsteps of his goodness; so that take all the wisest, ablest, and most powerful and knowing men under heaven, they cannot equal that power and wisdom of thine, that is seen in a blade of grass; nor so much as trace out, or clearly or distinctly decypher, the great varieties in the production, growth, and process of its short, yet wonderful continuance; insomuch that there is scarce any thing that we converse withal, but yielded me inscriptions of the power and wisdom of their Maker written upon them.

4. In the contemplation of thy great works of the Heavens, those goodly, beautiful, and numerous bodies, so full of glory and light, I ever reflected upon myself with David's meditation, Lord what is man that thou art mindful of him, or the son of man, that thou regarest him? It is true, man in himself considered, is a creature full of wonder, but compared with these goodly creatures, he is but an inconsiderable thing. I learnt by thy creatures to be humble, and adore thy condescension, that art pleased from Heaven, the dwelling place of thy Majesty and Glory, to take care of such a worm as man, sinful man.

5. In the contemplation of thy power and wisdom in creating and governing the world, I have learned submission to thy will, as being the will of the same most wise God, that by his wisdom hath created and governs all things, and therefore his will, a most wise, perfect will. I have learned to depend upon thy providence, who though I am but a worm in compar-
ison of thy heavenly works, yet I am an excellent and eminent creature, in comparison of the ravens and the grass of the fields; yet those he feeds, and these he clothes, and shall he not much more clothe and feed me? Thus I have in some measure improved the talents of thy works, thereby to find and trace out thy Majesty, thy power, wisdom and greatness, and my own duty.

7. Touching thy more special providences toward the children of men.

1. As by the works of nature, I have learned what thou art, and something of my duty thereupon to thee: so by thy providence towards the children of men, I have in some measure learned the same, and a farther lesson; viz. What thy will is; for thou hast not left thyself without a witness thereof to a mere natural man, observing thy providence towards the children of men. I have observed some men of eminent justice and uprightness of life, purity and sanctimony, temperance and sobriety, mercy and gentleness, patience and forbearance, bounty and liberality; and I have observed them to be very happy men, and blessed in what was most desired by them. It may be they were rich and great; but if they were not, it was because riches and greatness was not the thing they most valued, perchance it might have been a burden to them to be such; but I have always observed them to be happy in what they most desired and valued; they had serenity and
quietness of mind: if they were not rich, yet they were visibly happy in their contentedness; and if they were not great, yet they were apparently honorable in the esteem and value of others; nay, if they were under external losses, crosses, reproaches, yet in the midst thereof, it was most apparent to all men they enjoyed that which they more valued, a most composed, cheerful, patient, contented soul; and this hath been apparently as visible to all spectators, as if they had enjoyed a full confluence of external happiness, and very many times, unless upon eminent and visible reasons, before the end of their days, they had signal returns of eternal enjoyments.

I have observed men of notorious and wicked lives, traitors, murderers, oppressors, adulterers, covenant-breakers, and other villanies, secured by eminent power, policy, or secrecy; yet by wonderful providence that power broken, that policy disappointed, that secrecy discovered, and eminent judgments answerable to their eminent demerits, have overtaken them. I have seen and observed both in myself and others, our sins and offences so suitably, and proportionably answered with punishments, that though they seem to be produced by strange and most casual conjectures, yet so exactly conformable to the nature, quality, and degree of the offence, that they carried in them the very effigies of the sins, and made it legible in the punishment, *sic ille manus, sic ora gerebat.* And from these observations I found

* Thus he exhibited himself in his form and countenance.
that those sins were displeasing to thee; that thou wert most wise to discover, and most just and powerful to punish them: and did thereupon conclude, 

Verily there is a reward for the righteous; verily he is a God that judgeth in the earth.

8. Concerning my speech.

I have always been careful that I offend not with my tongue. My words have been few, unless necessity or thy honor required more speech than ordinary. My words have been true, representing things as they were; and sincere, bearing conformity to my heart and mind. My words have been seasonable, suitable to the occasion, and seasoned with grace and usefulness.

I have esteemed my words, though transient and passing away, yet treasured up in thy remembrance; for by my words, I shall be justified, by my words condemned; and therefore I have reflected often upon my words; and when I have found any thing, through inadvertency or passion, hath passed from me, I have endeavored to reform it, and humbled myself before thee for it.

I have esteemed it the most natural and excellent use of my tongue, to set forth thy glory, goodness, power, wisdom and truth; to instruct others as I had opportunity in the knowledge of thee, in their duty to thee, to themselves, and others; to reprove vice and sin; to encourage virtue and good living; to convince errors; to maintain the truth; to call upon
thy Name, and by vocal prayers to sanctify my
tongue, and to fix my thoughts to the duty about
which I was to persuade to peace, and charity, and
good works; and in these employments I endeavored
to wind up my tongue to the highest degree of elocu-
tion that I was capable of.

I have often contemplated thy wonderful wisdom
and goodness to the children of men; in giving them
not only reason and understanding, but that admir-
able faculty of speech, whereby one man might com-
municate his mind, and thoughts, and wants, and de-
sires, and counsels, and assistance, to others; the
great engine of upholding of mutual society, and
without which our reason and understanding were
imprisoned within ourselves, and confusion would
ensue, as once it did at the confusion of tongues, by
the most wise providence for most excellent ends.

In sum, I have looked upon this, amongst the ma-
ny other conveniences I enjoy, as a treasure com-
mitted to my trust for my Master's use. I have ac-
cordingly employed it conscionably, seemly, and hum-
bly, as thy gift, not my own acquest.


First, I have duly considered what it is, and for
what end thou gavest it me; that it is but a short time,
and the minutes that are passed, and the opportuni-
ties in them, are irrevocably and irrecoverably lost;
that all the wealth of the world cannot redeem it;
that the time that is before me, is uncertain: when
I look upon an hour-glass, or the shadow of a dial, I can guess that here is half an hour, or a quarter, or more, or less to come, but I cannot guess what proportion of time remains in the hour-glass of my life; only I know it is short, but I know not how short it is, whether a year, or a week, or a day, or an hour, and yet upon this little uncertain portion of time, and the due use of it, depends my everlasting happiness or misery. It is my seed-time, and if I sow not my seed here, it is too late to think of that husbandry after death; and if I sow and sow not good seed, my crop will be thereafter, in that other world that immediately expects upon the issue of this; and I have a thousand diversions that rob me of much of this little portion of time, and yields me no account in order to my great concernment, when I cast out from the account of my time the unprofitableness of my childhood and youth, the hours spent in sleeping, eating, drinking, recreations, travels, and other things that carry no sin in them, there remains but a small portion of a short life for conceraments of everlasting importance; a great business to be done, great difficulties and impediments in the doing of it, and but a little portion of time, of a short and uncertain life, to do it in; and yet this life of mine was by Thee given, not to be trifled and squandered away, either in sin or idleness; not to gain riches, honor, or reputation; for when sickness comes these will appear insipid and vain things; and when death comes, they will be merely useless; but it was for a higher
end, viz. a time to trade for the most valuable jewel of eternal happiness; a time to sow such seed as might yield a crop of blessedness in the next world; a time to secure a title to an everlasting inheritance; such a time, as if once lost, the opportunity is lost forever; lost irrecoverably; for the night cometh wherein no man can work; 'For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.'

And upon this consideration of the great end of my life, the great importance of the business that is to be done in it; the brevity, and great uncertainty of this life, and the utter impossibility after death to redeem the neglect of the proper and important business of my life, I have endeavored to husband this short, uncertain, important talent as well as I can.

1. By a careful avoiding of sinful employments, which at once do waste this precious talent, and contract a farther debt upon me, renders me in arrears for the time misspent, and the guilt contracted.

2. By avoiding idleness, burning out my candle to no purpose.

3. By avoiding unnecessary consumption of time, by long feastings, excessive sleep, impertinent visits, seeing of interludes, unnecessary recreations, curious and impertinent studies and inquiries, that, when attained, serve no purpose.

4. By applying, directing and ordering even my studies of human learning, histories, natural or moral philosophy, mathematics, languages, laws, to an
end beyond themselves; viz. thereby to enable me to understand, and observe thy excellent wisdom and power, to maintain and uphold thy cause against Atheism, Idolatry, and errors; to fit me for serving of thee and my country, in the station wherein I live.

5. By exercising myself in the very business of my calling, as an act of duty and obedience to thee, acting in it those virtues of Christianity that might be honorable to their name, of good example to others, of improvement of grace unto myself; using in it diligence without anxiety; dependance upon thee without presumption; contentedness, patience, and thankfulness, honesty, justice, uprightness, plain-dealing, liberality; and by this means translated, by secular employment into an exercise of Christian duty, serving thee while I served myself, and converting that very employment and the time spent therein, to the use, honor, and advantage of my Lord and Master, the good example of others, and the increase of my spiritual advantage, as well as my temporal.

6. By religiously observing those times that have been set apart to religious duties, especially the Lord's Day, not mingling with it secular thoughts or employments, but with much attention, strictness and care, laying hold upon those times and opportunities, and carefully applying them singly to the proper business of the times.

7. By dedicating and setting apart some portion of my time to prayer and reading of thy word, which I
have constantly and peremptorily observed, whatever occasions interposed, or importunity persuaded the contrary.

8. By making the magnum oportet, the great and one thing necessary, the choice and principal business of my life, and the great design of it; and esteeming that time spent most naturally, profitably, and suitably, that was spent in order to it; observing thy great works of wisdom and power; contemplating upon thy goodness and excellency; hearing and reading thy word; calling upon thy Name; crucifying my corruptions; exercising thy graces; humbling myself for my sins; returning thanks for thy mercies; studying the mystery of God manifest in the flesh; striving to bring myself conformable to my Pattern, and to have him formed in my heart, and his life in mine; crucifying myself to the world, and the world to me; fitting myself for death, judgment and eternity. These, and the like employments I esteemed the flower, the glory, the best of my spent-time, because they will be carried over with advantage into the life to come; and therefore this I reckoned my business, and accordingly I made it: other matters, that only served for the meridian of this life, I used either barely for necessity of my present subsistence, or as a diversion, and sparingly, or in order to those great ends. Those were the business, these only the parerga* of my life.

* Recreations.
10 Touching thy creatures, and the use of them, and the dominion over them.

I have esteemed them as thine in propriety: thou hast committed unto me the use, and a subordinate dominion over them; yet I ever esteemed myself an accompanist to Thee for them, and therefore I have received them with thankfulness unto Thee, the great Lord both of them and me: When the earth yielded me a good crop of corn or other fruits; when flocks increased; when my honest labors brought me in plentiful or convenient supply, I looked up to thee as the giver; to thy providence and blessings, as the original of all my increase; I did not sacrifice to my own net, or industry, or prudence, but I received all, as the gracious and bountiful returns of thy liberal hand; I looked upon every grain of corn that I sowed, as buried and lost, unless thy power quickened and revived it; I esteemed the best production would have been but stalk and straw, unless thou hadst increased it: I esteemed my own hand and industry but impotent, unless thou hadst blessed it; for it is thy blessing that maketh rich, and it is thou that givest power to get wealth.

2. I esteemed it my duty to make a return of this my acknowledgment, by giving the tribute of my increase in the maintenance of thy ministers, and the relief of the poor; and I esteemed the practice enjoined to thy ancient people, of giving the tenth of their increase, a sufficient not only warrant, but instruction to me under the gospel, to do the like.
3. I have not only looked upon thy blessings and bounty, in lending me thine own creatures for my use: but I have sought unto Thee, for a blessing upon them in my use of them. I did very well observe, that there is by my sin a curse in the very creatures that I receive, unless thy blessing fetch it out; an emptiness in them, unless thy goodness fill them: though thou shouldst give me quails and manna from heaven, yet without thy blessing upon them, they would become rottenness and putrefaction to me; and therefore I ever begged thy blessing upon thy blessings, as well as the blessings themselves, and attributed the good I found, or was to expect in them, to the same hand that gave them.

4. I received and used thy creatures as committed to me under a trust, and as a steward and accompant for them; and therefore I was always careful to use them according to those limits, and in order for those ends, for which thou didst commit them to me: 1. With temperance and moderation; I did not use thy creatures to luxury and excess, to make provision for my lusts, with vain glory or ostentation, but for the convenient support of the exigencies of my nature and condition; and if at any time thy goodness did indulge me an use of them for delight, as well as necessity, I did it but rarely and watchfully. I looked not upon the wine, when it gave its color in the cup, nor gave myself over, either to excess or curiosity in meats or drinks; I checked myself therein, as being in thy presence, and still remembered I had
thy creatures under an account; and was ever careful to avoid excess or intemperance, because every excessive cup or meal was in danger to leave me somewhat in super* and arrear to my Lord. 2. With mercy and compassion to the creatures themselves, which thou hast put under my power and disposal, when I considered the admirable powers of life and sense, which I saw in the birds and beasts, and that all the men in the world could not give the like being to any thing, nor restore that life and sense which is once taken from them; when I considered how innocently and harmlessly the fowls and the fish, and the sheep and oxen take their food, that thou the Lord of all hast given them, I have been apt to think that surely thou didst intend a more innocent kind of food to man, than such as must be taken with such detriment to those living parts of thy creation; and although thy wonderful goodness hath so much indulged to mankind, as to give up the lives of these creatures for the food of man by thy express commission; yet I still do, and ever did think that there was a justice due from man, even to these sensible creatures, that he should take them sparingly, for necessity, and not for delight; or if for delight, yet not for luxury. I have been apt to think, that if there were any more liberal use of creatures for delight and variety, it should be of fruits, or such other delicacies as might be had without the loss of life; but however it be,
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this very consideration hath made me very sparing and careful, not vainly or superfluously, or unneces-sarily, or prodigally to take away the life of thy crea-tures for feasting and excess. And the very same consideration hath always gone along with me, in re-ference to the labors of thy creatures. I have ever thought that there was a certain degree of justice due from man to the creatures, as from man to man, and that an excessive, immoderate, unreasonable use of the creature's labor, is an injustice for which he must account; to deny domestic creatures their con-vienient food; to exact that labor from them, that they are not able to perform; to use extremity or cruelty towards them, is a breach of that trust under which the dominion of the creatures was committed to us, and a breach of that justice that is due from men to them: And therefore I have always esteemed it as a part of my duty, and it hath always been my practice to be merciful to beasts. And upon the same ac-count I have ever esteemed it a breach of trust, and have accordingly declined any cruelty to any of thy creatures, and as much as I might, prevented it in others, as a tyranny, inconsistent with the trust and stewardship that thou hast committed to me. I have abhorred those sports that consist in the torturing of the creatures: and if either noxious creatures must be destroyed, or creatures for food must be taken, it hath been my practice to do it in that manner, that may be with the least torture or cruelty to the crea-ture; and I have still thought it an unlawful thing to
destroy those creatures for recreation sake, that either were not hurtful when they lived, or are not profitable when they are killed; ever remembering, that thou hast given us a dominion over thy creatures; yet it is under a law of justice, prudence, and moderation, otherwise we should become tyrants, not lords, over thy creatures: And therefore those things of this nature, that others have practised as recreations, I have avoided as sins.

As to those Habits of Mind, and knowledge that I have had or acquired; and namely,

11. My learning of natural causes and effects, and of arts and sciences.

I have not esteemed them the chiefest or best furniture of my mind, but have accounted them but dross in comparison of the knowledge of thee and thy Christ, and him crucified. In the acquiring of them I have always observed this care: 1. That I might not too prodigally bestow my time upon them, to the prejudice of that time and pains for the acquiring of more excellent knowledge, and the greater concerns of my everlasting happiness.

2. I carried along with me in all my studies of this nature, this great design of improving them, and the knowledge acquired by them, to the honor of thy name, and the greater discovery of thy wisdom, power and truth, and so translated my secular learning into an improvement of divine knowledge; and had I not had, and practised that design in my acquire
of human learning, I had concluded my time misspent; because I ever thought it unworthy of a man that had an everlasting soul, to furnish it only with such learning, as either would die with his body, and so become unuseful for his everlasting state, or that in the next moment after death, would be attained without labor or toil in this life; yet this advantage I made and found in my application to secular studies.

1. It enlarged and habituated my mind for more useful inquiries.

2. It carried me up, in a great measure, to the sound and grounded knowledge of thee, the first cause of all things.

3. It kept me from idleness and rust.

4. It kept my thoughts, and life oftentimes, from temptations to worse employments.

My learning and knowledge did not heighten my opinion of myself, parts or abilities; but the more I knew, the more humble I was.

1. I found it was thy strength and blessing that enabled me to it; that gave me understanding and enlarged it. I did look upon it as a talent lent to me, not truly acquired by me.

2. The more I knew, the more I knew my own ignorance. I found myself convinced, that there was an ignorance in what I thought I knew; my knowledge was but imperfect, and defective; and I found an infinite latitude of things which I knew not; the farther I waded into knowledge, the deeper still I
found it, and it was with me, just as it is with a child that thinks, that if he could but come to such a field, he should be able to touch the hemisphere of the heavens; but when he comes thither, he finds it as far off as it was before. Thus, while my mind pursued knowledge, I found the object still as far before me as it was, if not farther, and could no more attain the full and exact knowledge of any one subject, than the hinder wheel of a chariot can overtake the former, though I knew much of what others were ignorant, yet still I found there was much more, whereof I was ignorant, than what I knew, even in the compass of a most confined and inconsiderable subject. And as my very knowledge taught me humility in the sense of my own ignorance, so it taught me that my understanding was of finite and limited power, that takes in things by little and little, and gradually. 2. That thy wisdom is unsearchable and past finding out. 3. That thy works, which are but finite in themselves, and necessarily short of that infinite wisdom by which they are contrived, are yet so wonderful, that as the wise man saith, 'No man can find out the work that thou makest from the beginning to the end.' If a man would spend his whole life in the study of a poor fly, there would be such a confluence of so many wonderful and difficult exhibits in it, that it would still leave much more undiscovered than the most singular wit ever yet attained.

*Discoveries.
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3. It taught me also, with the wise man, to write vanity and vexation upon all my secular knowledge and learning. That little that I know, was not attained without much labor, nor yet free from much uncertainty; and the great residuum* which I knew not, rendered that I knew poor and inconsiderable; and therefore,

4. I did most evidently conclude, that the happiness and perfection of my intellectual power, was not to be found in this kind of knowledge; in a knowledge thus sensibly mingled with ignorance in the things it seems to know; mingled with a dissatisfaction in respect of the things I know not; mingled with a difficulty in attaining, and restlessness when attained: The more I knew, the more I knew that I knew not; and the more I knew, the more impatient my mind was to know what it knew not; my knowledge did rather enlarge my desire of knowing than satisfy it; and the most intemperate sensual appetite under heaven, was more capable of satisfaction by what it enjoyed, than my intellectual appetite or desire was, or could be satisfied with the things I knew; but the enlarging of my understanding with knowledge, did but enlarge and amplify the desire and appetite I had to know; so that what Job's return was upon his inquisition after wisdom: 'The depth saith, It is not in me; and the sea saith, It is not in me;' the same account all my several boxes or kinds of knowledge gave me, when I inquired for satisfaction

*Remainder.
in them: my abstract and choice speculations in the
metaphysics were of that abstract and comprehensive
nature, that when I had perused great volumes of it,
and intended* my mind close to it, yet it was so mer-
curial, that I could hardly hold it; and yet so exten-
sive and endless, that the more I read or thought of
it, the more I might. Natural philosophy (though it
were more tractable, because, holding a greater vi-
cinity to sense and experiment, yet) I found full of
uncertainty, much of it grounded upon imaginary sup-
positions, impossible to be experimented, the latter
philosophers censuring the former, and departing
from them, and the latest despising and rejecting
both; the subject as vast as the visible or tangible
universe, and yet every individual so complicated,
that if all the rest were omitted, any one had more
lines concentrated in it, than were possible for any one
age to sift to the bottom; yet any one lost, or not ex-
actly scanned, leaves all the rest uncertain and con-
jectural: the very disquisition concerning any one
part of the brain, the eye, the nerves, the blood, hath
perplexed the most exact scrutators. Those more
dry, yet more demonstrable conclusions in the mathe-
matics, yet they are endless and perplexed: The
proportion of line to line, of superficies to superfi-
cies, bodies to bodies, numbers to numbers, nay, to
leave the whole latitude of the subject, see what long,
and intricate, and unsatisfactory pains men have taken
about some one particular subject, the quadrature of

* Applied
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the circle, conical, oval, and spiral lines; and yet if it could be attained in the perfection of it, these three unhappinesses attend it.

1. That it is of but little use; it is only known that it may be known: That which is of ordinary use either in architecture, measuring of bodies, and superficies, mechanics, business of accounts, and the like, is soon attained, and by ordinary capacities; the rest are but curious impertinents, in respect of use and application.

2. That they serve only for the meridian of this life, and of corporal converse; a separated soul, or a spiritualized body, will not be concerned in the use and employment of them.

3. But admit they should, yet doubtless a greater measure of such knowledge will be attained in one hour after our dissolution, than the toilsome expense of an age in this life would produce. And the like may be said for astronomical disquisitions. What a deal to do there is touching the motion or consistency of the sun or earth; the quality and habitableness of the moon; the matter, quantity, and distance of the stars; the several positions, continuity, contiguity, and motions of the heavens; the various influences of the heavenly bodies in their oppositions, conjunctions, aspects. When once the immortal soul hath flown through the stories of the heavens, in one moment all these will be known distinctly, clearly, and evidently, which here are nothing but conjectures, and opinions, gained by long reading or observation.
Upon all these considerations, I concluded that my intellectual power, and the exercise of it in this life, was given me for a more sure and certain, useful, advantageous, suitable and becoming object, even 'To know thee, the only true God, and Jesus Christ, whom thou hast sent.' A knowledge that is useful for the acquiring of happiness here and hereafter; a knowledge of a subject though infinitely comprehensive, yet but one; a knowledge, that though it still move farther, yet it satisfies in what is acquired, and doth not disquiet in attaining more; a knowledge that is of such use in the world that is to come, as it is here; a knowledge, that the more it is improved in this life, the more it is improved in that which is to come; every grain of it here is enlarged to a vast proportion hereafter; a knowledge that is acquired, even with a consent, a desire to know, because thy goodness pleaseth to fill such a desire, to instruct from thyself, and there is none teacheth like thee.

12. Concerning human prudence, and understanding in affairs, and dexterity in the managing of them.

I have been always careful to mingle justice and honesty with my prudence; and have always esteemed prudence, acted by injustice and falsity, the arrantest and most devilish practice in the world; because it prostitutes thy gift to the service of hell, and mingles a beam of thy Divine excellence with an extraction of the devil's furnishing, making a man so much the worse by how much he is wiser than others. I
always thought that wisdom, which in a tradesman
and in a politician was mingled with deceit, falsity,
and injustice, deserved the same name: only the
latter is so much the worse, because it was of the
more public and general concernment; yet, because
I have often observed great employments, especially
in public affairs, are sometimes under great tempta-
tions of mingling too much craft with prudence, and
then to miscall it, policy; I have, as much as may be,
avoided such temptations: and if I have met with
them, I have resolutely rejected them.

I have always observed, that honesty and plain-
dealing in transactions, as well public as private, is
the best and soundest prudence and policy, and com-
monly at the long-run over-matcheth craft and subtil-
ty; for the deceived and deceiver are thine, and thou
art privy to the subtlety of the one, and the simplicity
of the other; and as thou, the great moderator and
observer of men, dost dispense success and disap-
pointments accordingly.

As human prudence is abused, if mingled with
falsity and deceit, though the end be ever so good:
so it is much more embased, if directed to a bad end,
to the dishonor of thy name, the oppression of thy
people, the corrupting of thy worship or truth, or to
execute any injustice towards any person. It hath
been my care, as not to err in the manner, so neither
in the end of the exercising of thy providence. I
have ever esteemed thy prudence then best employ-
ed, when it was exercised in the preservation and
support of thy truth, in the upholding of thy faithful ministers, in countermining, discovering, and disappointing the designs of evil and treacherous men, in delivering the oppressed, in righting the injured, in prevention of wars and discords, in preserving the public peace and tranquillity of the people where I live, in the faithful advising of my prince, and in all those offices incumbent upon me by thy providence, under every relation.

When my end was most unquestionably good, I ever then took most heed that the means were suitable and justifiable. 1. Because the better the end was, the more easily we are cozened into the use of ill means to effect it; we are too apt to dispense with ourselves in the practice of what is amiss, in order to the accomplishing of an end that is good; we are apt, while with great intention * of mind we gaze upon the end, not to care what course we take, so as we attain it; and are apt to think that God will dispense with, or at least overlook the miscarriage in our attempts, if the end be good. 2. Because many times, if not most times, thy name and honor do more suffer by attempting a good end by bad means, than by attempting both a bad end, and also by bad means; for bad ends are suitable to bad means; they are alike; and it doth not immediately, as such, concern thy honor; but every thing that is good, hath somewhat of thee in it; thy name, and thy nature, and thy

* Earnestness.
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honor, is written upon it, and the blemish that is cast upon it, is in some measure cast upon thee; and the evil and scandal, and infamy, and ugliness that is in the means, is cast upon the end, and doth disparage and blemish it, and consequently it dishonors thee. To rob for burnt-offerings, and to lie for God, is a greater disservice to thy majesty, than to rob for rapine, or to lie for advantage.

Whosoever my prudence was successful, duly to attain a good end, I ever gave thy Name the glory, and that in sincerity. I have known some men (and if a man will observe his own heart, he will find it there also, unless it be strictly denied) that will give God the glory of the success of a good enterprise, but yet with a kind of secret invitation of somewhat of praise for themselves, their prudence, conduct, and wisdom; and will be glad to hear of it, and secretly angry and discontented if they miss it; and many times give God the glory, with a kind of ostentation and vain-glory in doing so; but I have given Thee the glory of it upon the account of my very judgment, that it is due, and due only to Thee. I do know that that prudence that I have, comes from Thee; and I do know that it is thy providential ordering of occurrences that makes prudential deliberations successful, and more is due unto thy ordering, disposing, fitting, timing, directing of all in seeming casualties, than there is to that human counsel by which it is acted, or seems to be acted: the least whereof, if not marshalled by thy hand, would
have shattered and broken the counsel to a thousand pieces: Thou givest the advice by thy wisdom, and secondest it by thy providence; thou dealest by us as we do by our children, when we set them to lift up a heavy staff, or a weight, and we lift with them; and we again are too like those children that think we move the weight, when we move not a grain of it.

13. Concerning the gift of elocution.

I have ever used that gift with humility; not thereby seeking applause to myself, or owning it; because pride and ostentation in this gift would be secret idolatry to myself, and sacrilege to Thee, robbing thee of thy glory, and therefore signally vindicated in the example of Herod.

2. With truth; I never used the advantage of my elocution, either to maintain a falsehood, or to abuse credulity into a foolish opinion or persuasion.

3. With integrity; I never used the advantage of eloquence or rhetoric to deceive people, or to cozen them into any thing. My heart always went along with my tongue; and if I used intention* of speech upon any occasion, it was upon an intention of conviction in myself, of the truth, necessity, usefulness, and fitness of what I was so persuaded; if my judgment was doubtful or uncertain, so was my speech. I never used elocution of specious arguments to invite any to that which in my own judgment I doubt.

* Earnestness.
ed, or doubted whether it were fit or seasonable, all circumstances considered. I never used my elocution to give credit to an ill cause; to justify that which deserved blame; to justify the wicked, or to condemn the righteous; to make any thing appear more specious or enormous than it deserved. I never thought my profession should either necessitate a man to use his eloquence by extenuations, or aggravations, to make any thing worse or better than it deserves, or could justify a man in it: to prostitute my elocution or rhetoric in such a way, I ever held to be most basely mercenary, and that it was below the worth of a man, much more of a Christian, so to do. When the case was good, and fully so appeared to me, I thought then was that season, that the use of that ability was my duty, and that it was given me for such a time as that, and I spared not the best of my ability in such a season; and indeed elocution or rhetoric is a dead and insipid piece, unless it come from, and with a heart full of the sense and conviction of what the tongue expresseth, and then, and not till then, elocution hath its life and energy. I esteemed these cases best deserving my elocution; and in these I was warm and earnest; the setting forth of thy glory; the asserting of thy Truth; the detection and conviction of errors; the clearing of the innocent; the aggravating of sins, oppressions and deceptions: and though I was careful that I did not exceed the bounds of truth, or due moderation, yet I ever thought that these were the seasons for which that
talent was given me, and accordingly I employed it.

14. Touching my body and bodily endowments of health, strength and beauty.

1. In general: I looked upon my Body but as an instrument, the *vehiculum animae*, and not so much given for its own sake, as to be an engine for the exercise of my soul, and a cottage, wherein it might inhabit and perfect itself; and upon that reason I was very careful to keep it useful for that end; and that as on the one side, by over-much severity or tyranny over it, I might not tire it; so on the other side, by over-much pampering or pleasing it, might not make it unruly and masterless, though I held the latter far more dangerous: For,

2. I considered and found that my body was the harbor of the most dangerous temptations, and the receptacle of the most dangerous enemies to my soul. The greatest and most intimate, and most assiduous temptations, for the most part made their applications to my body, and held correspondence with the lusts and inclinations of my flesh and blood; the wine, when it gave its color in the cup, and the pleasantness of it, variety and curiosity of meats, beautiful and fleshly allurements, costly and excessive apparel, precedence and honor, wealth and power, the purveyor of all provisions convenient for the sufficing of

*Vehicle of the soul.*
fleshly desires, opportunities of revenging, sense of
injuries, ease, idleness and delicacy; these and a
thousand more made their applications and addresses
to my sensual and corporal appetite; the motions of
my blood, the constitution or complexion of my body,
the lusts and desires of my flesh, or rather this lust
reached and hunted after them, whereby my body,
which was given to be instrumental and subservient
unto my soul, was ready still to cast off the yoke, and
set up for itself, and prostitute that noble part to be a
servant, a bawd unto it, and bring her to that servi-
tude and vassalage, that all her wit, skill, activity,
and power, was wholly taken up in contriving and
making provisions for the flesh. I found that the
sensual and beastly part, was ready still to thrust the
heavenly and intellectual part out of her throne, and
to usurp it, and to invert the very order of nature it-
self; so that both the parts of my composition were
disordered, and out of their place, and lost their use.
My body, which was given to serve and obey, became
the empress, and commanded and corrupted my soul,
embased and enslaved it to lust and disorder; and
my soul, which was given to rule, became but the
minister and slave of my body, and was tainted and
emasculated by the empire and dominion of my body,
and the lusts and steams of concupiscence that did
arise from it; and I considered that if the business
was thus carried, my happiness was only in this life.
When sickness, or diseases, or death should seize
upon my body, I had an immortal soul, that had lost
her time wholly in this world; and not only so, but was embased and putrified by these noisome lusts; and that the very contagion of my body was incorpo-
rated and diffused through my soul, and could carry nothing with her but immortality and disappointment, and defilement, and consequently could expect, to all eterni-
ty, nothing but vexation and dissatisfaction, and everlasting confusion. Upon all these considerations, I resolved and practised severity over this unruly beast, brought my body into subjection, refused to gratify her intemperate desires, denied them, kept them in awe and under discipline; and because I found that my fleshly lusts grew petulent, imperious and unruly, by variety, curiosity and plenty of meats, drinks, and by ease and idleness, I subdued them by moderate diet and temperance, by hard labor and dili-
gence till I had reduced my body to that state and order that became it, that it might be in subjection and not in dominion; might serve and not rule. I denied satisfaction to an intemperate appetite, a wanton eye, a vain wish, a worldly desire. My table was sparing to myself, my clothes plain, my retinue and attendance but necessary. I chased away my lust, with the contemplations of the presence of God, the end of Christ's sufferings, the certainty, yet uncer-
tainty of death; the state after death; and mingled all my enjoyments and desires with these serious and cleansing considerations; and I peremptorily refu-
sed to gratify the cravings of an importunate, inordi-
nate, sensual appetite; and did resolutely let them
know, they should not, might not expect any better dealing from me, and my practice was accordingly.

3. I found by evident experience, that it is the greatest difficulty that can be, for a man in a good condition, to give himself leave to think it may be otherwise. There is a vanity that accompanies Health, that we can scarce persuade ourselves that we shall ever be sick or die: We cannot put on another estimate of our condition than we do at present enjoy, especially if it be pleasing and delightful. To wean myself from this impotency of mind, although it hath pleased thee to give me a strong and healthy constitution, yet I often put myself into the imagination and supposition of sickness, thoughts of my mortality, abstracted myself from my present condition of life and health, and pre-apprehended sickness, diseases, old age, infirmity and death; and by this means broke and scattered my confidence of long life, continued health, and took up thoughts becoming a sick, infirm, or dying man: consider how my accounts stood, if God should please to call me away, how I could alienate my mind from the world; what patience I had to bear pain and weakness, and sickness, in my most entire and firmest health, it was my care so to order my life and actions, as if the next hour might despoil me of my life and health too; I did not, durst not allow myself in any considerate practice of any known sin, in procrastination of my repentance, in a toleration of passions, upon a supposition of a continuance of life, or of an unshaken
health; but still cast with myself, would I do thus, were the firmness of my health, or the thread of my life to be broken off the next hour; my firm and strong constitution made me neither proud nor presumptuous, but the frequent interpositions of the thoughts of my change kept me humble and watchful.

4. In reference to my health, I always avoided these two extremes. I never made it my idol, I declined not the due employment of my body in the works of charity or necessity, or my ordinary calling, out of a vain fear of injuring my health; for I reckoned my health given me in order to these employments; and as he is over curious that will not put on his clothes for fear of wearing them out, or use his axe in his proper employment, for fear of hurting it; so he gives but an ill account of a healthy body, that durst not employ it in an employment proper for him, for fear of hurting his health. 2. I was never vainly prodigal of it, but careful in a due manner to preserve it; I would decline places of infection, if I had no necessary calling that brought me to them; unnecessary journeys, exposing my body gratis to unnecessary dangers, especially intemperance in eating and drinking.

5. I esteemed Strength and Beauty, and comeliness of body thy blessing, an invitation to thankfulness; I esteemed it to carry with it a secret admonition to bear a proportionable mind and life, to a comely or beautiful body; and I looked upon a beautiful countenance, as a just reprehension of a deformed or
ugly life or disposition; but I never found in it matter of pride or vain-glory. 1. Because it is thy gift, and not my own acquisition. 2. Because a small matter quite spoils it; a fall, or a disease spoils the greatest strength; a humour in the face, a rheum in the eye, a palsy, or the small-pox, ruins the greatest beauty; or if none of these happen, yet either old age, or death, turns all into weakness, deformity, or rottenness. I learn therefore in the enjoyments of these blessings, to enjoy them with humility and thankfulness; in the loss of them, to lose them with patience and contentedness; for I acknowledge thy hand both in the gift and in the loss. I looked upon them as flowers of the spring, pleasing to the eye, but of short continuance; the casualty of an unruly wind, an unseasonable frost, a worm or fly might intercept their natural course of continuance; but they that escaped best, an autumn or winter will infallibly overtake and destroy them.

15. Concerning my wealth and temporal subsistence.

1. I esteemed these acquisitions rather the effects of thy providence and blessing, than of my power or industry; for if instrumentally my industry acquired them, yet that very industry is thy gift; it is thou that givest me power to get wealth. Again, 2. Though my industry and dexterity to get wealth, were never so great, yet a small interposition either of thy providence or permission might soon disappoint and frustrate all that dexterity or industry: a
thief, or a storm, or a fire, or a leak, or the discomposure of the times, or a prodigal wife or son, or an unfaithful servant, or a long sickness, or a misfortune in others whom I trust, or a flaw in a title, or a word misinterpreted, or a thousand other emergencies may in a little space ruin the product of many years labor and care. When I have looked upon a spider framing his web with a great deal of curiosity and care, and after his industry of many days, the maid with the broom, at one brush, spoils all; or when I have seen a republic of pismires with great circumspection choosing the seat of their residence, and every one carrying his egg and provisions to their common store-house, and the boy with a stick stirring it all abroad, or a hen or partridge scattering it all asunder, so that in a little moment, all the labor of those poor innocent creatures is disappointed; it hath often put me in mind, how easily and suddenly the collection of many years may be dissipated; and the experience of these latter times give sad and plentiful instances of it. 3. But if none of all these visible emergencies happen, yet it is most plain, that without thy secret blessing upon honest and commendable industry, it proves unsuccessful to that end. I have known, in my own observations, oftentimes two men equally industrious, sober, watchful of opportunities, sparing, yet one gets up in the world, the other goes backwards; and neither they nor I could possibly attribute it to any other cause but this, thou didst bless the labor of the one, and blow upon the labor of the other. And
upon all these considerations I learned in the midst of all my affluence, not to sacrifice to my own net, nor to say in my heart, 'My might, and the power of my hands have gotten me this wealth;' but I did remember the Lord my God, for it is he that gave me power to get wealth.

2. I did not measure thy favor to me, or the goodness or safety of my own condition by my wealth and plenty; for I found that those externals were either indifferently dispensed to the good and bad, or if there were any odds, the advantage of externals seemed to be to those, whose portion we might probably conjecture was only in this life. My wealth and plenty therefore rather made me the more jealous of my condition, than secure in it: It made me search and examine my condition the more strictly and carefully, and when upon the result, I found my sincerity and uprightness of heart, though I with all thankfulness acknowledge thy goodness in giving me externals, yet I often begged of Thee that my portion might not be in this life only; that as thou gavest me wealth, so thou wouldst give an increase of thy grace in my heart, that though I could wish the continuance of any external advantages as an opportunity to do the more good, yet if it were inconsistent with my everlasting interest, my great expectation in the life to come, I should choose to be without the former, rather than lose the latter; and I made it my choice rather to be poor here, and rich in the life to come, than to be rich here, and lost in the life to come.
3. And upon the same consideration, I judged myself never the better man, nor the better Christian, for having much of these worldly advantages. I looked upon them as external and adventitious advantages, that had no ingredience at all into my soul, unless possibly for the worse. I found a man might be rich, or honorable, in respect of his birth or place, and yet a fool, a glutton, luxurious, vain, imperious, covetous, proud, and in all probability the more obnoxious to these distempers by his wealth or greatness: on the other side, a man might be poor, and wise, and learned, sober, humble; and possibly, his poverty might, in reference to these virtuous habits, be an advantage. My riches and honor therefore never made me set one grain of value the more upon myself, than if I had been without them. I esteemed it as an instrument, that being put into a wise, prudent, faithful, and liberal hand, might be of use; but gave no more value to that inherent worth of the man, than the axe or the saw gives skill to the carpenter.

4. I esteemed all the wealth and honor that I had, but intrusted to me by the Great Master of the World; a talent which thou committedst to me as thy steward, and upon account; and this consideration caused me to judge and esteem of my wealth, and dispense the same, quite in another way than is ordinarily done.

1. I did not esteem myself the richer at all for my multitude of riches; I esteemed no more given me
than what was in a reasonable manner proportionable to my necessities, to my charge and dependance, and to the station I had in the world; all the rest I looked upon as none of mine, but my Master's; it was rather my burthen than my possession; the more I had, the more was my care, and the greater the charge that I had under my hands, and the more was my solicitude to be a faithful steward of it, to the honor and use of my Master; but my part was the least that was in it: indeed I rejoiced in this, that my Master esteemed me wise and faithful, committing the dispensation thereof to my trust; but I thought it no more mine, than the lord's baily, or the merchant's cash-keeper, thinks his master's rents or money his.

2. And therefore thought it would be a breach of my trust to consume or embezzle that wealth in excessive superfluities of meat, drink, or apparel, or in advancing myself or my posterity to a massy or huge acquest.

3. But I supplied that overplus in support of the ministry, in relief of the poor, in redemption of captives, in placing children to school and apprentice, in setting the poor on work; and, with submission to thy wisdom, I thought that this latter was an equal, if not a greater charity, than the encouragement of idle or dissolute persons by liberal supplies; because it kept them in their way that wisdom and providence hath designed for the children of men.

4. And in those employments of men in their la.
bors I still held this course: 1. To allow them competent wages. 2. That the greatest expense should be rather in the labor than in the materials. 3. That the nature of the work should be such as might bring in a return of profit, rather than of curiosity: Because the proceed might be a stock for farther charity or public advantage. But rather than the poor should want employment and subsistence, I thought it allowable to employ them in such labors as might yield them a lawful profit, though it yielded me only a lawful contentment; as in building, planting, and the like honest, though not altogether profitable employments; in all which my principal design was the support of others, and my own contentment was only a concomitant of it; and I thought such an unprofitable contentment lawfully acquired, when it was attained by the honest labor and convenient profit of those that I employed. 5. And by this consideration, I kept my heart from making my wealth, either my confidence or my treasures; I kept a loose affection towards it; if I had it, I esteemed it as thy depositum, an increase of my account and care; if I lost it without my own folly and fault, I looked upon that loss as a discharge of so much of my accounts and charge; I had the less to answer for.

5. I esteemed my wealth, 1. As uncertain to continue with me; for it hath its wings, and might take its flight, when I little thought of it. 2. As that which I must leave when I die. 3. As not useful after death for any purpose whatsoever unto me. 4. As
that which makes me obnoxious to envy and rapine, while I live. 5. As unuseful at all, but when it is going away, viz. in the expense of it.* 6. As a great temptation to pride, vanity, insolence and luxury. And upon all these, and many more considerations, I ever thought it too low to set my heart upon it, and too weak to place my confidence in it. When I had it, therefore, I received it thankfully, used it soberly and faithfully; when I lost it, I lost it patiently and contentedly.

2. Inasmuch as my wealth, in specie, must be left when I die, and I could not possibly carry that luggage into the other world, and if I could, it would not be of use there, I endeavored so to order and husband it, that I might receive it, though not in kind, yet by way of exchange after death; and because I found in thy word, 'That he that giveth to the poor, lendeth to the Lord;' and, 'He that giveth to a prophet but a cup of cold water in the name of a prophet, should receive a prophet's reward;' I have taken that course so to dispose this unrighteous mammon here, that I might make the God of Heaven my debtor, not by merit, but by promise; and so I have made over that great wealth that thou didst send me, unto the other world; and blessed be thy condescension to thy creatures, that when thou makest us thy debtors and accountants in this world, by thy talent of all kinds that thou deliverest us, thou art pleas.

* In the spending of it.
ed, upon the performance of our duty in that trust, to make thyself a debtor to thy creature, by a promise of an everlasting reward.

16. **Touching my eminence of place or power in this world, this is my account.**

1. I never sought or desired it, and that upon these reasons: 1. Because I easily saw that it was rather a burthen than a privilege; it made my charge, and my accounts the greater, my contentment and rest the less; I found enough in it to make me decline it in respect of myself, but not any thing that could invite me to seek or desire it. 2. That external glory and splendor that attended it, I esteemed as vain and frivolous in itself, a bait to allure vain and inconsiderate persons to affect and delight, *not valuable enough to invite a considerate judgment to desire or undertake it. I esteemed them as the gilt that covers a bitter pill, and I looked through this dress and outside, and easily saw that it covered a state obnoxious to danger, solicitude, care, trouble, envy, discontent, unequiteness, temptation and vexation. I esteemed it a condition which, if there were any dis-temper abroad, they would infallibly be hunting and pushing at it; and if it found any corruptions within, either of pride, vain-glory, insolence, vindictiveness, or the like, it would be sure to draw them out and set them to work, which if they prevailed, it made my

* To desire and delight in.
power and greatness not only my burthen, but my sin; and if they prevailed not, yet it required a most watchful, assiduous, and severe vigilant labor and industry to suppress them.

2. When I undertook any place of power or eminence, first I looked to my call thereunto, to be such as I might discern to be thy call, not my own ambition. 2. That the place were such as might be answered by suitable abilities in some measure to perform. 3. That my end in it might not be the satisfaction of any pride, ambition or vanity in myself, but to serve thy providence and my generation honestly and faithfully. In all which, my undertaking was not an act of my choice, but of my duty.

3. In the holding or exercising of these places, I kept my heart humble, I valued not myself one rush the more for it: 1. Because I easily found that that base affection of pride, which commonly is the fly that haunts such employments, would render me dishonorable to thy Majesty, and disserviceable in the employment. 2. Because I easily saw great places were slippery places, the mark of envy. It was therefore always my care so to behave myself in it; as I might be in a capacity to leave it; and so to leave it, as that when I had left it, I might have no scars and blemishes stick upon me. I carried therefore the same evenness of temper in holding it, as might become me if I were without it. 3. I found enough in great employments, to make me sensible of the danger, troubles, and cares of it; enough to make me
humble, but not enough to make me proud and haughty.

4. I never made use of my power or greatness to serve my own turns, either to heap up riches, or to oppress my neighbor, or to revenge injuries, or to uphold or bolster out injustice; for though others thought me great, I knew myself to be still the same, and in all things, besides the due execution of my place, my deportment was just the same, as if I had been no such man; for first, I knew that I was but thy steward and minister, and placed there to serve thee and those ends which thou proposedst in my preferment, and not to serve myself, much less my passions or corruptions. And further, I very well and practically knew, that place, and honor, and preferment, are things extrinsical, and have no ingredience* into the man: his value and estimate before, and under, and after his greatness, is still the same in itself, as the counter that now stands for a penny, anon for six pence, anon for twelve pence, is still the same counter, though its place and extrinsical denomination be changed.

5. I improved the opportunity of my place, eminence and greatness to serve thee and my country in it, with all vigilance, diligence, and fidelity; I protected, countenanced, and encouraged thy worship, name, day, people; I did faithfully execute justice according to that station I had, I rescued the oppressed from the cruelty,

*Form no essential ingredient in the composition of the man.
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malice, and insolence of their oppressors; I cleared the innocent from unjust calumnies and reproaches; I was instrumental to place those in offices, places, and employments of trust and consequence, that were honest and faithful; I removed those that were dishonest, irreligious, false, or unjust; I did discountenance, and as they justly fell under the verge of the law, I punished profane, turbulent, atheistical, licentious persons. My greatness was a shelter to virtue and goodness, and a terror to vice and irreligion: I interposed to cool the ferocity and violence of others against good men, upon mistake or flight and inconsiderable differences: in sum, I so used my place and greatness, and so carried myself in all things, as if all the while I had seen Thee, the great Master of all the families in heaven and earth standing by me. I often consulted my instructions, by Thy written Word, and the impartial answers of my conscience, and I strictly pursued it; and when I found myself at any time at a loss, by reason of the difficulty and perplexity of emergencies, I did in an especial manner apply myself unto Thee for advice and direction.

17. Touching my reputation and credit.

1. I never affected the reputation of being rich, great, crafty, politic: but I esteemed much a deserved reputation of justice, honesty, integrity, virtue, and piety.

2. I never thought that reputation was the thing primarily to be looked after in the exercise of virtue;
for that were to affect the substance for the sake of the shadow, which had been a kind of levity and impotence of mind: but I looked at virtue, and the worth of it, as that which was the first desirable, and reputation as a handsome and useful accession to it.

3. The reputation of justice and honesty I was always careful to keep untainted, upon these grounds; 1. Because a blemish in my reputation would be dishonorable to Thee. 2. It would be an abuse of a talent which Thou hadst committed to me. 3. It would be a weakening of an instrument which Thou hadst put into my hands, upon the strength whereof much good might be done by me.

4. I found both in myself and others, a good reputation had these two great advantages in it; 1. In respect of the party that had it, it was a handsome incentive to virtue, and did strengthen the vigilance and care of them that had it to preserve it. There is a certain honest worth and delight in it, that adds somewhat to the care and jealousy of good minds not rashly to lose it. The value and worth of virtue, though it far exceeds the value of that reputation that ariseth from it, yet it is more Platonic and spiritual, and hath not always that impression upon us, as the sense of our reputation hath; and I always looked upon it as no small evidence of thy wisdom in governing men, in adding a kind of external splendor and glory to goodness and virtue, which might be, and is a means to preserve the other, as the shell or husk to preserve a kernel. 2. In respect of others,
because it is both an allurement to the practice of that virtue which attends, and also gives a man a fairer opportunity, and strength to exercise any worthy and good actions for the good of others. A man of a deserved reputation, hath often-times an opportunity to do that good which another wants, and may practice it with more security and success.

5. These temptations I always found attending a fair reputation, and I still watched and declined them as pests and cankers. 1. Pride and vain-glory; I esteemed this as that which would spoil and deface, not only my soul, but even that very reputation which I had acquired. There is nothing sooner undoes reputation, than the pride and vain-glory that a man takes in it. 2. Idleness and remissness, when a man begins to think that he hath such a stock thereof, that he may now sit still, and with the rich man in the Gospel, please himself that he hath enough laid up for many years, and therefore he at once starves both his goodness and reputation. 3. A daring to adventure upon some very ill action, upon a secret and deceitful confidence in his reputation, thinking now he hath acquired such a stock of reputation, that he may with secrecy, and safety, and success, adventure upon any thing, in confidence that his reputation will bear him out. 4. A man of great reputation shall be sure, by those in power, to be put upon actions that may serve turn: That is the devil's skill; for if he carry it out upon the strength of his reputation, the devil makes the very result of virtue
and worth the instrument of injustice and villany; but if he miscarry, the devil hath got his end upon him, in that he hath blasted him, and wounded Thy honor, which suffers in his disreputation. 5. A great reputation, and the sense of it, and delight in it, is apt to put a man upon any shifts, though never so un-handsome, to support it. 6. It makes a man often-times over-timorous in doing that which is good and just, lest he should suffer in his reputation with some party, whose concernment may lie in it. 7. It is apt to make a man impatient of any the least blemish that may be carelessly cast upon him, and to sink under it. A man of great reputation, and (who) sets his heart upon it, is desperately sensible of any thing that may wound it. Therefore,

6. Though I have loved my reputation, and have been vigilant not to lose or impair it by my own default or neglect; yet I have looked upon it as a brittle thing, a thing that the devil aims to hit in a special manner, a thing that is much in the power of a false report, a mistake, a misapprehension to wound and hurt, notwithstanding all my care, I am at the mercy of others, without God's wonderful over-ruling providence. And as my reputation is the esteem that others have of me, so that esteem may be blemished without my default. I have therefore always taken this care, not to set my heart upon my reputation. I will use all fidelity and honesty, and take care it shall not be lost by any default of mine; and if, notwithstanding all this, my reputation be soiled
by evil or envious men or angels, I will patiently bear it, and content myself with the serenity of my own conscience: *Hic murus abenus esto.*

7. When thy honor, or the good of my country was concerned, I then thought it was a seasonable time to lay out my reputation for the advantage of either, and to act it, and by and upon it, to the highest, in the use of all lawful means; and upon such an occasion the counsel of *Mordecai* to *Hester* was my encouragement. † Who knoweth whether God hath given thee this reputation and esteem for such a time as this?

* Let conscience be as a wall of brass. † Hester5.
THE REDEMPTION OF TIME:

HOW, AND WHY IT IS TO BE REDEEMED.

I would consider these particulars: 1. What that Time is which we are to redeem. 2. What it is to redeem that time. 3. How that time is to be redeemed. 4. Why that time is thus to be redeemed.

The first of these, What that time is, that is to be redeemed. The philosophers trouble themselves much what time is, and leave it very difficult; but we shall not need to trouble ourselves with that enquiry. The time that is here meant, seems to be under this double relation: First, in relation to some apt season for any thing to be done; and then it is properly called opportunity, which is nothing else but the coincidence of some circumstances accommodated to some action suitable to it: as the time for the husbandman to reap his corn, is when the corn is ripe, and the weather seasonable; it is time for the smith to forge iron when it is hot, and there-
fore malleable. And so in matters moral; it is a time to show mercy when an object of misery occurs, and a power to give relief. This, as I take it, is that which the Greeks call καιρός, or opportunity. Secondly, in relation to that continuance of the duration of the reasonable creature in life, in this world, or the time of our life.

II. To redeem time, therefore, is in relation to both these: viz. 1. In relation to seasons and opportunities; the redemption of time in this respect is, 1. Diligently to watch and observe all fitting seasons and opportunities of doing all the good we may, whether in relation to Almighty God, his service and glory; in relation to others, in all acts of charity, and justice; in relation to ourselves, in improvements of knowledge, piety, and virtue. 2. Industriously to lay hold of all these opportunities, and not to let them slip, but to apply suitable actions to suitable opportunities when they occur. 3. In relation to the times of our lives: and so we are said to redeem our time. 1. When we constantly employ our Time, and leave as few vacuities and interstitia* in it without employing it. The opposite to this is idleness, or doing nothing. 2. When we employ our time constantly in doing something that is answerable to the value and usefulness of our time. The opposites to this are, first, the sinful employment of our time, which is indeed worse than idleness: Or, se.

*Intervals.
condly, the vain, and impertinent, and unprofitable employment of our time, as Dometian did in the killing of flies. 3. When we employ our time, not only in things profitable, but in such things as are of greatest use and importance; and therefore such employments as are of greatest importance and concernment ought to take up the greatest and most considerable part of our time; otherwise we are imprudent and irrational in the improvement or redemption of our time. And therefore this redeeming of our time is ordinarily called husbanding of our time, in resemblance of the husbandman's proceeding with his ground. If the husbandman doth not at all till and sow his ground, but is idle; or if he takes much pains in tilling of his ground, and sows nothing but cockle and darnel, or such hurtful seeds; or if he sows not that which is hurtful, but sows light or unprofitable corn; or sows that ground with a more ignoble and unuseful grain, which would with more reason and advantage be employed to a more noble grain, that would yield more profit; or if he sows a suitable grain, but observes not his season proper for it, that man is an ill husband of his ground: And he that with the like negligence or imprudence husbands his time, is an ill husband of his time, and doth not redeem it as he is here directed. But of this more in the next.

III. How time is to be redeemed. The particular methods of husbanding of time under both the former relations, viz. in relation to opportunity, and in
relation to our time of life, shall be promiscuously
set down. Now the actions of our lives may be dis-
tinguished into several kinds, and in relation to those
several actions, will the employments of our times
be diversified. 1. There are actions natural; such
as are eating, drinking, sleep, motion, rest. 2. Ac-
tions civil; as provision for families, bearing of pub-
lic offices in times of peace or war; moderate re-
creations and diversitations; employments in civil
vocations, as agriculture, mechanical trades, liberal
professions. 3. Actions moral: whether relating to
ourselves, as sobriety, temperance, moderation,
(which though they are rather habits than actions,
and the actions of them rather consist in negatives
than positives, yet I style them actions) or relating to
others, as acts of justice, charity, compassion, libe-
rality. 4. Or lastly, actions religious, relating to
Almighty God; as invocation, thanksgiving, inqui-
ring into his works, will, obedience to his law and
commands, observing the solemn seasons of his wor-
ship and service, and which must go through and
give a tincture to all the rest; a habit of fear of him,
love to him, humility and integrity of heart and soul
before him; and in some, a habit of religion towards
God in his Son Jesus Christ, which is the magnum
opertet, the one thing necessary, and over-weighs all
the rest upon this account: 1. In respect of the excel-
lency and sovereignty of the object, Almighty God,
to whom we owe our being, and the strength and
flower of our souls. 2. In respect of the nobleness.
of the end thereby, and therein to be attained; for whereas all the rest serve only to the meridian of this life, the latter hath a prospect to an eternal life.

3. In respect of the nobleness of the habit itself, which hath an universal influence over all the rest of the before-mentioned relations, and advanceth and improveth, and ennobleth them. It would be too long to prosecute the methods of redeeming the time in the particular relation to all these actions, in this sheet of paper, therefore in this pursuit of the manner of redeeming the time, I shall set down only these generals.

1. We are to neglect no opportunity that occurs to do good; but 1. To watch all opportunities that offer themselves in order thereunto. 2. To seek for them, if they offer not themselves. 3. To use them, and not to let them slip.

2. In the coincidence of opportunities of several kinds, and suiting to several actions, to give those the prelation,* that correspond to the most worthy actions; and in the coincidence of opportunities for actions of equal moment, to prefer such as are most rare, and probably of unlikelihood to occur again, before those that are under a probability of frequent occurrence.

3. We are to be very careful to leave no baulks or interpositions† of idleness in our lives. Those men that have most employment, and of the most constant

* Preference. † Scatterings.
nature, cannot choose but have certain instertitia between the varieties of business, which may be fitted with employments suitable to their length or qualities; and it becomes a good husband of his time, to have some designations and destinations of businesses that may be suitable to the nature, quality, seasons, and moræ* of those vacant instertitia. An industrious husbandman, tradesman, scholar, will never want business fitted for occasional vacancies and horæ subsecīvaē.† Gellius’ Noctes Atticaē have left us an experiment of it. And a Christian, even as such, hath ready employment for occasional interstices, reading, praying; the crumbs and fragments of time would be furnished with their suitable employments; ’tis precious, and therefore let none of it be lost.

4. Much time might be saved and redeemed in retrenching the unnecessary expenses thereof in our ordinary sleep, attiring and dressing ourselves, and the length of our meals, as breakfasts, dinners, suppers; which especially in this latter age, and among people of the better sort, are protracted to an immoderate and excessive length. There is little less than ten or twelve hours every day spent in these refections† and their appendencies, which might be fairly reduced to much less.

5. Take heed of entertaining vain thoughts, which are a very great consumption of Time, and are very

* Occasions. † Leisure hours. ‡ Refreshments.
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incident to melancholy and fanciful persons, whom I have known to sit the greatest part of several days in projecting what they would do if they had such estates, honors or places, and such kind of unprofitable and vain meditations; which humor is much improved in them that lie long in bed in a morning.

6. Beware of too much recreation. Some bodily exercise is necessary, for sedentary men especially; but let it not be too frequent, nor too long. Gaming, taverns, and plays, as they are pernicious, and corrupt youth; so if they had no other fault, yet they are justly to be declined in respect of their excessive expense of time, and habituating men to idleness and vain thoughts, and disturbing passions and symptoms when they are past, as well as while they are used. Let no recreations of any long continuance be used in the morning, for they hazard the loss or discomposure of the whole day after.

7. Visits made or received, are for the most part an intolerable consumption of time, unless prudently ordered; and they are for the most part spent in vain and impertinent discourses. 1. Let them not be used in the morning. 2. If the visits be made to, or by persons of impertinence, let them be short, and at such times as may best be spared from what is more useful or necessary, viz. at meals, or presently after. 3. But if the persons to be visited, are men of wisdom, learning, or eminence of parts, the visits may

* Too much indulged by.
be longer, but yet so as the time may be profitably spent in useful discourse, which carries with it as well profit and advantage, as civility and respect.

8. Be obstinately constant to your devotions at certain set times, and be sure to spend the Lord's day entirely in those religious duties proper for it; and let nothing but an inevitable necessity divert you from it. For, 1. It is the best and most profitable spent time; it is in order to the great end of your being in this world. 2. It is in order to your everlasting happiness; in comparison of which, all other businesses of this life are idle and vain; it is that which will give you the greatest comfort in your life, in your sickness, in your death; and he is a fool that provides not for that which will most certainly come. 3. It is the most reasonable tribute imaginable unto that God, that lends you your time, and you are bound to pay it under all the obligations of duty and gratitude: And, 4. It is that which will sanctify and prosper all the rest of your time, and your secular employments. I am not apt to be superstitious, but this I have certainly and infallibly found to be true, that by my deportment in my duty towards God in the times devoted to his service, especially on the Lord's day, I could make a certain conjecture of my success in my secular occasions the rest of the week after: If I were loose and negligent in the former, the latter never succeeded well; if strict, and con-
scientious, and watchful in the former, I was successful and prosperous in the latter.*

9. Be industrious and faithful in your calling. The merciful God hath not only indulged unto us a far greater portion of time for our ordinary occasions, than he hath reserved to himself, but also enjoins and requires our industry and diligence in it. And remember that you observe that industry and diligence, not only as civil means to acquire a competency for yourself and your family, but also as an act of obedience to his command and ordinance; by means whereof, you make it not only an act of civil conversation, but of obedience to Almighty God, and so it becomes in a manner spiritualized into an act of religion.

10. Whatever you do, be very careful to retain in your heart a habit of religion, that may be always about you, and keep your heart and your life always as in his presence, and tending towards him. This will be continually with you, and put itself into acts, even although you are not in a solemn posture, of religious worship, and will lend you multitudes of religious applications to Almighty God, upon all occasions and interventions, which will not at all hinder you in any measure in your secular occasions, but better and further you: It will make you faithful in your calling, even upon the account of an actual reflection of your mind upon the presence and com

* This remark cannot be too strongly recommended to the notice of the man of business.
mand of the God you fear and love: It will make you actually thankful for all successes and supplies; temperate and sober in all your natural actions; just and faithful in all your dealings; patient and contented in all your disappointments and crosses; and actually consider and intend his honor in all you do; and will give a tincture of religion and devotion upon all your secular employments, and turn those very actions, which are materially civil or natural, into the very true and formal nature of religion, and make your whole life to be an unintermitted life of religion and duty to God. For this habit of piety in your soul, will not only not lie sleeping and inactive, but almost in every hour of the day will put forth actual exertings of itself in applications of short occasional prayers, thanksgivings, dependence, resort unto that God that is always near you, and lodgeth in a manner in your heart by his fear, and love, and habitual religion towards him. And by this means you do effectually, and in the best and readiest manner imaginable, doubly redeem your time. 1. In the lawful exercise of those natural and civil concerns which are not only permitted, but in a great measure enjoined by Almighty God. 2. At the same time exercising acts of religious duties, observance and veneration unto Almighty God, by perpetuated, or at least frequently reiterated, though short acts of devotion to him. And this is the great art of Christian chemistry, to convert those acts that are materially natural or civil, into acts truly and formally religious;
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whereby the whole course of this life is both truly and interpretatively a service to Almighty God, and an uninterrupted state of religion, which is the best and noblest, and most universal redemption of time.

11. Be very careful to prefer those actions of your life that most concern you; be sure to do them chiefly, to do them most. Let those things, that are of less moment, give place to those things that are of greatest moment. Every man of the most ordinary prudence, having many things to do, will be sure to be doing of that first and chiefest which most concerns him, and which being omitted, and possibly wholly disappointed, might occasion his most irreparable loss. We have, it is true, many things to be done in this life, *ars longa, vita brevis;* and we have seasons and opportunities for them: but of these many things, some are barely conveniences for this life; some, though they seem more necessary, yet still they rise no higher. Nor look further, nor serve longer, but only for the meridian of this life, and are of no possible use in the next moment after death. The pleasures, the profits, the honors, the most florid accommodations of great human learning, stately houses and palaces, goodly possessions, greatest honors, highest reputation, deepest policy, they are fitted only to this life; when death comes, they are insignificant, pitiful things, and serve for nothing at all the very next moment after death; nay the diseases and pains; and

* Art is long, life is short.
languishings that are the *præludia* of death, render them perfectly vain, if not vexatious and torturing. But there are certain businesses that are not only excellently useful in this life, but such as abide by us in sickness, in death; nay, go along with us with singular comfort into the next life, and never leave us, but state us in an eternal state of rest and happiness, such as may be with much ease acquired in the times of health and life, but very difficult to be attained in the time of sickness, and the hour of death, but never to be forgotten after death, such as are of that necessity, that in comparison of them, all other things are impertinent and vain, if not desperately noxious and hurtful. There is no necessity for me to be rich, and to be great in the world; to have such a title of honor, such a place of dignity or profit; to leave such an inheritance or titular dignity to my son; or to have so many thousand pounds in my inventory, when I die. But there are certain matters of absolute necessity to me, such as if I am without, I am undone and lost, and yet such as if not attained here in this life, can never be attained: and therefore, as it concerns me in the highest degree to attain them, so it concerns me in the highest degree to attain them in this life, and to take all opportunities imaginable in order thereunto, and to redeem every minute of time for that purpose, lest I should be for ever disappointed; and not be like the foolish virgins, to be

*Harbingers.*
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getting of oil when the door is ready to be shut; and with the truant scholar, to trifle away my time allotted me for my lesson, and then begin to learn it when my master calls for me to repeat it: and those businesses are such as these: The knowledge of Christ Jesus, and him crucified; the attainment of faith in God through him, the acquaintance of myself with the will of God; the comporting of myself with that will; the exercise of true and serious repentance for sins past; the steady resolution of obedience to his will for the time to come; the attaining of the pardon of my sins, and peace with God through Christ our Lord; the subduing of my lusts and corruptions; the conformation of my will and life to the holy will of God, and the perfect pattern of holiness, Christ Jesus; the working out my salvation with fear and trembling; the giving all diligence to make my calling and election sure; the fitting and purging of myself to be a vessel of glory and immortality, and fitted for the use of my great Lord and Master; the casting myself into such a frame and posture of mind and life, that I may be fitted and ready to die, and give up my account to my Lord with peace and cheerfulness, and comfort; so that if I should, either by the hand of some disease or casualty, or other providence, receive this solemn message, Set thy house in order, for thou shalt die, I might receive it with as much readiness, willingness and cheerfulness, as a faithful and diligent servant would receive this command from his master; You must take such a journey
THE REDEMPTION OF TIME.

for me to-morrow. These, and such like businesses as these, besides the constant tenor of a just, virtuous, and pious life, are the most important businesses of a christian. First, Such as are of absolute necessity to him, he may not, he cannot be without them. Secondly, Such as cannot be done elsewhere than in his life. This world is the great laboratory for perfecting of souls for the next; if they are not done here, they cease to be done for ever; death shuts the door, and everlastingly seals us up in that state it finds us. Thirdly, And every season of this life is not at least so suitable for it: sickness and pain, and wearisome and froward old age have business enough of themselves to entertain us; and any man that hath had experience of either, will find he hath enough to do to bear them, or to struggle with them. And, fourthly, We know not whether the grace and opportunities that God hath lent us, and we have neglected in our lives, shall ever be afforded again to us in the times of our sicknesses, or upon our death beds, but a little portion of time in our lives and healths are furnished with thousands of invitations and golden opportunities for these great works. Let us therefore redeem those portions of time that our life and health lends us, for this great and one thing necessary.

And now, if a man shall take a survey of the common course, even of the Christian world, we shall find the generality of mankind the veriest children, fools, and madmen, that ever nature yielded. The very
folly of children in spending their time in rattles, and
hobby-horses, is more excusable than theirs, whose
reason and experience should better instruct them.
There is not any man so senseless, but he knows he
must die, and he knows not how soon he shall hear
of that sad summons; and if he were so brutish as
not to think of it, or believe it, yet the weekly bills
of mortality give him daily instances of it: and yet
if we do but observe the world of men, they do for
the most part wholly trifle away their time in doing
that which is evil; or in doing nothing; or in doing
nothing to any purpose, or becoming a reasonable na-
ture. One man trifles away his time in feasting and
jollity; another in gaming or vain and unnecessary
recreations in hunting, hawking, bowling, and other
wasteful expenses of time; another in fine clothes,
powderings, and painting and dressing; another in
hunting after honors and preferments, or heaping up
of wealth and riches, and lading himself with thick
clay; another in trivial speculations, possibly touch-
ing some criticism or grammatical nicety; and all
these men wonderfully pride themselves as the only
wise men, look big and goodly, and when they come
to die, all these prove either vexations and tortures
of a misspent time; or at least, by the very appearance
of sickness and death, are rendered poor, empty, in-
sipid, and insignificant things, and then the minister
is sent for, and sacraments, and nothing but penitence
and complaints of the vanity of the world, the unhap-
py expenses of time, and all the wealth and honor
would be presently sacrificed for the redemption of those misspent hours, and days, and years that cannot be recalled, nor redeemed by the price of a world. But the great misery of mankind is this, they cannot, nor will not, in the times of health, anticipate the consideration of death and judgment to come; nor put on any apprehensions or thoughts, that the time will come when things will be otherwise with them than now it is; or that they will be driven into another kind of estimate of things than now they have, and this their way is their folly. Man being in honor, in health, in life, understandeth not, but becomes like the beasts that perish.

4. I come to the reasons why we ought thus to redeem our time, which may be these:

1. Our time is a talent put into our hands by the great Lord of the whole family of heaven and earth, and such whereof we are to give an account when our Master calls; and it will be a lamentable account, when it shall consist only of such items as these: Item, So much of it spent in plays, and taverns, and gaming. Item, So much of it spent in sleeping, eating, drinking. Item, So much spent in recreations and pastimes. Item, So much spent in getting wealth and honor, &c. and there remains so much which was spent in doing nothing.

2. Our time is an universal talent, that every man that lives to the age of discretion, hath. Every man hath not a talent of learning, or of wealth, or honor, or subtility, of wit to account for; but every man
that lives to the age of discretion, hath time to account for.

3. Every man hath not only a talent of time, but every man hath a talent of opportunity, to improve his talent in some measure, put into his hand. The very works and light of nature, the very principles of natural religion, are lodged in the hearts of all men. which by the help of his natural reason, he might exercise to some acts of service, duty and religion towards God. But the Christian hath much more.

4. The redemption and improvement of our time is the next and immediate end why it is given, or lent us, and why we are placed in this life; and the wast- ing of our time is a disappointment of this very end of our being; for thereby we consequently disappoint God of his glory, and ourselves of our happiness.

5. Upon the management and disposal of our time depends the everlasting concernment of our souls. Ex hoc momento pendet Aternitas.* If it be redeemed, improved, and employed as it ought to be, we shall in the next moment after death, enter into an immutable, eternal, and perfect state of glory; if it be either sinfully or idly spent, we fall into an everlasting, irrecoverable, and unchangeable state of misery.

6. The business we have to do in this life, in order

*On this circumstance depends the eternal salvation of souls.
to the cleansing of our souls, and fitting them for glory, is a great and important business, and the time we have to live hath two most dangerous qualities, in reference to that business. 1. It is short: our longest period is not above eighty years, and few there be that arrive to that age. 2. It is very casual and uncertain; there be infinite accidents, diseases, and distempers that cut us off suddenly; as acute diseases, such as scarce give us any warning; and considering how many strings as it were, there are to hold us up, and how small and inconsiderable they are, and how easily broken, and the breach or disorder of any of the least of them may be an inlet to death, it is a kind of miracle that we live a month. Again, there be many diseases that render us in a manner dead while we live, as apoplexies, palsyies, phrensies, stone, gout, which render our time either grievous, or very useless to us.

7. Time once lost, is lost for ever: it is never to be recovered; all the wealth of both the Indies will not redeem nor recall the last hour I spent; it ceaseth for ever.

8. As our time is short, so there be many things that corrode and waste that short time: so that there remains but little that is serviceable to our best employment. Let us take but out of our longest lives, the weakness and folly of childhood and youth, the impotency and morosity of our old age, the times for eating, drinking, sleeping, though with moderation; the times of sickness and indisposedness of health;
the times of cares, journeys, and travel; the times for necessary recreations, interview of friends and relations, and a thousand such expenses of time, the residue will be but a small pittance for our business of greatest moment, the business I mean, of fitting our souls for glory; and, if that be misspent, or idly spent, we have lost our treasure, and the very flower and jewel of our time.

9. Let us but remember, that when we shall come to die, and our souls sit as it were hovering upon our lips, ready to take their flight, at how great a rate we would then be willing to purchase some of those hours we once trifled away, but we cannot.

10. Remember that this is the very elixir, the very hell of hell to the damned spirits, that they had once a time, wherein they might, upon easy terms, have procured everlasting rest and glory; but they foolishly and vainly misspent that time and season, which is now not to be recovered.
MOTIVES TO WATCHFULNESS,

IN REFERENCE TO

THE GOOD AND EVIL ANGELS.

As we see plants in a nursery, when they come to a due growth, are transplanted into orchards; and those that are unuseful, are pulled up and cast into the fire; or, as we see boys in a free-school, such as are undisciplinable, are, after some years of probation, sent away to mechanical employments; and those that are ingenious and diligent are transplanted to the universities: So among the children of men in this life, those that are vicious and incorrigible, are by death rooted out and cast into a suitable condition; and those that are vessels fit for the master's use, towards plants, are by death transplanted into another region, a garden of happiness and comfort. And possibly, by continuance of time, they received improvement and perfection here: So in that other region they add to their degrees of perfection, and are promoted to further accessions, and degrees, and
stations of happiness and glory, till they come to the state of spirits of just men made perfect.

Could we see the invisible regiment of the world, by the subordinate government of good and evil angels, as once Elisha's servant saw the fiery chariots and horsemen in the mount, it would give us another kind of representation of things, than now they appear to us. We have just reason to believe that there are infinite numbers of spirits of both kinds, that have their passings to and fro, and negociations, as well among themselves, as among the children of men; and as ravens, kites, and other kind of unclean birds, haunt carrion, and as vermin haunt after putrefaction, and are busy about it; or as disorderly, debauched companions and ruffians, ever haunt out, and hang upon a dissolute and foolish heir, till they have sucked out all his substance and wealth; so the impure and corrupted angels haunt and flock about a man given over to vice, till they have wholly corrupted and putrefied his soul; and those good men whom they cannot win over to them, they pursue with as much malice and envy as they can possibly; and although they cannot come within them, yet as far as they can, they raise up external mischiefs against them, watch opportunities to ensnare or blemish them, though the vigilancy of a better guard, and their own prudence and circumspection, do for the most part disappoint and prevent them. Besides the displeasure of the great God, there be some consideration even in reference to those good and evil an-
MOTIVES TO WATCHFULNESS. 173

gels, to make good men very watchful, that they fall not into the presumptuous or foul sins.

1. It cannot choose but be grief to the good angels, to be present, and spectators of the enormities of those, for whose preservation they are employed.

2. It must in all probability work in them a nauseousness, and retiring themselves from such offenders, at least till they have renewed, and washed themselves by repentance, and made their peace with God in Christ: For there is no greater antipathy than between these pure and chaste spirits, and any sin or foulness.

3. It cannot choose but be a most grateful spectacle to these envious and malignant evil spirits, who upon the discovery of such a fall of a good man, call their impure company together, and make pastime about such an object, as boys do about a drunken man, and upbraid the sacred and pure angels, 'Look, here is your pious man, your professor: come see in what a condition he is, and what he is about.'

4. It lays open such a man to the power and malice of those envious spirits; they have gotten him within their territories and dominions; and unless God in great mercy restrain them, render a good man obnoxious to their mischief. And as the contagion and noisomeness of sin drives away the pure and holy spirits; so it attracts and draws together those impure and malignant spirits, as the smell of carrion doth birds and beasts of prey. It concerns us therefore to be very vigilant against all
sin; and if through inadvertence, infirmity, and temptation, we fall into it, to be diligent to make our peace, and wash ourselves as we can, in the blood of Christ and water of repentance.
MODERATION OF ANGER.

The helps against Immoderate Anger are of two kinds: 1. Previous considerations before the occasion is offered, to habituate the mind to gentleness and quietness. 2. Expedients that serve to allay or divert anger, when the occasion is offered.

Of the first sort are these:

The consideration of our own failings, especially in reference to Almighty God, and our duty to him; which are much greater than any demerits of others towards us: I provoke my Creator daily, and yet I desire his patience towards me, and find it. With what face can I expect gentleness from my Creator, if every small provocation from my fellow-creature put me into a passion.

2. The consideration of unreasonableness of that distemper in respect of myself: It puts me into a perturbation, and makes me unuseful for myself or others, while the distemper is upon me: It breaks and discomposeth my thoughts, and makes me unfit for business: It disorders my constitution of body
till the storm be over: It discovers to others my impotency of mind, and is more perceived and observed by others, than it can be by myself: It gratifies my adversary, when by my passion I improve his injury beyond the value of it; and injure, and torment, and damnify myself more by my own perturbation, than he can by the injury he doth: It evidenceth a prevalence of my more inferior and sensual part, common to me with the beasts, above my reasonable and more noble part. Sometimes, indeed, a personated anger, managed with judgment, is of singular use, especially in persons in authority: but such an anger is but a painted fire, and without perturbation: but a passionate anger upon injuries received, or upon sudden conceptions of them, is always without any end at all of good, either intended or effected: nay, it is an impediment to the attaining of any good end, because it blinds the judgment, and transports men into inconsiderate gestures, words, and actions.

3. Consideration in respect of others, even of the very persons provoking. It may be there are instruments, permitted by God as his instruments, either to correct or try me. Peradventure God hath bidden Shimei curse David; be not too violent against the instrument, lest, peradventure, thou oppose therein the principal agent. Again, many men are of such a pitiful constitution, that their injuries arise from very impotence of mind in them: shall I be angry with them because they want that understanding they should have? And yet it is very strange to see the
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weakness and folly of our nature in this passion, that it will break into a perturbation even with children, drunken men, madmen, beasts, yea, very dumb things: witness our anger with cards and dice, when their changes please us not; which shews the unreasonableness and frenzy of this passion.

2. There be some expedients against it, even when the occasion is offered.

1. Carry always a jealousy over thy passion, and a strict watch upon it. Take up this peremptory resolution and practice, I will not be angry, though an occasion be administered. And let the return of that resolution be the first act after the provocation given: for if a man can but bring himself to this pass, that he take not fire upon the first offer, the passion will cool; a man calls then his reason about him, and debates with himself: Is there cause I should be angry? or, is there any good entertainable by it? or, if it be, what is the just medium, or size, or measure of anger, proportionable to that end? And these considerations will break the first onset of passion, and then it seldom prevails: for it is the first wave that carries on the perturbation to the end, which if it be broken at the first, serenity of mind is preserved with much contentation and sense of advantage.

2. Take up this resolution, never to give thyself leave to be angry, till thou seest the just dimensions of the provocation. First, learn whether there be any such thing done or no: for many times we shall find that a false report, or a misconception in the
mind, sets up the image of an injury, and presently the passion swells upon it; when, it may be, upon a due examination, there is no such thing at all. Secondly, admit there be an injury, yet learn what the circumstances of it are: for till that be known, though thou hast a mind to be angry, thou knowest not what proportion or measure of anger to allow, till thou knowest the measure of the injury done; it may be it is not so great, or it may be it was done by mistake; it may be it was done by some provocation given by thee, or at least so understood, and then it is not so malicious; and it may be the man is coming to make thee amends, or to ask thee pardon. This will give leisure to thy reason, to thy grace, to come in; and will break the first shock, which the choleric blood gives to the heart, which raiseth the combustion; and then a thousand to one it comes to nothing, and either dies presently, or languisheth below the name of a passion.

3. In case of provocation to anger by words, consider this, that there is nothing so much gratifies an ill tongue as when it finds an angry hearer; nor nothing so much disappoints and vexeth it as calmness and unperturbedness. It is the most exquisite and innocent revenge in the world to return gentle words, or none at all, to ill language. But, on the other side, anger and perturbation doth not only produce what thy adversary desires, but also puts a discomposedness and impotence upon thee, that thou becomest unable to keep silence, or to speak with that reason and advantage thou shouldest.
The LORD'S PRAYER PARAPHRASED.

Our Father.

O eternal and glorious Lord God, thou art our Father by Creation, for thou gavest at first being to the common parents of all mankind; thou art our Father by Nature; we owe our own immediate being more to Thee, than we do to our immediate parents; for thou art the Father of our Spirits: thou art our Father by our Preservation, we could not support ourselves in being one moment of time, without the incessant influence of thy Providence and Goodness: thou art our Father by Adoption, receiving us in a more special manner to be thy children in and through Jesus Christ. In all the course and passages of our lives, thou hast manifested unto us the love, and compassion, and tenderness, and goodness, and affection, and kindness of a Father; forgiving our offences, healing our backslidings, pitying our weaknesses, supplying our wants, delivering us from dangers, accepting our weak endeavors to
please and serve Thee; providing things necessary for us, and an immortal inheritance of glory and happiness. Blessed be thy Name that art pleased even from heaven to commissionate us to come unto Thee, and to call upon Thee under that encouraging, comfortable, and near relation and title of our Father; which carries in it the most full and ample assurance of audience and acceptation; for with whom can we expect acceptation or access? From whom can we expect the concession of what we need, if not from our Father? To whom should we resort for supplies, but to our Father?

*Which art in Heaven.*

It is true the fathers of our flesh did bear to us tenderness and affection: but, alas! they are mortal fathers, fathers on earth, fathers that either are dead, or must die; and, besides, though their affections might be large to us, they were straitened in power; they were earthly fathers; and possibly their affections to us were larger than their ability. But thou art Our Father, an abiding Everlasting Father, a Father in Heaven. As thy love is abundantly extended to us as a Father, so thy power and ability to answer us is as large as thy goodness. Thou art an Heavenly Father, an All-sufficient Father; we are not straitened in thy love to us, because thou art our Father: neither are we straitened in thy power, wisdom, goodness; for thou art infinite in all thy attributes. And yet, though thou art in heaven, as thy
throne, yet earth is thy footstool; though thou dwellest in the heavens by the glorious manifestation of thy Majesty, yet the heavens, nor the heaven of heavens, cannot contain Thee; thou art in all places by thy power, presence, and essence. Our prayers have no long journey to Thee; for thou art near unto us, and acquainted with all our thoughts, and wants, and desires. And thou art not only present to hear our prayers, but to relieve, supply, support us; and art pleased, by a special promise, to make the poor cottage of an humble, sincere, praying soul, to be thy Temple, and to be present there, and to be near to all them that in integrity call upon Thee.

_Hallowed be thy Name._

And since thy glory and honor is the great end of all thy works, we desire that it may be the beginning and end of all our prayers and services. Let thy great name be glorious, and glorified, and sanctified through all the world: let the knowledge of Thee fill all the earth, as the waters cover the sea; let that be done in the world, that may most advance thy glory: let all thy works praise Thee: let thy wisdom, power, justice, goodness, mercy, and truth, be evident unto all mankind, that they may observe, acknowledge, and admire it, and magnify the name of Thee the eternal God. In all the dispensations of thy providence, enable us to see Thee, and to sanctify thy name in our hearts with thankfulness, in our lips with thanksgiving, in our lives with dutifulness and obed-
ence. Enable us to live to the honor of that great name of thine by which we are called; and that as we profess ourselves to be thy children, so we may study, and sincerely endeavor, to be like Thee in all goodness and righteousness, that we may thereby bring glory to Thee our Father, which art in heaven; that we and all mankind may have high and honorable thoughts touching Thee, in some measure suitable to thy glory, majesty, goodness, wisdom, bounty, and purity; and may, in all our words and actions, manifest these inward thoughts touching Thee, with suitable and becoming words and actions.

_Thy Kingdom come._

Let thy kingdom of grace come. Let all the world become the true subjects of Thee the glorious God. And let the Gospel of thy Kingdom, the everlasting Gospel, run victoriously over the face of the whole world; that the kingdoms of the earth may become the kingdom of God and of his Christ. Let thy grace, and thy fear, and thy love, and thy law, rule in all our hearts, and in the hearts of all mankind; and subdue and exterminate the kingdom of darkness, the kingdom of Satan, the kingdom of Antichrist; bring all men to the knowledge and obedience of the truth; and let the sceptre of thy kingdom be set up and upheld as long as the sun endureth. And let thy kingdom of Glory come. Also make us fit vessels of it; and that having this hope, we may perfect holiness in thy fear, waiting for, and hastening unto the
coming of our Lord Jesus Christ, and the day wherein he shall deliver up the kingdom unto the Father, that God may be all in all.

Thy Will be done.

And since thy will is a most holy, righteous, gracious, just, and wise will, let it be evermore our choice to make thy will to be ours, and to resign up our wills unto Thee, and to thy will. Let the Will of thy Counsel be done: and although we know it is not in the power of men or devils to hinder it, yet so we do testify our duty unto Thee, in praying that nothing may impede or retard the will of thy counsels; for thy counsels are full of goodness, and benignity, and purity, and righteousness. And we beg Thee to give us hearts most entirely to wait upon Thee in whatsoever thou shalt appoint concerning us: that if thou shalt give us prosperity and success in this life, we may receive it with all thankfulness and humility, and use it with sobriety, moderation, and faithfulness; if thou shalt send us adversity, we may entertain it with all submissiveness, patience, contentedness; cheerfully submitting to the dispensation of our heavenly Father; ever acknowledging thy will to be the best will, and that whereunto it becomes us with all humility to submit; and in the midst of all to rejoice that our portion, and patrimony, and happiness, is reserved for us in a better life. And as we desire the will of thy counsels may be done upon us, so we desire the Will of thy com-
may be done by us, and by all mankind; that
we may conform our hearts and lives to the rule of
thy blessed word; that we may live in all piety to
Thee our God, in all righteousness towards men, in
all sobriety towards ourselves; that we may follow
those precepts and patterns of holiness, righteousness, justice, temperance, patience, goodness, charity, and all other moral and Christian virtues, that
thou hast in thy word commanded or propounded for
our practice and imitation.

*In Earth as it is in Heaven.*

And that this obedience unto Thee and thy will
may be performed by us and all mankind in some
measure answerable to what is done by thy glorious
angels in heaven; that we (may) do it cheerfully,
without murmuring; sincerely, without dissimula-
tion; speedily, without delay or procrastination;
and constantly and incessantly, without deficiency or
fainting; and that we may not at all fail in our duty
herein, be pleased daily more and more to reveal thy
heavenly will unto us, that so our wills on earth may
answer thy will in heaven: and keep us always care-
ful and circumspect, in sincerity and integrity of
heart, to keep close unto it; that neither the cor-
rupions of our own hearts, the seductions of Sa-
tan, the deceits of this present world, may at any
time withdraw us from the obedience of thy most
perfect and holy will.
THE LORD'S PRAYER PARAPHRASED.

Give us this Day our daily Bread.

And now, most gracious Father, as we have petitioned Thee for things that more immediately concern thy glory, kingdom, and will, we beg Thee to give us leave to petition Thee for some things that more immediately concern ourselves. Blessed Lord! thou hast given us our being; and yet when thou hast so given it us, we cannot support ourselves in that being one day, nay one moment, without thy further influence and bounty. We therefore beg of Thee our daily Bread; and, in that, all the blessings and convenient necessaries for our support. We beg bread for this life: thou that feedest the young ravens when they cry, we, that are thy children, beg of Thee to feed us with food convenient for us: thou that clothest the lilies of the field, give us clothing for our covering and defence, and all those necessaries and convenient supplies for our wants and conditions. And because it is thy blessing that giveth our food ability to nourish us, our clothes to keep us warm, and all other outward supplies, their serviceableness and usefulness for our conditions, we beg thy blessing may come along with thy benefits. And because it is part, as well of our duty, as of that state and condition, wherein thou hast placed us in this life, that in the sweat of our brows we should eat our bread; enable us, we beseech Thee, for the duties of our several callings and employments; and bless our labors, that we may serve Thee faithfully
therein, and may be enabled thereby honestly to provide for ourselves and families. And as we beg of Thee this meat that perisheth, the convenient supplies of our external conditions in this life, so we beseech Thee, give us *that bread that may feed us unto everlasting life*; an interest in the righteousness and merits of thy Son Jesus Christ, thy Grace, and the direction, guidance, and sanctification of thy Holy Spirit; whereby we may be directed, strengthened and comforted in a walking according to thy will here, and may everlastingly enjoy thy presence and glory hereafter.

*And forgive us our Trespasses.*

Thou art the great Creator, Lord and Governor of all the world, and art in a more special relation the Sovereign, the Father, the great Benefactor of mankind; and therefore mayest most justly expect from the children of men our utmost love, and fear and reverence, and obedience; and thou hast by the light of nature, and by that greater light of thy holy word, revealed unto us a most holy and righteous law, to which we owe a most entire and sincere obedience: And yet notwithstanding all these obligations, we poor sinful creatures do daily and hourly violate that holy law of thine both in thought, word and deed: We omit much of what thou requirest of us: and we commit often what thou forbiddest us: We are deficient in the remembrance of thee, in our love to Thee, in our fear of Thee. We often omit those duties
that thou requirest, of invocation, thanksgiving, de-
pendence; and when we perform them, they want
that due measure of love, humility, reverence, inten-
tion of mind, that thou most justly dost require and
deserve. We omit those duties of charity, justice,
righteousness, that we owe to others; that sobriety,
temperance, moderation, vigilance, that relate to our-
selves; and we daily commit offences against Thee,
the glorious God; against our neighbors; against
ourselves; contrary to the injunctions of thy holy law
revealed to us: and these we often reiterate against
mercies, chastisements, promises of better obedi-
ence. And although many of our neglects and offen-
ces immediately concern ourselves or others, yet
they are all offences against thy holy and righteous
Law: and against that subjection and obedience, and
duty, and thankfulness, that we owe unto Thee. And
when we have done all this, we are not able to make
Thee any satisfaction for any of the least of our of-
fences or neglects, but only to confess our guilt, and
to beg thy mercy, pardon and forgiveness. We
therefore come unto Thee, who art our Lord and
Sovereign, whose prerogative it is to forgive iniquity,
transgression and sin; to Thee, which art our Fa-
ther, who art full of pity and compassion to thy chil-
dren, though disobedient and backsliding children;
to Thee, who art a father of mercies as well as of
men; and hath delight in forgiving thy disobedient
and returning and repenting children: And we con-
fess our sins, our backslidings, our failings. And up-
on the account of thy own mercy and goodness, upon
the account of thy Son's merits and sufferings, upon
the account of thy own promises contained in that
word, whereupon thou hast caused thy servants to
trust; pardon the sins of our duties, and the sins of
our lives; the sins of our natures, and the sins of our
practice; the sins of our thoughts, words, and ac-
tions; the sins of omission, and the sins of commis-
sion; the sins of infirmity, failing, and daily incur-
sion, and the sins of wilfulness, presumption and re-
brellion, whereof we stand guilty before Thee. Our
request, we confess, is great. The debt whereof
we desire forgiveness, is a great and vast debt; but
we ask it of the great and glorious Monarch of the
world; we ask it of our gracious and merciful Fa-
ther; and from that glorious God, who rejoiceth
more in multiplying pardons upon repenting sin-
ners, than the children of men can delight in offend-
ing.

As we forgive them that Trespass against us.

And besides all this, we have been taught by him,
that knew thy will to the full, that if we from our
hearts forgive those that trespass against us, thou
that art our heavenly Father, will forgive us our tres-
passes against Thee. Upon this promise of thine we
lay hold. In obedience to thy commands we forgive
our brethren their offences against us, and beg Thee
therefore to make good that thy promise, Forgive us
our Offences. It is true, our forgiving of others can-
not merit thy pardon of us. When we forgive, we do but our duty, because thou commandest it. And besides, the trespass that we remit is but to our brother, and is but a small inconsiderable trespass, in comparison of those trespasses whereof we beg the forgiveness of Thee: his trespass not an hundred pence, ours more than ten thousand talents: Yet, blessed Lord, give us leave to lay hold upon thy promise which thou hast freely made, and to strengthen our hearts in this, that that God that hath commanded us to forgive our repenting brother, will not deny a pardon to his repenting children; and that God that hath been pleased to promise forgiveness to us upon our forgiveness of others, is a God of truth and faithfulness, as well as a Father of mercies: and though our forgiveness of our brother cannot in any proportion deserve our God's forgiveness of us, yet when the God of truth hath freely engaged himself by his word to forgive us if we forgive, he will never break; and he that hath raised in our hearts by his grace this merciful temper and disposition towards others, hath thereby given us a pledge of his mercy and goodness unto us in pardoning all our offences.

And lead us not into Temptation.

And because we are weak and frail creatures, subject to be overcome with every Temptation, to depart from our duty to Thee; and we hourly converse with all varieties of Temptations: Temptations from the world; Temptations from Satan, the Prince of
this world; and which is the worst of all, Temptations from our own sinful hearts, corrupt natures, unruly affections, and without thy continual grace, preventing or assisting us, the least of all these our enemies and Temptations are able to overmatch us: and because we are obnoxious to Temptations in all our actions, in all our conditions, in all our wants, and in all our enjoyments; in our lawful actions we are subject to the temptation of immoderation and excess; in our religious actions, to formality and vain-glory; in our prosperity, to pride and forgetfulness of Thee; in adversity, to murmuring and discontent, and accusing of thy Providence; under injuries, to vindictiveness, and immoderate anger; under comforts and enjoyments, to security and abatement of our love to Thee, and setting up our hopes and our rest upon the present world; in our knowledge to vain and impertinent curiosity, pride and self-conceit; in cases of wants, to unlawful means for our supplies; in cases of abundance, to luxury, intemperance and contempt of others; in sickness, to impatience; in health, to presumption and forgetfulness of our latter ends; in our callings, either to negligence, unfaithfulness and idleness on the one hand, or to overmuch solicitousness and vexation on the other hand. If we are in company, we are in danger to be misguided by evil persuasions or examples from others; if we are alone, we are apt to be corrupted by the evil suggestions of our own corrupt hearts, or of that evil one that watcheth all opportunities either
to seduce or mischief us. And since all our ways are before Thee, and thou knowest the snares that are in them, and how to prevent them, or to prevent us from them, or to preserve us against them, we beseech Thee by thy Providence, preserve us from all those Temptations which thou knowest to be too strong for us; and by thy grace preserve us from being overcome by those Temptations that unavoidably occur in all our actions and conditions: grant us the spirit of watchfulness and sobriety, the spirit of moderation and humility, the spirit of patience and wisdom, the spirit of faith and dependance, and the spirit of the love and fear of thy Majesty, that may support us against all those Temptations unto any sin, that may occur in the course and passages of our lives; that though thy Providence should permit us to fall into Temptation, we may not fall under it, but by thy grace be delivered from the evil of it.

But deliver us from Evil.

Deliver us therefore, we pray Thee, from evil of all kinds and natures; from the evil of sin, and from the will of suffering; from such evils as may befall our souls, either to disturb and discompose them, or to defile and corrupt them; from the evils that may befall our bodies by casualties or diseases; from the evils that may befall our estates by losses and calamities; from the evils that may befall our good names by calumnies and slanders; from the evil that may befall our relations in any kind; from public
evils to the church or state wherein we live; from private evils to ourselves or others.

For thine is the Kingdom.

And though in this short prayer we have been bold to ask of Thee many large and ample benefits and mercies, which if we look upon ourselves only, seem too great for us to ask, yet they are not too great for Thee to give; for thou art the great King and Sovereign Lord of all the World, in comparison of whom all the kings of the earth are but small inconsiderable things; and yet even their honor is much advanced by beneficence and bounty; all which nevertheless is but a drop in comparison of that ocean of goodness, and bounty, and beneficence that resides in, and hourly flows from Thee, the great Monarch of the whole world. The subjects are all of thy own making; and all the good that is in them, or enjoined by them, is derived from Thee to them. The strength, and glory, and beauty, and excellence of thy kingdom is not derived from thy subjects, but from thyself to them. And therefore, though my petitions be great, they are fit to be such, because directed to the mighty Creator, and King and Monarch of the whole universe, the root and fountain of all being and goodness.

The Power.

And as thou art the Great Sovereign of all the world, and art invested with the supreme authority; so thou art the great Creator of all things, and art
invested with infinite Power and All-sufficiency. And as thou hast the supreme authority, so thou hast boundless power to grant and effect what we have asked. As thou art the great and glorious King of Heaven and Earth, and the Father of all mankind, we have reason to be confident in thy goodness and beneficence. And as thou art the Almighty Creator, we have assurance of thy power, to give us whatsoever thy wisdom and goodness doth move Thee to bestow. And therefore upon both accounts we have reason to be confident in the obtaining of what we ask in this prayer from the great Lord of all things, that is abundant in goodness, and All-sufficient in Power.

And the Glory.

And although thy infinite All-sufficiency and Glory can receive no increase from thy creatures, yet give us leave with humility to press Thee ever with this argument also. Thou hast been pleased to declare unto us, that thy glory is the great end of all thy works; and art pleased to set the greatest value that may be upon thy own glory; and art pleased to command thy creatures to glorify Thee; and doth accept that small tribute of praise and thanksgiving, and glorifying of thy Name, from thy creatures in good part. Thou hast the glory of our dependance upon Thee, which we testify by invoking thy great Name; thou wilt have the glory of thy goodness, thy power, thy bounty, in granting these our petitions and re-
quests; and the glory of our praises and thanksgivings for thy bounty and goodness in accepting and answering them; which though it cannot benefit Thee, yet it is all thy poor creatures can return unto Thee, and thou hast declared thyself well pleased with it. He that offereth praise, gloriifieth Thee.

Amen.

Blessed Lord, therefore be it according to these our petitions and desires: and so much the rather, because these our requests are not the product of our own imagination and weak judgments; but that Son of thine, who best knew thy will, and what thou wouldst grant, hath taught us to pray: When ye pray, say, Our Father, &c.
LETTERS

TO HIS CHILDREN.

Directions touching the keeping of the Lord's Day.

CHILDREN,

When I last lodged in this place, in my journey up to London, I sent you from hence divers instructions concerning your speech, and how you should manage it, and required you to take copies of it, and to direct your practice according to it. I forgot to enquire of you, whether you had taken copies of it, but I hope you have; and I do again require you to be careful in observing those and my former directions given to you, some in writing, and many more by word of mouth. I have been careful that my example might be a visible direction to you; but if that hath been defective, or not so full and clear a pattern of your imitation, especially in respect of my different condition from yours, yet I am certain that those rules and directions which I have at several times given you, both in writing, and by word of mouth, have been sound, and wholesome, and seasonable; and therefore I do expect that you should remember and prac-
tice them; and though your young years cannot yet, perchance, see the reason and use of them, yet assure yourselves time and experience will make you know the benefit of them. In advice given to young people, it fares with them as it doth with young children that are taught to read, or with young school-boys that learn their grammar rules; they learn their letters, and then they learn to spell a syllable, and then they learn to put together several syllables to make up a word; or they learn to decline a noun, or to form a verb; and all this while they understand not to what end all this trouble is, nor what it means. But when they come to be able to read English, or to make a piece of Latin, or to construe a Latin author, then they find all these rudiments were very necessary, and to good purpose; for by this means they come to understand what others have written, and to know what they knew and wrote, and thereby improve their own knowledge and understanding. Just so it is with young people, in respect of counsel and instruction, when the father, or the minister, or some wise and understanding man doth sometimes admonish, sometimes chide and reprove, sometimes instruct, they are apt to wonder why so much ado, and what they mean, and it is troublesome and tedious, and seems impertinent; and they are ready to say within themselves, that the time were better spent in riding, and hunting, or merriment, or gaming; but when they come to riper years, then they begin to find that those instructions of the ancients are of ex-
cellent use to manage the conversation, and to di-
rect the actions, and to avoid inconveniences, and
mischiefs, and miscarriages, to which they are sub-
ject without the help of these counsels. And there-
fore it hath been my practice to give you line upon
line, and precept upon precept, to enable you to steer
and order your course of life through an evil and
dangerous world; and to require you to be frequent
in reading the Scriptures with due observation and
understanding, which will make you wise for this
life, and that which is to come.

I am now come well to F., from whence I wrote
to you my former instructions concerning your words
and speech; and I now intend to write something to
you of another subject, viz. your observation of the
Lord's day, commonly called Sunday; and this I do
for these reasons:

1. Because it hath pleased God to cast my lot so,
that I am to rest at this place upon that day; and the
consideration, therefore, of that duty, is proper for
me and for you; it is opus diei in die suo, 'the work
fit and proper for that day.'

2. Because I have, by long and sound experience,
found that the due observance of this day, and of the
duties of it, has been of singular comfort and ad-
vantage to me; and I doubt not but it will prove so
to you. God Almighty is the Lord of our time, and
lends it to us; and as it is but just we should conse-
crate this part of that time to him, so I have found,
by a strict and diligent observation, that a due obser-
vation of the duty of this day hath ever had joined
to it a blessing upon the rest of my time; and the
week that hath been so begun, hath been blessed and
prosperous to me: and, on the other side, when I
have been negligent of the duties of this day, the
rest of the week has been unsuccessful and unhappy
to my own secular employments; so that I could
easily make an estimate of my successes in my own
secular employments the week following, by the
manner of my passing of this day; and this I do
not write lightly or inconsiderately, but upon a long
and sound observation and experience.

3. Because I find in the world much looseness and
apostacy from this duty. People begin to be cold
and careless in it, allowing themselves sports, and
recreations, and secular employments in it, without
any necessity, which is a sad spectacle, and an ill
presage. It concerns me, therefore, (that am your
father,) as much as I may, to rescue you from that
sin which the examples of others, and the inclina-
tion and inconsiderateness of youth are otherwise
apt to lead you into.

I shall therefore set down unto you particularly
(and not in generals only) these things: 1. What is
the reason and ground of your observation of this
day. 2. What things ought not to be done upon this
day, which possibly may be lawful upon another day.
3. What things may be done upon this day. 4. What
things are either fit or necessary to be done in order
to the sanctification of this day.
I. Touching the first of these, viz. the reason of the observation and sanctification of this day; and the reasons are these:

1. It is a moral duty, that since the glorious God gives me my time, I should consecrate and set apart some portion of that time in a special manner to his service.

2. And because the glorious God best knows what portion of time is fit to be peculiarly dedicated to his service, that so the morality of that time might be determined unto some certainty, he hath, by his express precept given to his ancient people the Jews, limited one day of seven to be that special portion of time, which he would have peculiarly dedicated to his service, and so to include, and [transfer] into it the morality of that duty.

3. This seventh portion of time, under the old law given to the Jews, was determined by the precept and command of God, in the fourth command, and likewise by his own example confined to the seventh day from the Creation, upon which the Lord rested from his works of creation.

4. But our Saviour Christ, who is the Son of God, blessed for ever, and is Lord of the Sabbath, fulfilling the work of our redemption by his resurrection upon the first day of the week, and by his mission of the Holy Ghost miraculously the first day of the week and by the secret message of the Spirit to the apostles and primitive church, hath translated the observation of the seventh day of the week to the first day of the
week, which is our Christian Sabbath; that, as our Christian baptism succeeds the sacrament of circumcision, and as our Christian pascha, the sacrament of the Eucharist, succeeded the Jewish passover, so our Christian Sabbath, the first day of the week, succeeds the Sabbath of the seventh day of the week; and that morality which was by Almighty God, under that covenant confined to the seventh day, is, by the example of Christ and his apostles, to us Gentiles, transferred to the first day of the week; and that which would have been morally a violation of the morality of the fourth Command under the Jewish Sabbath, is a violation of the same fourth Command, if done upon the Christian Sabbath; though the strictness and severity enjoined to the Jews be not altogether the same that is now required of Christians. And thus you have the reason of the obligation upon us Christians to observe the first day of the week, because, by more than a human institution, the morality of the fourth command is transferred to the first day of the week, being our Christian Sabbath; and so the fourth Commandment is not abrogated, but only the day changed; and the morality of that command only translated, not annulled.

II. Concerning the second. It is certain that what is unlawful to be done upon another day, is much more unlawful upon this; as excess and intemperance, and the like sinful and unlawful actions. But further, there are many things that may be lawfully done on another day, which may not lawfully be done
upon this: and many things that are not only lawful upon another day, but also fit and decent, which are yet unfit to be done upon this day. Upon other days we may and must employ ourselves in our secular and ordinary callings; we may use bodily exercises and recreations, as bowling, shooting, hunting, and divers other recreations; we may study human learning: but I hold these to be not only unfit, but unlawful to be used upon this day, and therefore remember it. Moderate walking may thus far be used, so far only as it enableth to the more cheerful and lively performance of the duties of this day; and therefore I allow you to walk soberly about half an hour after dinner to digest your meat, that you be not drowsy, nor indisposed in the religious duties of the day. Merry, but harmless talking, or talking about sports or worldly business, may be used another day, but not upon this. Feastings, may be sometimes seasonably used upon other days, but are not fit upon this day. Let only such provision be made upon this day as may be necessary for the feeding of the family and the poor; and therefore I hold that curiosities, baking of meats, and superfluous provisions upon this day, are to be avoided, as being an unnecessary breaking of the rest of this day, and unbecoming the solemnity of it.

III. What things may be done this day, is a question of a great latitude; because circumstances are many that do much diversify the actions of men, and many times render them lawful or unlawful, accord-
ing to those varieties of circumstances. Therefore I shall shortly set down those things that do not of themselves directly tend to the sanctification of this day, that yet may, and sometimes must, be done upon this day; for there were many things that were strictly enjoined to the Jews in their observation of their Sabbath, which were ceremonial, and concerned only that state, and do not oblige under the Gospel, as their dressing of meat upon this day was prohibited to them, but not to us; and many more things they did forbear and count unlawful, which in truth were not only not forbidden, but enjoined and commanded, for which our Lord reproves the Pharisees, who accounted it a breach of the Sabbath to heal the sick, or to pluck the ears of corn for the necessary relief of hunger. Therefore,

1. Works of absolute necessity for man or beasts may be done upon the Lord's day. And those I call works of necessity, which cannot be done before the day, or after, without apparent danger. As, for instance, stopping of the breach of a sea-wall; supporting a house that, upon a sudden tempest of casualty, is ready to fall; pulling out an ox or other beast fallen into a ditch; preventing of a trespass, that by a sudden accident may be occasioned to my corn or my neighbor's; setting of a broken bone; physic to remove an incumbent, or imminent disease, or pain; milking of cows; feeding of cattle; the necessary dressing of meat for the family; and many more instances of that kind. But yet therein great wariness
and integrity must be used; for otherwise men, under pretence of necessity, will take the liberty to do what they please. Therefore take these cautions concerning necessity:

1. That is not a necessity that excuses a work upon this day, which might have been reasonably foreseen and done before the day: as, for instance, a man hath a necessity to dress meat for his family, which he might have provided on the Saturday, and neglects it; this necessity will not justify him in sending two or three miles to buy meat on the Lord's-day.

2. That is not a necessity which may be forborne to be done without any absolute destruction or loss of the thing until the morrow. If a rick of hay be on fire, I may endeavor to quench it on the Lord's-day; but if my corn be cut, and lying upon the ground on the Saturday, though the weather be rainy, or inclining to wet, I may not make it into cocks, or fetch it home upon the Lord's-day; because possibly Almighty God may send fair weather tomorrow. And therefore in my forbearance I do two duties under one, viz. observe his law, and rest upon his providence. Men make necessities many times to serve their ease, and sloth, and fancies, when in truth there is none, but the business may be deferred without any danger. If we would be more faithful in our obedience to God, we should find many pretended necessities to vanish into mere imaginations.
3. *Works of Charity.* Relief of the poor; administering physic upon an apparent necessity; visiting or comforting the afflicted; admonishing the disorderly; persuading peace between neighbors offended; and endeavoring to compose differences which require not much examination, or cannot be deferred without an apparent danger of greater mischief. These are not only permitted, but commendable, nay command-ed upon this day. But if the business require ex-amination, or may be deferred till to-morrow, then it is best to defer such examinations and treaties be-tween offended parties till another day; because they will take away too much of the little precious por-tion of time of this day, and may be as well done to-morrow.

IV. As for the fourth, What is proper, fit, or ne-cessary to be done, in order to the sanctification of this day, I will set down particularly; for generals seldom produce any great effect, because every man is apt to construe them according to his own mind and liking.

1. I would not have you meddle with any recrea-tions, pastimes, or ordinary work of your calling from *Saturday night,* at eight of the clock, till *Monday morning.* For though I am not apt to think that *Saturday night* is part of the Christian Sabbath, yet it is fit then to prepare the heart for it.

2. *Rise* at least three hours before morning ser-mon; and when you have made yourself fully ready, and washed, and fitted yourself for the solemnity of
the day, read two chapters in the Bible, and then go solemnly to your private prayer, and desire of God his grace to enable you to sanctify his day: and, after your private prayer, read another chapter, and let your reading be with attention, observation, and uncovered on your head.

3. When you are in the public worship and service of God, be uncovered all the while of reading, praying, or preaching; and if the weather be too cold wear a satin cap.

4. Kneel upon your knees at prayer; stand up at the reading of the Psalms, and the first and second lessons, and the epistle and gospel, the hymns and creeds; so you shall avoid offence, and give the same honor to every part of the holy scripture: but stand not up at reading of any apocryphal book, if any happen to be read.

5. Sit at the sermon, and be very attentive at your prayers, and in your hearing. I commend your writing the sermon, especially till you are one or two and twenty years old, because young minds are apt to wander; and writing the sermon fixeth them, and maketh them more attentive.

6. When the minister readeth any of the Psalms or lessons, turn to them in your Bible, and go along with him; it will fasten your attention, and prevent wandering thoughts.

7. Be very attentive and serious at church; use no laughing or gazing about, nor whispering, unless it
be to ask those by you something of the sermon that you slipped in writing.

8. Sing the singing Psalms with the rest of the congregation.

9. After sermon, eat moderately at dinner, rather sparingly than plentifully upon this day, that you may be fit for the afternoon's exercise, without drowsiness or dulness.

10. Walk half an hour after dinner in the garden to digest your meat, then go to your chamber and peruse your notes, or recollect what you remember of the sermon until it be church time.

11. If you are well, be sure to go to church morning and afternoon, and be there before the minister begin, and stay till he has ended; and all the while you are at church carry yourself gravely, soberly, and reverently.

12. After evening sermon, go up to your chamber and read a chapter in the Bible; then examine what you have written, or recollect what you have heard; and if the sermon be not repeated in your father's house, but be repeated in the minister's house, go to the minister's house to the repetition of the sermon.

13. In all your speeches or actions of this day, let there be no lightness nor vanity; use no running, or leaping, or playing, or wrestling; use no jesting, or telling of tales, or foolish stories; nor talk about worldly business; but let your actions and speech be such as the day is, serious and sacred, tending to
learn or instruct in the great business of your knowledge of God, and his will, and your own duty.

14. After supper, and prayers ended in my family, every one of you going to bed kneel down upon your knees, and desire of God his pardon for what you have done amiss this day, and his blessing upon what you have heard, and his acceptance of what you have endeavored in his service.

15. Perform all this cheerfully, and uprightly, and honestly, and count it not a burden to you: for assure yourselves you shall find a blessing from God in so doing. And remember it is your father that tells you so, and that loves you, and will not deceive you; and (which is more than that) remember that the eternal God hath promised, 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thy own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord has spoken it.'

And thus I have written to you of the observation of the Lord's day; wherein, though I have omitted many things that might have been fit to be inserted, yet you must consider that I had but a small portion of time allowed me to write while I lay at an inn, and upon that day wherein I have performed those
duties which I now enjoin you. Let the original be laid up safely for your brother R. and every one of you take copies of it, that you may thereby remem-ber the counsels of

Your loving Father.

October 20th, 1662.

Concerning their Speech.

Children,

I thank God I came well to Farrington this Saturday, about five of the clock, and because I have some leisure time at my inn, I could not spend that time more to my own contentment, and your benefit, than by my letter to give you all good counsel; the subject whereof, at this time shall be concerning Speech, because much of the good or evil that be-falls persons, doth occasionally happen by the well or ill managing of that part of human conversation. I shall, as I have leisure and opportunity at other times, give you my directions concerning other sub-

jects.

And herein I shall advise you, First, how you are to entertain the speeches of others, according to the divers varieties thereof. Secondly, how you are to manage and order your own speech.

1. As concerning the former, observe these direc-
tions: 1. Observe and mark as well as you may, what is the temper and disposition of those persons whose speeches you hear, whether they be grave, serious, sober, wise, discreet persons; if they be such, their speeches commonly are like themselves, and will deserve your attention and observation; but if they be light, impertinent, vain, passionate persons, their speech is, for the most part, according; and the best advantage that you will gain by their speech, is but thereby to learn their dispositions, to discern their failings, and to make yourselves the more cautious both in your conversation with them, and in your own speech and deportment; for in the unseemliness of their speech, you may better discern and avoid the like in yourselves.

2. If any person that you do not very well know to be a person of truth, sobriety, and weight, relate strange stories, be not too ready or easy to believe them, nor report them after him: and yet (unless he be one of your familiar acquaintance) be not too forward to contradict him; or, if the necessity of the occasion require you to declare your opinion of what is so reported, let it be modestly and gently, not too bluntly or coarsely; by this means, on the one side, you shall avoid being abused by your too much credulity; on the other side, you should avoid quarrels and distaste.

3. If any man speak any thing to the disadvantage or reproach of one that is absent, be not too ready to believe it, only observe and remember it, for it may
be it is not true, or it is not all true, or some other circumstances were mingled with it, which might give the business reported a justification, or at least an allay, an extenuation, or a reasonable excuse. In most actions, if that which is bad alone, or seems to be so, be reported, omitting that which is good, or the circumstances that accompany it, any action may be easily misrepresented; be not too hasty, therefore, to believe a reproach till you know the truth, and the whole truth.

4. If any person report unto you some injury done to you by another, either in words or deeds, do not be over hasty in believing it, nor suddenly angry with the person so accused, for possibly it may be false or mistaken; and how unseemly a thing it will be, when your credulity and passion shall, perchance, carry you, upon a supposed injury, to do wrong to him that hath done you none; or, at least, when the bottom and truth of the accusation is known, you will be ashamed of your passion. Believe not a report till the party accused be heard; and, if the report be true, yet be not transported either with passion, hasty anger or revenge, for that will be your own torment and perturbation. Ever when a person is accused or reported to have injured you, before you give yourself leave to be angry, think with yourself why should I be angry before I am certain it is true? or, if it be true, how can I tell how much I should be angry till I know the whole matter? Though it may be he hath done me wrong, yet possibly it is not so
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much as it is represented, or it was done by mistake, or it may be he is sorry for it. I will not be angry till I know there be cause; and if there be cause, yet I will not be angry till I know the whole cause; for till then (if I must be angry at all,) yet I know not how much to be angry, it may be it is not worth my anger; or, if it be, it may be it deserves but a little. This will keep your mind and carriage, upon such occasions, in a due temper and order; and will disappoint malicious or officious tale-bearers.

5. If a man, whose integrity you do not very well know, makes you great and extraordinary professions and promises, give him as kind thanks as may be, but give not much credit to it. Cast about with yourself what may be the reason of this wonderful kindness, it is twenty to one but you will find something that he aims at besides kindness to you; it may be he hath something to beg or buy of you, or to sell to you, or some such bargain that speaks out at least his own advantage, and not yours; and if he serve his turn upon you, or if he be disappointed, his kindness will grow cool.

6. If a man flatter and commend you to your face, or to one that he thinks will tell you of it, it is a thousand to one either he hath deceived and abused you some way, or means to do so. Remember the fable of the fox commending the singing of the crow, when she had somewhat in her mouth that the fox liked.

7. If a person be choleric, passionate, and give you
ill language, remember, 1. Rather to pity him than to be moved into anger and passion with him; for most certainly that man is in a distemper and disorder; observe him calmly, and you shall see him in so much perturbation and disturbance, that you will easily believe he is not a pattern to be imitated by you, and therefore return not choler, nor anger for angry words; for you do but put yourself into a kind of frenzy because you see him so. 2. Be sure you return not railing, reproaching, or revelling, for revelling, for it doth but kindle more heat, and you will find silence, or at least very gentle words, the most exquisite revenge of reproaches that can be; for either it will cure the distemper in the other, and make him see and be sorry for his passion, or it will torment him with more perturbation and disturbance. But, howsoever, it keeps your innocence, gives you deserved reputation of wisdom and moderation, and keeps up the serenity and composure of your mind; whereas passion and anger do make a man unfit for any thing that becomes him as a man or as a Christian.

8. Some men are excellent in knowledge of husbandry, some of planting, some of gardening, some in mathematics, some in one kind, some in another. In all your conversation learn, as near as you can, wherein the skill and excellence of any person lies, and put him upon talk of that subject, and observe it, and keep it in memory or writing; by this means you will glean up the worth and excellence of every per-
son you meet with, and at an easy rate put together that which may be for your use upon all occasions.

9. Converse not with a liar or a swearer, or a man of obscene or wanton language; for either he will corrupt you, or at least it will hazard your reputation to be one of the like making; and if it doth neither, yet will fill your memory with such discourses that will be troublesome to you in aftertime; and the returns of the remembrance of the passages which you long since heard of this nature, will haunt you when your thoughts should be better employed.

II. Now, as concerning your own speech, and how you are to manage it, something may be collected out of what goes before, but I shall add something else.

1. Let your speech be true, never speak anything for a truth which you know or believe to be false; it is a great sin against God, that gave you a tongue to speak your mind, and not to speak a lie; it is a great offence against humanity itself; for where there is no truth, there can be no safe society between man and man; and it is an injury to the speaker, for besides the base disreputation it casts upon him, it doth in time bring a man to that baseness of mind, that he can scarce tell how to tell truth, or to avoid lying, even when he hath no color of necessity for it; and in time he comes to such a pass, that as another man cannot believe he tells a truth, so he himself scarce knows when he tells a lie. And observe it, a lie ever returns with discovery and shame at the last.
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2. As you must be careful not to lie, so you must avoid coming near it; you must not equivocate; you must not speak that absolutely which you have but by hear-say, or relation; you must not speak that as upon knowledge, which you have but by conjecture or opinion only.

3. Let your words be few, especially when your betters, or strangers, or men of more experience, or understanding, are in place, for you do yourself at once two great mischiefs: 1. You betray and discover your own weakness and folly. 2. You rob yourself of that opportunity which you might otherwise have to gain knowledge, wisdom, and experience by hearing those that you silence by your impertinent talking.

4. Be not over earnest, loud, or violent in talking, for it is unseemly, and earnest, and loud talking makes you overshoot and lose your business when you should be considering and pondering your thoughts, and how to express them significantly to the purpose; you are striving to keep your tongue going, and to silence an opponent, not with reason, but with noise.

5. Be careful not to interrupt another in his talk; hear him out, you will understand him the better, and be able to give him the better answer; it may be, if you will give him leave, he will say somewhat more than you have yet heard, or well understood, or that which you did not expect.

6. Always before you speak, especially where the business is of moment, consider before-hand, weigh
the sense of your mind which you intend to utter; think upon the expressions you intend to use, that they be significant, pertinent, and inoffensive; and whereas it is the ordinary course of inconsiderate persons to speak their words, and then to think, or not to think till they speak; think first and speak after, if it be in any matter of moment or seriousness.

7. Be willing to speak well of the absent, if you do not know they deserve ill: by this means you shall make yourself many friends; and sometimes an undeserved commendation is not lost to the party to whom it is given. I have known some men that have met with an undeserved commendation, out of shame of being worse than they have been reported, secretly to take up practices answerable to their commendation, and so to make themselves as good as they are reported.

8. Be sure you give not an ill report to any that you are not sure deserves it. And, in most cases, though a man deserves ill, yet you should be sparing to report him so. In some cases, indeed, you are bound in honesty and justice to give that account concerning the demerit or default of a person that he deserves; as namely, when you are called to give testimony for the ending of a controversy, or when the concealing of it may harden and encourage a person in an evil way, or bring another into danger; in such cases the very duty of charity binds you to speak your knowledge, nay your probable fear or suspicion of such a person, so it be done for prevention of greater inconvenience, and in love, and espe-
cially if the discovery be made to a person that hath a superintendence, care, or authority over the person complained of; for this is an act of love and duty. But for any person maliciously, busily, and with intent to scandalize another, to be whispering tales and stories to the prejudice of another, this is a fault. If you know any good of any person, speak it as you have opportunity; if you know any evil, speak it, if it be really and prudently done for the good of him, and the safety of others; otherwise rather choose to say nothing than to say any thing reproachfully, maliciously, or officiously to his prejudice.

9. Avoid swearing in your ordinary communication, unless called to it by the magistrate; and not only the grosser oaths, but the lesser; and not only oaths, but imprecations, earnest and deep protestations. As you have the commendable example of good men to justify a solemn oath before a magistrate, so you have the precept of our Saviour forbidding it otherwise.

10. Avoid scoffing, and bitter, and biting jeering, and jesting, especially at your friend's condition, credit, deformity, or natural defects of any person, for these leave a deep impression, and are a most apparent injustice; for were you so used, you would take it inwardly amiss, and many time such an injury costs a man dear, when he little thinks of it.

11. Be very careful that you give no reproachful, bitter, menacing, or spiteful words to any person; nay, not to servants, or other persons of an inferior
condition, and that upon these considerations:—
1. There is not the meanest person but you may stand in need of him in one kind, or at some time or another; good words make friends, bad words make enemies; it is the best prudence in the world to make as many friends as honestly as you can, especially when it may be done at so easy a rate as a good word; and it is the greatest folly that can be to make an enemy by ill words, which do not at all any good to the party that useth them. 2. Ill words provoke ill words again; and commonly such ill words as are gained by such a provocation, especially of an inferior, stick closer, and wound deeper, than such as come unprovoked by ill language, or from an equal. 3. Where faults are committed, they may, and by a superior must, be reproved; but let it be done without reproaches, or bitterness, otherwise it loseth its due end and use; and, instead of reforming the offence, exasperates the offender, and makes him worse, and gives him the cudgel to strike again, because it discovers your own weakness when you are reprehending another, and lays you justly open to his reproof, and makes your own but scorned and disesteemed. I press this the rather, because most ordinarily ill language is the folly of children, and of weak and passionate people.

12. If there be occasion for you to speak in any company, always be careful, if you speak at all, to speak latest, especially if strangers are in company; for by this means you will have the advantage of
knowing the sense, judgment, temper, and relations of others, which may be a great light and help to you in ordering your speech; and you will better know the inclination of the company, and speak with more advantage and acceptation, and with more security against giving offence.

13. Be careful that you commend not yourselves, it is the most useless and ungrateful thing that can be. You should avoid flattery from others, but especially decline flattering of yourselves; it is a sign your reputation is small and sinking, if your own tongues must be your flatterers or commenders; and it is a fulsome and unpleasing thing for others to hear it.

14. Abhor all foul, unclean, and obscene speeches, it is a sign that the heart is corrupt, and such kind of speeches will make it worse; it will taint and corrupt yourselves and those that hear it, and bring disreputation to those that use it.

15. Never use any profane speeches, nor make jests of Scripture expressions; when you use the names of God or of Christ, or any passages or words of the Holy Scripture, use them with reverence and seriousness, and not lightly, vainly, or sourrilously, for it is taking of the Name of God in vain.

16. If you hear of any unseemly expressions used in religious exercises, you must be careful to forget, and not to publish them; or, if you at all mention them, let it be with pity and sorrow, not with derision or reproach.
17. Do not upbraid any, or deride any man for a pious, strict, or religious conversation; for, if he be sincere, you dishonor God and injure him; if he be an hypocrite, yet it is more than you know; or, if you know him to be such, yet his external piety and strictness is not his fault, but his dissimulation and hypocrisy; and though his hypocrisy is to be detested, his external piety and religion is to be commend ed, not derided.

18. Have as little conversation as is possible with persons obstinately perverted in matters of religion; but especially converse not with them in matters of religion, for, instead of converting them by your persuasions to the truth, you shall but harden them the more, and endanger yourself. They are to be dealt withal in these matters, only by persons of great abilities; for a perverted, corrupted mind, an obstinate spirit, carries in it a contagion, as infectious and much more dangerous than the plague in the body, where their opinions meet with a young and weak opponent.

And thus, Children, as the time and my remembrance would give me leave, I have set down some observations concerning this subject, for your direction and practice; what is wanting you may abundantly supply by reading the wise counsels of Solomon, in his book of Proverbs. Read these my directions often, think of them seriously, and practice them diligently; though they seem but dry and ordinary things, yet you will find them useful in your con-
versation, which will be every day more evident unto you, as your judgment, understanding, and experience increase.

I have but little more to write at this time, but to wish and command you to remember my former counsels that I have often given you; begin and end the day with private prayers to God upon your knees; read the Scriptures often and seriously; be attentive to the public worship of God in the church; keep yourselves still in some good employment, for idleness is the devil's opportunity, and the nursery of vain and sinful thoughts, which corrupt the mind, and disorder the life. Let the girls take care of such business of my family as is proper for them, and their recreations may be walking abroad in the fields in fair or frosty mornings; some work with their needle, reading of history or herbals, setting of flowers or herbs, practising their music, and such innocent and harmless exercises. Let the boys be diligent at their books; and when they have performed their tasks, I do not deny them such recreations as may be healthy, safe, and harmless. Be you all kind and loving one to another, honoring your minister, not bitter or harsh to my servants; be respectful to all, bear my absence patiently, cheerfully, and faithfully; do all things as if I were present among you, and behold you, for you have a greater Father than I am, that always, and in all places, beholds you, and knows your hearts and thoughts. Study to requite the love, and care, and expense of your father for you, with
dutifulness, observance, and obedience to him; and account it an honor that God hath given you an opportunity, in my absence, by your care, faithfulness, and industry, to pay some part of that debt, that by the laws of nature and gratitude you owe unto me. Be frugal in my family, but let there be no want; provide conveniently for the poor that come to my door. And I pray God to fill all your hearts, with his grace, fear, and love, and to let you see the advantage and comfort of serving him; and that his blessing, and presence, and comfort, and direction, and providence, be with you, and over you all.

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